

LONDON, SATURDAY, AUGUST 27, 1859.

## FALLACIOUS VIEWS OF THE CRAFT.

OUR article under the above title had scarcely made its appearance in the *Freemasons' Magazine*, before a singular corroboration of our statement as to the curious misconceptions of the Order which exist among the uninitiated, appeared in the columns of our powerful contemporary the *Times*. A certain Mr. James McCaldin feels himself much aggrieved because Mr. Whiteside, in the full torrent of his parliamentary eloquence (on the question of setting aside certain jurors in the county of Antrim), stated the said McCaldin to be an atheist and a violent political agitator. McCaldin thereupon writes to the *Times* denying the charges in an indignant strain and demanding that his denial should be inserted in the columns of that journal.

Now we can sympathise with the wounded feelings of Mr. McCaldin, and we consider also that the steps which he has taken to vindicate his fair reputation, are proper and manly. But the proofs which he has adduced in support of his counter-statement to Mr. Whiteside involve two such curious *non sequiturs* that we quote them for the benefit of such of our readers as may have overlooked this epistle in their daily *Times* reading.

"As to my being an 'atheist,' (says our injured friend) I am well-known in Belfast as a Presbyterian, not altogether without zeal for my religion. I have from childhood been a systematic attendant on public worship, and since I arrived at a suitable age I have been a regular communicant. So much for the 'atheism' with which Mr. Whiteside has branded my character in the House of Commons. As to my being 'a violent party man,' during a life of twenty-five years in active business I never was a member of any political association, never having been an Orangeman, a Freemason, or a member of the Odd Fellows, or any other society."

We should much like to know what idea this worthy Irishman has formed of Freemasonry. Judging from the somewhat incoherent document which we have quoted, it is as far from being a favourable one as it is from being correct. He assures us that he is not an atheist, which we are delighted to hear; he also further gratifies us by the information that he is not a "violent party man"; and in support of these assertions he declares himself to be totally unconnected with the Masonic body, which he lumps together with such societies as the Odd Fellows and Orangemen—thereby implying that he is neither a political agitator nor an atheist because he is unconnected with Freemasonry and those two societies.

We trust that among Mr. McCaldin's acquaintance in Belfast, there may be found some brother of the Craft who will charitably point out to him those passages in our antient charges which are suited to his benighted condition; from which he may learn that a genuine Craftsman can neither be "a stupid atheist" nor involve himself in plots and conspiracies against the government of the country where he dwells. It would be as well also to explain the vulgar error of classing the Order in the same category with such modern and totally dissimilar societies as those named above; and to inform Mr. James McCaldin that his being a Freemason would be considered by most educated and well-informed men, as a far greater security for his being a worthy member of society, than even his being a "zealous Presbyterian" or a strict attendant upon the ministry of the Rev. John Mac-naughten. Of one thing he may rest assured, that a man who knows the world so well as Mr. Whiteside will not be likely to class him as a violent party leader—since his total inability to lead his fellows in any way, either for good or bad, is by no means faintly shadowed forth in that ignorance of the phases of life which are passing around him—which would be fatal to any one wishing either to lead the minds or enlist the sympathies of his fellow-citizens.

## A SCOTTISH ARCHIMEDES.

ABOUT the year 1768 there lived, but can hardly be said to have flourished, in the world of literature, a self taught genius, named Martin Murdoch. Of the early career of this author we know but little; his own account of his origin was that he was the son of a Scottish clergyman, whose cure of souls was situated in the remotest part of the Highlands. The elder Murdoch taught his son the principles of mathematics, and left him at his death a little flock on a small farm; but science alone flourished with Martin. Misfortunes and accidents, and the unsuitableness of his occupation to the bent of his mind, compelled him in a short time to break up and dispose of his stock and farm. Finding himself in great distress, and without any prospect of ameliorating his condition where he was, he determined upon going to London to try if he could get a living there by teaching arithmetic and mathematics. London, however, he was not destined ever to reach; at Cleator, in Westmorland, fortune threw him in the way of a benevolent clergyman, who was possessed not only of considerable wealth but also of a keen appreciation of merit, and a sincere love of science. Yielding to the friendly solicitations of this good priest, Murdoch appears to have here terminated his travels, and to have remained under the protection of his benevolent patron, pursuing those studies which are the subject of the following observations.

It is well known that the picturesque county of Westmorland abounds in lakes and impetuous streams, which in the winter are occasionally so swollen as to overflow their banks; the Eden, the Dove, and Winandermere, are all beautiful, but sometimes very perilous; being remarkably deep and clear, they deceive the eye of those who attempt to ford them without a guide. It was one of these treacherous streams which at last proved fatal to this endowed Scotchman. Mathematicians, it is said, often dwell in the seventh heaven; and forgetting earth, poor Murdoch became a victim to the other element. In a fit of abstraction, he neglected, in crossing a river in the winter, to exercise due caution, and was drowned in the flower of his intellect at the age of thirty-six.

It is deeply to be deplored that one so accomplished should have met unrewarded an untimely death, as he was a public benefit to society. At the period he adorned, mathematics was the chief subject of the day; it was then that he refuted Dr. Berkley's (Bishop of Cloyne) philosophy, and he pointed out with great truth the difference between a fluxion and a differential. He clearly showed that Sir Isaac Newton was the author of this method of calculation, which the learned Leibnitz claimed, having published, in 1684, at Leipsic, his *Elements of the Differential Calculus*. Leibnitz received two letters from Newton, in 1677, upon this subject; however, it is of little consequence, as both great authorities arrived at the same conclusions. This treatise excited Dr. Keith to reply, and he made it appear very plainly from Sir Isaac's letters, published by P. Wallis, that Newton was the inventor of the algorithm, or practical rules of fluxions, and that Leibnitz did no more than publish the same with an alteration of the name and manner of notation. The German philosopher quarrelled with Dr. Keith, and appealed to the Royal Society against him, that they would be pleased to restrain the doctor's vain babblings and unjust calumnies, and report their judgment, as he thought they ought to do, in his favour. But this was not in the power of the Society, if they did justice, for it appeared quite clear to the committee of the members appointed to examine the original letters and other papers relating to the matter, which were left by Mr. Oldenburgh and Mr. J. Collins, that Sir Isaac Newton was the inventor of fluxions; and they accordingly published their opinion to that effect, which determined the affair.

Murdoch's simplicity was his great charm, for he had the power of making the youngest persons understand his theory, provided they climbed the ladder of knowledge with

him step by step. In this slight sketch a few of his rules are given; for this glorious branch of science is of immense importance to calculators, and many useful systems have been lost and afterwards revived.

Murdoch was well acquainted with Sir Isaac Newton's philosophy, as well as that of Leibnitz; he considered the former to be certainly the inventor of fluxions; he maintained that a differential has been, and still is, by many called a fluxion, and a fluxion a differential—yet it is an abuse of terms; a fluxion has no relation to a differential, nor a differential to a fluxion. The principles upon which the methods are founded, show them to be very different, notwithstanding the way of investigation in each be the same, and that both centre in the same conclusion. Nor can the differential method perform what the fluxionary method can. The excellency of the fluxionary method is far above the differential.

Mr. Murdoch explained his theory thus:—Magnitudes, as made up of an infinite number of very small constituent parts put together, are the root of the differential calculus. But by the fluxionary method, we are taught to consider magnitudes as generated by motion. A described line in this way is not generated by an opposition of points, or differentials, but by the motion or flux of a point; and the velocity of a generating point in the first moment of its formation, or generation, is called a fluxion. In forming magnitudes after the differential way, we conceive them as made up of an infinite number of small constituent parts, so disposed as to produce a magnitude of a given form; that these parts are to each other as the magnitudes of which they are differentials; and that one infinitely small part or differential must be infinitely great, with respect to another differential, or infinitely small part; but by fluxion, or the law of flowing, we determine the proportion of magnitudes, one to another, from the celerities of the motion by which they are generated.

This most certainly is the purest abstracted way of reasoning. Our considering the different degrees of magnitude, as arising from an increasing series of mutations of velocity, is much more simple and less perplexed than the other way; and the operations founded on fluxions must be more clear, accurate, and convincing, than those that are founded on the differential calculus.

There is a great difference in operations—when quantities are rejected because they really vanish; and when they are rejected, because they are infinitely small: the latter method, which is the differential, must leave the mind in ambiguity and confusion, and cannot in many cases come up to the truth.

It is a very great error, then, to call differentials fluxions; and quite wrong to begin with the differential method in order to learn the law, or manner of flowing. Mr. Martin Murdoch's system of teaching was this:—He first taught arithmetic, trigonometry, geometry, algebra; the two latter branches, first in all their parts and improvements, the methods of series, doctrine of proportions, nature of logarithms, mechanics, and laws of motion; from thence he proceeded to the pure doctrine of fluxions, and at last looked into the differential calculus; and he declared it would be lost labour for any person to attempt them who was unacquainted with these procognita.

When he turned to fluxions, the first thing he did was to instruct the pupil in the arithmetic of exponents, the nature of powers, and the manner of their generation; he next went to the doctrine of infinite series, and then to the manner of generating mathematical quantities. This generation of quantities was the first step into fluxions, and he so simply explained the nature of them in this operation, that the scholar was able to form a just idea of a first fluxion, though thought by many to be incomprehensible. He proceeded from thence to the notation and algorithm of first

fluxions; to the finding second, third, &c., fluxions; the finding fluxions of exponential quantities, and the fluents from given fluxions; to their uses in drawing tangents to curves; in finding the areas of spaces, the values of surfaces, and the contents of solids, their percussion and oscillation, and centre of gravity.

By following his plan, this clever master made the pupil by his explanations happily understand and work with ease; and made him find no more difficulty in conceiving an adequate notion of a nascent or evanescent quantity, than in forming a true idea of a mathematical point. He gave two years for his pupils to acquire an aptitude to understand the fundamental principles and operations at all relative to fluxions; and they could then investigate, and not only give the solution of the most general and useful problems in the mathematics, but likewise solve several problems that occur in the phenomena of nature.

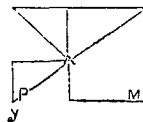
The following are some of his difficult questions, which, by his tuition, were answered immediately:—

First question.—He requested in the first place to be informed how the time of a body's descending through an arch of a cycloid was found: and if ten hundred weight avoirdupoise, hanging on a bar of steel perfectly elastic and supported at both ends will just break the bar, what must be the weight of a globe, falling perpendicular 185 feet on the middle of the bar, to have the same effect?

Second question.—How long, and how far, ought a given globe to descend by its comparative weight in a medium of a given density, but without resistance, to acquire the greatest velocity it is capable of in descending with the same weight, and in the same medium, with resistance: and, how are we to find the value of a solid formed by the rotation of this curvilinear space, A, C, D. The general equation expressing the nature of the curves:—

$$\text{Being } \frac{a - x \ x \ x}{y \ z} \frac{\frac{m}{n}}{\frac{m}{a^n}}$$

Again, how is the centre of gravity to be found of the space enclosed by an hyperbola and its asymptote: and, how are we to find the centre of oscillation of a sphere revolving about the line P, A, M, a tangent, to the generating circle F, A, H, in the point A as an axis?



There were some learned men of his time would not allow that a velocity which continues for no time at all can possibly describe any space at all: its effect, they say, is absolutely nothing, and instead of satisfying reason with truth and precision, the human faculties are quite confounded, lost, and bewildered in fluxions. A velocity, or fluxion, is at best he does not know what—whether something or nothing: and how can the mind lay hold on, or form any accurate abstract idea of, such a subtle fleeting thing.

Mr. Murdoch answered—Disputants may perplex with deep speculations and confound with mysterious disquisitions, but the method of fluxions has no dependence on such things. The operation is not what any single abstract velocity can generate, or describe, or assert, but what a continual and successively variable velocity can produce in the whole; and certainly a variable cause may produce a variable effect, as well as a permanent cause a permanent and constant effect; the difference can only be—that the continual variation of the effect must be proportioned to the continual variation of the cause. The method of fluxion therefore is true whether he can or cannot conceive the nature and manner of several things relating to them, though he had no idea of perpetually arising increments and magnitudes in nascent or evanescent states.

The knowledge of such things is not essential to fluxions;

all they propose is, to determine the velocity or flowing, wherewith a generated quantity increases, and to sum up all that has been generated or described by the continually variable fluxion. On these two bases fluxions stand.

Here follow two of Mr. Murdoch's instances:—

1st.—A heavy body descends perpendicularly, 16.12 feet in a second, and at the end of this time has acquired a velocity of 32.0 feet in a second, which is accurately known; at any given distance then the body fell, take the point A in the right line, and the velocity of the falling body in the point may be truly computed; but the velocity in any point above A, at ever so small a distance, will be less than in A, and the velocity at any point below A, at the least possible distance, will be greater than in A.

It is therefore plain, that in the point A the body has a certain determined velocity which belongs to no other point in the whole line. Now this velocity is the fluxion of that right line in the point A, and with it the body would proceed, if gravity acted no longer on the body's arrival at A.

2nd.—Take a glass tube open at both ends, whose concavity is of different diameters in different places, and immerse it in a stream till the water fills the tube and flows through it; then in different parts of the tube the velocity of the water will be as the squares of the diameters, and of consequence different.

Suppose then in any marked place a plane to pass through the tube perpendicular to the axis, or to the motion of the water, and of consequence the water will pass through this section with a certain determined velocity. But if another section be drawn ever so near the former, the water, by reason of the different diameters, will flow through this with a velocity different from what it did at the former; and therefore to one section of the tube, or single point only, the determinate velocity belongs.

It is the fluxion of the space which the fluid describes at that section, and with that uniform velocity the fluid would continue to move, if the diameter was the same to the end of the tube.

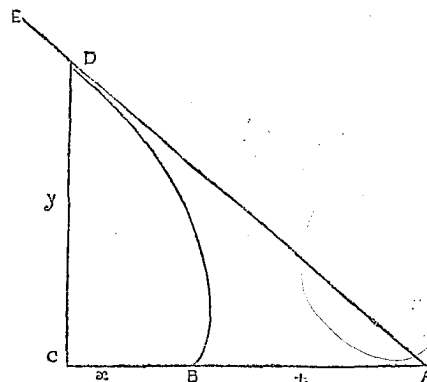
3rd.—If a hollow cylinder be filled with water, to flow freely out through a hole at the bottom, the velocity of the effluent will be as the height of the water; and since the surface of the incumbent fluid descends without stop, the velocity of the stream will decrease, till the effluent be all out. There can then be no two moments of time succeeding each other ever so nearly, wherein the velocity of the water is the same; and of consequence the velocity at any given point belongs only to that particular indivisible moment of time. Now this is accurately the fluxion of the fluid then flowing; and if, at that instant, more water was poured into the cylinder to make the surface keep its place, the effluent would retain its velocity, and still be the fluxion of the fluid. Such are the operations of nature, and they visibly confirm the nature of fluxion.

It is from hence quite clear that the fluxion of a generated quantity cannot retain any one determined value, for the least space of time whatever, but the moment it arrives at that value, the same moment it loses it again. The fluxion of such quantity can only pass gradually and successively through the indefinite degrees, contained between the two extreme values, which are the limits thereof during the generation of the fluent, in case the fluxion be variable. But then, though a determinate degree of fluxion does not continue at all, yet at every determinate indivisible moment of time, every fluent has some determinate degree of fluxion whose abstract value is determinate in itself; though the fluxion has no determined value for the least space of time whatever. To find its value then, that is, the ratio one fluxion has to another, is a problem strictly geometrical, notwithstanding anti-mathematicians have declared the contrary.

Mr. Murdoch's was a most ingenious and new method of determining expeditiously the tangents of curved lines,

which a mathematical reader often finds a very prolix calculus in the common way; and as the determination of the tangents of curves is of the greatest use, because such determinations exhibit the gradations of curvilinear spaces, an easy method in doing the thing, is a promotion of geometry in the best manner.

The rule is this:—Suppose BDE the curve, BC the abscissa =  $x$ , CD the ordinate =  $y$ , AB the tangent line =  $t$ , and the nature of the curve be such that the greatest power of  $y$  ordinate be on one side of the equation; then  $y^3 = -x^3$ ,  $xyy + xyy - a^3 + aay - aa + axx - ayy$ ; but if the greatest power of  $y$  be wanting, the terms must be put = 0.



Then make a fraction and a numerator; the numerator, by taking all the terms wherein the known quantity is, with all their signs, and if the known quantity be of one dimension, to prefix unity; and if two, 2; if of three, 3; and you will have  $-3a^3 + 2aay - 2aax, aax - ayy$ .

The fraction, by assuming the terms wherein the abscissa  $x$  occurs, and retaining the signs, and if the quantity  $x$  be of one dimension, to prefix unity, as above, &c., and then it will be  $3x^3 - 2xxy + xyy - aa + 2aax$ ; then diminish each of these by  $x$ , and the denominator will be  $3xx - 2xy + yy - aa + 2ax$ .

This fraction is equal to AB, and therefore—

$$t \text{ is } = \frac{-3a^3 + 2aay - 2aax + aax - ayy}{3xx - 2xy + yy - aa + 2ax}.$$

In this easy way may the tangents of all geometrical curves be exhibited; and I add, by the same method, if the scholar be skilful, may the tangents of infinite mechanical curves be determined.

### VOICES FROM RUINS.

Most people are probably aware of the existence throughout Ireland of a number of ancient buildings, which are from their form ordinarily called "round towers," although the learned have named them variously "baal or beel towers," "fire towers," "watch towers," "tower of penitence"—all which names are referable respectively to the theories that have been promulgated respecting the origin of these singular structures. These towers are at present about ninety in number, some of them advancing rapidly towards decay, but others likely to endure for many centuries to come. We may here mention one or two peculiarities common to them all. The first is that they stand beside some ancient church, or on the site of some ancient burial ground, of which tradition merely speaks. The second is, that they are all perfectly round, tapering upwards from the base, and surmounted by a hollow overlapping cone. They are all built after the manner known by the technical phrase "sprawled rubble"—that is to say, of round stones, between the interstices of which are smaller stones, hammered in to the cement or mortar. Conjecture has lost itself in endeavouring to assign a date and purpose to these strange exemplars of a defunct architecture. There is, however, a period from which investigation may go back. Giraldus Cambrensis, who lived

in the twelfth century, an accurate observer and careful inquirer, speaks of them as ancient in his time, and dating beyond any then existing historical record. Nor have there being wanting antiquarians who traced their origin to an epoch long anterior to the Christian era, and with apparently good reason, connecting them with the religious and mystic rites, peoples and sects, whose histories have been totally lost, and whose names alone remain as the sole evidences of their existence.

A description of one of these venerable buildings will serve to give a pretty accurate notion of the main features which distinguish them all. The one best known, perhaps, because the most frequently visited by the tourist, is situated in a place called Glendalough, or "Glen of the Two Lakes," a wild mountain gorge, better known however to the peasantry of Ireland by the more familiar name of the "Seven Churches."

