

LONDON, SATURDAY, DECEMBER 10, 1850.

## GRAND LODGE.

THE quarterly communication of Wednesday last passed off with a smoothness and good temper which must have been most gratifying to every Mason, however he might agree or disagree with the propositions brought under consideration. The chair was occupied by the Right Worshipful Deputy Grand Master; and however pleased we may be to see his lordship presiding over Masonic meetings, which he always conducts with the greatest tact and ability—we cannot but express our regret that he should have been called upon to do so in consequence of the indisposition of the Most Worshipful Grand Master.

The business before Grand Lodge was certainly not very important, if we except one question arising out of the report of the Board of General Purposes—the propriety of assisting country Lodges by the advance of money from the general funds of Grand Lodge, to provide themselves with Masonic halls or rooms apart from tavern influences. Our opinions have been so often expressed on the desirability of providing such buildings, that we need not repeat them, and we therefore need only express our cordial concurrence in the decision come to—that such assistance should be given if it can be done on proper security. The President of the Board of General Purposes in bringing forward the motion, urged that in assenting to it Grand Lodge only pledged itself to this principle, and that a detailed scheme must hereafter be brought before it for consideration, if the principle were affirmed. The only objections taken to the proposition came from Bro. Whitmore, who doubted if such advances could be made legally and safely, and Bro. Stebbing, who, quoting many instances of Masonic halls being diverted from their original purpose, warned Grand Lodge not to enter into speculations by which considerable loss might be entailed upon our funds, and the Craft kept constantly in litigation to protect its property. The arguments of Bro. Stebbing were certainly placed before Grand Lodge with great temper, talent, and discretion, and points were raised which cannot fail to have their due weight with the Board of General Purposes and Grand Lodge, when the full scheme comes before it; but on the general question of affirming the principle, the objecting brethren were so well and ably answered by Bro. M'Entire, as to carry conviction to Grand Lodge that there could be no objection to affirming the general principle, and leaving the details to be carried out hereafter.

On the only other question arising out of the report there could be no second opinion, and we are somewhat astonished at its being brought before Grand Lodge at all. According to the *Book of Constitutions* no motion can be brought before Grand Lodge unless regular notice has been given at the Board of Masters, with the name and rank of the proposed mover. Now any one would naturally suppose that that law also applied to proposing candidates for the various governing boards of the Craft; but no—it appears that any one who has thought fit has been allowed to send in lists of candidates, unvouched by the name of any proposer—sometimes more to the annoyance of those proposed, against their will, than of those whom they have been nominally put up to oppose—perhaps with the view of breaking lists, and thereby securing the defeat of one or two particular brethren. That such a system should be allowed long to prevail when attention was once drawn to it could not be expected, and as a natural consequence came the resolution of Wednesday—that in future all persons putting candidates in nomination for the respective boards must do so in writing, with the name and rank of the party nominating, as well as of the brother nominated.

A vote of £50 to provide fuel and light to the inmates of the asylum at Croydon brought the business of Grand Lodge to a harmonious termination.

There was one other question, casually, though rather irre-

gularly, without a notice of motion, alluded to by Bro. Stebbing—the subject of voting by proxy by country brethren—which we deem of too great importance to be treated upon in a brief summary of the proceedings of Grand Lodge written as we leave it; but upon which the brethren may rest assured we shall not fail to express our opinion before it comes before Grand Lodge for discussion, as we trust it will do.

## BASILICA ANGLICANA.—V.

## WINCHESTER CATHEDRAL.

THE traditions of this, the most ancient of our ecclesiastical establishments, would again lead us back to the time of St. Peter and St. Paul, each of whom are asserted to have visited Britain at different periods, and to have preached the gospel to numerous converts. A late eminent Bishop of St. David's asserts the greater probability of St. Paul's having been immediately instrumental in introducing Christianity into Britain from the circumstance that, in some very ancient records, called the "British Triad," it is said "that the father of Caractacus went to Rome as a hostage for his son and others of his family; that he staid there seven years, and that on his return he brought the knowledge of Christianity to his own countrymen from Rome." "It is then," says the worthy prelate, "a remarkable and interesting fact that the detention of British hostages should have been coincident with St. Paul's residence in Rome, as a prisoner. And it was not a less favourable coincidence that they should have been released from confinement in the same year that St. Paul was set at liberty."

Unlike York Minster, Winchester Cathedral is remarkable for plainness and solidity. There is a severity in the original design which is not usually seen in Norman buildings, and but for its proportions, which are remarkable for their magnitude and the massiveness of the masonry, the effect would be by no means imposing. Besides it stands on low ground, and still further, to detract from its general appearance, the ground has grown up, so to speak, several feet above the level of the floor of the interior. The church proper consists of a nave with two aisles; a north and south transept surmounted by a central tower; a choir and presbytery with side aisles; a space east of the altar consisting of three aisles equal in breadth and height; a Lady Chapel with two chantry chapels, north and south; three crypts under the east end of the church; and five other chantries, which contain the monuments of the prelates who were founders or benefactors of the building. The building is, as usual, cruciform. The length of the nave is five hundred and forty-five feet, and the breadth, including the aisles, eighty-seven feet. The length of the transepts, from north to south, is one hundred and eighty-six feet, and the roof, from the floor of the nave, is seventy-six feet in height.

Under the Britons the name given to Winchester was *Cacr Guent*, or the "White City," which name was probably suggested by the chalky nature of the soil. The Belgæ invaded and seized upon this British settlement, under whom it came to be called *Guent Bolgo*. The Romans next took possession, giving it the more refined designation of *Venta Belgarum*. They encompassed it with a wall, adorned it with numerous imposing edifices, the principal of which, erected on or near the site of the present cathedral, was the Temple of Apollo and a college for the reception of priests of the Roman and polytheistic rite which were richly endowed by the emperor, and were placed under the immediate protection of his armies. Here were the first looms set up to weave embroidery for the imperial use; here the first Roman roads were made, of which some, though few, traces remain. Here Caractacus (dear to schoolboy patriotism) remonstrated because the Romans, great, wealthy, and powerful, envied him his humble cottage in Britain: here the same hero afterwards ruled as a Roman proconsul, under the title *Tiberius Claudius Cogitubunus*, when he had married one

of the daughters of the emperor, the lady having, it is said, romantically fallen in love with him at first sight. Here Boadicea, flying from that terrible fight at St. Albans, again rallied her forces and made a final dash at the Roman legions; here she took the fatal cup that she might not fall into the hands of her conquerors, and hither was her body borne and buried. Winchester is more intimately than any other town or city of England associated with the early history of our country.

Winchester was the capital of the kingdom of Wessex, in the Saxon heptarchy. Egbert I., king of England, was buried in its cathedral. From St. Swithin within its walls King Alfred imbibed the wisdom which made his name illustrious and endeared to all posterity. Canute, after the celebrated incident of the tide refusing to go back at his command, came into the cathedral, and having endowed it with costly gifts, ordered his crown to be hung over the great cross, as acknowledging himself tributary to the King of kings. Emma, queen of Ethelred the Unready, and mother of Edward the Confessor, it is recorded, smarting under a charge of incontinence, challenged the fiery ordeal, and walked barefooted over a number of red hot iron plates uninjured.

It was the bell of Winchester cathedral that tolled the first curfew, and it tolls the curfew to this day; the effect is strange, solemn and suggestive to the traveller, who fatigued sits looking into his seacoal fire in his hotel, disposed to reverie, and absorbed with the pleasant and yet melancholy though sombre meditations which start from school memories, and recall us to the flight of time. Within the walls of this venerable pile lay for centuries the roll of Winchester, better known as the Domesday Book. It was to its precincts that the dead body of the violent and unbeloved Rufus was borne in a charcoal burner's cart, "the blood dripping all the way," from the arrow of Sir Walter Tyrrel. The city was burnt in 1102; but a little later we find it containing three "royal minsters, a great number of religious houses, and upwards of sixty churches."

In the contests between Stephen and Matilda, Winchester was almost annihilated. Matilda in person headed her own party, and Stephen's queen in person led her husband's bands of archers; and each contended hand to hand for several weeks, the conflict the while being fierce, bloody, and uncompromising. The city again attained a very prosperous condition, for we learn that at the death of Henry II., which occurred shortly after he had granted it a charter, directing that it should be governed by a mayor and corporation—thus being the first municipality in the kingdom—the treasury contained £900,000, besides costly pearls and other precious stones of enormous value.

The first structure of any note is attributed to St. Ethelwold, a portion of which is said yet to remain, but antiquarians are by no means agreed upon this point. There is, however, one fact which appears to be pretty firmly established—that the general design of the edifice commenced with Bishop Walkelyn, a follower and relation of William the Conqueror, who had been elevated by the successful invader to the see of Winchester. Like Gundulph, of whom we have already spoken, Walkelyn had a passion for architecture, but unlike Gundulph in some particulars, his style is heavy, plain, massive, and gigantic. As an indication of the spirit in which this prelate went to work, the following anecdote is interesting. The bishop greatly complained that he was in want of timber to proceed with his building, and applied to the king to help him. William, animated as he always was with zeal for building churches, replied that his pious and holy cousin might have as much timber from the forests of Hampeges or Hampege as he could cut down and carry away in three days. Walkelyn collected an army of hewers and carters, and in three days not a tree was left. "Are my eyes fascinated," exclaimed William, amazed, "or have I lost my senses? I certainly thought I had a beautiful wood here

somewhere near Winchester." The king was wroth; he commanded the presence of the daring ecclesiastic. But Walkelyn succeeded in mollifying him. "Most assuredly, Walkelyn," at last said the king, "I was too liberal in my grant, and you were too exacting in the manner you made use of it." The Conqueror died the same year, but Walkelyn worked on for seven years, when in 1093 the building was so far completed that we learn "that almost all the bishops and abbots of England assembled in this city to be present at the solemn dedication, which took place July 15th, being the festival of St. Swithin the patron saint of the place."

Henry de Blois, the brother of King Stephen, contributed some additions when the war of the usurpation had terminated. The two aisles of the choir were rebuilt by Bishop Godfrey de Lucy, in the year 1200, their clustered pillars of Purbeck marble and long narrow windows without mullions being greatly characteristic of the early Gothic. But the great restorer of the cathedral was William of Wykeham, who held the see from 1366 to 1404. This munificent prelate was indefatigable in the promotion of religious architecture, and profuse in the endowment of religious learning. He began the erection of the great westfront in his seventieth year, and laboured incessantly for ten years. Cardinal Beaufort afterwards prosecuted the undertaking, and after him, William of Waynflete. These three prelates, besides the repairs and renovations contributed to the church itself, built each for himself a chantry, each with more or less pretensions to richness, beauty, or magnificence. That of Wykeham is placed between the fifth and sixth arches. The delicacy of this beautiful tomb is unsurpassed by any in the kingdom. It was erected at a time when Gothic architecture had attained its full development. The effigy of Wykeham, robed as a bishop, with mitre and crozier, sleeps its marble sleep upon his tomb, whilst three figures at his feet kneel in the attitude of prayer. The following inscription is engraved upon the tomb:—

"Here, overthrown by death, lies William surnamed Wykeham.

He was bishop of this church, which he repaired;

He was unbounded in his hospitality, as rich and poor can alike prove;

He was an able politician and councillor of state.

By the colleges which he founded his piety is made known,

The first of which is at Oxford, and the second at Winchester.

You who behold this tomb cease not to pray

That for such great merits he may enjoy everlasting life."

The tomb has been recently restored by the authorities of New College, Oxford, one of the colleges alluded to in the inscription. We need hardly say that the other establishment is the famous public school in Winchester.

But whose tomb is that in the south transept—what illustrious dust moulders under that mournful *hic jacet*? Wherefore should the loiterer pause in his inspection of those elaborate mausoleums provided by prelatic magnificence to record the priest and pontiff. The sleeper here has evidently left some sympathy behind him for there is a wayfarer contemplating that solitary slab, and reading that simple epitaph. He is not in mourning, it is true. The funeral black and white form no part of his costume. He is in white straw hat with gay green ribbon, party coloured shooting coat and serviceable shepherd's plaid trowsers encased in waterproof leggings. He carries in his hand some implement for use or pleasure, and a basket appended to a stout strap is fastened over his shoulder. What does this intruder contemplate with an air of reverence? Let us see. We learn that the poor remnant of mortality below was once inhabited by a worthy draper of London possessing a nature singularly gentle which retired before the noise of civil strife, and loved to wander along the banks of our English rivers jotting by the way in his sketch book those rural beauties and impressions of which he has transmitted the outlines and pleasures. Know then, gentle reader, that the tenant of that humble tomb is the charming, quaint, gossiping, fish catching Izaak Walton—*Requiescat*,

The choir is divided from the side aisles by two rich screens, which are supposed to have been erected by Bishop Fox, about 1525. On the top of these are arranged a number of chests richly carved and gilt, and surrounded with the representation of regal crowns. These, we learn, are the remains of Saxon kings, prelates, and other distinguished persons, benefactors of the cathedral. Let us read a few of the inscriptions on these mortuary cabinets:—

"King Edred died A.D. 955. In this tomb rests pious King Edred, who nobly governed the country of the Britons."

"King Edmond died A.D. . . . Edmond, whom this chest contains, and who swayed the royal sceptre while his father was living, do thou, O Christ, receive."

"In this and the other chest opposite are the remaining bones of Canute and Rufus, Kings; of Emma, Queen; and of Wyna and Alwyn, Bishops."

"In this chest, in the year of our Lord 1661, were promiscuously laid together the bones of princes and prelates, which had been scattered about with sacrilegious barbarity in the year of our Lord 1642."

"King Kenulph died A.D. 714."

"King Egbert died A.D. 837."

"Here King Egbert rests, with King Kenulph, both of them bestowed upon us munificent gifts."

"King Kenegils died A.D. 641."

"King Adulphus died A.D. 857."

"In this chest lie together the bones of Kenegils and Adulphus; the first was the founder, the second the benefactor of this church."

There is a full service, and the organ swells to the anthem of thanksgiving and praise. The voice of mortality is silent now, and the ministers in their white surplices and black stoles solemnly intone the litany, while the musical response uttered in full deep mellow chorus echoes from the ancient roof, as if the supplication were gathering force for its flight upwards. Let us, too, kneel and pray.

#### THE SPIRIT OF FREEMASONRY.

WHEN we take our solitary rambles along the seashore, we are often struck with the variety and the diversity, the minuteness and the vastness, the beauty and the deformity, the calm tranquillity and the rugged harshness, of the objects by which we are surrounded. Here the grains of sand are so small that they can hardly be distinguished one from another, and are easily impressible by the water, while yonder, the rocks, from which they are but the disintegrated crumbs, rise in huge misshapen masses, hard in outline, grand in form, frowning in majesty, and seeming to bid defiance to the angry waves as they toss them into foam. Here the graceful and transparent shrimp darts from side to side of a tranquil pool left by the retiring tide in a hollow of the rock, hiding himself in a bed of vegetation, adorned with shells so gracefully disposed that no art of man could successfully compete with its natural arrangement; or the beautiful sea-anemone expands with a variety of brilliant colouring, stretching out its tentacles in search of food. There the ugly porpoise rolls sporting on the surface of the water; or the corpse of the dogfish thrown up by the tide lies rotting on the beach. Here at one time the ocean sends its quiet ripple to our feet with the faintest murmuring as if afraid to wet them, or to disturb our meditations with its sound; while at another time the winds lash the waves into fury, and in dashing them against the rocks sends forth a roar which might well strike terror into the boldest, but for the recollection that "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea;" and that "He maketh the storm a calm, so that the waves thereof are still." Nevertheless all these diversities and incongruities blend together and form an harmonious whole, displaying the power, the wisdom, the goodness of the Almighty Creator.

If we direct our steps towards rural scenes, still every where is visible, among the vegetable world, among animal

and insect life, in the extent and nature of the scenery, the same variety of features, in form, in size, in colour, in beauty, in limitation, in expansiveness, in height, in depth; yet all minister to the same ends—perfection as a whole, the gratification or the benefit of mankind, the evidence of the glory, omniscience and omnipotence of God. If in our closet we indulge in private thought, without external objects to attract our attention, our mind naturally reverts to scenes in which we have taken part, to events which have happened to us or to our friends, to the characters of those with whom we have had relations; and how various and extraordinarily conflicting they sometimes appear—as unlike to each other as are the countenances of the persons to whom they belonged. Yet all these blend in one compact and well arranged whole, and produce an amount of enjoyment, of happiness, of sociability, which might seem wonderful, considering the elements of which they are composed, without due consideration of the dealings of God with his creatures. The writer remembers an occasion when he unexpectedly found himself surrounded at his own table by about thirty persons, casually and without previous arrangement invited to join in an evening repast. On examination it was found that the party was composed of individuals belonging to not less than a dozen distinct sects of religionists, yet all united together in kindly intercourse, seeking rather points of agreement than of difference, ready to learn and to communicate. Let us apply this to Freemasonry, an essential characteristic of which is the avoidance of everything which may tend to cause division, jealousy, or bitterness when we assemble under our glorious banner. All of us may enjoy our own peculiar opinions on disputed points, but we must not intrude them when met together for our mutual celebrations.

Thus it is, that as a body we are so united, that even if discord does manage to get in the thin part of the wedge, means are generally at hand to prevent full access, and to restore the wonted equilibrium. And yet there is a great diversity among men as to what Freemasonry is. Some there are who estimate it so low as to say "Freemasonry is the banquet;" of these the number is but small, and is rapidly diminishing. Others regard it as a divine institution, coeval with the creation of man; some think that it took its rise at the time of the building of King Solomon's temple; others that it is a modern invention without any claim to veneration on account of its antiquity; some that it is only a social body, pretending to have certain secrets, merely for the purpose of maintaining a supposed self-importance; a few desire that those secrets should not be held as secret, but very properly see no means of divulging them without breach of an obligation; some believe Freemasonry to be a peculiar system of morality, while others say that connection with it saps the foundation of all morals. Many of these notions may be traced to neglect of study and inquiry, or perhaps to some unfortunate occurrence at the time of initiation, which has led the individual to decline to proceed farther. Such cases the writer has sometimes met with, and has succeeded in attempts to explain and clear away misconceptions which might easily have been prevented. Notwithstanding these apparent discrepancies and discordant elements, as already pointed out in the material world, and among men of different religious creeds or political opinions, a general harmony subsists, and all true brethren can unite and work together for one common object. And what is that object? I answer, the glory of God and the good of men. How is this to be accomplished? By regard to the following, which I quote from the well known exhortation:—

"As a Mason, I would first recommend to your most serious contemplation the volume of the sacred law; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning his name but with that awe and reverence which are due from the

creature to the Creator; by imploring his aid in all your lawful undertakings, and by looking up to him in every emergency for comfort and support. To your neighbour, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions; and by doing unto him, as in similar cases you would wish he should do unto you. And to yourself, by such a prudent and regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to his glory as the welfare of your fellow creatures."

And what is the bond which holds together Freemasons in a communion so intimate? Doubtless, to a great extent the knowledge and the privileges which belong to every one duly admitted to a participation in them. But this is not all; I quote again from the charge:—

"Let prudence direct you—temperance chasten you—fortitude support you—and justice be the guide of all your actions. Be especially careful to maintain in their fullest splendour those truly Masonic ornaments, which have already been amply illustrated—benevolence and charity."

Here then is the keystone, and to it Masons may refer with pride as one of their brightest adornments. But cannot charity exist without the necessity for displaying it through the medium of a society such as ours? Undoubtedly it can and does, and Masons are not slow either to join in or to acknowledge it, whenever and wherever it is manifested.

What has just been observed leads at once to the immediate object of all that has been already said, namely, a record in these pages of what has recently been done in a town which boasts of seven Masonic Lodges, besides three Chapters and other collateral institutions in connection with the Craft. While the *Magazine* is intended for the advocacy of Freemasonry *per se*, it is by no means desirable to exclude any thing which reflects upon it, however remotely, especially when in conformity with, or in illustration of, its leading principles. The following statements are therefore strictly apposite.

