

LONDON, SATURDAY, DECEMBER 24, 1859.

OUR ARCHITECTURAL CHAPTER.

WE have received several communications relative to the resolution agreed to at the last Grand Lodge for assisting the brethren in the country in the erection of Masonic halls by loans from the general funds of Grand Lodge, and asking us how the proposed scheme is likely to be carried out. We are not in the counsels of the Board of General Purposes, and therefore can give no definite information as to its intentions—if indeed the scheme has yet been sufficiently matured for a reply to be given, even by the members themselves. We should imagine, however, that the brethren desiring to erect such a hall must, in the first instance, collect amongst themselves a fair proportion of the expense of the proposed building—say at least one half or two thirds—the latter amount we conceive the best—and that Grand Lodge, on the completion of the building will, on its approval by a competent surveyor, take a mortgage of the property, and advance the remainder of the cost of building and furnishing. It will be apparent to all that great care must be taken not to advance too large a proportion of the cost; because, however valuable a building may be as a Masonic hall, it will probably be much depreciated should it unfortunately at any time have to be diverted from its original purpose and converted to some other use. The next part of the scheme to be considered is, how are the funds advanced to be returned to the Grand Lodge? as it is perfectly clear that the mortgage cannot be allowed to stand out for more than a given number of years; and we would suggest that it should be so arranged that the whole capital, with the interest, might be returned into the coffers of Grand Lodge by annual payments. Thus, supposing £200 were advanced, a payment of £25 per annum would in ten years redeem the mortgage, and give to Grand Lodge an average return of five per cent. for the use of the capital; the total amount returned being £250. Whereas, were the capital allowed to stand out the whole ten years, it would cost the brethren £30 per annum—£10 for the regular payment of interest, and £20 a year as a sinking fund to pay off the mortgage as it fell due—though it is true that amount might be made to earn a portion of the interest on the loan. This sum of £25 per annum could be easily raised by a slight addition to the various fees payable by the members of the Lodges or Lodge using the hall, to be carefully set aside for the purpose, and not to be entrenched upon under any circumstances whatever. Supposing our suggestion to be adopted, and £2,000 so lent to various Lodges, there would be a net annual return of £250, to be again lent to some other Lodge requiring it; each such loan forming the means of adding to the power of Grand Lodge to extend its influence in aiding the establishment of Masonic halls, each of which, if properly managed, would stand out to the world as a monument of the power, the unity, and the importance of the Masonic body. Each building should, in our opinion, be available not only for Masonic meetings, but for a library, reading room, and light refreshments for the members at moderate cost, and be open at all times, and thereby giving all the advantages of a literary club at the most moderate cost.

It is but a short time since that the Freemasons of South Shields opened a new Masonic hall; and as the funds were easily obtained, we have much pleasure in laying their scheme before our readers, hoping the example of the brethren may be extensively followed, especially as they can easily limit their liability under the Joint Stock Companies Act. The capital was obtained amongst the members of St. George's Lodge by shares of one pound each, paid for at the rate of two shillings per share each month, at the meetings of the Lodge, for ten consecutive months. St. George's Lodge and *the Royal Arch Chapter pay rent for the use of the hall;*

this, together with rent received for other parts of the building, is to be annually divided amongst the shareholders; whilst the surplus funds of the Lodge have been applied for the purchase of shares; and the balance in the hands of the Treasurer of St. George's Lodge at the end of each year, after paying all dues, is to be applied in buying up the shares, so that the building will ultimately become the unincumbered property of the Lodge. The scheme is so simple, that by adopting it almost every Lodge can obtain a private Lodge room, and thereby add to its prosperity. It will be observed that the shares are paid for at two shillings per month—we cannot believe that any brother would refuse to pay sixpence per week for a share in obtaining a Masonic hall—and we are sure that in every Lodge there are to be found at least one or two brethren who would be willing to take upon themselves the trouble of canvassing the members and inducing them to take shares—and we have no hesitation in saying that many would take a large number of shares—seeing that by the system adopted in Shields the money is merely lent to the cause of Masonry; and if, as in that town, a hall is built from which a revenue is obtained, a fair interest will be received by the shareholders on their investments. We commend this to the serious consideration of brethren, in the hope that we shall have to report the building of many temples dedicated to Masonry, and the more especially when it is understood that Grand Lodge will be willing to assist them to the extent of one third or one half the cost, and thus limit the amount they may be called upon to find in the first instance, leaving the brethren ample time and opportunity to provide the means for any advance received from Grand Lodge, to be returned by annual instalments.

We have, in the course of the present year, had to record with pleasure the opening of many Masonic halls, and endeavoured to do justice to the zeal and perseverance of those brethren through whose agency the business details have been carried out; and we have now great pleasure in calling attention to what has been done in a district of which we generally hear but little, and which we take some blame to ourselves for not having previously brought under the attention of the brethren. It appears that the Sun, Square and Compasses Lodge, No. 138, at Whitehaven, Cumberland, at present consisting of upwards of one hundred Masons, have for several years experienced great inconvenience from the want of a proper Lodge room. It was a very small Lodge, and for some years the warrant was preserved by the exertions of three or four zealous brethren, Bros. Quin, Cooke and others, who although in humble circumstances in life, managed to keep the Lodge from erasure. Their numbers increasing considerably, owing to the exertions of Bros. Capt. Spencer, Fletcher, Dees, Jackson, Cowie, Peile, and other equally zealous brethren, the inconvenience was still more felt; and after due consideration the brethren wisely came to the conclusion that to erect a building would be the only way to overcome the difficulty. Their next step was to purchase a house and premises in College-street, formerly the residence of Mr. J. Askew; the back premises were soon cleared away, and on the adjoining yard a splendid hall was erected, with refectory and store rooms attached. The dwelling in front of the street has been converted into offices and suitable apartments for the Tyler or housekeeper. The new building, which is two stories high, contains a couple of large rooms—the lower one for refreshment, and the upper, the hall, which is forty-three feet in length, twenty-two wide, and sixteen feet high. It has a coved ceiling with a cable tow for a moulding; in the centre is a sun light of seven stars, nine jets of gas to each, the whole surmounted by a letter G. It has three windows glazed with rough plate glass, and is supported by twenty Ionic columns, six on each side, and four at each end. Near each pedestal are placed three beautifully carved wooden columns, seven feet high, of the Doric, Ionic and Corinthian orders, designed by Bro. Fletcher, each one bearing a gaslight with globes, on which are engraven

Masonic designs, the No. of Lodge, &c. At the east end is a raised dais on which is placed the Master's chair (under a canopy representing in gilt carving the rising sun) and six other splendidly carved oak chairs covered with rich crimson velvet. The dais is approached by three steps, at the foot of which are a fine pair of eighteen inch globes, by Johnstone of Edinburgh, which are the gift of Bro. Dees, the present Worshipful Master. The Wardens' chairs are also on platforms. The hall is covered with a mosaic carpet, with tessellated border. The fireplaces are carved with Masonic emblems, and at the west end is a magnificent organ, presented by Bro. J. Fletcher, P.M. and Treas. and P. Prov. S.G.W., Cumberland. This is also decorated with some fine gilt carvings, representing the setting sun, moon, stars, &c. Adjoining the hall is the preparing room, with drawers for every member, lavatory, mirror, pegs, &c. There is also a committee room with a carpet, table and chairs, and capital book case containing a library of Masonic works, selected by Bro. Spencer of London, and presented to the Lodge by Bro. Dees. The building was designed and built by Bros. Cousins and Shepherd, members of the Lodge, to whom the highest credit is due. When the ceiling and walls are completely dry, they are to be beautifully painted, and a splendidly executed portrait of Bro. Fletcher, Past Master, nine feet by five, is to occupy a prominent position; Bro. Stewart Watson, F.S.A., of Edinburgh, the celebrated artist, is engaged in executing the picture, as a testimonial of the high estimation in which that distinguished brother is held by his brethren and friends. The members of the Lodge have formed a class for the practise of vocal music under the superintendence of Bro. Cooper, organist of St. Nicholas Church, an accomplished musician, and are making rapid progress in that art. The Masonic ceremonies of the Lodge are, we are informed, performed in a style that would do credit to any metropolitan Lodge; but our correspondent has not informed us how the funds were raised for carrying out the good work.

Glancing our eyes across the Channel, we find the brethren of a comparatively small Irish town, Skibbereen, in the county of Cork, bestirring themselves to raise a Masonic Hall—the first, we believe, in Ireland out of Dublin. We are glad to see that the scheme is patronized by some of the most distinguished Irish Masons, and we are sure it will not be allowed to go without a helping hand from the English brethren—every temple that is raised to Masonry being but another proof of the spread throughout the world of the grand Masonic principles of love and charity towards all mankind. The hall is not to be applied exclusively to Masonic purposes, but is to be let for balls, lectures, &c.; and though we prefer that Masonic halls should be specially confined to the objects for which they are built, it is probable that in a small town like Skibbereen, it would be difficult to properly support it if so limited. If, however, a profit is made by the occasional letting of the hall, it is to be applied to the noblest of purposes—the aid of the funds of the Masonic Female Orphan Asylum and other Masonic charities. A subscription list has been opened to assist the noble minded brethren of Skibbereen in their endeavour to raise such a hall as shall be alike an honour to the Craft, and an ornament to the town; and in order still further to aid the movement, it is proposed to give as a prize a Master Mason's jewel, apron, collar, &c., of the value of £20, on the principle of the Art Union, the price of each ticket being fixed at the moderate sum of 5s.—nothing when compared with the large amount of good it may assist in carrying out.

Extending our vision yet a little further, and by the aid of the press, every want of importance, however distant the scene of action, is brought home to our firesides. We find that only about three months since our brethren of Beechwood, in the colony of Victoria—may the colony ever prove as prosperous as the reign of the beloved sovereign after whom it is named—were engaged in the noble work of laying the foundation stone of a new Masonic hall, to be

erected by subscription amongst the brethren, for the accommodation of the members of the St. John's Lodge, No. 1030, (English Constitution,) and deeply impressive we feel must the ceremony have been. The *Beechwood Constitution* in speaking of it, says—"The number of Masons, men of all ranks and classes, of all nations and of all creeds, who yesterday assisted in the ceremony, was a forcible declaration of one of the great principles of the Craft. The address delivered by the Worshipful Master, eloquent and impressive, laying down in clear and well chosen language the duties and privileges of Masonry, exhorting the brethren ever to persevere in their devotion to the cause of Masonry—the most ancient of all orders that have ever existed—was eminently calculated to impress the spectators and listeners with feelings of respect for Freemasonry." In recording so important an event, it gives us great pleasure to observe the spirit and zeal with which our colonial brethren are carrying out the principles of the Order, and we trust that by the time—or very shortly after—these lines reach Beechwood, the brethren, to whom we wish all success and prosperity, will be working the time honoured ceremonice of the Craft within their own hall.

BASILICA ANGLICANA—VII.

NORWICH CATHEDRAL (CONTINUED).

HAVING noted a few of the political vicissitudes through which the cathedral church of Norwich has had to pass, let us pass into the interior, and notice this magnificent edifice more in detail.

The vista, seen from the west entrance, is exceedingly solemn and grand. The imagination is not, as in York, attracted by endless variety, nor led captive by merely harmonious elaboration. Here grandeur and severity, magnitude, and simplicity prevail. No coloured light falls aslant the shadowy nave, for all the stained glass was broken in the days of the Puritans. Enormous piers, supporting heavy Norman arches, stretch out on either side, and extend to the intersection of the transepts. These piers and arches support a second tier of arches and piers, somewhat lighter and smaller, but in their proportions still massive and imposing. As in York Minster, however, the mind is subdued by the presence of some sacred influence. Before, behind, and on either side of you are the mutilated remains of statues, although it must be allowed, as compared with other cathedral churches, but few exist. You recognize in this glorious edifice the genius of its founders—lofty, gloomy, proud, and ambitious. You look up to its stone roof, which spans the whole superficies of the nave and aisles. Along its extent is a series of scripture representations, most of them elegant works of art, and some of them exquisitely beautiful. You see as it were the history of the world represented in *chiaro oscuro*, or painted with a boldness of design and elegance of finish that betoken the master hand and mind. These representations include almost every well known scripture incident—Adam and Eve, attended by lions, panthers, and other denizens of the forest, are seen in the innocent state from which they fell; Abraham, Isaac, Jacob, and the other worthies of patriarchal times, are discovered in the performance of some act of piety or sacrifice; here Joseph is again sold by his brethren, and Moses exalts the brazen serpent in the wilderness. The most effective of these works is undoubtedly the representation of the Day of Judgment. The roofs of the transepts are decorated with similar designs but apparently of a later date and inferior execution.