Proceeding south from the Irish metropolis, through the most picturesque scenery of the county Wicklow, the Dargle Glenally (the Devil's Glen), you commence a gradual ascent, leaving behind the pine and dwarf oak and mountain ash which nod upon the summits of the distant mountains, and through long terraces of which you had just passed. The roads become rocky, and the face of the surrounding country black and desolate, dotted however with here and there a group of lean sheep or a family of goats tethered together, a mud hut or two, and the spire of an isolated church, of which the advowson is a sinecure, and whose pastor and master chiefly resides at some fashionable watering place. In wet weather nothing can be conceived more dreary than the prospect of this waste of highland; while in fine weather the lark sings merrily overhead, the plover skims along with his melancholy "peewee" and belligerent sparrows chase each other through the withered and neglected hedgerows. There is no change in the scene for at least half a dozen weary miles. At length, wheeling round the spur of a projecting rock, a crescent of black mountain, its rugged outline defined with marvellous distinctness against the blue sky of the horizon—the traveller enters upon a somewhat uncertain descent, passing through a pretty village of white cottages and young limes, through which a small river brawls in its rather impetuous course.

Your notice is immediately arrested by a gaunt looking man who salutes you with every demonstration of outward respect. Your first impression is that this individual is perhaps a pensioner of Greenwich Hospital, for he wears a cocked hat and a blue surtout reaching to the heels, with brass buttons. This impression is however soon dissipated when you observe the unsailorlike movements of your acquaintance, and that he wears red plush small clothes, with an enormous patch of leather on the seat of honour to preserve the texture of the valuable fabric. This singular being is the *genius loci*. He at once takes possession of you. He insists that you are one of his subjects, and that he only has a right to your countenance and your money. Looking from him, however, for one moment, two lakes stretch out westward of dusky brownish colour, over which thousands of many coloured and unusually large dragon flies disport themselves. The sun's rays seldom reach the surface of either lake, and silence seems to reign in the place. Of this spot Moore, in his charming melodies, sings—

"Glendalough, whose gloomy shore  
Skylark never warbles o'er;  
Where the rock hangs high and steep,  
Young St. Kevin stole to sleep."

Your guide conducts you to the borders of the lesser lake, where stands the round tower, the centre of a group of ruins itself, as though it were the monument of a glory younger and less lasting than its own. Its disrowned summit appeals touchingly to the passer by. It is about ninety-five feet in height, about forty-five feet in diameter at the base, and about thirty-five feet towards the top. It is flanked by an immense churchyard, in which may be found almost every manner and

style of sepulchral monument, from the huge stone carved crosses that commemorate the deeds of eminent ecclesiastics, down to the commemorative wreath of white blossoms which poverty hath twined and deposited above the last home of humble innocence. The grey ruins of several churches crumble silently at short distances; some of them knit together by bands of deep green ivy, and sustained from destruction by the parasite which has sapped their strength. On every side are piles of stone which once formed part of an ancient city; for such we are told was Glendalough, and students from Italy and even from Egypt and the far off Ind used to resort to its famous university.

Where are the architects who were then also the priests of the sacred temple, and went in procession, clothed in the symbolic vestiture of the Craft—adorned with the square, the triangle, and other symbols, types at once of matter and spirit—and affixed upon the architrave the emblematic pentalph, that mystic sign of the double immortality which is obtained by good works? In that tall tower, according to some scholars, the priests used to kindle the sacred fire which should be a sign unto all the dwellers on the hills to kneel and worship; and if you step near you will see the windows through which the holy flame is supposed to have shone forth. Else why should be found beside these venerable monuments the stone "pillar of witness," the "*Crombac*," the fire house, and other relics of pagan worship?

But coming to later time, when Christianity in the blaze of young enthusiasm extinguished the flame and cast down the idols of the heathen, we are told that here, in those hollow cylinders, lived the first anchorites, holy men, who fashioned with their own hands these stern looking prison houses, wherein they remained for the whole period of their lives, and some of them were buried here, and their bones have been collected and placed with respect in votive chapels, built to commemorate their piety. According to other antiquarians, the bell which summoned the mountaineer to the worship of the Virgin, succeeded the element with which the pagan typified the all pervading essence of the Deity. As the muezzin from the minarets of the east summons to morning, midday, and evening prayer, so used the monk from the round tower by aid of a tinkling bell, to call upon the neighbouring peasantry to repeat the *angelus*, as is done in Rome at this day, and in most other Catholic countries, where the clergy have power to enforce the practice.

There have been vessels found in these stone casements, which are only used for the service of the altar, and hence many have affected to think that they were used as depositories for such articles in times of trouble, when the brigand and the trooper in turn laid unholy clutch on every house, whether sacred or not, that lay within their reach. But whether the round tower was used for any or all of these purposes, one thing is certain, that the craftsmen who were their builders had a purpose in view which has never been apparent to other than themselves. Their sites are now in the midst of solitude, and funeral garlands grow up at their base. In one instance, as in Clon Macnoise, the round tower overlooks the vast tide of the river Shannon; and if it were indeed a fire temple, it could have been discerned from an immense distance. Repose deep and perpetual is the main expression of this spot in particular. Here has the pilgrim often come to cast off sin from his soul as the dust from his feet. Here often has the writer loitered—

"The sounding cataract  
Haunted me like a passion: the tall rock,  
The mountain, and the deep gloom of the wood,  
The still sad music of humanity,  
Nor harsh, nor grating, though of ample power,  
To chasten and subdue. I too, have felt  
The presence that disturbs me with the joy  
Of elevated thought—a sense sublime  
Of something far more deeply interfused,

Whose dwelling is the light of setting sun ;  
A motion of the spirit that impels  
All thinking things, all subjects, and all thought,  
That rolls through all things."

There is a lamp in every ruin, before whose pale ray is read the story of the eloquent though voiceless past. The passing waves of humanity have left its glory unextinguished, the tumults of a thousand years and generations have faintly touched the castle rampart, but the cloistered repose of the ancient minster acquired the shadows of the passions which disturbed the outward world; and its tenants cultivated the arts and sciences unmolested, went to their account, and were succeeded by brethren who prosecuted their studies and died in their turn. In the ruin we see the outline of beauty in form which the inroads of corrupt tastes and fashions have been unable to obliterate. Who gazes upon the massive blocks of stone within which emperors worshipped and empires congregated around? To us who have derived our glory and our fame from the temples dedicated to the cultivation of religion and morality, the sight of a ruin should furnish food for contemplation. The conqueror has lit his watchfires at its base, the unfortunate have found mercy and oblivion in its embrace, and plenty and peace have flourished beneath its tall shadow. The ruin is a standing witness against humanity, as it is the glory of man's genius. It stands in solemn contrast to the modern mockeries that rise up around it. Profanation is subdued in its presence. The limits of earth and water have retired before its mysterious warnings. The brave man whose life has been devoted to the practice of good and the cultivation of virtue, finds in the evening of his time the consolation which keeps alight the fire of life; and when he falls his name remains to his children, urging to duty, charity, and hope. So with the ruin. There is a sermon to the pride of man upon every disintegrated fragment which the caprice of the storm scatters abroad. The ruin must in the course of things pass away, but the devout in future ages will pause as they pass, and whisper to their children "Here it stood."

#### RANDOM THOUGHTS.

"And a certain man pulled a bow at a venture."

WHAT is Masonry? This is a question that may be answered by some few members (and some few only) in each Lodge, with schoolboy correctness, who may yet, notwithstanding, be utterly unable to explain the several points which form that answer. And even members of many years' standing may be asked this question without being able to give you the simple answer, which they must repeatedly hear while attending the ceremonies of the second degree. Hundreds, nay thousands, who receive the light (?) of Masonry, think their task accomplished when they have but imperfectly mastered those signs, tokens, &c., which are the safeguard of the Order, and thus so far accustomed themselves to Lodge routine, as to be able to bear, without much discomfort, Lodge business and ceremonies. But few there are who can point out to us in what the allegory consists, where is the symbolism, or what peculiarity there is in the morality that is set forth. They are not taught by Past Masters when preparing for the several degrees, or by the after proceedings of most of our Lodges, the necessity of knowing these points, and therefore it is that knowledge is so universally neglected. They hear ceremonies pushed through with undue haste, and the most important portion promised "if time will permit"—which it very seldom does—and thus our lectures are seldom heard, and but seldom are the explanations of our beautiful tracing board given.

But Masonry was intended for high and useful purposes. The magic initials "P.M." (as at present conferred) are not the only things worth striving for—there are the first principles of Masonry which require fully mastering, ere

those letters can have their full meaning, and their right signification. A P.M. should be a teacher of his brethren, and that teaching not confined to the mere care of seeing that the officers only correctly perform the ceremonies, but that the meaning of every portion of those ceremonies is well understood by the brethren at large. This is a duty of the Past Master of the Lodge, and his aim should be to see that his children are well trained in the mysteries of our glorious old Craft. In some Lodges (but, alas! not in many), it is a rule that the Worshipful Master should lecture his brethren on Masonic subjects; and it is a rule that might be advantageously adopted by many Lodges that now exult in the term "Crack." Crack many of them may be, as far as the mere working is concerned. Correct they may be, with, perhaps, parrot-like correctness; but unless the different portions of the ceremonies are analyzed and explained at various times, but few can know the real meaning and import of those workings.

We are not peculiar in having a language that the uninitiated world cannot understand. Other times and other people have thought it necessary to clothe in allegory or symbolism their peculiar discoveries in science, their philosophy, and even their religion. As far back as the reign of the high and mighty kings who built those stupendous erections, the pyramids—which promise to last as long as time and this world exist together—symbolism had full sway. Their philosophy, politics, and religion, were all concealed by hieroglyphics; while even their principles of government were deemed to be so invaluable as to be expressed only by signs and symbols, and these signs and symbols were revealed to their Magi alone, who were bound over to an inviolable secrecy. From the Egyptians we may trace the origin of those societies in which everything associated with their workings was likewise veiled in allegory; and as time rolled on so we believe did these societies improve in their moral aspect, until Masonry, their top stone as it were, sprung out from them—a beautiful system, shining forth in a halo of glory, in which those divine truths may be learned which will lead its true and genuine members to a participation in the glory and happiness of the eternal heavens. Unlike the system of Pythagoras and others who followed him, Masonry is founded upon a rock, and must endure so long as that rock remains upon which its superstructure is based. It stands upon holy ground—it is supported by wisdom, strength, and beauty. Wisdom is in all its paths, and conducts its members in all their deliberations; strength is given to them to pursue their righteous course under difficulties and dangers; while the beauty of the divine laws are exemplified in their workings, and shine forth pre-eminently in every line of her invaluable lectures, and in all the precepts of the glorious old Craft. It is a system that has been railed against, persecuted, and mathematized; but it has come out of the fire purified even as silver is purified by the hands of the refiner.

There is a rich field here for learned dissertations, and we have men in the Craft who ought to take up these subjects, (though not after the Oliverian style) because God has blessed them with the intellect necessary for this task, and the influence required to enable them to be teachers of their brethren. There is one of our illustrations or symbols only that I shall now glance at, and that is the shape of a Mason's Lodge—which our "authority" tells us is that of an oblong; in length, from east to west; in breadth, from north to south; and yet so simple as is this symbol, and so oft repeated, I never met with one who has given an explanation of it. They repeat the stereotyped words and content themselves with that; but this taking things as a matter of course is foreign to the true spirit of Masonry. We are forbidden from discussing, in Lodge, matters pertaining to politics or religion, but not matters relating to Masonic knowledge. On the contrary we are exhorted to "dedicate

ourselves, &c."—and further, to study "such of the liberal arts and sciences as be within the easy compass of our attainment." And as if this were not enough, we are charged to make a "daily advancement in Masonic knowledge."

And how can this be done, save by discussing points of interest in our workings and lectures, and making the principles upon which we work, well and generally known to our members. I have many times thought upon this matter, and "random" though they may be, yet the shots may still hit the mark. The first reference to allegory we meet with is a very simple one, relating to the form and shape of the Lodge, and yet never have I heard it stated why a Masons' Lodge is oblong. The shape thus given it, shows that our ancient brethren did not work carelessly or superficially. The shape was intended to convey universality—but how? What peculiarity is there in it to convey such an impression—to make such a conclusion probable? They say that its length is east and west, and its breadth north and south. Now this, I think, gives us a clue to the reason of the peculiar form adopted to convey this idea, for astronomers would at once say it refers to the earth, the very great diversity of the animate and inanimate objects of the creation displayed on this planet being further referred to in our admirable lectures. Thus we can readily understand the claim that this form of a Masons' Lodge has to universality, and also the truth of the assertion that it is oblong. The earth is represented as being spherical or round, but it is not in fact a perfect sphere, for from its rapid revolution on its axis (which is from pole to pole) there is a swelling out at the equator, matter having a natural tendency to fly off. This, however, is restrained by the force of gravitation, but notwithstanding this power, there is a sensible difference in the diameter, the equatorial exceeding the polar diameter by many miles. Thus, then, if a sphere of the exact contour of the globe were put into a box, that box must be oblong, in order to receive the greater length of the equatorial diameter; and thus is the truth of the peculiar shape of a Masons' Lodge made manifest and clear, proving also that science and its pursuits were no strangers to our ancient brethren.

Perhaps some other brethren may like to follow up this idea, and put to paper some of those effervescing random thoughts which are at times so valuable.

Aug. 22nd, 1859.

AMPLIFICATOR.

#### MASONRY IN FRANCE.

[The following is an extract from a communication from the R.W. Bro. DE MARCONAY, Master of the Lodge "La Clemente Amitié," in reply to a request for information in regard to the Supreme Council of the 33°, under whose authority the Lodge *Le Progrès de l'Océanie*, at Honolulu, was established, &c.—ED.]

"UNFORTUNATELY (I say unfortunately, for I consider it a calamity, because in Masonic, as in other governments, conflicting authorities always cause confusion) two legal Masonic bodies do exist in France—the Grand Orient, the most ancient and regular, of which Prince Lucien Murat is Grand Master, having under its jurisdiction two hundred and fifty Lodges—and the Supreme Council of the 33°, organized in 1804, of which the Duc de Cazes (ex minister of state) is Grand Commander, having under its jurisdiction eighty working Lodges.

"In 1804, the Count De Grasse introduced into France the thirty-three degrees of the Ancient and Accepted (Scottish) Rite, which degrees he received from the Supreme Council of Charleston, in South Carolina. This rite originated in France in 1760, under the title of the Rite of Perfection. It consisted of twenty-five degrees, and a Mason named Morin was authorized to establish (propagate) it in America. Its reconstruction (in its present form) has been attributed to Frederick II. of Prussia, which is an error, as the Scottish Rite of thirty-three degrees is unknown in Prussia. It was introduced into France by the Count De Grasse at the end of the great revolution which resulted in the empire—a time when the people were glad to find even in Masonry, the most equalizing of institutions, a sort of aristocracy and distinctiveness. Thus the new Order succeeded, and the Grand Orient, fearing its rivalry, in October, 1804, concluded a treaty with it, by which both bodies became united. This treaty was violated by the Supreme Council in

less than a year; but as Napoleon would not suffer any war to exist in France, save the one he was waging against the whole of Europe, another treaty (a secret one) was entered into by the two bodies, whereby the jurisdiction of the Grand Orient was limited to the three symbolic degrees and the degree of Rose Croix, while the Supreme Council retained its authority over the higher ones.

"Upon the fall of Napoleon, many of the most influential members of the Supreme Council were exiled in consequence of their political opinions. The Grand Orient, which in its desire to avoid (prevent) schism, had not only united with that body, but, after the disruption of the union, had for the sake of peace, circumscribed its own authority, embraced this opportunity to annul the treaty before made, and resumed its authority over the Rite of Perfection, of which the Ancient and Accepted (Scottish) Rite was but an arbitrary modification; and the authority thus resumed was acknowledged by almost all the Lodges conferring those degrees in France.

"In 1824, all political animosities and passions being appeased, the members of the Supreme Council reorganized that body, and claimed for it its former powers. Thereupon commenced disputes, projected treaties, &c., between the two bodies, until at last, tired of quarrels from which no good resulted, a peace was made, by which both bodies were acknowledged as legal; and though it is indisputably true that the Grand Orient is the only legitimate power by which Lodges in both rites can be constituted in the French dominions, the Supreme Council claims and exercises the authority of constituting Lodges in the Scottish Rite. By virtue of such authority was the Lodge *Le Progrès de l'Océanie* established in Honolulu in 1842, under the auspices of Bro. Le Tellier.

"From the report in some proceedings of 1856, it appears that the Lodge *Le Progrès de l'Océanie*, in consequence of not receiving any communication from the body by which it was constituted, or from a desire to connect itself with a more influential and extensive power, petitioned the Grand Orient of France to endorse its old charter, or grant a new one; but received for answer, that while that body would be gratified to add another Lodge to its jurisdiction, as the charter under which the Lodge was held was not derived from the Grand Orient—the supreme Masonic power in France—but from another body, the request could not be complied with until the wishes of the petitioners were more definitely expressed. In my opinion (and such I think must be the opinion of every Mason, who has any knowledge of Masonic jurisprudence), the Lodge *Le Progrès de l'Océanie*, is not a regular Lodge; for its legal existence depends upon uninterrupted correspondence with its parent body, the punctual payment of its dues, and the regular and correct return of its members, &c. When it fails to perform these duties for any length of time it becomes dormant, its work is not legal, nor are its acts entitled to any consideration.

"I think I have thus answered the first four questions propounded in your letter to the Grand Orient, but will repeat briefly as follows:—

"1st. The act of the Supreme Council establishing the Lodge *Le Progrès de l'Océanie*, was legal.

"2nd. The Supreme Council still exists in France.

"3rd. It constitutes Lodges in France and in the colonies, and can resuscitate dormant ones; and

"4th. Notwithstanding the existence of, and the power claimed by, the Supreme Council—which body exhibits a kind of rivalry with the Grand Orient, and has entered into competition with it by establishing Lodges of the Ancient and Accepted (Scottish) Rite—the latter is the only legal authority by which Lodges can be established in France, and in its colonies. It is the oldest body, has the greatest number of adherents, and confers all the Masonic titles acknowledged in France.

"In answer to your fifth question: The Masonic laws of this jurisdiction require the subordinate Lodges to correspond regularly with the body which constituted them, by sending every month thereto a list of their members, and by paying certain dues; and any Lodge which fails to comply with these requirements for one year, is within three months thereafter declared extinct, or dormant. Lodges in the colonies are allowed six months' grace. When a Lodge ceases to work, notice of that fact must be sent to the body by which it was established, together with its charter, jewels, &c. Such Lodges cannot be resuscitated without permission.

"In answer to your sixth question: The Grand Orient has not at any time granted a charter to the Lodge *Le Progrès de l'Océanie*; and in reply to your seventh and last: If such a charter had been granted by the Grand Orient, that fact would have appeared together with the name, number, and locality of the Lodge, in the printed calendar annually published by its order."