Birmingham is the town to which reference has just been made. Some weeks ago a most terrible calamity happened in a densely populated district, namely, the destruction, by a sudden explosion, of a percussion cap manufactory in which more than seventy persons were at work. Of these, in round numbers, about one fourth were killed, about one sixth were seriously injured and admitted as patients at the hospital, and many of the rest were either slightly injured or suffered losses by destruction of clothes, or otherwise. A subscription for the sufferers was forthwith commenced, which has resulted in the collection of between two and three thousand pounds, and the appointment of a committee to inquire into all cases and to administer relief in proportion to the need of each individual. A most elaborate report has just been presented by the committee, characterized by an unusual degree of care, delicacy, and judgment in the manner in which the stewardship has been exercised. This appears to be a model for such documents, and to be well worthy of imitation under all similar circumstances. Certainly the conduct of the inhabitants of the town, and especially of the committee, in this matter, is deserving of the highest commendation, not only from the effectiveness, but also for the promptness and kindness with which the whole of the remedial arrangements were carried out. This is the opinion formed at a distance of several hundred miles from the place, and without the receipt of any communication farther than that contained in the public journals.

But this is not all. Those who are acquainted with the district alluded to are aware that there is a magnificent institution entitled "The General Hospital," of the highest importance on account of the numerous accidents arising from the employment of machinery, and its proximity to the Staffordshire collieries which supply a large number of casualties. Some idea of the incalculable blessings which this

department of the hospital confers on the poor may be formed from the single statement, that upwards of ten thousand persons suffering from accidents, or in urgent need of medical aid, have been relieved at the General Hospital during the year ending at Midsummer last, without any remuneration whatever, and the Queen's Hospital has given help of the same class. The services of the medical men are afforded gratuitously; indeed an appointment as surgeon or physician being deemed an honour and a privilege, is always a matter of vigorous competition. From the fact mentioned, it may be readily conceived that the expenses are enormous, for the number stated by no means includes all who were admitted as patients. These are met by subscriptions, by the proceeds of the Triennial Musical Festivals, and by the interest on funded or invested property obtained as donations or bequests. Large as the income is, it is inadequate; and a short time ago there appeared a possibility that it might be necessary to curtail the advantages of the institution. To avert this, the Rev. Dr. Miller, rector of Birmingham, suggested that a simultaneous collection should be made in all churches and chapels in the neighbourhood on a certain Sunday, which might be agreed upon. The clergy and dissenting ministers of all denominations gave a hearty support to the project, and November the 13th was fixed for carrying out the plan. The result has been a collection of upwards of four thousand one hundred pounds, so far as was known a week after; but it was believed that some few amounts had not been reported, and certainly the collection at one or two places of worship had from various causes been unavoidably postponed. High honour to Birmingham, which within a few weeks, could raise about seven thousand pounds for purposes of pure and unostentatious charity. Here indeed is the spirit of Freemasonry. In that town there ought to be a hundred Masonic Lodges instead of seven; and there would be if our Craft were better understood, and if all suspicions as to its purpose could be removed.

One might suppose the above to be but a sample of the general spirit, from the readiness to give a speedy response to such appeals; here is the proof. Not very many years ago the foundation of another establishment was laid with Masonic aid and ritual, which, after her most gracious majesty, was called "The Queen's Hospital." This was built, and has since been maintained, by subscriptions and donations. Within three years arrangements were made for public fetes at Aston, in the grounds which have now been purchased and devoted to the recreation of the inhabitants. By these the sum of nearly four thousand pounds was realized for the benefit of the two hospitals. While the physical wants of the poor have thus been supplied, their spiritual necessities have not been neglected, for within the last twenty years almost (if not quite) as many churches have been built, besides many dissenting places of worship, and in all these a large proportion of free sittings has been provided. It must be added that the funds for the whole of these, and also for excellent school houses in connection with most of them, have been raised by voluntary contributions, aided, of course, by grants from various societies. Here, then, without the form, is the spirit of Freemasonry, leavened, it may be hoped, by the Masonic Lodges which exist at Birmingham, resulting most truly in the glory of God and the good of man. The scripture definition of charity does not confine itself, however, to acts of benevolence and of almsgiving, but extends to deeds of kindness, of mercy, of love, of good feeling, of indulgence for the failings of others, and towards those who differ from us in opinion. In this respect, too, Birmingham has recently evinced itself signally pre-eminent, as the following will show.

An aged and faithful minister of the gospel died, after a distinguished course of more than half a century as the pastor of a large congregation. His usefulness was not confined to the town and neighbourhood. His sphere was the world, for the printed works of the Rev. J. A. James are scattered in all civilized portions of it, and thus his influ-

ence will long be universally felt. Being a dissenter from the established church, there are many towns in which testimonies of respect and of love would have been limited to those of his own creed and sect; not so, however, with the large hearted men of Birmingham. On the day of the funeral, all business on the line of route was suspended; the procession, though four or five walked abreast, occupied nearly a mile in length; the mayor and other authorities were at the head, and attendance was given not only by the dissenting ministers but by nearly all the clergy of the district, of whom some officiated as pall bearers; no sound was heard but of people hurrying to and fro, and the tolling of the bell of the parish church. Then were reconciled all differences, political and religious, at least they were suspended for the time; Jew walked with Christian, Romanist with his most bitter opponent among Protestants, Unitarian with the most orthodox Trinitarian. On the next Sunday, funeral sermons were generally preached in the churches. This is the true catholic and, let me add, Masonic spirit. Few towns have been more marked than Birmingham by their political and religious differences, and violent party feelings; yet here, to carry out our analogy, all can be merged in a work of love or of charity. It has been the fashion among certain circles and classes to depreciate Birmingham, to speak of it as a coiner of shams, as the essence of vulgarity. It is not unfrequently the case, that an individual accomplishes a great object for the public good by his own munificence, but it is not often that one witnesses a whole population rising up and making sustained efforts, such as these here recounted, which would be an honour and a credit to any community. With such instances of generosity and brotherly love, Birmingham can afford to treat with contempt the sneers of those who may well take example from the good deeds of its people. Well would it be for the world, if in this way the glory of God and the good of man were more generally cultivated. The Masonic mission would then be fully performing its work, and proving its divine origin and purpose.

*Jersey, Nov. 29th, 1859.*

H. H.

### CLASSICAL AND GOTHIC ARCHITECTURE

BY JOHN WILSON ROSS.

VITRUVIUS said, "Other men than the artist can discover the good and the bad. The difference between the artist and the man who is not an artist is, that one can foresee, and the other cannot." We all flatter ourselves we have an eye for beauty, and we all judge by a natural instinct. There are few of us who are not conscious of the lamentable failures in architecture, of which there are nowadays such frequent instances from the perseverance of our architects in adopting the Gothic style. How often a building is raised respecting which the architect finds, when too late, that if he had had a little more modesty, had taken good advice, and had more repeatedly studied in drawings and by models, he might have better attained the effect which he sought to impress upon the child of his hopes.

And what is the cause of all the bad architecture of the present day? One chief cause is a want of propriety and consistency between the outside and the inside of a building. The proper method of designing, as followed by the architects of the middle ages, is, first to get a good and convenient plan, on which to raise an exterior possessing the appropriate qualities of beauty or grandeur, and the utmost consistency with its purpose within. The present system of our architects is, we might say almost universally, the direct contrary to this: they either design the exterior first, and adapt the plan to that, or they arrange the plan or interior with reference to some imagined exterior: in either case they very often spoil both inside and outside. We put up with inconvenience in the plan for the sake of effect in the elevations. Lord Palmerston told a deputation of architects, in reference to the palace at Westminster, that the Speaker, on account of

the formation of the windows, could not have blinds or shutters to his bed room, and was obliged to hang up a piece of green baize to exclude the daylight when he retired to rest, in the height of the session, at three o'clock in the morning. The chairs, again, which were high backed, and of Gothic make, in order that they might be in harmony with the rest of the building, were universally condemned as most uncomfortable to sit upon. Though architects, with a taste for mediæval models, compel the residents of their Gothic structures to put up with every kind of inconvenience, they yet so study and constrain their elevations that, whether in a symmetrical style or not, they seldom possess the expected beauty or charm—even if they possess any beauty at all. This is one of the evil consequences of copying the style of a distant age and disregarding present manners, out of which should arise all architecture.

Gothic architecture was very suitable during the earlier period of European civilization, or non-civilization—when the character of the people was of a fighting type. But when the revival of learning was accompanied by a comparative state of quiet, a new field was thrown open for the inventions of architects. Then Bramante, to quote one instance, first adopted a double order—perhaps suggested by previous works, but certainly not founded on the antique. Vignola employed cantilevers in an entablature, as afterwards practised by Sir Christopher Wren. Vignola might have gained some idea of this method from ancient paintings, but assuredly not from the temple at Babilbec, where a similar method is found—for Vignola had never heard of that place. One feature which underwent important modifications was the construction of the window. Previously it was small, and sheltered below, to prevent the entrance of the arrows and missiles of attacking enemies. But when commerce and industrial arts succeeded to hostile ravages and warfare—when, from new discoveries in projectiles and the invention of gunpowder, cannon balls could not be guarded against even by stone walls—the window was made large. In the palace at Florence it was first ornamented with a pediment, and other decorations. So great an innovation seemed, at first, as if it would occasion nothing but ridicule, but this method of treating the window has endured ever since, and been practised by all architects of good taste. This feature had never previously been seen in architecture—it was truly an invention; and it is only novelties of a similar description which can be successful. The instance is cited to show that, by attention to points arising out of structure in our buildings, our architects might best attain excellence; but they must, at the same time, impress the character of the nineteenth century upon their works, and must not, whilst recognising the value of precedent and authority, shut their eyes to every other important consideration.

The advocates of Gothic architecture say that our climate requires high pitched roofs to throw off the water, chimneys for the escape of smoke, numerous and spacious windows, variety in the parts and purposes of our buildings—all which are utterly at variance with the classical styles; and that, with our fogs, our chill winds and our constant rains, we have no occasion for columns, entablatures, open porticoes and colonnades, which are absolutely necessary to the classical styles. Granted that our requirements and wants are all internal, and that Grecian architecture is all external—does it thence follow that classical architecture is not fitted for this country, when we see the numberless beautiful examples that greet our eyes in all directions of that style admirably adapted to our soil and climate? Is it so very absurd to build a private mansion after the manner of a Roman palace—as Prince Napoleon has just done in Paris—or a Christian church in the likeness of a Greek temple? For the sake of relief, what might we not do with other styles imported from Italy, Switzerland, or Egypt—let us have even specimens after the Chinese fashion, if to the importation we give a character and meaning closely suited to our peculiar manners. A



style so chosen, with its application in a truly national spirit, exhibits no ignorance of the rules of propriety. Is it not quite as absurd to take the many fine remains of castles and abbeys, which were built hundreds of years ago, which adorn our land and are no doubt worthy of admiration, and imitate *them* in our modern dwelling houses? Would there not be just as much propriety in a man going about in a monk's habit and cowl, or adopting the manners of the twelfth, thirteenth or fourteenth century, wearing armour, carrying a long bow, and having recourse to the old means of defence?

We believe that the supremacy of the art of the ancient Greeks—rightly called the classical—is as incontrovertible as is the superiority of modern Europeans in mental and moral philosophy: every discovery tends to the establishment of this fact. The Greeks ever will be our masters in art, and those who follow them, as the Romans and artists of the revival, have their proportionate measure of universal regard. But the most strenuous advocates of Gothic mediæval architecture do not direct their strictures to the use, but the abuse of classical architecture.

### MASONRY A FULFILLER OF PROPHECY.

BY ROB MORRIS.

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them."

THE sacred writer penned this remarkable passage in view of a state of things altogether in the future. There was no analogy in the world's history since the departure from Eden to this peaceful condition of the world which he describes. Abroad, all was warfare, military terror, destruction and despair. At home, domestic disorders, treasons, intestine commotions, disunion, and that fearful state of things (may God ever preserve our beloved country from such!) which so naturally precedes a nation's destruction. In an age of gloom and ignorance, and Godforsaken nationality, the prophet had sufficient faith to look beyond this discouraging state of things, and he points to a time when the appetite for bloodshed shall be changed into a holy desire for peace, and all the warring creatures of destruction, bound as by the three-fold cord of love, into a fraternal band. This strong and unflinching faith is worthy of our imitation in those times, sometimes permitted by the Almighty, when our trust in God's future mercies, must take the place of present encouragements.

Nearly three thousand years have passed since this was written, and time has rung its thousand changes, and yet the prophecy of Isaiah is yet unfulfilled. Mede and Persian, Greek and Roman, alike, have had their term of triumph and their term of defeat, and for each of them the page of history has been opened and filled and closed, to be opened no more until the breaking of God's judgment seal. The Crusader and the Saracen have swept with the sword of wrath the peaceful garden of the prophet, and have each in turn been swept away by the mightier sword of death. Babylon has received the long line of mourning captives, whose harps were long time hung on the willows for heavy grief, and her proud gates have seen that nation again passing Zionward to regain the homes of their fathers, and Babylon and Jerusalem, and the long line of captives and their oppressive conquerors, have passed away as visions of the night; the prophet, himself, has crumbled into undistinguishable dust, yet the prediction of universal peace, which stands out upon the sacred page as a piece of gloriously gilded work, yet awaits its fulfilment in the future.

What, then; shall we consider that the promises of God are void—that the vision of the ancient seer was unsettled, or that his hopes, too much buoyed up on the wings of fancy, drew to his hand impossible things? No; but rather as some profoundly conceived problem, couched in algebraic symbols, connecting the simple known with the distant and

wonderful and complicated unknown—as such a problem, at the first opening too hard for our understanding, leads us from truth to truth, yet blindly and ignorantly as to the results; as such a problem, drawing nearer and nearer to its conclusion, at length yields us a ray or two, feeble enough, yet hopeful, which promises us soon an ample reward for our labour, so the great problem of universal peace; at first mysterious and profoundly perplexing, yet carrying the inquirer onward from progress to progress, becoming more and more interesting, now yields a presage, faint it may be, yet in good faith, hopeful of near fulfilment; that great problem, starting in the death shades of Isaiah's age, has been steadily unfolding under the eye of God, until we may read that its solution is "not far from any one of us."

Wonderful are the means, various the instruments used in the hand of God, to bring about a promised result. Mystery is the simplicity of Jehovah, and the weakness of God is more than the wisdom of men.

Among the causes which, in God's providence, have conduced to plant in men's hearts a general desire for peace, we perceive none so promising in its origin, so successful in its results as the institution of Freemasonry.

### SUGGESTIVE THOUGHTS TO YOUNG MASONS.

[From the American Voice of Masonry.]

AN anonymous correspondent from New York thus forcibly presents some thoughts which we could wish every young Mason, and some elderly ones would peruse. They are directed against an evil which, we conceive, ought to be opposed by every thoughtful Mason.

Will you permit me through your columns to call the attention of the Craft to a subject, which, to me, appears one of vital importance, but which, from our familiarity with it, is generally but little considered. I allude to the *light and frivolous* manner in which some Masons speak of the ceremonies of the Lodge while conversing with the uninitiated.

Many Masons when questioned in regard to the ceremonies of the Lodge (questioned not from a prurient curiosity to pry into the secrets of the Order, but from a desire to be informed of what may be proper for the uninitiated to know), will only promulgate the grossest absurdities, thinking that from their very absurdity they will not be believed, and that they are very cunning in thus evading an answer to what the uninitiated may suppose to be a very proper question.

What is more natural than that a person who thinks of joining the society, should wish to find out all that may be proper for him to know, that he may be better enabled to judge whether it would suit him? What impropriety is there in his asking of one whom he believes to be a Mason, 'What can you tell me of the ceremony of initiation?' How would many Masons answer such a question? Some would talk mysteriously of a "goat," with very sharp horns, and very hard to ride, of a 'gridiron,' 'lightning,' or some foolishness of that kind. Others will not be so explicit, but vaguely hint that initiation is something startling, terrible, requiring nerve or strength, and that it is not every one who is able to go through with it. Ask them what it is that is so trying, difficult, and terrible, a mysterious wink or a knowing shrug is the only reply, leaving the inquirer to conjure up something, and ever after believe that he has guessed the truth. Press them closer, and the reply will be 'you can learn nothing more unless you join them.'

Even after a person has concluded to join the society, applied for admission, been elected, and presents himself for initiation, the same system is pursued. He presents himself at the Lodge; an officer, clothed in his regalia, comes out of the Lodge room, and asks him—"Do you wish to take the first degree to-night?" "Yes, sir, that is my wish." "Well, we'll put you through it if you can stand it," or some other remark of like character, and the probability is that, before he enters the Lodge, two or three other officers will amuse themselves by "poking fun" at him.

I have seen hanging in the ante-room of a Lodge a card of a manufacturer of Masonic jewels and regalia, on which was depicted various Masonic emblems, and conspicuous in the midst of them was a goat rampant, and a gridiron. This was, most likely, thought to be a good joke. It may have been to those who knew its absurdity (though I confess I cannot quite see the point of it);

but to the uninitiated, and especially to a candidate about to enter a Masonic Lodge for the first time, it only serves as a strong confirmation of a previous suspicion, that the goat and gridiron are regular working tools of the Freemasons. "Where there is much smoke, there is some fire," is an adage generally true; and what wonder that these absurdities are so generally believed, when so many Masons are daily aiding in giving them currency?

The result of all this is, that the majority of persons are firm in their belief that the ceremonies of the Masonic Lodge are at best but silly mummeries, and that many persons who would be in every way desirable as members of a Lodge, and who would confer honour on the Order, are deterred from offering themselves by fear of the ceremonies of initiation. They are pleased with the principles of Masonry, admire its plans and practical effects, wish to be enrolled among Masons, but they fear they know not what. All they know is, that the mention of the subject generally provokes a smile, and they infer that a man, before he can be made a Mason, must at least be made to appear a fool; and so strong is this belief, that it requires in them a mighty exercise of faith to believe the contrary.

I would ask every Mason who reads this to try the experiment with some friend who is not a Mason, and see how often the result will be as I say. Then let him look back to what his own feelings were before he joined the Order, and I think he will realize the truth of my position, that many men who would shed lustre upon the institution, are kept out of it by a fear of silly ceremonies which never had an existence but in the brains of thoughtless men, and that Masonry has been more injured by its own members than by the most bigoted anti-Masons.

Now if this be an evil (and I think none will deny that it is), how shall it be remedied? The remedy is simple. Let no Mason misrepresent the ceremonies of the Lodge; let him tell the truth so far as it is proper, or say nothing at all, and hint at nothing that is not proper to be told in full.

#### A MASONIC INCIDENT.

BY BRO. A. F. CYKOSKI.