But the choir has even a still more striking effect than the nave, to which the semicircular apex at the end largely contributes. In its general character it resembles the nave, but is more florid in detail, and is still more lofty, the roof being eighty-three feet from the floor of the building. The upper or clerestory is of great beauty, and lends a softened expression by the reflection of its airy gracefulness to the more solid parts beneath. The screen and stalls are elaborately

carved, and the greatest attention and care seem to have been taken by the artificers that their work should not only command the admiration of their contemporaries, but should endure for the edification and delight of many generations of men to come after them.

The writer has a partiality for making acquaintances in a church, more particularly when the visitor is one who seeks, like himself, apart from the panting crowds of cities, an hour or two of contemplation and reverie. The solitude seems to be deepened when two minds share it, each communicating to the other its inmost thoughts; each searching its inmost depths, and bringing up pearls of priceless wisdom which are only enriched by being distributed, and are not sullied by being exposed. He remembers on one occasion entering the cathedral on a dreary winter's morning. The snow was on the ground, and as it was Christmas week the organist and choir were practising some music which was to be specially introduced. As he was listening, his attention was arrested by a feeble cough. Looking around, he saw a little old man hobbling along the nave by the aid of a staff which was somewhat taller than himself. His hair was long and very white, and fell in glossy silver bands over the high collar of his blue surtout. His eyes were of the lightest blue, and there was an expression of benignant susceptibility in their liquid brightness that won sympathy on the instant. As the old man passed, he politely saluted the stranger, by putting his hand slowly to his forehead, and then proceeded on his way. The old gentleman was seen no more that day, but some time afterwards a funeral procession passed along before the writer's window. The equipage was evidently such as would be provided for a person in humble life, but there might be observed two or three gentlemen's carriages. Whoever might be the poor wayfarer to Hades, it was evident that he did not depart upon his journey without the good wishes of his fellow citizens. Upon making inquiries, we discovered that the poor mortal coil which was going to its last resting place, was no other than that of our little acquaintance of the cathedral. "He seems" said we to our informer, "to receive more honour than is usually given to one in his station." "Yes," was the reply, "he was much esteemed, although his fame was achieved by a rather mad-cap exploit. In his youth he served with Nelson. He had the good fortune to be sent home as a servant with the officer appointed to carry the despatches from the commander-in-chief to the Admiralty. He was, therefore, one of the first to be acquainted with a most important victory, gained by the English admiral over the French fleet; and the moment he set foot in London, he took coach and arrived at Norwich at about twelve o'clock at noon. When the citizens were coming out of church, they were much surprised to see crowds of persons running in all directions, some staring as if their eyes were fascinated, or themselves turned maniacs. It was not long before the cause of all this commotion made itself apparent. The youth in his enthusiasm to proclaim the welcome tidings, had climbed up to the roof of the cathedral, and was now resolutely ascending the spire. The populace were in a delirium of excitement, and shouted at the youth to pause before he ascended any higher. But he heeded them not, and on he went to the very summit of the spire, where he waved his hat and gave three hearty cheers for Old England and King George. This feat is recorded as having taken place in July, 1798. The old man was eighty-four years of age when he died. He enjoyed a good service pension, and the evening of his life was serene and free from care, and it was his custom in unfavourable weather to saunter amongst the cloisters, sometimes chatting with a prebendary, or supported by his little granddaughter who read to him passages from works of adventure and travel, of which he retained his admiration to the last moment of his life.

These cloisters are of the most elaborate construction, and afford from their excellent state of preservation a very tolerable idea of what these monastic appendages were like

in the palmy days of those institutions. They were mostly used by the monks for exercise or study, who repaired thither to read their breviary or to meditate. Although all these cloisters bear a strong resemblance to each other, any one who takes the trouble of minutely examining them will soon learn that they are the work of different periods, and differ considerably—affording on that account a valuable study to the architect, and a curious object of investigation to the antiquary. They were begun by Bishop Walpole in 1297, and although proceeded with by several bishops, were not completed till the prelate of Bishop Alnwyck in 1430. The tracery of the arches is very beautiful, exhibiting all the variations of the "Decorated" style, and in the parts most recently erected, the early forms of the florid or perpendicular tracery. The stone vaulting of the roof is an object worthy of admiration. The groins are as it were fastened at the points of intersection by massive bosses, on which are carved several scriptural figures, ranging with those on the roofs of the naves and transepts of the cathedral. There is a door at the south-west corner, which deserves a more than passing attention. It was within this doorway or porch that in olden times couples were accustomed to take their stand who were about to be married; this use of it is indicated by a carved representation of the espousals of our first parents on the tympanum or space within the arch above the door.

There were intervals, however, when Norwich Cathedral was free from scenes of riot, and festivity usurped their place. The mayor of the city was wont to repair to the sacred building in company with his sheriff and court of common council to hear a sermon preached by one of the most eminent of the local clergy. The service and sermon ended, he feasted all the nobles and gentlemen of the county, the abbots, and the canons of the cathedral—in short, all the great ones of the county. As illustrating the manners and eloquence of those days, although but remotely connected with our subject, we insert the following very curious documents:—

"Anno Domini, 1561.

"William Mingay, Esq., mayor of the city of Norwich: his expenses for a dinner at which he feasted the Duke of Norfolk, &c., the lords, knights, and gentry of the country:—

8 stone of beef, at 14 lb. to the stone	£0	5	4
2 collars of brawn	0	1	4
4 geese	0	1	4
8 pints of butter	0	1	6
A fore quarter of veal	0	0	10
A hind quarter do.	0	1	0
A leg of mutton	0	0	3
A loyn of mutton and shoulder of veal	0	1	0
A breast and coast of mutton	0	0	7
6 plovers	0	1	0
4 brace of partridges	0	2	0
4 couple of rabbits	0	1	8
2 guinea pigs	0	1	0
4 couple of hens	0	2	0
2 couple of mallards	0	1	0
34 eggs	0	1	0
2 bushells of flour	0	1	6
16 loaves of white bread	0	0	4
18 wheaten bread	0	0	9
3 loaves mislin ditto	0	0	3
1 barrel double beer	0	2	6
1 barrel small ditto	0	1	0
1 quarter of wood	0	2	2
Nutmegs, mace, cinnamon, and greens	0	0	3
4 pound of barberys and sugar	0	1	6
Fruit and almonds	0	0	7
Sweet water and perfumes	0	0	4
16 oranges	0	0	2
2 gallons white wine and claret	0	2	0
1 quart of sack	0	0	9
1 quart of malmsey	0	0	5
1 quart of bustard	0	0	3
1 quart of muscadine	0	0	6

Total . . . £1 18 1

Fortunately we are able to know in what esteem this civic hospitality was held by the contemporaries and friends of the worthy mayor of Norwich. The bishop of the diocese lent his countenance on that interesting occasion. There was also a speech made by a Mr. Jonny Martyn, who is described as a "wealthy honest man," and runs thus:—

"Maister Mayor of Norwich, an' it please your worship, you have feasted us like a king. God bless the queen's grace, we have fed plentifully; and now, whilom I can speak plain English, I heartily thank you, master mayor, and so do we all. Answer, boys, answer! Your beer is pleasant and potent, and will soon catch us by the caput and stop our manners. And so, huzza for the queen's majesty's grace and all her bonny browed dames of honour. Huzza for master mayor and our good dame mayoress. His noble grace (Norfolk), there he is; God save him and all his jolly company. To all our friends round county who have a penny in their purse and an English heart in their body, to keep out Spanish dons and papists, with their faggots to burn our whiskers! Shove it about, twirl your cap cases, handle your jugs, and huzza for master mayor and his brethren their worships."

Not the least curious of the old architectural appendages of the cathedral are the gateways which lead to the precincts of the building. The most ancient, and certainly the finest, is dedicated to St. Ethelbert, who was in the olden time regarded as the patron saint of the city, and was constructed by the citizens by way of atonement for the part they took in the great riots of 1272, and of which mention has been already made, when, among other things, they destroyed the church of St. Ethelbert, which stood on the site which the gateway now occupies. Over the arch is a chapel, but no longer used as a place of worship. The lower part is the original building, and is of stone, but the upper part is recent, and is composed of black flint curiously inlaid with stonework. In the spandrels of the arch is a sculptured representation of St. George attacking the dragon; and above is a series of niches with crocketed canopies, the central niche being occupied by a defaced statue. Erpingham Gate is in better preservation, though inferior as a work of art. It was erected in 1428, as part of a penance enjoined on Sir Thomas Erpingham for having adopted the principles of Wickliffe. Sir Thomas Erpingham was a soldier of renown; he had served in the wars in France with Henry V.; he was lord warden of the Cinque Ports, and stood high in the royal favour. He had come over from Bretagne, in Normandy, with Bolingbroke, and was one of the commissioners to receive King Richard's abdication. He was present at the execution of Lord Cobham, who was suspended by a chain fastened round his waist over a fire. This torturing death, we are told, the noble heretic bore with constancy, and with his last breath conjured Sir Thomas Erpingham, that if he should see him (Lord Cobham) rise from his grave in three days, he (Sir Thomas Erpingham) should intercede with the king on behalf of the Lollards. It is not a little remarkable, as illustrating the effect of persecution on account of religious opinion, that Sir Thomas Erpingham should have become a Wickliffite.

There remain, as we have said, but few statues, those that formerly existed being reduced to fragments by time and violence. Yet does there repose here a goodly number of nobles and prelates. At the time the painted windows were destroyed, the church was stripped of nearly all its monuments also. Sir William Brown says that nearly one hundred brass inscriptions were stolen and taken away from the tombs. Sir William made out a tolerably complete list of the monuments that remained after the spoliation. He also gives a list of "other bishops who might be buried in the church," but of whom "no history or tradition remaining of the place of their interment, in vain we endeavour to point out the place." There is, however, one very interesting monument, namely, that of the late excellent Bishop Bathurst. This statue is in a sitting position, and is the last work of Chantrey, who died while superintending its erection. Sir William Brown also gives a very curious anecdote, as showing the

puritanic abhorrence of all superstition. He says that when the Puritans were masters, to show their hatred of all such abominations, they placed the seats of the aldermen at the east end of the choir, and the mayor's seat in the middle of the high altar, and removed the pulpit, and altered the whole arrangement of the sittings of the congregation. Still, though shorn much of its ancient splendour, the cathedral of Norwich is a truly noble structure, a glorious monument of the past. He who is once present at a cathedral service within its walls will not soon forget it. The nature must be cold, and the imagination feeble, which is not stirred as the words of our liturgy,

"in service high and anthem clear,"

reverberate through the lofty vaults; and how silent when the voice of prayer rises no longer in pious aspiration:—

"Every stone is kissed

By sound or ghost of sound in mazy strife,

Heart thrilling strains that cast before the eye

Of the devout a veil of ecstasy."

TASTE IN ARCHITECTURE GOVERNED BY DOMESTIC MANNERS.

BY JOHN WILSON ROSS.

So intimate is the connection of architecture with the changes in the domestic habits and social condition of a people, that its buildings actually become the monuments of a nation's history and daguerreotypes of domestic life and manners. No period in our own history, with its manners and fashions, fails of being faithfully and invariably represented by its architecture.