## THE OBJECT OF FREEMASONRY.

THERE is one important consideration in regard to the object of Freemasonry which is overlooked by most Masonic writers, and that is, the positive duty of all Freemasons to practice the teachings of the Institution, so as to improve their moral natures, that they may become better and better, and continually advance to a higher plane of action. It must be evident to every reflecting mind that the most elaborate writers upon the subject of Freemasonry, instead of having a unity of design with the above object in view, in imitation of the example of the various sects of religionists, promulgate theories and dogmas, which they expect their readers to subscribe to—and thus establish opinions, which after all are mere opinions, and which result in diverting the Masonic mind from the true object and intent of Freemasonry. If the question were asked what has Freemasonry done in elevating the moral status of its members, what answer could they give? It would not be satisfactory to refer the inquirers to the law, to the lessons inscribed upon the Masonic trestle board, or the beautiful theories and treatises written on the subject of Freemasonry. The response would be, that the Book of the Law contains the moral code of all creeds, and from tens of thousands of places at least one day out of every seven, those who have made the Book their particular study, explain and expound the meaning of the information contained in its pages, according to the theories of the particular church they are authorized to represent, and yet the result of all these efforts is to produce an antagonism, a variance between man and his fellow. Such has been the experience for ages past, and a like condition of disagreements and differences exists in the Masonic institution, not as to the duty of living up to the teachings of Freemasonry, but in the controversies arising in regard to the “letter of the law,” the other, the most important consideration, is overlooked. We have controversies in regard to almost every imaginable subject by which hostile feelings are engendered, and the main object, indeed the sole object for which Freemasonry was instituted, viz., the progressive development of our better nature, is sacrificed to the discussion of mere theoretical opinions. This has resulted from the writings, professedly Masonic, of such men as Oliver, Hutchinson, and others whom we could name. The consequence is, that the standard of Masonry is lowered, and it has not developed in practice in conformity to its teachings. There is not that living inspiration in the every-day actions of Freemasons to influence the world around them to progress to a higher plane, to advance from good to better, and thus to improve the condition of society, such as the teachings of Freemasonry contemplate. The practice of the virtues is what Freemasonry demands, and not mere sentimental theorizing or speculating upon its teachings. We have had enough of this; let us resolve to do, to reduce to practice the teachings of Freemasonry, to aim to be better ourselves, and to love our fellow men, and then we will truly manifest to the world around us, the object of Freemasonry.—*American Mirror and Keystone*.

## OLD ROCHESTER BRIDGE.

FROM time to time your contemporary, the *Times*, has chronicled the gradual destruction of this once famous bridge. The last time I was at Rochester—the summer of 1858—hardly one stone was left on another, but there yet remained the vast foundation piles, which, at low water, the sappers and miners were busily employed in uprooting. Those of your readers who, like Mr. Pickwick, have admired the picturesque scenery of the Medway from the fine old bridge, will forgive my calling their attention to a few facts relating to its history. It was built, at the close of the fourteenth century, by Sir Robert Knowles and Sir John de Cobham, the former bridge, which was of wood, having been rendered unsafe by Simon de Montfort when he besieged the castle, which was held by Earl Warren for the king. Lambarde, in his *Perambulation of Kent*, says, “The olde work of timber buildinge was tyred by Symon, the Earl of Leicester, in the reigne of Hen. 3, and not full twentie yeares after, it was borne away by the ice, in the reigne of K. Edward, his sonne.” Cobham appears to have been the most liberal in his donations towards keeping the bridge in repair. At the east end there was a “lyttel chapel edified,” where were sung daily three masses, to enable travellers to worship as they passed through the episcopal city, a special collect being said at each service for the souls of Sir John and some others specified in the charter. At a later period, Archbishop Warham and Bishop Fisher were benefactors to the bridge. Warham bestowed on it a set of iron copings, which Mr. Lower conjectures were wrought at the iron works on the archiepiscopal manor at Mayfield. Fisher took great interest in the improvements which were in progress in

1531. He used, “for his recreation and diversion,” to go and look at the workmen who were employed in the repairs. The first and third piers were to be maintained by the bishop and his tenants. Lambarde gives the agreement in Latin:—“Episcopus Roff: debet facere *primam* peram de ponte Roffensi, et debet invenire tres sullivas, et debet plantare tres Virgatas super pontem. —Episcopus Roff: debet facere *tertium* peram, et debet tres sullivas et plantare duas Virgatas et dimid.” Strange to say, the name of the architect is not known. Until Westminster bridge was built, Rochester bridge ranked as second in the kingdom. In 1793, it was widened and beautified, under the direction of Mr. Alexander. Being at length considered insufficient for the requirements, both of the town and the river, the noble old bridge has given place to a noble and handsome erection, which, however, will never possess the associations of its predecessor. I may mention that Queen Victoria passed over the old bridge on her way to visit her wounded soldiers, at Fort Pitt hospital, thus fitly closing the long series of historical recollections with which its ancient arches teemed.—J. V. W.

## MASONIC NOTES AND QUERIES.

## NETHERLANDISH MASONIC SONGS.

Worshipful Sir and Brother,—You will excuse my Dutchman's English. In your *Magazine* for May, 1859, at page 926, is asked for a Netherlandish translation of your Entered Apprentice's Song. I cannot precisely supply a translation, but in my own Lodge the banquet is usually closed after the following song:—

## “BAND VAN BROEDERSCHAP.

“Air:—*Frères et Compagnons*.

“Legt, broeders 't-werktuig neer,  
Wilt uwen arbeid staken;  
‘Un werk strekt u tot eer!  
Laat ons de rust nu smaaken,  
Die de Orde elk Metslaar schenkt,  
Ewaan het hart een wellust doet ervaaren,  
Die nimmer 't reinst genoegen kreunt,  
Of naberon kan baaren.  
“Dit gloedend druiven sap,  
Doon broederhand geschonken,  
Zij onzer broederschap  
Welmeenend toegedronken.  
Eenmaal toek, zeker, zal  
De Metslaarij heel de aarde alüm verlichten,  
En elk, door ons volmaakt getul,  
Ons edel werk verrichten!”

The spelling of some of the Dutch words is not modern.

[Literally translated].

## “BAND OF BROTHERHOOD.

“Lay, brethren, the working tool down,  
Your labour cease;  
Your work is honourable!  
Let us now taste the repose  
Which the Order to every Mason gives,  
And which to the heart a pleasure brings,  
Which never the purest harms,  
Or repentance can bring forth.

“This glowing grape juice  
By brother's hand poured forth,  
Be our brotherhood  
Sincerely drunk to.  
For certainly will  
Masonry the whole earth everywhere enlighten.  
Let us each, by our perfect number,  
Our noble work perform!”

These two stanzas are selected from a work called *Gesamiboek voor Vrijmetselaren* (Songbook for Freemasons), Amsterdam, 1806, still our most common song book. It contains a number of both Dutch and French songs. Some Dutch Lodges have peculiar song books. We used to rise at the beginning of the last strophe. Sometimes the brethren will join in singing the *Frères et Compagnons*.

I cannot ascertain that quite the same verses and custom prevail throughout the Netherlands; and this summertime I shall not get information thereupon.

\* According to Dr. Thorpe, the first bridge (of wood) over the Medway was built by Edgar the Peaceable, who levied an annual tax on “divers tracts of land for its repair.” A Saxon MS., still extant, marks with exactness such portions of the work as were to be executed by the respective landowners. It was 430 feet long, and had nine piers with eight arches.—*Vide Beattie's Castles and Abbeys of England*.

## MASONRY IN HOLLAND.

If I have correctly observed, the general form of Dutch Masonry was rather English till the middle of the last century, afterwards rather French. Our Masonry, however, never partook of that wild and political tendency which the French Craft was, I think, unreasonably accused of by ecclesiastical writers.

At page 879 of your same volume, the information about our high degrees is not in all parts correct.

Holland is only two provinces of the Netherlands.

The *Groot Oosten* (Grand Orient) of the Netherlands directs only the blue degrees.

Dutch high degrees, indeed seven, were entirely identical with the *Rite français moderne*, working under the *Grand Orient de France*. The *Hoofd Kapittel* (head Chapter) assembles annually at the Hague the day before or after the *Groot Oosten*, a week after Pentecost. Some years ago there was passed a resolution, which I prefer to speak of to brethren only who possess those degrees.

Every Dutch Chapter bears the name of the Lodge to which it was connected.

At the Cape of Good Hope we have still Lodges, but no longer Chapters, I think.

Our Grand Master stands at the head of those degrees, but doth not often meet with them. He appoints his substitute for presiding and affairs.

Besides, our Grand Master, Prince Frederik of the Netherlands, somewhat previous to 1820, introduced the Dutch degrees of Elected and Upper Elected Masters, *Uitverkoren en Opper Uitverkoren Meesters*, which are called divisions of Master degree. To some Lodges belong chambers of those degrees. The chamber of administration assembles at the Hague the day before or after the *Groot Oosten*. Often the Grand Master himself presides. Those degrees are not introduced abroad, nor have they been substituted for the high degrees. I imagine those Master divisions are partly philosophical, and in some particulars universally theological. Perhaps the making up of them was somewhat connected with the discovery of the Cologne charter of 1535, of which the authenticity is questioned, especially abroad.

Some years ago at Amsterdam, a congregation, *Post nubila lux*, dissatisfied with Dutch Freemasonry, and not obtaining from the *Groot Oosten* the arbitrary innovations it desired, established itself as a Lodge, but without any constitution either at home or from abroad. I think the establishers were not entitled to communicate what they conditionally had received.—Your true and hail-wishing Brother, T. W. VAN MARLE, Presiding Master of the Lodge *Le Préjugé vaincu* at Deventer; Representative of the Grand Eclectic Lodge at Frankfort O.M. to the Grand Orient of the Netherlands.

*Orient of Deventer, Netherlands, August 17th, 1859.*

## HIGH DEGREES.

Some ambition for being more than a Master Mason cannot be annihilated. High degrees, I think, can be very useful if they procure an experienced aristocracy who take their peculiarities as forms and means for recognizing and assembling, for studying and promoting true Masonry, for critically segregating the genuine symbols and proprieties from what fancy and history may have intruded. The amendment of all profane systems for the benefit of society and future times, must be preceded by every brother's reasonably interpreting the royal art; and this interpretation must be preceded by a right comprehension of the matter.

I think the parallelism is the very analogy and inexhaustible allegory between both lines, the operative and the speculative.—T. W. VAN MARLE.

## BROACHED THURNAL.

What is "broached thurnal?" Should it be in mediæval Latin, *torrella brocata*—a little tower, covered with a spire, whose rain-drop, as in primitive gothic, falls directly to the ground? Was it a little ornamental tower, for some purpose in the interior of churches? But how could a brother thereupon learn to work, or thereupon try the justness of his tools? Is it metamorphosed by the French into a pointed cube?—T. W. VAN MARLE.

## A MASONIC ORATORIO.

Several editions of the *Ahiman Rezon* give, at the end, a (not quite correct) copy of the elegant oratorio *Solomon's Temple*, performed in Dublin prior to 1769, to which the music was composed by Mr. Richard Broadway, organist of St. Patrick's cathedral. Thereupon occurs a mention in your September part, 1858, page 578. This music must be curious and interesting. Is it still existing? Where and how is it to be found and to be had, were it only in unison?—T. W. VAN MARLE.

When an English Lodge goes to church, is it a similar case with a French jury's going to mass? There, Protestants and Jews are not allowed to partake of that preparation. Is, in England, that custom only practised by Lodges whose members all belong to that church? And how, when those members, or part of them, are inscribed to that church, but privately differ from it in opinion? Is the service on such occasion public and ordinary? Is the preaching clergyman ever a Freemason? Is the service only opened to the Lodge and its visitors? Do the brethren ever attend in full Masonic costume?—T. W. VAN MARLE.—[When it is thought proper that an English Lodge or Provincial Grand Lodge should go to church, brethren of all religious denominations are in the habit of attending, without regard to differences in belief, and we have often seen brethren of the Hebrew persuasion present. The service is public, though certainly not ordinary; except in the sense that the ordinary liturgy of the church is employed. The clergyman who preaches is almost always a brother of the Order, and usually selects a Masonic topic for illustration. The public are invariably admitted to these services, and the brethren wear the insignia of the Craft.]

## THE USE OF TRADITIONS.

Is venturing on risking metaphysical fictions excusable, as being unavoidable in a transition from pretended civilization to the real light of Masonry?—T. W. VAN MARLE.

## ORIGIN OF TRAVELLING MASONS.

In Germany, and may be in Denmark, the fellows of a handicraft (*Handwerksburschen*) still use to travel (*wander*) for getting employment and for learning under several Masters in several places. Was a similar custom prevailing in England and Scotland when the custom of initiating arose?—T. W. VAN MARLE.

## STEPHEN JONES.

In reply to the queries in your last number, I am able to inform your correspondent that this worthy brother was what Goldsmith terms "a bookseller's hack;" at any rate such was his vocation for the last ten years of his life, during which period I was personally acquainted with him. He was the intimate friend of Bro. Preston, and one of his executors, being also a P.M. of Preston's Lodge (Antiquity, then No. 1). Preston's mantle descended on him, and I think it may be affirmed has never been worn since. Bro. Jones was the compiler of the well known school dictionary, entitled, *Sheridan's English Dictionary Abridged*. He also compiled a biographical and a geographical dictionary, besides other useful works. I avail myself of this opportunity to mention that there exists a copy of the "Prestonian Lecture," complete, the whole of the three degrees, in cipher, which was given to a worthy brother by the late Bro. Lawrence Thompson, who for many years held the appointment of Prestonian lecturer, which was I believe previously and first held by Bro. Jones. Having seen the MS., and being acquainted with his penmanship, I venture to assert that it is in Jones's handwriting. Being the manager of the publishing department of the house that chiefly employed him in reading proofs, I had many opportunities of seeing him during his last years; and, as well as I can remember, I took him—he being too ill to leave the house—a few pounds for reading the proofs of an edition of *Jones's Sheridan*, a few days before his death, either the day, or close upon it, that the Duke of Sussex laid the first stone of the Caledonian Asylum, in 1827. Bro. Jones wrote for the *European Magazine*, edited and published by Bro. James Asperne, and I think he contributed to the *Encyclopædia Londinensis*. He produced a small volume entitled *Masonic Miscellanies in Poetry and Prose*; comprising two hundred Masonic songs, odes, anthems, &c., and several essays by himself and others. This volume is dedicated to his friend, Bro. William Preston, to whom he acknowledges he is indebted for any insight he may have acquired into the true nature and design of Masonry. The last edition of this work is 1811. After Preston's decease, he was the editor of the *Illustrations of Masonry*. At the time of my being acquainted with Bro. Jones, I knew nothing of Masonry, but on the occasion of my last visit, I expressed my regret at the miserable appearance of his lodging, in an obscure street in Pentonville, and his evident want of comfort. He said he had no one to do anything for him; the room was the extreme of wretchedness, there was a single worn out chair, a small deal table, and a dirty floor without carpet or covering of any kind. At no period of my life was I ever more struck by the contrast man finds, "when pain and anguish wring the brow," in the presence and absence of "the ministering angel," woman. Bro. Jones had neither wife, sister or child about him.

## ST. ALBAN'S LODGE, BIRMINGHAM.

"II. II." writes—"In your recent article on the Craft in War-

wickshire, mention is made of the St. Alban's Lodge. It might be worth while to inquire what has become of that Lodge. I have a copy of the quarto edition of Anderson's Constitutions, revised, &c., by Northouck, and published in 1784. It has been handsomely bound, and has an inscription on the outside, in gilt letters, "Compliment to St. Alban's Lodge, Birmingham, of Dr. S. Freeman, P.G.S., London, 1786."

REFERENCE TO AN EARLY TRACT WANTED.

Where can I be favoured with a perusal of an early tract, mentioned in one of Dr. Oliver's books, as published in 1676, and entitled *A Short Analysis of the Unchanged Rites and Ceremonies of Freemasonry*?—W. P.

ANTIQUITIES OF YORK.

In the account given under this head of the Masonic Coffee-house in York, it is stated that Mr. Blanchard had certain papers in his possession. In reference to this statement we may observe, that Godfrey Higgins's *Anacalypsis*, (vol. i., bk. x., chap. viii., sec. 1, p. 768), the following passage occurs:—"The documents from which I extracted the above information respecting the York Masons were given to me by—Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed—his royal highness the Duke of Sussex."—[Query: In whose custody are they now?]

In the same article, mention is made of a Lodge being held in the crypt of York Minster. The meeting referred to is mentioned by Higgins as having taken place on "the 27th of May, 1778, and was the last meeting in the crypt of the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encampment.—SENEX.

WAS THE DUKE OF WELLINGTON A FREEMASON?

Among the numerous appointments, titles, and orders of the great Duke of Wellington, can you tell me if he at any time belonged to our fraternity?—INQUIRER.—[In the *Freemasons' Calendar*, printed under the sanction of the Grand Lodge of Dublin, for the years 1848 to 1856, there appears in each volume a portion headed "Traditional and Recorded Information respecting the Order of Freemasons;" but this was omitted in the publication for 1857, and whether it has been so since we cannot say, not having the books to refer to. In all the years above mentioned, from 1848 to 1856, the following statement is made:—"1790. The Duke of Kent initiated; and, December 7th, the Duke of Wellington initiated in No. 494, at Trim, of which Lodge his grace's father the Earl of Mornington and his brother the Marquis Wellesley had been Masters." A well informed brother, whom we hold in great respect, has stated to us that he remembers a characteristic letter from the Duke appearing in some newspaper or periodical, in which his grace denied all knowledge of the Craft, or having at any time been made a Mason. Feeling anxious to oblige "Inquirer," we have put his query to all whom we supposed likely to throw any light on the subject of its authenticity, but without avail; nor can we trace No. 494 among the Irish Lodges, or even find that there was a Lodge existing at any time at Trim. Perhaps some of our Irish brethren may be able to set this matter right, by proving to us the correctness or incorrectness of the authority quoted.—ED.]

INTRODUCTION OF MASONRY INTO ENGLAND AND IRELAND.

