

LONDON, SATURDAY, JANUARY 21, 1860.

CLASSICAL THEOLOGY.—VI.

CERES AND AUGUST.

RHEA DINDYMENE, Bona Dea (the good goddess), were names applied to Cybele, and some have designated her by the title Pasithea (*πασιθεα* *μήτηρ*, *omnibus diis mater*), or *Magna Deorum Mater* (the great mother of the gods), an incorrect appellation, unless as the younger or second Vesta, who was supposed to be the mother of all the terrestrials, or deities, after the flood. Like the elder Vesta, her name stood for heat and fire, as well as for the earth and the clay, of which man was made. But as these particulars will have to be examined in their proper place, our object will now only require such a convenient reference to Cybele as may make us more familiar with the generalities of Ceres.

The adventurous, inquiring, and scientific among the ancients doubtless made some strange discoveries in their explorations of exhausted volcanoes, from which resulted their conviction of there being much inflammatory compression, central hollowness, and everlasting combustion existing within the bowels of the earth. These internal heats, issuing through the fissures and openings of the surface, it was thought conveyed a vital heat to vegetative existence, whilst the larger vents occasionally terminate in the terror-inspiring craters, varying from a mile to a few hundred feet in extent, fulminating with flame, liquid lava, and red hot cinders. The geology of modern times does not attempt to explode this theory; even speculative geologists have not disturbed it: but until they can give us an authentic survey of Hades, we shall conclude that modern philosophers are less proficient in the economy of cosmogony than the learned who were taught the arts of civilization and of building houses and cities by Vesta. Seriously, for want of light to discern truths in strange things, we may stumble in not holding a candle to the sun. We are of those who believe in the created works of the Almighty Architect as described by the pen of the more than inspired historian. Like other created things, the earth has increased in size since the days of its infancy. Nevertheless its superficies or crusts (so called) are not deeper in the east than they are in the south; nor greater or less on their level with the sea, out of whose depths they were brought forth from the void supernaturally, from the replenished deep naturally. We are all liable to err; but should this be a parallogism, its antithesis subsists—in going right we cannot go wrong; such are the steps we are desirous of taking. The proposition, whether of the two it is harder or easier for God to form a shell, or pebble, or diamond, an ore of silver, or a metal of gold, in the earth, or to create a leviathan, or a madrepora in the sea, is an *argumentum ad hominem* in our favour.

It is therefore upon sacred grounds that we adhere to the literal truth of the Mosaic account of the creation. Of course, individually, we are as free to think for ourselves as to assert the earnest opinions and reasonings of others, either separately or conformably with our own. We are assured that no science would be able to inform us of the age of the world, even could it discover where its corner stone was first fixed, without also knowing from the Great Architect of the universe when it was first laid. In all other respects than those referred to, we acknowledge our obligations to geology, and the mental interest we take in the further development of that science. In investigating this subject our attention has been attracted to two statements, apparently dissimilar,—at least in our judgment, who have no other evidence of their agreement than the mere supposition of their equal correctness. Lamech, the father of Noah, it is written in the fifth chapter of Genesis, lived an hundred eighty and two years, and begat a son, and he called his name Noah, saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." This does not say much in favour of an arbo-

rious fertility, or of any spontaneous luxuriance and richness of the ground, or of physical exigency being sustained on acorns, edible roots, and such like diet. On the contrary, it would seem, when we consider the verse, "And Lamech lived after he begat Noah five hundred eighty and five years, and begat sons and daughters: And all the days of Lamech were seven hundred seventy and seven years"—if we are to give any weight to the supposition of one American computer, that the total number of human souls at the time of the deluge, in the year of the world 1656, could not have been less than thirteen millions of millions, man could have had for food little besides fish and flesh, and not much of that; and likewise that the animals themselves were almost altogether carnivorous. As a contrast with the above extraordinary estimate, we number the population of the whole now known inhabitable globe, at the most, short of a thousand millions.

But we must leave the philosophy of Vesta to return to that of Ceres. Cybele either received her name from Mount Cybelus, in Phrygia, where her sacrifices were first instituted, or else, as others say, from the mad behaviour of her priests, the Galli, who used to shake and toss about their hanging hair, and dance on their hands (after the manner of the modern London street boys) to the confused uproar of screams, howlings, and prophesyings, as described by Lucian,

"Crinemque rotantes,
Sanguineum populis ulularunt tristia Galli."
"Shaking their gory locks, with awful yells,
The Galli on the people cast their spells."

Indeed we are told that the sacrificants profaned the face of their goddess and the ears and eyes of her adherents with words and actions of the vilest character; yet the temple of the false goddess, it was fabled, was not opened with hands, but by the prayers of her priests and devotees. The celebrations of the Metroa, like the sacrifices of Bacchus, were continued amid a clangour rather than a concord of tabours, timbrels, pipes and cymbals. But within the *Opertum*, or place where the Cybelean offerings, named *Opertanea*, were performed (so styled from the strict privacy observed by the votaries of Bona Dea) "*Sacra Bonæ maribus non advenienda Deæ*—all men were excluded from her rites." Secrecy in a most peculiar manner was kept; in fact the wine of the solemnized feast, with the vessels containing it, were covered; and when the women partook of the juice of the grape the jovial matrons called it milk. Be that as it may, they had an excuse for this little artifice in respect to their goddess, since at this, no less than at other sacrifices to her honour, a more than usual silence was devoutly maintained by her votaresses, in accordance with the doctrine of the Pythagoreans and Brachmanes, which inculcated the idea that supernal intelligence, distinguished from the soul or souls of nature, should be worshipped with unheard utterance and inward reverence; because thence, as the first cause, all things had their origin and ordinance in silence; and the ladies of ancient times we know were as eloquent and vivacious as the dear creatures of the present day. Plutarch expressly says to the same purpose, "Our mortal preceptors teach us to speak, but silence was taught by the gods; from them, in their rites and initiations, we learn to govern our tongue, restrain our lips, and be mute."

This custom of silence, as we have remarked, was far from being adopted in the worship of Ceres under many of her other appellations.

The *Curetes* were Cretans, *Ætolians*; or perhaps Eubœans, or even identical with the *Telchines*, who came from Crete into Cyprus and thence into Rhodes, which island had its name of Telchinis from them; they were famous magicians and necromancers, according to the old legends; more reasonable accounts admit the probability of their deserving merit as astrologers and learned men, who invented many useful arts and set up the statues and images of the gods to beguile the ignorance of semi-barbarians, and contrive some

public good out of no worse evil than their own well intentioned appliances. In their own eyes, as the priesthood of Cybele, they were secular gods, or the Idæi Dactyli, which signifies "the fingers of Rhea;" they served her in everything and everywhere (says Julian), as her ten fingers. *Digiti enim Græce dicuntur δακτυλοι*. In the eyes of the people they were demi-deities, men prescient, inspired of the gods; nay, as the *Cabiri*, they were said to be in the spirit of gods, the good genii, or gods themselves.

In the eyes of the Most High, who is a jealous God, and the only one All Holy, these heathen priests were neither his prophets nor his servants, and in nowise of Him; consequently, neither theocratically nor theurgically can they be said to have had any actual inspiration of divine wisdom. Of this truth even the most learned of heathen philosophers had but an imperfect knowledge; and without a knowledge of the secrets of Freemasonry, the mystery in their comprehension of Janus would be as undeterminable as otherwise it is irresoluble.

To this introspection our somewhat prolix induction may seem to have been leading. Certainly there were some rites and ceremonies in the sacrifices of Cybele, or rather of the Magna Mater, which we would not wish to explain, and others that could not be accounted for but by what we know of religious mania or *atherea tremens*. Some suppose that the Galli, or Corybantes, were actually possessed of malignant demons. Like the dancing Dervishes, their modified descendants, they danced in a mad fashion, tossing about their head, and butting with their foreheads like rams. And in this guise, during their sacrificial mysteries, they placed the initiate in a chair, and round and round him they circled, like so many tipsy maniacs. The question here naturally arises, in what did these ancient buffoons resemble those *Curetes* who derived their name from the long vests which they wore like to the garb of the young Grecian maidens; or more probably from their being the *Curators* (from *Κηρ*), to whose care, in accordance with Strabo, Rhea entrusted the education of Jupiter.

Let us now contemplate the exposition of Janus, represented with one body and two faces, as symbolical of the world established in wisdom of prudence, looking towards the morning and the evening, the past and the future; or, as Tully says, "Keeping in remembrance the things gone by, and the foresight of the things to come." According to tradition and manuscripts, made worthy of ancient note, traced to the time of the first Ogygus, the image of Janus represented both Adam and Noah. Like the personations of the double Vesta, which hieroglyphically relate of the epochs of the twice substantiated earth, so too we find the *odour of true sanctity in the ritual and solemnities of this emblematical god singularly identified with Freemasonry in some of the mysteries of his sacrifices.*

DANGEROUS MEMBERS.—"Yet there is a class of persons, who, when attracted to the altar of Freemasonry, though free from moral blemish, and 'under the tongue of good report,' are far more noxious members of the fraternity than those who are stained by vice, and are otherwise unfit to mingle in our mystic rites—those whose intuitive wisdom scorns the dull labour of extracting knowledge of our institution from the dusty records of its past history, but with the celerity of inspiration, comprehend the defects of our organization and divine, the remedy. Although possessing no hostility against the Order, yet dissatisfied with some of its minor details, in their blind haste to amend, they proceed to demolish; and while planning themselves upon their successful efforts to improve, are industriously laying a train that must eventually explode in utter destruction. They sap the foundation of the Order by innovations, which, in their short-sighted notions of policy and expediency, are demanded by the progress of the age; and after a course, more or less extended, of miserable strife and contention, feel, when too late, the necessity of retracing their steps; or, stupidly hardened in their blundering folly, pull down the pillars of the institution, and like Samson at Gaza, vindictively overwhelm the innocent and the guilty in one common ruin. Beware, my brethren, of the wise in their own conceit."

—Grand Master of Georgia.

FREEMASONRY AND ITS INSTITUTES

IN CONNEXION WITH THE LAWS AND RELIGIONS OF ANTIQUITY.

THE value of any science must be estimated according to the influence it exercises in the promotion either of private virtue or of those qualities which render man more extensively useful towards his fellow creatures. Some objects of pursuit have a secondary utility in furnishing rational amusement, which, relieving the mind at intervals from the fatigue consequent on serious employment in daily life, invigorate and prepare it for renewed exertions. It is, says a learned writer, the perfection of any science to unite these advantages, to promote the advancement of public and private virtue, and to supply such a degree of amusement, combined with instruction, as to supersede the necessity of applying to frivolous pursuits for the sake of relaxation. "Tis a pleasure," says Burnet, "yea and a pleasure too, which comes to us without any trouble, to look upon a tree in summer, covered with its green leaves, decked with blossoms or laden with fruit, and casting a pleasant shade under its spreading boughs. But surely it is a greater pleasure, though not attained without some toil and trouble, to consider how this tree with all its beauties sprung from a little seed, how nature shaped it and fed it in its infancy and growth, and added new parts, and still advanced it by little and little, till it came to its present perfection and greatness; this is a greater pleasure, and one which is properly the contemplation of a divine wisdom in all the works of nature." And so in like manner is the case as regards the different societies, sects or associations into which mankind is divided; for, as nature has divided the vegetable kingdom into many classes, with laws appertaining to each, yet with one grand fundamental law belonging to all, so every body of men have some code of laws peculiar to that body, and are at the same time amenable to one grand and universal law; but whoever will take the pains to consider from what root all laws grow, will find that they all, whether natural or positive, divine or human, are so many boughs or branches of the law eternal; and that their obliging power, which is the life and soul of every law, is of divine extraction, their origin is in the bosom of God himself, and their power is "from heaven, and not from men." All the laws of morality and rules of conduct are verified by experience, and are by comparison constantly submitted to its test and examination.

Let us then first consider what is meant by law, and then consider that law which God has laid down from the beginning to be the rule and guide of mankind in all their acts and in their transactions with each other; so that by considering the different sects or associations of men, and comparing their relative agreement or disagreement, and trying them by the touchstone of this universal law, we may be enabled to trace them to their source, and also to perceive in what manner they differ from the pure and original stream. First, then, as to what law is. Cicero (*de Leg. lib. ii.*) says, "Lex est justorum injustorumque distinctio," that a law is that which puts a distinction between that which is just, and what is unjust. Again, he says, it is "Quiddam æternum in mente Dei existens, recta ratio summi Jovis," i. e., a decree existing in the mind of God, and the highest reason of the greatest Jove. Grotius says that "law is a rule of moral actions obliging to that which is just and right." Aquinas says a law is "a certain rule and measure by which any one is induced to act, or hindered from acting." Bishop Sanderson thus defines it, "a law is a rule of acting, which a superior having power and authority so to do, imposeth upon an inferior." And the judicious Hooker (*Ecclesiastical Polity*), says, "A law is a rule which an intelligent being setteth down for the framing of actions by." That there is a law eternal can be doubted of by none but those who doubt whether there is a God—for this law is God himself, or that wisdom which God possessed in the beginning, and which was set up from everlasting, or ever the earth was.

This wisdom is that law eternal by which God appointed the working of all things, and which he himself is pleased to work by who worketh all things according to his own will. So that the law eternal has two parts—the first containing that order which God has eternally proposed himself to observe in all his works—the second, that order which he has set down to be kept by all his creatures; so that, as Dawson says, (*de Leg. Orig.*) the law eternal will consist of four parts—first, the law of divine operations *ad extra*, such as creation, providence, &c.; second, the law which natural agents, such as the sun, stars, and all brutes work by, which is properly the law of nature; third, the law which angels act by, and which we may call the law celestial; fourth, the law which man, as *ζωον λογικον*, acts by, or the law of reason.

Now man may be further considered in a threefold capacity—as a citizen of the world; as a member of a body politic; and as an immortal creature. As a citizen of the world, he must act by laws which, by the Creator's appointment, are common to him with all mankind. As a member of a body politic, he must act by laws which are made for the good of that community of which he is a member. And as an immortal creature, he must act by laws which oblige him to own and worship his Maker, and to live such a life as is becoming a son of eternity. These distinctions are well expressed in the charge used at initiation into the first degree of Freemasonry, where it says, "Let me 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. As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act which may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your abode, or affords you its protection; and, above all, by never losing sight of the allegiance you owe to the sovereign of your native land. As an individual, let me recommend the practice of every domestic as well as public virtue; let prudence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions."

It is a difficult task to delineate the state of mankind in the earliest ages of the world; we want information to give us positive ideas upon the subject; but as man advances in civilization, and as history becomes clearer and its certainty increases, the materials are more abundant. The books of Moses afford the earliest authentic history of the ages immediately following the deluge. Various theories have been started respecting the inhabitants of the antediluvian world, but as all the inhabitants of that world were swept away by the waters of the flood, and as Noah was again to repopulate the earth, it seems plain that the state of nature would be the same in the second world as in the first, only it would be sooner peopled. The same laws, however, which related to order, rule, and government of society in the first world, would hold good in the second, *e.g.*, the subjection of the wife to her husband (Gen. iii. 16); the elder brother ruling over the younger (Gen. iv. 7). The patriarchal is the earliest form of government which we find from the rudest periods of society, and which was most probably derived from God saying (Gen. iv. 7) to Cain, concerning Abel, "Unto thee shall be his desire, and thou shalt rule over him," or, as the margin translates it, "He shall be subject unto thee, and thou shalt rule over him." It appears from Gen. xii. 9–17, that from the flood to the birth of Peleg was a period of one hundred and one years, and (Gen. x. 25) that in his days the earth was divided; so that before his days the whole progeny of Noah lived as one great family: this one hundred years, as many learned men have thought, was that golden age, so much celebrated by poets for peace, love, and justice, &c., but especially that in it all things were in common; not because all men were equal and had an equal right to all things, but

because Noah, who was then sole governor, was not only so just as to live according to the divine law, but daily called on all others so to do; for it is expressly said that he was not only just, but also a "*justitia præcon*," a declarer, deliverer, or publisher of law and justice, so that in his days the graces of brotherly love, truth, meekness, humility, charity, and simplicity, all flourished. The learned Bochart makes it appear plain that Noah was identical with Saturn; and that character of Saturn in Justin (*Hist. lib. 42*), agrees with that of Noah in scripture. "Rex Saturnus tantæ justitiæ fuisse fertur ut neque serviret sub illo quisquam, neque quisquam privatæ rei habuerit, sed omnia communia et indivisa omnibus fuerint, veluti unum cunctis patrimonium esset." "Saturn was so just a king that none needed to fear either servitude or want in his happy reign; for all things were common and undivided, even as one great patrimony belonging to all;" or, as the ancient Masonic charge has it, they all agreed in the three great articles of Noah, enough to preserve the cement of the Lodge.

In the heroic ages, before the period of authentic history begins, we find in the Homeric, and other poems, traces of a general belief among the Greeks that government ought to be controlled by law, as even the supreme God was supposed to be subjected to a higher power, *Ἀναγκή*, or Fate, so that the *Διοτρεφής Βασιλεύς*, or Jove, or God—trained or nourished king, was bound to govern according to the rules of justice. That the origin and obliging power of laws is from God, is further plain from the fact that Themis, which we call *jus*, or right, was said to be the daughter of Heaven; and "*Jus*" was derived from Jove, the chief God; sometimes, also, the origin and dependence of laws was symbolically represented by a chain from Jupiter's throne to the earth.

The patriarchal led on by easy stages to the monarchical and hereditary governments—till it was a limited power; the monarchs were leaders or guardians, bound to consult the good of their people and to listen to the advice of their counsellors or the chief men of their state, and also to administer justice. These notions of law and justice were somewhat vague; the regal power, though limited among the Greeks in practice, appears to have been absolute in theory, and therefore easily liable to be abused. The first monarchies must have been but weak, and their extent limited, as the kings mentioned in holy writ seem to have been no more than the chiefs of tribes; Joshua defeated, in his wars, thirty-one kings; Adonizedec seventy; and there were five kings in the valley of Sodom. R. H. W.

(To be continued).

ST. WERBURGH.—This, like other monasteries, was a stone world complete in itself, ignoring all outside it but God's sky, its roof and shelter. There was its choir for prayer and praise, where the incense fumed and the yellow lights burned on the altar—there was the lady chapel beyond, where you listened and heard the white robed boys singing as if they were angels—the side aisles, where the crusaders slept—the vestry, where the abbot put on his alb and cope—the Magdalen chapel, where the chanting priests knelt all day muttering—and St. Nicholas chapel, where the carver chipped, laughing, at the friar's ribald face on the corbel—the steeple, where the swallows circled—the turret, where the great bells rocked in an unhurrying way. There were the chapter house, where the conclave sat—the bakehouse and the cellars—the lodge and the kitchens—the larder and the pantry—the brewhouse and kiln—the courtyard and cloisters—the garden and the dormitory. There were all sorts of nooks about the roofs and cornices and vaultings—fluted moulding and toothings that the moss chokes greenly, and niches long since widowed of their statues—great windows radiant with the unfading flowers of Paradise, which, to poor drudges, must have seemed as the portals of Eden, showing through their jewelled panels the transfigured saints and martyrs treading the sea of pearl, or radiant with the blood of the Lamb. It may be well for us to scoff at the old devotion that drove the builder of these monasteries into voluntary imprisonment, to toil at their little gardens between the buttresses, to scoop out steeple stairs with their ever ascending feet, to dry their brains in dim libraries, to imagine that they pleased God by doing some duties at the neglect of others; but let us own that a vital faith repeats its responses (which are echoes) still as we paced the cloister, on whose every tombstone seemed engraved that craving, sorrowful cry, "Rest, rest."—*Mediæval Architecture of Chester*, by J. H. Parker.

THE WORKING HOURS OF MASONS.*

BY BRO. DR. SCHLAUBERG,

ORATOR OF THE LODGE MODESTIA ET LIBERTAS, IN ZURICH.

THE midday is the symbolic time at which the business of the Lodges commences, and midnight the time at which it concludes. As to the reason for this beginning and ending of the Masonic work, there is nothing satisfactory in the book of instructions. In that of New England, by Browne, the following explanation is afforded:—

"25. Q. When were you made a Mason?—A. When the sun arrived at the meridian point.