THE hero of this episode is one of those Polish patriots ever ready to shed their blood for their country and their liberty. The immortal Uminski was general of the Polish army, and head of those few Masons who originated under the Grand Mastership of S. Lukasinski, and which had but a short existence, at least as regularly working Masons. Gen. Uminski was born in 1785. Scarcely fourteen years old when he enrolled himself as volunteer in the corps of the famous Gen. Dombrowski, he made the campaign of 1794, the last and vain struggle of Poland before its definite dismemberment. Since that time he lived in Dresden, where he studied the military art, the only one by which his dearly beloved country could be regenerated, then retired to his chateau, awaiting with impatience and anxiety the opportunity to signalise his devotedness to the national cause. This occasion arrived in 1806, when the French armies entered Poland and gave the signal of its resurrection, the magic word of independence was given by Napoleon the Great. Uminski was one of the first who abandoned wealth and family and answered the appeal. He joined the corps of the French General Excellmans, who commanded the imperial vanguard. He led by his example a crowd of the patriotic and courageous youth with him. Under the orders of the French general he formed with the élite of the Polish youths a guard of honour for Napoleon. Shortly after he was made a colonel, fought in this quality under the walls of Dantzic, but was wounded at Dershan, taken a prisoner by the Prussians, mortal enemies of the Poles and of their liberties. They assumed the strange pretensions to treat the Polish prisoner on the footing of rebel subjects. A court martial sentenced the valorous colonel to death. He was led out immediately on the *place d'armes*, placed before a detachment of Prussian soldiers and was about to be hoodwinked; this called to his memory a far distant but happy occurrence. He made an appeal to that never failing source that ever and everywhere is ready to help virtue and misfortune. He gave a certain sign which was only known to the few chosen. O, happiness! the sign has been perceived by the commanding officer, who, ready to give the fatal signal of fire, was arrested—dumbstruck! To hesitate between his duty as a soldier and that of a Mason would have been a crime unknown. He arrested the whole proceedings under the pretext of informality, and with the assistance of some superiors, who also belonged to this holy band, another court martial was instituted. Uminski was found innocent of the charge and restored to liberty. He returned home after the defeat of the Grand army and cherished and practised Masonry to the last moment of his life, and when dying in Paris, about 1847 or 1848,

he gave this sign again, and departed to the Grand Lodge above, where we hope he was received into the bosom of the Grand Architect of the universe.—*Voice of Masonry.*

#### A LADY UPON FREEMASONRY.

THE following singular proceedings on the other side of the Atlantic are worthy of notice. The Standish Lodge, No. 70, of Free and Accepted Masons, was publicly constituted and its officers installed by the Grand Lodge of Maine, United States, in the Unitarian church at Standish, October 6th, 1858. At the close of the installation service Miss Lucinda Payne, carrying a beautiful bible, approached the altar and made the following speech:—

"Worshipful Master: You will not regard the ladies of Standish as indifferent spectators on this festive occasion. How can they be indifferent as they witness the imposing ceremonies of consecrating, in their cherished village, a social order, of which they may not be members, but which may most deeply concern their dearest friends.

"While Masonry comes down from a remote antiquity, through fiery ordeals of persecution, inciting the severest scrutiny, the keen curiosity of woman's nature must still 'walk by faith, not by sight,' in relation to its mysteries and the secrets of its power.

"They cannot close their eyes to the fact that within the memory of the living Freemasonry, prostrated before the violence of popular sentiment, has silently risen again to vigorous life, spreading its Lodges from village to village, in every state and territory, enrolling many thousands of the active and enterprising men of the country. This movement must exert a wide spread influence, for good or for evil, to be felt in every home circle where fathers, husbands, sons or brothers are members of the Order. Why, then, shall not our sympathies be felt, our voices heard, as to what that influence shall be?

"You tell us that King Solomon was a Mason, and call him a Grand Master. It is our impression that he was not blind to the charms, deaf to the voice, or indifferent to the welfare of woman, although we are not sure that any of our sisters claimed to be hewers of wood in the mountains or of stone in the quarries, or were overseers of the work, either as Entered Apprentices, Fellow Crafts, or Master Masons, in building the temple.

"When 'a greater man than Solomon' appeared, he was not regardless of woman's prayer, or praise, or sympathy. He received with grateful words her ministrations and heartfelt offerings, whether at the home of Martha and Mary at Bethany, in his triumphant entrance to Jerusalem, or his sorrowful death march to Calvary. His sympathy rose with him from the tomb, and has elevated woman's destiny and inspired her immortal hopes, though none of our sex was numbered with the twelve apostles, or sent out with the seventy to cast out devils.

"In later days, when the holy city and its temple were in ruins, and valiant Knights would rescue the violated sepulchre from infidel hands, they willingly received helmet and shield, spear and banner, from fragile forms and fair hands, that did not covet the dangers of the crusade nor the fury of battle. Animated by such examples, some ladies of this village have directed me to express our sympathy on this occasion by a humble testimony of good will. Had we fears that our offering would be unwelcome, we should appeal to the magnanimous Knights now present to vindicate our honour and our sincerity. We have no such fears. The services of this occasion assure us that while Masonry welcomes to its altars and its fraternity honest men, who fear God and love their fellows of all countries and creeds, you do not hesitate to lay upon your altars the Holy Bible, and reserve it as a light from heaven. We ask you then, kind sir, as our courteous Knight, to accept this copy of the holy writings as a freewill offering from the ladies whose names are here recorded. Accept it, Sir Knight, from these sisters, and lay it on the altar of the Lodge over which you preside, to greet the eye, mould the affections, expand the charity, and elevate the life of all who bow before it as the great light in Masonry."

The following response was made by Rev. Cyril Pearl, W.M. of the new Lodge:—"Generous sisters—If ever knight of the olden time received inspiration from the lance or spear, helmet or shield, presented by the fragile form and fair hand, and went forth nerved for heroic deeds, surely the members of Standish Lodge would prove unworthy of their trust could they receive, without the deepest emotions, your generous offering. Most gratefully do we accept it, and most devoutly do we prize, not only its external richness and beauty, and its interior and intrinsic excellence, but we shall cherish in fond memory the words of wisdom, strength and beauty with which you have pleased to present it. They are thrilling words, awakening the tenderest memories of

Masonry, and opening a field of thought too vast and varied to allow a fitting response at this late hour. Our Grand Master has impressively reminded us how difficult it is to impart instruction and fix lessons of wisdom in the minds of those famishing with hunger, and the finger of time silently points to the dinner hour as long since past. You remind us of 'fiery ordeals of persecution.' Well do we remember scenes of violence a little more than a quarter of a century ago, when madness ruled the hour, and it was boastfully proclaimed that Freemasonry was dead and buried past resurrection. Frenzied men in all ranks and professions joined a hand to roll the great stone, the rough ashlar of popular indignation, upon its sepulchre. How comes it to pass, then, that Freemasonry is to-day 'a power on earth,' instinct with life and giving occasion to the scenes and solemn services of this day? It is because

'Truth crushed to earth revives again,  
The eternal years of God are her's.'

It is because the institution is based upon truth—the truth of God, as it stands in silent majesty upon the pure pages of this sacred volume. Its foundation is the rock of ages. This volume is the great light of Masonry. It is the light of the world. It is the pillar of cloud by day and fire by night, to guide the bannered hosts of Freemasonry and tribes of earth through seas of doubt and the wilderness of sin, to the promised land of a better life and a broader humanity. You speak of Solomon and the ancient temple. His love of woman was not a mere human passion or affection. He was the instrument of a higher intelligence. He built that glorious temple by divine command from a divine model, and was thus a link in the chain of Providence—an honoured link in that golden chain which is to bind earth with heaven; which is yet to hold in harmony and peace the nations of earth, and lift up fallen men to the dignity of sons of God. He was a favoured channel both for Masonry and religion, and the temple was the hallowed shrine of heaven's light till a greater than Solomon should come. Hands of violence and hearts of malice sought to quench that light. Vandal hands assailed the first and second temple till not one stone was left upon another, as they had nailed the lord of the temple to the cross and rolled the stone upon his sepulchre. Monuments of Masonry and temples of religion and truth may thus fall; nations that destroy them may perish, but truth survives. Freemasonry and religion still live and are fulfilling their mission of love and mercy. You recall us to the days of chivalry and the heroism and hospitality of the Knights. Their mission is not yet fully understood. They were links in that chain of events by which Christianity is raising woman from the subjection and debasement in which depraved power and passion in the stronger sex had doomed her for long ages, to that freedom and equality which heaven designed for her as the companion and helpmate for man. They sought in vain to recover the holy city and temple with lance, spear and human prowess. Their crusade was a failure, and the holy city is still in sackcloth and her sons in exile, but the heroism of the Knights still lives. Their memory is cherished, and will be till the last link of oppression's chain is severed—till freedom and fraternity encircle the earth, flashing their words of cheer and charity on the lightning's wing from land to land across the ocean waves. In this work Freemasonry has a noble part to bear. For this she has still her temples, her altars, and her priesthood. For this she lays the sacred oracles on her altars, around which Brothers, Companions, and Sir Knights bow in humble reverence. Valiant men, indeed, surround you, but you have no occasion for their protection or defence in approaching our altar with an offering like this. Accept for yourself and the sisters you represent the tribute of grateful hearts. Assure them that no gift could be more welcome—that with peculiar pleasure we shall lay it on the altar of the Standish Lodge, to remain there as our light and guide. We will guard it with sacred fidelity, remembering gratefully the sisters who thus generously greet the infancy of our enterprise. We ask leave to lay this fair record of their names within its golden enclosures, there to repose, guarded with the same fidelity with which we guard this great light and the altar on which it rests. That light we shall prize the more for the generous sympathy and words of cheer with which it is presented. So far as human frailty may dare to pledge, we will endeavour to fix its lessons in the memory, and engrave them on the hearts of those who kneel before it. And when this Lodge and all who gather around it shall have passed away—when all the temples of Masonry shall have accomplished their work, and the last sound of the gavel is heard—when Brothers, Companions, and Sir Knights who have faithfully served God and their generation shall have fought a good fight' and 'finished their course,'

And their lances and banners furl,  
Where the streets are gold and the gates are pearl,  
may you and the sisters you represent enjoy with them a blessed meeting in that Grand Lodge above—that upper temple, where farewell words are not spoken and parting tears are not shed."

## MASONIC NOTES AND QUERIES.

### THE SOCIETY OF FRIENDS.

I REPLY to the query of "A.B.C.," in your *Magazine* of the 12th ult., "Are there amongst us any members of the Society of Friends?"—No member of the Society of Friends can consistently become a Freemason in consequence of the required oath, although the writer knows that several instances have occurred, thereby rendering themselves liable to be disowned by the Society.—A P.M., AND FORMERLY A MEMBER OF THE SOCIETY OF FRIENDS.

### KNIGHTS OF MALTA.

A Master Mason is not eligible to be installed in any Encampment of Masonic Knights Templar of Malta or Jerusalem until exalted to the Royal Arch degree, and holding a certificate from the Grand Lodge to that effect. Encampments meet quarterly, and Grand Conclave annually.—W. H. B., S.P.R.C., K.T., 2nd Capt. C.C.

### WAS HIRAM A SLAVE?

He was not. How could Hiram have been a slave? He was a son of a daughter of the tribe of Dan; his father was of Naphthali; they were consequently Israelites, not bondsmen or slaves. Solomon sent and fetched Hiram out of Tyre, to help in building the Temple, which was not commenced until four hundred and eighty years after the Israelites were brought out of Egypt, where they were bondsmen to Pharaoh, but not bought or sold as slaves. Moreover, slaves were not permitted to enter the Temple. A reference to 1 Kings vii. 13, 14, will show that Hiram was not presented to King Solomon, as stated by the Rev. David Turner. Admitting it to be as stated in 2 Chron. ii. 12, 13, 14, this does not prove that Hiram was a slave. The eastern expression of *Abi*, father, was given to Hiram out of respect, and from being an eminent person; it certainly does not mean that he belonged to the King of Tyre's father. Solomon also calls him "father," 2 Chron. iv. 16.—W. H. B., S.P.R.C.

### COLONEL MAINWARING.

Who was the Colonel Mainwaring that Ashmole, in his diary, asserts was admitted with himself as a Mason at Warrington, in Cheshire, in 1646?—A CHESHIRE BROTHER.

### INITIATION OF THE LATE DUKE OF YORK.

In what Lodge was His Royal Highness the late Duke of York initiated? I have heard it both asserted and denied that he was made in the Royal York, No. 7.—*TEE BEE*.

[In 1767 a Lodge at Berlin was formed under the English constitution, and when the Duke of York was travelling on the Continent, in 1787, he was initiated in that Lodge, which thereupon assumed the name of the Royal York, so that "Tee Bee" has heard from both sides correctly, the duke having been made in the Royal York (Berlin) and not in the Royal York Lodge of Perseverance, No. 7.]

### DIONYSIAN MYSTERIES.

Where can a good account of the Dionysian mysteries be found? It is often asserted that they bear a strong resemblance to Freemasonry.—G. S.

[Consult Chandler's *Travels in Asia Minor*, Ato. Lond., 1775, and see also Chishull's *Antiq. Asiat.* and the *Ionian Antiquities*. If "G. S." will carefully read what was written on the ancient mysteries in the last volume of the *Freemason's Magazine*, he will find that all the mysteries of the ancients bear a strong resemblance to Freemasonry, but in the particular points in which both agree our correspondent must draw his own inference.]

SMYRNA.—The *Impartial*, of Smyrna, states that Bro. Hyde Clarke, who has been appointed by the government Vice-President of the Imperial Committees for Land Causes, on the 9th November, accompanied by his suite, paid an official visit at the palace to H. E. the Pasha and the Kiabya Bey.



## NOTES ON LITERATURE, SCIENCE, AND ART.

THE Government of Madras has taken legislative action in the matter of Romanising native words. It has directed all officials to adhere to the following rules:—1st.—When native terms can be suitably represented in official correspondence by English equivalents the English word should be used. 2nd.—When native terms are introduced into official correspondence they should be expressed in English letters, according to the system originally recommended by Sir William Jones, and since adopted, with partial variations, by the Asiatic Society, the Madras Literary Society, and by Professor Wilson in his glossary of Indian official terms. 3rd.—No letters should be introduced into any native word which do not exist in the original, and those which do exist should be expressed strictly in accordance with the scheme. 4th.—The only exception from this rule should be in the case of the names of particular places which have become stereotyped by long usage in a conventional form, such as Negapatam, Mussilipatam, Vizagapatam, &c. That officials may learn Sir William Jones's system, the government promise to publish lists of words and a vowel scale, but conclude the order with that remark.

Mr. Macready gave a reading from the English Poets, at the Town Hall, Weston-super-Mare, last week, for the benefit of the Working Men's Institute and other educational societies. The visit of this gentleman attracted one of the most crowded gatherings ever held in Weston, including members of almost every leading family in the town and neighbourhood. Mr. Macready read the story of *Le Fevre*, from Sterne's "Tristram Shandy." Campbell's "Exile of Erin," followed with amazing pathos, eliciting unbounded applause. He next read a passage from the Fifth Book of Milton's "Paradise Lost," including Eve's Dream and Adam's Morning Hymn. Campbell's "Lord Ullin's Daughter" was the next selection. The reading concluded with an act from Shakspeare's "Henry IV."

The Duke d'Annale has purchased the whole of the magnificent library of the late M. Cigongne, amounting in number to four thousand volumes, and abounding in bibliographical treasures. The sum given for it, as we have heard it named, is £15,000, which, considering the number and rarity of the volumes, does not appear too high. Indeed, there is but little doubt that the collection, if sold at public auction, would have fetched more money. The late M. Cigongne, who died in May last, was a distinguished member of the *Société des Bibliophiles Français*, in which he had filled the office of treasurer since 1843. He was a book collector, according to M. Techener, during the whole of his life, having assisted at the sale of Morel Vindé, in 1812, of Duriez, in 1827, of the Marquis de Calabre, and of many other distinguished amateurs.

A few evening ago, B. Waterhouse Hawkins, Esq., delivered a lecture (the first of a series) to the members of the Athenæum, at Bury St. Edmunds, upon "The Age of Dragons in Great Britain; being an inquiry how far the fables, legends, romances, and traditions about dragons are founded on truth."

We have to announce this week, says the *Athenæum*, the death of a gentleman whose name has been long known among antiquaries, William Henry Rolfe, of Sandwich. Mr. Rolfe had something of the antiquary in him by inheritance, for he was the grandson of William Boys, the author of a well known work on the History of Sandwich and the Cinque Ports. Mr. Rolfe's name became first generally known by the excavations which he undertook at his own expense on the site of the Roman port town of Rutupia, at Richborough, near Sandwich; the results of which were published in "The Antiquities of Richborough, Reculver, and Lynne," a work dedicated to Mr. Rolfe. He had formed a large and extensive museum at Sandwich, consisting of Roman antiquities, chiefly from Richborough; of Anglo-Saxon antiquities, from his own excavations at Ozengall, near Ramsgate, and from other parts of East Kent; of coins, and of porcelain. He had parted with his Anglo-Saxon antiquities to Mr. Mayer, of Liverpool. Mr. Rolfe died, after a very short illness, on Sunday, the 27th of November, in his eighty-first year.

Mr. Alfred Tennyson is writing a new poem for "Macmillan's Magazine," to be entitled "Sea Dreams: an Idyll."

The *Kreuz Zeitung* states that the marriage at Munich of Ivan Golovin, the well known literary refugee, was telegraphed to the Emperor of Russia, and his majesty immediately replied, "My imperial, paternal blessing. All is forgiven, all forgotten."

Messrs. J. W. Parker and Son announce a volume of Essays and Reviews, by the Rev. B. Jowett, M.A., Regius Professor of Greek, Oxford; Rev. Rowland Williams, D.D., Vice-Principal, Lampeter College; Rev. F. Temple, D.D., Head Master of Rugby School; Rev. Baden Powell,

M.A., F.R.S., Savilian Professor of Geometry, Oxford; Rev. Mark Pattison, B.D.; C. W. Goodwin, M.A.; Rev. H. B. Wilson, B.D., Vicar of Great Staughton, Hants.

"George Eliot" complains thus in the *Times*:—Mr. Newby, the publisher, in issuing a work under the title of "Adam Bede, Junior," has not only made use of my title, but has so worded his advertisement as to lead many persons into the belief that I am the author of his so-called "Sequel." The extent to which this belief has spread urges me to come forward with a public statement that I have nothing whatever to do with the work in question, or with Mr. Newby. I am not the first writer who has had to suffer from this publisher's method of trading. The readers of Currer Bell's life will remember a very unpleasant illustration of it.

At the last meeting of the Royal Society of Literature, Mr. Hogg read a paper "On the Karaite Jews," in which he gave an account of the leading facts relative to the history of this remarkable sect, with some notice of their present settlements, and especially of that at Tchufut-kaleh, near Baghchi-Serai, in the Crimea. The principal abodes of the Karaites in modern times would seem to have been in Poland, but there are still a few families resident in the Holy Land and at Constantinople. They bear the character of being an exceedingly honest, hardworking population, devoted much more to commercial than to literary pursuits. It is known, however, that they have long had in Poland a small literature peculiar to themselves, some notices of which may be found in J. C. Wolf's "Bibliotheca Hebræa." A paper was read, communicated by Col. Leake, "On Greek Archaeology and Topography," containing critical remarks upon some passages in the recent translation of Herodotus, by the Rev. G. Rawlinson, and on the Rev. Mr. Clark's "Travels in the Peloponnesus." Col. Leake pointed out that Mr. Rawlinson was in error when he states that "there were two cities named Temessus in Asia Minor: one in Lycia, on the coast; the other, called also Temessus, in Pisidia"—and that, in fact, there were two Temessi and two Termessi, the former deriving their names from *τέλμα*, a marsh; the latter from *τέρμα*, a boundary. Col. Leake also showed that his own copy (made as long ago as 1800) of the celebrated Midas inscription in Phrygia was more accurate than the subsequent one of M. Texier, on which Mr. Rawlinson had apparently relied. Col. Leake further expressed his dissent from Mr. Rawlinson's views as to the origin of Greek coinage, and adhered to the opinions he had promulgated in his "Numismata Hellenica," viz., that it was much more likely that this refinement of civilization should have begun in Greece Proper than in the semi-barbarous states of Asia Minor. In conclusion, he called attention to the difficulties any traveller would have naturally experienced who, like himself, more than fifty years ago endeavoured to reconcile the often vague descriptions of ancient writers with the existing features of the country. No French map of the Peloponnesus, constructed carefully by very able engineers, then was in existence, and Col. Leake had to make his geography before he could understand Strabo or Pausanias.

The work of M. Coulvier-Gravier, on "Shooting Stars," has been received with the greatest honour in the world of science. The question of the formation, the purpose, and the final destination of the vast quantities of shooting stars, whose existence has hitherto presented the greatest difficulty of explanation to the astronomers of all ages, is here solved by M. Coulvier-Gravier, whose appointment to a most important post at the Observatoire has given universal satisfaction.