The architectural details, for example, in the time of the Anglo-Saxons (of which, by the way, a great mass is preserved to us in the monks' illuminated manuscripts) bring to light the domestic manners of our forefathers more clearly than any other class of monuments now existing. The then predominant architectural character was to build houses with arcades on either side of the triangular arched doorways, which construction is perfectly accounted for by the circumstance that it was usual for persons of rank to place themselves in the centre of the doorway for the purpose of distributing justice and giving alms to the poor. The whole architecture of the period indicates the peaceful, benevolent character of the people. But the great peculiarities of construction among the Normans are at once explained by the requirements of their age. Who cannot perceive from the castle being the only type of building all over England that that was a period of oppression and bloodshed, of attack and defence; that a few powerful men possessed the country who held their position by the strong hand alone, and made no attempt to establish arts, commerce, or manufactures; who kept down by force the bulk of the population, having at their beck strong bodies of well armed retainers? All this is told in the aspect of the strongholds to which the lords of the castle retreated for self preservation, and wherein they stored their plunder; in the walls that were strong enough to resist all known engines of war, and high enough to be beyond the reach of scaling ladders; in the gates so placed that darts, stones, and molten lead could be poured easily on the heads of assailants; and in outwork after outwork, entrance after entrance, floor after floor, acting as separate means of defence to obstruct the assailant foot by foot, and to dispute the possession of one place after another. This was the distinctive character of architecture in all the counties of England during the iron rule of the Norman and Plantagenet monarchs.

In the fourteenth century, when the nobles became less warlike, houses were occasionally to be found built without fortifications, and with features denoting the gradual though slow development of civilization and of the useful arts; of the latter there are such instances as that smoke, which till then went from the fireplace directly through the wall, was then trained to escape up flues or chimneys. The general

plan and character of the fifteenth century residences show that, though the house had still to be made capable of defence, yet that object was no longer paramount unless in the border counties, in Scotland, Ireland, Wales, and places where particular circumstances retarded change. In the settled districts the castellated type, where preserved, was retained in form merely for the sake of effect, and perhaps from associations; for when it was not requisite to maintain armed men within the residence, its arrangement necessarily became altered, losing the military and gaining the peaceful residence character. The parts and uses of the house give a true and intelligible idea of the further progress of civilization. The diminishing in size of the great hall designed for the entertainment of the retainers with the lord, and the increase of the private apartments, show us that the feudal sovereignty of the baron or lord of the manor, which had been preeminent, was at length beginning to diminish; that a rising middle class, composed of merchants, tradesmen and shopkeepers, and independent guilds of artisans, began to make their weight felt in the commonalty—arising naturally out of the changes in the social condition which gave privileges to men who had been serfs, and caused commerce and the industrial arts to advance. The improved change in the domestic habits and social condition of the people towards the commencement of the next century tended also to further alteration of the plan in building houses. At this period, in towns and in the country, many of the houses were built chiefly of wood (at least as to the upper of the two storeys); there were brackets and heads to doorways, cornerposts, bargeboards, and gables, often richly ornamented; sanitary arrangements were attended to; there were street pavements, down pipes and sewers underground for street drainage, the latter at times so fine, large and well built, as to have been subsequently mistaken by antiquarians for subterranean passages. An improvement also now took place in the construction of bridges, almshouses, hospitals, inns, and taverns; and new furniture and utensils came into use, such as hangings, tapestry, and panelling. Simultaneously with this improvement in houses many new trades and callings arose, such as stationers, glaziers, plumbers, bed makers, clock makers, and others. In the time of Henry VIII., and more especially in the reign of Queen Elizabeth, the state of the country and the condition and requirements of the people had so advanced that at that date a change, vastly for the better, is to be observed in the character of the English house, denoting the habitual use of luxuries not to be found in a previous age, and the encouragement of a more refined and cultivated taste among the nobility and gentry. The effect of this improved taste in the fine arts and literature is obvious in the decorative arrangements of domestic life, in ceilings coved and divided into panels by massive ornamental beams, in walls painted with classic scenes, and in wooden cases often elaborately carved for the reception of books gorgeously bound.

Here we may glance aside for a moment, to notice that in the houses of the fifteenth century, when civilization in the true direction first sprang up in this country—at least that style of civilization which has come down to us, though with perpetual and considerable improvements—there was not a chamber from which the rooms of the modern house may not be traced. The present dining room was represented by the “small” or “banqueting hall,” then first entirely detached (behind the dais) from the “large hall,” in consequence of the upper classes abandoning—except on grand occasions—the custom of eating with their retainers. Of the rooms built above the hall, the “larger” and the “smaller” “solars,” or the “lords’ chambers,” and the “lady’s chamber,” we have the representatives now in the drawing room, the study, or library, and the boudoir. The sleeping apartments were scarcely more numerous in respect to the occupants of a house. The bed was a rare piece of furniture, covered during the day with handsome tapestry, and saving at night the necessity of another apartment, just

as it is not uncommon in these days when a bachelor in lodgings occupies the same room day and night, to have a sofa bed in an apartment that serves to sit in. We have called into use the butlery and the pantry, both in collegiate and in private establishments, though “butlery” is the name used at universities, and “pantry” that in the homes of individuals; in colleges and in private houses the office of the butler is retained, while that of the “pantry” is lost. The cellar was situated at that period pretty much as it is now, just under the “lords’ chamber;” but the space required for decanting or rather drawing wine was larger than now from glass bottles not having come into general use. The cupboards were also more extensive; indeed, they were complete separate chambers, just as in these days in some important mansions, rooms called *garde robes*, are set apart for the purpose of keeping wearing apparel. The kitchen was important. The *lardarium* exists on a smaller scale in the larder, but the *salsarium* is done away with on account of the butcher’s business, even as the bakehouse and the brewhouse (except in large establishments) have been dispensed with on account of the trades of the baker and the brewer. There were also stables and farm buildings, of which, though nearly every trace is swept away, enough has been ascertained to know that they were generally built of wood, and were at times very extensive.

To return to the progress of architecture and its alterations according to the variations in our customs and manners—we find that, after the time of the Tudors, during the reign of the Stuarts, a higher state of civilization and greater domestic requirements effected a complete revolution in the architecture of England. The requirements of palaces and mansions, homes for the reception of works of art, or emporiums for merchandize, demanded a style better suited to those wants. From Italy—the first country in Europe which awoke from a long dream of rude art, where, amid the revival of the arts and sciences, architecture was restored by Palladio, Scamozzi, and Labbacco—a style, founded on the Roman, though more immediately borrowed from the Venetians, made its way through France and Germany into England. Much admired as may be the façade of the castle of Heidelberg for the genius and taste it presents as a specimen of the then classical architecture, there is reason to believe, from the banqueting hall that was alone erected, that if Inigo Jones had completed the palace at Whitehall on the scale of magnificence originally intended, the structure would have been unrivalled in splendour of design and purity of taste. Unfortunately the civil war broke out, and the unhappy troubles in which his patron, Charles I., was involved, totally frustrated the intentions of the architect, and Italian architecture, which had begun to flourish under the auspices of Inigo Jones and his disciples, fell into a degraded state on account of the great discouragement given to it and the arts generally during the great political excitement that, to the exclusion of all other matters, prevailed in the country for the next two or three generations. At the commencement of the past century, during the auspicious reign of Queen Anne, some grand designs in Italian architecture were again executed; and her reign, in spite of constant war abroad and political intrigues at home, witnessed the completion of the greater part of St. Paul’s Cathedral. Since that time England has been advancing with giant strides in all the arts and sciences, and her taste in architecture has been keeping pace with the spirit and refinement of the age. No one but a pedant in art will deny that in all parts of the land we see, rising from year to year, buildings public and private, palaces, mansions, churches, theatres, markets, places of general resort, which are objects of undoubted beauty, from the ornaments with which they are embellished, from the magnificence with which they are executed, from their studied elegance, and from the appropriate sites which they adorn.

Finally, we cannot but agree with many of the most refined

critics and art students of the time, that whatever pleasure we may enjoy from the contemplation of any particular style of architecture, however gorgeous and superb, the Grecian orders most powerfully command our admiration; these derive their origin from the highest civilization, and were the ornament of those countries most hallowed in our imaginations; and it is difficult for us to see them, even in our modern copies or adaptations, without feeling their influence to operate upon our minds—while we regard them as relics of the polished nation by whom they were first designed, and of that great people by whom they were afterwards borrowed and modified.

ON THE ORIGIN AND OBSERVANCE OF CHRISTMAS.

WHEN the Christian missionaries, advancing towards the north, came in contact with the religions of Thor and Woden, they found the heathen inhabitants of those regions so firmly fixed in their worship and belief in both the above and a crowd of other idols, and so deeply rooted in their ancestral creeds, that a compromise was deemed advisable to pave the way and by gentle means to wean them from their abominable superstitions; it was necessary to gild the salutary pill which was to turn them from the gods of their forefathers, to forsake their ancient temples, and to cut down the oaks dedicated to Donur the Thunderer. It was thus these pioneers of holy truths may be said to have

“Allured to brighter worlds, and led the way.”

Even the highest authority of the church, the papal chair, not only tolerated but inculcated such seductive practices.

Venerable Bede, in his Ecclesiastical History (lib. xxx.), has preserved a letter from Pope Gregory the Great to the Abbot Melitus, going into Britain with information to our earliest missionary, Augustine, in which appears the following passage:—

“When, therefore, Almighty God shall bring you to the most reverend Bishop Augustine our brother, tell him what I have upon mature deliberation on the affairs of the English determined upon, viz.:—that the temples of the idols of that nation ought not to be destroyed, but let the idols that are in them be destroyed; let holy water be made and sprinkled in the said temples; let altars be erected and relics placed. For if these temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God: that the nation seeing that their temples are not destroyed, may remove error from their hearts, and knowing and adoring the true God, may the more familiarly resort to the places to which they have been accustomed. And because they have been used to the slaughter of many oxen to the sacrifice to devils, some solemnity must be exchanged for them on this account; so that on the day of the dedication, or the natiivities of the holy martyrs whose relics are there deposited, they may build themselves huts of the boughs of trees about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting; and no more offer to the devil, but kill cattle to the praise of God in their eating, and return thanks to the Giver of all things for their sustenance; to the end, that whilst some gratifications are outwardly permitted them, they may the more easily consent to the inward consolations of the grace of God. For there is no doubt that it is impossible to efface every thing at once from their obdurate minds; because, he who ascends to the highest places rises by degrees and steps, and not by leaps.”

The Holy Father then dilates upon the toleration in this respect allowed to the Israelites. And then concludes this somewhat desultory epistle by—

“This it behoves your affection, to communicate to our aforesaid brother, that he being there present may consider how he is to order all things.”

Though this admonition be especially referable only to Britain, and principally relates to temples, the unity of papal policy in all ages would allow its extension to every country where the olden faith was too tough immediately to give way; and with the toleration of the temples we must receive as a corollary all the practices and festivals of which they were the scenes.

The above papal permission must have been a double boon to the missionaries who received it; it would materially lessen their labours and allow them to parade a greater number of converts; and it also gave them a decent pretext and plausible reason for converting the glebes and dotations of the olden Druids to the propagation of their own tenets and to their personal maintenance—without augmenting the bitterness of a dereliction of ancient faith to the new converts, or the additional grievance of new pecuniary burthens.

This inculcated change of worship, only not of locality but of practice, was carried through extensively, much more so than we can now conceive. The oldest and most famous of all the Christian edifices through Europe are historically or traditionally the sites of heathen temples. In our country very plausible reasons are adduced for supposing that St. Paul's Cathedral covers the site of a temple of Diana, and Westminster Abbey one dedicated to Apollo; and Professor Engling, in the Luxemburg Archeological publications for 1847, vol. iii. p. 188, gives us historical data for similar changes in that small duchy, enumerating thirteen localities, in which the conversion is certain; and Dr. William Bell, in his “Shakespeare's Puck,” and his “Folk Lore,” vol. i. p. 268, used this circumstance as the foundation of a proof that the Pedlar and his Dog, at Lambeth, and at Swaffham, in Norfolk, as well as something similar at Bowness, in Cumberland, were all received as a notification of change of masters, and with them the change of faith.