Both in and out of the Craft the "Remarkable Occurrences in Masonry," which is yearly perpetuated in our *Calendar and Pocket Book*, has met with much ridicule, on account of the gratuitous assumption of some of the statements put forth being, if not positively untrue, at least impossible of proof. But while the English Masons have modestly attributed to St. Alban, the protomartyr of Britain, the honour of having "formed the first Grand Lodge, A.D. 287," it appears we are far more modern than our brethren of the sister kingdom. In perusing their portion of "The Traditional and Recorded History of the Irish Constitutions, selected from Ancient Authors, and from the Archives of the Grand Lodge," printed year by year in the *Dublin Freemasons' Calendar*, the first paragraph states, "A.M. 2736. The Phœnicians are supposed to have settled A.C. 1264, in Ireland, and Masonry to have been introduced by Heber and Heremon, sons of Milesius, succeeded by Eochaid, styled the Ollamh Fodhla, or Learned Doctor, who (A.C. 769) constituted triennial meetings at Tarah in Meath. But the constant warfare and aggressions of the Danes destroyed the ancient records and discouraged all sciences, though the eastern round towers and minarets which still exist testify the labours of the era, corroborated by the opinions of Strabo, of Diodorus Siculus, and by the Sanconiothion, referred to by Sir William Betham, in his second volume of *Etruria Cellica*, assimilating the Masonic rites with the mysteries of Samothrace, and

with the Gobhan Saor, or free smith of Ireland. A.D. 306, St. Alban obtained the first royal charter for "Assemblies or Huttes of Masons to be holden in England. (*Preston's Illustrations*.) A.D. 872, Alfred the Great promoted the Order, and the art much prospered. According to Bede, Alfred was initiated at the College in Mayo; and the letter of Eric, a celebrated philosopher of Auxerre, to Charles the Bald, about the middle of the ninth century, designated the Irish philosophers 'Servants of the wise Solomon.'" How are the discrepancies of the dates between the English and Irish Calendars to be reconciled?—G.B.—[We are totally unable to reconcile these statements with the generally received history of the times in question. The looseness of the Irish Calendar's account may be tested by the following:—It is there asserted that Preston is the authority for the date A.D. 306; now Preston says, in speaking of St. Alban (not St. Albans), "He was converted to the Christian faith, and, in the tenth and last persecution of the Christians, was beheaded, A.D. 303. So also, Alban Butler's *Lives of the Saints*, where the 26th of June is dedicated to his commemoration; and the Rev. Dr. Giles's edition of *Bede's Works*. In the passage about Alfred's initiation at the College in Mayo, is another gross blunder. Bede could not have written about Alfred, as he (Bede) died 104 years before Alfred was born! Bede was born A.D. 673, and died 735. Alfred the Great was born A.D. 849, and died 901! Well may our correspondent allude to the ridicule brought on our Order through the historically false dates assigned to various events and persons, who we believe to have been totally unconnected with our Craft. It is time such delusions were swept away.]

ETYMOLOGY OF THE WORD "MASON."

Your contemporary, the *Athenæum*, in one of the April numbers of the present year (p. 578), writes thus while reviewing a work:—"We remember a case in which the true etymology has been forgotten, and the subject, noble in itself, has suffered decrease of dignity by this obliviousness. We allude to the alleged British derivation of the word 'Freemason.' It is said that one of the many titles of the Druids was May's Ons, or Men of May—the May-pole having been a standard or symbol of Druidism—Freemasonry, as derived from Druidism, has therefore forgotten its etymology; indeed has forgotten its origin itself, and vulgarized May's Ons into Masons, by which the prosaic fact and the poetical sentiment equally suffer." The above, I dare say, is thought very clever and original, but it appears to me very far fetched, and unworthy of the least confidence. Can you inform me where the reviewer found such an authority, or is it truly an original idea?—INVESTIGATOR.—[“Investigator” need hardly be told that the Masons do not derive their foundation from the Druids, nor has Masonry forgotten itself. The writer in the *Athenæum* appears to have been reading Cleland's two essays, *The Way to Things by Words*, and *The Real Secret of the Freemasons*, 8vo., London, 1766—a work which advocates a Celtic derivation for most words, and among others will be found the term "Mason" with the above etymology, and reasons in support of its correctness. See a very much more intelligible and probable derivation in the *Freemasons' Magazine* (vol. vi. p. 335).]

A NOTE DECLINED.

Our correspondent "Civis," who sends us a note for insertion, seems to have misunderstood our explanation in a late number. We deal only with historical, antiquarian, literary, and biographical matters. Personalities are not included; particularly when they would lead to wounding the feelings of a brother. For this reason, the note forwarded by "Civis," cannot be inserted.—ED.

EXTINCTION OF A LEARNED BODY.—A meeting had been fixed to take place at Vannes this summer, of the learned in the national lore of all the remaining branches of the Celtic family in Great Britain, Ireland, and France, under the auspices of the Archaeological Association of Brittany, of which the Vicomte de Villemarqué was the distinguished president. Various schemes of hospitality, research, and consultation were founded on this arrangement, and it was anticipated that the congress might have thrown some additional light on ethnology, history, and language. "But all these amenities have been annihilated by a blow. The Minister of the Interior has been led to perceive the inconsistency of such proceedings with a certain law against associations in general, which law was made in 1852, shortly after the *coup d'état*. The peaceful Bretons, who loved archæology, and meddled not in politics, found one morning in their family newspapers a brief *arrêté*, declaring, in magisterial language, that the association was dissolved." This society, which was founded sixteen years ago, under the patronage of Louis Philippe, contained two sections, one of agriculture, and the other of archæology, and during its existence several valuable works have been contributed by its members.

## Poetry.

## TO A LARK

SINGING CLOSE TO A RAILWAY STATION.

BRAVE-HEARTED bird! who, with undaunted wing,  
Despite the toiling engine's deafening sound,  
From this bare spot on which no dew doth lie,  
Up heavenward so joyously dost spring;  
Time was, when, resting on the furrow'd ground,  
Thy nestlings watch'd thee vanish in the sky,  
And, poised in air, thy hymn of rapture sing;  
Yet e'en in this drear waste thou still hast found  
Sweet solace in the charm of minstrelsy,  
The gift of song within thy breast concealed.  
Oh, for thy spirit, bird! hopeful and strong,  
Born of the life in poet's heart reveal'd,  
Which lifts the soul above all care and wrong!

H. M. RATHBON.

## THE EVENING PRIMROSE.

WHEN day's last throes are drawing nigh  
And passing breezes gently sigh;  
When chilly eve in dew pearls dight,  
Awaits the solemn tread of night;  
And flowers, that e'er the sun had shed  
His lustrous halo round each head,  
In new-born beauty met the air,  
Now jaded charms alone do wear;  
Then doth the primrose clad in gold,  
So coy her modest bloom unfold,  
Content to watch the evening star,  
And hear the lark's last notes afar;  
She casts around her sweet perfume,  
The breath of praise we must assume,  
Since it is written in God's words,  
"Let everything praise Thee, O Lord!"

IONE.

## GRACE DARLING.

BY BRO. GEORGE MARKHAM TWEDDELL.

THEY say that thou diedst young, fair heroine!  
Few were the years thou number'dst upon earth;  
But though not thirty summer's flowers were thine,  
Thy name, whilst earth remains, will brightly shine,  
With the unclouded sheen of holy worth.  
Say not a well spent life is ever short;  
Say not an ill spent life is ever long;  
For thousands will unto thy tomb resort,  
And poets hymn thee in immortal song.  
Yea, future ages will thy praise proclaim,  
And tell how modest, brave, and kind wert thou,  
Children be taught to lip thy honour'd name,  
(Now consecrate to everlasting fame,  
And bloodless laurels e'er bedeck thy brow.

## SHE IS NOT LISTENING NOW.

I HELD a parley with my tears,  
My tears that fell like rain;  
I cannot sing in these dull years  
The old exulting strain.  
What though this sad declining life  
Riches and fame endow,  
Too late the peace, too long the strife—  
She is not listening now.

To thee, my travel wearied soul  
Would ever fly for rest,  
And all its dear bought stores unroll  
Thou brightest and thou best!  
Treasure above all wealth or lore,  
As I shall e'er avow,  
Thou hast gone hence for evermore,  
Thou art not listening now!

True that for thee I would have died,  
Or lived all fear above—  
And rudest shocks of life defied,  
With an o'er-mastering love—  
In vain this wild and frantic grief,  
In vain each fervent vow;  
Slow time, wan age, bring small relief,  
She is not listening now!

Ah, bound on earth in dearest links,  
With the soul's brightest chain.—  
A whisper comes, "Thy spirit sinks,  
Yet shall it climb again  
To richest peace—to union sure,"  
My blest one answerest thou?  
O world, thy worst I may endure,  
For she is listening now!

## TOBACCO.

A PROPER MEDITATION FOR ALL SMOKERS OF TOBACCO.

THIS Indian weed, now withered quite,  
Is green at noon, cut down at night,  
Shows thy decay—  
All flesh is hay—  
Thus think, and smoke tobacco.  
This pipe, so lily white and weak,  
Doth well thy mortal state bespeak;  
We are e'en such,  
Gone with a touch—  
Thus think, and smoke tobacco.  
And when the smoke ascends on high,  
Then thou beholds the vanity  
Of worldly stuff.  
Gone with a puff—  
Thus think, and smoke tobacco.  
And when the pipe grows foul within,  
Think of thy soul defiled by sin;  
For then the fire  
It doth require—  
Thus think, and smoke tobacco.  
And when the ash is cast away,  
Then to thyself well mayest thou say,  
That unto dust  
Return we must—  
Thus think, and smoke tobacco.

WITHER.

## CORRESPONDENCE.

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

## THE GRAND LODGE OF THE PHILADELPHIES.

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

SIR AND BROTHER,—The kind reception given to our first letter induces us to address you a second. We are anxious to express our thanks for your impartiality. After having published an attack against us, you opened the columns of your paper to our answer. That was fair; and indeed we expected nothing less from the serious and honest publication which is the echo of the great Masonic body in England. Nevertheless, we are not, in all respects, satisfied with your answer. In the note which followed your letter, you merely maintained the incriminations contained in your first article. Now, our letter had, in our opinion, proved beyond a doubt that the Order of Memphis is a Masonic society, regularly established in England before the *comp d'état*, and we are confident of having annihilated the accusations brought against us. Furthermore, moved by a spirit of candid honesty, we had offered to prove the truthfulness of our assertions by unquestionable documents. To this, what was your answer? Without attempting to discuss our letter or giving any proof in support of your opinion, you merely affirmed a second time that ours is a secret and illegal society, and you forbade all English Masons to have any connexion with us, under the pain of excommunication. We beg to be allowed to make a few observations upon these points. In the first place, how can you apply the qualification of secret to a society which offers to prove by undeniable documents as well as by its conduct, that it is a Masonic one; which opens the doors of its temples to all Masons, whatever be the rite or the country they belong to; which never loses an opportunity of inviting them to its meetings? Really we do not know, whether in England the dictionary and the grammar authorize to apply the qualification of secret to such a society, but we firmly believe that denomination to be contrary to the rules of sound logic. As for the word "illegal," applied to our society, we humbly acknowledge our inability to discuss the point with you. Being ignorant of the English law, we do not know what penalty we are liable to for our offence (crime, may be). Perhaps we know of England nothing but the surface? Perhaps there is in the arsenal of your legis-

lation some mouldy old act which holds the sword of the law threatening over our heads? Indeed it is with difficulty that we can bring our minds to such a supposition in a country where the rights of every man seem to be respected; where the government seems to allow citizens to form commercial, philanthropic, political, and religious societies, without interfering with them. Yet, we cannot believe that you accuse our society of being illegal for the mere purpose of frightening us, or to dissuade any person desirous of joining us from so doing. No; we truly believe that it has been your intention to give us a brotherly warning, and we are disposed to accept the benefit of it. If we have infringed the English law, it is for want of knowing it. Well then, achieve your work. You have kindly warned us, do more; tell us the means of freeing ourselves from the illegal position in which we stand. We have used in this letter the word excommunication, to characterize the penalty with which you threaten the English brothers that may visit our Lodges. This really smells strongly of the Inquisition, and indeed you go beyond the holy society; for, you denounce us as heretics without having taken the trouble of inquiring into our doctrines, and you issue an interdiction against all Masons that may be visiting us in order to judge of our merits by themselves. You must acknowledge that this is contrary to the spirit of Masonry. England has left far behind her the days of Henry the VIII., and those of the bloody Mary. The spirit of tolerance and free examination exists in all her institutions, and we cannot believe that amongst the great bodies of this country, Masonry alone has refused to follow the steps of progress.

We remain, Sir and Brother, yours fraternally,

By order of the Respectable Grand Lodge,

Br. DESQUESNES,

The General Secretary.

London, July 30th, 1859.

[In inserting the above letter, we do so with a view of taking leave of the subject, as we have no wish to bring into notoriety the so-called Grand Lodge of Philadelphia or Order of Memphis. We deny that it has ever been legally established in England, or that any persons connected with it can be recognized as Masons in any part of the world where the supreme bodies are in communion with England. With regard to the application of the word "secret" to this society, we hold all societies to be so who take an obligation from their members to keep anything secret from the rest of the world—and this we presume the Philadelphes do. As regards "illegality," we recently gave those clauses of the Acts of Parliament which exempt Freemasons' Lodges from the penalties attached to belonging to secret societies; but that exemption could not be held in any court of law to refer to any body of men meeting together and calling themselves Freemasons, but only to those established in connexion with the Grand Lodges of England, Ireland, or Scotland. It is a principle of Masonic law that there can be but one supreme head in any country; and however our members may connect themselves with the Mark degree, Ancient and Accepted Rite, Knights Templar, &c., so far as Craft Masonry is concerned all acknowledge the undivided jurisdiction of the Grand Lodge; and no persons can be admitted to the more advanced degrees who have not been regularly made Masons in a Craft Lodge. We admit that other societies are so far secret as to require obligations from their members, such as the Odd Fellows, Foresters, and others, but they have been established for purely benevolent objects, and each Lodge is, or ought to be, registered under the Friendly Societies' Acts, and their by-laws approved by Mr. Tidd Pratt; without which precaution they have no security for their funds, nor legal remedy against a fraudulent officer. Our correspondent asks how the members of the Grand Lodge of Philadelphia are to become legal. We reply, by dissolving their present society, and seeking admission into Masonry through the portals of an English Lodge, when, if they are found worthy, and wish to do so, they may, after having taken the necessary steps in the Order, apply for a warrant to open a Lodge for themselves. And here we may inform them, if they are not aware of it, there is already one French Lodge; La Tolérance, holding under the constitution of the Grand Lodge of England—the Grand Lodge now numbering on its roll, after allowing for the withdrawal of the Canadian, something like one thousand Lodges. As regards the penalty with which we have threatened English brethren if they visit this Lodge of Philadelphia, we have done no more than

remind them of the tenour of their obligation; and we repeat, that such a visit would subject them to severe censure, if not absolute exclusion from the Order. Moreover, beyond his various obligations, every candidate for the Master's chair (and there are comparatively few Masons who do not at some time or another aspire to that dignity), must solemnly declare previously to installation, "to respect genuine and true brethren, and to discountenance impostors and all dissenters from the original plan of Freemasonry;" "to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge;" and that "no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein"—and how any Mason in the face of such a declaration (which is as patent to every member in the Lodge, and equally binding upon him as upon the Master), can visit or in any way sanction the meetings of the Philadelphes, we are at a loss to imagine. If they do so, it is only, we repeat it, at the risk of exclusion from the Order. We do not know what may be the regular fees of the Philadelphes—if they have any regular scale—but we do know that parties professing to belong to them are touting about publichouses and offering to initiate persons into Masonry for sums varying from £1 down to 10s., and perhaps lower. In conclusion, we warn all true and genuine brethren to be cautious how they have any communication with members of this illegal body; and Masons throughout the world, that they have no legal status as Masons, and that their certificates can only be recognized by any of the various Masonic bodies either in Europe or America in connexion with England, as so much waste paper, neither entitling their holders to acknowledgment, or relief should they require it.—Ed.]

#### CALENDAR FOR 1860.

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

DEAR SIR,—Who prepares "The Calendar"? To whom should applications be addressed leading to its improvement? Those to whom this reference is of use know its defects, and would be glad to find that the attention of its conductors had been seriously directed towards its completion.

In 1858, your correspondents, "One Who," &c., (vide No. 42, p. 744), Bro. E. S. Cossens, and "R. L." (vide No. 46, p. 934), suggested some very pertinent improvements; and you, approving such suggestions, remarked "there would not be time (25th October, 1858), to obtain the information for the forthcoming Calendar," &c.

Doubtless the Calendar conductors read such correspondence, and by consequence could not now plead want of time, short notice, or any other excuse, for not adopting all the suggestions, which you know could be obtained by them on a proper application to the Grand Secretary's Office, with the sanction of the Most Worshipful Grand Master. His Lordship is too orthodox to object to any proposition which bears evidence of benefit to the Craft; and if the suggestions made by your former correspondents were adopted, I am confident the Calendar, so improved, would meet with an extended sale, and be thankfully acknowledged.

It would then be useful and required by every officer in the different Lodges in Great Britain and Ireland, the Colonies, and other possessions far and far away.

August 16, 1859.

Yours truly,

R. E. X.

[There is a Calendar Committee of the Board of General Purposes.—Ed.]

#### THE CALENDAR.

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

DEAR SIR AND BROTHER,—It certainly appears to me very remarkable that the publishers or compilers of the *Freemasons' Calendar and Pocket Book* should from year to year profess to give to the public "A Complete List of all the Regular Lodges and Royal Arch Chapters, with their places and times of meeting, corrected from the books of the United Grand Lodge, &c.," when in point of fact many Lodges and Chapters so published have not had an existence for a number of years; this is calculated to lead

many astray, and Grand Lodge should at once commence an expurgation of the dormant bodies. The dormant Lodges coming under my immediate notice are Nos. 569, Cumberland, Harmony, Amherst, Nova Scotia (not working for fifteen years or more); No. 932, Queen's Lodge, Queen's County, New Brunswick (never opened); No. 570, Albion Chapter, St. John, New Brunswick (never opened); besides these Lodges, I notice, in a communication in the *Freemasons Magazine*, that Lodge No. 64, Howard of Brotherly Love, Arundel, having a Chapter attached, has not made a return for twenty-one years or over. I have no doubt, if brethren from the several counties in England would send a list of their non-working Lodges to you for publication, such a formidable array would be exhibited as would cause the heads of the institution to order the warrants of such as are in arrears, either to be returned, or payment of back dues made. This would cause such a shaking among the dry bones, that out of nearly eleven hundred Lodges under England, so many would be struck off the roll as to astonish the readers of the *Calendar*.

Hoping this communication may have the effect of arousing the apathy of the Grand Lodge officials,

I remain, yours fraternally,

ROBERT STUBS,

P. Prov. G. Sec., and W.M., No. 301, Irish Register.  
St. John, N.B., Aug. 1st, 1859.

#### THE STORY OF CHICHESTER CROSS.

ONCE upon a time—that is to say, three centuries and a half ago—there lived in this quaint, quiet, old town of ours, this dear old Chichester, a certain bishop whose name was Edward Story. And the people loved him, not because he was their bishop, but because he was such a kind hearted, good, old man. Good cause had they to love him; for he was their staunch friend. "Friends of the people" are plentiful as gooseberries nowadays (particularly at election times); but they were "few and far between" indeed in these old times of which we speak—in the year of grace 1500. As the bishop passed along the street children stopped in their play and knelt to receive his ready blessing; the merchants laid aside their dealings, paused in their chafferings for higher prices, out of respect to their ecclesiastical father, and uncovered as he passed along; all harsh words or angry looks faded away; in fact, the bishop seemed to be surrounded by an atmosphere of calm and happy religion, which influenced all who came into his presence.