"26. Q. What reason do you give for the receptions taking place only at night?—A. As the world is globular, so is the sun always in its relative position in the meridian, on one side or the other." Although Krause observes that these two replies point out in an ingenious and conclusive manner the universality of Masonry over the whole earth, yet, in my opinion, they do not illustrate what is required, namely, why the business of the Lodges commences at midday and terminates at midnight. If we examine into the symbolic duration of the business of each Lodge more narrowly, it is immediately perceptible that this time comprises a natural day, a period of twelve hours, continuing from midday to midnight. The natural Masonic day begins really at midday, when the sun is at its culminating point, which shows the terminating day and the commencement of another. The beginning of the Masonic day at midday is symbolic, inasmuch as it signifies that the Freemasons only work and edify in the brightest light, and when all indications of darkness are vanished—showing that their works require no secrecy, and can challenge the purest light of heaven. It is worthy of consideration, and relates particularly to the subject before us, to know at what hour the various nations of antiquity considered the day to commence. Certain peoples, for instance, the Babylonians and Egyptians, began their day at sunrise. Others, namely, the Arabians, the ancient Germans, and likewise the Jews, commence their day in the evening—the Jewish Sabbath, therefore, lasts from Friday evening till sunset on Saturday. This commencement of the day evidently rests on the cosmogonical aspect, that is, the prior existence of darkness, from which light was created. Thus, in the first chapter of Genesis, we perceive that the evening precedes the day, it being there expressly stated, "thus evening and morning were the first day." The custom of modern Europe to reckon the civil day from midnight to midnight again, in twenty-four successive hours, dates from the time of the Romans. The astronomers begin their day at twelve o'clock, the meridian point of contact and separation, and count the twenty-four hours in succession till the following midday, by which the civil day of twenty-four hours is divided into two portions of twelve hours each for the natural day and the natural night. Amongst the Freemasons, the most ancient record of the commencement of time at midday was amongst the Chinese, when the Emperor Wu-wang, the founder of the third Chinese dynasty, in the year 1050 before the birth of Christ, altered the mode of calculation to midnight as the commencement of day. From this great historical fact, in relation to the oldest civilized nation of the earth, namely, the reckoning of time from midday, the highest point attained by the sun in its course, there is a good reason for believing that in the Masonic day, commencing at midday, we have a relic or tradition of the customs of the first of the Asiatic races. This was no doubt a symbolic and sacred custom with these people, one of the mysteries which descended to the times of the Roman and German civil corporations, or guilds of craftsmen—the custom of worshipping the Almighty at midday only, at the period of the brightest light, and hence their commencement of all sacred festivals at that time. The lighting up and burning of candles, tapers, or lamps in the Jewish synagogues, and the Catholic and Lutheran churches,

during the religious services, as well as in the Masonic Lodges during the hours of business, has the same origin, and is the symbol of the arrival of the sun in the midheavens, the point of its utmost brilliancy. The synagogues, the churches, and the Lodges would thus impress upon those present a lively sensation of their being then in the brightest hour of light, and in the presence of the all seeing God. That is considered to be the right time, the precise moment, to commence the religious forms of the church and the business of the Lodges. Light is the symbol of a pure heart, a pure spirit, and a pure life, which we must possess when in presence of the Almighty. The purity of the heart, the mind, and the life, the Masonic brethren can only attain by the use of the square, by walking in the right direction, without deviating to the right or the left; the square *dirigit obliqua*, and forms the irregular stone into a rectangle or cube; the right course of life produces the upright man—the real Freemason. This symbol of the square, as the measure of rectitude, in respect to Masonry, has a direct relation to the twenty-four Egyptian inch ell, which represents the twenty-four hours of the civil day, and is intended as a guide for the proper division and employment of the twenty-four hours. Masonry thus resolves the difficult question, how rightly to divide the day for man's advantage. In the time of the Egyptian mysteries, this twenty-four inch measure was in use as a symbol, and a conspicuous attribute of the master of the ceremonies at the public festivals, by which he regulated the time of the various duties to be performed. In the ancient English book of instructions in Masonry, the novice is represented as answering the Master's fifty-sixth question, viz., "How do you divide the twenty-four hours of the day?" in the following way:—"I give six hours to labour, six hours to God's service, six hours to help a friend or brother to the utmost of my power, without injuring myself or family, and six hours I give to sleep." The result of this reply is, that man is bound to work, and to serve God and mankind to the utmost of his strength.

In conclusion I would remark, that in the same manner as the day, so the Masonic year commences, that is, when the sun has reached the nearest and most elevated point of his heavenly course, or the summer solstice, on the twenty-first of June. The shortest and the longest day, commence both the Masonic day and year, at the time of the arrival of the sun at its culminating point, and prior to its declination and retrocession. There must be evening and morning to conclude the day as well as the year. The beginning of the new day and the new year is the point of contact between the *acme of life and its decline*; of the brightness of day and the approach of night; of the balmy summer and cheerless winter; of the declining feast of St. John and the approaching Christmas. When full midnight arrives, when the sun is at its lowest point under the horizon, and when the utmost darkness and extreme of winter pervade the earth, the Masonic Lodges all close, and every light is extinguished.

"Now is the day, let man to labour go;
For night comes on, when work he cannot do."

VIRTUE.—It is the mutual and individual desire of bestowing happiness that causes the general feeling; and to be happy ourselves to the limited extent allowed, we must be virtuous. The mind must feed itself in its solitary moments on emotions that are good, gentle, and benevolent; the whole range of human life and human error must be looked at with the eye of a philanthropist, not of a misanthrope or cynic; we must seek for what is amiable and excellent, not for what is hateful and bad; we must cultivate good feelings towards all, founded on and reflected by the goodness and sincerity that lies at our own hearts; we must avoid the approaches of error, of cruelty, of jealousy, of revenge, and all evil passions; we must always defend the right and avenge the wrong; upholding the weak and good, and bearding the strong and vicious, we must have ever on our lips the watchword of truth, religion, and liberty; by such means we may approach as nearly to happiness as our earthly nature will allow, and our memories will be perpetuated, not, perhaps, by the marble monument, but what is far more ennobling, the love, reverence, and esteem of all those on whom we have conferred benefits, or impressed the character of our usefulness.—Walker Arden.

* From *Die Bauhütte*, published at Leipzig.

MASONIC NOTES AND QUERIES.

BRO. H. R. H. THE (FIRST) DUKE OF GLOUCESTER.

In my "Note" on the Manchester Masonic Rifle Corps, given in the *Magazine* of December 24th, in naming the Duke of Gloucester, who reviewed the corps in 1804, I accidentally omitted the word "brother," so that a young Mason, who has not yet studied the history of the Craft, might be misled into thinking that the duke had not seen the light in a Lodge. This, however, as the well informed Mason is aware, was not the case; Bro. His Royal Highness Prince William Henry, first Duke of Gloucester and Edinburgh, K.G., third son of Frederick Prince of Wales, and brother of King George the Third, was born in 1743; and on the 16th day of February, 1766, had the honour to be initiated into the mysteries of Freemasonry at an occasional Lodge assembled at the Horn Tavern, Westminster, at which Lord Blaney, then Grand Master, presided in person. In the same year he married Maria, Countess Dowager of Waldegrave, second daughter of the Hon. Sir Edward Walpole, K.B., and widow of James, second Earl Waldegrave, by whom he had issue two daughters and a son, the latter being Bro. H. R. H. Prince William Frederick, who succeeded to the title of Duke of Gloucester and Edinburgh, on the death of his father, August 22nd, 1805.—GEORGE MARKHAM TWEDDELL.

PICTURE OF PHILADELPHIA.

DEAR SIR AND BROTHER,—I purpose, with your permission, contributing something now and then to the Masonic Notes and Queries, commenced in your last number. Such gossiping papers form a pleasant relief to the graver articles of a *Magazine*; whilst they rescue from oblivion many a stray fact, which might otherwise be irrecoverably lost.

The subjoined passages are extracted from a work entitled *The Picture of Philadelphia*, by James Mease, M.D., Philadelphia, 1811. The book is rare, even in America, and in this country there is not perhaps a second copy, so that these extracts may be deemed not unworthy of preservation in the *Magazine*. The prejudice against Masonry, occasioned by the "melancholy event" here recorded, which "gave the brethren such uneasiness," appears to be a sort of credulous epidemic, if I may so express it, recurring periodically in America; as shown, for instance, in the more recent case of William Morgan who, after having been diabolically murdered by the Freemasons at Niagara, in 1826, was found comfortably settled at Smyrna in 1831.*—SCRIBA, 857.—Birmingham.

"SOCIETY OF MASONS."

"The early records of Masonry in Philadelphia have been lost; but it is known that a society of the 'Moderns' was formed at an early date, and that it was composed of several of the most respectable and prominent characters of the day. The gazettes, the only authority existing on the subject, inform us of a Grand Lodge having been held so early as the year 1732, at the 'Tun Tavern,' the fashionable hotel of the time, when William Allen, the recorder of the city (afterwards chief justice) was chosen Grand Master; it appears that regular meetings were annually held for several years afterwards.

"In the year 1737, a melancholy event occurred, which gave the brethren much uneasiness. A party of idle men, not belonging to the Craft, with a view of enjoying the fright which they supposed they would excite, either volunteered their services, or acceded to the wishes of a young man, to initiate him into the mysteries of Masonry, and accordingly instituted a variety of ridiculous operations; at night, in a cellar, to all which he submitted with fortitude, although they were painful and extremely trying to a young mind. Finding that their object was likely to be defeated, a bowl of burning spirit, into which he had been directed to look for some time, was thrown over him, and his clothes taking fire, he was so much burnt that he died in a few days afterwards. This melancholy event justly excited the public indignation, and the chief promoter of the mischief, after a legal investigation, was ignominiously punished by being burnt in the hand; but unfortunately the scene having been conducted under the impression of a connection with Masonry, a considerable prejudice, among those who were unacquainted with the principles of the Craft, was excited, and to such a degree did it extend that the brethren deemed it necessary to come forward, and after stating the occurrence in the newspapers, to 'declare the abhorrence of all true brethren to this horrid practice; and that the persons concerned were not of their society, nor of any society of Free and Accepted Masons.

"On the 23rd September, 1743, the Right Honourable Lord John Ward, Grand Master of England, nominated Thomas Oxnard, Esq., Provincial Grand Master of all North America.

On the 10th July, 1749, Thomas Oxnard, Esq., appointed Benjamin Franklin, Esq., Provincial Grand Master of Pennsylvania, with authority to appoint the other Grand Officers, hold a Grand Lodge, issue warrants, &c.

"On the 5th September, 1749, the first Grand Lodge was held at 'The Royal Standard,' in Market-street, under this warrant; Grand

* *Vide Freemasons' Magazine* March, 1855, p. 153.

Master Franklin having appointed Dr. Thomas Bond, Deputy Grand Master; Joseph Shippen, Senior Grand Warden; Philip Syng, Junior Grand Warden; William Plumsted, Grand Treasurer; Daniel Byles, Grand Secretary.

"At the same meeting a warrant was granted to James Pogreen, and others, to hold a Lodge in Philadelphia. The meetings were regularly held until 13th March, 1750, when William Allen, Esq., the recorder of the city of Philadelphia, presented to the Grand Lodge a commission from the Grand Lodge of England, appointing him Provincial Grand Master, which was recognized, and he appointed Benjamin Franklin, Deputy Grand Master; and the other officers above mentioned, according to rank.

"From this time they proceeded in their business, granting new warrants in the city, in various parts of the state and other places, until superceded by the introduction of various Lodges of 'Ancient York Masons,' and the ultimate establishment of a Grand Lodge of that Order.

"As far as the minutes of the Modern Grand Lodge go, Dr. Franklin was never absent from a meeting.

"A Grand Lodge was erected some years afterwards, in the alley leading from Second-street to Dock-street, by the bank of Pennsylvania, which remained until the year 1785, when the 'Moderns,' having greatly diminished, the two surviving trustees of the building were authorized, by an act of the legislature, to sell it, and to apply part of the proceeds thereof to a charitable purpose. They were given to the city for the use of the poor.

"At what time the members of 'Ancient York Masons' first held subordinate Lodges does not now appear, but in the year 1761 the late William Ball, of Philadelphia, obtained from the Grand Lodge of that society in London, the charter or warrant for the Grand Lodge in Pennsylvania. It is No. 1 in Pennsylvania, and No. 89 in England, and registered in the Grand Lodge, London, vol. 3rd, letter C, and bears date July 14, 1761.

"The fraternity of the ancients have since regularly held their grand communications, except while the British were in possession of Philadelphia, and to the end of last year have constituted one hundred and thirty-one subordinate Lodges in several of the states, in the West Indies, in Florida, and twenty-one in Philadelphia.

"For several years past they have been anxious to erect a building suitable to the dignity of the Craft and to their thriving situation, but were not able until the year 1809 to accomplish their wishes. With the funds then in hand, and the help of additional subscriptions, they commenced the undertaking; but their views enlarging as the work proceeded, it became necessary to increase their funds; they therefore proposed a loan of forty thousand dollars at six per cent, redeemable on the first day of January, 1825, on the security of the house and lot. This loan was filled in less than two hours, by eighty subscribers. A second loan, for twenty thousand dollars, has also been filled.

"The Masonic Hall is in Chesnut, between Seventh and Eighth streets from Delaware, and was consecrated in due form and with all possible splendour and solemnity on last St. John's day. Upwards of eight hundred brethren, many of them from other states, attended the procession on the occasion. An impressive and eloquent oration was delivered on the same day, before the society, by the Grand Master, James Milnor, Esq., in St. John's church, Sansassas-street. Officers:—James Milnor, R.W. Grand Master; P. L. B. Du Plessis, R.W. Deputy Grand Master; Richard Tybout, R.W. Senior Grand Warden; Joseph Burden, R.W. Junior Grand Warden; George A. Baker, R.W. Grand Secretary; Samuel F. Bradford, R.W. Grand Treasurer."

"MASONIC HALL."

"This spacious and elegant building is situate in Chesnut, between Seventh and Eighth streets. The lot is one hundred and one feet seven inches in front, on Chesnut-street, extending in depth one hundred and seventy-six feet, to a new twenty feet street, which has been opened in the rear of the lot.

"The building is placed about the centre of the lot, so as to afford a handsome area in front, laid out in walks, skirted with grass and shrubbery, enclosed by a dwarf wall surmounted by an iron palisade, and having two Gothic gates of the same material attached to white marble pillars, capped with Gothic pinnacles (corresponding with those hereafter mentioned) on the summit of the wall.

"The front of the building is eighty-two feet, and its depth sixty-nine feet; its height to the top of the roof seventy feet, and from thence to the top of the spire, including the vane, eighty feet. It is of brick, designed in the Gothic style, having in front four marble buttresses of four feet in breadth, extending from a basement, four feet high, to the roof, and capped with pinnacles. In these buttresses are two niches eight feet in height, and two and a half feet wide, finished with tracery. There are eight windows fourteen by six feet, with an elegant central window, over the entrance, eleven by eighteen feet.

"The ascent to the principal story is by a flight of marble steps seventeen feet long, supported between two cheek blocks four feet in height and five feet in breadth; the ornaments on which are the admired quarter foil panel, surmounted by iron lamp piers, of a construction agreeing with the style of the building. The doorway and vestibule are enriched with appropriate ornaments; over the door, the large window is conspicuously and beautifully disposed, beneath a regular oxe-eye arch. The internal arrangement of the hall exhibits an admirable union of beauty and convenience. The vestibule, twenty-nine by twelve feet, is finished in superior style, and conducts to the great room on the prin-

cipal floor, which is seventy-eight feet long by thirty-six feet wide; the ceiling (highly ornamented in stucco) twenty-two feet in height; the centre, spandrels, and soffits, are very beautiful. The music gallery is at the eastern end. On this floor are two other neatly finished apartments, one of them twenty-two by thirty-three feet, and the other seventeen by thirty-three feet. The division of the height of the first story in the southern part of the building into two parts, furnishes two other commodious rooms, immediately over, and of the same dimensions as those just mentioned. The ascent to the second story is through a spacious hall, to which there are entrances from the east and west sides of the building, as well as the front, by a geometrical staircase with mahogany handrail, supported by a neat balustrade of curled maple.

"The northern division of the second story is appropriated to the accommodation of the Grand Lodge and the stated meetings of the subordinate Lodges, and consists of one splendid room sixty feet in length by thirty-six feet four inches in breadth, with various adjoining apartments, adapted to the business of the institution. This room is finished in a style of superior elegance, and the furniture and decorations are uncommonly splendid. They are probably not surpassed by those of any similar society.

"The southern part of the second story is divided into a banqueting room thirty-six by twenty feet; a room for the accommodation more especially of the several Chapters of Royal Arch Masons, twenty-nine by thirty-six feet; and several smaller apartments. The Chapter room is fitted up and furnished in a style of equal splendour and beauty, though of dissimilar character of architectural decorations and insignia, with the Grand Lodge room, combined with every peculiar convenience required by that interesting degree of the Order.

"This edifice is undoubtedly a considerable addition to the many rapid improvements in architecture which have taken place in this city within a few years past, and is highly honourable to the laudable zeal and enterprize of the respectable society who are its proprietors. The addition of its beautiful spire took place on the suggestion of several respectable citizens, who regretted our deficiency in an article of embellishment so essential to the beauty of a great city."

CHAIR MASTER LODGES.

I confess myself puzzled to know what is meant by our Scottish brethren in speaking of a Chair Master Lodge. In the laws of the Supreme Grand Royal Arch Chapter of Scotland, among the forms appended, No. 3 is a "Form of Petition for a Chair Master Lodge." It is given thus:—

"Unto the SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND;

"The PETITION of—

"Humbly sheweth That your petitioners are all Mark and Past Masters, and are desirous of obtaining a warrant constituting a Chair Master Lodge at—, by the name of the—Lodge of Chair Masters. The Master of the said Lodge to be

*
* S.W.
* J.W.

"May it therefore please the Supreme Grand Royal Arch Chapter of Scotland to grant a warrant accordingly, and your petitioners will ever pray.

(Signed) _____
(Date) _____

"This petition must be signed by the three, at least, who are proposed to be office bearers. Their names are inserted at the mark *, and if they be Royal Arch Masons they there add the Chapter of which they are Companions; or, if they be no higher than Past Masters, the warranted Lodge of which they are members. In the event of Past Masters being the petitioners, the following certificate must be added by a Royal Arch Companion:—

"I, A. B., a Mark and Past Master, and a duly exalted Royal Arch Companion, belonging to the—Chapter, No. — on the roll of the Supreme Grand Royal Arch Chapter of Scotland, do hereby certify that sufficient evidence has been laid before me that the above petitioners are members of the warranted Chair Master Lodges they profess to be.

(Signed) "A. B."

Will some Scotch brother or companion tell me what constitutes a Chair-Master's Lodge? It may be that it is only a designation peculiar to our Scottish brethren, or, it may be a side degree with which many of us are unacquainted. Information on the subject will be acceptable to—AN ENGLISH R. A. COMPANION.

FRENCH SONG WANTED.

Is there any French song that corresponds with the Grand Master's song, published by Anderson, in the "Book of Constitutions"?—A. F. B. T.—[Yes; a *chanson*, "Pour célébrer l'élection du G.M., par la Frère Du Bois, en 1759," commencing "D'une commune ardeur," and sung to the air "De la Béquille." There is also one on the same subject by a Dutch brother, dated 1756, commencing "Quel sujet plus favorable," to an air specially composed for it.]

THE TEMPLE CHURCH AND MASONRY.

It was reported at the time the Temple Church was undergoing the process of restoration, some years since, that there were many inscriptions and devices discovered on various portions of the building. I should like to be informed if any note of them was

made at the time, and if there were any Masonic emblems among the number.—A MASONIC RESIDENT IN THE INNER TEMPLE.

MASONRY AND THE REGISTERS OF THE CITY COMPANIES.

Any information that can be acquired regarding the early revival of Masonry, in 1717, must be acceptable to every studious Mason, and it has occurred to me that in the registers of some of the companies of the City of London there must be notices of the Craft, particularly when we find the following companies granting the use of their halls for the installations and grand feasts in the years annexed:—

Duke of Montague, G.M., installed, 24th June, 1721, at Stationers' Hall.

Duke of Wharton summoned a meeting, to celebrate St. John's day, 24th June, 1722, at Stationers' Hall.

Duke of Buccleugh installed, by proxy, at Merchant Taylors' Hall, June, 1723.

Earl of Leicester installed, in Mercers' Hall, March, 1721.

This list might be considerably extended, but will suffice for the purpose in view, viz., exciting the inquiry of brethren who are liverymen of the various companies to see if there are any entries, preserved in the records of the city companies from 1720 to 1770, which refer to the use of the halls by the Free and Accepted Masons; and if such entries can be traced, to beg the searchers to make them public to our fraternity through these columns.—CIVIS.

MASONRY IN THE H.E.I.C. ARMY.

I want to know what were the ranks of several brother Masons who were in the Hon. East India Company's Military Service about the year 1812. How can I procure the information?—AN ANGLO-INDIAN.—[If our "Anglo-Indian" had confided to us the names of those he was desirous of tracing, we might have assisted him; but, in the absence of such information, we can only refer him to Dodwell and Miles's *List of Officers of the Indian Army, from 1760 to 1834; corrected to 1837.* London: 8vo., 1838.]

THE SCALD MISERABLES.

Where shall I find any account of this society?—J.A.B.—[See *Hogarth's Works Illustrated with Biographical Anecdotes*, by J. Nichols and G. Stevens. 3 vols. 4to. Lond. 1808-17. For an epitome of their charges against the Masons take a *Prologue written by Richard Gardiner, Esq., and spoken by Mrs. Dyer, before the Play of 'Love for Love' performed by desire of the Great Lodge at Swaffham, Norfolk, May 6th, 1765*, a portion of which runs thus:

"Yes, 'tis a barn—yet, fair ones, take me right,
Ours is no play—we hold a Lodge to-night!
And should our building want a slight repair,
You see we've friends among the brethren there.
[Pointing to the Masons on the Stage.]
Reply the Scalds, with miserable frown,
'Masons repair! they'd sooner pull it down.
A set of ranting, roaring, rumbling fellows,
Who meet to sing 'Old Rose and burn the bellows!'
Champagne and Claret, dozens in a jerk;
And then, O Lord, how hard they've been at work!
Poker and tongs! the sign! the word! the stroke!
'Tis all a nothing and 'tis all a joke.
Nonsense on nonsense! let them storm and rail,
Here's the whole hist'ry of their mop and pail.
For 'tis the sense of more than half the town,
Their secret is—a bottle at the Crown."

WAS CHRISTOPHER WREN, ESQ., A MASON?