It is in carrying out this view that the rationale of our Christian festivals will be best made plain; and in giving an account of the highest amongst them, the Yule, we shall, in the first place, point out the existence of the heathen feasts by which they have been superseded at peculiar seasons, and then show how they have been appropriated in our present calendars; and, secondly, how utterly impossible it has been entirely to eradicate the ancient practices.

In all heathen nations, the glorious luminary, the sun, was a primary and special object of adoration; the beneficent and cheering effects of the solar rays upon each individual, their vivifying and prolific powers upon all nature, could not but strike the perceptions of the most obdurate, and awaken sentiments of gratitude and thankfulness in every breast. Hence every phase on the orbit of this luminary, according to the then prevalent belief that the sun moved round the earth, became an object of deep observation and solicitude. But more especially was this the case at the two great periods when, having arrived at a certain point, the great orb was supposed for a moment stationary, previous to turning his path in a contrary direction for the next half of his course; and then, again, when arrived at the opposite point, once more to turn in its everlasting rounds.

We gain thus two principal periods in the sun's supposed career, which we are still accustomed to designate as “solstices,” from the above popular view of the sun's motion, before the astronomers of the fifteenth and sixteenth centuries demonstrated the stationary nature of this luminary and the rotary motion of the earth. Upon this notion we borrow the Roman name of *sol stare*, the standing of the sun, though the Germans, from a more correct view of the old theory, call these periods *Sonnen-wenden*, or sun's changes. One of these solstices we call summer, and fix it on the 21st of June; the other we call the winter solstice, and celebrate it on the 21st of December. Both, we shall find, were heathen feasts of the highest solemnity and holiness; but as the pleasures and prospects of hope excel always those of possession, the winter change was held in higher estimation than that of summer.

The dreary three months just passed, when, as it were, all nature was torpid or extinct, were now to be succeeded by others when the inanimate earth was gradually to put forth all her beauty:—

“Wish'd spring returns; and, from the lazy south,
While dim Aurora slowly moves before

The welcome sun, just verging up, at first
By small degrees extends the swelling curve,
Till seen at last for gay rejoicing months,
Still round and round his spiral course he winds ;
And as he nearly dips his flaming orb,
Wheels up again and reascends the sky."

The winter solstice was therefore the principal heathen festival, the summer one the next in rank. Upon the papal principles of Gregory, as noted above, the highest Christian mystery—the birth of Christ—which the best ecclesiastical chronologers have calculated must have happened towards the end of March, was appointed to supersede and supplant this principal heathen celebration ; whilst the secondary one, in summer, was appropriated to the then next holy personage in Christian estimation—St. John the Baptist. The few days difference from the 21st of each month to the 24th or 25th must be put down to the inaccuracy of the early astronomers.

However long and strenuous have been the exertions of the Catholic priesthood, and however imposing the ceremonies which they have introduced into all these substituted celebrations, they have never been able entirely to eradicate all traces of the more ancient heathen festivals. This we shall now proceed to show before exhibiting the many curious practices and ceremonies engrafted on the original ceremonies of Christmas, particularly among our continental brethren.

Among all the northern nations we find the denomination of this heathen festival still retained in an almost exact uniformity, but in differing forms of the word *Jule*. In Lapland (Mone's "Heidenthum," i., p. 29), *Juel*. In Sweden, *Jule* (Ihre de Had. p. 18), with Christmas Eve called *Jolaption*. In which he says, "Nox Joliana candelis tota nocte ardentibus in honorem Solis jam redeuntibus celebratur; formaque candelarum erat instar tritici ex terra exumentis et in ramos tres se dividit."

For Denmark we quote Pontanus, from "Olaf Worm's Fasti Danici," (p. 22.) "Illud certum habeo ad jubilatiorem et letitiam temporis exprimentam id quicquid est vocis (*Jul*) formatum." In Anglo Saxon the usual form was *Geola* with many variants, as *Geol*, *Geohel*, *Gehol*, as the merry time ; and used also to denote the months of December and January, as *cera* and *aftera Geol* ; before and after the Yule. Of our own indigenous term, commonly written *Yule*, Brand, in his "Popular Superstitions," remarks :—

"I have met with no word of which there are so many and such different etymologies as this of *Yule*, of which there seems nothing certain but that it means Christmas. Mrs. Elstob, in her 'Saxon Homilies on the Birthday of St. Gregory' (Appendix, p. 29), has the following observations on it:—"Geol, Zeol, Anglo Saxon: *Jol* vel *gul*, Dan. Sax., and to this day in the north *Yule*. *Goule* signifies the solemn festival of Christmas, and were words used to denote a time of festivity very anciently, and before the introduction of Christianity among the northern nations. Learned men have disputed much about this word, some deriving it from Julius Cæsar, others from *zehlweol*, a wheel, as Bede:—"Giuli a conversione solis in auctum diei nomen accepit." (De Rat. Temp., cap. xiii.) He would therefore have it so called because of the return of the sun's annual course after the winter solstice. But he, writing De Ratione Temporum, speaks rather as an astronomer than an antiquary."

Differing as we do entirely from this learned lady in her last remark, we shall soon recur to the subject ; in the mean time, to give as far as possible every variation of the name, we adduce from Blount's "Original Observations in Yorkshire and other Northern Parts:—" "After sermon or service on Christmas day, the people will even in the churches cry '*Ule ule*,' as a token of rejoicing, and the common sort run about rejoicing, singing—

"Ule, ule, ule, ule,
Three puddings in a pule,
Crack nuts, and cry Ule."

This puts one in mind of the proverb in Ray's collection—

"It is good to cry Ule at other men's cost."

There is a Scottish proverb which runs thus for this

subject:—"A yule feast may be quit at Pasche, i.e., 'one good turn deserves another.'"

Captain Potter, born in the north of Yorkshire, says, "that in the country churches at Christmas, in the holy days after prayers, they will dance in the church, and as they do dance, they cry or sing, 'Yole, yole, yole, &c.' In the West Riding of Yorkshire, on Christmas day, at night, they bring in a large yule clog, or Christmas block, and set it on fire, and sup their Christmas ale, and sing 'Yule, yule,' a pack of new cards, and a Christmas stool." (MS. Aubrey, apud Thoms, pp. 80, 81.)

As bearing upon the subject, a short digression on the yule clog, which has almost lost all observance in the south, but still has strong footing in the north, may be allowed us. This was a massy piece of fire wood, usually oak, placed in the centre of the great hall, on which each of the family sat down, sang a yule song, and drank the old English toast of "A merry Christmas, and a happy new year." The log was then placed on the hearth, and lighted with a brand of last year's block, and by heaping on additional fuel, made to produce a brilliant flame. These circumstances are alluded to by Herrick, in his "Hesperides," in a poem on the subject:—

"With the last year's brand
Light the new block, and
For good success in his spending,
On your psalteries play,
That sweet luck may
Come while the log is a-tending."

The superstition still exists, that if the piece of the old log be carefully preserved, so long the house is in no danger of taking fire throughout the year ; a belief that attaches to many other things preserved till their next anniversary, as the crosses chalked on the rafters of a room on Hocktide (see "Hone's Table Book," s. 5.)

Its French usage is thus described at Commercy, in ancient Lorraine:—"On the 24th December, about six in the evening, it is the custom to put a very large piece of wood, the Christmas log, on the hearth, between four and five feet in length, and to set fire to one end of it, so that the little children sit at the other end for the purpose of warming themselves"—(but query, is not this part of a heathen sacrifice, like the English practice noted above, where all the family place themselves on the log, which the continuation of the notice seems further to point to). In many parts of France, on Christmas eve, the father of the family, with his wife and children, and a blazing fire before them, sing the Christmas carols ; the youngest child is ordered to go into a corner of the room and say his prayers, and in the meantime the father places behind the hearth or in a hole of the pile of wood, several parcels of sugar plums and lollypops ; the child comes to the fire with a stick in his hand and strikes the piece of wood till the sugar plums fly out, and hastily gathers them up from the log.

On Christmas Eve, before the midnight mass, it is the custom at Bonneval, in a great number of houses, particularly in convents, to place on the hearth of the apartment most in use the largest log they can find, and one that will burn for three days, hence the common name of *trefeu*, or three fires.

These localities are on the southern borders of ancient Germany, but it is curious that at its northern extremity in Pomerania, customs are found which closely resemble our English and the above French practices. In a recent notice of that province it is stated that a portion of the last year's log is also kept there till the following yule, when pieces are detached and holes drilled into them, into which bonbons and confectionary are inserted, and thus preciously loaded, are thrown or furtively introduced into the houses of their friends or acquaintance, whose office it then is to try to guess the various donors. The remainder of the clog is, as in England, put by to light the new brand. It should be observed

that clandestine or anonymous gifts are great favourites throughout Fatherland.

To return from this digression, and to take up Bede's derivation of *yule* from "wheel," will require in the reader some practise in the use of a strong guttural intonation; for quickly pronounced and strongly gutturalized, both words are identical in sound, with a strong presumption therefore of identity of meaning. It is a case in point that the present learned head of, I believe, Trinity College, Cambridge, Dr. Whewell, has his name pronounced in a manner that may stand either for *yule* or *wheel*: in fact, in all three the only letter of distinct enunciation is the final liquid *L*. All the other vowels or semivowels are of such infinite niceties of sound as to be undistinguishable to the ear in their numerous intonations.

But we have other reasons to believe in the agreement of both "*yule*" and "*wheel*" besides their verbal assonances.

The orbit of the sun, taken as a circle, was fitly and best represented by a wheel or ring; and in this view we have the best derivation of the Latin *annus*, the year, the sun's rotation; when we refer to its diminutive *annulus*, the little ring; so that we may pretty safely conclude that the original word had primarily the same meaning. Virgil brings the adjective *annuus* pretty nearly to this sense. (*Æn.* v. 46.)

"Annus exactis completur mensibus orbis."

To complete these conformities of the denominations of the sun's annual orbit with a wheel, our *year* offers some points of contact. It is identical with the German *Jahr*, which Adelung well derives from the Swedish *Ær*, the harvest or recurrence of seedtime; by merely dropping the initial semivowel *y* we gain *ear*, which it is well known, when taken as a noun participle, "earing," means the harvest. Shakespeare uses it in this sense (*Antony and Cleopatra* i. 2.)

"O then we bring forth weeds

When our quick minds lie still; and our ills told us
Is as our *earing*."

But the same sense is more clearly expressed in Gen. xiv. 6, of the authorised version:—

"For these two years there hath been famine in the land; and there are yet five years in the which there shall be neither *earing* nor harvest."

To those for whom verbal agreements are not satisfactory, we can, however, adduce the strong evidence of wheels used as symbols of the Yule feast, both at home and in other countries.

In north Germany in particular, it is customary at Christmas to take a common cart wheel, and to bind it round the spokes and felloes, as well as the nave, with straw bands, so that no portion of the wood is visible; the straw is then set fire to, and the wheel from an eminence rolled down into the plain or river, as is done into the Moselle at Konz, a small place in the vicinity of Trier, whose Roman origin is evidenced by the remains of a Roman imperial palace of which a considerable extent was visible in the sixteenth and seventeenth centuries (see "Panorama von Trier," p. 214), though the idea there expressed, that it was built by Constantine, who certainly resided some time in Trier, has no other foundation than the place's name, which seems more probably to have arisen from the confluence and junction of Sarre and Moselle, like the *confluentia* (Coblentz) of Moselle and Rhine, and another Coblentz at the flowing of the Swiss Aar into the Rhine, with many others. (*Grimm's "Deutsche Mythologie,"* p. 587.)

Sometimes the celebration by this symbolic wheel is transferred to the secondary solstice at the feast of St. John Baptist, and is thus described by Naogeorgus in Barnaby Googe's translation:—

"Some others get a rotten wheel all worn and cast aside,
Which round about with straw and tow they closely hide;
And carried to some mountain top being all with fire a light,
They hurl it down with violence when dark appears the night,

Resembling much the sun that from the heavens down should fall,

A strange and monstrous sight it seems and fearful to them all,
But they suppose their mischiefs are likewise thrown into hell,
And that from harms and dangers now in safetic here they dwell."