He had passed the prime of life when he first came to the town, full twenty years before; he had laboured all that time in doing good to all around him—in proving that true religion lives in our deeds far more than in our words; they had seen his hair grow whiter year by year, till now 'twas as the driven snow; and they had seen those manly shoulders bending more and more with age and infirmity. All knew he could not last much longer; but a gloom spread over the whole town when the news passed from mouth to mouth that the good bishop had given orders for his tomb to be prepared, and with heavy hearts they soon heard the sculptor's chisel chipping away the marble to form a plain but solid monument. That table tomb still exists; but how few among us think of the mouldering remains beneath—of the mere handful of dust which now represents all that was mortal of him who was one of the best Christians the town ever knew.

But the old man did not die yet. He had done much already for the good of the townspeople. The founding of the grammar school in West-street was one of these good works; but there was one other which he wished to see completed—one upon which he had pondered, and which had filled his large heart for years. Often had it sorely grieved him to see the poor peasantry come wearily trudging into the town from the village of Boshenham with fish, or with vegetables from those hamlets among the forest covered hills; and obliged to offer their wares in the open streets, exposed to the glaring sun in summer, to the drenching rains of autumn, or shivering amid the ice and snow of winter. He determined to build them a market house; some say he drew the design with his own hand, and I believe it, for bishops were often their own architects in those days. He bought a piece of ground of the corporation for £10—a much larger sum then than now. Ruskin tells us, and we all know it to be true, that men worked with their whole heart in those times; whatever they found to do, they did thoroughly. A barn would have served the purposes intended; but they could not do things in that style. If they had a building to erect, they made such a one as future ages might look upon with pride and pleasure—they made it a "thing of beauty," which should be "a joy for ever;" and in spite of the

bad taste of the Goths of the last century, who added that lantern at the top, and put that hideous, iron fencing round it, the cross is still one of the greatest ornaments of the city. Here the poor people could sell their goods exempt from tolls, and protected from the weather. One of our city chroniclers tells us also, that the bishop left an estate worth £25 at Amberley, to keep the cross in repair. He further tells us that the corporation sold this estate a few years afterwards, in order to buy one nearer home. Can any one tell us, where the estate is which they bought, or ought to have bought? Some one fond of searching among dusty old records might do good service to the town by ascertaining what amount of truth there is in this statement.

So much then for the previous history of our city cross. Its present state we all know. And now I have a hint to throw out as to its future use—a hint which there are many good men and true who are ready to act upon at once. Its only use at present is to record the flight of time, and even this simple duty it very imperfectly performs; for one has to find the mean between the four dials before he can satisfy himself as to "What's o'clock." What I would beg to propose is, that it should be converted into a drinking fountain. Let there be a seat where the wayfarer could rest himself, protected from the rain or from the fierce rays of the summer sun, and let there be a constant supply of filtered water. All who have seen how greatly those drinking fountains are appreciated by the working classes of the metropolis, and the large towns of the north, will, I am sure, gladly come forward to support such a plan. Let us not be left behind in this age of progress, but unite at once in doing so good a deed. A comparatively small amount will make this the most perfect thing of the kind in the kingdom. Its position too, is just adapted to such a purpose. Let us not refuse the healthful and refreshing draught to the tired and thirsty wayfarer, but come forward at once and convert this beautiful structure into a drinking fountain, and so, in the spirit of its good founder, finish "The Story of Chichester Cross."—*Builder*.

#### ARCHÆOLOGY.

##### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE society has just held its thirteenth annual meeting in the town of Cardigan, under the presidency of the Lord Bishop of St. Davids. The members assembled on Monday week, and were actively engaged in visiting the antiquarian remains of a highly interesting district every day throughout the past week. Each evening they assembled in the town hall to read memoirs and discuss various archæological points connected with them and the excursions. There was a large attendance of members, and the principal gentry and clergy of the neighbourhood took an active part in the proceedings. On three of the excursion days the members were most hospitably received at mansions situated on their line of route; and everything was done by a local committee, presided over by the Lord Lieutenant of Cardiganshire, to make their visit highly agreeable. On the first day the country north of Cardigan was explored, and several British camps were visited; on the second day the society explored the south-west side, visiting Nevern with its finely sculptured cross of the ninth century; Newport, with its ancient castle of the Lords' Marches, its cromlech, its church, &c., the magnificent cromlech of Pentre Ifan, placed on the skirts of Presleu range, some ancient mansions, and the bridge where Archbishop Baldwin preached the crusade, accompanied by Giraldus Cambrensis. On the third excursion day the eastern end of the Presleu mountain range was thoroughly examined, and a large party remained on this remarkably beautiful mountain till a late hour, visiting the camps, graves, circles, and ancient British roads for which it is well known to antiquarians. Before getting to the mountain, however, the party had digressed to Cilgerran Castle, where G. T. Clark, Esq., delivered a valuable lecture in the presence of the association on that ancient building of the thirteenth century, and on Norman castles in Wales generally. The fourth day's excursion included the Priory of St. Dogmael's, Cardigan Priory Church, Cennarth Falls, and the Castle of Newcastle-Emlyn. The weather was fine throughout, and the excursions were very numerous attended. Some of the most remarkable objects of antiquity visited were several early inscribed stones bearing "ogham" on their edges; one of them in particular, at St. Dogmael's Priory, is of great interest, the Latin inscription and the "ogham" inscription being the exact rendering one of the other, and commemorating "Sagrammvs, son of Cynedda," a British prince known to have lived in the sixth century. Few parts of Wales are so rich as in early inscriptions

the country round Cardigan. The papers read at the evening meetings were numerous and of considerable interest, touching upon many topics connected with local antiquities and Cambrian archaeology in general. The bishop presided with great ability, taking a very energetic part in the discussions and delivering several speeches (especially the opening address) of unusual learning and spirit. A temporary museum was, as usual, formed for the occasion. It contained large collections of coins, seals, rubbings, pedigrees, early printed books, and many important MSS., including the most important records of the Barony of Kemaes, from the muniment room of its possessor, Mr. T. D. Lloyd, of Bronwydd. The week's proceedings terminated with a ball, and the next annual meeting in 1860 was fixed to be held at Bangor.

#### THE ROMAN VILLA AT CARISBROOKE.

THE *Hants Advertiser* supplies us with a report of the adjourned meeting held at the Guildhall, Newport, Isle of Wight, for the purpose of receiving an answer from the Vicar of Carisbrooke to the resolution passed at the last meeting. A letter from the Rev. E. James, M.A., Vicar of Carisbrooke, was accordingly read, in which that gentleman declined to grant a lease to those gentlemen who proposed to erect a suitable building over the villa, so as to render it accessible to the public at all times; at the same time, the vicar expressed his intention of covering in the figured pavements at the bath and leaving the tessellated pavement alone open on terms of subsequent consideration. The chairman remarked that, in relation to the Roman villa, there appeared to be but one general wish, and that was that the whole of it should be uncovered. They had only begun a work, and did not know where it would end, or what it would lead to. The extent of the villa was not as yet known; they did not know what other beauties would be exposed to view; they did not know what treasure might remain hidden by the ancient Roman who formerly inhabited the villa, or what pots of coins might be concealed. Pots of coins had been found in other places; one containing six hundred was found at Shanklin. Roman coins and other treasure had sometimes been discovered of great value. Until the whole of the villa was exposed it would not satisfy any one who had an antiquarian mind. It was the feeling of the committee that the whole should be uncovered. He did not think that the vicar knew of the strong feeling which existed relative to the ruins, a feeling extending throughout the whole country, from the peasant to the crown. He thought that the committee should wait upon the vicar, and then perhaps he would relent, and uncover the whole of the villa. As much as twelve pounds in a day had been already taken to view it in its present condition, and what an extra source of attraction it would be if the whole were exposed to view. It would be a vast ornament to the locality, and also a great inducement to visitors, and hence a source of general benefit. He trusted that in the end the vicar would consent to expose the whole to public view. Dr. Wilkins stated the result of communications, to a degree of a private nature, he had received, and also particulars of an interview he had had with Col. the Hon. Sir Charles Phipps, and which were of a highly interesting and gratifying nature, and from which, as the chairman expressed it, the same sentiments with regard to the villa were entertained, alike from the peasant to the crown. Eventually, all persons present agreeing upon the desirability of having all the ruins uncovered (at the same time recognizing the difficulties of the position in which the vicar was placed), resolutions were passed to the effect that nothing less than the complete excavation of the villa in its entirety would be satisfactory to the public; and that it is desirable that the villa should be constantly accessible to visitors under certain regulations of payment. Finally it was agreed that a deputation should wait upon the vicar to put him in possession of the important communication from an influential quarter referred to by Dr. Wilkins; which deputation has since waited upon the Rev. E. James, but with what result is not yet known.

#### MIDLAND COUNTIES ARCHEOLOGICAL SOCIETY.

THIS association has lately made an excursion from Birmingham to the site of the old Roman city, Uriconium. After inspecting the place and the progress of the excavation, the excursionists assembled beneath the Old Wall, to hear an account of the progress made from Mr. Wright; after which they visited Wroxeter and its ancient church, and then returned to Shrewsbury. This society we are given to understand is rapidly rising in importance, and that ere long it will be in a position to rival any similar association throughout the kingdom.

#### Literature.

##### NOTES ON LITERATURE, SCIENCE, AND ART.

A PETERSBURG correspondent of a contemporary, after alluding to various measures of reform which have been adopted by the Russian government, remarks upon the impulse which has been given to journalism by the liberal measures which have been adopted since the accession of Alexander II. He says:—"At this moment there are fifty or sixty daily, weekly, and monthly papers published at St. Petersburg, three-quarters of which are written in Russian, and by far the greater portion started since the war. The most reliable information and the most free discussion are to be found in the Russian rather than in the French or German papers. The government seems anxious that the internal condition of the empire should be fully discussed at home, without permitting the rest of Europe to take part in the debate. Russian local papers are also to be found throughout the entire empire; indeed, there is hardly a government without one. In the St. Petersburg papers we find pretty fair reports of the proceedings in the English parliament, translations of articles from the *Times*, accounts of the late war in Italy, comments on home and foreign affairs, &c."

Mrs. Beecher-Stowe, the author of "Uncle Tom's Cabin," is now in England, engaged upon her new tale, a portion of which has already appeared under the title of "The Minister's Wooing." This title will be retained for the complete work, which may be expected about the first of October, and the serial publication will be continued as heretofore until completed.

The London correspondent of the *Manchester Guardian* states that nine thousand copies of the Laureate's "Idylls of the King" have been already sold. The same gentleman points to the fact that Mr. Tennyson received £100 for his poem in the third number of *Once a Week*, as an instance of the patronage now lavished upon poetry. Is it not rather a striking proof of the extent to which publishers will go in paying for advertisement? It was not so much the merit of the poetry that caused the £100 to be paid, as the value of the name for the placard and the advertising column.

A weekly paper, entitled the *Aldershot Military Gazette*, is now published at the camp.

The Copyright Library of the United States has undergone a recent and very great improvement. For the last sixty or seventy years there has been slowly accumulating, in the north-west corner of the old state department building in Washington, a library of copyrighted books, pamphlets, maps, charts, engravings, and music. By the last mail we learn that the entire library, and the records of the copyrights, have been removed to the new department of the interior, and have been placed by the secretary under the charge of the Commissioner of Patents. The library has not hitherto been well cared for; and it is known that many of the better sort of works are missing, though the certificates of copyrights show that they had been received. The number of volumes transferred is about 17,000, not including about 2,000 pamphlets, and a large collection of maps, charts, engravings, and music. In the law establishing the Smithsonian Institution, there was a clause requiring authors or publishers to send three copies of each work to Washington; one to the State Department, one to the Congress Library, and the third to the Smithsonian Institution. The officials of the last-named two libraries soon became disgusted with the "trash" they received, or the work it entailed, and set about getting rid of both. It is now decided by the higher powers that that clause of the Smithsonian law is not binding, and that copyrights are safe if only one copy of each work be sent to the right place, and be properly recorded. Moreover, the trade and authors are notified that they need not pester the officials any more in those two other libraries by sending them their productions.

Messrs. J. W. Parker and Son have in the press a History of the Hungarian War, by Otto Wenkster, who has had many opportunities of forming a just estimate of the war, and of the actors in it.

Several new books from our leading authors, especially in fiction, are announced in Boston, U.S., for which we hear, on reference to the authors, there is no authority, and they hear of the promised books for the first time: but for this we should hail with pleasure the announcement in the papers by this mail of "a new novel by Mrs. Gaskell."

Mr. Thackeray's new monthly is now spoken of as a certainty, to commence with the new year—we believe the engagement provides for a new tale from the editor, and that a very attractive list of contents may be expected. Mr. Hughes, the author of that pleasant book,

"Tom Brown's School Days," is also quoted as the editor of a new monthly, to be published by Messrs. Macmillan and Co.

We ought not (says the *Athenaeum*) to allow the death of Sir George Staunton to pass without a word of record in a literary journal. Sir George had many claims on public notice, hereditary, political, and diplomatic; but we must not forget that he was one of our very few Chinese scholars. He translated the China code. Among other fruits of his residence in China were occasional contributions, on that country, made to the columns of the *Athenaeum*. A very interesting memoir of Morrison, the great Chinese scholar, was from his pen.

The results of the middle-class examinations held by the University of Oxford, have been published; but these only specify the lists of the successful candidates, the places at which they were examined, and their classifications. It is a curious comment upon the merits of the debate as to making religious examinations compulsory, that in some of the classes not one half of the candidates have that asterisk prefixed to their names which signifies that they have satisfied the examiners in the rudiments of faith and religion.

A proposal, made by the Town Council of Southampton, to expend £10,000 of the Hartley bequest in erecting a public reading-room and museum, has met the approval of the Vice-Chancellor. We hope to see the necessary works immediately commenced.

The Duke of Devonshire has just issued, under the superintendence of Mr. John Payne Collier, a fac-simile of the 1604 edition of Shakespeare's "Hamlet." This is the edition published while Shakespeare was alive, which professes to be, not incorrectly, "newly imprinted and enlarged to almost as much againe as it was according to the true and perfect copie."

Edouard Fournie's book, "Le Vieux Neuf," is having great success in Paris. It is well and skilfully done. He proves that there is no invention in the world—nothing new under the sun; that we only "invent" what has been a long time in use under another form, and what our ancestors had already stolen from theirs. He says, moreover, that the English are remarkable for never inventing anything—they are totally devoid of the power of invention—that every contrivance to which they lay claim has been cribbed at one time or another from the French, who, with a few exceptions, have invented everything. Here it is evident the author belies his own assertion, and proves that there really is something new under the sun, for if this be not "a pure invention," what is?

A contemporary says:—"The original book of the four Evangelists, upon which all our kings, from Henry I. to Edward VI., took the coronation oath, is now in the library of a maiden lady, in Eaton-square. It is in manuscript, and written on vellum, the form and beauty of the letters nearly approaching to Roman capitals. It appears to have been written and prepared for the coronation of the first-named monarch. The original binding, which is still in a perfect state, consists of two oaken boards, nearly an inch thick, fastened together with stout thongs of leather, and the corners defended by large bosses of brass. On the right side (as the book is opened) of the outer cover is a crucifix of brass, double gilt, which was kissed by the kings upon their inauguration; and the whole is fastened together by a strong clasp of brass, fixed to a broad piece of leather, nailed on with two large brass pins. Surely this national curiosity ought to be deposited in the British Museum."

The editor of the *Literary Gazette* denies that it is about to be merged in *The Critic*.

Dr. Cumming has now in Mr. Bentley's press a volume bearing the significant title of "The Great Tribulation coming upon Earth." Surely one would have thought that by this time the Doctor ought to be convinced that the gift of prophecy is not in him.

Victor Emmanuel has appointed the illustrious poet, Alessandro Manzoni, to the presidency of the Institute of Milan. To this office there will be a salary attached of about £500 a-year.

## THE MASONIC MIRROR.

### MASONIC MEMS.

The Prov. Grand Lodge of Sussex is to be held at Hastings, on Friday, the 2nd of September. We find on the agenda paper the following notice of motion:—The Lodge is to be held in the new Music Hall, and not at either of the hotels. The brethren will afterwards dine at the Swan Hotel.

It affords us much pleasure to hear that the Howard Lodge of

Brotherly Love, Arundel, No. 64, has been resuscitated, as we suggested in our "Masonic Missions" it should be. We congratulate those energetic brethren in Sussex who have accomplished this good work.

BRO. LORD METHUEN, the R.W. Prov. G.M. for Wiltshire, has consented to preside at the next anniversary festival of the Girls School, in May next.

### METROPOLITAN.

#### THE GRAND LODGE.

THE report of the Board of General Purposes, to be brought before the next Grand Lodge, states that Bro. Howard, of No. 873, has been suspended from his Masonic functions, for neglecting to attend to the summons of the Board. The Board recommends the grant of £275 for the decoration of the Great Hall; and £70 for putting into "efficient repair" the organs of the Great Hall and Temple. The following Lodges having complied with the laws by making the necessary returns and payments, have been removed from the list of Lodges for erasure:—

Howard Lodge of Brotherly Love, No. 64, Arundel.

Derbyshire, No. 143, Longnor, Staffordshire.

St. David's, No. 474, Millford.

Combermere, No. 880, Liscard, Cheshire.

Peveril of the Peak, No. 940, New Mills, near Glossop.

The balance in the hands of the Grand Treasurer on account of the Fund of Benevolence, is £689 10s. 9d.; and on account of the General Purposes Fund, £953 2s. 4d.; and on account of moneys received not yet appropriated by the parties remitting, £723 19s. 3d.; making a total of £2,366 12s. 4d.

There were no notices of motion.

#### BOARD OF BENEVOLENCE.

At the Board of Benevolence on Wednesday last, £90 10s. were voted amongst seven petitioners; and in one case £30 recommended to Grand Lodge.

#### ROYAL FREEMASONS GIRLS SCHOOL.

A quarterly court was held on Thursday last, Bro. John Udall in the chair, when the minutes of the various committees were confirmed; the only point of interest being an announcement that Bros. Lyall and Symonds, who had been appointed a committee for the purpose, had selected a library for the use of the teachers and pupils, which was approved by the general committee, and a vote of thanks given to Bros. Symonds and Lyall for their exertions.

After some conversation the balloting list for the next election was approved, there being nine candidates, of whom six are to be elected. Of these candidates six come from the country and three from London.

At the next general meeting, in October, a resolution will be brought forward for increasing the number of children in the school from seventy to eighty; but the alteration cannot take effect until the following general meeting in April, 1860.

A vote of thanks to Bro. Udall closed the proceedings.