I should be glad to be informed if Christopher Wren, Fellow of All Souls' Coll., Oxford, and the author of *Parentalia*; or, a *History of the Family of Wren*, was a Mason? The reason I ask it is, that in all the histories of St. Paul's that I have seen it is stated that the last stone on the top of the lantern of that cathedral, was laid in 1710, by the Grand Master's son, Christopher Wren, Esq., as deputy for his father, and in the presence of the Grand Wardens, Bro. Strong, and other Free and Accepted Masons employed on the work. JAMES O'F.

OLD DUNDEE LODGE.

When this Lodge was founded, where did it first meet?—A MEMBER.—[The Old Dundee, now numbered 18, and meeting at the London Tavern, Bishopsgate-street, was originally No. 9, without a name (names being but of recent adoption); and as it increased in importance, wishing to be known, but desirous of sinking its eastern origin, called itself the Old Dundee, from its having met on the second and fourth Thursdays at the Dundee Arms, Wapping New Stairs.]

Literature.

REVIEWS.

Personal Wrongs—Legal Remedies. By W. CAMPBELL SLEIGH, Esq., Middle Temple. London: Longman, Green, Longman, and Roberts.

WE have great pleasure in directing public attention to the above clear and excellent exposition of the laws governing and providing for those conditions of personal injuries of most usual occurrence. The name of the author, and his high position as a lawyer, afford a guarantee for the integrity of the work, and an assurance that the most profound consideration has been given it. The author's celebrated work, "The Handy Book on Criminal Law," published last year, having been recognized both by the profession and the public as an invaluable work of reference and guidance, has doubtless induced the writing of the present work, which may almost be considered a sequel to the Handy Book.

The law has been so long looked upon by the popular mind as a dark and mysterious oracle—only to be approached upon extremity—expressing itself in an almost unknown tongue, which few but the initiated can interpret—that for one like Mr. Sleigh to have cleared away the mist that enveloped it, and by letting in the light of common sense and common interpretation, is to have done a great public service.

To possess such a work, and more, to study it, is to our minds a matter of duty on the part of every citizen in such a community as ours; with all the knowledge we possess and daily acquire, that which would most benefit us is, as a rule, the least sought for and the least understood. Blackstone has well put it, "that it is incumbent upon every man to be acquainted with those laws at least with which he is immediately concerned," and most distinctly expresses our opinion upon the subject. Mr. Sleigh, in treating upon personal wrongs and the remedies for each case made and provided, has skilfully divided the class of these wrongs, and given under each class illustrated cases to render more clear by parallel cases the law and its operation.

The wrongs treated of are defamation of character—malicious prosecution—false imprisonment—assaults—malicious arrest and other malicious injuries—of injuries caused through negligence or unskilfulness—of personal injury caused by public nuisance—of breach of promise of marriage—of seduction—and of personal wrongs, as between husband and wife, and herein of adultery, bigamy and divorce.

A clear exposition in every case renders not only instructive but highly interesting to the reader this statement of the law applicable to each subject, and we, in taking leave of the work, recognize in the popularity it will obtain, the advent, we trust, of many more works of the same beneficial tendency from the author.

Ceylon. By Sir JAMES EMERSON TENNENT, K.C.S. With Maps and Plates. Two Volumes. Messrs. Longman & Co.

LEARNED and exhaustive works, in general, are not interesting to the majority of readers; but this is not the case with the work before us; for although Sir J. E. Tennent has crowded his pages with the most valuable and recondite information from the best and most authentic sources, yet the interest of the reader increases at every page; and the work contains such an amount of research on every subject connected with the famous island, that it will henceforth stand as the great authority to which all will appeal on matters connected with Ceylon.

To mention all the topics which Sir J. E. Tennent has introduced into his book would be to present a more extensive catalogue of subjects than our space will permit, so it must suffice if we mention the following only. We have presented to us the opinions formed of Ceylon by the Greeks, Indians, Chinese, and mediæval European travellers; its physical character, geology, currents and storms, natural history, its beautiful scenery, its races and their vicissitudes; the connection of its history with the development and fortunes of Buddhism; the more recent influence of the Portuguese, Dutch and British settlements; its industry and commercial prospects. Among a mass of authorities, geology, botany, and conchology, the reader will do well to peruse the very interesting description of the elephant and its ways—an account so readable, perfect, and characteristic, that no one can ever plead ignorance of the subject after reading the excellent description of the life and habits of the animal as shewn by Sir J. E. Tennent.

We are told by the author that Ceylon is one of those islands which, through all ages, has found chroniclers who have paid a just tribute to its beauty and climate. We have the various titles

of honour which it has received from the Greek, the Indian, the Buddhist, and the Brahman, as follows:—

"The Brahmans designated it by the epithet of *Lanka*, 'the resplendent,' and in their dreamy rhapsodies extolled it as the region of mystery and sublimity; the Buddhist poets apostrophised it as 'a pearl upon the brow of India;' the Chinese knew it as 'the island of jewels;' the Greeks as the 'land of the hyacinth and the ruby;' the Mahometans, in the intensity of their delight, assigned it to the exiled parents of mankind as a new elysium to console them for the loss of Paradise; and the early navigators of Europe, as they returned dazzled with its gems and laden with its costly spices, propagated the fable that far to seaward the very breeze that blew from it was redolent of perfume. In later and less imaginative times Ceylon has still maintained the renown of its attractions, and exhibits in all its varied charms the highest conceivable development of human nature.

"The nucleus of its mountain masses consists of gneissic, granitic, and other crystalline rocks, which in their resistless upheaval have rent the superincumbent strata, raising them into lofty pyramids and crags, or hurling them in gigantic fragments to the plains below. Time and decay are slow in their assaults on these towering precipices and splintered pinnacles; and, from the absence of more perishable materials, there are few graceful sweeps along the higher chains or rolling downs in the lower ranges of the hills. Every bold elevation is crowned by battlemented cliffs, and flanked by chasms in which the shattered strata are seen as sharp and as rugged as if they had but recently undergone the grand convulsion that displaced them.

"The soil in these regions is consequently light and unremunerative, but the plentiful moisture arising from the interception of every passing vapour from the Indian Ocean and the Bay of Bengal, added to the intense warmth of the atmosphere, combine to force a vegetation so rich and luxuriant, that imagination can picture nothing more wondrous and charming; every level spot is enamelled with verdure, forests of never fading bloom cover mountain and valley; flowers of the brightest hues grow in profusion over the plains, and delicate climbing plants, rooted in the shelving rocks, hang in huge festoons down the edge of every precipice.

"Unlike the forests of Europe, in which the excess of some peculiar trees imparts a character of monotony and graveness to the outline and colouring, the forests of Ceylon are singularly attractive from the endless variety of their foliage, and the vivid contrast of their hues. The mountains, especially those looking towards the east and south, rise abruptly to prodigious and almost precipitous heights above the level plains; and the emotion excited when a traveller, from one of these towering elevations, looks down for the first time upon the vast expanse of the low lands, leaves an indelible impression on the memory. The rivers wind through the woods below like threads of silver through green embroidery, till they are lost in a dim haze which conceals the far horizon; and through this a line of tremulous light marks where the sunbeams are glittering on the waves upon the distant shore."

From the Singalese chronicles Sir J. E. Tennent has industriously culled a history of the people; but it is the history of a romance, vague and shadowy, full of interruptions; and were European history to consist of such materials, it would soon become a study lacking students; but if we take into consideration that all these eastern traditions and chronicles have no kind of approximation to what we call history in the west, the difficulty of collecting such an outline as the author has presented to us can only serve to increase our value for his labours. He tells us that his chief sources of information were "the chronicles, the Dipawanso, Mahawanso, and others; of these, by far the most important is the Mahawanso, and its commentaries. It stands at the head of the historical literature of the east; unrivalled by anything extant in Hindustan, and unsurpassed, if it be equalled, by the native annals of China or Kashmir."

The history of Ceylon is that of a religious monarchy; the history of Buddhism giving such a predominant colouring, and directing the national policy in the same manner as religion did the Hebrew nation, both under its commonwealth and kings, or as was the case in the west of Europe during the middle ages. Like many other nations, there was a conquest by an organized race, and they came from the valley of the Ganges in the fourth century before the Christian era; they were agriculturists, and introduced the doctrines of Buddha, which spread over the island, and was a part of the dynasty of their kings. A legend, marvelously like that of S. Hubert, relates that while hunting, the king was allured by an enormous elk to a spot where the great Buddhist preacher was waiting for him, and it goes on to state how he and all his kingdom were converted, and Ceylon consecrated to the worship of Buddha by planting a branch of the sacred Bo-tree, the tremulous Indian fig, which tree still exists; our author having no doubt that it is the identical tree which was planted by the devotees of Buddha two hundred and eighty-eight years B.C., as he tells us in the following extract:—

"But that which renders the fallen city illustrious even in ruins, is the possession of the *Jaya Sri Maha Bodhi Wahanse*, 'the victorious,

illustrious, supreme Lord, the sacred Bo-tree, the planting of which forms the grandest episode in the sacred annals of Ceylon. The Bo-tree of Anarajapooru is, in all probability, the oldest historical tree in the world. It was planted 288 years before Christ, and hence it is now 2,147 years old. Ages varying from one to five thousand years have been assigned to the *baobabs* of Senegal, the *encalyptus* of Tasmania, the dragontree of Orotava, and the chestnut of Mount Etna. But all these estimates are matters of conjecture, and such calculations, however ingenious, must be purely inferential; whereas the age of the Bo-tree is a matter of record, its conservancy has been an object of solicitude to successive dynasties, and the story of its vicissitudes has been preserved in a series of continuous chronicles amongst the most authentic that have been handed down by mankind.

"Compared with it the oak of Ellerslie is but a sapling; and the Conqueror's oak in Windsor Forest barely numbers half its years. The yew trees of Fountains Abbey are believed to have flourished there twelve hundred years ago; the olives in the Garden of Gethsemane were full grown when the Saracens were expelled from Jerusalem; and the cypress of Soma, in Lombardy, is said to have been a tree in the time of Julius Cæsar, yet the Bo-tree is older than the oldest of these by a century, and would almost seem to verify the prophecy pronounced when it was planted, that it would 'flourish and be green for ever.'

"The degree of sanctity with which this extraordinary tree has been invested in the imagination of the Buddhists may be compared to the feeling of veneration with which Christians would regard the attested wood of the cross. To it kings have even dedicated their dominions, in testimony of their belief that it is a branch of the identical fig tree under which Gotama Buddha reclined at Uravelaya, when he underwent his apotheosis. When the King of Magadha, in compliance with the request of the sovereign of Ceylon, was willing to send him a portion of that sanctified tree to be planted at Anarajapooru, he was deterred by the reflection that 'it cannot be met to lop it with any weapon,' but, under the instruction of the high priest, using vermilion in a golden pencil, he made a streak on the branch, which, 'severing itself, hovered over the mouth of a vase filled with scented soil,' into which it struck its roots and descended."

The chronicles of Ceylon deal more with the way in which Buddhism directed, developed, and controlled the government, than with episodes of revolution or those displays of individual character which mark the annals of more elastic and changeable races. The kings were characterized by one all engrossing idea, which was to establish and endow religion. They built largely, and kept open house for the priests, and this induced a large host of contemplative men to become ascetic solitaries, living on alms:—

"A signal effect of this regal policy, and of the growing diffusion of Buddhism, is to be traced in the impulse which it communicated to the reclamation of lands and the extension of cultivation. For more than three hundred years no mention is made in the Singhalese annals of any mode of maintaining the priesthood other than the royal distribution of clothing and voluntary offerings of food. They resorted for the 'royal alms,' either to the residence of the authorities, or to halls specially built for their accommodation, to which they were summoned by 'the shout of refection;' the ordinary priests receiving rice, 'those endowed with the gift of preaching, clarified butter, sugar, and honey.' Hospitals and medicines for their use, and rest houses on their journeys, were also provided at the public charge. These expedients were available so long as the numbers of the priesthood were limited; but such were the multitudes who were tempted to withdraw from the world and its pursuits in order to devote themselves to meditation and the diffusion of Buddhism, that the difficulty became practical of maintaining them by personal gifts, and the alternative suggested itself of setting apart lands for their support. This innovation was first resorted to during an interregnum. The Singhalese King Wanlagambahu, being expelled from his capital by a Malabar usurpation, n.c. 104, was unable to continue the accustomed regal bounty to the priesthood, and dedicated certain lands while in exile in Rohana, for the support of a fraternity 'who had sheltered him there.' The precedent thus established was speedily seized on and extended, lands were everywhere set apart for the repair of the sacred edifices, and eventually, about the beginning of the Christian era, the priesthood acquired such an increase of influence as sufficed to convert their precarious eleemosynary dependency into a permanent territorial endowment; and the practice became universal of conveying estates in mortmain on the construction of a wihara or the dedication of a temple."

The result of this system was similar to that which took place in the West some centuries later, and it is very instructive to compare the same with the rise and establishment of monachism; for we see how regularly systems come round in cycles, and are but the reproductions of each other under a trifling difference of detail, so, in the instance of Ceylon, the religious having once become possessed of lands, in a corporate capacity, they, like the Cistercians and other monks, were the first to reclaim and cultivate the wastes, for—

"As the estates so made over to religious uses lay for the most part in waste districts, the quantity of land which was thus brought under cultivation necessarily involved large extensions of the means of irrigation. To supply these, reservoirs were formed on such a scale as to

justify the term 'consecrated lakes,' by which they are described in the Singhalese annals.

"Where the circumstances of the ground permitted, their formation was effected by drawing an embankment across the embouchure of a valley, so as to arrest and retain the waters by which it was traversed; and so vast were the dimensions of some of these gigantic tanks, that many yet in existence still cover an area of from fifteen to twenty miles in circumference. The ruins of that at Kalawewa, to the north west of Dambool, show that its original circuit could not have been less than forty miles, its retaining bund being upwards of twelve miles long. The spill water of stone, which remains to the present time, is 'perhaps one of the most stupendous monuments of misapplied human labour in the island.'

"The number of these stupendous works, which were formed by the early sovereigns of Ceylon, almost exceeds credibility. Kings are named in the native annals, each of whom made from fifteen to thirty, together with canals, and all the appurtenances for irrigation. Originally these vast undertakings were completed 'for the benefit of the country,' and 'out of compassion for living creatures;' but so early as the first century of the Christian era, the custom became prevalent of forming tanks with the pious intention of conferring the lands which they enriched on the church.

To identify the crown still more closely with the interests of agriculture, some of the kings superintended public works for irrigating the lands of the temples; and one, more enthusiastic than the rest, toiled in the rice fields to enhance the merit of conferring their produce on the priesthood.

"These broad possessions, the Church, under all vicissitudes and revolutions, has succeeded in retaining to the present day. Their territories, it is true, have been diminished in extent by national decay; the destruction of works for irrigation has converted into wilderness and jungle plains once teeming with fertility; and in the mild policy of the British Government, by abolishing *rajah-kariya*, has emancipated the peasantry, who are no longer the serfs either of the temples or the chiefs. But in every district of the island the priests are in the enjoyment of the most fertile lands, over which the Crown exercises no right of taxation; and such is the extent of their possessions that, although their precise limits have not been ascertained by the local government, they have been conjectured, with probability, to be equal to one-third of the cultivated land of the island."

In agricultural pursuits Buddhism also gave a strong direction to the employment of the people, and gardening and floral decorations were a portion of the religious system and the sustenance of the natives; for, forbidden as they were to take any animal life, they were large consumers of vegetable diet, and the ritual of their worship had—

"One peculiarity in the Buddhist ceremonial served at all times to give a singular impulse to the progress of horticulture. Flowers and garlands are introduced in its religious rites to the utmost excess. The atmosphere of the wiharas and temples is rendered oppressive with the perfume of champæ and jessamine, and the shrine of the deity, the pedestals of his image, and the steps leading to the temple are strewn thickly with blossoms of the nagha and the lotus. At an earlier period the profusion in which these beautiful emblems were employed in sacred decorations appears almost incredible; the *Mahawansa* relates that the Ruanwelli dagoba, which was 270 feet in height, was once 'festeoned with garlands from pedestal to pinnacle till it resembled one uniform bouquet;' and at another time it and the lofty dagoba at Mihintala were buried under heaps of jessamine from the ground to the summit. Fa Hian, in describing his visit to Anarajapooru in the fourth century, dwells with admiration and wonder on the perfumes and flowers lavished on their worship by the Singhalese; and the native historians constantly allude, as familiar incidents, to the profusion in which they were employed on ordinary occasions, and to the formation, by successive kings, of innumerable gardens for the floral requirements of the temples. The capital was surrounded on all sides by flower gardens, and these were multiplied so extensively, that, according to the *Rajaratnaccari*, one was to be found within a distance of four leagues in any part of Ceylon. Amongst the regulations of the temple built at Dambedinya, in the thirteenth century, was 'every day an offering of 100,000 flowers, and each day a different flower.'

"Another advantage conferred by Buddhism on the country was the planting of fruit trees and vegetables for the gratuitous use of travellers in all the frequented parts of the island. The historical evidences of this are singularly corroborative of the genuineness of the Buddhist edicts engraved on various rocks and monuments in India, the deciphering of which was the grand achievement of Prinsep and his learned coadjutors."

The following sketch of one of the Buddhist kings, when on his death bed, will show the working of the system. He was the builder of the "Brazen Palace," whose sixteen hundred monolithic granite pillars, ranged in lines of forty each, are still to be seen among the other ruins of the island. Sir J. E. Tennent tells us that—

"The character of Dutugaimuna is succinctly expressed in his dying avowal, that he had lived 'a slave to the priesthood.' Before partaking of food it was his practice to present a portion for their use; and, recollecting in maturer age that on one occasion when a child he had so far

forgotten this invariable rule as to eat a chilly without sharing it with the priest, he submitted himself to a penance in expiation of this youthful impiety. His death scene, as described in the *Mahavamsa*, contains an enumeration of the deeds of piety by which his reign had been signalized. Extended on his couch in front of the great dagoba which he had erected, he thus addressed one of his military companions who had embraced the priesthood:—"In times past, supported by my ten warriors, I engaged in battles; now, singlehanded, I commence my last conflict with death, and it is not permitted to me to overcome my antagonist." "Ruler of men," replied the thero, "without subduing the dominion of sin, the power of death is invincible; but call to recollection thy acts of piety performed, and from these you will derive consolation." The secretary then "read from the register of deeds of piety" that "one hundred viharas, less one, had been constructed by the Maharaja, that he had built two great dagobas and the Brazen Palace at Anarajapoor; that in famines he had given his jewels to support the pious; that on three several occasions he had clothed the whole priesthood throughout the island, giving three garments to each; that five times he had conferred the sovereignty of the land for the space of seven days on the national church; that he had founded hospitals for the infirm, and distributed rice to the indigent; bestowed lamps on innumerable temples, and maintained preachers in the various viharas in all parts of his dominions. 'All these acts,' said the dying king, 'done in my days of prosperity, afford no comfort to my mind; but two offerings which I made when in affliction and in adversity, disregarding of my own fate, are those which alone administer solace to me now.' After this the pre-eminently wise Maharaja expired, stretched on his bed in the act of gazing on the Mahatupo."

The early zeal of the Buddhist seems to have toned down during the space of fifteen centuries, but it has never relaxed its hold on the temporalities, and the Singalese chronicles are full of such records, until they announce an event, which has given a new aspect to the history of Ceylon, as follows:—

"And now it came to pass that in the Christian year 1522 A.D., in the month of April, a ship from Portugal arrived at Colombo, and information was brought to the king that there were in the harbour a race of very white and beautiful people, who wear boots and hats of iron, and never stop in one place. They eat a sort of white stone, and drink blood; and if they get a fish they give two or three *riede* in gold for it; and besides, they have guns with a noise louder than thunder, and a ball shot from one of them, after traversing a league, will break a castle of marble."

We must take leave of Sir J. E. Tennent's *Ceylon*, with the conviction that he has bestowed upon his work all the conscientious care, vigour, and exactness which should animate the historian. But this would be but a meagre tribute to his varied, scientific, historical, antiquarian, and descriptive work; and we are compelled to admit that we have not read a work on any of our Eastern possessions, that can at all compare with *Ceylon*; and so fascinated are we with the subject, matter, and manner, that we have laid the volumes apart for a second studious perusal, and advise our brethren to obtain the work and carefully read it for themselves. Great praise is also due for the arrangement of the subject—no mean ingredient in the success of any work, as many valuable undigested volumes, that we know of, are never consulted owing to this deficiency; and the author has prepared copious analytical tables of contents, and a capital index. The work of Sir J. E. Tennent must be pronounced as one of the great literary successes of the present century.

NOTES ON LITERATURE, SCIENCE, AND ART.

Messrs. Longman, Murray, Charles Knight, Bentley, and Parker, were all present at the funeral of Lord Macaulay in Westminster Abbey.

The first chapter of the Hon. Grantley Berkeley's description of his sports and experiences in the prairies of America, during his recent visit to the United States, will appear in the *Field* of the 21st inst.

Mr. Mudie, it is said, took no less than 2,000 copies of Mr. Oliphant's "Narrative of Lord Elgin's Mission to China" (a two-guinea book), published by the Messrs. Blackwood, of Edinburgh.