However comfortable it might be in later times for the exhibitors of this burning wheel to look upon it as a scape-goat of their sins, that certainly was not the original intention. But the Romish priesthood would naturally look upon this heathen token with dislike, and in their Runstocks, or early calendars, against those days that were reputed ominous or ill fated, they set the mark of a wheel, allegorically to express them. In the Beaufoy coins of the London municipality, No. 1009 is one with the legend "Tho. Aldridge at the Caton Wheel in West Smithfield," where is the usual symbol of St. Catharine's martyrdom, a wheel armed with scythe blades (see A. Durer's beautiful folio woodcut); but it is a question whether this Romish legend of St. Catharine, whose name in Greek signifies merely "pure, cleansed" (*καθαρος*) may not have arisen from the common wheel symbols of the British or Celtic coins. On this subject we have a learned treatise by Levezow, in the transactions of the Berlin Academy for 1833, p. 189. From it we find that small wheels of silver and bronze had been dug up in France, and one of terra cotta with four spokes had been found in the neighbourhood and preserved in the National Museum at Berlin, being evidently amulets suitable to the circumstances of different wearers.

The stories of fiction were less bound to circumstances, and therefore in the old lay of Wigolais, the hero makes himself a wheel of gold, which he afterwards wears as a crest, from which he got the name of the Knight of the Wheel, whom even Gildas, the monk of Bangor, denominates *Miles Quadrigæ*.

The use of the wheel at the summer solstice has also an early testimony in Durand (*Rationale Div. Offs.* vii., 14.) "In quibusdam locis in festo Johannis Baptistæ rotam volvunt qua revolutione indicant quod sol in festo Johannis in Zodiaco ad summum gradum jam pervenerit et discedere per diem inciperetur," &c.

Among the Harleian MSS. in the British Museum, (2345, art. 100), is an account in which the rites on St. John the Baptist's eve are enumerated, and in them the wheel is conspicuous. He gives three kinds: "In vigilia beati Johannis colligunt pueri in quibusdam regionibus ossa et quædam alia inuunda (bonafires) et in simul cremant et exinde producit fumus in aere. Cremant etiam brandas (seu fasces) et circulant arva cum brandis. Tertium, de Rota quam faciunt volvi."

As this MS. is believed to describe the customs round Winchcombe, in Gloucestershire, it brings these practices home to ourselves and a comparatively recent date, which even a very modern usage follows, as in the newest accounts of Gloucester Folk-lore we find that with something like a respect for the excellent produce of their dairies, a *cheese* is substituted for the wheel, and rolled down their hills on the Baptist's anniversary, still retaining the round form and the rotary motion.

ITALIAN PROVERBS.—Says Guicciardini, "Do all you can to seem good, and the better shall it be for you." In another place, speaking of gratitude in return for favours received, he says, "Look for assistance only to those who are so situated that they must needs serve you, and not to such as you have served," &c. How infinitely higher and nobler is "Gianni's" standard of moral worth when he says, "Goodness takes up no room;" and better still, "Whoso doeth good, hath goods;" or, with honest trust in his fellow creatures' gratitude, "Service kindles love"—"He that gives discreetly sells dear"—"Almsgiving never made any man poor"—"Helpfulness never comes home without his wages."

MASONIC NOTES AND QUERIES.

MANCHESTER MASONIC RIFLE CORPS.

At a time when our native isle is again bristling with bayonets, and our Manchester brethren are contemplating the formation of a Masonic Rifle Corps, it may be of more than usual interest to inquire what was the conduct of the Lancashire Masons fifty-six years ago? Born some years after the unholy contest between the two mighty neighbouring nations of France and Britain had ceased, as every true Mason will hope, never again to be renewed on the field of battle—to me the excitement caused in this country in 1803, by the threatened invasion of the first Napoleon, is mere matter of history, rendered vivid by the descriptions of a volunteer grandsire, at whose knees I have often listened in childhood with anxious ears. Believing that the majority of the readers of the *Freemasons' Magazine* are similarly situated, and that those who are old enough to remember that period will have no objection to review the past, I make no ceremony in forwarding you the following scraps of Masonic history, in the hope that other brethren will be stimulated to furnish further particulars, so that we may, bit by bit, accumulate materials in your pages for the future historian of the Craft. In the year I have just mentioned (1803), I find a "Loyal Masonic Volunteer Rifle Corps" formed in Manchester and its vicinage, under the command of Bro. Joseph Hanson, Esq., of Strangeways Hall, Manchester; and, on the 21st of December, of the same year, Bro. Col. Hanson was presented at court, and commanded by his Majesty (George III.) to appear in the regimentals of his corps, and to keep his hat on. Bro. Hanson appears to have been at that time highly popular; and, it is worthy of remark, that of the nine regiments or companies of volunteers then raised in Manchester and its suburbs, that of the Freemasons was the only rifle corps. On Thursday, April 12th, 1804, I find His Royal Highness the Duke of Gloucester, accompanied by his son, Bro. Prince William of Gloucester, reviewing the volunteers of Manchester and its neighbourhood, on Sale Moor, when Bro. Hanson is mentioned as "Lieutenant Colonel," and his regiment, which at that time numbered six hundred and seventy-six volunteers, is called the "Manchester, Salford, Bury, and Stockport Rifle and Pike Men." On the 30th of September they were again reviewed or inspected, with the other volunteers of the vicinage, on Ardwick Green, by the Duke of Gloucester, accompanied by his son, as before; the latter had been initiated into Masonry nine years previously. In the following year (1805) I find the officers of this corps presenting Bro. Col. Hanson with a splendid sword, a valuable brace of pistols, and a pike of elegant workmanship, as a token of the high estimation in which he was held. On the 10th of December, 1807, Bro. Hanson appears to have resigned the command of the Rifle Corps, in consequence of some slander which his sensitive nature could not brook. Bro. Hanson seems to have been, as every true Freemason is, a man of strong sympathies for the distressed, and if I can obtain any good materials for a notice of him, I will communicate them to the *Magazine*. In the mean time, perhaps, some brother will furnish further particulars relating to this or any similar corps.—GEORGE MARKHAM TWEDDELL.

THE OLD FREEMASONS' MAGAZINE.

I have six volumes of the *Freemasons' Magazine*, which was commenced in 1793, and have just been informed that my set is incomplete. Is this so? and if so, where can I get the others to complete it?—C. BEALE. [The old magazine was published in eleven volumes, and the eighth volume, issued in 1797, bore a different title, its name being changed to *The Scientific Magazine and Freemasons' Repository*; it was discontinued at the close of the year 1798. In reply to where it may be obtained, we cannot answer our correspondent, as it has long been out of print; but there may be some of our readers who may have a set to dispose of, or know of such, and if they will communicate with us, "C. Beale" shall have the benefit of their reply].

CAPTAIN GEORGE SMITH.

On the title page of *The Use and Abuse of Freemasonry*, 8vo., London, 1785, its author, Captain George Smith, thus describes himself;—Inspector of the Royal Military Academy at Woolwich; Prov. G.M. for the county of Kent; and R.A. He was also author of *Engelsche en Nederlandsche Spraakhoest*, 8vo., Utrecht, 1758; *Mey's Commercial Letters, Translated from the German*, 8vo., Bremen, 1767; *Universal Military Dictionary, or a Copious Explanation of the Technical Terms, &c., used in the Equipment, Machinery, Movements, and Military Operations of an Army*, 4to., London, 1775; and *Bibliotheca Militaris, or, a Catalogue of Ancient and Modern Military Books, in every Language in Europe, with Historical, Critical, and Explanatory Notes*, 4to., London, 1783. Wanted

further particulars as to his family, arms, services, and death, by—ANOTHER SMITH.

LIEUT. DRAKE ON MASONRY.

In the *European Magazine*, for February, 1792, p. 124, there is a very curious essay by Lieut. Drake, and as the *Magazine* has long been out of print, I send you a copy, which may be found interesting by our younger brethren.—L.L.B.

"On Masonry.—To brother Masons. I have presumed in this small treatise to deliver my thoughts on the originality of the word Mason; and I have likewise given my reasons from whence that sacred appeal, or obligation, by which we are bound, is derived; for they being inseparably united, I have endeavoured to shew how far they were conjunctively allied in their primeval state; and have hazarded some few conjectures on their religious foundation. Though I may have dissented very materially from the derivation of the name of our sacred institution, which we are taught to believe sprang from the erection of Solomon's temple, yet I have proved the creed which is laid down as the established doctrine of our Masonic faith to be founded on moral and religious duty. I trust that whatever I may advance may not be deemed a renunciation of any part of that most honourable Order of which I am a member, but be received as a humble attempt, to elucidate that which the hand of time having nearly obliterated, conjecture must now supply.

"As the origin of the religious ceremony of this island began with the Druids, and their language being Celtic (which is supposed by the learned to have been the universal elementary language of Europe), I shall build my argument upon the ground work of their divine institutions, assisted by their tongue, which has been corrupted and thrown into the mutilated form it now bears. Numerous are the instances I can produce of words carrying a very different figure and signification to their first formation and intention, were I to take up your time by enumeration; but as a few of them may prove strong evidences towards validating my subject, I shall produce them to shew that I have not built my hypothesis upon a sandy foundation. The word "religion" being given to us as a Latin derivative, I shall beg leave to point out is corrupted from the Celtic *rea* and *ligio*; *rea* signifying a ray or circle, and *ligio*, to be bound, which alludes to a circle drawn round prisoners arraigned in the name of justice, with which in those days religion was incorporated, and out of which ray or circle it was the highest crime to escape. Nothing, in general, is more false or more forced than the derivations from the Gallic writers; they will tell you "curate" is derived from *curati*, the cure or care of souls; but it certainly comes more naturally from the Celtic word *curash*, which signifies a preacher. Again, the word *physic* is given to us from the Greek word *φύσις*, nature; but the Celtic is *uys-ake*, or skill in distempers, which offers a more natural etymology. So with respect to the word "bishop," which is from the Greek word *ἐπισκοπος*, i.e. overseer; whereas the Celtic appears to be more just from *b-cy's-op*, the president of religion. But to come to the word "Mason"—it appears to me to have taken its rise from the Celtic words *Mays-on*, a religious institution of the Druids called 'The Religion of the Groves.' I shall observe that, in the sense of the bough, or office of justice, the word *May* is primitive to the month of May and to *Maia* the goddess of justice. Considering too that the *Maypole* was eminently the great sign of Druidism, as the Cross was of Christianity, is there anything forced in this conjecture that the adherents to Druidism should have taken the name of *The Men of May*, or *Mays-on*? Hence the word *Mays-on* comes near to our present pronunciation; the word *on* stands for *homme*, as it does in the politest French to this day, as *on dit* for *homme dit*, &c. What still adds strength to my observation is, that the word *Hiram*, which is the corner stone of Masonry, signifies precisely the high pole or holy bough; it exists to this day in the provincial word *ram-pike*, the *ram* meaning a dead or withered bough; hence *Hi-ram*, or the high withered bough or maypole, round which their dancing constituted an essential part of their religious worship. Thus the words *Mason* and *Hiram* being so joined as to form the foundation of Masonry, and likewise the establishment of Druidical worship, I shall proceed to show how far the obligation is connected with them both. The Druids, agreeably to their system of preferring the night to the day, and the shades to the broad daylight, chose for their places of abode to teach their disciples, the gloomiest groves and subterraneous cells, as Pomponius Mela says—'*Docent Druidæ multa nobilissimos gentis, clem et diu, viginti annis, in specu aut in abditis saltibus.*' 'The Druids teach the nobility long and secretly for twenty years together, in caves, cells, or the most hidden recesses of the woods.' No wonder then this double privacy of the nightly meetings and sacred abodes inspired the enemies of Druidism with sinister suspicions, and more particularly as they were not wholly exempt from the propitiation of the infernal powers by human victims, as say Strabo and Cato. But what still increased the number of their enemies was, they being included in the name of the *Magi*; and the magic wand and the circle being not only wholly abolished by disuse and supplanted by other forms of judicial procedure, but also proscribed by Roman paganism which had then crept in, and next by Christianity, could not but reduce the unhappy remnant of the Druidical votaries to ruin and despair. In France they never appeared after the destruction of the *Albigenses*, and in Britain after the *Picts*; but Druidism, which had been for thousands of years the established religion of the Gauls, and especially Britain, could not be supposed to lose, on a sudden, its hold on the minds of nations, therefore, such as held out against the new religion would naturally form assemblies for

the safety of their members, and for which the utmost privacy was required. This produced the oath of inviolable secrecy in nearly the same form it is now administered to the initiates in Freemasonry. Since, then, I have attempted to make it appear that Druidism and Masonry bear so strong an analogy to each other, I should be glad to be informed why Masonry may not have originated from the one with as much certainty as from the other, and why it should not be, with as much propriety, the type of the religion of the Groves as of the building of Solomon's temple?—GEORGE DRAKE, Lieut. of Marines, Jan. 12, A.L. 5792."