Four shares in the *Globe* evening newspaper were offered for sale last week. The proprietary shares are sixty-two in number, the dividends on which have been £84, but the average for the last three years has been £40 per annum. The auctioneer stated that the last shares sold in that place, about two or three years ago, produced £500 per share, and the proprietors' present pre-emption price is £400 per share. The highest bid was £127 10s. per share, and this offer being under the reserve price fixed by the Court of Chancery, no sale was effected. It was reported in the room, but not officially, that the reserve price was £250 per share.

The opening of the new schools in Paris for the study of the living Eastern languages is announced for Monday next. This foundation, due to the activity of the Convention, was first endowed on the 10th Germinal, in the third year of the Republic, with three professorships for the Arabic, Turkish, and Crimean Tartar languages. Nine chairs have been instituted since that time, and bestowed upon the most learned savants of our time. The ancient school founded by Louis Quatorze for the education of interpreters, destined for the divers missions in the Levant, is still in existence, and still furnishes the dragomans for the embassy at Constantinople.

The *Critic* says:—"We have to felicitate the country on the spread of enthusiasm among the gentlemen of the press, on the subject of the volunteer movement. Last week we had to congratulate the editor of the *Morning Star* upon having received a medal for skill in the use of the rifle; this week it is our pleasing duty to record the proposition of a correspondent of the *Morning Advertiser*, to the effect that a "Press Brigade" should be raised, to consist entirely of members of the public press: "At this critical period for our liberties, when every patriotic breast beats high at the thoughts of what might be the results of a descent upon our shores when the watchman is asleep, and when every class and creed are arming against the common enemy, it seems strange that the members of the Fourth Estate should alone be inactive. Distinguished as the majority of the gentlemen of the press are by rare ability and indefatigable industry, as evinced by their ubiquitousness and travels, I conceive there could be no fitter material for a large brigade than they would present. And if you are to take the initiative, or some other large establishment, like that of *Bell's Life in London*, whose racing editor is admirably formed, by his thorough knowledge of discipline and amiable disposition, to become a popular leader, the result would be that volunteers would readily be found, as willing to defend our firesides with their swords as they have hitherto done our rights and privileges with their pens. And although Douglas Jerrold has maintained the latter to be the most powerful weapon of the two, it is well to be prepared with each in case of necessity. I throw out this hint in the hope it may be adopted by influential parties.—Yours, &c. OBSERVER." The only objection we see to this proposition is, that should the Press Brigade be severely handled in battle there might be no one left to report the transaction. At any rate, it is to be hoped that the brigade will be one of infantry; seeing that if reports speak truly, the commander proposed by 'Observer,' although the editor of a sporting print, is utterly unable to mount a horse. However, may virtue prosper! we need not despair of seeing even the columns of *Bell's Life* become not only popular but useful."

### Poetry.

#### TREES ARE COMPANY.

BY THE REV. W. BARNES.

WHEN summer's burning heat is shed  
Upon the drooping grasses' head,  
A diving under shady leaves  
The work folk in their snow white sleeves.  
We then might yearn to climb the height,  
Where thorns are white above the fern,  
And air does turn the sunshine's might  
To softer light, too weak to burn.  
On woodless downs we might be free,  
But lowland trees are company.

Though downs might show a wider view  
Of green, far reaching into blue,  
Their roads far winding in the glen,  
And ringing with the sounds of men,  
The thistle's crown of red and blue,  
In Fall's cold dew does wither brown  
And larks come down with the low,  
As storms do brew and skies do frown,  
And though the down does let us free,  
The lowland trees are company.

Where birds do sing, below the sun  
In trees above the blue smoked town,—  
And shades of stems do overstratch  
The mossy path within the hatch;  
If leaves be bright up over head,  
When May does shed its glittering light  
Or in the blight o' Fall, do spread  
A yellow bed before our sight—  
Whatever season it may be,  
The trees are always company.

When dusky night does nearly hide  
The path along the hedges' side,  
And daylight's homely sounds be still,  
But sounds of water at the mill;  
Then if no face we longed to greet  
Could come to meet or lonesome trace;  
Or if no pace of weary feet,  
However fleet, could reach its place—  
The trees would still be company.

#### CHARITY BEGINS AT HOME.

"AND where is home?" asks destitute distress;  
"This home that yields to injuries redress?  
Is it reserved for close domestic ties,  
Or free alike to all beneath the skies?  
Is it for sufferers who at distance groan,  
Or only those who nearer make their moan?  
Oh tell me how this dwelling may be mine—  
This home where charity begins to shine!"  
Thus spake distress—and heaved a plaintive sigh—  
When soft humanity made this reply:—  
"Cease poor afflicted, by the world forgot,  
Cease to lament thy miserable lot;  
Dry up thy tears, and welcome to my cot—  
That charity begins at home is true;  
Yet this is rightly understood by few.  
The miser quotes it to his base desire,  
And robs the labourer of half his hire;  
The glutton wallows on luxuriant haunch,  
And stuffs with dainties his elastic paunch;  
But should distress accost him on his way,  
'My charity's at home,' you'd hear him say.  
Thus all who this celestial virtue want,  
Can gravely hypocritically cant.  
But if this lesson carefully you learn,  
The meaning of the phrase you'll soon discern.  
Charity dwells within the mind possessed  
Of wishes to relieve all poor distressed  
At home, abroad, on cold or torrid shore—  
She's ne'er from home where pity keeps the door."

### CORRESPONDENCE.

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

#### PUBLICATION OF CANDIDATES' NAMES; AND INSPECTION OF LODGES.

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

DEAR SIR AND BROTHER,—It would, no doubt, be better to have the names of the brethren for passing or raising placed on the summons, but I think it is not essentially necessary; it all depends upon the construction put on the word "business" in the Book of Constitutions, page 61, clause 9. My opinion is, that it simply means the business of voting and balloting; for when a candidate has been initiated, no brother can have any objection to his being passed or raised, provided the necessary time has elapsed. Still, I agree with "An Old P.M." that it would be far preferable to give due notice, although its not being expressed on the summons is not in opposition to the Constitutions.

In the *Freemasons' Magazine* for last week, at p. 432, I observe a letter from "A Friend to Model Lodges," in which he suggests a plan for the inspection of Lodges. However excellent this plan might be in its working, it would, I think, if established, be a reflection on our Provincial Grand Lodges, whose duties I believe involve an inspection of any or all the Lodges in the province; and it seems your correspondent in his commendable zeal has overlooked this part of the machinery of the Craft. If this duty of our provincial rulers were strictly performed there would, I think, be no need of the plan suggested by "A Friend to Model Lodges."

I remain, dear Sir and Brother, fraternally yours,  
Ashby-de-la-Zouch,  
7th December, 1859.  
HENRY T. BOBART.

#### FRENCH LODGES IN ENGLAND.

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

DEAR SIR AND BROTHER,—I am induced once more to trouble you, if you will permit me, in consequence of your note to my last communication, in which you allege that I am mistaken with regard to any Lodges in England holding warrants from the French Grand Lodge. I know that in one instance a Lodge is held under the authority of that Lodge, and by virtue of its warrant, and is in constant communication with it. Although made in England, I am a member of the two best French Lodges (at Paris), viz., the Lodge of the Rose of Perfect Silence, and the Lodge of the East, and all my brethren enjoy the same honours. Should we be admitted to an English Lodge as visitors? If after this we are refused acknowledgment by our English brethren

what becomes of the universality of Masonry? Where is the brotherhood? I could well wish that some abler pen than mine would employ itself on this subject, which is, I think (and many Masons good and true agree with me) a vital one.

Do not imagine, my brother, that we wish to partake of the material benefits of English Masonry; it is only the recognition we ask for. Indeed, our earnest wish is to affiliate ourselves to the Grand Lodge, but the expense is an effectual barrier.

With many apologies for thus occupying your valuable time and space, and trusting that this most unhappy subject may be settled by English Masons in a manner consonant with our great laws, I am, yours sincerely and fraternally,

Dec. 6th, 1859.

A POOR MASON.

[We shall feel obliged by our correspondent giving us the name and address of the Lodge to which he alludes; even if it be so, it is contrary to all Masonic usage for one Grand Lodge to grant charters within the jurisdiction of another.

We may here notice the following communication which appeared in the columns of the *Morning Advertiser* on Monday, headed "Advertisement":—

"STR.—In an article headed 'Grand Lodge of Freemasons,' and inserted in your impression of Thursday, Dec. 1, it is stated, 'The Board for General Purposes have issued a circular, cautioning the Craft against a spurious Order of Masons, whose head quarters are at Stratford, in Essex, calling themselves 'The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphia.' I am not about to dispute either the wisdom or the Masonic feeling which has dictated this course of action, but I am anxious to save the time of the Board, and likewise the great amount of trouble usually incurred in seeking for that proverbial curiosity, a 'mare's nest.' There is, doubtless, a Masonic Lodge existing at Stratford (whether spurious or not time and the good conduct of its members can alone determine), but so far from its being 'head quarters,' it is a mere offshoot from a strong and efficient Lodge, holding the original warrant from the Masonic body in France, and devoted exclusively to the purpose of carrying out the true Masonic principles of brotherly love and benevolence, as many members of English Lodges can testify, who have been assisted from its funds; and, in this respect, perhaps the 'Board for General Purposes' might have been as well employed in cautioning the members of the Stratford Lodge, as in promulgating its *ex cathedra* denunciations against those who, like Luther, have committed the grave offence of attempting to make a great institution a real benefit to the masses, rather than an aristocratic plaything in the hands of those whom the contents of a well filled purse may have elevated to distinction.—I remain, yours very respectfully,

"Stratford, Essex.

"C. ASHDOWN."

We certainly think it would have been better to have alluded more particularly to the so-called Grand Lodge from which the Lodge at Stratford holds, the principals of which have admitted in our columns that they do not hold from the Grand Lodge of France. The "offshoot" of an illegal and unconstitutional body must of necessity be as illegal and reprehensible as the source from whence it springs.—ED.]

#### FREEMASONRY NOT PURELY SECULAR.

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

DEAR SIR AND BROTHER,—One cannot help wondering how any one who has been initiated into Freemasonry, even though he should, like the late Professor Robison, have never advanced beyond the degree of an E.A., should so far misconceive the object of the Craft as to pronounce our meetings to be purely secular, as your correspondent "Z." does, in your last issue. It is true that Freemasonry enforces no creed in religion or code in politics; but whether we judge it by its beautiful ritual in opening and closing the Lodge in the first three degrees; or its solemn ceremonies in making, passing, and raising; the explanation of the tracing boards and the working tools; or its catechetical instruction in the various sections—whether we judge it by one or all of these, I cannot consider our meetings for the practise of the above, separately or conjointly, as being purely secular, and should as soon think of pronouncing the majority of our Sunday schools so. Our reverend and respected brother, Dr. Oliver, seems to err in his eloquent writings, by regarding Christianity and Freemasonry as quite synonymous terms; your correspondent "Z." runs into the opposite extreme. They have neither of them kept within compass, and thus missed the point within a circle. Our meetings purely secular!—what a farce, then, not to say profanity, it would be to consecrate Lodges, open and close with prayer, beseech a blessing on candidates for the different degrees, and to use the volume of the sacred law, which is never closed in any Lodge, in the manner we do. I can assure your readers that

I do not write thus from any desire to be considered an authority on Masonry either here or elsewhere, though I am anxious really to become one, and to see every other brother do the same.

We often complain that we are misrepresented by the uninitiated; my own opinion is, that if we are misunderstood by the outer world, we have ourselves to blame for it. Of that, more anon; but for the present, I, for one, cannot allow any brother, especially in the only recognized organ of the Order in England, to pronounce our meetings "purely secular," without entering my humble protest against the assertion. I am not going to argue for or against the practice of holding Lodges of Instruction on the sabbath; agreeing as I do with you, Brother Editor, that perhaps it is better avoided, as we ought to give no cause of offence to any brother unnecessarily.

I can assure "Z." that I have never attended any Masonic meeting on a Sunday; but I think he is too severe upon those brethren who do attend Sunday Lodges of Instruction when he writes—"Surely this is contrary to the letter of the moral law; and, our meetings being purely secular, contrary to the law of the land, too," and regards it as "a blot upon our escutcheon." Giving "Z." credit for being actuated only by the best of motives, but thinking that he does not hold Freemasonry in the high estimation to which it is entitled, I trust that he will receive these few remarks in the kindly spirit with which they are given.

I am, dear Sir and Brother, yours fraternally,

Bury, December 5th, 1859.

GEORGE MARKHAM TWEDDELL.

#### THE BOYS SCHOOL.

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

DEAR SIR AND BROTHER,—As I hear there is likely to be a vacancy in the office of Secretary to this school by the resignation of Bro. Thiselton, let me advise the governors not to promise their votes until the names of all the candidates are before them.

Yours fraternally,

December 7th, 1859.

A LIFE GOVERNOR.

[There is an old adage about "looking for dead mens' shoes," and we have been furnished with the names of two candidates for the office, which we decline publishing, not believing that Bro. Thiselton has any intention of resigning, though the wish may be the father to the thought.—ED.]

#### THE CALENDAR.

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

DEAR SIR AND BROTHER,—The Calendar Committee of the Board of General Purposes, by the circular lately issued to the several Lodges in England, doubtless hath been roused to energy by the articles which have from time to time been in your excellent *Magazine*. Their attention should be especially directed to the form of columns suggested by Bro. E. S. COSSENS, (p. 934, No. 46, 1858), which, if adopted, I venture to say would not take a day to complete the lists, if Bro. Farnfield, who knows all about it, could give his assistance to their completion.

Yours fraternally,

5th December, 1859.

R. E. N.

SHOPPING IN NEW YORK.—"The first thing she asked to see was for some 'bed spreads.' 'What did you ask for?' I said. 'Bed spreads.' Not liking to ask again what she meant, I quietly waited till they were produced, and they turned out to be counterpanes. A white 'sun shade,' was the next article—that was a parasol. My curiosity was again excited by her asking for 'paper cambrie,' and twelve yards of 'cotton batting.' I began to despair of ever being able to make myself intelligibly understood in the shopping line. These latter articles were common glazed muslin, and wadding, which is sold by the yard instead of sheets, a great convenience. Our next visit was to Bull and Black, the great jewellers, to look at some brooches, bracelets, and rings, when, to my astonishment, she asked for 'breast pins,' 'wristlets,' and 'finger rings.' We now went into *Thompson's* to have luncheon. She asked me what I liked best; but, thinking that perhaps the eatables might be called by names I knew nothing about, I inquired of her what was best, to which she replied, 'Let me order what I think will suit you.' Her orders were as follows:—'Waiter, will you bring stews with crackers, soft-shell crabs, squab owl, with Irish potatoes and fixings—and waiter, don't forget some cold slaw, and squash pie.' It was with the greatest curiosity that I waited the appearance of viands with such outlandish names, and it was not long before the waiter appeared with our wonderful luncheon."—*American Photographs*.

## THE MASONIC MIRROR.

## MASONIC MEMS.

We believe we may congratulate the Craft upon the fact that the differences with the brethren of Hobart Town have been all amicably settled; and not only the charter of Lodge No. 781 restored, but two others granted for the district of South Tasmania.

The Stewards for the approaching festival of the Royal Benevolent Institution for Aged Masons and their Widows, had their first meeting yesterday, Friday, when nearly fifty lodges were represented. There is yet room for a few more Stewards.

The Domestic and United Pilgrims Chapter of Instruction has been removed from the Queen Elizabeth, Walworth, to Bro. Hills, West Square, Lambeth.

## SUPREME GRAND LODGE.

## QUARTERLY COMMUNICATION.

The quarterly communication of Grand Lodge was held in the Great Hall, on Wednesday last, the 7th instant, the R.W.D. Prov. G.M., Lord Pamure, presiding as Grand Master, supported by Bros. Admiral Sir Lucius Curtis, D. Prov. G.M. for Hampshire, as D.G.M.; Hall, Prov. G.M. for Cambridgeshire; Ramsay, Prov. G.M., Bengal; Col. Burton, P. Prov. G.M., Bengal; Lord de Tabley, S.G.W.; Col. Brownrigg, P.G.W., as J.G.W.; Savage, S.G.D.; Slight, J.G.D.; F. Roxburgh, G. Reg.; S. Tomkins, G. Treas.; W. G. Clarke, G. Sec.; Rev. A. Ward, G. Chaplain; Rev. Moore, P.G. Chaplain; E. G. Pocock, G.S.B.; Jemings, G.D. of Cers.; A. W. Woods, P.G.D. of Cers.; Farnfield, Asst. G. Dir. of Cers.; Daukes, G. Supt. of Works; Horsley, G. Org.; Smith, G. Purs.; Adams, Asst. G. Purs.; Fred. Dundas, P.G.W.; Pattison, P.G.W.; Rev. Sir J. W. Hayes, P. Prov. G. Chaplain; W. P. Scott, P.G.D.; Hervey, P.G.D.; Havers, P.G.D. (President of the Board of General Purposes); Hopwood, P.G.D.; Faudell, P.G.D.; J. N. Tomkins, P.G.D.; Nelson, P.G.D.; S. B. Wilson, P.G.D.; Masson, P.G.S.B.; Spiers, P.G.S.B.; Udall, P.G.S.B.; Evans, P.G.S.B. (President of the Colonial Board); Patten, P.G.S.B.; &c., &c.

The Grand Lodge having been opened in ample form and the minutes of the last quarterly communication read—

Bro. Madden, on the motion that they be confirmed, rose and said that as the immediate Past Master of the Lodge of Concord, No. 49, he wished to explain how it was that the Lodge had ceased to meet and to expose itself to the sentence of erasure passed upon it at the last meeting of Grand Lodge. It so happened that the house in which the meetings of the Lodge used to be held in the time of Bro. Crucefix had been pulled down, and the house erected in its stead was devoted to other purposes. In the mean time Bro. Crucefix died and the brethren dispersed, but he (Bro. Madden) was at present busily engaged in finding out their addresses, and having the support of many influential brethren he was ready to pay the fees and do all that was necessary to resuscitate the Lodge and save its number. The warrant had, in the confusion of Bro. Crucefix's papers, unfortunately been mislaid, but no effort on his part would be spared to recover it; he therefore hoped that Grand Lodge would allow No. 49, to remain on the register.

The President of the Board of General Purposes, was sure Grand Lodge would be ready to give Bro. Madden every assistance under the peculiar circumstances he had mentioned. Bro. Madden's course however was not to ask Grand Lodge to rescind a resolution at which it had once arrived, but simply to move that the confirmation of so much of the minutes as referred to the erasure of No. 49 be deferred until such time as Grand Lodge had further considered the question.

Bro. Madden having moved in the spirit of Bro. Havers's suggestion and the motion having been duly seconded, the original motion so modified was put and carried.

## INVESTITURE OF ASSISTANT GRAND PURSUIVANT.

The Deputy Grand Master then called Bro. Thomas Alexander Adams to the dais, to which he was conducted by the Grand Director of Ceremonies, when addressing him, the noble lord said he felt great pleasure in investing him with the insignia of the important office of Assistant Grand Pursuivant. His selection for that office by the Grand Master was a proof of the high opinion he entertained of him, both as a man and as a Mason; and he (the Deputy Grand Master) was convinced that he would discharge the duties of the office entrusted to him in a manner satisfactory to the Grand Lodge, and so as to justify the Grand Master's selection of him.

Bro. Adams was then invested, and having briefly thanked the Deputy Grand Master, was conducted to his proper place, amid the hearty applause of the brethren assembled.

The Deputy Grand Master then stated that he had been requested by the Grand Master to apologize for his absence, which was occasioned partly by important duties he had to discharge in Yorkshire, and partly from ill health, from which however, as they would no doubt be glad to learn, his lordship was rapidly recovering.