A letter from St. Petersburg says:—"When the German Christmas was approaching, Professor Tischendorf left here for Saxony, but assured the minister of popular enlightenment—of public instruction as he would be called in the west—that he would return in a few months. The greater the sensation he excited here, both at court and in other circles, by his Oriental collection, the greater was the jealousy and cabal he encountered from some other quarters. His Sinaitic MS. of the Bible, for instance, was made the object of a literary attack, particularly when it transpired that the imperial government was in treaty for its purchase, and that photography was about to be employed for producing fac-simile. One academical, in concert with others, published in the

(academical) *Gazette* of this city an article tending to impeach its age and value. The article was destitute of all paleographical acumen, and of all pretensions to textual criticism. It contained merely vague insinuations, but sufficed, on account of the organ in which it appeared, to render many sceptical, as it was desired. Tischendorf has now replied to this academical article, in which he proves that the Sinaitic MS. cannot be younger than the early part of the 4th century, and his arguments are so convincing that the hostile critic himself now writes:—"It was by no means my intention to throw doubts on the statement of M. Tischendorf respecting the antiquity of the Biblical MS. of Mount Sinai." Tischendorf himself reasserts that in what concerns the bible of Sinai, I place it beyond a doubt in the first half of the fourth century." It must therefore be the oldest now extant in the world. The Vatican MS. can only compete with it as to the century perhaps, but the latter is deficient in textual completeness, seeing that it wants five whole books of the New Testament alone, and altogether one sixth of the entire Bible. After giving his various arguments and reasons, with numerous quotations from the fathers in support of them, the learned professor goes on to say that in his own seventh edition of the New Testament the text he has used is confirmed in several thousand passages by the Sinai MS. most carefully read through and copied by himself. Finally, having already published for the Christian world ten folio volumes, with biblical documents 1000 years old, he claims the fullest confidence from the public in the arrangements to be made for the publication of this MS., expressing his conviction not only that the original, many centuries hence, will still be regarded in this capital of the North as a Christian national treasure, but also that the *editio princeps* of it will be received as a worthy monument of Imperial munificence by all among whom Christian knowledge obtains."

Arago, on his dying bed, entrusted his friend M. Baral with the task of editing his works. This arduous task has been completed. On the last meeting of the Academy, M. Baral presented the sixteenth and last volume of Arago's works to the learned assembly.

Countess Hahn-Hahn for many years a religious recluse in a convent at Mayence, returns to the abandoned world once more, at least with her works. A new novel of hers, "Regina Maria: a tale of the present day," is in the press, and will shortly appear.

It is a curious illustration of the tendency towards cultivating the alliance with England, that the French government journal, the *Revue Européenne*, has commenced, in advance of all its contemporaries, a regular *Courrier de Londres*, or report of English literature, art, science, and miscellaneous news; it is written by an Englishman, who has adopted the pseudonym of "Henry Street." This first chapter of the *Courrier* is principally occupied with the late Lord Macaulay, Sir J. E. Tennent's "Ceylon," "The Voyage of the Fox," Oliphant's "China and Japan," and the new magazines. The tone of the article is highly complimentary, but the writer says that he "shall use his claws at times in the cause of justice and truth;" if any in England neglect the laws of *meum* and *tuum* he may get a touch of these claws.

Professor Phillips presided at the meeting of the Geological Society on the 4th inst. S. H. Harlowe, Esq., the Rev. S. W. King, and D. Llewellyn, Esq., C.E., were elected Fellows. The following communications were read:—"On the Flora of the Silurian, Devonian and Lower Carboniferous Formations," by Prof. H. R. Goepfert. "On the Fresh-water Deposits of Bessarabia, Moldavia, Wallachia and Bulgaria," by Capt. T. Spratt, R.N. "On the Recent and Fossil Foraminifera of the Mediterranean Area," by T. Rupert Jones and W. K. Parker.

At the last meeting of the Asiatic Society, Lord Strangford was in the chair. The secretary read a paper "On some Inscriptions found in the Region of El-Harrab, in the Great Desert, to the S.E. of the Holy Land," by C. C. Graham, Esq. The chairman then read a translation of an Inscription of Sennacherib, found on a clay cylinder in the British Museum, which was printed by the Museum authorities. The translation was made by Mr. Fox Talbot, from a very superior copy of the inscription made by Bellini, and published by Grotefend. This inscription contains the annals of the two years commencing the reign of the monarch. It begins with his victory over Merodach-Baladan and his allies of Edom and Susiana; the capture of Babylon; the plunder of all his treasures; and the seizure of his followers, his wife, and harem, who were distributed as a spoil. He then relates the capture and destruction of eighty-nine large cities and eight hundred and twenty small towns in Chaldea; after which he placed Belibus, one of his followers, as a king, in the place of Merodach-Baladan. On his return from Babylon Sennacherib conquered seventeen tribes, all named, and carried off to Assyria 208,000 male and female captives, together with a vast spoil of horses

and cattle, all duly enumerated. Amidst further details of destruction and plunder, we learn that he erected a stone tablet in his royal city, with an inscription detailing his conquests; and that he received tribute from the distant Medes, of whom his predecessors never heard. He then details the improvements effected by him in his capital of Nineveh. The building of a splendid palace is fully described; the reestablishment of the ancient canals for supplying the city with water, "for the health and comfort of the citizens;" and the construction of such new works as were necessary for the same purpose; also the widening of streets and squares, the erection of gates and other embellishments, until the city became "as brilliant as the sun." The inscription concludes by invoking blessings on the restorer of his palace when time shall have caused it to decay; and, unlike many similar monuments, contains no curses for those who shall neglect such a needful duty.

At the Institute of British Architects on the 9th inst., Mr. George Godwin, V.P., was in the chair. Routine business having been transacted, Prof. Donaldson alluded to the death of Colonel Leake and his researches in Greece. Mr. Hayward brought under the notice of the meeting a question lately raised as to the right of an architect to retain his drawings, which led to a discussion. The chairman expressed a strong opinion in the affirmative, under certain circumstances. Mr. Barry and others took the same view. Mr. Burnell read a paper, entitled "Sixty Years Since; or, Improvements in Building Materials and Construction during the Present Century." Afterwards, Mr. Edmeston read some notes "On the Use of Zinc in Roofs, and the Causes of Failure therein." Mr. J. P. Cockerell and Mr. Keeling were elected associates.

A portrait of the late Sir Mark Isambard Brunel has just been added to the National Portrait Gallery in Westminster. It is painted by Samuel Drummond. The Thames Tunnel is represented in the back ground, and a table by his side is crowded with papers, books, and models of his most important inventions. A portrait of James Watt, pondering over his great discovery, has also been acquired by the trustees. The painting is by the Swede, C. F. Breda.

The Art Union of London has issued this year, to its subscribers of one guinea each, a volume of engravings from celebrated pictures by thirty deceased British artists, executed by W. J. Linton. In this volume the great masters of the English school are fitly represented. Here are Lawrence, with his charming picture of "Nature;" "A Cornfield," by Constable; Northcote's "Burial of the Princess;" "Peasant Children," by Gainsborough; and Reynolds' "Banished Lord." Wilkie, Hogarth, Moreland, Fuseli, John Martin, Turner, Stothard, Wilson, Etty, and Collins, all find a place. The engraving is, generally speaking, very creditable. In addition to this the subscribers are presented with a large engraving, by W. J. Linton, from the picture by J. J. Jenkins, entitled "Come Along." For the advantage of those who are not acquainted with the picture, it may be stated that it represents a young peasant woman crossing a river by stepping-stones, as she encourages a timid little child to follow her. The subject is very tenderly and tastefully treated, and Mr. Linton has done his share of the work vigorously and well.

AN ELOQUENT EXTRACT.—A funeral sermon was preached by Rev. G. W. Montgomery, of Rochester, (U.S.), on the death of the railroad conductor, Gifford, who was killed recently on the New York Central Railroad. The text was:—"Ye know not what will be on the morrow." The sermon was eloquent and beautiful throughout. The following is the extract relative to the Masonic fraternity. The preacher, unlike some, did not seem to think it out of place, nor sinful to touchingly allude to those who paid such a noble tribute and great respect to their departed brother.—"To the fraternity, of which he was a member, I respectfully urge the Christian faith as a remedy for the grief you must feel. A brother hath taken off his regalia and disappeared from your ranks. That he was an honoured member, your appearance in such numbers testifies. That you regret him, your sympathy proves. Yet he could not remain with you. There is one who will enter your Lodge rooms without password or sign. No door, however carefully guarded—no work, however secret—can shut death out. He has taken your brother. Yet, not to imprison him in everlasting sleep, but to present him to the Celestial Lodge above, whose watchword is love, whose sign is eternity, and whose Grand Master—with reverence be it uttered—is God the Father. You have come, many of you from afar, to tenderly bear his bruised body to its resting place. In so doing, may you remember that you bury, not your brother, but only the house in which he lived—for his spirit has returned to God, from whence it came; and may that fact, as you turn from the grave, give you an abiding faith in the assurance that death is but the way to a better and an immortal life."

CORRESPONDENCE.

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

MASONIC IMPOSTORS.

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

DEAR SIR AND BROTHER,—I again beg to caution the brethren against one of the above class who called upon me on the 6th inst., and produced what he professed to be a private Lodge certificate of No. 87, Thistle Lodge, Glasgow, dated July 8th, 1856, and signed "Thomas Gordon, Master; Alexr. Macpherson, Senior Warden; Archibald Bell, Junior Warden; John Munro, Secretary; Thomas Davison." The last is the name he gave as his. The certificate is written upon parchment, in a lawyerlike hand. I did not relieve him, but immediately wrote to the R.W. Master of the above Lodge, and have received for answer that the document is a forgery. I hope some of your Masonic readers will have the opportunity of destroying the pretended certificate, and thus prevent the fellow again imposing upon the charitable and unwary, which, if he stated truly, he had done in several towns. I enclose you my name.

January 12th, 1860.

Yours fraternally,
P.M.

MODEL LODGES.

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

DEAR SIR AND BROTHER,—In answer to the "Gratified Brother", I have to assure him that I had no thought or wish that "the Emulation Lodge of Instruction should be placed in the van before any warranted Lodge." My former letter expressly suggested that "a Lodge should be authorized, to be formed of one member from each province", &c., (vide p. 492, No. 25, vol. i. New Series), and their duties were plainly set forth there. That suggestion arose from a deep conviction that it was the only mode of inspiring confidence amongst the Provincial brethren in any emendations that might be made in the working. Surely the "Gratified Brother" would not wish all Provincial Officers to attend the Grand Stewards' Lodge at their own cost and inconvenience to listen to the working there; nor can he, I think, expect that one visit would alone be sufficient for any brother to carry in his mind the differing portions of the ceremonies, &c., he might find there. The Grand Stewards' Lodge has no right to arrogate to itself infallibility, superiority, supreme authority in the work—if it does, such claim will be little heeded by others. But if the "Gratified Brother" will inform me how and under what authority accrued the privilege of monitorial guidance, or, as he puts it—we must speak by the book, or "equivocation, &c."—"in the Grand Stewards' Lodge, and in that Lodge alone, resides the right of being the model which the Craft ought to follow." By whom was such right granted? If there be such a right, I for one shall only be right glad to discover that there is a fountain at which brethren thirsting for Masonic lore may drink; for at present I am not aware of any such source. What is wanting is, as "Fidelitas" has written, "some legal authority set up on orthodox principles, irrespective of east or west end systems, available at all times, to all aspiring Masons requiring its salutary aid"—and until such authority has been created, a great want of confidence will be felt. I have never met with a brother yet who claimed to be immaculate, but many who have expressed themselves in a very humble and unostentatious manner as to their workings.

Until a better mode of establishing such legal authority be devised, I shall content myself with advocating wherever I go, the appointment of Provincial Grand Officers in the formation of the proposed congress.

I am, dear Sir and Brother, yours fraternally,
17th January, 1860. R. E. X.

BRO. DISTIN'S FAREWELL CONCERT.—In another column will be found an announcement of the artists engaged at this concert. If a first class entertainment, a good cause, and a desire to assist an aged brother in the decline of life can ensure a bumper, Bro. Distin will be sure to have it; Bro. Distin having always been ready in the hour of prosperity to assist others. With such an array of talent this ought to be the concert of the season.

THE MASONIC MIRROR.

MASONIC MEMS.

THE brethren are reminded that the festival of the Royal Benevolent Institution for Aged Masons and their Widows will take place on Wednesday next, under the presidency of the R.W. Lord Leigh, Prov. G.M. for Warwickshire, when we trust his lordship will be well supported by the Craft.

THE Eastern Star Lodge (No. 112), has removed to the Rose and Crown Hotel, Bromley. We know not the reason of the change, but we doubt its wisdom, so far as the prosperity of the Lodge is concerned.

A PETITION will shortly be presented to the M.W. Grand Master to grant a warrant for the formation of a Lodge of Freemasons, in Abergavenny, Monmouthshire; and situated as the town is at the foot of the extensive mining districts of South Wales, the propriety of its formation will doubtless be recognized. Bro. John Maund, W.M. of the Brecknock Lodge, and P.M. of the Loyal Lodge, Monmouth; Bro. Bellamy, of the Lodge of Honour, No. 528, Bath; and Bro. Higginson, P.M. of the Royal Cumberland Lodge, No. 48, Bath, have taken the initiative in promoting this object.

METROPOLITAN.

ENOCH LODGE (No. 11).—The usual monthly meeting of this Lodge took place on Wednesday, the 11th inst., at the Freemasons' Tavern, Bro. James Pain, the W.M., initiated Mr. Joseph Wright and Mr. William Greaves into the mysteries of Freemasonry, afterwards passed Bros. Horne, Goldstandt, and Menzies, and most ably raised Bro. Swan to the third degree. The report of the Audit Committee having passed, the installation of Bro. George Sewell, as W.M. for the ensuing year, in the presence of a distinguished Board of Past Masters, was admirably effected by Bro. Pain, assisted by Bro. Job Austin. The new W.M. appointed his officers as follows:—Bros. Watson, S.W.; Ruel, J.W.; the Treasurer (Bro. W. Williams) was invested; P. Matthews, Sec.; Garrod, S.D.; Jno. Williams, J.D.; Moutrie, I.G.; Frederic Ledger, Steward and Director; Austin, Organist; Crawley, Tyler. It was unanimously carried to present a jewel to Bro. Pain, the immediate P.M.; and Bro. G. Tedder was elected hon. member. Fifty of the brethren then assembled at a good dinner, presided over by Bro. Sewell, W.M. The visitors were—Bros. Ossill, No. 72; Carter, No. 25; Boyd, No. 778; Charles Dillon, No. 3; Marsh, No. 30; Foster, No. 276; Hopper, No. 166; Wyatt, No. 166; W. Young, No. 72; Hawse, No. 23; Paget, No. 276; and Reeves, No. 1,006. The vocal amusement was more than usually strong and very satisfactory, comprising the talent of Mrs. Paget, Miss Paget, Bros. Paget, George Tedder, D. King, Menzies, G. F. Swan, Watson, Lewis, &c. The whole proceedings worked harmoniously, and a true Masonic and delightful evening was spent.

EMULATION LODGE (No. 21).—A strong muster of the members of this old established Lodge was held at the Albion Tavern, on Monday evening last, to assist at the installation of Bro. W. H. Wilkins, as W.M. The ceremony of installation was ably performed by one of the veteran P.Ms. of the Lodge, Bro. F. J. Marillier, and the W.M. appointed and invested the following as his officers:—Bros. D. Clarke, S.W.; Brackstone Baker, J.W.; J. M. Whaley, S.D.; C. J. Stock, J.D.; S. P. Norris, I.G.; Thomas Taylor, Treas.; H. J. Godden, Sec.; F. J. Marillier, Steward; W. M. Wing, Dir. of Cers.; and Dawes, Tyler, for the forty-sixth year. The attendance of a large number of visitors proves that the old fashioned virtue of hospitality is not neglected by the Emulation Lodge. The following Grand Officers honoured the Lodge with their presence, on the invitation of its old and respected P.M., John Symonds:—The R.W. Bros. W. Gray Clarke, G. Sec.; John Savage, S.G.D.; R. W. Jennings, G. Dir. of Cers.; and Stephen Barton Wilson, P.J.G.D. There were also present—Bros. W. Connell, No. 3, Fidelity of Spittal, Cannongate Kilwinning; A. Heintzman, H. Empson, and L. Engel, of the Ionic, No. 275; Isidore Levinson, Royal York, No. 7; G. P. Salmon, and Charles Ireland, of the Caveau, No. 205; Matthew Cooke, Egyptian Lodge, No. 29; Rev. J. M. Laughlin, Old Concord, No. 201; Richard Baker, a country Mason, and Samuel Unwin, an ancient member of the Emulation Lodge, No. 21. The Lodge business being over, the brethren present adjourned to the banquet in the large room, where, having done justice to the handsome dinner prepared, the cloth was cleared, and the Worshipful Master gave the usual loyal toasts, which were received with that cordiality they always meet with at the Masonic board. "The health of the M.W. Grand Master, the Earl of Zetland" followed, and honoured as none but Masons honour their chief officer. The Worshipful Master next proposed "The health of the R.W. Deputy Grand Master, Lord Pamure, and the present and past Grand Officers," and said, the Lodge ought, and no doubt did feel itself highly complimented at seeing no less than four of those eminent functionaries present on that occasion, and he should therefore couple with the toast the names of the R.W. Bros. W. Gray Clarke, John Savage, R. Jennings, and S. B. Wilson. Bro. W. GRAY CLARKE, the R. W. Grand Sec., expressed his regret that the duty of

returning thanks had devolved on him, as he considered himself a bad speaker; but he could assure the Lodge that where his eloquence failed there his appreciation of their kindness commenced, and they must not suppose it was the less warm if couched in a few words. With these remarks he most cordially begged to return thanks, in the name of the Grand Officers and himself for the very flattering reception they had met with from the brethren of the Emulation Lodge that evening. Bro. BLAKE, the immediate P.M., then rose to propose the next toast, which he said he should call the toast of the evening; and it was a peculiar pleasure to him to be enabled to do so, being in many ways connected with its subject, their recently installed Worshipful Master. He (Bro. Blake) was convinced that the Worshipful Master was one by whom the prosperity and happiness of the Lodge would be constantly studied, and that the brother who filled that office would always remember the dependence a Lodge placed in him to promote those ends by his amiable qualities, and the eligible choice the Lodge had made in conferring the dignity on Bro. Wilkins. He had known their Worshipful Master for about seventeen years, and had always found him a friend on whose word and kindness he could rely. At times he might appear to be a little dry and caustic, but his friends, and they were many, knew it was not in unkindness, but a sly humour of the Worshipful Master which leaked out in pithy sentences. He was sure that the duties of the office would be well performed, and hoped the Worshipful Master would be enabled to look back for many years to the day in which he assumed the chair, as it was his (Bro. Blake's) desire to do, and therefore he would conclude by proposing "The health, and long life, to Bro. Wilkins, their new W.M." The WORSHIPFUL MASTER said Bro. Blake had been bountiful in compliments, but he could not take them all to himself. His desire was to give satisfaction, and no one could regret more than he did his own shortcomings. Still he hoped to improve and zealously fulfil all the duties of his office; but should he fail, he was happy to say he was most efficiently supported by plenty of talented and worthy P.Ms. in his immediate neighbourhood who were at all times ready to assist a novice like himself. He begged to return Bro. Blake and the brethren present, his thanks for their good wishes. The Worshipful Master next said, that of all the pleasant hours spent by Masons, none were more pleasant than those when they saw around them so many and distinguished brethren that did them the honour to become their guests on that occasion, and he should propose with much pleasure "The healths of the Visitors, and Bro. John Savage." Bro. SAVAGE could not say he had been taken by surprise, but when the health of the Grand Officers had been given and replied to, he had expected it would have fallen elsewhere to return thanks; yet he was happy to be considered a visitor to the Emulation Lodge; happy in responding, in the name of the visitors, for the cordial, welcome, and hospitable fare they had experienced; and felt proud that the lot fell to him to express the thanks of himself and the visiting brethren. The WORSHIPFUL MASTER then stated his intention to "kill two birds with one stone," and to propose "The health of the P.Ms. of the Lodge of Emulation," those invaluable members who both in a useful as well as an ornamental character were ever willing aids in time of need, and to Bro. Marillier whose kindness they had all witnessed that evening. He should, without further preface propose "Long life and prosperity to the P.Ms. of that Lodge" and couple the same with the name of Bro. Marillier. Bro. MARILLIER alluded to the happiness he felt in being able in any way to further the working of the Lodge, and on behalf of himself and the other P.Ms. begged to tender his thanks. The W.M. said that "charity covered a multitude of sins," and he was happy to say that the Lodge had always been enabled to send stewards to the Masonic charities, and he trusted that in future they would find them as readily as they had heretofore been. He should couple this toast with the name of their respected Junior Warden, Bro. Brackstone Baker, who, zealous of good works, had undertaken to represent the Emulation Lodge at the forthcoming festival of the Royal Benevolent Institution for Freemasons and their Widows. Bro. Brackstone Baker said, that without proposing to be a corrector of the text of the illustrious bard, he would say "One touch of Masonry makes the whole world kin," and that touch he believed was no where better exemplified than in our charities. He regretted his own inability to advocate the cause as he should have desired, but he had hoped for the pleasure of the Asst. G. Secretary's company that evening, and if Bro. Farnfield had been present the charities would have had a better advocate, for that brother was steeped up to his very lips in charity. However, as the Worshipful Master had told them that "charity covered a multitude of sins," he would say if they had the multitude of sins, they were to apply to him to take their subscriptions to the festival, and he assured them the stewards would rejoice to see them all newly clothed with such graceful garments as they would acquire by supporting the aged, infirm, and unfortunate." The WORSHIPFUL MASTER then gave the toast of the officers of the Lodge, stating that no more efficient brethren could be found than they were fortunate enough to possess; and he incidentally mentioned that in their I.G. the Lodge had the fourth generation of one family, Bro. Norris's father, grandfather, and great grandfather, having been members of the Emulation Lodge. The SENIOR WARDEN returned thanks on behalf of himself and his brother officers, adding that it was the wish of every one of them to do their duty to the best of their ability, and he trusted to the satisfaction of the Lodge, and that at the end of the year he hoped the Lodge would not have any cause to regret their appointment to office. The charity box having been passed round, the

Tyler's toast closed the proceedings, and the brethren adjourned to another apartment for tea and coffee; and here we ought not to forget the very excellent way in which the brethren were attended to.