THOMAS SANDBY.

When the first stone of Freemasons' Hall was laid by G.M. Lord Petre, the plate deposited, among other matter, bore this inscription—"Tho. Sandby, Arm. Architecture Prof. R.A.A. Architectus." Was our Bro. Sandby eminent in his profession? And can any one point out other edifices of which he was the designer?—A MASTER BUILDER.

ROYAL ARK DEGREE.

I have been informed, I know not how correctly, that at the commencement of the present century there was a degree called the Royal Ark degree, and that it was rather popular than otherwise. Will some experienced Mason tell me if it is practised now, and where?—NOACHIDA.

FIELDING OULD, JUN.

Will an Irish brother favour a subscriber by transmitting some particulars of Fielding Ould, jun., a brother who was Grand Sec. to the Irish Grand Lodge about the year 1770 (?)—JAS. OULD FIELDING.

ABERDEEN ROYAL ARCH CHAPTERS.

Is there any way of establishing the time at which the Aberdeen Chapters were founded?—J. G. . . M.—[We have before us the *Laws of the Supreme Grand Chapter of Scotland*, dated 1845 (we are not aware of a more recent edition), but in that is given a list of Chapters who have taken out charters from the Supreme Grand Chapter of Scotland, and have proved that in the years mentioned they practised R.A. Masonry. The Aberdeen Chapters number on the roll—No. 11, St. Luke's, 2nd Nov., 1782; No. 16, Old Aberdeen, 13th Feb., 1788; No. 20, St. James's, 4th Nov., 1789; No. 21, St. George's, Aug., 1795; No. 37, St. Machar's, 9th Jan., 1816; No. 41, Operative, 30th Nov., 1792.]

THE SOCIETY OF JOHN.

I beg to draw your attention to an article called "The Annalist," in No. 25, of March 31st, 1840, of the *Freemasons' Quarterly Review*, where you will find additional information for your correspondent "Ambrose."—J. W. BREITLING.

FINCH'S CIPHER.

A short time ago I saw a copy of Finch's "*Masonic Treatise, &c.*" and in a very few minutes discovered the cipher employed in each part of the work. I could not for some time decipher the words on the title page, but after trying many different methods, I at length succeeded, and will now state the result of my lucubrations. I must first, however, notice that there are one or two errata in the first three secret words as printed in the *Magazine* of the 17th instant. They should be *Zydcjeyjiv*, *Zyjisgstu*, *Westrjin*, which stand for *Architecture*, *Astronomy*, *Geometry*. The words *ty Qezj*, and *Oicjjeq Queqjpix*, are *me* [Masonic] *seal* and *written signature*. In the first part of the book the cipher used is formed by reversing the alphabet, writing *z* for *a*, *y* for *b*, *x* for *c*, &c. This is somewhat different from the cipher used on the title page, as will be seen by the subjoined table:—

For the title page.

Cipher	a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
Key	b	d	f	h	j	l	n	p	r	t	v	x	z	y	w	u	s	q	m	k	i	g	e	c	a	

For the first part.

Cipher	a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z
Key	z	y	x	w	v	u	t	s	r	q	p	o	n	m	l	k	j	i	h	g	f	e	d	c	b	a

In the second part of the work a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on; two or three words are also often run into one in this cipher: for example, *ereetendrdloh* is "*he ordered them*." In addition to this, the nine digits stand for certain frequently occurring words; the same digit repeated denoting the plural number:—thus 1 stands for *Lodge*, 11 *Lodges*, 3 *Fellow Craft*, 33 *Fellow Crafts*, &c. Before quitting this subject, I may remark, that an account of Finch and his works will be found in Oliver's *Revelations of a Square*, pp. 293—305.—H. C. LEVANDER.

Literature.

REVIEWS.

The History of Freemasonry and the Grand Lodge of Scotland, with Chapters on the Knights Templar, Knights of St. John, Mark Masonry and R. A. Degree. By WILLIAM ALEXANDER LAURIE, Secretary to the Grand Lodge of Scotland, &c., &c. Edinburgh: Seton and Mackenzie.—London: R. Spencer.

THAT the history of our ancient Order still remains to be written, is a proposition which we think will be unhesitatingly agreed to by every brother of the Craft who is possessed of any literary taste or the smallest antiquarian research. It is true that treatises, sketches, and even volumes abound, in which the rise and progress from age to age of the royal art have been feebly and ineffectually traced; but in by far the larger proportion of these the few grains of reliable information have been invariably buried in bushels of conjecture and ridicule-provoking absurdities and anachronisms, as unsatisfactory to the earnest Masonic student as derogatory to the fair fame and honour of the Order in the sight of the *profanum vulgus*. It is difficult to imagine why this should be so; since, if we are to believe the most time honoured traditions which we possess (and if we reject these, where is the line to be drawn between truth and fiction)—the most distinguished men of every age in literature, in philosophy, and in wisdom, have either been themselves brethren of the Order, or have expressed their conviction of its inestimable value and its vast and wide extended influence. The mystery which almost invariably accompanied the possessor of any art or science in ancient times—when the uneducated and therefore imperfect reasoning powers of the mob attributed a supernatural or diabolical origin to every occurrence which excited its awe or wonder—may have been (and doubtless was) not unwillingly fostered by the adepts; and in this latter class the ancient brethren of our Order must be placed. The persecutions and obloquy too which at various periods fell to the lot of the Freemasons may have caused a reluctance to commit to writing any particulars which might implicate, if discovered, the chronicler or the personages of his history; and, again, over scrupulous Craftsmen may have thought it their duty to extend to the transactions of the Order the same caution which they were bound to observe as to its secrets. Be the causes however what they may, the fact remains disagreeably prominent that the historical events connected with Freemasonry which bear the date of more than two and a half or three centuries back are for the most part imperfectly related, and wanting in proofs of their genuine connection with the Craft. A few isolated facts here and there remain established; but the rubbish which has been preserved so long under the name of "history" in some of our handbooks is only deserving of the contempt and ridicule of the honest and educated Craftsman. It is a mortifying reflection that the dearth of works of value upon Masonic antiquities has actually caused these vamped up and worthless volumes to be in many instances gravely received and quoted as authorities, though totally deficient frequently, in veracity or even in credibility.

This great defect in the fabric of our institution has not gone unnoticed, and among the most praiseworthy efforts for its remedy may fairly be classed the volume before us, which though almost entirely new (in its present form at least) is modestly entitled a second edition of the "History" published by Bro. Laurie in the year 1804. If the present work does not fulfil our wishes as a perfect record, we must candidly admit that it is not for want of active zeal or patient research on the part of the author; but the magnitude and importance of the subject require yet greater powers, and still more careful study of the antiquities of the early and the middle ages, than are displayed in its pages. Though upon several points we do not by any means agree with the inferences drawn, or the views expressed by Bro. Laurie, we are most happy to welcome the great amount of information which he has gathered together in this shape; and we have seldom met with a book which combined entertainment and instruction more happily. In many instances we confess we think that neither the instruction nor the amusement have any real Masonic bearing; but the reader will not regret the time which he spends in storing his mind with the memories of ancient times and customs which are here stored up for his gratification.

In an exordium, disfigured by an affected style and singularly ill chosen language, our author designates architecture as the first of the useful arts which the necessities of mankind have developed and proceeds—somewhat more broadly than we are inclined to do—to assimilate the royal art to the science of architecture. He

next dilates upon the principles of the Order, which are quaintly but not forcibly delineated, and glances at some various opinions upon the origin of Freemasonry. He then discourses, as follows, upon the earliest known architects:—

“As architecture could only be preceded by agriculture itself, it must have been in this science that the first efforts of human skill were tried, and in which man must have first experienced success in extending his dominion over the works of nature. The first architects, therefore would be philosophers. They alone required the assistance of art, and they alone would endeavour to obtain it. The information which was acquired individually, would be imparted to others of the same profession; an association would be formed for the mutual communication of knowledge, and the mutual improvement of its members. In order to preserve among themselves that information which they alone collected; in order to incite amongst others a higher degree of respect for their profession, and prevent the intrusion of those who were ignorant of architecture, and consequently could not promote the object of the institution, appropriate words and signs would be communicated to its members; significant ceremonies would be performed at their initiation, that their engagement to secrecy might be impressed upon their minds, and greater regard excited for the information they were to receive. Nor is this mere speculation; there exist at this day, in the deserts of Egypt, such architectural monuments as must have been reared in those early ages which precede the records of authentic history; and the erection of those stupendous fabrics must have required an acquaintance with the mechanical arts which is not in the possession of modern architects. It is an undoubted fact also, that there existed in those days a particular association of men to whom scientific knowledge was confined, and who resembled the Society of Free Masons in every thing but the name.”

This theory it must be confessed is highly ingenious, and perhaps not without foundation; but the speculative opinions of modern antiquaries and the various interpretations of ancient authors hardly warrant an historian in accepting as “undoubted facts” such assertions as the foregoing—at least, unless he has stronger proofs in reserve than are in the present instance given to the public.

Having traced the march of civilization from Egypt to Greece, Bro. Laurie revives the much discussed question of the identity of the Eleusinian mysteries with those of Freemasonry; and with considerable ability states the case of their being one and the same. He combats the objections which were entertained by many good men in those bygone ages to partake in the knowledge of the secrets of the Dionysia and Eleusinia; yet, somewhat inconsistently, after claiming a high origin for these ceremonies and comparing their morality to the pure precepts of our Order, he adds that their suppression dates from the fifth century, when the “pagan theology” was overturned—surely this is not a very high standard by which to estimate our principles. Much more ably defined is the similarity between the fraternity of Dionysian artificers and our own brethren. Bro. Laurie says:—

“The Dionysian Artificers who were very numerous in Asia, and existed under the same appellation in Syria, Persia, and India. About three hundred years before the birth of Christ a great number of them were incorporated, by command of the kings of Pergamos, who assigned to them Teos as a settlement, being the city of their tutelary god. The members of this association, who were profoundly learned in the Dionysian mysteries, were distinguished from the initiated inhabitants of Teos by the science which they possessed, and by appropriate words and signs whereby they could recognize their brethren of the Order. Like Free Masons, they were divided into Lodges which were distinguished by different appellations. They occasionally held convivial meetings in houses erected and consecrated for this purpose; and each separate association was under the direction of a master, and presidents or wardens. They held a general meeting once a year, which was solemnized with great pomp and festivity, and at which the brethren partook of a splendid entertainment provided by the master, after they had finished the sacrifices to their gods, especially to their patron Bacchus. The more opulent artists were bound to provide for the exigencies of their poorer brethren; and in their ceremonial observances they used particular utensils, some of which were exactly similar to those that are employed by the Fraternity of Free Masons. The very monuments which were reared by these Masons to the memory of their masters and wardens remain to the present day in the Turkish burying grounds at Siverhissar and Eraki. The inscriptions upon them express in strong terms the gratitude of the Fraternity for their disinterested exertions in behalf of the Order; for their generosity and benevolence to its individual members; for their private virtues, as well as for their public conduct.”