## NOMINATION OF GRAND MASTER.

Bro. Cotterell said that he rose with hesitation, to submit to Grand Lodge the nomination of the Right Hon. the Earl of Zetland as Grand Master for the ensuing year. He said, with hesitation, because he thought that a proposition of such importance would come with a better grade from some brother of more influence than himself in the Craft. If at any time the acts of his lordship had been canvassed with a feeling of party spirit (no, no) he hoped that feeling was now eradicated, and he felt sure that every brother who took care that it should not again be brought into vogue would do a benefit to the Craft (hear, hear). If he were about to nominate for the first time to the high office of Grand Master any other member of the Craft he should feel it incumbent on him to go at length into a detail of his qualifications, but in the case of the Earl of Zetland, his doing so would weary the brethren and be a waste of the time of Grand Lodge. His lordship was a Mason of long standing, who had ever shown himself zealous to promote the interests of the Craft and to uphold the charities of the Order, not only by his purse but also by being ever ready to give his attendance at any meeting or at any festival held for the purpose of advancing them; indeed, he considered his lordship's qualifications without a parallel in the Order, for all who had been in the habit of attending Grand Lodge knew, from their own experience, that he had during the last fifteen years presided over its deliberations with courtesy and impartiality, and upheld by his conduct the dignity of his office. He would not, however, place his qualifications on so low a footing as that of his long service, but would rather base his claims to re-election on his many Masonic virtues (hear, hear).

The following twelve Past Masters who were nominated at the General Committee on the 23rd Nov., 1859, to serve on the Board of Benevolence for the ensuing twelve months, were unanimously elected:—Fred. Adlard, No. 7; Geo. Barrett, No. 183; Jas. Brett, No. 206; Hen. Garrod, No. 1022; Samuel Gale, No. 19; Charles Lee, No. 9; Richard Motion, No. 663; William Paas, No. 30; Henry Potter, No. 11; Edward Dresser Rogers, No. 15; James R. Sheen, No. 219; William Young, No. 72.

The report of the Board of Benevolence was then brought forward. It stated that on the 21st September seven petitioners were relieved with £85; on the 9th October eleven petitioners were relieved with £130; and on the 23rd November eighteen petitioners were relieved with £198.

On the motion of Bro. Savage, S.G.D., the foregoing report was received and entered on the minutes.

## BOARD OF GENERAL PURPOSES.

The report of the Board of General Purposes having been taken and read,

The President of the Board of General Purposes moved, and Bro. Loeock Webb seconded the motion, that it be received and entered on the minutes.

Bro. Whitmore did not oppose the motion, but he thought, before the report was passed, the Board ought to give Grand Lodge some information with regard to the reasons which had induced them to come to the resolution with reference to the advance of money to provincial Lodges.

The President of the Board of General Purposes, rose to answer. There would be a distinct resolution submitted on that subject to Grand Lodge, when Bro. Whitmore would have a full opportunity of expressing his opinion on the matter.

Bro. Stebbing had a request to make before the motion was put from the chair. He would appeal to Bro. Havers, as president of the Board, to allow that portion of the report which related to voting by proxy, to stand over until the next meeting of Grand Lodge. He did not at present think that proxies should be allowed, (as in the Grand Lodge of New York) in the management of the ordinary business of Grand Lodge, although it was a system which might, he was persuaded, be of some advantage in the election of committees.

The Deputy Grand Master observed that the subject had been frequently brought under the consideration of the Board of General Purposes, and they were bound, in courtesy to those who had brought it before them, as well as in duty, to furnish Grand Lodge with their opinions in respect to it. They did not propose to take any further steps in reference to the matter, and their adoption of the report did not preclude Bro. Stebbing from giving notice of motion in reference to the action of Grand Lodge in regard to it.

Bro. Stebbing said that he should then, although most unwillingly, move as an amendment, that so much of the report as related to voting by proxies be allowed to stand over to next quarterly communication.

Bro. Sheppard seconded the proposition. The President of the Board of General Purposes, thought this was neither the time nor the opportunity for the discussion of the question raised by the amendment of Bro. Stebbing; and he would ask Grand Lodge if they had confidence in the Board, which was one of their own election, not to throw back upon them the consideration of a question of which they had already disposed. The amendment was then put from the chair, and lost by a large majority.

The President of the Board of General Purposes, then said that he had now to submit to Grand Lodge a resolution embodying a general principle which he was sure no brother present would contravene. He had to ask them to sanction this—

"That it would be a legitimate and judicious application of the funds of General Purposes, to advance money on loan to provincial Lodges to

assist them in erecting Masonic Halls or Lodge rooms, provided that proper security be given for the repayment of the principal, with interest, within a reasonable period."

He apprehended that the principle embodied in that proposition was a just and good one, for it was a wish dear to the heart of every Mason to see their meetings held in temples exclusively devoted to the celebration of their mysteries, and Masonry rescued from the association with the publichouse. Their principal object was, no doubt, to see the headquarters of the Order properly lodged, but as they had at present a large amount of funded property on which they were receiving something about 3½ per cent, he thought that if the brethren in the country were desirous of meeting in Masonic temples of their own erection, Grand Lodge would be doing good service if it would aid them in so doing rather than allow any private individual to do so. At present the Board contented itself by asking Grand Lodge to approve the general principle, leaving it to the Board to draw up a scheme, in conformity with which Grand Lodge would be willing not to erect, but to assist in the erection of Masonic halls in the provinces. It should be their duty to take care that their funds suffered no diminution, and that they received on all such advances as good interest as they could get elsewhere. With regard to this proposal, if acted upon, interfering with the changes contemplated in the building in which they were assembled, he did not think such would be the case; but even if it did it would be better to wait for them than stay the endeavours of their country brethren to sever their connection with the publichouses, which were the last places in which the mysteries of the Order ought to be celebrated. He was convinced that nothing could tend more to maintain the high character and reputation of the Craft than such a severance. He did not wish to say one word against those who as landlords of those houses pursued an honest calling, but amongst themselves the brethren well knew that they lost a large degree of credit by their assumed connection with such establishments. It should not, however, be understood that the Board thought it proper that money should be advanced to every party that applied for it—no such thing. They would have first to show that they had put their own shoulder to the wheel; besides which, every application would have to be brought before Grand Lodge to be decided on its merits, the Board taking care to see that the security for the repayment of the money was a good one. In taking that course they would be acting wisely, judiciously, and legitimately. The only objection he had as yet heard to the proposal was, that it did not go far enough for the brethren of the Southmoltan Lodge, No. 610, who had stated to him that they had bought a freehold site, and built upon it a suitable temple, with proper accommodation for the Lodge and Chapter, and with apartments for the Tyler, and owed upon it a debt of £250, and they asked if they would be assisted in getting rid of that encumbrance. Now he had no hesitation in saying that Grand Lodge would be disposed to act with the greatest liberality, and advance the money on approved security, at all times, taking care that the funds of the parent body suffered no diminution.

Bro. Looock Webb seconded the resolution, in the principle of which he fully concurred.

Bro. Whitmore opposed the motion, as he had high legal authority for stating that as all the members of the Craft were proprietors of the fund which it was proposed should be laid out, there would be a difficulty in reclaiming a loan made to any of them out of that fund. They could never do it. It would be just as easy to try and advance astronomical science by making a railway to the moon. The whole amount of the fund they had to lend out was only £10,000, and they knew nothing of the enthusiasm of the brethren in the country, when they thought that with that amount they would be able to meet the forty or fifty applications which would be made to them the moment it became known they were about to lend their money. He was sure the resolution if acted on could not fail to lead to litigation, and give rise to great heartburnings in the Craft. He had however to complain that those who brought it forward had not given Grand Lodge some details with respect to how and to what extent they were prepared to make these advances. He asked Grand Lodge to deal with the question not in any party spirit but as each individual brother present would do in his own particular case. But if they were to lend out their money, where, he would ask, were they to get funds to carry out the grand scheme of last year for the improvement of the building in which they were then assembled?

Bro. Stebbing inquired if Grand Lodge had at present the power of lending money on freehold property.

Bro. Havers replied in the affirmative.

Bro. Stebbing would not in a factious spirit press any amendment to the resolution, although he regarded it as very injurious to the best interests of Masonry; besides, it was unnecessary, if Grand Lodge had at present the power of investing its money in mortgage on freehold property, without sending over England to build Masonic halls, which were sure to get into disuse, and become bad security for any money advanced upon them. Speaking of his province, he knew that in the small towns Masonry was very ephemeral in its popularity. While that popularity lasted the brethren were enthusiastic in regard to the Craft, and were ready to build Masonic halls, but when that spirit died away the halls came to be unused, and fell in value as security for the money advanced upon them. The Masonic hall at Lymington had not been used for Masonic purposes for the last twenty-three years. In Christchurch too magnificent hall had been allowed to get into disuse, while the Lodge

which built it had removed to Bourmouth, and was in a state of decay. In the large towns, like Southampton, Portsmouth, or Portsea, the brethren were numerous enough to build the halls at their own expense and keep them clear of debt; or if there was a sign of their being allowed to fall in desuetude, there was always some wealthy brother at hand to step in and prevent it; but in small towns, where there were not men of that character, they would be sure to have continual clamour, and speaking prophetically, he would say that if they now encouraged the erection of a large number of these halls, in ten years time not one of them would be in use for Masonic purposes. Then when the parties borrowing defaulted, Grand Lodge would have to appear in the courts, and thus Masonry would be dragged before the country in a manner most offensive. Every one too knew that it was impossible to touch parchment without getting into a sea of troubles; and for himself he had to say, that although in all building speculations he acted with all possible care and caution, he had not been out of Chancery for the last twenty years. (Hear, hear, and laughter.) He had nothing more to say than to implore Grand Lodge not to stimulate small Lodges—in which their members knew less of Masonry than of building speculations—to rush into the erection of Masonic halls.

Bro. McEntire said that one would think from his observations that Bro. Whitmore had not taken the trouble to read the resolution which he opposed, for if he had he would have seen that it was not proposed to lend any money except on good and ample security. He would also remind him with respect to the difficulty in reclaiming the money to which he referred on the authority of some great unknown lawyer, that the money with which it was proposed to deal was not invested in the name of Grand Lodge, but in that of trustees who would be the parties to the loan, and who could enforce its repayment. That disposed of the legal part of the question. The opposition of Bro. Stebbing, however, rested on the ground of expediency, and he mentioned large towns where the brethren were numerous and wealthy enough to build halls at their own expense, and it was therefore clear that those towns would not get any of the money of Grand Lodge as they did not want it; but he considered it right that when provincial Lodges wished to advance Freemasonry and separate it from all connection with the publichouse, they ought to have the countenance and support of Grand Lodge, provided only the funds of the Board of General Purposes were not jeopardized. Who knew but if in those towns where, as stated by Bro. Stebbing, the halls had fallen in desuetude, Grand Lodge had originally helped the undertakings, that help might not have kept alive the Masonic enthusiasm of the brethren.

The Deputy Grand Master in putting the resolution for confirmation, stated that he fully concurred in the views of the Board of General Purposes in regard to the matter.

The resolution was then carried by a large majority.

The President of the Board of General Purposes then moved, "That in future the brother presiding at the General Committee shall not receive, nor shall the Grand Secretary record, any nomination, except it be in writing signed by a member of the Grand Lodge, in which the names of the candidates, together with the numbers of their respective Lodges, and whether Masters or Past Masters, shall be specified."

This was seconded by Bro. Symonds, and unanimously approved of.

The Deputy Grand Master, in putting the motion for the adoption of the report, called attention to the paragraph in reference to the spurious Lodge at Stratford, and gave it as his opinion, that under the provisions of the 30th George III., it was an illegal assembly. That act excepted the regular Masonic Lodges, but required that the members should be registered with the clerk of the peace, and he would advise them to fulfil the law in every respect.

#### COLONIAL BOARD.

The President of the Colonial Board, in moving the adoption of the report of that Board, congratulated Grand Lodge on the settlement of the Victorian question with regard to the fees, and at the expression of the warm attachment of the brethren of Victoria to the mother Grand Lodge. The report was then adopted without opposition.

A grant of £50 was then, on the motion of Bro. Barrett made to the inmates of the Masonic Asylum, at Croydon, for the purchase of coals, &c., during the winter, after which Grand Lodge was closed in ample form, and adjourned to the first Wednesday in March next.

#### THE BOYS SCHOOL.

At the General Committee of this institution, on Saturday last, Bro. Hopwood presiding—it was resolved to confirm the decision of the House Committee, and give notice to the second master to terminate his engagement—there appearing to be no likelihood of his dissatisfaction with his position being overcome. It was also resolved, on the motion of Bro. Symonds, that the House Committee should apply to some gentleman having experience in tuition and in the inspection of schools, to organize the school and lay down a proper scheme of education to be adopted—having regard to the position in life the boys were likely to fill on leaving the school. As we know many of our subscribers are engaged in the scholastic profession, with a view of obtaining as much information upon the subject as possible we publish the scheme of education as agreed to by the present masters of the school:—

The first master to superintend the first and second classes of



alternate days, in Greek, Latin, History, Jurisprudence, Rhetoric, Correspondence, Reading, Dictation, Science [rather comprehensive this], Writing and Entering, General Knowledge, Religious Knowledge.

The second master to take, on alternate days, the first and second classes in Writing and Entering, English Grammar, Geography, Arithmetic, Mensuration, Euclid; and the third and fourth classes, daily, excepting Tuesday, in—Elementary Knowledge, Grammar, Geography, Reading, Spelling, Writing, Arithmetic.

We ask our scholastic brethren whether this is a proper scheme for boys who are to leave school at the age of fourteen to battle with life, and, in the majority of instances, to obtain a living by the labour of their hands and the sweat of their brow?

### METROPOLITAN.

**ROBERT BURNS LODGE (No. 25).**—This Lodge met at the Freemasons' Tavern on Monday last, when Bros. Best, Ives, and George, were raised to the third degree; and Bros. Charlton and Thorburn passed to the second degree. This being the evening for the electing the new W.M., a ballot was taken, and found to be unanimous for Bro. Gladwin, S.W., therefore the Lodge will not lose any of its lustre in the ensuing year. Bro. W. H. L. Apted was unanimously re-elected Treasurer. The P.Ms. present were, Bros. Watson, Apted (Treas.), Newton (Sec.), Robinson, Bennett, Clements, Dyke, and Le Gassick. Among the visitors were, Bros. J. Smith, G. Purst.; Osborne, S.W., No. 1002; Hill, No. 276; and several others. Previous to calling off, several gentlemen were proposed for initiation, and two or three brethren to join the Lodge. The widow of one of the late members applied for some assistance from the Lodge Fund of Benevolence, and a suitable sum was immediately voted. It is to be regretted that all Lodges have not their own Fund of Benevolence, it being so easily secured, as it is in this Lodge, by setting aside 21s. from each initiation, 5s. from the joining fee, and 1s. per year from the annual subscription; and if need be, they could perhaps do with a banquet the less, as the Robert Burns have done. The meeting passed off most admirably, much assisted by the talent of Bros. Fielding, Shoobridge, and Weekes, who sang the glees "Brother Masons;" "Winds gently whisper." Bro. Fielding also gave "Sally, Sally." Bro. Nicholls sang "The Rhine Wine" most excellently.

**LODGE OF GOOD REPORT (No. 158).**—At a meeting of this Lodge, holden on Thursday, December 1st, at Radley's Hotel, New Bridge-street, Bro. Charles Swale, P.M., presided. Mr. Tufnell, of Southgate, was initiated; and Bros. Cartwright and Beauchamp, of No. 861, were passed to the second degree. Bro. F. Southgate, P. Prov. S.G.W. of Kent, Bro. Wood, of St. Patrick's Lodge, Bro. A. GreatRex, of the Neptune Lodge, were present as visitors. The Lodge was closed in due form. The brethren adjourned to dinner, and in social love and harmony spent a pleasant evening.

**LODGE OF JOEPA (No. 223).**—This Lodge held a meeting at the Albion Tavern, Aldersgate, on Monday, the 5th instant; Bro. H. Harris, W.M., presided, supported by Bro. D. Marks, S.W., and Bro. Ducker, J.W., and other members. The Lodge having been opened in due form, and the minutes read and confirmed, Bros. Phillips and Foreman were passed to the second degree in a most able manner by the W.M. This being the night for the electing the W.M. for the ensuing year, the ballot was unanimously in favour of Bro. D. Marks, the S.W., who, with feelings of emotion, thanked the brethren for the great honour they had conferred upon him, and stated he would do all in his power to discharge the duties to the best of his abilities. At the conclusion of the business the brethren adjourned to refreshment, and passed a most agreeable evening. Among the visitors were Bros. Henry Isaacs, Prov. G. Org., Herts; Joseph Isaacs, P.M., Lodge Israel, No. 247;—Davies, Lodge of Tranquillity, No. 218; and others.

### INSTRUCTION.

**ENOCH LODGE (No. 11).**—The first meeting of the season was holden on Thursday, at Bro. Rowland's, the Newton Hotel, St. Martin's-street, Leicester-square, Bro. Boyd, W.M. elect of the Prudent Brethren, officiating as W.M.; Bro. C. Watson, S.W.; and Bro. Rowland, J.W. The ceremony of initiation was performed, and the usual business of the first degree worked. The Lodge then adjourned.

**GREENWICH—St. George's Lodge (No. 164).**—A meeting of this Lodge was held at the Globe Tavern, Royal Hill, Greenwich, on Thursday, 1st December, 1859. Bro. H. A. Collington as W.M. There were also present, Bro. H. J. Hinzman, P.M., who has been appointed preceptor to this Lodge, Bros. E. M. Hubbock, as S.W.; Orchard, as J.W.; Durrant, Scott, Cawthorne, Stevens, and numerous other brethren. The ceremonies of initiation and passing were performed by the W.M., and the first section of the first lecture ably worked by the brethren. The young members of this Lodge are making rapid progress, and from the zeal displayed must soon become, under the direction of their instructor, good workers. The Lodge closed at the usual hour, half-past 9, P.M.

**DOMATIC LODGE (No. 206).**—At the usual weekly meeting of this Lodge held on Tuesday, the 6th December, at the Queen Elizabeth,

King's Row, Walworth, Bro. D. R. Farmer, W.M. of the Robert Burns Lodge, No. 25, went through the ceremony of consecration, assisted by Bro. W. Watson, No. 25, and accompanied by Bro. Matthew Cooke upon the harmonium. The W.M. performed his task correctly and impressively, and the musical and vocal accompaniment, under Bro. Cooke's able management, was duly appreciated. The odes and anthems, "Let there be light," "Hail, immortal Lord!" and "Behold how joyful!" being rendered with nice effect. The W.M. afterwards gave the ceremony of installation, and the officers having been duly invested, the beautiful addresses to the W.M., Wardens and brethren, were delivered by Bro. Farmer with his accustomed ability. The Lodge being closed, the brethren adjourned to supper, and after the usual loyal and Masonic toasts, the remainder of the evening passed in the greatest harmony. Notwithstanding the unfavourable state of the weather there was a goodly muster of brethren, amongst whom we noticed, Bros. Thomas, Anslow, W. Watson, Matthew Cooke, J. R. Warren, Charnock, Potter, Robertson, Church, Braham, Murr, Avery, Quelch, King, Hollings, &c., &c.

### PROVINCIAL.

#### ESSEX.

##### PROVINCIAL GRAND LODGE.

The annual Provincial Grand Lodge of Essex was, as we stated in our last week's impression, held at the Town Hall, Chelmsford, on Monday, the 21st of November. The following report arrived too late for our last:—

The Prov. Grand Lodge was opened in form by the R.W. D. Prov. G.M., Bro. Major Skinner, who was reappointed on the occasion, assisted by W. Bro. Burton, P. Prov. S.G.W., as D. Prov. G.M. *pro tem*. The several Lodges in the province were represented except Burnham and Braintree. The minutes of the last Prov. Grand Lodge at Romford were read and approved. The report of the Audit Committee, which showed a balance in the hands of the Prov. Grand Treasurer, was adopted.