EASTERN STAR LODGE (No. 112).—At a meeting holden on Wednesday, January 11th, at the Rose and Crown Hotel, Bromley, Middlesex, Bro. Edward W. Davis was unanimously elected W.M. for the year ensuing. Bro. W. Wentworth Davis was reelected Treasurer, and Bro. Speight, Tyler. There was no other business and the brethren adjourned at an early hour. The installation meeting is on Wednesday, February 8th.

LODGE OF FRIENDSHIP (No. 248).—The annual meeting for the installation of the W.M., and appointment of officers, was holden on Thursday, January 12th, at the Ship and Turtle Tavern, Leadenhall-street. Bro. Guest, P.M. presided, in the absence of Bro. Frampton, the W.M., passed Bro. Boyd to the second degree and raised Bro. Blackburn to the third degree. He then resigned the chair to Bro. How, who had been invited to undertake the ceremony, and Bro. William Stokes, the W.M. elect, being presented by Bro. Wm. Rumsey, P.M., he was duly installed, saluted and proclaimed. The W.M. then appointed his officers and invested Bros. D. N. Frampton P.M.; Wm. Carpenter, S.W.; Braithwaite, J.W.; T. J. Watson, S.D.; W. Ford, J.D.; Geo. Bramston, I.G.; John Rumsey, P.M., Sec.; William Rumsey, P.M., who was reelected Treasurer, and Bro. Henry Holt, Tyler, were also invested. All business ended, the Lodge was closed and the brethren adjourned to banquet. "The health of the W.M." was proposed by Bro. Archball, P.M., who spoke of Bro. Stokes as a friend of many years' standing, and referred to the fact of Bro. Stokes being elected to the chair in consequence of the wish of the Chapter of Prudence that he should fill the third chair, and it coming to Bro. Carpenter's knowledge, he had most cheerfully given way to Bro. Stokes; it redounded to the S.W.'s honour, and it ought to be recorded that the Lodge unanimously acceded to the arrangement—thereby carrying out the true principles of Masonry, and proving the Lodge worthy the name of Friendship. The W.M. in reply referred to the spirit of ambition that should exist in the breast of every man, and but for the circumstance alluded to by Bro. Archball, he should not have reached the chair for the present. He had been many years in the Order, and had now reached the summit of his ambition. He tendered his warmest thanks to the brethren for their kindness, and could sincerely say it was the proudest day of his life to be Master of the Lodge of Friendship. "The health of the Treasurer," was most warmly received, and Bro. Rumsey acknowledged the compliment, and mentioned the fact of his having been a member of No. 248 for twenty years. Bros. Joshua Nunn of No. 156, and J. Compton, of No. 63, were visitors.

WELLINGTON LODGE (No. 805).—The annual meeting of this Lodge was holden on Tuesday evening, January 10th, at the Lord Duncan Tavern, Broadway, Deptford, Bro. Wadeson, W.M., presided, supported by his officers. Bro. Wadeson, in a highly impressive manner, raised Bros. Leask and Wilton to the sublime degree of Master Mason, after which Bro. A. D. Loewenstark, P.M., took the chair, and in a very careful and efficient manner installed Bro. Onden, the W.M. elect, as Master of this Lodge, being assisted in the ceremony by Bro. Dr. Hinxman. The Worshipful Master having appointed his officers, the next business was to present Bro. Wadeson with a jewel, which had been voted to him at the previous Lodge. It was a very elegant piece of workmanship, manufactured by Bro. A. D. Loewenstark, of Devereux-court, Strand, and bore the following inscription:—"Presented by the brethren of the Wellington Lodge, No. 805, to Bro. Robert Wadeson, to evince their approbation of his efficient services while presiding over them as Worshipful Master for the year 1859. January 10th, 1859." Bro. Wadeson returned thanks for the honour conferred upon him. A jewel had also been prepared to be presented to Bro. Prowse, their late Hon. Secretary, who had been compelled to resign that office in consequence of his increasing duties at Greenwich Hospital, but he was not in attendance to receive it. Bro. Bailey, P.M., was appointed Secretary *pro tem*. There being no other business, the Lodge was closed, and the brethren adjourned for refreshment, which having been disposed of, a few toasts were given and the proceedings were brought to a close.

PROVINCIAL.

BUCKINGHAMSHIRE.

BUCKINGHAM.—*Buckingham Lodge (No. 861).*—At the regular meeting of this Lodge, holden on Monday, January 16th, at the White Hart Hotel, Aylesbury, Bro. the Rev. Joseph Crane Wharton, W.M., Bro. the Rev. William England was passed to the second degree; Bros. George K. Cartwright and Charles Beauchamp were raised to the third degree. Bro. How, S.W., informed the brethren that the Most Noble the Marquis of Downshire, Prov. G.M. had announced his intention of holding a Prov. Grand Lodge in the ensuing spring; and a wish was expressed that on so important an occasion as the first visit of the Buckingham Lodge the R.W. Prov. G.M. should be welcomed by a large attendance, also that the brethren should in order accompany the Prov. Grand Master and his officers to church to attend divine service, and hear a sermon from the Prov. G. Chaplain. The Worshipful Master expressed his gratification at hearing the announcement of the Marquis of Downshire's proposed visit,

and said if no nearer church offered, his own at Birtton was at the service of the brethren, and such accommodation as his house afforded. The Senior Warden was requested to communicate with the Prov. Grand Secretary on the subject. Bro. George States, P.M., No. 166, was admitted a joining member. Some other names were proposed for admission at the next Lodge, which will be held on the third Monday in March. The brethren, after the business was ended, dined together, and spent a pleasant evening.

CAMBRIDGESHIRE.

CAMBRIDGE.—*Scientific Lodge (No. 105).*—On Monday, January 9th, this Lodge held its annual meeting for the installation of Worshipful Master, and for the despatch of other Masonic business. The Lodge assembled at one P.M., and having been opened in the first degree, the minutes of the last meeting were read and confirmed. Seven gentlemen, members of Trinity College, were then balloted for, and unanimously elected, but only one was present for initiation; Bro. the Duke of St. Albans and other candidates for the second degree were also absent, it being the Christmas vacation at the University. Two brethren were raised to the sublime degree of Master Masons, and another passed to the second degree; and the auditors of the Treasurer's accounts for the past year having been appointed, the Worshipful Master for the ensuing year, Bro. Westmorland, who had been unanimously re-elected, was duly installed in most admirable style by Bro. Baxter, P.M. The Worshipful Master then appointed the following officers for the ensuing year:—Bro. Naylor, S.W.; Bro. Beales, jun., J.W.; Bro. A. D. Clayton, S.D.; Bro. Barclay, J.D.; Bro. H. Smith, Sec.; Bro. H. Bentley, I.G.; Bro. Bentley, Dir. of Cers.; Bro. Edwards, Chaplain; and Bro. Crisp, Steward. The newly elected officers having been suitably addressed, as to their relative duties by Bro. Baxter, the Lodge was closed in due and ancient form, and the brothers adjourned to the banquet, which took place at five o'clock, under the able presidency of the Worshipful Master, who gave the usual loyal and Masonic toasts in most excellent style. About forty brethren were present, and the evening passed with true Masonic feeling and harmony.

GLOUCESTERSHIRE.

CHELTENHAM.—*Royal Union Lodge (No. 307).*—The brethren of this Lodge met at the Masonic Hall, to celebrate the festival of St. John the Evangelist, on Wednesday, January 4th, when Bro. Power was installed as W.M. for the ensuing year, the ceremony being performed in the most masterly manner by Bro. Shirer, the late W.M., and P. Prov. G. Purst, assisted by Bros. Col. Brandon, P.M., P. Prov. S.G.W.; Brooksmith, P.M., P. Prov. J.G.W.; McDonald, P.M., P.D. Prov. G.M.; Alex, P.M., P. Prov. J.G.W.; Morrison, P.M., and numerous other brethren of this and other Lodges. The installation concluded, Bro. Power conferred the honour of the second degree upon Bros. Humphries and Hadley. After partaking of a good dinner, and doing honour to the usual loyal toasts, the health of the newly installed W.M. was proposed, and received with much enthusiasm. The W.M., in a few appropriate words, returned thanks, assuring the brethren of his devotedness to the interests of the Royal Union Lodge, which he stated was the oldest Lodge in the province, the largest, and hitherto the leading Lodge in the manner of conducting its ceremonies. After alluding to the Past Masters who have been the means of bringing the Lodge into the present efficient state, particularly mentioning the names of Bros. Brooksmith, Williams, and Shirer, he concluded by expressing a hope that at the expiration of his year of office he might be enabled to look upon the past with as much pleasure as the present was filled with hope. The evening was passed with much conviviality; other toasts were drunk, and occasional loyal and patriotic songs (with pianoforte accompaniment) made the hours pass quickly.

HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge (No. 152).*—The brethren of this Lodge met at Freemasons' Hall, Bugle-street, on Thursday, 12th Dec., the W.M., Bro. T. P. Payne, in the chair, supported by Bros. Booth, S.W.; Phillips, J.W.; Barker, S.D.; Klitz, J.D.; H. Clarke, Sec.; J. Ruddock, P.M.; Clarke, W.M. elect of Lodge of Peace and Harmony; Douglas, P.M.; Abraham, P.M.; Benister, P.M. The minutes of the last meeting having been confirmed, the brethren unanimously elected as a joining member Bro. G. Osborne, Lieutenant 11th regiment, of the Panmure Lodge, Aldershot. Several communications from distressed brethren were brought before the Lodge, and relief afforded. Bro. Booth, S.W., referred to the communication from Grand Lodge with regard to the spurious Lodges. He said they were bound, as Masons, to admit brethren into the Lodge, and as the members of what were termed spurious Lodges were Masons under a foreign warrant, he wished to know how they were to get out of the difficulty. Bro. Passenger said there could be no doubt upon the matter; the one established at Stratford called itself the Reformed Order of Memphis, or Rite of Philadelphia. They had no guarantee of their being true Masons, and if they were so, but not under the jurisdiction of and subordinate to Grand Lodge, they could not claim any of the privileges of Masonry. However, they could not discharge their duties as Masons without obeying Grand Lodge, and the best way to comply with the request of Grand Lodge would be by examining the certificate of every visiting brother unknown to them. Several brethren were then proposed as candidates for initiation, and the Lodge closed. A large

number of brethren as usual sat down to the dinner, the W.M. presiding. Among the toasts of the evening the W.M. proposed the health of Bro. G. W. Clarke, who would be installed in a few days as W.M. of the Lodge of Peace and Harmony, paying him a very high compliment for his zeal and ability as a Mason, and thanking him for the services he rendered the Lodges individually, in addition to those duties he discharged as Secretary of the province. The toast having been drunk with much enthusiasm, Bro. CLARKE replied in a speech of considerable length and eloquence, dwelling especially upon the advantages to be derived from the practice of Masonry, and ascribed all his efforts in its service to those elevating and ennobling principles, which having been once received and adopted, had never for one moment left him, and he trusted they never would.

[Bro. Booth is wrong; the members of the so called Lodges of the reformed order of Memphis do not hold charters from any recognized Grand Lodge, either at home or abroad, as we have more than once explained. A few foreigners met at a public house in the neighbourhood of Golden-square, and established what they called the Grand Lodge of Philadelphia, in order to make Masons at a lower charge than that existing under the Grand Lodge of England. With equally good reason might Odd Fellows or Foresters claim admission to our assemblies as these illicit Masons.—Ed.]

HUNTINGDONSHIRE.

HUNTINGDON.—*Socrates Lodge* (No. 511).—The brethren of this Lodge assembled at their Lodge-room at the Institution, on Tuesday, the 10th instant, for the purpose of installing Bro. Cluff, the W.M. elect. Bro. Smith, W.M., having raised a brother to the third degree, then vacated the chair, and the ceremony of installation was undertaken by Bro. Lewis Fox, P.M., Royal Athelstan Lodge, No. 19, who attended for that purpose. At the conclusion of the ceremony the W.M., Bro. Cluff, appointed his officers for the year. The Lodge was then closed, and the brethren adjourned to dinner; the remainder of the evening being spent in a very agreeable manner. The visiting brethren were Bros. Geo. Cattel, P.M.; Waite and Farr, of St. Peter's Lodge, No. 646; and Bros. Massey and Deighton of the Three Grand Principles' Lodge, No. 645.

LANCASHIRE (EAST).

BOLTON.—*Lodge of Antiquity* (No. 170).—The annual meeting of this Lodge, and celebration of the festival of St. John, was holden on Wednesday, the 11th day of January, 1860, at the One Horse Shoe Inn, Market-square, Bolton, when the Lodge was opened in due form, at six o'clock in the evening; Bro. Jas. Johnson, W.M., presiding. The minutes of the proceedings of the last meeting, at which the election of W.M. for the ensuing year was made, having been read, were duly confirmed. A Board of Installed Masters was formed under the presidency of Bro. John Tunnah, Prov. G. Sec., and Bro. Charlton, the W.M. elect being regularly presented, was forthwith installed and inducted into the Master's chair, being proclaimed and saluted in ancient form. The following brethren having been nominated and appointed as officers for the ensuing year, were severally invested with the badges of their respective rank:—Bros. J. S. Scowercroft, S.W.; Thos. Glaistor, J.W.; Thos. Hope, Treas.; H. T. Ainsworth, Sec.; R. Mitchell, Prov. G.S.B., Dir. of Cers.; Jas. Turnbull, S.D.; Thos. Edgeler, J.D.; Joseph Vasey, Org.; Robt. Yates, I.G.; Danl. Yates, and L. Whittaker, Stewards; and T. Dawson, and H. Knight, Tylers. The installing Master took the opportunity of paying a high tribute of respect to the memory of Bro. Joseph Wood, W.M. of Lodge No. 44 (and a member of the town council), whose recent death has excited sensations of the deepest regret, not only in the Masonic community, where he was highly esteemed, but also among all classes of his fellow citizens. He also alluded feelingly to the absence of Bro. W. H. Wright, a P.M. of the Lodge, to whose zeal and energy no little of the present prosperity of this Lodge is owing, and expressed an earnest hope that he might soon be restored to his wonted health. The newly invested brethren having been addressed as to the duties of their respective offices, the ordinary business of the Lodge was then proceeded with. The Secretary reported that the auditors had examined the accounts of the past year, and certified that the same were correct, and therefore allowed. Several brethren signed and received their Grand Lodge certificates in open Lodge. The Lodge then adjourned from labour to the banquet at eight o'clock, where the efforts of Bro. Sharp to cater to the wants of the brethren were very successful, upwards of forty of the brethren sitting down to dinner. After the cloth was removed, the usual loyal and preliminary Masonic toasts were proposed by the W.M.; and Bro. R. Mitchell, Prov. G.S.B., proposed the health of Bro. S. Blair, Prov. G.M. East Lancashire; Bro. J. S. Scowercroft, S.W., proposed the health of Bro. A. H. Royds, Dep. Prov. G.M. The Provincial Officers were then duly honoured, and the toast was responded to by Bro. Tunnah, Prov. G. Sec., also by Bro. R. Mitchell, Prov. G.S.B. (who in the course of his reply took the opportunity of calling the attention of the brethren to the Masonic Benevolent and Annuity Fund, and with such success that above thirty of the brethren gave in their names to the Secretary as subscribers). Bro. R. Yates, Prov. G. Steward, and Bro. Thomas Dawson, Prov. G. Tyler, also responded. Bro. TUNNAH, Prov. G. Sec., in proposing the health of Bro. P. Charlton, W.M. of the Lodge, expressed his gratification at finding that as he visited the Lodge year by year the same spirit animating

its members and their zeal nowise abated; he dwelt particularly upon the peculiar fitness of the present W.M. to fulfil with honour and credit the duties of his high position, and wished he might have a happy and harmonious year of office. The brethren having drunk the health of the Worshipful Master, he then rose to respond and said that he was, as on all other occasions, unprepared adequately to express the profound sense in which he held the honour they had that day conferred upon him, by placing him in his exalted position, and the few remarks he might make would arise, as was well said in a certain book, "as the spirit giveth utterance." He felt deeply the great responsibility under which he now rested, but would claim the generous support of the brethren to sustain the dignity of the office, and prevent its becoming impaired in its character whilst in his hands. His successful career as a Mason (being one of only four years' standing) notwithstanding the position of many of his brethren who might have been expected to have arrived at the distinction; could only be accounted for by the neglect on their part of the meetings for practice, and which circumstance was the cause of the brethren having their advancement in Masonic knowledge so deficient as not to warrant them in pushing on their promotion, which otherwise would have been done; and the secret of his own advancement lay in the fact of his constant and uniform attendance at those meetings. Indeed it was the fact that many of the brethren who now seemed to be overlooked in their appointment to office, may charge it in a measure to their own neglect, in not making use of the means of Masonic knowledge which the Lodge had provided; certainly no brother can worthily hold any office unless he can fairly perform the duties peculiar to that office, and no brother can learn the duties of the office unless he attends the meetings for practice; so the secret of success lies in a nutshell, and that is, "attend the practice." He rejoiced in the great number who had that day taken part in the beautiful and imposing ceremony of installation, so nobly performed by Bro. Tunnah, the Prov. G. Sec., and he could not conceive why any Mason who had witnessed that, and the other magnificent ceremony, and in addition had listened to the sacred teachings of Freemasonry, as given in the Lodge, could ever turn their back or become careless with respect to the institution; they might be likened to the birds, who lightly skim the surface of the water, but who had failed to penetrate its depths, and gather the gold and the gems which were contained in the treasury beneath. He now most especially claimed the assistance of his officers for the ensuing year, and from the well known intelligence of them all, he was warranted in believing such support would be cheerfully given, and believed and hoped that at the termination of his year of office the Lodge would in none of its characteristics recede from the high social and truly Masonic position it then held. He prayed that this might be a year characterized by the "practice of every moral and social virtue," and that the numerous brethren who were now before him would become animated by the determination to call into exercise no sentiments antagonistic to that of kindness and brotherly love. Bro. GLAISTOR, J.W., proposed "The Visiting Brethren," which was responded to by Bro. James Brunelow, of Hong Kong (a native of this town), who expressed his high satisfaction, after seventeen years absence from England, again to meet his townsmen, and his pleasure was greatly enhanced by the fact that he met them as a brother. The W.M. then asked the brethren to pledge the Past Master, whose kind and genial manner of presiding, together with unremitting attention during the last year, must ensure for him the lasting respect of every member of the Lodge, and he (the W.M.) should endeavour to follow in his footsteps, and hope to be as fortunate in securing their approbation. Bro. JAS. JOHNSON briefly but feelingly responded, expressing his gladness that the members of the Lodge were satisfied with his exertions; he assured them he had endeavoured faithfully and honourably to discharge the trust imposed upon him, and if he had in aught offended, he trusted they would forgive; for his own part he could not think of retiring into quiet membership, but should attend the various practice meetings, and strive to render such good service as he was able to his worthy successor. The officers of the Lodge were then proposed and responded to, and after the last usual toasts the Brethren separated.

MANCHESTER.—*Lodge of Affability* (No. 399).—The anniversary of St. John's day was held at the Masonic Lodge rooms, Cross-street, on Thursday, January 5th. There were present Bros. J. L. Hine, W.M.; Wright, Higginbottom, Titmas, Percy, Powell, Daniell, Percival, Holder, Heath, Williamson, Lord, Rideout, and Hutchinson. Visitors—Bros. Booth, Matthews, and Bold. The Lodge was opened in the usual form. The minutes of the last regular Lodge were read and confirmed. The auditors announced that they had examined the accounts for the previous year, and found them correct. Bro. J. L. Hine, W.M., introduced Bro. Samuel Titmas, J.W., as W.M. elect, after which Bro. Titmas was duly installed (in a most impressive manner) Worshipful Master, by Bro. J. L. Hine. Bro. Titmas, W.M., then appointed and invested the following officers: Bros. Samuel Percy, S.W.; J. Percival, J.W. (*pro tem.*); Heath, S.D.; Holder, J.D.; L. Wright (P.M.), Sec.; J. Williamson, I.G.; Fogg, Tyler. Bros. Rideout and Hutchinson, after undergoing a satisfactory examination, retired, and the Lodge was then opened in the second degree and Bro. Hutchinson was admitted and passed to the degree of Fellow Craft by Bro. Samuel Titmas, W.M. Bro. William Powell having passed a satisfactory examination in open Lodge, the Lodge was then opened in the third degree, when Bro. Powell was raised to the sublime degree of Master Mason by Bro. Samuel Titmas, W.M. The admirable manner in which these beautiful ceremonies were performed by the new Wor-

shipful Master, elicited the approbation of the brethren present. The remaining business having been concluded, the Lodge was closed, the brethren retired to the refreshment room, and separated at eleven o'clock.