### PROVINCIAL.

#### HAMPSHIRE.

SOUTHAMPTON.—Lodge of Peace and Harmony (No. 462).—This Lodge met at Freemasons' Hall, on Wednesday, August 17th, when a candidate was initiated into the Craft by Bro. A. Fletcher, W.M. Bro. Webb, P.M., delivered the charge very impressively; Bros. Mason and Baker were passed to the degree of Fellow Craft. Bro. G. W. Clarke, (Sec.), reported that the W.M., Wardens, and several other members of the Lodge attended the Prov. Grand Lodge, held on the 19th ult., on which occasion the W.M. had carried out the wishes of the brethren in the presentation of Bro. Stebbing's portrait, which now adorned the hall. A brother from the Poet Byron Lodge (U.S.) was examined and admitted. A letter from the Grand Secretary, relating to the irregularities at Smyrna was read; and after some cases for benevolence had been dealt with, the Lodge was closed in harmony. After the dinner the usual toasts were given; the W.M. took occasion to congratulate the brethren upon their Secretary, Bro. G. W. Clarke, having been appointed to be Prov. Grand Secretary. Bro. H. Clarke, J.W., returned thanks for the special mark of kind feeling which the W.M. had shown towards the officers of the Lodge on that and former occasions, and assured him that he might rely upon their fullest assistance at all times.

#### WILTSHIRE.

##### PROVINCIAL GRAND LODGE.

The Prov. Grand Lodge of Wiltshire was held in the new Music Hall, Chippenham, on Tuesday last, August 23rd, under the presidency of the

Right Hon. Lord Methuen, R.W. Prov. G.M., who was supported by Bro. D. Gooch, Prov. G.S.B., and D. Prov. G.M.; Bro. Weaver, Prov. S.G.W.; S. Dunning, Prov. J.G.W.; Furman, Prov. G. Reg.; W. F. Gooch, Prov. G. Sec.; F. Webber, Prov. S.G.D.; C. W. Hind, Prov. J.G.D.; C. F. Marshall, Prov. G. Supt. of Works; W. Biggs, Prov. G. Dir. of Cers.; J. Allan, Asst. Prov. G. Dir. of Cers.; Sylvester, Prov. G.S.B.; Bradford, Prov. G. Pura.; Roberts, P. Prov. G.W.; the Hon. Jas. H. L. Dutton, Prov. G.M., Gloucestershire; Milsom, Prov. J.G.W., Somersetshire; Dr. Tunstall, P. Prov. G.W., Somersetshire; Oliver, P. Prov. G.W., Somersetshire; Henry Bridge, P. Prov. G.W., Surrey, and a number of other Past Grand Officers of this and other provinces.

The Lodge having been duly opened by the D. Prov. Grand Master, the R.W. Bro. Lord Methuen, Prov. G.M., was announced and received with the usual honours.

The minutes of the last Prov. Grand Lodge having been read and confirmed.

The R.W. Prov. Grand Master rose and said that it gave him great pleasure to be enabled to congratulate them, not only on the prosperity of the Craft in general, but upon the province of Wiltshire in particular. He was not, however, from circumstances over which he had had no control, so well versed in their affairs as he should wish to be, and he would therefore call upon their excellent Prov. G. Secretary to read the report of the charity committee appointed at the last meeting.

Bro. W. F. Gooch then read a report, which stated that a meeting of the Charities Committee was held at Chippenham, on the 25th of January, when it was resolved—

1. That the committee for the permanent management of the Charity Fund shall consist of the R.W. Prov. Grand Master, the R.W.D. Prov. Grand Master, the Prov. Grand Wardens, together with the Worshipful Master and immediate Past Master of each Lodge.

2. That the committee shall meet on a Wednesday in the month of July in each year, at Chippenham, for the purpose of auditing the accounts, distributing the money, and preparing the report to be submitted to the Provincial Grand Lodge.

3. That the Prov. Grand Secretary be requested to act as Secretary to the committee, and that he shall give seven days' notice of the meeting.

4. That the following scale of payment towards the Charity Fund be made by each Lodge and Chapter:—

For each member, two shillings per annum.

The W. Master, on his being installed into a chair in the province, ten shillings and sixpence per annum.

The Senior Warden, on his being installed into a chair in the province, five shillings per annum.

The Junior Warden, on his being installed into a chair in the province, five shillings per annum.

Each chair in the Chapter, five shillings per annum.

Each other Officer, two shillings and sixpence per annum.

Each candidate on his initiation, five shillings.

The above payments to be made at the end of each year to the Provincial Grand Treasurer at the same time as the dues to the Provincial Grand Lodge are paid. The Treasurer to open a separate account for the Charity Fund.

5. That for the year 1858, the dues for members only be paid from the first of January, 1859.

The Provincial Grand Lodge voted at their last meeting £20 per annum towards this fund.

6. That it be a rule for the guidance of the committee, that they shall arrange the gifts to the charities, so that the various Lodges in the province may be made life governors thereof, and that the Lodges be taken in the order of their amount of subscription.

7. That a copy of these resolutions be sent to each of the Lodges and Chapters in the province, with a request that they will embody them in their respective by-laws.

In reply to these resolutions, three of the Lodges out of the seven existing in the province had made returns, which, with the £20 voted from the Provincial Grand Lodge funds, placed £32 12s. 6d. at their disposal. The three Lodges which had made a return were—No. 453, Swindon; No. 420, Chippenham; and No. 915, Trowbridge. As it had been agreed that the fund should be distributed in proportion to the subscriptions of the Lodges, it had been arranged by the Committee that No. 453 should be made a life governor of the Boys and Girls' Schools; and No. 420 of the Royal Benevolent Institution.

The D. Prov. Grand Master had great pleasure in moving that the minutes and recommendations of the Charities Committee be adopted. He was aware that some parties were of opinion that that committee had no power to act until the minutes of the last Prov. Grand Lodge had been confirmed. These minutes had been confirmed to-day, and they had now only to carry the resolution he proposed, to set at rest all objections and give such an authority to their future proceedings as must ensure the prosperity of the fund. There was one alteration, however, which he wished to make in the report. It proposed that the committee should meet in July, for the purpose of determining the award of the year. He felt that to be a most awkward time, and would submit that the minutes and report be adopted, substituting "one hour before the Prov. Grand Lodge" for "a day in July."

Bro. Wheeler, acting Prov. S.G.W., seconded the motion.

Bro. Oliver, P. Prov. G.W., Somersetshire, suggested that as the Lodge of Rectitude was already a life governor of the Royal Benevolent Institution, it would be better to give that Lodge a governorship of one

of the schools, instead of another governorship of the same institution.

The report was then adopted, leaving the exact distribution, as we understood, to the committee.

The report of the Clothing Committee was next brought up, and dress aprons for the various Prov. Grand Officers ordered to be purchased at an expense of £25, out of the available funds in hand of £61.

The various Lodges of the province being called, and it appearing that all were represented excepting No. 856, Elias de Derham, Salisbury—that lodge was under the by-laws ordered to be fined 40s.

The R.W. Prov. Grand Master said that they had now to perform a most pleasing duty, that of the election of Grand Treasurer; and though perhaps it should scarcely come from him, he felt they were under such deep obligations to their worthy Bro. Sheppard, that he felt the greatest pleasure in moving his re-election.

The D. Prov. Grand Master felt it an honour to be allowed to second the resolution, having long experienced the value of the services of their distinguished brother.

The motion having been carried *nem. con.*,

Bro. Sheppard returned thanks. He had the honour of holding the office for upwards of thirty years, and so long as he enjoyed the confidence of the brethren, he would always discharge his duties to the utmost of his ability.

The R.W. Prov. Grand Master then proceeded to appoint and invest his officers for the ensuing year as follows:—Bros. D. Gooch, D. Prov. G.M.; Major Goddard, Prov. S.G.W.; Collings, (Past Master, No. 7,) Prov. J.G.W.; Sheppard, Prov. G. Treas.; W. F. Gooch, Prov. G. Sec.; Biggs, Prov. G. Reg.; Commons, Prov. S.G.D.; Stancombe, Prov. J.G.D.; Marshall, Prov. G. Supt. of Works; Bradford, Prov. G. Dir. of Cers.; Trig, Prov. G.S.B.; Spencer, Prov. G. Pura.; and Bros. Chandler, J.E.S. Bradford, T. Chandler, Tyler, and Burrows, Prov. G. Stewards.

Bro. G. H. Brown had abstained from doing so prior to the appointment of the Grand Officers, not wishing in any way to interfere with the prerogative of the Prov. Grand Master—but as the appointments were now made, he wished to call attention to a provision in the Book of Constitutions to which he believed too little attention had hitherto been paid. At page 49 it was said that Prov. Grand Officers "must all be resident within the province, and subscribing members to some Lodge therein, but the M.W. Grand Master may grant a dispensation for non-residence. A fee of two guineas for Grand Wardens, and one guinea for any subordinate officer shall be paid to the general fund of charity for such dispensation." Now, under this law it was clear that no brother could be appointed to Prov. Grand office without he resided in the province, unless he had a dispensation from the M.W. Grand Master. He did not wish to interfere with anything that had been done, but considering that bygones should be bygones, that they should more steadily adhere to the law in future.

The D. Prov. Grand Master was of opinion that the law just read was overruled by that which stated that the Prov. Grand Master was by his patent "invested with a rank and power in his particular district, similar to those possessed by the Grand Master;" and in appointing the brethren the Prov. Grand Master might be thereby supposed to have given them the necessary dispensation to hold their respective offices.

A brother thought the complaint came with an ill grace from a brother who had taken rank in a neighbouring province, of which he was a non-resident.

The R.W. Prov. Grand Master had no doubt that by his appointment he had given the necessary dispensation to hold office, it being the duty of the Secretary or Treasurer to see that they received the proper fees; and he could not think that the fact of a brother who supported their Lodges, living two or three miles beyond the borders of the province, should deprive him of those honours to which he was otherwise justly entitled.

Bro. Brown having explained that he had no other object in view but to call attention to the law.

Bro. Collings, Prov. J.G.W., said but for the observations of the R.W. Prov. Grand Master, he should not have felt comfortable in continuing to hold the distinguished office to which he had been appointed, if any doubt were thrown upon his qualification. He should, however, consider it very hard to be disqualified from holding Prov. Grand Office because he lived a few miles out of the province; he belonging to no other Prov. Grand Lodge but that at Chippenham. (Hear, hear.)

The question then dropped, with the understanding that those brethren who had been appointed to office not resident in the province, should pay the extra fees; and the Grand Lodge was closed in due form.

Shortly after four o'clock the brethren reassembled at the Angel Hotel, where a most excellent dinner had been provided; the R.W. Prov. G.M. Lord Methuen presiding.

On the cloth being removed, the toasts of "The Queen;" "The M.W.G.M. the Right Hon. the Earl of Zetland;" and "The D.G.M., Lord Pamure, and the rest of the Grand Officers," were given in rapid succession.

The D. Prov. Grand Master said he rose to propose to them a toast, which he was sure would be received with the greatest enthusiasm—"The health of their R.W. Prov. Grand Master." (Applause.) He knew how deeply they regretted that owing to his public duties he had not been with them for the last two or three occasions, and how rejoiced they were to again have the benefit of his presence. There was no brother more highly respected, and he was sure they would all cordially

join in drinking to his good health, hoping he might long preside over them.

The R.W. Prov. Grand Master had feared that his lengthened absence from amongst them might have made them feel that he took but little interest in the Craft;—(No, no)—but the kindness of his reception that day had assured him that the brethren still entertained the kindest feelings with regard to him. (Cheers.) It was true that he had been away from them, whilst in the discharge of his duties to his country, for two or three years, but he could assure them that he was not absent from their Masonic meetings either willingly or wilfully. He was aware that his place had been well filled by his excellent Deputy, without whose assistance he hardly knew how he should have got through the duties of the day. However, he was once again amongst them, and thanking them for their kindness, he could assure them that nothing would give him greater pleasure than to do all in his power to promote the prosperity of the Craft and the fame of Wiltshire. (Cheers.) He felt that a great compliment was always paid to them by the presence of visitors, especially from neighbouring Provincial Grand Masters. He thought if the chiefs of the Order in the various provinces oftener met together it would do much to promote the prosperity of the Craft, and increase that good feeling which should always exist amongst them. He begged to propose "The health of Bro. the Hon. James Dutton, Prov. G.M. for Gloucestershire," coupled with that of the W.M. of the Cotswold Lodge, by whom he was accompanied.

Bro. the Hon. James Dutton said he had to return his heartfelt thanks for the manner in which his health had been proposed, and the great pleasure he had derived from this visit. He was sure that he was not alone in feeling great gratification at the events of the day as he saw around him many brethren from Bath, Bristol, and other surrounding districts; and he could assure them that he should be much honoured if he had again the opportunity of accepting their hospitality at a future Grand Lodge, of which he should readily avail himself. (Applause.)

The R.W. Prov. Grand Master said that he owed so much to his worthy Deputy for the manner in which he had presided over the province in his absence—and he believed the brethren owed so much to him—that it was difficult sufficiently to thank him for his valuable services, and the manner in which he had conducted their affairs. He felt perfectly confident that they would cordially join him in drinking his good health, with many thanks to him for the manner in which he had discharged the duties of his office.

The D. Prov. Grand Master could assure them that no words of his could sufficiently express the feeling with which he rose to acknowledge the toast so kindly proposed by the Prov. Grand Master and responded to by them. He could assure them that no one could have exerted himself more or felt greater anxiety for the success of Freemasonry in the province, and he was happy to say that not only had their Lodge increased in number, but their members had increased in influence and respectability. Of the large number of new members who had come amongst them of late years he had personally initiated very many, and amongst them there was not one whom he regretted having introduced into the Order; and he believed that throughout the province they had reason to be proud of the brethren with whom they were connected. (Cheers.)

The R.W. Prov. Grand Master then gave "The health of their neighbours," coupled with the names of Bro. Colonel Tynte, Prov. G.M. for Somersetshire, one of the oldest and best of Masons, and Bro. Dr. Tunstall.

Bro. Milson, Prov. J.G.W. for Somersetshire, returned thanks on behalf of Col. Tynte and the other brethren of Somersetshire, assuring the R.W. Prov. Grand Master it gave him and others the greatest pleasure to have the opportunity of being present that day.

Bro. Dr. Tunstall also acknowledged the compliment. He had been highly gratified at witnessing the good feeling which had prevailed throughout the day so characteristic of their Craft, and he wished the utmost prosperity to their province.

The R.W. Prov. Grand Master had now to ask them to drink to the health of their most excellent Prov. Grand Treasurer. He need not tell them how well he looked after their funds, but he considered it most wonderful to see him in such excellent health, and indeed he believed that ever since he had had the pleasure of that worthy brother's acquaintance he had been getting younger and younger every year.

Bro. Sheppard having had the honour to hold the office of Prov. Grand Treasurer for a period of thirty-two years, felt deeply the mark of confidence they had honoured him with in re-electing him that day. He was gratified in finding that their province was so prosperous that after paying thirty guineas to the charities he should have £61 in hand, and it would be always his pride to discharge the duties of his office to the best of his ability, and endeavour to promote the interests of the Craft.

The Prov. Grand Master said they must not forget that they were on a visit to Lodge No. 420, and that they owed to the brethren their best thanks for the handsome manner in which they had been received. The Worshipful Master of that Lodge, to whom he had had the pleasure of giving Grand office, was one of those who resided a little out of the province; and though of course he, as Prov. Grand Master, could not infringe the law nor do anything which might bring down upon him the censure of his superior officer, yet, as they were speaking in confidence (laughter) he might say that he thought instead of fining brethren for living a little distance out of the province they ought to thank them for taking office, and in common justice pay them for coming amongst them. (Laughter.)

Bro. Commons, Prov. S.G.D., as Master of the Lodge of Rectitude, had the honour to return thanks for the last toast. He was highly gratified, as must be every Mason, at seeing their noble Prov. Grand Master again amongst them. He was also pleased to find that as regarded their charity fund, the Lodge of Rectitude was second on the list in the amount of the returns, and they might depend upon it that next year they would strive to make it the first. He could assure the Grand Master that their Lodge would always be found in the foremost rank in his support, and if necessary they would follow his fortunes as a soldier if again called abroad to serve his queen and his country (Applause).

The Prov. Grand Master said he should now ask them to drink to the health of one who was not a Mason, but one whose name would always be received with the utmost kindness and cordiality in Wiltshire. They had living amongst them one of the links of a long line of statesmen—the last of his race—the Marquis of Lansdowne, and it would ill become them to forget him at any of their gatherings; he gave the health of the noble marquis. (Cheers.)

The Prov. Grand Master said that he would now give them a toast, which in fact might be looked upon as part of that just responded to. It was the health of a brother whom he had known from his earliest childhood, and who had ever held the character of an upright and honest man, Bro. Spencer. (Applause.)

Bro. Spencer, steward to the Marquis of Lansdowne, stated that he was totally unable to express his feelings at so unexpected a compliment. The R.W. Grand Master had most kindly proposed the health of a noble marquis, whom it had been his (Bro. Spencer's) good fortune to serve for upwards of twenty-five years, and whom he could truly say set a bright example as an English nobleman of all those qualities which could distinguish and elevate man. In thanking them for the manner in which they had drunk his own health, he felt he could not do so on behalf of the noble marquis in the manner he could wish, but he was sure that the noble lord would feel highly gratified when he told him—as he should take an early opportunity of doing—how cordially his name had been that day received by so respectable a body of Wiltshire gentlemen. He was highly gratified at seeing their noble Prov. Grand Master in the chair that day, it being the first opportunity he had had of meeting him in Masonry, and at hearing him express his intention henceforth to live amongst them, and devote himself to the interests of Wiltshire, of which he was so bright an ornament. (Cheers.)

The Prov. Grand Master then gave the health of the Prov. Grand Officers. He had the pleasure of knowing Major Goddard for some years, and he now informed him that though he had no doubt that all the officers would well perform their duties, should there be any breach of discipline he should hold him responsible for it. (Laughter.)

Bro. Major Goddard, Prov. S.G.W., on behalf of the Prov. Grand Officers and himself, returned thanks for the high honour conferred upon them that day, hoping and trusting that by this time next year they would receive the approbation of the R.W. Grand Master, for the manner in which they had discharged their duties. (Cheers.)

The R.W. Prov. Grand Master would ask them to drink but one more toast—the health of those members of Grand Lodge who had done them the honour to visit them that day, from London. Bro. Crew, who was well known to them as the Secretary of that most excellent charity, the Girls School, and Bro. Warren—being sure they were always happy to meet these brethren.

Bro. Crew had no pretensions to speak on behalf of the Grand Lodge of which he was only a humble member, but he the no less appreciated the compliment which had just been paid to himself and Bro. Warren by the R.W. Prov. Grand Master. He must allow him to express his gratification at seeing the efforts made to increase the funds of the noble charitable institutions connected with their Order, and if he advocated more fervently the cause of the Girls School than he did that of the Boys, or the Royal Benevolent Institution, it was not because he underrated the value of those institutions, but because, owing to his official connection with the Girls School, he was naturally led to take a greater interest in its prosperity. Already had 700 children passed through that school with great credit to themselves, and so as to reflect honour on the institution and the Craft; and it gave him great pleasure to announce that the R.W. Prov. Grand Master had kindly consented to take the chair at their next anniversary festival, when he should have the honour of presenting to his lordship seventy, and perhaps eighty, young girls so cared for that any brother present might be proud to acknowledge them as his own daughters; and who could say that there was no brother present whose children might not some day become the inmates of that school, where he was sure they would receive such an education as would fit them for any position in society?