The following brethren were appointed officers for the ensuing year:—Bros. A. Durrant, Prov. S.G.W.; Motion, Prov. J.G.W.; Arnold and Carwithen, Prov. G. Chaplains; John Pattison, reelected Prov. G. Treas.; T. Osborne, Prov. S.G.D.; H. Huish, W.M. elect, No. 343, Prov. J.G.D.; John Mann, Prov. G. Sec.; S. Webb, Prov. G. Supt. of Works; P. Mathews, Prov. G. Dir. of Cers.; F. Paas, Prov. G. Purs.; C. Owen, Prov. G. Reg.; R. Hilliard, and three others, Prov. G. Stewards.

W. Bro. Pattison proposed, and W. Bro. Webb seconded, a vote of thanks to the county magistrates for the loan of the Shire Hall.

A vote of thanks was awarded to the R.W.D. Prov. Grand Master for presiding.

This finished the business of the Prov. Grand Lodge, which was closed in antient and solemn form.

The brethren reassembled at dinner at the White Hart Hotel. On this occasion V. W. Bro. C. W. Arnold presided, in consequence of the delicate state of the health of the R.W.D. Prov. Grand Master, who took his seat on the right of the chairman.

We should here notice that at a meeting of the last Prov. Grand Lodge, held at Romford, in 1858, a resolution was passed to present a testimonial of fraternal regard to the R.W.D. Prov. Grand Master on his retirement from office, which testimonial was placed in the Grand Lodge room, and presented to the Major privately, it being considered the best mode of presentation consistent with the feelings and health of the D. Prov. Grand Master.

It was as follows:—  
"The Right Worshipful the Provincial Grand Master of Essex having laid before the Provincial Grand Lodge assembled at Romford, 4th Nov., 1858, the resignation of the R.W.D. Prov. Grand Master, Bro. Samuel James Skinner.

"The R.W. Prov. Grand Master and officers and brethren of the Essex Provincial Grand Lodge, moved with the deepest sorrow at the cause which has rendered this step necessary, and with the most heartfelt regret at the irreparable loss the province has sustained, desire unanimously to express their sympathy with Bro. Skinner, as well as their gratitude to him for the zealous and eminent services the Essex Craft have received at his hands during the lengthened period of seven years, during which he has discharged the onerous duties of his high and important office.

"We confess, R.W. Sir, the very great difficulty we experience in conveying to you the feelings of esteem and affection that pervade the whole province of Essex on your retirement from the active duties of Masonry.

"As a distinguished soldier, a magistrate, a man and a Mason, already has the tongue of good report been sounded unceasingly in your praise; and whilst we more especially have reason to mourn the bereavement which has fallen upon our fraternity, we humbly pray that it may please the Great Architect and Ruler of the universe to recover your strength and crown the latter days of your valuable life with the blessings of health and peace, and that whenever he shall call you hence he may pass you safely through the valley of the shadow of death that you may finally arise from the tomb of transgression and join the companions of your earthly toil in that all-perfect Lodge which is above, and with them shine as stars for ever and ever."

The Chairman was supported on his right by the D. Prov. Grand

Master; Bros. R. Meggy, P. Prov. S.G.W., and Hilliard; and on his left, by Bro. Joseph Burton, P. Prov. S.G.W., acting D. Prov. G.M. for the day; Bro. Adlard, and Bro. W. Wiseman.

After dinner the V.W. brother proposed the first toast, "The Queen and the Craft," hoping soon to see the Prince of Wales a Master Mason. This was followed by the national anthem.

The Chairman gave "The health of the head of the Craft, the M.W.G.M., the Earl of Zetland," which was well received.

"The health of Lord Panmure, and the rest of the officers of Grand Lodge," was given from the chair, and received with acclamation.

Bro. Arnold then proposed, as he said, a toast more immediately connected with the province, and his only regret was that the gentleman whose name he would mention was not with them. He alluded to the R.W. Prov. G.M., Bro. Bagshaw. No one regretted the absence (or its cause) of that worthy brother more than he did, but he hoped when the year rolled round, to again see their Prov. Grand Master in his place as their president.

The usual honours were accorded to the toast.

The reverend brother in the chair said, in proposing the health of the R.W. D. Prov. Grand Master, that he knew it was impossible for him to do justice to it; but he knew, however far he might fall short in his duty in proposing the healths of the R.W.D. Prov. Grand Master, and the acting D. Prov. Grand Master, he was well aware that his deficiency would be amply compensated by the reception of the toast. He was sure the brethren would forgive him for coupling with Bro. Major Skinner's name that of Bro. Burton, the acting Deputy of the day, when he told them that it was considered by the medical advisers of the D. Prov. Grand Master, to be highly injurious to his health to speak at any length, and thereby become excited. He therefore gave the healths of the R.W.D. Prov. G.M., Bro. Major Skinner, and the acting D. Prov. G.M., Bro. Burton. And in offering this toast to them, he was quite sure of the sort of reception that would be given to it. (Hear, hear). He knew how delighted the brethren were to see again amongst them him whom they all thought only a short year ago was rapidly proceeding to "that bourne whence no traveller returns." It had pleased the G.A.O.T.U. to raise up their worthy brother by restoring him to better health. He would call upon them to join him in a sincere prayer that this state of improved health might be enjoyed for many years to come. (Applause). In speaking of their brother the acting Deputy Prov. Grand Master, it would be idle on his part to attempt to tell them anything about his Masonic qualities, he was so well known to all that he should only observe, if any of them needed instruction their W. Bro. Burton would readily lend them his assistance.

The toast was drunk with hearty cheers, the honours being given with much spirit.

Bro. Burton responded to the toast on behalf of the D. Prov. Grand Master and himself. He said—W. Bro. Arnold, you, as the chairman of this meeting, have just proposed a toast with which you have connected my name. I thank you deeply for the kind and eloquent manner in which you introduced the toast; and brother Wardens and brethren, allow me to thank you also most sincerely for your kind reception of our names. During my short Masonic career it has fallen to my share many times to return thanks for compliments of this kind. I have, on the occasions to which I have just alluded, ever found a difficulty to express, as I desired, my thanks sufficiently for the kind manner in which my name has been always received. And, brethren, if I felt any difficulty on those occasions, how much greater is my difficulty now that I have to stand before you and speak for your D. Prov. Grand Master? I have been called upon to respond in consequence of the advisability of allowing our excellent Bro. Major Skinner to remain silent, and I am sure, brethren, that although you may be some of you disappointed by not hearing a speech from him, you, in common with myself, will be perfectly content to see him sit where he is and enjoy himself, and I am sure there is not a brother present who would give utterance to one word that would cause the D. Prov. Grand Master to rise and speak when we know that such an attempt would probably be attended with considerable danger to his health. Brethren it so happens that I have for years past been closely treading upon the Masonic heels of our Bro. Major Skinner, in consequence of which I know his whole active career in Freemasonry. His hours, brethren, have not been spent in idleness; it was not his only care to obtain distinction, but I believe his greatest anxiety has been to preserve the ancient landmarks of our Order. In the Lodge of Good Fellowship, No. 343, to which he is attached, we who are members have watched with pride and satisfaction the determination of the D. Prov. Grand Master to perform the duties of every office of the Lodge through which he passed without assistance. You all know how he has performed the duties of his office as D. Prov. Grand Master. He has visited every Lodge in the province, and whenever he found words of encouragement could be spoken they were not withheld, and when he detected irregularities, he kindly but firmly admonished the monitors. As a gentleman and magistrate we all know he is held in high esteem among his fellows. Brethren, long may he live to enjoy the society of his brethren and friends, and when the great I Am shall call him hence, may he ascend to those immortal mansions whence all goodness emanates. (Much applause). One word for myself, brethren; I am sensible of the high honour conferred on me this day. My office I can compare to some of our most delicate flowers, it blooms in the morning and closes at evening, and so is it with my appointment. It was made this morning,

and as soon as we retire, it will cease to exist in me. I again thank you on behalf of the D. Prov. Grand Master and myself for having so heartily drunk our good healths.

Bro. A. Meggy proposed "The health of the chairman, the V.W. Bro. Arnold, Prov. Grand Chaplain." He said—Brethren I am exceedingly glad to have this opportunity of bearing my testimony of regard and esteem for the chairman, our Rev. Bro. Arnold, and I ask you to join me in drinking his good health, and many thanks to him for having so ably presided on this occasion.

V.W. Bro. Arnold, in reply, said—I thank our W. Bro. Meggy, and all of you, for drinking my health as your chairman. I assure you sincerely that the remarks made by the proposer of my name I am not deserving of, but if in occupying this chair this evening I have contributed to your pleasure I am satisfied. Brethren, one point I wished to touch upon before I resume my seat; it is this, that I hope the next time we meet in Provincial Grand Lodge that I shall not only have an opportunity of addressing you from my place in Lodge, but I hope also to have an opportunity of addressing you in church. (Hear, hear). I do hope that in this respect an improvement will be made in the proceedings of the Provincial Grand Lodge.

The toast of the Senior and Junior Provincial Grand Wardens, and the rest of the Prov. Grand Officers was next given, and suitably responded to by them severally.

Bro. Webb gave "Prosperity to the Lodges in the province," and coupled with it the name of Bro. T. Osborne, W.M., of Lodge No. 59, who briefly responded.

Bro. Burton proposed "The continued welfare of the Masonic Charities," and asked the brethren to consider to what kind of institution they belonged in being Freemasons. How few of them comparatively put their hands into their pockets to support those institutions of which they so often boasted as being under their especial care. Indeed they ought to be ashamed to mention the name of these boasted institutions, unless they belonged to them in deed as well as in name. It was not a large amount that was asked from each—and each of them individually should reflect on the uncertainty of continued prosperity, and say, "As I am rich to-day I will assist my poorer brethren, and the widows of those brethren with whom I have associated in their more prosperous days, for who can tell—I too, to-morrow may be poor." He therefore asked them all to become more closely connected with the society of which he and they were but humble members, by giving what they could afford to those who needed assistance, and who deserved all that could be desired for them. In proposing the prosperity of the Masonic institutions, he would connect with it the name of Bro. Adlard.

Bro. Adlard responded in suitable and impressive terms, which brought forth fruit—many brethren handing in subscriptions for the Royal Benevolent Institution.

The Tyler's toast followed and closed the proceedings of the banquet. After which the brethren separated in love and harmony.

#### HAMPSHIRE.

BASINGSTOKE.—Oakley Lodge (No. 995).—A Lodge of emergency was held at this Lodge on Tuesday evening, meeting at the Black Boy Tavern, W. H. B. Beach, Esq., M.P. for North Hants, the late W.M. of the Lodge, occupied the chair, in the absence of the present Master, Bro. Davis. There were then two passings from the first to the second degree, being Bros. Wickham, and Robinson. Amongst the other brethren present were Bros. Challis, S.W.; Figgins, J.W.; Nash, P.M. of Winchester, and Powell. Two propositions were made, one of a candidate for admission into the Order, and another for receiving a joining member of the Lodge (Bro. Nickle). The assembled brethren then had the pleasure of listening to a lecture from Bro. Beach, which was worked in a manner much to the edification and pleasure of the brethren. The banquet followed, and social song and sentiment was the order of the evening. During the evening an opportunity was taken advantage of by Bro. Powell, to propose to the assembled Lodge the health of "The young heir of Oakley Hall," which had the effect of bringing Bro. Beach again upon his legs. In the course of his response, Bro. Beach expressed a hope that his heir would live to become a Mason, and a member of the Oakley Lodge. A wish that it need scarcely be said was re-echoed in every heart around.

WINCHESTER.—Lodge of Economy (No. 90).—The usual monthly meeting of this Lodge took place on the evening of November 30th, at the Masonic Hall adjoining the Black Swan Hotel. There were present, the W.M., Bro. J. L. Hasleham; Bros. F. La Croix, S.W.; J. Larkin, J.W.; G. P. Jacob, P.M.; Everitt, P.M.; Cowen, P.M.; Sherry, P.M.; Oakshott, P.M.; Durant, P.M.; Higgs, Newman, Hubbersty, Huggins, Best, Ruff, Smith, Waterman, &c., and several visiting brethren. The Lodge having been opened with the proper formalities, the Secretary read the minutes of the last Lodge meeting, which included a record of the reading of a communication from Grand Lodge in answer to the memorial to the Board of General Purposes respecting the voting by proxy by provincial Masons who were members of Grand Lodge; also the nomination of the Worshipful Master for the ensuing year, in the person of Bro. F. La Croix, S.W.; and the election of the Treasurer and Tyler. The minutes were confirmed. The Worshipful Master then read to the Lodge a communication he had received from the Grand Secretary in reference to the existence of certain spurious Lodges calling themselves Masons, composed apparently of French gentlemen, according to the information which had come to the knowledge of the Board of General Purposes. One of these pretended Lodges appeared to be at

Stratford, in Essex. All the Lodges of the Craft were particularly cautioned to have no communication with them. A copy of a certificate issued by one of the spurious societies was exhibited—it was unlike the Masons' certificates—the text matter was in two columns, one in English and the other French, but the latter was not a true translation of the former. The Worshipful Master said he hoped the reporting brother would notice the reading of the communication in the Lodges, as serious results might ensue unless the impositions were exposed. The Worshipful Master said a report had also been received from the Grand Secretary respecting the business to be transacted at the meeting on the following Wednesday. Several complaints and applications had been adjudicated upon by the Board of General Purposes; they approved of the proposition which had been made for the advance of money on interest to assist provincial Lodges to erect halls for Masonic purposes. The Grand Secretary had also reported respecting memorials received from the country Lodges at Winchester, Trowbridge, and other places, applying for the privilege of voting by proxy at meetings of Grand Lodge. The Board stated that after careful consideration of the subject they did not think it expedient or in accordance with justice to grant the prayer of the memorialists. [The reply of the Board of General Purposes to the Winchester Lodge was inserted in the last number of the *Freemasons' Magazine*.] Bro. Sherry, P.M., said he had one or two observations to address to the Lodge upon the subject last mentioned by the W.M. It was very clear that the Board of General Purposes looked upon this matter in a very different light to that of the members of this Lodge. He, however, sincerely hoped that some brother from one or other of the Lodges in the provinces would take the matter up vigorously and bring the question of representation in Grand Lodge generally before the brethren. In the reply of the Grand Secretary to the memorial from the Lodge, he said that, by granting it, an injustice would be inflicted on the brethren generally. He thought, however, that the injustice was already much on the other side. He sincerely hoped, that as the subject was now mooted, and as there was a very strong feeling on the point throughout the provinces, some influential brother would give notice of a motion and get the thing openly discussed in Grand Lodge. That was the proper way in which to get the subject well ventilated. He had hoped that the *Freemasons' Magazine* would have lent its aid in correcting this wide spread abuse, but he was sorry to see that of late it had not been so energetic in promoting reforms in the business matters of the Order, and had discontinued the articles pointing out where improvements might be made. Some of the published reports in the *Magazine*, lately, were not so impartially given as formerly, and, consequently, provincial brethren cared less about reading the publication. Bro. Oakshott, P.M., said he altogether agreed with Bro. Sherry on this point; if any injustice was in existence in regard to this matter, it was on the part of Grand Lodge. Provincial brethren subscribed largely to the different charities, and ought to have a voice in Grand Lodge proportionate to their numbers. Members from various distant places could not at all times personally attend very conveniently, and it was only fair that they should be allowed to be represented there by proxy. He, for one, should never be satisfied until they were allowed to vote by proxy or personally, just as suited their convenience best. The Lodge then proceeded to elect the Worshipful Master for the ensuing year. Bro. Le Croix, surgeon, of Winchester, the late S.W., who had been nominated at the last meeting, was balloted for, and elected unanimously. Bro. Everitt, P.M., who had been nominated as the new Treasurer, was then also balloted for, and found to be unanimously chosen to that office. Bro. H. Grant was unanimously chosen as Tyler. Two gentlemen were then proposed for initiation in the Order at the next meeting. The ex-Treasurer (Bro. Jacob) alluded to the fact that St. John's Day and the usual meeting night in the ensuing month (December) fell upon consecutive nights; the brethren, perhaps, had better consider about incorporating the business of both meetings in one day. Bro. Everitt suggested that they should meet for the installation at four or five in the afternoon, instead of first early in the day, and a second time at night for the banquet. He would propose the annual meeting for four, and the banquet at six, and thought such an alteration would be found a great convenience. This was seconded by Bro. Larkin, J.W., and being put to the meeting was agreed to unanimously. Bro. Everitt, addressing the Worshipful Master, then said, that as he (the Worshipful Master) was not likely to be able to attend at the next assembling of the Lodge, for which they would all be sorry, he would take the present opportunity of proposing a vote of thanks from the Lodge to that excellent officer, for the way in which he had ruled the Lodge during the past year. No Past Master had ever fulfilled the duties in a better or more able manner. He felt great pleasure in making the motion, and he hoped it would be recorded on the minutes of the Lodge. Bro. Durant, P.M., said he had great pleasure in seconding the proposition. He was quite sure that since he had enjoyed the honour of belonging to the Lodge (some twenty or thirty years) he had never seen the business conducted more ably than during the last twelve months. Bro. Hasleham had done honour to the chair which he had occupied. He therefore had much pleasure in seconding the vote of thanks. The motion was carried with acclamation. The Worshipful Master said he felt deeply the kindness which had been shown towards him by the brethren of the whole Lodge; and he must admit that for that reason he quitted the chair with some degree of regret. But he should not cease to be an active and interested member of the Lodge, and he should always continue, whilst he was blessed with health and strength, to do the best he

could for the whole Craft. The interest he felt now for the Order must remain in his heart. He had a deep respect and veneration for everything connected with Freemasonry, and he need scarcely assert that for the Lodge of Economy in particular he wished most earnestly for their individual and collective health and prosperity. He deeply appreciated the universal kindness he had ever received from his brethren, and he offered them his sincere thanks for the handsome compliment just paid to him at the close of his official services. The Worshipful Master then announced to Bro. La Croix that in his absence he had been unanimously elected by the Lodge to fill the Master's chair during the ensuing year. While complimenting his brother on receiving the mark of confidence at the hands of his brethren assembled, he would take occasion to wish that he might meet with such good and able officers as had assisted him (the retiring Worshipful Master) during the past year. Bro. La Croix said he felt himself so placed that he ought to acknowledge a double compliment that he had received. First, his thanks were due to the Lodge collectively for the honourable manner in which they had made him the Worshipful Master elect; and secondly, he was deeply indebted to the Worshipful Master then in the chair for the approving mention of his services as one of the subordinate officers in the past year. It had not been his anticipation to become Master of the Lodge in so short a time after his initiation in Masonry, but he hoped the Lodge would not suffer in its interests while he occupied the position to which he had so unexpectedly been raised. It was his determination to do his best, and he only hoped he should at the end of the year retire with the same amount of good wishes from his brethren as the Worshipful Master did at the present time. Bro. Everitt thanked the brethren for their mark of respect and confidence expressed in electing him to the important and responsible office of Treasurer. He hoped to be found giving a substantial account of his stewardship, and rendering satisfaction to all the members of the Lodge. Some routine matters attended to, the Lodge was closed in due form. The brethren then repaired to the banquet room, and subsequently united in harmony, separating ultimately at the hour of high twelve.

[We shall feel obliged to Bro. Sherry by his pointing out any instance of want of impartiality in our reports—which we always endeavour to make as scrupulously correct as possible. If we have not advocated the voting by proxy it is not from any want of desire to do the fullest justice to the country brethren, but because, though approving of the theory of giving the country brethren a greater share in the election of the boards and the management of the Order, we have as yet failed to discover any means by which to secure the same Grand Lodge from being overwhelmed by proxies by the most industrious canvasser, without regard to the qualifications of the candidates for office or the importance of the question to be decided. Show us how to guard against this evil, and we will be found amongst the strongest advocates for the introduction of the proxy system; but it is not a little remarkable that, whilst the brethren are agitating for its introduction into Grand Lodge in England, in Scotland—where it to some extent exists—they are agitating for its abolition. Bro. Sherry must not suppose that we are merely because we do not altogether agree with him on one or two questions.—ED.]