LANCASHIRE (WEST).

LIVERPOOL.—*St. John's Lodge* (No. 971).—The usual monthly meeting of this Lodge took place on Wednesday, the 4th instant, at the Caledonian Hotel, Duke-street. The motion of which Bro. Horbury, J.W., gave notice, to the effect "That the Lodge be removed to the Masonic Temple, Hope-street," was brought forward by that brother, and seconded by Bro. Wadham, P.M. It was urged that their present place of meeting was inconveniently small, and not at all adapted for holding a Lodge in keeping with the dignity of the Order, nor ample for their increasing numbers. Bro. Ellam proposed, and Bro. Peaking seconded, an amendment, "That the Lodge remain at its present place of meeting." Bro. McKnight said that the Temple was found too far situated for the convenience of the generality of the brethren, and that it had been found that fewer attended the various Lodge meetings in consequence. Not only was this the case, but those Lodges which had gone to the Temple had decreased in numbers, and fewer initiations took place. On the votes being taken, the W.M., Bro. W. T. May, declared the amendment carried. The brethren afterwards adjourned to dinner, when the Worshipful Master presided. After a well supplied and excellent repast, the Worshipful Master gave the usual loyal toasts, which were warmly responded to. That of "The Earl of Zetland, M.W.G.M.," followed, whose reelection to office was so unanimous at the last Grand Lodge. The W.M. afterwards gave "Lord Panmure, R.W.D.G.M.," and "Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire." He had only had the pleasure of being with the last named brother once in Lodge, but he had heard some years ago he was a very active Mason. Though his infirmities prevented him from meeting them annually, there was no doubt his heart was still with them. He had arrived now at that time of life when they could not expect his presence amongst them, or many more years to preside over that Prov. Grand Lodge. Bro. Thornton well recollected their Prov. G.M. presiding over Prov. Grand Lodge thirty years ago. The W.M. then gave "Sir Thos. G. Hesketh, Bart., R.W.D. Prov. G.M.," whose ability as a Mason was exhibited by him being chosen for Junior Grand Warden of England. Bro. Wadham, P.M., in proposing "The health of the W.M.," said since he had been installed into the chair of No. 971, he had filled it to the entire satisfaction of every member of the Lodge. The Masonic career of their W.M. was an example to every young aspiring brother. Although only a little more than three years initiated, he had assiduously worked his way from office to office, to the dignified and honourable position of their W.M.; and during that period he had always performed his duties well, and done all in his power to make No. 971 equal in respectability to any Lodge in the province. The W.M., in reply, said that when he first became a Mason he had determined to advance to the highest office he could attain. He then detailed his various advances in office, and in conclusion thanked them for their uniform kindness, and wished them all a prosperous and a happy new year. Several other toasts were given and responded to. The proceedings of the evening were agreeably enlivened by the singing of Bros. Thomison, Sedgwick, Bayles, &c. The Lodge was duly closed in time, form, and harmony.

NOTTINGHAMSHIRE.

NOTTINGHAM.—*Newstead Lodge* (No. 55).—The usual meeting for the installation of the W.M. elect of this Lodge, was held at the assembly rooms, on the 19th ult., when Bro. Henry Hadley was installed according to ancient form, Bro. James Tomlinson, P.M., officiating as installing Master, assisted by P.Ms. Bros. Richards, J. W. Robinson, Clark, Jeffries, Spears, (late of No. 55), James Carter, (No. 594). The Lodge having been duly lowered, and the brethren admitted, the W.M. was proclaimed and saluted in due form. The W.M. then proceeded to invest the following brethren as his officers:—Bros. C. Pearce, S.W.; John G. Woodward, J.W.; E. Newbold, S.D.; W. Richards, Treas.; T. W. Robinson, Sec.; J. C. Barwell, Tyler. The W.M. initiated a neophyte (Mr. Joseph Pearson Barrowdill) into the first degree of Freemasonry the same evening; the Lodge being close in proper form at 10.30, P.M. On Monday, the 2nd inst., the W.M., Bro. Hadley, delivered a lecture on the first degree, explaining the symbolical illustrations of the first trestle board with scriptural quotations.

NOTTINGHAM.—*Commercial Lodge* (No. 594).—The annual festival of this Lodge was held on Monday, January 9th, at the Flying Horse Hotel, present—Bros. Kidd, W.M., (presiding); Thos. Danks, W. Bradbury, J. C. Nixon, J. Webster, Thos. Cullen, E. M. Cullen, S. R. P. Shilton, M. Vowles, Fairburn, Hinchling, Barnett, J. Comyn, J. Shaw, William Page, Perry, Rutherford. Visitors—Henry Hadley, (W.M., Newstead, No. 55), Charles Pearce, (S.W. No. 55); John George Woodford (J.W. No. 55); Watson, (W.M., Royal Sussex, No. 576); Revill, (Royal Forest Lodge); Riley, (Stuart Lodge, No. 787); S. Cropper, (Lebanon, No. 191, New York); John Cropper. The minutes of the preceding Lodge were read and confirmed. The ballot having been taken for the W.M. for the ensuing year, and the selection of the brethren falling upon Bro. Samuel Richard Pan Shilton, preparations were made for his installation. The Lodge was raised to the F.C. degree, and the W.M. elect was introduced by Bros. Kidd, Thomas Danks (the father of the Lodge), officiating as the installing Master.

The ancient charges having been read over to the W.M. elect—to each of which he signified his assent—the brethren not installed Masters were requested to withdraw. A board of installed Masters was then formed, and assisted Bro. Danks, P.M., in placing Bro. Shilton in the chair of King Solomon. Bro. Danks invested him with his jewel of office, and delivered the usual admonitory remarks. The usual proclamation took place, Lodge was lowered, and the brethren admitted; who saluted the W.M. Bro. Shilton proceeded to invest the following brethren as his officers:—Bros. Barnett, S.W.; Hickling, J.W.; Perry, J.D.; Wm. Rutherford, I.G.; John Comyn, Treas.; Thos. Cullen, Sec.; R. Jeffries, Tyler. The Lodge having been closed in proper form, the brethren repaired to a good dinner, and the evening was spent in a truly Masonic manner. There are two persons to be balloted for on the next monthly night, and the Lodge is in a prosperous state.

SOMERSETSHIRE.

BATH.—*Royal Cumberland Lodge* (No. 48).—This ancient Lodge held a meeting on the 12th instant, for the purpose of installing the Master for the present year, Bro. Thomas Wilton. There was a numerous attendance of the members, and also visitors from London and Bristol, as well as the Worshipful Masters and brethren of the two other Lodges in the city, and the spacious hall was well filled. The ceremony of installation was ably performed by the retiring Master, Bro. Ashley, and after the conclusion of the general business, Bro. Peach, P.M. and P. Prov. S.G.W. of Somerset, rose and proposed a vote of thanks to Bro. Ashley for the admirable manner in which he had fulfilled the arduous duties of Worshipful Master of the Lodge for two eventful years. In doing so, Bro. Peach said he should abstain from attempting a laboured panegyric upon Bro. Ashley, to whom such would be unacceptable, though it would be fitting to the time and occasion. He would content himself by repeating an expression used by an old and wise brother, a member of a sister Lodge, in a very recent conversation. "Bro. Ashley," he said, "is an example worthy the imitation of all W.Ms., as he is a pattern for the guidance of all Masons; he is an honest man, and possesses a true Masonic heart." Bro. Ashley had endeared himself to every brother, not only of his own Lodge, but to all with whom he had been brought into contact during his term of office. He (Bro. Peach) ventured to affirm that he would carry with him the friendship of all good Masons, and the abiding assurance of an approving conscience. Bro. BAGSHAW, P.M., seconded the motion, and said he was entrusted with a most pleasing duty, that of presenting (in the name of the whole of the members of the Lodge) a Past Master's jewel, which bore the following inscription:—"Presented to Bro. T. P. Ashley, P. Prov. J.G.W. of Somerset, and P.M. of the Royal Cumberland Lodge No. 48, by his attached brethren, to commemorate the honourable distinction of his having for two years filled the chair of that Lodge, and by his conduct therein, merited the approbation of all good Masons. Bath, 12th of January, 1860." The jewel was then presented in the midst of great applause, and the true feelings of the brethren shown by hearty and prolonged acclamations. Bro. ASHLEY, in returning thanks for the compliment paid him, spoke of the pleasure he had felt in the ruling of the Lodge, for though the number of members was large and they had much business continually before them, still such was the kindly feeling at all times expressed towards him by all the brethren, that the responsibilities and the anxieties of office had been lessened by their willing assistance. As he had so lately addressed them at some length on the prosperity of their Lodge, and their practice of the three great principles of the Order, he would now only say that though it was his wish to have resigned the chair with the simple knowledge that to the best of his ability he had performed the duties belonging to the office, yet he accepted this jewel with feelings deeply moved, as the approval of his Masonic conduct. The Lodge having been closed, the brethren adjourned to a sumptuous banquet at Bro. Amery's, when nearly fifty sat down to dinner. The usual toasts having been given and responded to, Bro. WHITE, P.M., proposed the toast of "The W.M., Bro. Wilton," in terms which showed how highly he was esteemed, and the applause which greeted this toast proved that Bro. Wilton begins his year of office with a Lodge united in feelings of regard for their Master; which was acknowledged in a truly Masonic speech by Bro. Wilton. The toast of "The Masonic Charities" having been given, allusion was made to the great exertions being made by the Bath Lodges to answer the appeals made to them in behalf of those institutions, which it is hoped will be shewn by two of them, at least, shortly becoming life governors of all the charities, and a hope was expressed that other Lodges would follow the noble example thus set them by the Bath Masons. The conviviality of the evening was kept up throughout, and the brethren did not separate till a late hour.

TAUNTON.—*Lodge of Unanimity and Sincerity* (No. 327).—The brethren of this Lodge celebrated the annual festival of St. John, at the Lodge room, on Wednesday, the 28th ult. The Lodge was opened by the W.M. Bro. Bluett, and shortly after the D. Prov. G.M., Bro. Randolph, was announced, and was received with due honours, and, at the request of the Worshipful Master, kindly undertook the duty of installing into the chair of the Lodge as Worshipful Master for the ensuing year, Bro. Captain Alexander William Adair, of Her Majesty's Coldstream Guards, and of Heatherton Park, in this county, and who had several years since served the office of Junior Warden, but having been absent during the Crimean war, the brethren had not before had an opportunity of testi-

giving their respect for him by elevating him to the chair. The ceremony was beautifully and impressively performed by the D. Prov. Grand Master, and upon Bro. Adair being placed in the chair, he appointed the following brethren as his officers for the year ensuing, viz.:—Bro. Bluett, P.M.; Bro. Clarke, S.W.; Bro. Meyler, J.W.; Bro. Lake, Treas.; Bro. Butler, Sec.; Bro. Denham, S.D.; Bro. Ball, J.D.; Brother Woollen, I.G.; Bro. Haberfield, Tyler. The dinner took place at five o'clock, when a large number of the brethren sat down to dinner, presided over by the Worshipful Master, and including many visiting brethren from neighbouring Lodges. Everything passed off in the best possible manner, and the brethren separated immediately after the giving of the last toast of "All Poor and Distressed Masons."

SUSSEX.

BRIGHTON.—*Royal Brunswick Lodge* (No. 1034).—The first change in the government of this Lodge since its consecration, in May, 1858, took place on Thursday, January 12th, on which occasion Bro. J. Bacon, P. Prov. S.G.W., vacated the chair, which he has filled for twenty months with honour to himself and credit to the Lodge; he was presented with a gold Past Master's jewel, as a token of esteem and a slight acknowledgment of his services. The new W.M. is Bro. A. Ambrosioni, who has filled the office of S.W., to which he was appointed in the warrant constituting the Lodge, and who took a very active part in its institution. The installation ceremony was performed by Bro. G. E. Pocock, G.S.B., in his usual impressive manner. The W.M. appointed as his officers Bros. E. Martin, S.W.; V. Freeman, J.W.; P. R. Wilkinson, Sec.; R. Bonner, S.D.; W. H. Feakes, J.D.; J. S. Wilson, Dir. of Cers.; S. R. Legg, I.G.; and Johnston, Steward. Bro. S. Ridley had been reelected Treasurer, but was not present. Bro. Ancock was reappointed Tyler. The Lodge was then closed, and the brethren adjourned to banquet, at which the W.M. presided, and a truly Masonic evening was spent, interspersed with that conviviality for which the Royal Brunswick Lodge is distinguished. Among the visitors were Bros. W. R. Wood, W.M., No. 21, P. Prov. S.G.D.; J. Scott, W.M., No. 338, Prov. S.G.D.; A. Moppett, W.M., No. 390, Prov. G. Dir. of Cers.; Rugg, Booty, and Willmot, No. 338; and J. Bull, No. 390.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN ROSE CROIX CHAPTER.—The usual half yearly convocation was held on Tuesday, January, 10th, in Freemasons' Tavern, Great Queen-street. The Ill. Bro. George Beauchamp Cole presided, in consequence of the indisposition of Ill. Bro. William Jones, M.W. Sov. There were also present the Ill. Bros. J. A. D. Cox, 33°; the Rev. Wentworth Bowyer, Hyde Pullen, Dr. R. H. Goolden and Dr. B. A. Kent, 32°; Dr. George Harcourt and Major Henry Clerk, 31°; W. Ranger, W. Blenkin, C. M. Style, W. R. Walmsley, Frederick Slight, Richard Spencer, Blakiston, G. Worley and J. B. Behrens, 30°; Charles Beaumont, Jeremiah How, Joseph Braithwaite, J. H. Hearne, William Smith, and W. Rooft. Bros. Lieut. Col. Goddard and Rev. W. P. Norman were installed into the Order, and Bro. Charles Hutton Gregory was affiliated into the Chapter. The musical arrangements were conducted by Bro. C. H. Horsley, G. Org., assisted by Bros. Matthew Cooke, W. J. Fielding, C. Lockey, and W. Winn. The several pieces were all newly set by Bro. Horsley, and gave the most perfect satisfaction. The Chapter having been closed, the brethren adjourned to banquet, at which Bro. Cole presided, and after honouring the Masonic toast of "The Queen and the Craft," Bro. Cole alluded to the anomalous position in which he was placed, in consequence of Bro. Jones's absence, by having to propose the accustomed toast of the supreme council of which he was a member. He especially referred to the services of the Most Puissant Sovereign of the Rite, Bro. Dr. Leeson, by whose exertions the different degrees had been brought to the perfect state in which the brethren found them. Dr. Goolden proposed "The health of Bro. Cole," who gracefully acknowledged the toast and spoke of the excellent services rendered by the officers, and especially Dr. Harcourt. The Treasurer and Secretary were complimented on their diligence and fidelity. The services of Bros. Cooke and Fielding, as vocalists, were acknowledged, and the meeting separated.

IRELAND.

CORK.

An interesting lecture was delivered on the 3rd inst., by Bro. Elisha D. Cooke, of Kentucky, U. S., before a numerous and respectable meeting of the brethren of Cork and Queenstown, at the hall of the first Lodge in Ireland. The brethren were assembled at the instance of the R.W. Bro. George Chatterton, Dep. Prov. G.M. of Munster, who, on being called to the chair, said he thought it unnecessary to open a Lodge, and after explaining the purpose of the meeting, introduced Bro. Cooke, saying that he (Bro. Cooke) had been kindly received by the Grand Masters of England and Scotland, and also entertained by the Duke of Leinster at Carton, and he trusted the brethren of Cork would not be wanting in showing due respect to a brother from so great a distance. Bro. Cooke thanked the Dep. Prov. Grand Master and the brethren for the privilege of addressing them; also the two Lodges whose meeting would have been this evening, and who kindly postponed

it for the purpose of hearing his humble remarks. He then gave the entire lecture of the E.A. degree, and the second section of the M.M.'s lecture as practised in the United States. In the latter portion of the lecture, which was descriptive of the government of the Masonic Lodges in America, Bro. Cooke made some important explanations. He says the subject of nonaffiliate Masons is occupying much time and attention on the other side of the Atlantic, and that some of the Grand Lodges have already forbidden their visiting a Lodge more than two or three times prior to joining. The Masonic burial, as described by Bro. Cooke, and as practised by the American brethren, appears to be an impressive ceremony. The lecture occupied more than two hours, and at the conclusion Bro. Cooke received a unanimous vote of thanks for the information he had imparted relative to the workings of the Lodges in America. The brethren then adjourned to refreshment, and passed a couple of hours very pleasantly.

DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL.

A most influential meeting of the brethren of the loyal body of Freemasons and visitors, including a very large number of ladies, was held at two o'clock, on Tuesday, the 10th instant, in the Masonic Hall, Dame-street, for the purpose of publicly distributing prizes to the children of the Masonic Female Orphan School. The Most Worshipful Grand Master, the Duke of Leinster, presided, who on taking his seat received the usual salute.

Among the Grand Officers present, besides the Most Worshipful Grand Master, were Bros. J. F. Townsend, D.G.M.; Sir Edward Borough, J.G.W.; Thomas Mostyn, G. Treas.; Hon. G. Handcock, G. Sec.; Edmund R. Dignes La Touche, Godfrey Brereton, Sir W. Hort, Rev. J. J. Macsoreley, G. Chaplain; Robert Longfield, M.P., and Dr. Speedy, physician to the school.

E. DIGGES LA TOUCHE, Esq., Grand Secretary, said—Most Worshipful Grand Master, the Governors of the Masonic Female Orphan School are of opinion that the public distribution of prizes awarded at the recent examination will be an encouragement to the girls, and a source of interest to the friends of the institution. With reference to the financial condition of the school, some of those present may not be aware that its revenue consists in part of a fixed income, amounting to about £170 per annum, which is composed of an annuity and some other small sums granted by the Grand Lodge of Ireland, and the dividends upon a sum invested in government stock. The remainder of the revenue is composed of the subscriptions and donations of annual and life governors, of the friends of the institution, and Masonic Lodges. In the year 1857 the total revenue of the school amounted to £320 14s. 8d. In the year 1858 it increased to the sum of £369 11s. 7d., and in 1859 to £377 2s. 4d., a small advance upon the preceding year. In 1858 ten of the brethren became life governors by donations of £10 each, whilst in 1859 sixteen of the brethren became life governors. In 1858 the number of annual governors amounted to 228, whilst in 1859 there were 250 annual governors. The number of Masonic Lodges in Ireland who contributed to the funds of the school in 1858 was thirty-four; in 1859 it was more than forty. The revenue, therefore, in 1859, in addition to its exceeding the amount of the revenue in 1858, indicates the more cordial and unanimous support of the institution by the Masonic Order. With reference to the application of the funds placed at their disposal, the governors have invested £170 in government stock, and a balance of £90 remains in bank to the credit of the school. The expense of feeding each of the twenty-six inmates of the school during the past year has been a fraction under 6d. per day; and the expense of each girl's dress for the entire year has been a little over the sum of £2. The remainder of the revenue has been expended in the education of the girls, and in providing them with apprentice fees, gratuities, and the necessary outfits for advancing them in life. The governors have the satisfaction of stating that they have received favourable accounts of the diligence, intelligence, steadiness, and integrity of those girls who have been sent into various employments. A change has been made in the educational department of the school by the substitution of Miss Cuthbert, as a resident assistant teacher, in the place of Mr. Betts, the English master; and the governors have to state that, under the care and superintendence of Mrs. Noble, their excellent matron, and under the instruction imparted by Miss Lloyd, the visiting governess, and Miss Cuthbert, the improved system of education suggested by the subcommittee, appointed in 1857 for that purpose, has been successfully carried out, and the progress of the girls has been highly creditable to themselves, as well as to those whose services the governors have been fortunate enough to obtain. It is not, however, to be supposed that in affording the girls the privileges of a higher system of education, according to the extent of their intelligence or diligence, the established and well tried system of training and practising the girls on the useful branches of domestic economy has been abandoned. The entire of the needle and domestic work of the establishment is performed by the girls, with the assistance of one servant, and it will be only necessary to visit the school to be convinced that the girls are trained for the purpose of realizing an honest and independent livelihood by industry, diligence, and integrity, in whatever walk of life it may please God to place them. The governors have likewise to acknowledge the services of Dr. Speedy, whose valuable professional services have been for many years gratuitously rendered. At the last meeting of the board it was unanimously resolved—"That the Masonic Orphan School

be enlarged to afford accommodation for forty children." This will necessarily involve a considerable outlay and increased annual expenditure, and the governors earnestly impress upon the minds of those to whom this account of their stewardship shall be submitted, the solemn obligation imposed on them of exerting all their energies and influence to augment the resources and increase the ability of the Female Orphan School, to extend its protection and receive within its fold the desolate and bereaved orphans of their deceased brethren.