Bro. H. G. Warren being loudly called upon also briefly thanked the R.W. Prov. Grand Master and the brethren for the compliment paid him, and the company separated at an early hour—many of them returning to their respective homes by train.

#### WORCESTERSHIRE.

DUDLEY.—*Vernon Lodge* (No. 819).—The election of W.M., Treasurer, and Tyler, for this Lodge, took place on Wednesday, the 17th inst., at the Old Town Hall. Lodge was opened at seven o'clock precisely by Bro. G. H. Deeley, P.M. (P. Prov. G. Supt. of Works), in the absence of the W.M., Bro. E. Hollier. On the motion of Bro. W. Wigginton, J.W. (Prov. G.S.B.), Bro. Z. B. Smith, S.W., was unanimously elected as

W.M.; Bro. George Burn Lowe was unanimously re-elected as Treas.; and Bro. J. Jeffs as Tyler. The letter from the Lodge La Césaire (Jersey), asking for aid towards their new temple, having been taken into consideration, Bro. Wigginton proposed that the sum of £3. 3s. be forwarded to the W.M. of that Lodge, with hearty wishes for their success. On the suggestion of the Lodge, however, the sum was altered to one guinea, and the resolution unanimously passed. Bro. Fitzgerald (visitor) P.M., No. 523 (Kidderminster), and Prov. G. Org., announced to the brethren that the Prov. Grand Lodge for Worcestershire was arranged to be holden in the Music Hall at Kidderminster, on the 20th of September, at twelve o'clock noon; that a procession would take place to the fine old parish church, when full cathedral service would be performed; and that the banquet would be held in the Music Hall. He hoped the Dudley brethren would muster strongly upon the occasion. The J.W. suggested that notice of the Prov. Grand Meeting should be inserted in the next Lodge circular, that all the members of No. 819 might be apprised of the same. The installation for No. 819 unfortunately takes place on the 21st, the day after that fixed for the Prov. Grand Lodge.

### ROYAL ARCH.

#### PROVINCIAL CHAPTER.

DUDLEY.—*Royal Standard Chapter* (No. 730).—The installation of Comp. Wm. Howells as M.E.Z., took place on Tuesday, the 16th inst., at the Dudley Arms Hotel, Dudley. Strange to say, none of the other Companions selected for office were present, being absent at the seaside, &c., consequently none were invested. Bro. Howells excels in the Royal Arch workings, as he always has done in the Craft degrees, and deserves the support of all his Companions.

### SCOTLAND.

#### LAYING THE FOUNDATION STONE OF THE CORN EXCHANGE AT PEEBLES.

[Communicated by Bro. Elisha D. Cooke.]

The Duke of Athole and the Grand Lodge left Edinburgh last Friday afternoon, at 12.30, arriving at Peebles about two o'clock. A slight rain accompanied us all the way from Edinburgh to this place, creating some fears that the pleasures of the day would be in some degree marred, but fortunately the showers ceased immediately after the train stopped at the station. We should have had a large crowd in the train, but the greater number of the Masons from Edinburgh availed themselves of an earlier train in the morning, arriving at Peebles in time to form in procession with the brethren there, and were in waiting to receive the Grand Lodge at the station.

The brethren were formed in line on the platform, and received the M.W.G.M. and the Grand Lodge with three hearty cheers. The number of spectators, exclusive of the Masons, assembled at the terminus, was very great; indeed, a stranger would have thought they comprised the whole population of this district of the country. The procession was arranged according to the following official programme, which was strictly carried out:—

The members of the Peebles Lodge assembled at the house of the R.W.M. at one o'clock to escort him to the Lodge, which was then opened; the brethren afterwards proceeded to the quadrangle of the Chambers Institution, leaving the Lodge at two o'clock, when the deputation was received and the procession formed.

The R.W.M. and Wardens of Peebles Lodge, and Masters and Wardens of the Lodges in the province marched to the Tontine Hotel at half-past one o'clock in order to accompany the Provincial Grand Master, provost, and magistrates to the railway station to receive his grace the Duke of Athole and the Grand Lodge.

The procession then moved off at half-past two o'clock, and on reaching the Town Hall halted to admit the magistrates and council and other gentlemen.

Grand Lodge was opened in the Tontine Hotel, and on the procession reaching the front of that building it opened to admit the Grand Lodge in rear of the Lodges.

Order of procession:—Grand Marshal; music; Burgh Officers, with halberds; Provost, Magistrates, and Town Council; Bro. Lessel, carrying plans of the Corn Exchange, supported by gentlemen of the town and neighbourhood, including members of the Farmers' Club; Lodges present and their brethren.

The procession proceeded along the High-street, Old Town, Elcho-street, Railway-bridge, Northgate, to the site of the stone at the Town Hall.

On reaching such spots as the leading Marshal pointed out, the brethren halted and opened to admit the M.W.G.M. and the Masters and Wardens of all the Lodges present in usual order.

After the foundation had been laid with Masonic honours, the procession returned in inverted order to Tontine Hotel. The above arrangements, as I before observed, were scrupulously followed, the procession being a large and imposing one for the size of the place. It was composed of deputations from the following Lodges, viz.:—Lodge of Edinburgh, Mary's Chapel, No. 1; Canongate Kilwinning,

No. 2; Canongate and Leith, Leith and Canongate, No. 5; Journeymen Edinburgh, No. 8; Dalkeith Kilwinning, No. 10; Peebles Kilwinning, No. 24; St. Andrew's, Edinburgh, No. 45; St. James's Operative, Edinburgh, No. 97; St. John's, Jedburgh; St. Stephen's, Edinburgh, No. 145; Edinburgh Defensive Band, No. 151; Roman Eagle, No. 160; Free Operatives, Biggar, No. 167; St. John, Galway; Stow, No. 216; Celtic, Edinburgh, and Leith, No. 291; St. Clair, Edinburgh, No. 349; Caledonian, Edinburgh; Trafalgar, Leith; Kilmarnock Kilwinning Lodge; St. David's, Edinburgh, No. 36.

There were supposed to be nearly four hundred brethren in the procession, who with their numerous banners made a very fine show, and everything was conducted with order and decorum.

The following ingenious document was posted up at two or three of the most conspicuous places:—"Freemasonry *versus* Christianity! 'Have no fellowship with unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret.' Ephes. v. 11, 12." This blow, it would seem, was aimed at the secrecy of our glorious Order; yet the generous author of this praiseworthy production conceals his name, thus performing the very act he himself condemns: but thus it is—persons without charity measure other people's grain by their own measure.

The procession having arrived at the site of the intended building, the ceremony was performed with the usual formalities. Spacious wooden galleries had been erected near the spot, which were filled principally by ladies, who seemed to take the liveliest interest in what was going on.

The Duke of Athole was supported by the following brethren:—J. Whyte Melville, R.W.D.G.M.; W. Forbes Mackenzie, Prov. G.M., as substitute G.M.; Henry Inglis, as substitute S.G.W.; Dr. F. D. McCowan, S.G.D., as J.G.W.; Rev. Alex. John Murray, of Eddleston, as G. Chaplain; W. A. Laurie, G. Sec.; Alex. J. Stewart, G. Clerk; Samuel Hay, Esq., G. Treasurer; John Deach, G. Bible Bearer; and Wolfe Murray, G. Sword Bearer.

The remainder of the names I could not get, as the regular officers were not present. Thirteen of the members of the Peebles Kilwinning Lodge were selected as bearers of the working tools, corn, wine, oil, &c. The members of the Grand Lodge numbered about thirty.

Immediately after the ceremony was over, we returned to the Tontine Hotel, where the Grand Lodge was closed, after which we went to the banquet prepared in the great hall of the Chambers Institution, which the citizens of Peebles may well be proud of, for few county towns can boast of such a room. There are seven large windows on one side, and six on the other. Between these windows were displayed the national flags of all countries, as if to remind one of the universality of Masonry. The table prepared for the accommodation of the Grand Lodge was on the dais, and extended across the room. There were also three tables extending the full length of the room; the extreme ends from the dais being occupied by the Grand Marshal and the two Grand Deacons. The tables were all well filled, and every one seemed to enjoy himself.

The dinner was followed by the following toasts:—"Holy Lodge of St. John." "The Queen." "The Prince Consort." "The Prince of Wales, as Lord High Steward of Scotland." "The Navy and the Army," replied to by Sir George Beresford. "The Earl of Zetland and the Grand Lodge of England." "The Duke of Leicester and the Grand Lodge of Ireland." "The Duke of Athole, M.W.G.M.," replied to by his grace. "The Provincial Grand Lodge of Peebles, coupling the name of Bro. W. F. Mackenzie, Prov. Grand Master," who replied to it. "Bro. J. Whyte Melville, R.W.D.G.M.," replied to by himself. "Health of the Provost, Bro. John Sterling." "Edinburgh Lodges," replied to by Bro. F. D. McCowan. "Kilwinning Lodge of Peebles," replied to by their R.W.M. Bro. Donaldson. "Free Operatives." "Lodge St. John Gola." "The Marquis of Tullibardine, son of the Duke of Athole," proposed by Bro. Forbes Mackenzie; the marquis replied. "Bro. Chambers, the founder of the Institution," who returned thanks. "The Lord Lieutenant, Earl of Peebles, Past Prov. G.M." "Sir Adam Hay, Vice Lieutenant of Peebles." "Bro. Elisha D. Cooke, coupled with the Grand Lodge of America," replied to by Bro. Cooke. "The Senior and Junior Grand Wardens," replied to by Bro. F. D. McCowan. "Prov. G.M. Bro. W. Forbes Mackenzie, as convener of the assembly." "Rev. Bro. A. J. Murray, acting Grand Chaplain." "Grand Bible Bearer, Bro. John Drancher." "The Duchess of Athole." "Bro. Wolfe Murray, Grand Sword Bearer."

The speeches were very appropriate, adding much to the enjoyment of the evening, which was increased by an excellent selection of music.

### COLONIAL.

#### CEYLON.

COLOMBO.—*Queen's Own Lodge* (No. 58).—This military Lodge, under the Irish Constitution, attached to her Majesty's 50th Regiment, meets on the first Wednesday in each month at Colombo. The construction of most buildings in the tropics is but ill adapted to Masonic purposes; but this Lodge has the good fortune to possess a Lodge room combining comfort and convenience in a remarkable degree; this is the Race bungalow, well known to those who have visited Colombo as the large circular isolated building on the crest of the open ground called Galle Face, outside of the fort of Colombo. On St. John's Day, the 24th

of June, the election and appointment of officers pursuant to ancient custom, placed Bro. Major Tapper in the chair of W.M., who appointed Bro. the Hon. C. C. Chetwynd, S.W., and Bro. Hausbrow, J.W. The arrangements of an hotel in a warm climate are an exaggeration of the objectionable structure of tropical houses, rendering a Masonic banquet impossible; but the brethren met and dined together at Galle Face House, spending a pleasant evening in harmony, and forgetting neither "The Queen," "The Craft," nor "The health of Bro. Colonel Waddy," on his resigning the chair after a year of most efficient service.

#### NEW BRUNSWICK.

At a quarterly communication of the Prov. Grand Lodge of New Brunswick, held on Wednesday, the 1st day of March, 1859, Bro. Douglas B. Stevens, P.M. of Lodge No. 780, gave notice that at the next quarterly communication of this Prov. Grand Lodge, he would make the following motion:—"Whereas, from the number of private Lodges in this province, and the great increase of their members, as also from the extent and importance of New Brunswick, it is due to the Craft in this province to be placed on an equality with their brethren of the neighbouring provinces, and therefore it is incumbent on this Prov. Grand Lodge to move in the matter; therefore be it resolved, that a memorial be addressed to the M.W. Grand Master of the fraternity of Antient and Accepted Masons of England, praying that he will be pleased to appoint by patent a resident Prov. Grand Master for this particular district."

This notice of motion was sent to all the Lodges in the province, and on the 1st day of June it was, at a quarterly communication of the Prov. Grand Lodge, brought before the body for consideration; also a notice sent to each Lodge by the Deputy Prov. Grand Master, that a piece of plate "ought to be presented to the retiring Prov. Grand Master, to be kept in his family as a testimonial of his past services, and a mark of respect entertained for him by the brethren over whom he presided; and as Bro. Keith is now ready to resign, for the purpose of elevating our order in New Brunswick, the D. Prov. Grand Master hoped that the several Lodges would extend their liberality towards a good and ancient custom, and thereby enable the committee to be appointed for that purpose, to present the R.W. Prov. Grand Master, Bro. Keith with a gift that would convince him that his services have been appreciated."

The question with regard to a resident Prov. Grand Master was carried in the affirmative. Next was brought up the candidates for that office; the first being Bro. Joel Reading, P. Prov. S.G.W.; next Bro. Alex. Balloch, D. Prov. G.M. On a division, the choice of the brethren fell upon Bro. Balloch by a majority of nine.

[Our private letters show us that anything but a proper feeling exists between the brethren on the subject; the majority having been obtained through the representatives of the country Lodges, whose expenses in attending Grand Lodge are stated to have been paid by Bro. Balloch, who is very unpopular with the Lodges of St. John's; and it is feared, should he be appointed, it will tend to injure English Freemasonry in the colony to the advantage of the Irish and Scotch Lodges. Under these circumstances it is evident the M.W. Grand Master will have a difficult task in making such an appointment as will please all parties. If we might be allowed to make a suggestion, it would be that the M.W. Grand Master should abstain from making any appointment at present, and call upon each Lodge in the province to make him a return within a given time of three names of brethren, either of whom they would think eligible for the office, giving their reasons for recommending, and the position held by each of the brethren so recommended, not only in Freemasonry, but in the social scale of society.—Ed.]

#### INDIA.

##### NORTH WEST PROVINCES.

LAHORE.—*Lodge of Hope and Perseverance*.—A dinner was given on St. John's day, the 24th June, on which occasion there was a large gathering, including Bro. Roberts, Financial Commissioner; the Rev. C. Sloggett; Dr. C. M. Smith; Captain McAndrew; and a large number of all services, besides the whole of the members of the Lodge, in all forty-five brethren and strangers. The W.M., Bro. H. Sandeman, who of course presided, rose and proposed the first toast, "the Queen and the Craft," remarking that the health of her Majesty was always heartily given and loyally responded to by every Briton; but that Freemasons delighted to give especial honour to it, inasmuch as she is the daughter of one Mason and the niece of another. Next followed, "the Earl of Zetland, M.W.G.M.," whose able ruling, and great services at the head of the Craft were appropriately alluded to, and acknowledged in a bumper by all the mystic brethren present, joined by the uninitiated. The Worshipful Master next proposed "the health of the Lieutenant-Governor of the Punjab, Sir R. Montgomery." This toast was most enthusiastically received. The Worshipful Master said, "That great and good man's services during the mutiny are yet fresh in our minds. The danger was, from the first, fully appreciated by him, and confronted with dignified courage. To his vigour and wisdom every European in

the Punjab was indebted for his life, and all felt the greatest confidence in his administration, should a similar trial ever come again." (Cheers.) The next toast was "the Church," and was ably responded to in a few impressive words by the worthy pastor the Rev. C. Sloggett. The Worshipful Master next proposed "The Army." "Every one could appreciate," he said, "the noble services performed by the Military in India, especially during the late mutinies, and he felt that if occasion required they would do the same again. The fame of their deeds has resounded over the world—in the present European conflict, where Great Britain had so wisely determined to preserve a complete neutrality, should any European power dare to throw down the glove to her, that power would pay severely for its rashness." After the cheering for this toast had subsided, Captain McAndrew briefly acknowledged the toast, and said he felt proud of the service to which he had the honour to belong. It had been acknowledged to have done its duty on Indian soil, and would do the same if ever called upon to act against an European enemy. The Rev. C. Sloggett now rose and said he had been deputed to propose a toast which he felt sure all would pledge cordially, he meant the "Civil Service." None, he remarked, who have seen how nobly its members have borne themselves at all times, but especially during the late troubles, when many had to buckle on the sword and perform military as well as administrative duties, could fail to see that we have great hope for the future. The great services of the military have, he said, just before been alluded to. When we remember how gallantly they bore themselves at Alma and Inkermann, and more lately at Delhi, we may feel sure that the spirit of Englishmen has not deteriorated since the days of Crécy and Agincourt, and that the two services combined will enable us to brave all danger. The present time is one of stirring anxiety, for none can tell what news the next mail may bring; perhaps we may learn that some of the vast forces now on the move in Europe have been turned against our own dear little island. But whatever happens, whatever combinations are formed against us, England will brave them all so long as she has such devoted servants. The reverend gentleman concluded by calling for a bumper to the Civil Service, who, he said, are so devoted to their duties, so renowned for their incorruptibility, and so anxious for the welfare of the people entrusted to their charge. Bro. Roberts, in a neat speech, returned thanks for the civil service, and finished by hoping that its members would always be found true to their duty and their Queen. Next was given the "Medical Service," which was heartily responded to, and acknowledged by Dr. Smith, the deservedly popular and esteemed civil surgeon, who was greeted with long and loud applause. Bro. Roberts now gave "the health of the Worshipful Master, Bro. Hugh Sandeman." None who know that gentleman, he said, can fail to esteem him for the untiring zeal and interest with which he strives for the good of the community, whether in his official capacity as Accountant of the Punjab, or as Master of the Lodge of "Hope and Perseverance." "Bro. Sandeman," he continued, "is about to leave us to fill a higher appointment in Madras. We all must rejoice at his promotion; but the loss will be ours, the gain that of the Madrassese." This toast was drunk with all the honours and enthusiastic cheering. The Worshipful Master modestly acknowledged the toast. "It had been a pleasure," he said, "for him to aid in any work likely to benefit the community, from whom he had always received much consideration and support." He alluded to the difficulties that had to be mastered in the establishment of a Lodge—which, beginning with seven or eight members, now numbers twenty-two, all zealous good Masons. He had great pleasure in announcing to the brethren present that he had just received a warrant empowering him to convene a chapter of Royal Arch Masons (great cheering from the mystic few present); and he hoped that Lodge "Hope and Perseverance" would continue to prosper, as it certainly deserved to do. The Worshipful Bro. concluded by stating he should ever retain a lively remembrance of the kindly feeling evinced to him by all at Lahore. Several toasts were afterwards given, the details of which would occupy too much, they were the "Uncovenanted Civil Service," "the Railway Staff," "the Guests," "the Officers of Lodge Hope and Perseverance," and finally, "To all poor and distressed Masons." Several capital glees and songs were given during the evening; and all seemed much pleased with the entertainment.—[From the *Lahore Chronicle*.]

#### ROYAL ARCH.

NEW CHAPTER AT LAHORE.—The Brethren of the local Lodge have succeeded in establishing a Royal Arch Chapter, which was to be consecrated and opened for the first time on the 6th of July. The Principals' chairs will be filled by Comps. Hugh Sandeman, Terence O'Brien and William Ball. We heartily wish the infant Chapter, which is to be designated, the "Chapter of the Punjab," every success.