#### LANCASHIRE (EAST).

RADCLIFFE BRIDGE.—*Lodge of Faith* (No. 430).—The monthly meeting of this Lodge was held on Tuesday evening, last, at the Bull's Head Inn, Bro. John Jones, W.M.; Bro. John Bentley, S.W.; and Bro. J. Lingard, J.W.; when Mr. Joseph Allen was initiated into Freemasonry, and Bro. Flowers was passed to the degree of Fellow Craft. A ballot was taken for the Worshipful Master for the ensuing twelve months, when the choice of the brethren fell on Bro. Samford Bolton. This Lodge at present numbers seventy-eight contributing members, and is continually making additions to its numbers.

#### MONMOUTHSHIRE.

MONMOUTH.—*Isca Lodge* (No. 983).—The monthly meeting of this Lodge was held on Thursday evening, the 1st instant. The Lodge being opened in due form, the minutes of the last Lodge were read and confirmed. The ballot was then taken for Messrs. W. Burton and F. Levick, jun., who were declared by W.M. duly elected; Mr. Levick was then admitted, and initiated into the mysteries of ancient Freemasonry by the W.M., Bro. W. Middleton, and received the charge from Bro. Gold. The W.M. then called on the Secretary to read the list of names of brethren who were eligible for the Master's chair; the brethren then proceeded to the election, and, the votes being unanimous, Bro. R. Leyburn, S.W., was elected to that office; Bro. Leyburn returned thanks for the high honour the brethren had conferred on him by electing him the W.M. for the year ensuing, and stated that he would endeavour to fulfil the duties devolving on him as the W.M. to the best of his abilities. Bro. Henry Bridges being present, the W.M. stated, that as he had consecrated the Lodge and installed the first and second W.M.s. (and it being also the particular wish of the W.M. elect that Bro. Bridges should install him) he hoped that he would attend and install Bro. R. Leyburn, the third W.M. Bro. Henry Bridges said he should have much pleasure in attending the next Lodge to install not only an old and worthy friend but a most excellent Mason. The next business was the election of a

Treasurer, the ballot having been taken, was unanimous in favour of Bro. R. Cave, who returned thanks for the honour conferred upon him. The Lodge was then closed in due form.

## SUSSEX.

CHICHESTER.—*Lodge of Union* (No. 45).—The usual monthly meeting of this Lodge was holden on Thursday, December 1st, the W.M. Bro. G. Molesworth presiding. It being the regular meeting for the election of the Worshipful Master for the ensuing year, there was a full attendance of brethren. Two candidates for the second degree failed however to attend, the Worshipful Master therefore called on Bro. Jas. Powell, the Junior Past Master, to bring up the report of a sub-committee appointed to revise the by-laws of the Lodge. This being done, after some discussion the recommendations of the sub-committee were unanimously agreed to, and the Secretary directed to forward a copy of the amended by-laws to the D. Prov. Grand Master for his approval. Bro. Powell brought forward a scheme to establish a charity fund, by means of a small annual subscription from each member of the Lodge, and fees of honour from the officers on their appointment. The proposition, which evidently met with general approval, was ultimately deferred until the installation of the Worshipful Master elect, when the recommendation of the Provincial Grand Lodge to elect a "member for the Charities' Committee" will be acted on. The Treasurer's account for the past year was then read, from which it appeared that more than twenty pounds had been paid to indigent brethren connected with the Lodge; besides two guineas being presented to each of the four charities, leaving including arrears, about twenty pounds balance in hand, a statement highly satisfactory to the brethren present. The Worshipful Master next called on the Secretary to read the names of the brethren eligible for the office of Worshipful Master; and a ballot having been taken, the Worshipful Master announced that he had much pleasure in stating that the choice of the brethren had fallen on Bro. R. Elliott. Bro. George Smith, P.M., was then elected Treasurer, in place of Bro. Charles Sturges Jones, resigned, and Bro. Benford was re-elected Tyler. Bro. James Powell, jun., said, he felt certain the brethren would join with him in a hearty and cordial vote of thanks to the Worshipful Master for the ability with which he had discharged the important duties of his office during the past year, an ability that had been recognized by the D. Prov. Grand Master in appointing Bro. Molesworth Prov. J.G.D. The vote was carried by acclamation. Bro. Molesworth, in reply, said it was extremely gratifying to him to find he had so filled the office as to meet the approbation of the members of the Lodge. Their thanks he did not deserve, as without the cordial co-operation of the brethren generally, and the active and ever ready assistance of his officers, all exertions on his part would have been but vain. With reference to his appointment as Prov. Junior Grand Deacon, Bro. Molesworth assured the Lodge that he considered the compliment was not a personal one, but reflected through him on his mother Lodge. The Worshipful Master concluded by stating that in his comparative retirement his best exertions should at all times be used to promote the interests and maintain the efficiency of the Lodge of Union, No. 45. The Worshipful Master elect then proposed a vote of thanks to Bro. Jones, Treasurer, for the courteous and efficient manner in which he had filled that important office for the last three years. Bro. Jones acknowledged the compliment in a brief speech. The Lodge was then closed in harmony. The installation of the Worshipful Master elect will take place on Thursday, January 5th, 1860; and the members of No. 45 are not a little pleased that Bro. Gavin E. Pocock, G.S.B., and Prov. G. Sec., has kindly promised to perform that ceremony for their newly elected Master, who, although a comparatively young Mason, is an old and much respected resident in the city, holding, among other appointments, the honourable one of senior surgeon to the West Sussex Infirmary.

## WEST YORKSHIRE.

OUR R.W. Bro. Dr. Fearnley, D. Prov. G. Master for West Yorkshire, to whose untiring and able exertions the Lodges of the provinces owe much of their present prosperity, has just addressed the following circular to the Worshipful Masters of the various Lodges under his jurisdiction. We rejoice in the prosperity of the province, and doubt not that such a response will be made to his appeal that, at the next festival of the Girls' School, we shall be enabled to congratulate our R.W. brother and the province on the circumstance of their list of subscriptions being far a head of any other. Here is a noble field of emulation between the various provinces.

"W. Sir and Brother,—As the Masonic year is fast drawing to a close, I think it my duty to make a few observations respecting the Masonic state and condition of this important province.

"Before doing so, however, I am desirous of thanking you and the other Worshipful Masters of Lodges, for the uniform kindness and fraternal support I have received, in enabling me to carry out the business of the province, and assure you of my readiness at all times, to give, in return, my best attention and consideration to any matters with which you may think it desirable I should be made acquainted, or upon which you may wish my opinion.

"In the first place, we have cause for congratulation in the continued good health of our highly esteemed Provincial Grand Master, whose ardent desire for the prosperity of the Craft, and happiness of the brethren over whom he rules, is in no wise abated by advancing years.

"Secondly: I have to congratulate you on the steady progress and

continued prosperity of our province. During the past year, we have had the addition of one new Lodge to our muster roll—one or two Lodges which had been languishing, have received new vigour; with every prospect of success, both as to respectability and numbers,—and there is every reason to suppose that, ere long, a warrant will be applied for to establish a new Lodge in one of our ancient cities, where once existed a good Lodge, but which, from the meetings being held at a tavern, and other equally debilitating causes, dwindled away, and was erased by vote of Grand Lodge. We have held four Prov. Grand Lodges, the members attending which prove, beyond doubt, the great interest felt by the brethren in the affairs of Prov. Grand Lodge, and fully justify us in continuing the practice of inviting Master Masons to be present at our meetings, although they cannot vote.

"And lastly, let me also congratulate you on our position with regard to the various 'Masonic Charities;' and although I cannot conscientiously affirm that we render them that amount of efficient support which might fairly be expected from so important and wealthy a province, yet, upon the whole, there has been a very considerable increase of late. Some sixteen years ago, there was not a single subscriber throughout the Riding to either Girls' or Boys' Schools, and but very few to the Royal Masonic Benevolent Annuity Fund. The fact of the committee of the Girls' School admitting, under such circumstances, the daughter of a deceased brother belonging to my own Lodge, not only proved their disinterestedness, and desire to do good—thereby entitling them to our warmest thanks—but had the effect of bringing under the notice of the brethren the actual existence of such institutions. Since that period, I am happy to say, that in addition to many private subscriptions (which only wanted asking to be freely tendered), you have made your Provincial Grand and Deputy Provincial Grand Masters (for the time being) governors in perpetuity to the Institution for Aged Freemasons and their Widows, and also of the Boys' School; it now remains for us to place ourselves in as good a position with regard to the Girls' Institution as we hold towards the other two charities. In furtherance of this laudable purpose, I have, at the urgent solicitation of many of my warmhearted and enthusiastic brethren, consented to act as steward at the Girls' Festival, in May next. I trust therefore, you will kindly make this known in your Lodge, and amongst the brethren generally, and use every exertion on your own part, to raise as large an amount of subscriptions in that behalf as possible.

"In making this appeal, I am convinced it will be your pride and gratification to see your humble Deputy the bearer of such a list of subscriptions on the festival day as will redound to the honour of this province, and prove useful to an institution having the strongest claims on our warmest sympathies and support. I cannot help expressing my conviction that, with a very little trouble, it is possible in every Lodge to make the W.M., if not the Wardens also, governors of the institution, during its existence as a Lodge."

## ROYAL ARCH.

## PROVINCIAL.

BALDON.—*Chapter of Moravia* (No. 543).—At a regular Chapter holden on Nov. 23rd, present—Comps. Henry Smith, M.E.Z.; John Walker, H.; and G. M. Wand, J.; also Comps. W. W. Holmes, John Mann, Jno. Walker, P.Z., Joshua Bell, Jesse Dealy; and as visitors, Comps. Thos. Hill, P.Z.; and James Lamb, of the Chapter of Charity, No. 379, Bro. R. L. Tetley was exalted. After the minutes of the last Chapter had been read and confirmed, a vote of thanks was moved and carried, to the Chapter of Charity, for their kind assistance on many occasions, but more particularly for their recent services on the occasion of the installation of the three Principals. The formal presentation of paraphernalia by several Companions was postponed in consequence of the absence of several of the donors. Notice was given that at the next Chapter a code of by-laws would be submitted for approval. It was also mentioned that the M.E. Comp. Dr. Fearnley, Prov. G. Supt. of West Yorkshire, had consented to act as steward at the next festival of the Girls' School, when it is confidently hoped that a great effort will be made in this province to forward a large contribution. The Chapter was closed in due form at nine o'clock, P.M.

CHATHAM.—*Royal Kent Chapter* (No. 20).—A convocation was holden on Wednesday, Nov. 30th, 1859, at the Sun Hotel. Present—Comps. Windeyer, M.E.Z.; Clarke, H.; H. W. Moore, J.; Ashley, Isaacs, and Saunders, P.Zs., Spofford, White, Everist; and as a visitor, Comp. F. Sothgate, M.E.Z. of the Hermes Chapter, No. 91. The minutes of the preceding convocation of the Chapter, when the officers were elected, having been confirmed, Comp. Charles Isaacs, at the request of the M.E.Z., installed Comps. Clarke, as First Principal; H. W. Moore, Second Principal; and Cooley, Third Principal. The following officers were also inducted into office:—Comps. Ashley, Treas.; Spofford, E.; G. A. Everist, N.; W. Everist, P. Sof.; Skiller, Junitor. Bros. Sly and St. John, of Lodge No. 20, having been balloted for and accepted, at the request of the M.E.Z., Comp. Ashley exalted them in a most solemn and impressive manner. There being no other business, the Chapter was closed. The Companions adjourned to dinner, presided over by Comp. Clarke. The usual loyal and Masonic toasts were given and responded to. This finished the proceedings, when the Companions retired at an early hour.

## IRELAND.

## GRAND LODGE.

THE regular monthly meeting of the Grand Lodge of Ireland was holden on Thursday, the 1st instant.

The Grand Lodge was opened at eight o'clock, P.M., the R.W. Bro. John Fitzhenry Townsend, D.G.M., in the chair; there were also present, R.W. Bro. Thomas Mostyn, G. Treas., as S.G.W.; R.W. Bro. the Hon. George Hancock, G. Sec., as J.G.W.; W. Bro. Arthur Bushe, S.G.D.; W. Bro. William Acheson, P.M., No. 620, as J.G.D.; W. Bro. Lucius H. Daring, Asst. G. Sec.; Bro. Charles T. Walmisley, Asst. Sec.; Bro. James Adams, G. Pars.; Bro. William Glancy, G. Tyler.

There were about one hundred and fifty brethren present. The meeting was of unusual interest, in consequence of this being the night to elect the members of the Board of General Purposes, which stands as follows:—The M.W. Grand Master, the Deputy Grand Master, the Grand Treasurer, the Grand Secretary, Prov. Grand Masters, Prov. Deputy Grand Masters, are all *ex officio* members; and the following were elected:—Bros. Henry C. Hoyte, Henry Richards, Henry B. Haffield, Edward D. Thorp, Arthur Bushe, John Fox Goodman, Wm. G. Murray, Robert Prior Page, John Prescott, Richard Fitton, Edmond D. Latouche, Joseph F. Erlington, Henry L. Allen, David Armstrong, John Cottle, William Allen, Hubert Smith, Rev. J. J. Macsorley, Sir Edward Burrough, Bart.

The reading of the report of the former board followed.

An investment of £200 in stock was resolved upon.

Grand Lodge also determined upon reviving the Lodge of Instruction, which will in future meet on the second Thursday in each month, from December to May inclusive.

The warrant of Lodge No. 676 (at Ballymena) was cancelled, which has for some time been under sentence of suspension, for continued contumacy to Grand Lodge.

Bro. Elisha D. Cooke, of Kentucky, and Bro. John H. Goddard, representative from the Prov. Grand Lodge of Lisbon, were introduced by the R.W. Deputy Grand Master to the Grand Lodge, in a very eloquent manner, stating that Bro. Cooke would explain his mission. The Deputy Grand Master said that Bro. Cooke was the bearer of credentials to the three Grand Masters of England, Scotland, and Ireland. He (Bro. Cooke) had been warmly received in the two former countries, and he trusted the latter would not be wanting in showing respect to so distinguished a visitor.

Bro. Cooke was received with the grand honours. He then thanked the Deputy Grand Master and the Grand Lodge for the compliment they had paid him, and presented to the Grand Lodge a copy of the History of Masonry in Kentucky, with the especial compliments of Bro. Rob Morris; also a package of documents from the Grand Lodge of Kentucky. Bro. Cooke stated that the package was one selected for the Grand Lodge of Ireland four years ago, when Bro. Morris himself was preparing to come to this country, but got no further than the city of New York, in consequence of the hotel where he was stopping taking fire, and he (Bro. Morris) barely escaping with his life, the package was saved by mere accident, and he now had the pleasure of presenting it to the Grand Lodge.

The R.W. Bro. the Hon. Geo. Hancock, G. Sec., moved a vote of thanks to Bro. Morris, for the valuable presents; and to Bro. Cooke, for the manner in which he had presented them, which was unanimously adopted.

Grand Lodge was closed in form at about eleven o'clock, P.M.

## ROYAL ARCH.

SKIBBEREEN.—The Companions of the Chapter attached to Lodge No. 15, met on Monday last, the 5th instant, for the purpose of electing officers, when the following Companions were unanimously elected:—Paul Limerick, 1st Principal; John W. Potter, sen., 2nd Principal; William Wallace Henderson, 3rd Principal; E. J. Doherty, High Priest; Frederick P. E. Potter, 1st Scribe; Richard Beaumish, 2nd Scribe; Dr. Hadden, 1st Sojourner; John Francis Levis, 2nd Sojourner; E. Dudley, 3rd Sojourner. It having been resolved to open the Chapter on the first Monday in every month, and there being no other business than the election of officers, the Chapter was closed at an early hour.

## COLONIAL.

## TRINIDAD.

ON Monday, the 17th Oct., at two o'clock, P.M., the Prov. Grand Master, Bro. Daniel Hart, attended by his Prov. Grand Officers, and several members of the Royal Philanthropic Lodge, No. 585, left Trinidad in the steamer *William Burnley*, for San Fernando, on a visit to Trinity Lodge, No. 837, of that place. The steamer (which is commanded by Bro. Masters) was tastefully decorated with flags, having at the fore a large green flag, in the centre of which was the square and compasses. The steamer reached the jetty at a quarter to six o'clock, P.M., at which time a salute was fired from her. Bro. H. Crosbie, W.M., and Bro. Louis Romain, P.M., the mayor, went on board and welcomed the R.W. Prov. Grand Master, who, preceded by his Grand Officers, then landed, a salute being fired at the time from Mount Olive.

On the Prov. Grand Master's reaching the foot of the jetty, he was there met by the officers and members of Trinity Lodge, who immediately formed themselves into procession; the whole body then marched off. The houses of the streets through which the procession passed were all decorated with flags; it was an imposing scene, and being the first of the kind that had taken place there, a very large concourse of persons had assembled. On the procession arriving at the Lodge rooms, the Prov. Grand Master took the chair, and opened the Lodge in the three degrees, and closed it in the second and third. The minutes of the last meeting having been read and confirmed, the Prov. Grand Master then examined the whole of the members in the different subjects of the Order, and as connected with each degree. A beautiful explanation by the Prov. Grand Master himself of all the working tools, as also the jewels of the different officers, concluded the business of the evening. The Prov. Grand Master then addressed the Lodge as follows:—"My brethren, this being the second time that I have had the pleasure of visiting you, I embrace the opportunity to return you my most sincere thanks for the very honourable reception which you have been pleased to give me, and to assure you that I am determined, to the utmost of my power, to execute the great trust which has been reposed in me with fervency, freedom, and zeal. That I may be enabled so to do, let us unanimously concur in cultivating peace, harmony, and perfect friendship, striving who shall excel in brotherly love and benignity; then I doubt not, from your renewed assurances, and the assistance of my officers, I may be enabled to conduct the business of my province, and to discharge my duties to the general satisfaction of the Craft. To accomplish these desirable ends, let me, in the first place, intreat your strict attention to your by-laws, ever keeping in view the general regulations and constitutions and orders, of our ancient and honourable Order. Let due regard be paid to your officers in their respective stations, whose duty it is to regulate the proceedings of the Lodge, and to carry the laws into execution: and may the only contention amongst you be a laudable emulation in cultivating the royal art, and endeavouring to excel each other in whatever is good and great. The moral and social duties of life we should make a principal subject of contemplation, for thereby we shall be enabled to subdue our passions, and cultivate fraternal affection, the glory and cement of our Order, 'laying aside all malice and guile, and hypocrisies and envyings, and evil speaking,' manifesting our love one to another, for 'love is of God, and he that loveth God loveth his brother also, and he that saith he is in the light, and hateth his brother, is in darkness until now.' Let us not, my brethren, sit down contented with the name of a Mason only, but walk worthy of that glorious profession in constant conformity to its duties. To become worthy of our ancient institution we must devote ourselves to the study and discharge of the following duties which are more or less within the reach of every capacity—a knowledge of the mysterious problems, hieroglyphics, and symbolical customs and ceremonies of the royal art, together with the origin, nature, and design of the institution, its signs and tokens, whereby Masons are universally known to each other. Finally, let us live in strict amity and fraternal love with all mankind, and more particularly so with all just and upright brethren. That we may say with the royal psalmist "Behold how good and how pleasant it is for brethren to dwell together in unity."

The Junior Warden moved, and the Senior Warden seconded, that the speech of the Prov. Grand Master be copied on the minutes, which was unanimously carried. The Lodge was then closed in due form and the brethren retired to the banqueting room, where a supper of the most *recherché* kind was prepared. The Prov. Grand Master presided, and proposed "The health of her majesty the Queen, the daughter, granddaughter, and niece of a Mason."