Bro. LONGFIELD, M.P., said, they were at present rich in money, rich in resources, rich in exertion, and their friends were rich in their zeal on behalf of their Order, and for the interests of the institution. He was glad now to think that there were ample funds to carry out the objects of the institution in the fullest degree. The improved system of education suggested by the Government Commissioners comprised instruction in French and music. It seemed to those connected with the Order that there was a growing desire for improvement in education. What would have been considered a sufficient education some time ago, would now be deemed ignorance, and that the system hitherto adopted in their school was not now suited to it. The Government Commissioners were of that opinion. They bestowed the highest praise on the school, but, at the same time, they thought the standard of the education too low. With that the Committee agreed, and, accordingly instruction in French and music was commenced. It might be thought from that that they were neglecting the English education; but he was happy to state that such was not the fact; on the contrary, minor prizes were awarded to French and music, whilst the higher prizes were awarded to the general education—to a knowledge of Scripture, arithmetic history, and everything that consists of an English education. There was one topic more to which he would allude—the governors had decided on extending accommodation to forty children. Their education was founded on religious principles: strict in its moral principle and most useful as a means of preserving the children when they encountered the shoals and perils of life. They remembered what was said in the Scripture, and let it not be said of them, "This man began to build, and was not able to finish." The building money would be little, and it was by the daily and yearly contributions that the building itself would be actually finished, and when finished it would be filled, and filled with advantage. He examined some of the girls himself, and he found that, so far from their intellects being narrowed by instruction in music and French, they were the more expanded; and he thought that the more it was sought to teach them, the more they expanded their knowledge, and their intellectual powers were excited in a manner that he never before experienced.

Bro. J. F. TOWNSEND, D.G.M., then said that he had been requested by the governors of the Orphan School to bring before the notice of the meeting the children who were to receive the prizes at his grace's honoured hands. He had, indeed, been the munificent supporter of that institution, as had been stated by Bro. Longfield, at a time when it was in very different position from what it now stood in at present. They were now in a state of prosperity, and the object of the governors of the institution was to hold the reins tightly rather than spur the willing horse. He would not be thought to discourage the good work in any respect, more especially when that work was one to which he had lent his humble but sincere exertions. The institution which they came there that day to foster or to favour was not exactly intended for the children of the very lowest class of society; and when he used those words he should apologise for them, at least to the brethren, for they were not words such as were generally spoken within those walls; for there they were all upon the level. But as that did not extend to their brethren outside, he was bound to say that the children were not born in an inferior condition of life—many of them were born for better things, and many a parent had been afflicted when he thought of leaving his children to a hard hearted world. That was a cruel case, for they all knew that "the tender mercies of the wicked are cruel;" but the children in their institution had been well cared for, and the feelings of those children who went out from them had ever been those of gratitude. Let it not be supposed that they lost sight of them after they left the school. One child not long ago was sent to a remote part of the globe, and it had been thought necessary to look after her. It had been said that the Queen had long arms, but the Grand Master had longer arms still. The Queen's power extended throughout her dominions, but the Grand Master's power extended to every part of the globe. With respect to the girl he had mentioned, he wrote to a brother in the place to which she had been sent. He had not known him before, but he wrote to the man as a brother, and he answered him as a brother. He heard from the pupil herself, and she was surprised, and could not think how it was that those persons were taking so much interest about her. She did not know the ramifications of the society which he had set in motion for her benefit; and they could assure her that though she was not near them they had their eye over her still, and if anything should cause her to change from the line of conduct she had hitherto observed, they should hear of it, for their power was felt over the globe, and it was impossible to escape it—he used the words emphatically, it was impossible to escape it. But their power was the power of doing good, and was never exercised for the purpose of doing harm. He could fully corroborate what Bro. Longfield had said with respect to the pupils in the school.

The children then sang in excellent concert, accompanied by the organ, the hymn—

"Where shall the child of sorrow find

A place for calm repose?"

and those who were to receive prizes were severally introduced to the Most Worshipful Grand Master, by Bro. Townsend, D.G.M. The Grand Master distributed the prizes, shaking each child affectionately by the hand, and speaking words of gratulation and encouragement.

Bro. TOWNSEND, D.G.M., then tendered the thanks of the governors to the ladies' committee who managed the school, at whose suggestion the prizes were given for needlework and good conduct, and trusted that they would continue their services, for if it were not for the ladies they could not get on at all.

The Most Worshipful GRAND MASTER then rose and said—I only mean to address a very few words to the unsuccessful candidates. The system of the school has been brought so ably before you, that I need not address to you any explanation, but having myself never got a prize in my life, I wish to address the unsuccessful candidates (laughter), and I desire to tell them that, although they have not been successful, they may improve themselves, obtain great credit in the school, and hereafter benefit by it. As I said before, I never got a prize in my life; I always endeavoured to do my best, and by doing that I had the kindness of all my masters; they knew it was not from idleness but from inability; and I think that may be made useful as a hint to you to take the instruction which is given you.

Two hymns were then sung by the pupils, after which the proceedings terminated.

SCOTLAND.

EDINBURGH—ST. JOHN'S DAY.

LODGE OF EDINBURGH MARY'S CHAPEL (No. 1).—This ancient Lodge held its annual meeting for the installation of officers for the ensuing year, on St. John's Day, Tuesday, the 27th of December, when the following officers were appointed:—Bros. Wm. Mann, R.W.M.; Francis D. McCowan, M.D., S.G.D., P.M.; Alexander M. Clark, Dep. Master; Officer, S.W.; Fernando, J.W.; Hinchfield, Sec.; Owen Gough, Treas.; Dressdale, Chaplain; Robert Deewar, Master of Stewards; Swan, I.G.; James Baikie, Tyler. At the conclusion of the installation ceremony the members of the Lodge sat down to a sumptuous banquet prepared by Bro. Kennedy. After the usual loyal and Masonic toasts, the R.W.M. rose to propose "The health of Br. Dr. McCowan," the retiring Master, and after a very eloquent speech, during which he passed several high eulogiums on Dr. McCowan's character as a man and a Mason, he presented him, in the name of the members of the Lodge, with a handsome chased silver hot water tankard, bearing the following inscription: "Presented to Bro. F. D. McCowan, M.D., by the brethren of the Lodge of Edinburgh Mary's Chapel, No. 1, in testimony of their high sense of his valuable services as R.W.M. for a period of five years. St. John's Day, 27th December, 1859." The inscription is inclosed within a wreath of massively chased Scotch thistles, entwined with Masonic emblems, and within a similar wreath on the other side is engraved the arms of the Lodge; the whole being designed and wrought out by J. Law and Sons, the wellknown Masonic jewellers. Bro. McCowan, in returning thanks, took the opportunity of presenting to the Lodge a duly attested extract from an ancient document of great interest to Lodge No. 1, which had recently been brought to light, and which seemed to set conclusively at rest the question as to the comparative antiquity and right of precedence of the Lodge "Mother Kilwinning," and the "Lodge of Edinburgh, Mary's Chapel, No. 1." The document in question is entitled "The statuts and ordinances to be observit be all the Maister Maissonis within this realm, sett down by William Schaw, Maister of work to his Maiestie [King James the Sixth] and general wardene of the said craft, with consent of the Maisteris after specifeit," 28th Dec., 1598-9, and was recently discovered by Mr. William Fraser, of the Register House, in the charter chest of the Earls of Eglinton, into whose possession it is supposed to have come as the representatives of the Earls of Kilwinning, and is published at length among the "charters and family papers" (vol. ii. p. 239) in a work which he has just brought out under the title of "Memorials of the Montgomeries, Earls of Eglinton, by William Fraser, 1859." The document in question is divided into two parts, bearing dates respectively 28th December 1598 and 1599. The first part appears to be a duplicate or counterpart of that document with which the oldest (preserved) minute book of the Lodge No. 1 opens, and which is referred to in the Grand Lodge laws, as the oldest authenticated Masonic record extant in Scotland. The second part, which appears to have remained unknown or undiscovered from its date [28th December 1599] to the present time, an extract of which is produced by Bro. McCowan, is chiefly directed to the Lodge "Kilwinning" now known as "Mother Kilwinning," and contains regulations to be observed by that Lodge, and all the Lodges subject to it, which would appear to be those lying "within the boundis of the Nether Ward of Cliddisdaile, Glasgow, Ayr, and boundis of Carrick." But the most important and most interesting parts of the documents are those wherein it is declared that it was thought needful and expedient by my Lord Warden General, that Edinburgh should in all time coming, "as of befor," be the first and principal Lodge of Scotland, and that Kilwinning should be the second Lodge, "as of befor," and that such was and ought to be their relative position, the document bears, was not onolic manifest in our awld antient "writis;" and wherein a notifica-

tion is conveyed to "the warden dekynd and to the maisteris of the luge of Kilwinning," that Archibald Barklay being appointed Commissioner from that Lodge, compeared in Edinburgh the 27th and 28th December instant 1599, where the said Archibald, in presence of the Warden General and the Masters of the Lodge of Edinburgh, produced his Commission, and "behaift himself verie honestlie and cairfullie for the discharge of sik thingis as was committed into him," but that by reason of the absence of his Majesty, then out of town, and that there were no Masters but those of the Lodge of Edinburgh convened at the time, he, the Warden General could "nocht get ane satlat ordair (as the privilegis of the Craft requiris) tane at this tyme;" but that thereafter, when occasion should offer, he would get his Majesty's warrant, both for the authorizing of the Lodge's privileges, and a penalty set down for the disobedient persons and perturbors of all good order, that thus far he had thought it good to signify unto the whole brethren until "the neist commoditie." This document, which repeatedly refers to the Lodge Kilwinning as the second Lodge of Scotland, is signed "William Schaw, Maister of Wark, Warden of ye Maisons," the facsimile of the signature given in Mr. Fraser's work denoting the signature to be the same as that affixed to the minute book in the Lodge No. 1, referred to.

JOURNEYMAN LODGE (No. 8).—The retiring Master of this Lodge, Bro. Hunter, was, on St. John's day, presented with a handsome gold watch and chain, and a massive P.M. Jewel.

ST. DAVID'S LODGE (No. 36).—Bro. Dowme retires, and a young but very able member of the Lodge, has been elected to succeed him as W.M.

ST. LUKE'S LODGE (No. 44).—Colonel Hunter has been elected to preside over this Lodge.

ST. ANDREW'S LODGE (No. 48).—Bro. Law, one of our youngest W. Masters in Scotland, has been reelected to fill the chair of this Lodge.

ST. JAMES'S LODGE (No. 97).—Bro. Leggat still occupies the chair.

EDINBURGH DEFENSIVE BAND LODGE (No. 151).—This Lodge have been particularly fortunate in securing the services of Bro. Laing for another year, and have shown their brotherly good feeling by entrusting to him the presentation of a silver snuff box filled with sovereigns to Bro. McClumptra, one of the oldest Masons in the Edinburgh district.

CELTIC LODGE (No. 291).—This Lodge has elected Sir Geo. Beresford, Bart., Grand Sword Bearer of Scotland, to preside over them as W.M., and from the high estimation in which that brother is held by the members of the Craft, there is little fear of their being disappointed in their choice.

ST. CLAIR LODGE (No. 349).—This Lodge, which stands last, though certainly not the least in importance amongst the old Lodges of Edinburgh, have elected Bro. Taylor to preside over them.

CALEDONIAN LODGE.—This new Lodge, which has only been constituted within the last year, and with few exceptions, reelected the same officers to whom their charter was granted.

In conclusion we must only remark that one of the happiest seasons the brethren of Edinburgh have passed has just concluded, and although in the retirement of such brethren as Dr. McCowan, Bro. Hunter, and others, the province has sustained a loss, still we can see in the young blood which have succeeded them ample ability to follow their example.

COLONIAL.

NOVA SCOTIA.

FESTIVAL OF THE BURNS LODGE AT HALIFAX.

A NUMEROUS company assembled upon St. Andrew's day, the 30th Nov., among whom were some distinguished individuals not connected with the Order.

After the cloth was removed, the first toast, which commends itself to every loyal subject, was given—"Her Most Gracious Majesty the Queen, the daughter of a Freemason. She lives in the hearts of the Craft. May her reign be long, glorious, victorious and happy," with Masonic honours.

The toast of "His Excellency the Right Honourable the Earl of Mulgrave, our worthy and esteemed Lieutenant Governor, may his laudible efforts to promote the welfare of this province be crowned with success," was proposed by the chairman, the Right Worshipful the Prov. Grand Master, the Hon. Alexander Keith, who prefaced it with a few suitable remarks, in which he expressed the honour he felt in his Excellency having for the second time honoured a Masonic banquet with his presence. He only felt one regret, which he hoped would not remain long, and that was that he could not hail his Excellency as a "brother" of the mystic tie. A good man makes a good Mason, and he would promise Lord Mulgrave (such was his desire to have him amongst their fraternity) that he would assist personally as Grand Master (which is not usual) in his initiation into the body.

Lord Mulgrave, after thanking the company for the cordial manner in which the toast had been received, expressed the pleasure which he felt in doing any thing which would advance the interests and prosperity of the province over which he was placed.

The healths of the Duke of Athole, Grand Master of Scotland, and the Earl of Zetland, Grand Master of England, were drunk, both with Masonic honours.

The chairman, in giving the next toast, expressed the sorrow which he felt at the prospect of so soon losing the distinguished personage to whom he referred; but he could assure him, that wherever in God's providence he might be placed, he carried with him the best wishes of the community in general, and the Masonic body in particular.

He gave "Our distinguished and worthy brother, Admiral Sir Houston Stewart, and the fleet under his command. Though about to leave us, their courtesy and urbanity, as well as their friendly assistance in times of danger, will long be cherished by the citizens of Halifax." Given with Masonic honours and three times three.

The Admiral, in responding, said he could scarcely find words to express his feelings. He had come to Nova Scotia as a young man, and had since spent some years here as an old one, and whether he referred to the happy days he had passed with the fathers of some of those now present, or to the kind and hearty welcome he had received from the present generation, he felt unable to express his appreciation of the warm hearted hospitality and kindness he had ever experienced from Nova Scotians. In the name of the officers of the fleet he thanked them for the way the toast had been received. As Lord Mulgrave had given them some advice, perhaps he might also be permitted to do the same, on a very different subject. The fleet would always do its duty, but he could tell them, as a British admiral, that they must not trust entirely to the fleet—they must trust to themselves. Every country should be prepared to assist in its own protection. Stand by your Queen, and she will stand by you. Prepare in time to defend your altars and your hearthstones, your wives and your daughters; for the hour may be close at hand when such preparation may be found necessary.

The seventh toast was then given—"His Grace the Duke of Leinster, Grand Master, and the M. W. the Grand Lodge of Ireland"—with Masonic honours.

The Grand Master then gave, "Our gallant brother Major-General Trollope, and the Garrison under his command. Their valuable and ready assistance on all occasions when required, merits our gratitude and esteem."

General Trollope said—It was perfectly true that the garrison were ready at all times and on all occasions to render every assistance in their power when necessity required. He hoped by the 8th of June next to be able to see on the Common two companies of Volunteers of, at least, 200 men, and he could only say that any assistance which he could render, or which could be afforded by the garrison, in the way of instruction, or in the loan of guns for practice, or in any other way, would be most freely given. The General alluded to the spirit with which the volunteer movement was conducted in Canada during his command there, and hoped he would see a similar spirit evinced in this province.

His Excellency Lord Mulgrave asked permission to give a toast, which he thought it was quite time to drink. It might be considered presumption in him to speak of the merits and qualifications of the distinguished Mason whose health he was about to propose, but if he could not speak from personal knowledge of the capabilities he possessed for the exalted office he held amongst the Craft, he could confidently bear testimony to his numerous social qualities. He had been at a great many public dinners, but he had never seen one more ably presided over than the present one; and he could only say that if in those mysterious Lodges, about which we hear so much, the Grand Master keeps his brethren in as good order as he had done that night, he would advise them to stick by him, and never part with him. He proposed the health of the "Prov. Grand Master, Hon. Alexander Keith," which was rapturously received and drunk, with three times three.

The Right Worshipful the Prov. Grand Master expressed the gratification he felt at the handsome manner in which his health had been received. He had always felt a deep interest in the prosperity of the Craft, and he was never so happy as when he was amongst them. He was glad to see so many of the brethren present at the banquet, and that so many had attended at the Grand Lodge at high twelve that day. The private meetings of the brethren were conducted in harmony and love. Their principles were brotherly love and charity, more especially clarity, which was freely bestowed on all deserving objects. He hoped his Excellency would become so impressed with the principles of Masonry as at no distant day to become a brother.

The toast, "Faith, Hope, and Charity, the three principal steps to Masonry, and the highest virtues bequeathed to mankind," was then given with Masonic honours.

The eleventh toast was then given, as follows—"The Three Great Lights in Masonry. He whose footsteps are guided thereby cannot err."

After a variety of toasts of local interest, "Our absent Brethren and Friends all over the world," was then given with honours; after which the Admiral proposed the "Memory of Robert Burns," which was drunk in solemn silence, the band playing "Auld Lang Syne."

The last toast, "Our next merry meeting," was drunk, and the company separated, after spending a pleasant and happy evening.

AUSTRALIA.

NORTH ADELAIDE.

On Friday, October 14th, a grand Masonic ball—which has excited interest among the Masonic fraternity in this province—came off at

the new hall in Brougham-place, under the auspices of the Lodge of Truth. On entering the ballroom, we found it most tastefully decorated with flags and banners. On this occasion the loyalty of the fraternity was displayed by the prominence given to the royal standard, which was lent from Government House. The Consulate flags, and the bunting of the *George Kidd* and *Alexander* being also in great reputation, as well as the banners of the various Masonic Lodges. The visitors were also struck with the somewhat novel and beautiful banners of the Knights Templar, as well as the arrangement of the shields of the members of that Order. The ceiling was also decorated with flags in the form of a star, and wreaths of beautiful flowers artistically arranged gave a finish to the decorations, which reflect the greatest credit upon the Stewards. The company, which numbered between seventy and eighty, began to assemble soon after eight o'clock, and dancing was kept up with spirit until four o'clock in the morning, to the enlivening strains of Chapman's band. The clothing generally worn was that of the Royal Arch, but the Deputy Prov. G.M. of Knights Templar (Bro. C. S. Poole), and several other members of that high order were distinguished by the insignia of their rank. About midnight the company adjourned to the refreshment room, where a first rate supper was supplied. A fountain of *eau de Cologne* played all the evening, and was very cool and refreshing after the heat of the dance.

AMERICA.

PENNSYLVANIA.

WILLIAMSBURG.—*Schiller Lodge* (No. 304).—This Lodge celebrated, as in former years, their "Feast of Roses," by the usual business and festival. The rooms and suitable premises of Bro. Altenbraundt, in East New York, Long Island, were converted into a temple. The altar was decorated with evergreens, on which was placed the bust of Schiller, crowned with myrtle, whose countenance, lighted up by the reflection of the three wax candles, seemed to look smilingly on his devoted sons below. After the opening of the festival Lodge, and a chant composed for the occasion, the worthy Bro. Köhr delivered the oration on "The Spirit and Objects of Freemasonry," and "The Meaning of the St. John Festival." At the conclusion, their worthy Bro. Schaum, a minister at East New York, formally baptized a number of children of brothers of the Lodge, which made a serious impression on the company. The admission of new members, which, according to the programme, ought to have followed, was deferred till the next meeting on account of the lateness of the hour. A parting hymn, and a collection for the poor, terminated the business of this festival, which was enlivened by the able performers of Mayer's brass band. After this devotion to the spiritual matters of the day, the bodily wants were carefully looked after at the open table, and singing and dancing closed the proceedings.

GERMANY.

CRAFT MASONRY.

[From *Die Bauhütte*.]

WRIESEN.—The members of the Unity Lodge of this place partook of a friendly collation on the 10th November last, to celebrate the Schiller festival, on which occasion speeches, toasts, and songs were delivered commemorative of the day. The usual monthly business Lodge took place previously, on which occasion due honour was also paid to the illustrious poet.

LEIPZIG.—On the 12th December last, the well known Masonic poet, Bro. George Grohmann, formerly member of the Lodge "Phœbus Apollo," at Gustron, was chosen an associate of the "Apollo" Lodge of this place.

SLIEDRECHT.—The brothers of the "Aurora" Lodge of this place, celebrated their yearly distribution of ready made clothing by means of a lottery, on the 9th instant.

ESSEN.—On the 27th November last, the consecration of the new Lodge, in this place, took place under the title of "Alfred by the Poplar." The name has a religious origin in history, which is thus accounted for in an ancient chronicle. "A man came from afar, walked over the mountains, and looked about him, with a heart aching at what he observed, and who said he was called Alfred (all-peace), because his desire was to bring the peace of God to all the world if possible." This pious Alfred was a preacher in this part of the country, as early as the ninth century, and laboured in the cause of Christianity most zealously, teaching the half savage inhabitants the science of husbandry. His remains are still venerated at the spot marked by a poplar tree, between Essen and Killinghausen. The Lodge was presided over by the very worthy Bro. Meyer, of Dortmund. About two hundred brethren were present, amongst whom were members of the Lodges of Bockum, Dortmund, Hamm, Mulheim, Duisburg, Düsseldorf, Wesel, Münster, Gladbach, Crefeld, &c. The temple is very elegant, and the ensemble of the Lodge very proportionate, and well adapted to wake up the Masonic spirit and promote its growth at home and abroad.

BERLIN.—His royal highness Bro. Prince Frederick William has lately presented to the "Frederick William" Lodge, of this city, a statue of Prince Blücher, of Wahlstadt, habited in the robes of a Lodge

Master, together with an elegant painting which represents the various emblems of Freemasonry.