#### AMERICA.

##### ROYAL ARCH.

The following we extract from the introductory remarks of Comp. Wm. Storer, in his report on correspondence, presented to the Grand Chapter of Connecticut:—

"In almost every jurisdiction from which we have received fraternal

greetings, it is evident that Royal Arch Masonry continues to progress by a healthy growth, and that the interest of the institution were never more carefully guarded. It is indeed true, that in reference to the mere machinery of Masonic government, our respected Companions have not all been able to see 'eye to eye,' but so far as any Masonic principle is involved, your committee have scarcely discovered that the least disagreement exists among the various members of our wide spread companionship.

"The position of the General Grand Chapter of the United States—its supposed utility as a governing head of Royal Arch Masonry,—and the necessity and expediency of its continued existence; these are questions on which a diversity of opinions are entertained among the most enlightened members of our Order. But so long as Companions are permitted to express their honest sentiments, and to reason together with calmness and candour on these and other topics of interest to the true craftsman; so long as each is disposed to accord to all others the same right which he claims for himself—that of entertaining and expressing independent opinions; so long as each Companion is willing to believe that sincerity and honesty dwell in the hearts of those who differ with him in sentiment; there can be little danger or harm resulting from these discrepancies."

#### AMERICAN ITEMS.

**A VETERAN.**—Oliver Rice, a soldier of the revolution, died in Mayfield, Fulton Co. New York, last month. He was 92 years old. He was employed as an express rider in the revolution, and in that capacity executed commissions for Washington. He belonged to the Freemasons over seventy years, and passed through twenty degrees. He had laid aside \$200 to defray the expenses of his burial with Masonic honours, with the request that a Mason should preach his funeral sermon, and his wishes were faithfully complied with.

**A PLEASANT CONJUNCTION.**—During the sessions of the Grand Lodge of Indiana, in May, a conjunction of five Grand Masters was witnessed, which proved a most pleasing event to the parties interested. By our invitation Grand Masters Wilson, of Canada, and Allen, of Michigan, came down, and with Grand Master Buck, of Illinois—already there—Bayless, of Indiana, and the present writer, Rob Morris, of Kentucky, they made up the cheerful quintette whose music yet rings in our ears. To add to the joyful occasion, we had Grand Secretary Reynolds, of Illinois, and Grand Lecturer Blanchard, of Michigan. It is an interesting thought that in the meeting of these Grand Masters of Illinois, Michigan, Canada, Indiana and Kentucky, considerably more than one-fourth the entire Masonic membership of North America was represented. Setting Illinois at 12,000, Indiana 10,000, Michigan 7,000, Kentucky 12,000, and Canada 5,000, we have an aggregate of 46,000 craftsmen, whose rulers thus in a quiet way met, conversed, laid their plans of usefulness, and parted with a profound impression that it had been one of the happiest occasions of their lives.—*Morris's Voice of Masonry.*

**WISCONSIN.**—The Grand Lodge of Free and Accepted Masons of Wisconsin, at their annual meeting in Milwaukee, re-elected all their officers of last year. Gen. Amos Cobb, of Mineral Point, was appointed D. Grand Master. There are now 107 Lodges in the jurisdiction—105 made returns, showing the following result:—Master Masons, 3,325; Fellow Crafts, 180; Entered Apprentices, 313.

**CONNECTICUT.**—Hiram Lodge, No. 1, of New Haven, has furnished seven Grand Masters of the Grand Lodge of Connecticut.

**OHIO.**—The number of affiliated Masons in Ohio, is at the present time 15,000.

#### THE WEEK.

**THE COURT.**—The stay of the Queen and her family at Osborne is drawing to a close, and their departure for her majesty's Highland residence is spoken of for the end of the present week. On Monday, the Queen and Prince Consort, with Prince Alfred, Princess Helena, and Princess Louisa, left Osborne at half-past ten o'clock for Aldershot camp, where they arrived at half-past one o'clock. At three the Queen drove to the neighbourhood of Caesar's camp, to witness the operations which were carried on there by the division under Lieut.-General Knollys. Her majesty and her family remained on the ground till half-past six, and inspected the works carried on, which consisted of the formation of an intrenched camp, made by working parties in succession from the different brigades. The principal officers at the camp had the honour of dining with her majesty in the evening; and on the following morning the Queen again visited the intrenched camp, and remained till near one o'clock inspecting the defences thrown up, and was present during the manoeuvres executed. The royal family left the Pavilion at half-past three o'clock, and returned to Osborne. The Duke of Nemours has arrived at Osborne on a visit to her majesty.

**FOREIGN NEWS.**—There is little news of importance from the capital of France. The amnesty is much lauded in the government prints, and is looked upon with great suspicion by some of the expatriated Frenchmen for whose benefit it was professedly issued. Among these the most remarkable are Louis Blanc and the world-famed Victor Hugo who have published their reasons for not accepting "Louis Bonaparte's" offer;

and their eloquent letters have been reprinted from the English into the continental journals, all of which in consequence have been stopped in Paris. The Emperor and his wife (who is said to be again pregnant) are at St. Sauveur, seeking repose of which the former is said to stand greatly in need. In Paris the appointment of Marshal MacMahon to command at Lille, on the Belgian frontier, coupled with the concentration of an army of 60,000 men there, is considered as an answer to the vote of the Belgian Chambers for the fortification of Antwerp. The new decree on the press must be considered rather as a promise than a boon. The law is not altered, but its retrospective operation merely temporarily suspended. It is evident that the old repressive spirit survives, for there have again been razzias made upon English papers. Paris correspondents, alluding to the fact that France appears to be disarming, caution us against this movement as deceptive, and point to the significant circumstance that it was with an army on the peace establishment that France gained all her great battles in Italy. The *Moniteur*, in announcing the various nominations of the chief military commands, states that the augmentation in the number of these commands is in order to form a more equal division of the military forces of the empire. The rumour that the Grand Duke of Tuscany had left Paris is unfounded. He will remain here for some time yet. On Monday he was the guest of the Count Walowski at dinner.—A telegram from Vienna gives a decree for the reorganization of the Austrian cabinet, according to which Count Rechberg, foreign minister at present, is to continue to hold that post, as well as that of president of the Cabinet. Baron Hubner is appointed minister of police. Councillor Golochowski, minister of the interior. Councillor Kempen von Pichtenstamm, chief of the police, is dismissed. Baron Bach, formerly minister of the interior, has been appointed ambassador to Rome. The non-official portion of the *Wiener Zeitung* contains an article stating that there is a general feeling of anxiety in the public mind concerning the subjects which have been till now under serious deliberation by the imperial council, and which are—regulation of the control of the finances; free exercise of the Protestant religion; the regulation of Jewish affairs; the regulation of the municipalities. The representation of the provinces will later come under deliberation. The article concludes thus:—"Too great caution in advancing is as much to be avoided as too great haste."—The negotiations at the Zurich conference are slowly proceeding. A letter from Brussels, in the *Nord*, says there has only been one real sitting of the conference at Zurich, viz., that on the 8th. There appear to be many obstacles in the way of a settlement of the points to be discussed at the conference. Prince Gortschakoff has replied to a proposition of the Prussian government for uniting Russia, England, and Prussia, in a joint attempt at a settlement of existing complications in the south of Europe. The prince states that the Emperor of Russia has received the proposition most cordially.—With regard to the fortifications of Antwerp, we learn that in Saturday's sitting of the Belgian Chamber of Deputies, the project of law on the fortifications was agreed to. There were one hundred and six members present, of whom fifty-seven voted for, and forty-two against the project. Seven members abstained from giving their votes.—The strength of the King of Prussia is becoming gradually exhausted; his majesty has almost entirely lost his intellectual faculties, and his death would be a happy release both to himself and the queen. He is not considered to be in immediate danger, and the Prince Regent left Berlin on Monday evening for Ostend. Prussia has concluded a league with the Hanseatic Towns for the fortification of the seaboard of Northern Germany. We may also mention the attitude assumed by the press in Germany, where public feeling is in favour of the formation of a real Germanic power under the leadership of Prussia.—At Milan it appears that, notwithstanding all the talk of peace, things wear a suspicious aspect, and the constant movements of troops and storing up provisions for the army give much reason to fear that there is no real confidence among the people that peace will long continue. The Austrians are said to be doing all in their power to oppress and injure the inhabitants of Lombardy. Statements appear in the journals to the effect that the dynasty of Lorraine, in Tuscany, is to be succeeded by that of a foreign prince—meaning thereby, Prince Napoleon. A defensive league has been concluded between the states of Central Italy. Prince Hercolani, the delegate of the government of the Legations, has signed the act of accession to the league. The National Assembly, after having proclaimed the forfeiture of Francis V. to the ducal throne of Modena, passed the following resolution, "The Assembly decrees the annexation of the Modenese state to the monarchical, constitutional, and glorious kingdom of the dynasty of Savoy, under the magnanimous sceptre of King Victor Emmanuel;" and further adopted the proposal to confirm the dictatorship of Signor Farini. M. Ricasoli, president of the Tuscan council of ministers, has addressed a proclamation to the army, which shows that the idea of a resumption of hostilities still occupies the minds of the Tuscan people. It appears that Madame Mario (Miss Meriton White) who was compromised in the Mazzinian attempt on Genoa, has been arrested at Bologna.—Madrid journals contain a paragraph to the effect that the Moderado party in Spain had sought the moral support of the Emperor Napoleon, in opposition to the O'Donnell cabinet; but his majesty had advised them to apply to the Emperor of Austria, for whom they had manifested great sympathy during the war in Italy.—The Emperor of Morocco is seriously ill, and the English physician has been summoned in great haste. Fears are entertained of disturbances taking place in case of his death.—The *Europa* has arrived at Liverpool, with dates from the

United States to the 11th instant. A numerous body of Mr. Sickles' constituents had signed an address calling on that gentleman to resign his seat in congress. An incendiary fire at Memphis had destroyed property to the value of 150,000 dollars. From Mexico we hear that Juarez declines signing a treaty without the approval of the congress. A conspiracy was discovered in the capital on the 11th, for the purpose of assassinating the governor and taking possession of the government. The gold fever was raging on account of the discovery of gold in the Indian cemeteries of New Grenada, and of new discoveries on the Colorado. The crops in America are now safe, and a most abundant harvest has been reaped.—The *Moniteur* states that the Minister of War has given orders for a number of soldiers to return to their homes, and has granted furloughs to several others.—The King of Sardinia has delivered a speech on the affairs of Italy, characterized by the accustomed vagueness of royal speeches. The plainest passage is the following:—"The union, perfect order, and wisdom which the people of Tuscany, the Duchies, and the Romagna now display are admirable. Have faith in me, gentlemen, and be assured that now, as well as in future, I shall do everything in my power to promote the welfare of Italy."—A novel step has been taken with regard to the press in Russia. The *Invalide Russe* has received a "warning" for its freedom in commenting on several questions of European policy, and particularly for its insertion of an article on the necessity of assembling a congress to regulate the affairs of Italy and those of Turkey.—A letter from Jassy, in the *Wanderer*, of Vienna, says that the Chamber of Deputies sitting at Bucharest had agreed that a loan of 80,000,000 of piastres should be negotiated abroad, and that a discount and mortgage bank should be established.

INDIA.—By the Overland Mail we have received advices and papers from Bombay to the 21st of July. The most important news relates to the very large number of the Company's forces who have availed themselves of the permission to have their discharge. Some of the regiments are reduced to mere skeletons, and a free passage home will have to be provided for several hundred men. There is very little to report from the seat of war, a few skirmishes taking place here and there with small bodies of insurgents who are reduced to a state of despair. Further telegrams in advance of the mail of August 6th, state that the European discharge question still engages attention. The British ship *Nathalie* was wrecked off Bombay on the 23rd ult.; the mate and two seamen were drowned. The Bombay money market continues easy. Bombay harbour was crowded.

GENERAL HOME NEWS.—The ministers have all left town for their respective country seats, and London is now entirely bereft of the advantages of fashionable society. While the aristocracy are flying from the metropolis and the odours of Thames and Serpentine, it is satisfactory to find that the report of the Registrar General shows that the health of London is improving above the average. The deaths during the last two weeks have decreased from 1605 to 1188, but they still exceed by nearly 200 the weekly deaths in June. Last week there were registered in London the births of 917 boys and 864 girls, in all 1781 children.—There were two election contests on Saturday—for Hull, between Mr. Somes, Conservative, and Mr. Lewis, Liberal, the former being returned by a majority of 489; and for Berwick, between Mr. Hodgson, Conservative, and Mr. Majoribanks, the latter gaining the seat by a majority of one. Mr. Osborne was returned for Liskeard without opposition.—Earl Grosvenor, M.P., and Alderman Sir Peter Laurie have joined the council of the London Rifle Brigade. Lord Elcho and Captain George Montagu Hicks (lieutenant-colonel elect) had an interview, on Tuesday, with the Right Hon. Sidney Herbert, M.P., at the War Office, on various subjects connected with the brigade.—At the Court of Bankruptcy adjudication of bankruptcy has been made against John Edward Buller, a solicitor and scrivener, carrying on business at 56, Lincoln's-inn-fields, and residing at Enfield. His liabilities are stated at about £100,000, of which it appears that about £50,000 are in respect of breaches of trust, but this, it is supposed, is only a portion of the bankrupt's delinquencies. The assets are at present unascertained. A warrant has been granted for his apprehension.—A guard on the train between Liverpool and Manchester met a shocking death last week. Having been missed at one of the stations search was made, when the poor fellow was found dead on the top of a carriage. His head had evidently come into contact with the arch of a bridge.—We have to record the death of Mr. Bennet, who was injured by the accident that occurred on Wednesday evening, on the Tilbury and Southend railway. Mr. Lewis, the coroner for South Essex, opened an inquest on Saturday, at Tilbury Fort, which was adjourned, in order to take measures to secure the fullest investigation into the cause of the lamentable accident.—A serious explosion of gas, causing injury both to person and property, occurred at Brompton; and, as is too often the case in that description of casualty, it appears to have been the result of incautiously bringing a light into the room where an escape of gas was taking place. In the present instance the roof was blown from the house, and a lamp lighter and several of the servants were seriously hurt.—One of the most extraordinary cases of fraud in the history of trade is about to be exposed before the Scotch Court of Session. Disclosures are now made which show, or at least allege, that for a long series of years the managing partners of the Carron Iron Company have been guilty of frauds upon their brother shareholders which, for daring and extent, throw into the shade the revelations which started the commercial world a year

or two back. A suit, it seems, has been instituted in the Court of Session by Lieutenant Colonel Henry Dundas M'Lean against the company, charging the managers with systematically, and over a long series of years, falsifying their balance-sheets, to the end that their profits might appear to be much less than they really were; in consequence of which the said Colonel M'Lean sold certain Carron shares belonging to him to the company at a price greatly below their real value.—A young man was fined 5*l.* on Wednesday, at the Southwark police-court, for sending lucifer matches by railway without intimation. Fortunately the combustible package took fire as it was about to be placed in the luggage van, and so prevented probably a great deal of mischief.—An old man named Pannier, and described as a clerk and schoolmaster, was committed for trial at Marlborough-street, on a charge of forgery. The document alleged to be forged was a cheque for 3*l.* 16*s.* 8*d.* on the London and Westminster Bank, taken from the vestry-room of St. Ann's, Soho.—The circumstances connected with the murder of Mr. Broughton, near Leeds, are being narrowly inquired into, and two men convicted of burglary elsewhere are suspected of being the murderers. A man named Walter Beardon has been arrested on suspicion of having been concerned in this murder as principal or accessory. He was brought before the magistrates, and identified as one of two seen in the field about the time of the murder; and, which is of much more importance, it is shown that he pawned the watch of the murdered man shortly after the crime had been committed.—The funds yesterday were scarcely so well supported, but the transactions were pretty numerous, and the closing quotation of Consols was 95½ for money, and 95½, buyers, for the account. There were no bullion operations at the Bank, but the demand for export to the continent continues, the dealers taking all available parcels for export. The inquiry for money was steady at former current rates, and the disposition to place paper was not much manifested. The New Russian Loan did not improve, being still quoted ½ discount to par, and the New Five per Cent. Indian Loan showed steadiness at about 98.

COMMERCIAL AND PUBLIC COMPANIES.—The business of the port of London during the past week has shown rather less activity. The number of vessels announced at the Custom House as having arrived from foreign ports, amounted to two hundred and fourteen. There were nine from Ireland and one hundred and four colliers. The entries outwards were one hundred and nine, and those cleared one hundred, besides twenty-three in ballast.—At the half-yearly meeting of the shareholders of the Great Northern Railway Company, a dividend was declared at the rate of £3 7*s.* 6*d.* per annum on the original stock, yielding £3 per cent. for the half-year to the "B," and 7*s.* 6*d.* per cent. to the "A" shareholders. The meeting went off more quietly than has lately been the case with the meetings of this company.—At the meeting of the shareholders of the Great Eastern steam ship, a resolution was agreed to, authorizing the directors to issue 30,000 new shares of £1 each, they being offered in the first instance to the present proprietors in the proportion of one to ten of their present holding. A proposal to accept the offer of Mr. Lever of £20,000 for chartering the ship for her first voyage was not acceded to.—The report and accounts presented at the meeting of the London District Telegraph Company this week were received and adopted. It was explained that the undertaking was making satisfactory progress, and that the public had taken the shares as a medium of investment. Strict economy would, it was asserted, be exercised in carrying out the works, which promise to be of great utility. The employment of female labour in the telegraph department would, it was affirmed, be attended with advantage.—From Birmingham it is announced that business has become better, and that the orders forward exhibit an increase. At Bradford and Huddersfield greater activity has been apparent; the position of affairs at Leeds indicating a steady revival. Moderately good reports have been received from Bradford and Halifax, the export trade continuing to exhibit symptoms of progress. Less activity has been exhibited in Manchester, through the partial cessation of the demand for India.

## TO CORRESPONDENTS.

BRO. C. EGAN is thanked; but, owing to his having directed his communication to a former, instead of the present, publisher of the *Freemasons' Magazine*, it arrived too late for our present issue. It shall appear next week.

ERRATUM.—In alluding to the Prov. Grand Lodge of Dorsetshire last week, we inadvertently stated that the new Prov. G.M., Bro. Gundry, was installed by Bro. Cosens, whereas the ceremony was performed by Bro. the Rev. Thos. Pearce, D. Prov. G.M.

THE BALLOT.—A candidate is balloted for in a Lodge under Ireland (where one black ball excludes), and rejected from private feeling of some member against him. At the next regular meeting, upon motion made and carried, the ballot was reconsidered; the ballot box was passed round, and the candidate was unanimously elected. Was the reconsideration of the ballot proper? I forgot to add that the candidate was reported favourably of by the investigating committee.—P.M.—[Will some brother under the Irish constitution answer this?—Ed.]

BRO. R. B. WILLIS is thanked for his valuable communication.