The Prov. Grand Master then, in a most eloquent speech, proposed "The health of the Right Honourable the Earl of Zetland, M.W. Grand Master," which was drunk with the most enthusiastic applause.

The W.M., Bro. Corbie, then proposed "The health of the R.W. Prov. Grand Master," dilating on the extent to which the province had benefited by his exertions and zeal for the good of the Order, and the strong affections of the brethren towards him, who not only looked upon him with every attachment and respect as their R.W. Prov. Grand Master, but as the father of Freemasonry in Trinidad, and a brother who was so much respected for his very many good qualities. The toast was drunk with deafening applause. The Prov. Grand Master returned thanks in a short but impressive manner. After describing the beauties of the Order, and all that tended to benefit our time-honoured institution, he stated that he had initiated, passed, and raised no less than fifty-three Masons; and, with the exception of one, they were all alive and many of them present at table. He thanked the brethren for their renewed civilities, and would do all he could to benefit the Order. The health of the W.M., Bro. Corbie, was then drunk with all the honours. Several other toasts were drunk, and the brethren separated all much pleased with the several duties they had performed at eleven o'clock, P.M.

## THE WEEK.

THE COURT.—On Saturday morning the Queen and the Prince Consort, accompanied by the Prince and Princess Frederick William of Prussia, together with the Prince of Wales and the Princess Alice, left the Castle and travelled by the Great Western Railway to Paddington,



where the Prince and Princess Frederick William took leave, passed through the metropolis to the Bricklayers' Arms station, and thence were conveyed by a special train of the South-Eastern Railway to Dover, for Calais, which they reached about noon. Preparations were made for the departure of the Court from Windsor for Osborne on Monday morning, but several telegrams, conveying the intelligence of the boisterous state of the channel having been transmitted to the Castle, the royal journey was postponed to the middle of the day, and ultimately put off. The Queen took leave of the Duchess of Kent on Monday at Frogmore; and on Tuesday, the weather having moderated, the royal family journeyed in safety to Osborne. The Prince of Wales returned to Oxford on Saturday afternoon.

**FOREIGN NEWS.**—The Emperor and Empress of the French returned to Paris on Sunday afternoon, and have taken up their residence at the Tuileries for the winter. Four foolish brokers at Liverpool have lately taken upon themselves to ask the Emperor Napoleon whether or no it is his Majesty's intention to make war on England. A question of this kind asked by one government of another necessitates a categorical reply, and means that the government which asks the question is prepared to support all the consequences of a hostile or doubtful answer. But who are Messrs. Shaw, Melloz, Irving, and Blackwell, that they, like the three tailors known to fame, should assume the right to represent the English people? M. Moequard, secretary to the Emperor Napoleon, has replied to their letter to the effect that there are no grounds for alarm on the part of the English as to the Emperor's intentions towards England, and that he had not ceased for one moment to show himself her faithful and irreproachable ally. The newspapers throw great and deserved ridicule upon the four Liverpool brokers who fondly imagined that the Emperor Napoleon would confide to them what his intentions are with respect to England. The *Paris Presse* also puts the conduct of these gentlemen in its true light, observing that it is obvious that feelings of trust would not have suggested the question, or would have forestalled the reply. The French Minister of Marine has ordered the construction of four floating batteries, and the press has been ordered to say they are intended for the new Chinese expedition.—The *Pays* states that England has consented to take part in the Congress. The *Pays* also believes itself in a position to state that the difficulties between Piedmont and Tuscany, on the subject of the regency of M. Buoncompagni, are not yet removed. It is certain that England has agreed to the proposal that the Congress shall be held in Paris. There is a rumour of a new imperial law on the press, specially aimed at the correspondents of the English papers; it is not difficult to predict its entire failure. In connection with the subject of restrictions on the press, it is stated that Austria has sent a despatch to Paris requesting the French government not to permit the discussion of Hungarian affairs in the journals.—Hungary being an Austrian and not a European question.—The Spanish government, there is no doubt, has given garbled accounts of the action of the 30th, with the Moors, when the latter are said to have lost 500 killed and 1,500 wounded. So far from General Echague having been the victor on that occasion, he saw his men, although superior in numbers, beaten back with a loss of 100 killed and 540 wounded, the general himself being so severely wounded that he was obliged to return to Algeiras to have his wounds dressed. It seems it was a fair stand-up hand to hand fight. The *Gibraltar Chronicle* of the 29th ult., says—"Private letters from the Spanish camp in Africa represent the action as more serious and the loss of the Spanish army as much more considerable, than the published account admits. The loss fell chiefly, it is said, on the three battalions ordered by General Echague to sally from the entrenched position and charge the Moors. These battalions were fearfully cut up in the hand to hand fight with the Moors. It is also stated on good authority, that the Spanish army has lost upwards of 600 in killed and wounded, since the commencement of operations. The *Nord* of Brussels says that England, persisting in opposing the views of Spain in Morocco, has made a claim on Spain, "with a bitterness unworthy of a great nation," for payment of the warlike stores furnished to her during the civil war in the Peninsula.—From central Italy we learn that the affair of the delegation of the regency of Central Italy to M. Buoncompagni has been arranged to the satisfaction of all parties and that M. Buoncompagni will proceed immediately to Florence, with the rank of Governor General of the Provinces of Central Italy. The functions of the Governor General will extend to the command of the military forces of the line and to the relations of Central Italy with Piedmont and the foreign powers. The separate governments of the provinces of Parma, Modena, and the Romagna are to be suppressed from the 8th of December. These provinces will have one sole government, with a ministry sitting at Modena, and a legislative commission and commander in chief of the military forces of the line sitting at Bologna. Baron Ricasoli has arrived at Turin, and has had a long conference with the Minister for Foreign Affairs. The Austrians evacuated Rocca d'Anfo on the 29th ultimo. Ricasoli continues to oppose the appointment of Buoncompagni as Regent over Tuscany. The official sheet of Florence gives as a reason that such a state of affairs appears dangerous to the Tuscan government. The Governor of Lombardy, M. Vigliani, has taken leave of the people in a proclamation, in which he recommends them to manifest love, devotedness, and gratitude to "the august champion and author of their independence." The report that the Pope had already consented to be represented at the approaching Congress, and that his holiness had appointed Cardinal Antonelli first plenipotentiary, is without founda-

tion.—From Trieste we learn that the Turkish troops lately stationed in Thessaly, on the Greek frontier, had been withdrawn.—A letter from Vienna, of the 4th, in the *Siècle*, represents the financial condition of Austria as most deplorable. We have received a letter from Pesth, from which it appears that the Hungarians are greatly exasperated at the treatment they receive from the Viennese government, and among other modes of expressing their feelings, at all public meetings they adopt the picturesque Hungarian costume. The Protestants persist in refusing to acknowledge the imperial patent for regulating their worship which Austria seeks to impose upon them, and protests against it have been sent from several parts of the kingdom. The fate of the Bishop of Munkacs was still a mystery. The *Siècle* also pours forth a lament over the fate of the oppressed Hungarians.—Advices from Berlin state that a congress of all the trade corporations and chambers of commerce is to be assembled in that city in February next.—By news from Copenhagen we learn that the new Danish ministry had been provisionally formed under the presidency of Councillor Rottwitz.—The *Asia* has arrived at Liverpool, bringing New York dates to the 23rd ultimo. She reports the total wreck of the steamer *Indian*, of Guisbro', Nova Scotia, on the 23rd. The excitement at Charleston relative to the Harper's Ferry affair had subsided. The Attorney General was about to foreclose and sell the New York and Erie Railroad, on the application of the holders of the first mortgage bonds. General Scott had reached Portland, and General Harney left soon after his arrival. The British naval forces had withdrawn from San Juan, with the exception of the *Satellite*. The New York stock and money markets are reported as active. The Japanese embassy will leave for Washington, by the *Powhattan*, on the 22nd of February. Trade is increasing.—The Brazilian mail, with advices from Rio Janeiro to the 8th ultimo, reached Lisbon on Friday. General Urquiza had routed the Buenos Ayrean army, and was marching on Buenos Ayres.—Notwithstanding the assurances of a peaceful policy by France towards this country, warlike preparations continue to be carried on there with great vigour. The request of Austria to check the French press in speaking of Hungary has been attended to, as an "invitation" had been given to the Havas agency office on the subject.—We have received telegrams stating that great dread was entertained that the natives both of Java and Borneo were plotting to murder the Europeans in those islands.—According to a telegram from Naples it appears that Commander Mautscaleso, director general of the Sicilian police, was walking with his wife and children in Palermo, when he was stabbed by an assassin. Happily the wound was not mortal, and the public tranquillity was not disturbed.

**GENERAL HOME NEWS.**—The approaching Congress and the state of affairs in the Mediterranean have rendered it necessary to hold several cabinet councils this week.—The commission to inquire into the existence of corrupt practices at the Gloucester elections resumed their labours at Fludyer-street, Westminster, this week. Several witnesses were examined, after which Mr. Julian Bernard was called. This witness was required to produce his pass and cash books, but failed to put in an appearance. The proceedings were therefore adjourned, to give Mr. Bernard another opportunity of answering the summons.—There was no increase in the mortality of the metropolis last week; the total number of deaths was 1304, which is a little under the estimated average. The births during the week numbered 1827. The number of deaths registered in the city was 70, being the exact average for the corresponding period for the last four years.—The volunteer companies all over the kingdom are daily increasing in numbers and efficiency, and a meeting has been held at the Freemasons' Tavern, at which the Marquis of Donegal presided, for the purpose of organizing a London Irish Volunteer Corps. Several resolutions in favour of the movement were carried unanimously, notwithstanding the interruption of some two or three Hibernians, who opposed the objects of the meeting. The speech of the noble chairman was one embracing many points of interest.—In the Consistory Court, on Saturday, Dr. Phillimore applied, on behalf of the Rev. Bryan King, rector of St. George's-in-the-East, to allow the office of judge to be promoted against certain persons for the offence of "brawling" in the church. The judge observing that a *prima-facie* case had been made out, granted the application against a defendant named Rosier. Another application, *v. Barnard* was refused. In regard to this squabble also a man named William Jones applied to the magistrate at Thames Police-court for a summons against the Rev. Mr. Lowder, curate of St. George's-in-the-East, for assaulting him on Sunday last in front of the parish church. Mr. Selfe granted the summons.—At the adjourned inquest on the body of Mary Ann Moore, who was so horribly murdered at Finsbury-market on Monday week, James Moore, the assumed murderer, was in attendance, by an order of the Secretary of State. Witnesses were called to identify the prisoner, all of whom he cross-questioned very strictly, declaring that he would conduct his own case. A verdict of wilful murder was returned against Moore, who was then removed for examination before Mr. D'Eyncourt, at Worship-street Police-court. Here after a great deal of evidence being heard, a remand was ordered to complete the depositions for a formal commitment.—The suit of "*Bell v. Bell and Marquis of Anglesey*," has been tried before the Divorce Court. It was a case for a dissolution of marriage by reason of adultery. The petitioner was the son of a merchant and stockbroker, and the lady the daughter of Mr. Bernan, also a stockbroker of eminence in the city. The parties were married in 1851, previous to which certain settlements were made upon the wife to the extent of £5000, and it was in consequence of the doubtful state of the law upon that

point that Mr. Bell felt it necessary to ask for damages to meet that contingency. The fact of the adultery was clearly proved; and the jury returned a verdict that the adultery had been committed, assessing the co-respondent in £10,000 damages. The Court decreed dissolution of the marriage.—The case of "Allen v. Allen and D'Arcy," which was a suit for a dissolution of marriage by reason of adultery of the wife with the co-respondent, and which had occupied the whole of Friday and Saturday, was resumed. Mr. Justice Hill summed up the evidence at great length to the jury, explaining the law as to connivance and condonation, and left six questions to the jury, who after a deliberation of twenty minutes replied to them as follows:—1. That the respondent had committed adultery with Robert D'Arcy, or some other person. 2. That the petitioner, Thomas Allen, had connived at such adultery. 3. The jury were of opinion the adultery was not condoned. 4. That Thomas Allen had committed adultery with Mrs. Claverton. 5. That the petitioner had not committed legal cruelty. 6. That the respondent had condoned the cruelty. Mr. Justice Cresswell said the Court had no difficulty in decreeing judgment, the jury having found that the petitioner had connived at the adultery of the wife, and, having stated the law as to connivance and collusion, dismissed the petition with costs.—At the Middlesex Sessions, Sarah Dyer pleaded guilty to having robbed Messrs. Shoobred, of Tottenham-court-road, of a number of small articles. This was a very melancholy case, and excited the deepest feelings in all who heard it. The prisoner was a widow, with one child, a boy, apprenticed to a tailor. She had worked incessantly morning, noon, and night, for many years, to support herself and son, but from the extreme distress in which she was plunged, was induced to commit the offence with which she was charged. The statement of her counsel, Mr. Sleight, was fully made out, and Mr. Bodkin, the assistant judge, said that in this case he should pass no sentence, but order her to be discharged, which was done, on which she thanked the judge on her knees. A subscription of £2 was raised and given to her, and some measures are to be taken for her benefit.—James Hodgson, town traveller, was charged with robbing Mr. Bell of a watch and money. He ran away with prosecutor's wife, who took the property with her; but as it did not appear in evidence that the prisoner himself had taken the property, the assistant judge said he could not be legally convicted, and the jury acquitted him.—Robert Davis, clerk, was convicted of embezzling several sums of money from his employers and others. He had been ten years in his employers' service, and the reason that was given for the commission of the offence was the extravagance of a woman whom he had married, which, however, the wife denied, and attributed it to gaming, &c. Sentence, eighteen months hard labour.—Felix Newman pleaded guilty to stealing a cash-box, containing £232, from Thornton Moore. Mrs. Moore saw the prisoner take the box and tried to detain him, but he struggled with such violence to escape that he broke one of Mrs. Moore's ribs, and eventually he got away. The cash-box and its contents were recovered. The police asked for time to learn something more of the prisoner, and sentence was deferred.—An inquest was held at the City-road, to inquire into the death of a photographic artist named Edmund Shirley and a girl named Rosetta Greenwood, who were found dead in bed in a coffee house on Thursday last. The evidence showed that death resulted in each case from a dose of cyanide of potass, and that it had been voluntarily taken by both the deceased. Family quarrels on the part of the man account for his commission of the act, and the girl, being his sweetheart, had of her own will shared his wretched fate. Verdict, "Death from prussic acid while in an unsound state of mind."—The coroner's jury have returned a verdict to the following effect at the close of the inquest on the body of William Eaton, alleged to have been poisoned by eating sausages at Kingsland. That deceased was seized with illness from eating sausages, and died shortly afterwards, the immediate cause being unknown, and the jury thought that there ought to be an addition to the number of meat inspectors.—It was stated in Westminster Hall yesterday morning that Sir Henry Keating, the present Solicitor General, has been appointed to succeed the late Mr. Justice Crowder as one of the judges of the omm on Pleas, and that either Mr. R. P. Collier, the member for PlymoCh, or Mr. Atherton, of the Northern circuit, will succeed to the Solicitor Generalship.

INDIA; CHINA; AND COLONIES.—The telegrams received at present in advance of the overland Indian mail expected this week, contain nothing of importance.—From Shanghai there is no political news. From Hong Kong, under date of October 29, we learn that a destructive fire took place there on the 20th, when property valued at 100,000 dollars was burnt. The *Yates Hartley* steamer was lost on the rocks eighty miles from Hong Kong, but the crew and treasure were saved. The ship *Jukermann*, of London, has also been lost. The exchange on London at six months has advanced to *4s. 10d.*—Advices from Melbourne are to the 17th October. The parliament was opened on the 13th, and Mr. Murphy was elected speaker without opposition. The want of confidence debate was to commence on the 18th October, and a majority against the ministers was considered certain. Trade is dull; imports are in excess of consumption; and money is tight.—The news from Sydney is to the 15th October. The quarter's revenue has increased £90,000. The capital of the Bank of New South Wales has been increased 50 per cent. Government debentures are easy. A resolution against the separation of Moreton Bay has been carried in council. Three Englishmen have been shot in the French colony of New Caledonia, being in arms against the government.—By the overland mail we have advices and journals from Bombay to the 11th ult. The tax-

ation agitation still continued at Bombay. The Wagheers had evacuated Dwarka. Lord Canning had arrived at Lucknow, and addressed the talookdars.—The overland mail also brings us correspondence and journals from Australia. The dates are—Melbourne, Oct. 17, and Sydney, Oct. 13. The Parliament was opened at Melbourne on the 13th October, and a want of confidence debate was to commence on the 18th.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reviews from the manufacturing districts speak favourably of the appearance and progress of trade. Although not much activity has been manifested, the course of prices appears encouraging, the tendency having proved altogether healthy. With the exception of the department associated with iron there has been a steady business, the orders from the country dealers having increased. The transactions in Halifax and Huddersfield have exhibited better symptoms notwithstanding the approach of the holiday period. The report of the Manchester market is not discouraging, and the demand for cloths of costly manufacture has improved. In the neighbourhood of Leeds and Leicester the operations are represented to have been more numerous through the orders to supply fabrics for the volunteer rifle corps. There has been no recovery at Newcastle; trade is still dull, freights being lower for the southern ports. The lace houses at Nottingham have been more fully occupied, and in the hosiery branches the transactions have been on an enlarged scale. The Sheffield and Wolverhampton reports seem to be of a less satisfactory character. In the Irish linen markets the demand has augmented, and the advices from Dublin refer to the existence of a more stable position of things.—At the meeting of the Bank of British North America, the report and accounts, with a dividend at the rate of six per cent. per annum, free of income tax, were submitted and unanimously adopted. It was stated that the result of operations compared favourably with those of last year at the same period, an abundant harvest in Canada having given a fresh impulse to trade and general transactions. The completion of the Grand Trunk line of railway will, it is thought, extend the facilities for the transport of produce, and the increase of mercantile relations, and, if a favourable harvest should occur in the course of the next twelve months, the consequence must prove extensively beneficial.—At the meeting of the Peninsular and Oriental Steam Company, the report and accounts, together with the dividend and distribution at the rate of 7 per cent. per annum, making (with the 4 per cent. previously declared), a total of 11 per cent. per annum, were agreed to. A lengthened discussion took place on many minor points, but the explanations rendered on behalf of the board were generally satisfactory.

#### TO CORRESPONDENTS.

SHAKESPEARE LODGE (No. 356).—Bro. Machen, W.M., (not Manchie, as erroneously printed in our number of the 26th November), writes to correct our report of the last meeting of the above Lodge, in which he states, that not only was he not re-elected, but—the election standing for the next Lodge night—no allusion was made to re-election whatever. We do our best to insure correctness in our reports but cannot always avoid being misled, unless the Lodges will forward us official reports of their proceedings. As regards proper names, printers cannot be always correct, it being very difficult to decipher even the signatures of many of our correspondents.

WINTER LECTURES.—Bro. Donald King, or Bro. Matthew Cooke, will no doubt be happy to enter into arrangements for musical lectures—they are both well practised in the art of lecturing.

"A SUBSCRIBER."—The brother you mention is *not* a blood relation of the Manager of the *Freemasons' Magazine*.

"P.M."—The feature is not abandoned. We shall come out in full force in the early part of the year.

"P.S."—You must not listen to every idle rumour. We have no intention of abandoning the *Magazine*.

"R. R."—The union took place in 1813.

"JABEZ."—Prince Albert is not a Mason.

"P.Z."—You have no such authority.

"B."—We dare not publish it, even if we were inclined—which we are not.

"A YOUNG MASON" must learn to obey those placed in authority over him, or he will be no Mason at all.

"J.J."—If you have any real ground of complaint you can appeal to the Board of General Purposes. Learn to bear and forbear.

"MODEL LODGES."—A communication from "Z" will appear in our next.