CHEMNITZ.—On the 16th December, 1859, a scene was witnessed at the business Lodge of "Harmony," which, it is hoped, made a deep and lasting impression on all present, and will add another link to the chain of brotherly love surrounding them and their Deputy Master, Bro. Morell, who on this occasion had the pleasant duty of initiating his eldest son into the mysteries of Freemasonry. In addition to the above, the brethren had the pleasure to perceive amongst those assembled, Bro. Peters, of this place, in the enjoyment of a vigorous health at the age of eighty years, and in the fiftieth year of his brotherhood. Early in the morning a deputation from this Lodge waited upon the patriarch at his home to congratulate him on his anniversary; and after the opening of the Lodge the veteran was formally introduced, and received from the assembled brethren a further confirmation of the interest they all took in his health and happiness.

INDIA.

BOMBAY.

MASONIC BALL ON ST. ANDREW'S DAY.

THE memory of St. Andrew was honoured with a ball and supper, given by the Masons of Bombay, on the 30th November, at the garden house of Bro. Nowrojee Ardasir Dawur. The magnificence of the preparations left little more to be desired; while the external appearance of the mansion gave sure promise of the splendour within. The gardens were beautifully laid out, and before nine o'clock the house was full of smiling faces and dazzling eyes. Dancing continued till midnight, when the party retired to the supper room where every luxury was ready upon the tables. Justice having been done to "the good things of the earth,"

Bro. CRAWFORD, W.M., in rising to propose the first toast of the evening, said, that although a brief one, it was a very important toast—"The Queen and the Craft;" the Queen being the daughter of a Mason. The toast was drunk with loyal enthusiasm.

The Right Worshipful Provincial GRAND MASTER said he had the honour and pleasure to propose the health of a highly exalted Mason who was loved and esteemed by all for his many excellent qualities, "Bro. Cartwright, the Provincial Grand Master of Western India." To the ladies he need not say much, because with the intuitive perception of good, they had already discovered Bro. Cartwright's good qualities. To the unfortunate gentlemen who were not Masons, the speaker would merely mention their loss in being ignorant of Bro. Cartwright's excellences. The Masons, however, could not be ignorant of how he had justly gained their regards, affection, and good wishes, by anxious solicitude in watching over Masonic institutions, and by his assiduity, as the highest Mason, to promote the interests of Masonry in India. He had to say much upon the manifold merits of Bro. Cartwright; but would not proceed further, having a due regard for the beauteous faces that shed lustre around, and for the many twinkling feet, "so small and sylphlike," that doubtless were anxious to mingle in the mazes of the dance. He would therefore end his remarks by proposing a toast to "the Right Worshipful Provincial Grand Master, Bro. Cartwright."

Bro. CARTWRIGHT was happy to say that he had been ever most nobly and ably backed by his brethren, in his endeavours for the good of Masonry. Of all the Lodges, Bro. Cartwright said, none could he praise for being so truly Masonic and industrious as the Lodge "Perseverance." During the period he had the honour to preside over it, he had the greatest love and esteem for its officers; and he now proposed the health of "The Worshipful Master, office bearers, and members of Lodge 'Perseverance;' and prosperity to the Lodge."

The Worshipful MASTER returned thanks.

Bro. Gregor GRANT said it required neither eloquence nor eulogy to recommend the toast he was going to propose to Bro. Nowrojee Ardasir Dawur, to whom they were indebted for the excellent arrangements of the ballroom, and for his lending them the use of his house, as well as for his urbanity and attention to the comfort of the guests. To an enlightened brother like Bro. Nowrojee, happy would be the advent of the day when the females of his race would mingle in social intercourse with males, and associate with them in innocent pastimes and parties such as the present. Bro. Nowrojee is a patron of science, and had encouraged the introduction of useful arts into India. He could say much in his praise, but thought it would perhaps not be agreeable to him. The toast "Our Host," was then drunk with Masonic honours.

Bro. George CRAIG then proposed "The Memory of St. Andrew," in an elegant and fluent address, and concluded by saying—May St. Andrew's memory be venerated for ever, and may we meet on the 30th of every month [exclamations of "Yes, yes,"] not every month, I mean on the 30th November in each year.

Bro. JAMESON, S.W., in proposing the last toast, said:—I call upon you to drink the last toast which is drunk at every place where Masonic brethren meet. It requires no preface nor remark; it will commend itself to your hearts—"All poor and distressed Masons, with a hope that they may speedily return to their native land, if they wish it."

The numerous party retired again to the ballroom about halfpast one o'clock. Dancing was kept up till an early hour in the morning.

TURKEY.

CONSTANTINOPLE.

THE brethren of the Oriental Lodge have had the satisfaction of a visit from Bro. Hyde Clarke, from Smyrna, but unfortunately the steamer came in too late for the ordinary Lodge meeting. The state of Masonry at Constantinople and Smyrna, and the means of its advancement in Turkey, were the subjects of several conferences.

MASONIC FESTIVITIES.

MASONIC BALL AT SHEFFIELD.

THE annual ball of the brethren of the Britannia Lodge of Freemasons, No. 162, took place on Thursday evening, January 5th, at the Cutlers' Hall, when a more numerous, more fashionable, and more brilliant company assembled than on any previous occasion. The brethren of the mystic fraternity mustered strongly, and were clothed in the various aprons, sashes, collars, and jewels which mark their rank and the offices they hold. Amongst them were representatives from Lodges in Scotland, Ireland, America, and other parts of the world. Dancing commenced about nine o'clock, and, under the lively influence of Mr. Seale's celebrated quadrille band, was kept up with great spirit until past four in the morning. The crimson and blue of the brethren, the scarlet of the officers of the 84th Regiment, and the grey of the Hallamshire Rifles, contrasted admirably with the beautiful dresses of the ladies, some of whom honoured the fraternity by wearing the Masonic colours and emblems of the Craft. An elegant collation and excellent wines, supplied by Mr. Hield, of the York Hotel, were provided in the saloon, and presided over by Bro. Bailes, Prov. S.G.W. of West Yorkshire, who gave the usual toasts. Bro. Major O'Brien returned thanks for the "Army and Navy." The company, which numbered about one hundred and forty, appeared highly gratified by the excellent arrangements which had been made for their comfort and enjoyment.

Obituary.

BRO. LORD LONDESBOROUGH, P.G.W.

WE announce the demise of Lord Lonsborough, a nobleman whose public and private worth have endeared him to all who have ever been brought within the sphere of his influence. This unexpected event took place at the town residence of the family, on Carlton House Terrace, at an early hour on Sunday. Lord Lonsborough was second surviving son of the first Marquis Conyngham, by Elizabeth, daughter of Mr. Joseph Denison, of Denbies, in the county of Surrey. His career commenced in the Royal Horse Guards, from which he retired in 1824, to enter the diplomatic service of his country as attaché to the British Legation at Berlin. In 1825, he was advanced to a similar position at Vienna; and in 1828 he became Secretary of Legation at Florence, whence he removed, in 1829, to Berlin in the same capacity. Here his lordship remained until 1830, when he returned to England, and after three years took his seat in the House of Commons, in the liberal interest, as M.P. for the city of Canterbury, which place he continued to represent in the several parliaments from 1835 to 1841, and again from 1847 until his elevation to the peerage in 1850, the interval of interruption being occasioned by ill health. In the year 1843, he distinguished himself by taking an active part in the foundation of the British Archaeological Association, of which he became president, an office he subsequently resigned in 1849. About this period, by the death of his maternal uncle, Mr. William Joseph Denison, of Denbies, county of Surrey, and Seamer, county of York, Lord Albert Conyngham found himself at once elevated from the position of a younger son to that of one of the most wealthy noble commoners in England, coming into the immediate possession of a princely income. According to the arrangements of his uncle's will, the residue of his personal property was to be expended in the purchase of landed estates, to be entailed on three generations. The investment of this enormous property has secured a rent roll of more than £70,000 a year in the county of York alone. His lordship having assumed the name of Denison, in accordance with a provision of his uncle's will, the royal prerogative was exercised by his elevation to the peerage. His lordship was called to the Upper House in the spring of 1850 as Baron Lonsborough, taking his title from the estate of Lonsborough, in Yorkshire, the recent purchase of which at that period rendered him one of the largest landed proprietors in the East Riding of Yorkshire. The popularity of his lordship not only in the East Riding, but also in the North Riding, and in the West Riding, where the additional purchase of the Grimston Park estate from Lord Howden gave to the family a noble residence, has been unbounded. His warm and generous disposition has made itself felt not only amongst his neighbours and friends, but also as a kind and generous landlord. Lord Lonsborough, who was born in 1805, and on the day of the glorious victory of Trafalgar, married, at twenty-eight, Henrietta, one of the five sisters of the present Lord Forester, his eldest son by whom, the Hon. William Henry Forester Denison, now the upholder and representative of the Denison family, was M.P. for Scarborough. Two daughters, and one younger son of this marriage, the Hon. Albert Denison, a lieutenant in the Royal Navy, survive; and by his lordship's

second marriage, in 1847, with Ursula Lucy Grace, eldest daughter of Captain the Hon. Charles Orlando Bridgeman, R.N., brother of the Earl of Bradford, he has left three sons and three daughters. We believe his lordship was initiated into the Order whilst abroad, but in 1833 he joined the Lodge of Friendship (No. 6), at the Thatched House Tavern, but does not appear for some years to have taken an active part in the affairs of the Order. In 1853 he joined the Constitutional Lodge (371), Beverley; and, on being appointed Senior Grand Warden, the Alpha Lodge (No. 16). In 1854 his lordship became a member of the United Industrious Lodge (34), Canterbury, and in 1858 of the Lonsborough Lodge (1036), on its foundation at Bridlington Quay. His lordship was also P. Asst. G. Soj. and a Vice-President of the Boys' School.

THE WEEK.

THE COURT.—The Royal family remain at Windsor in good health; the Queen and Princesses take their daily rides and drives, and the Prince of Wales and his father hunt or shoot; there has been a good deal of company at the Castle this week. On Monday the Queen, the Prince Consort and the Prince of Wales visited the Windsor infirmary. The visitors this week have included the Duke of Cambridge, the Duchess of Kent, Prince and Princess de Joinville, Viscount Sydney, the French Ambassador and Countess de Persigny, the Marquis of Exeter and Lady Mary Cecil, the Earl and Lady Constance Grosvenor, Lord and Lady John Russell, the Right Hon. Spencer and Mrs. Walpole, Major General Sir Harry Jones, and Major General Wyld.

GENERAL HOME NEWS.—On Wednesday a numerously attended deputation waited on Sir George Cornewall Lewis, the home secretary, when a variety of interesting statements were made, urging on government the importance of adopting an improved municipal arrangement of the extensive borough of the Tower Hamlets, and of its parliamentary representation, in view of any coming reform bill. The home secretary said the subject should receive the full consideration of himself and colleagues, adding, however, that an opinion appeared, more particularly in the provinces, to be gaining ground, that London was already sufficiently represented, and that probably any large addition to its representation would not be well received in other parts of the country. —Mr. Blencowe has been elected as member for Lewes, in place of the late Right Honourable H. Fitzroy, without opposition. —On Tuesday evening last the members of Parliament for South Hants, the Hon. C. Dutton and Sir C. Jervoise attended the anniversary meeting of the Southampton Athenæum, and delivered speeches of general interest. The meeting however was more remarkable for its omissions than anything else. A vast crowd of people had assembled in the anticipation of hearing Lord Palmerston, who had promised to attend, but at the last moment the conductors received a letter of apology from the noble lord, the reading of which seemed considerably to disturb the equanimity of the meeting and which was by no means restored when Lord Palmerston's letter was followed by similar communications from Judge Haliburton and other celebrities. A number of reporters were present so take notes of Lord Palmerston's speech, but his lordship gave them all the slip, and has reserved his "points of interest" for a more important meeting which is to be held at Westminster next week. —A Court of Aldermen was held on Tuesday, at which Alderman Salomons called attention to the numerous street accidents in the city. He said he thought the number of people run over exceeded the number injured by railways, and he moved that the City Police Commissioners should make a return of these accidents, reported to him during the last year, which was agreed to. —Last week the deaths in the metropolis rose to the high number of 1,344. Of this number 183 deaths are attributable to bronchitis, and 41 to small pox. The mortality from diseases of the organs of respiration was also high. The births during the week numbered 1938. In the Court of Exchequer, on Saturday, the case, "Beatson v. Skene," an action for slander by Lt. Gen. Beatson against Mr. Skene, was concluded. The jury returned a verdict for the defendant. —Details have been received of a shocking calamity in the loss of the clipper ship *Flora Macdonald*, from Macao to Havannah, with eight hundred and fifty Chinese coolies on board. The captain and crew left the Chinese to their fate, escaping themselves. —On the 29th ult., the British ship *Flying Foam*, from Cardiff to Shanghai, was also totally wrecked on the coast of Madeira, the captain and eight of the crew going down with the ill-fated vessel. —At the Court of Bankruptcy the question of dividend in the case of Constantine Franghiadi, a Greek merchant, of Gresham House, Old Broad-street, whose failure occurred in 1857, was considered. It was adjourned until the 23rd of February next. —On Wednesday the funds gave way a fraction, owing to the continued withdrawals from the Bank, the impression being that the directors would, at their weekly board, raise the rate of discount to three per cent.

FOREIGN NEWS.—On Saturday, a council of ministers was held at the Tuileries; the result was soon seen in Sunday's *Moniteur*, which contained an important letter from the Emperor Napoleon to M. Fould, minister of state, in which he states that his government had resolved on adopting means for giving greater development to the national wealth through foreign commerce and the freedom of exchange of products, suppression of duties on wool and cotton, reduction of duties on sugar and coffee, and ameliorations in respect to means of internal transport.

He concludes with stating that, notwithstanding the uncertainty prevailing on some points of foreign policy, a peaceful solution of these difficulties may be relied on with confidence. The views of the French papers on the emperor's free trade letter are expressed with more or less freedom, according to the bias of the writer. The feeling of the commercial and financial classes is stated to be in favour of the plan, the manufacturing class against it, while the general mass of the people regard it as an attempt to conciliate England at the expense of French interests. The manufacturing interest will oppose it with all their power, relying in some degree on the fact that the *corps législatif* will give great opposition to the free trade propositions of the emperor. An announcement having been made that the English and French fleets are to be withdrawn from Algeiras, "in consequence of the good understanding between France and England," this may be regarded as a confession that the French went to that place to watch us. It is stated that the French government is about to proceed against the society of St. Vincent de Paula—the most important Catholic charitable association in France—and that the minister of the interior has already informed all the public functionaries that they must choose between remaining members of that association and retaining their office of public functionaries. The *Papal Nuncio* has delivered to M. Baroche, a note of the papal government, dated January 7th, containing a formal and official protest against the programme of the pamphlet "Le Pape et le Congrès." The *Pays* says:—"Should our information be correct, the state of affairs is daily improving, not only as regards the relations of the French government with the holy see, but also in reference to those of France with England, which are continually becoming more intimate. — The Federal Council has ordered a pamphlet of Mazzini's (printed at Lugano) to be seized, and has expelled the foreigners who participated in its publication. — The official Piedmontese *Gazette* states that the King of Sardinia had accepted the resignation of the ministry, and had charged Count Cavour with the formation of a new cabinet. — The note in the *Moniteur* of the 10th instant has produced a great sensation at the Roman Court. A meeting of cardinals was held at the Vatican, and his holiness received Count Buol in a private audience. Great agitation prevails in the Marches. Bologna is to be fortified. — According to a letter from Florence in the *Patrie*, the Pope had resolved to retire to Benevento if the French army should be ordered to evacuate Rome. Benevento is said to be strongly fortified and hemmed in by the dominions of the King of Naples. The *Nord* states that accounts had been received from Paris that the Pope had returned a reply in a negative sense to the letter of the Emperor of the French. The state of the Romagna has much improved; brigands and robbers have disappeared, and the reign of anarchy is at an end. — A Pesth correspondent, writing on the 11th instant, states that a great meeting of Protestants was to be held that day at Debreczin, to protest against the imperial patent of Sept. 1, which imposes intolerable restrictions on their worship. The Viennese government were much alarmed at the proposed demonstration, and were concentrating troops round the town, it is stated, by those well able to judge, with the resolve of razing it to the ground should any revolutionary movement occur. — The *Journal de Constantinople* publishes a formal warning given to an English journal, the *Levant Herald*, for inserting an article from the *Saturday Review*, entitled "Anglia Rediviva," the said article being offensive to his Majesty the Emperor of the French. The warning is constructed on the true French model. — The *Asia* has arrived at Liverpool, with New York advices to the 5th inst. The House of Representatives had not succeeded in electing a speaker. There is not much political news. The money and stock markets were firm, and the cotton market improving.

COMMERCIAL AND PUBLIC COMPANIES.—The Commercial Bank held its half-yearly meeting on Tuesday, and declared a dividend of 7 per cent.; the City Bank also announced a 6 per cent. dividend. At the meeting of the London and Westminster Bank, the dividend declared was at the rate of 6 per cent. per annum, and in addition, by way of further dividend out of the profits, a bonus of 7 per cent. — At the meeting of the Mercantile Discount Company, the results of the operations of the company, from its commencement on the 16th May to the 31st December last, exhibited, after making provision for bad and doubtful debts, paying current expenses and income tax, net profits to the amount of £7922. The dividend was 7 per cent. — At the half-yearly meeting of the Union Bank of Australia, the dividend declared was at the rate of 16 per cent. per annum, payable in London, free of income tax on the 31st inst.

TO CORRESPONDENTS.

MOIRA LODGE (No. 408), BRISTOL.—Bro. Thomas Bell, W.M. of this Lodge, has addressed us a letter, calling upon us to discontinue publishing the proceedings of that Lodge, excepting "under my sanction, vouched for by my signature"—an injunction with which, in obedience to constituted authority, we shall at once comply. We must, however, express our disagreement with the dictum of the D. Prov. Grand Master as to our publication of the proceedings in Lodges being "an infringement of the Book of Constitutions"—whilst we hold the Grand Master's

consent to such publication, providing "the Lodge or Chapter whose proceedings are noticed," does not "object to the publication thereof." We are now informed that the Moira Lodge (No. 408) does object to such publication, and we shall for the future abstain from noticing it. In objecting to what Bro. Bell is pleased to style anonymous reports, he can certainly not expect us to publish the names of our correspondents, though, should that worthy brother ever do us the honour to favour us with any communications, vouched with his signature, we shall feel ourselves bound to publish them so authenticated. We do our best to publish none but impartial reports; but we cannot always avoid being led into error, whilst the Masters and Secretaries of Lodges are too dignified to give us accurate information, or point out to us wherein our error exists. Perhaps it would be unfair were we not to admit, that about a month since we received a communication from a P.M. of the Moira Lodge, Bristol, relative to our reports, which we were prevented from publishing by the strict injunction of the brother himself; but we did, as he requested, answer him in the "Notices to Correspondents," under a signature which he gave. If, however, as our impartiality has been impeached, he will release us from that injunction, his letter shall be published, though we have no intention to make our *Magazine* a vehicle for Lodge disputes, either as to private matters, or the efficiency of its working. We may observe, that since we received that letter, not one word has appeared in the *Magazine* relative to the Moira Lodge; and though we agree with our correspondent that it is better to elect an efficient P.M. to the chair, than a younger brother who is nonefficient, we cannot agree that a Lodge consisting of forty members—even though one third of them are commercial travellers—is in that state of efficiency it ought to be, if they cannot find sufficient members in their own Lodge to fulfil the duties without having to call in the assistance of brethren of other Lodges. At the same time our brethren have fixed for themselves a very high—not to say unconstitutional—standard for the office of W.M., when a distinct pledge is required from candidates for that position, that they will, if elected, perform "all the ceremonies and lectures." Such a standard, if generally set up, would soon thin our Lodges of many of our best Masons—for it cannot be expected that professional men can at all times devote themselves to the parrotlike delivery of our lectures. If a brother can efficiently open and close a Lodge, work the three degrees intelligently and impressively, and is sufficiently versed in the Book of Constitutions to be able to interpret our laws according to the dictates of common sense, we hold he is eminently fitted for the office of W.M.; and to require more from him is to set up a standard which must practically exclude very many worthy brothers from the chair. We can only imagine the rule to have been dictated by a few brethren desirous of arrogating to themselves an undue amount of influence, and of monopolising those honours which should be fairly shared amongst the brethren. We trust the rule does not exist in any other Lodge in the kingdom; and the brethren of the Moira Lodge, Bristol, may rest assured that however prosperous it may at present be, such a rule will ultimately lead to the withdrawal of members, who, however desirous, will feel that business avocations will prevent their arriving at so high a standard of perfection as that laid down, and who will retire from the Lodge rather than be thought less worthy of its honours than the two or three P.M.s. who have worked themselves up in the lectures and thereby obtained the virtual dictation of the Lodge.

"DELTA."—In the greater part of the ceremony, the Lodge are evidently right in their installation; but the Board of Installed Masters cannot be formed until the Lodge has been opened in the third degree. There is no such thing in English Masonry as the "Past Master's degree." It is however in Scotland, in Ireland, and many parts of America, one of the first steps to the Royal Arch, conferring as little honour on the receiver as on the giver.

ERRATUM.—In "Notes and Queries," in our *Magazine* of the 7th instant, when speaking of Bro. Thomas Sandby, the writer is made to say, "That one instance is a sample of his true taste," whereas it should have been, "Take one instance as a sample," &c.

"X. Y. Z."—An elaborate reference is made to the subject in the series of papers in our last volume, by Bro. Robert Martin.

LIVERPOOL.—The account of the Grand Masonic Ball on the 10th instant is in type, and will appear in our impression of next week.

"G. HOWELL."—It is the undoubted privilege of every Past Master,

"HIBERNICUS."—In Scotland—yes. In England—no.