Some interesting speculations of Bro. Laurie's upon the ancient sects of the Essenes and the Kasideans in the Holy Land are worthy of attentive perusal; and did time and space permit, we should be tempted to dilate upon them. The connection between the tenets of the Pythagorean and other ancient philosophical bodies and those of Masonry are ably touched upon, and the fact

of the unmerited persecution which both in common have received at various periods of the world's history, is certainly well established, though it hardly proves their identity. We shall return to this subject next week.

NOTES ON LITERATURE, SCIENCE, AND ART.

Two of the brightest ornaments of the modern literature of our language have within the last few days gone to their final rest—Thomas De Quincey and Washington Irving. Of the former a contemporary well remarks:—“His conversation had an inexpressible charm—with all that beauty of language, subtlety of thought, variety of illustration, and quaintness of humour that distinguish his writings. His talk never either became pedantic, or degenerated into soliloquy or monologue; it was that of a highly accomplished scholar and gentleman. A nature so deep and tender drew towards itself affection as largely as admiration; and with profound esteem for the learning, the power, the genius of the writer, will always mingle much of love for the man. It will be long before the literature of England can boast a renewal of such a rare combination of scholarship, of analytic force, of acute reasoning, and courageous speculation, with such imaginative power and deep all-embracing sympathy as this generation has had the privilege of knowing in Thomas De Quincey.” Mr. De Quincey was upwards of seventy years of age; he expired at his residence at Lasswade, near Edinburgh, surrounded by his family. Washington Irving died a few weeks ago at his beautiful residence, “Sunnyside,” at the venerable age of seventy-six. He was born on the 3rd of April, 1783, in New York City. His early studies were in view of the law, but a love of literature was even then predominant, and seemed to be engrafted in his nature as its master passion; and before he was twenty-one he began his career as a writer. After having achieved a popularity as an author rarely equalled in England and in America, the brilliant author of the “Conquest of Granada,” was in 1829 appointed Secretary to the American embassy in Spain, and resided in Europe till 1832. In 1842, Mr. Irving was honoured with the appointment of Minister to Spain, and at the end of his official term in 1846, he returned to this country. In 1848, he superintended a revised edition of his works; in 1849, published his delightful biography “Oliver Goldsmith;” and, in 1850, “Mahomet and his Successors”—and then “Wolfer's Roast.” Irving's heart for several years had been fixed upon a “Life of Washington;” and the completion of a graceful narrative, which will ever be a monument to his industry and patriotism, was the crowning work of a literary career equalled by few of his contemporaries.

It is said that the first order given to the printers by the publishers of the *Cornhill Magazine* was for 60,000 copies. Mr. Thackeray's New Year's appearance in the character of editor is heralded by whispers of the contents of No. 1. A new story by the editor, entitled “Lovell, the Widower,” with illustrations by the writer, and the first of another series of papers by the same hand are mentioned. Also the commencement of a new story, by Mr. Anthony Trollope; a paper on China, by Sir John Bowring; another by Mr. G. H. Lewes, on Animal Life; a discourse on our Volunteer Force, by Sir John Burgoyne; and the “Private Journal of an Officer of the Fox”—all for the starting number. The *Essex Gazette* says:—“We understand that Mr. Anthony Trollope will succeed Mr. George Neal as post office surveyor for this district. Mr. Trollope is a son of Mrs. Trollope, the celebrated writer, and is himself a talented and popular author.”

Mr. Josiah Allen, of Birmingham, has in the press a facsimile edition of the Duke of Devonshire's quarto copies of “Hamlet,” of 1603 and 1604.

The second volume of Mr. Buckle's “History of Civilization,” is stated to be in preparation by Messrs. J. W. Parker and Son. The same publishers announce the third volume of Mr. Massey's “History of England during the reign of George III.,” and the fifth and sixth volumes of Mr. Froude's “History of England.”

If common report be not indeed a common liar, there are some prizes still left in the lottery of the press. Mr. W. H. Russell, the *Times* correspondent, is said to have received from Routledge £1,500 for his Indian diary.

The *Leader* newspaper is about to change its entire form. On and after the 7th of January it will assume more of the tone and character of a magazine, and will be called *The Leader and Saturday Analyst*. It will consist entirely of original articles, analysing the current events in politics, literature, science, and the fine arts. In their address the managers say: “The new career thus designed for the *Leader* is, indeed, only

carrying out to the extreme its original intention of treating intellectually all public and social matters."

We hear that Mr. Maxwell (the proprietor of *The Welcome Guest*), and Mr. Frederick Vizetelly are projecting a new illustrated paper, to be published in the beginning of the new year, similar to the *Illustrated Times*.

At the meeting of the Royal Society, on the 8th instant, the chair was taken by the learned President, Sir Benjamin Brodie, Bart. The President announced that he had appointed the following Fellows vice-presidents:—T. Bell, Esq.; Sir R. Murchison, D.C.L.; General Sabine, R.A.; Rev. Dr. Whewell, Sir W. P. Wood, and the Lord Wrottesley. Notice was given that at the next meeting of the Society the Right Hon. Lord Stanley would be proposed for election. The following papers were read:—"On the Analytical Theory of Attraction of Solids," by Prof. Donkin. Supplement "On the Thermodynamic Theory of Steam Engines with Dry Saturated Steam, &c.," by Prof. Rankine. "On the Effects produced on Human Blood Corpuscles by Sherry Wine," by Dr. W. Addison. Supplement "On the Influence of White Light, &c., on the Growth and Nutrition of Animals," by Mr. H. Dobell. "Researches on the Phosphorus Bases, No. 7," by Dr. Hofmann.

Sir Roderick Murchison presided at a meeting of the Geographical Society on the 12th instant, when Capt. Bedford, R.N.; Rear-Admiral Sir H. B. Martin, K.C.B.; H. Ancell, E. Butler, E. Calvert, W. C. Hood, M.D., H. Raikes, E. Smith, W. C. Smith, R. Todd, and J. Watson, Esqs., were elected Fellows. The papers read were:—"On the Trigonometrical Survey and Physical Configuration of the Valley of Kashmir," by Mr. W. Pardon, Executive Engineer, Punjab. "British Columbia, Journeys in the Districts bordering on the Fraser, Thompson, and Harrison Rivers," by Lieuts. Mayne, R.N., and Palmer, R.E., and Chief Justice M. Bigbie.

Some Australian journals report that Mr. E. Macready, a son of our famed actor, has appeared on the stage at Ballarat, proving himself on the occasion thoroughly familiar with the duties of his profession.

Mr. Hogarth, of the Haymarket, has now on view two oil sketches believed to be the work of his illustrious namesake—that great satirist of the Georgian era. The *Athenaeum* says—"We hazard no opinion on their authenticity; for though they have certainly much of Hogarth's round touch, and the full body of colour employed by the great little man of the south side of Leicester-fields, they were put up lately at an unfortunate amateur's sale as 'sketches by Paul Veronese,' who, it is quite certain, had no finger in them. They are supposed, by good authorities, to be the work of that period of the painter's life when honours crowded upon him just as his genius was declining. There is indeed a tradition that, after being made serjeant painter to the King, the foolish ambition seized him of rivalling his inane father in law, Sir James Thornhill, and spoiling some great building with sham sacred pictures, as Sir James had spoilt St. Paul's. If art had been given to the serjeant painter, religious feeling was denied. But, with all due deference to Mr. Hogarth's judgment, we think it is scarcely doing justice to his namesake to attribute these clever sketches, from the story of John the Baptist, to so late a period of the painter's life. They have, to our eyes, the elasticity of touch and the ingenious arrangement of a much earlier period; and we should be more inclined to class them among the works of that vacillating epoch of his struggling youth, when he attempted sacred subjects with failure, and portraits too often without profit. The sketches represent 'The Martyrdom of John the Baptist in the Prison,' and 'The Entry of Herodias's Daughter, as Maid of Honour, with the Dead Man's Head in a Charger,' to the surprise and almost horror of Herod and his courtiers. The sketches are careful and ambitious in treatment, and are reasonably well drawn, with the exception of one ponderous soldier in waiting—who must be about ten feet high—some coarsely drawn female attendants, a caricature street cur sniffing about Herod's dishes, and a nobleman with caricatured head. The background is perhaps from St. Martin's-lane church. Some of the attitudes rather savour of Titan and Veronese. The only bit of humour is an old Jew Rabbi putting on his spectacles to see what it is on the dish. The colour is peachy and pleasant, and excellently preserved, having been covered with glass probably ever since the painting. The porous paper seems to have absorbed and filtered the oil of the painter's medium, so that the body colour has been left pure and bright upon the surface."

A GOLDEN RULE.—Use the memory of thy predecessor fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have colleagues, respect them, and rather call them, when they look not for it, than exclude them when they have reason to look to be called.—*Bacon*.

CORRESPONDENCE.

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

MODEL LODGES.

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

DEAR SIR AND BROTHER,—Under this head several features of our Masonic temples have been discussed in your useful publication. Diversity of opinion seems to exist as to what constitutes the *ne plus ultra*—the *acmé* of perfection—the "Model Lodge." Your correspondent "Fidelitas" condemns the holding of Lodges at a tavern, under some fancy of contagious vice or other objectionable principle.

I have been in the habit of attending Lodges wherever I have been, for some years past, and I have never heard a word in open Lodge objecting to such places of meeting, except on one occasion, and then the motion met with a premature death. As well might one condemn our Most Worshipful Grand Master, or even our most gracious Queen, because they visit racecourses, for fear they should be implicated in the circumvolutions of the thimble and the pea. Those who wish for refreshment will go where it is to be had, if not within the walls where the Lodge is held; it is as needful oftentimes as rest and sleep to the weary and fatigued; and members of Lodges are frequently more indebted to the proprietors of taverns for the accommodation they receive than the proprietors are for their patronage. For my part, I shall support the Freemasons' Tavern.

Another correspondent, "Z.," has touched upon a favourite theme of mine, and I would suggest an improvement in the scheme he has presented. It is an undoubted fact that not only is there great difference in the working of Lodges, but there is no visiting body to whom you can apply for an authorized opinion; and grave suspicion of illegal sources from whence such workings have been derived has been entertained by working Masons of greater experience than myself. To remedy this state of affairs, a Lodge should be authorized to be formed of one member from each province, well learned in Masonic jurisprudence, appointed by the several Prov. Grand Masters, for the purpose of deciding the one, and only one, proper mode of conducting the ceremonies within our respective Lodges, and the charges and explanations connected therewith; to meet as often in London as they may deem proper, and form as it were a Congress; and that such provincial representative should visit every Lodge within the province to which he may be attached, to witness the exercise in every portion of the Ritual; to require all such as work imperfectly to attend such visitor, within such Lodge as he may be desired, to receive such correction in his working as may by such officer be deemed necessary. Such officer should from time to time report all his proceedings at every Grand Lodge that may be held within the province, and if he found any brother elected as W.M. who was incapable of performing the duties accurately, he should have power to suspend such brother until he has shewn his fitness for the office, granting authority to whomsoever he may think the most proper person of the Lodge, to discharge the duties of the chair in the meantime; the incapable officer forfeiting past rank if he fail to prove his knowledge of the arts and sciences connected with the Craft, before his year of office terminates.

I am, yours fraternally.

17th Dec. 1859.

R. E. X.

REGULAR v. SPURIOUS LODGES.

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

DEAR SIR AND BROTHER,—I should not think myself justified in furnishing you with the name of the Lodge I mentioned, without knowing for what purpose you require it. I should certainly not choose to be the occasion of another body of respectable and really honest Masons being vilified in the columns of a very doubtful daily paper. I had hoped for a reply to the query in my last communication; and the only conclusion I can arrive at from your silence is, that English Masons are placed in a very peculiar and awkward position between their allegiance to Grand Lodge and their overwhelming obligations as members of a fraternity which makes no distinction between rich and poor, and has for its only legitimate head the G.A.O.T.U. Although sorry to trespass further on your kindness, I must repeat my question. Should we be admitted as visitors to an English Lodge after having duly proved ourselves to be Masons? May I beg a candid reply to this question, without quibble as to the nature of diploma,

for on it rests the whole principle of Freemasonry; and your answer will determine me as to whether I shall consider the whole system of English Freemasonry a gigantic humbug, or whether I shall still consider it as one of the sublimest and most useful institutions in our country. Apologising for thus intruding on you again, but hoping that your love for Masoury, which is so well known, will excuse me, I am, yours sincerely and fraternally,
17th Dec., 1859. A POOR MASON.

[We only asked the name of the Lodge and other particulars for our own private information. To our correspondent's question we have no hesitation in stating, distinctly and unhesitatingly, that no person professing to be a Mason under the so called Grand Lodge of Philadelphes, can be admitted as a visitor to an English Lodge; but any brother holding a certificate of the Grand Orient of France would be admitted, although the Grand Lodges of England and France are not on those terms of close communication which we could desire. At the same time it is an admitted rule all over the world, that no Grand Lodge can issue charters for Lodges to be held in a foreign country where a supreme national Grand Lodge or head is established. Were the plea once allowed, that because brethren think our fees too high for a certain body of men, they are at liberty to establish new Grand Lodges with lower fees, the whole unity of our body would be broken, and universal confusion ensue.—ED.]

THE BLACKHEATH MEETING OF AUGUST, 1858.

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

DEAR SIR AND BROTHER,—As you were present at the Masonic gathering for West Kent, on the 25th of August, 1858, which was ushered in by several grand announcements of the great good it was to do for Freemasonry, and the benefit the charities were to receive from it, I beg to ask what have been its results as far as the charities are concerned? Having carefully looked over all the subscribers to each of the institutions, I have failed to discover that any one of them has reaped one penny advantage by the same; and from the tone assumed at the time, I presume there must be a considerable surplus fund available in the hands of some of the most prominent leaders of the meeting. These were, according to your report, (page 415, of vol. v.) of the *Freemasons' Magazine*, Bros. Hinxman, M.D., Bailey, Green, Figwright, Crew, Thistleton, and H. G. Warren; and I hope that yourself, or some one of those referred to, will come forward and tell us what were the expenses incurred, the amount received, and the surplus in hand to be devoted to the Masonic charities.

I am, dear Sir and Brother, yours fraternally,
A MEMBER OF WEST KENT MASONRY.

[Our correspondent is wrong in supposing that Bro. Warren had anything to do with the management of the meeting. He only attended as the representative of the *Freemasons' Magazine*. Bros. Crew and Thistleton were, we believe, merely present in their official capacities as secretaries of the two schools. What were the results of the gathering we know not—but we fear it was a failure.—ED.]

MASONIC HALLS.

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

DEAR SIR AND BROTHER,—It being so generally thought advisable that we should not only get our Lodges removed from the public houses, but that we should also endeavour to erect Masonic halls in all places where a sufficient number of members can be found to maintain them, I would suggest that you invite the architects belonging to the Craft to furnish plans of the most suitable class of building for the purpose, embracing beauty and purity of style, with necessary accommodation, at a reasonable outlay. I have no doubt this would be cheerfully responded to on your offering to publish them in weekly rotation, and would, I think, induce many Lodges to take the matter into consideration who otherwise might not think of it. I would further suggest that the point aimed at should be to give accommodation to one hundred members; and should embrace—a Lodge, refreshment, preparation, and committee, or instruction rooms, with closets and kitchens, at a cost for the building (exclusive of land) of not more than one thousand pounds, which could of course be increased

or decreased according to requirements. Should these suggestions meet your views, by drawing attention to them you will oblige,

Dear Sir and Brother, yours fraternally,
A PROV. J.G.W.

[We shall be happy as far as possible to meet the views of our correspondent, but we cannot undertake to publish designs of halls every week.—Ep.]

THE MASONIC MIRROR.

MASONIC MEMS.

At the monthly meeting of the Board of Benevolence, on Wednesday last, twelve applicants were relieved with various sums, amounting together to £140; and the case of another applicant, recommended to Grand Lodge for a grant of £50.

THE United Pilgrims and Domestic United Chapter of Instruction will, in future, be held at Bro. Hill's, West-square, Southwark, at half-past seven, each Thursday evening. The meeting of Thursday next will be held at half-past six precisely.

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

WE have been favoured with a copy of the following:—

"Grand Secretary's Office, Freemasons' Hall, London, W.C.
10th Dec. 1859.

"DEAR SIR AND BROTHER,—Herewith I have much pleasure in forwarding you an extract of the Minutes of the Committee of Management—unanimously adopted this day—which I trust will prove gratifying to you.

"Believe me to remain, dear Sir and Brother, your fraternally,
"To Bro. Joseph Smith. W. FARNFIELD, Sec."

Royal Benevolent Institution for Aged Freemasons and their Widows.

At a meeting of the Committee of Management, held on Wednesday, the 7th day of December, 1859, at Freemasons' Hall, London. The W. Bro. John Udall, V.P. in the chair,

"The Secretary read a communication he had received from Bro. Wm. Gray Clarke, G.S.E., of the 24th of November last, whereupon it was

"Resolved—That the best thanks of this Committee are due, and are hereby tendered to the W. Bro. J. Smith for his exertions in the Grand Chapter on behalf of this institution, which have been attended with such satisfactory results—by a grant of £200 three per cent consols, to the trustees of the stock for granting annuities to Aged Freemasons, and a like sum of £200, three per cent consols, to the trustees for granting annuities to the Widows of deceased Freemasons."

A true extract from the Minutes,
Freemasons' Hall, London,
10th Dec., 1859.

W. FARNFIELD, Sec.

METROPOLITAN.

GRAND STEWARDS' LODGE.—Time was when this Lodge was regarded to a great extent as the standard and criterion of excellent working, and its public nights in March and December were looked to by the brethren as periods of Masonic enjoyment, in which every one, more especially the younger Masons, were desirous of participating. At that period there were rarely less than one hundred or one hundred and fifty brethren present, but from some cause, we know not what, the interest appeared to die out, and the meetings of the Lodge became so unattractive, that it was no uncommon thing for the members to find themselves lecturing to empty benches—half a dozen visitors being looked upon as something extraordinary. Indeed, about two years since, it was actually proposed by the then S.W., that the public nights should be abandoned, when he was resolutely opposed by two or three brethren (including the present most excellent W.M.), who had sufficient confidence in themselves to believe that there was yet enough vitality in the Lodge to restore it to somewhat of its pristine splendour. The brother who had proposed the discontinuance of the public nights resigned the Lodge, and Bro. Johnston being reelected W.M., the work of reconstruction and reorganization commenced. On Wednesday last Bro. Hewlett, the W.M., and the brethren, fully enjoyed the triumph of their exertions, there being upwards of seventy brethren present, including a large number of the best Masons in the Order, to witness the working of the second and third lectures; and everything passed off with the utmost precision, notwithstanding that (owing to the absence of two of the brethren who were to have worked sections, and the immediate Past Master), an undue amount of work was thrown on the shoulders of Bro. Watson, the Secretary of the Lodge. Bro. Hewlett took the chair precisely at eight o'clock; and the Lodge having been opened in the second degree, the lecture was proceeded with, the sections being worked as follows:—first—Bro. Watson; second—Bro. Nutt; third—Bro. Hinxman; fourth—Bro. Mereweather; fifth—Bro. Watson. The Lodge was then opened in the third degree, and the lecture worked—first section by Bro. Hinxman; second—Bro. Warren, and third—Bro. Watson. At

the conclusion of the working, in which every brother exerted himself to the utmost, as though stimulated by the knowledge that he was being listened to by numbers of brethren whose good working has become acknowledged throughout the Order, Bro. Savage, S.G.D., having obtained the permission of the Worshipful Master to address the Lodge, said it gave him sincere pleasure to be allowed the privilege of proposing a vote of thanks to the Worshipful Master and brethren of the Grand Stewards' Lodge for the rich Masonic treat afforded to the Craft that evening; and he was sure the attendance of so many of the brethren must be most gratifying, especially to the Worshipful Master, who he knew had exerted himself most strenuously to restore to the Lodge the high reputation it had formerly enjoyed; and in which it was evident he was well supported by the other members of the Lodge. He recollected his first visit to the Grand Stewards' Lodge on the third Wednesday in December, now something like twenty years since, when only a Fellow Craft, and how struck he then was with the excellence of the work—though being, as he had told them, but in the second degree, he could only participate in the early portion of the evening's work. From that time he had attended the public nights of the Grand Stewards' Lodge for many years, and with the recollection strong in his mind of the excellent working of Bros. Norton—his own namesake—Wilson, Acklom, Euly, and many others, who had now passed to the Grand Lodge above, he never derived greater pleasure from the working than he had that evening. Of late years he had not been enabled to attend the Grand Stewards' working as previously; and he regretted that his attendance at the Board of Benevolence that evening had deprived him of the pleasure of being present throughout the working; but he had heard the whole of the third lecture, and the manner in which it had been gone through had convinced him that with its present members the Grand Stewards' Lodge would lose none of its lustre, but that the mantle of their distinguished predecessors had worthily descended on their shoulders; and he trusted they might long live to enjoy it, and afford to the brethren many such Masonic treats as they had enjoyed that evening—in the appreciation of which he was sure he was joined by every brother present. It was true that there were slight differences in working, but in the essentials there were no differences; and the Grand Stewards' Lodge being the depository of the ancient working, it was most gratifying to find the W.M. and the brethren of the Lodge so capable, not only of appreciating its beauties, but of rendering it so as to afford gratification and pleasure to the other members of the Craft. Wishing the Grand Stewards' Lodge a long reign of prosperity, he begged to move a vote of thanks—feeling that it would be cordially seconded by every visitor present—to the W. Master and brethren, for the opportunity afforded them of listening to such excellent working. Bro. Smith, (G. Paws.) and Bro. Farmer, (W.M. No. 25) rising together, the latter gave way, and Bro. Smith said, it gave him great pleasure to be allowed the privilege of seconding the motion of a vote of thanks to the W.M. and brethren of the Lodge, for what Bro. Savage had truly designated as a Masonic treat; and the brethren might rest assured that so long as they maintained such excellent working, they would never want for a good muster of the Craft on their public nights. The resolution having been carried, Bro. Hewlett, W.M., returned thanks on behalf of himself and the members of the Lodge for the kind and handsome manner in which their exertions had been acknowledged by Bros. Savage and Smith, and responded to by the brethren. It had certainly been one of the dearest objects of his ambition to endeavour to restore the public nights of the Grand Stewards' Lodge to something like their ancient position, and they might therefore well understand how gratified he was by the attendance of so large and distinguished a number of the brethren as had honoured the working of the Grand Stewards' Lodge with their presence that evening. He regretted that owing to the unavoidable absence of two or three brethren who had undertaken sections, their working had not been more perfect, but those present had done their best, and he was sure that the recollection of the brilliant attendance that evening would stimulate them to greater exertions in the future. It was indeed matter of pride to himself that at a period when probably he was about to be called upon to resign the chair of a Lodge which had existed for one hundred and forty years as the repository of the true and ancient system of working, to find his exertions for the resuscitation of its ancient fame so well seconded by the brethren of the Lodge and so generously acknowledged by the largest assemblage which had for many years graced the public nights of the Grand Stewards' Lodge; and whether in or out of the chair, he could assure them he would continue to exercise his utmost exertions to promote the prosperity of the Lodge, being happy in finding there were now amongst its members many brethren looking up to fill the proud position he then occupied, whose Masonic abilities would reflect the highest honour upon it. The Lodge was then closed; and a number of the brethren shortly afterwards adjourned to a light refreshment. The next public night will take place in March, when we hope there will be even a more numerous attendance of the brethren than on Wednesday last—as nothing is more likely to secure good working by the brethren than the knowledge that it will be closely scanned by numerous Masons of ability, well qualified to form an opinion of the manner in which they perform their respective duties.

EXOCHE LODGE (No. 15).—The second monthly meeting for the season of this Lodge took place on Wednesday, the 14th instant, at the Freemasons' Tavern, when the W.M., Bro. James Pain, initiated into the mysteries of the Craft Messrs. M. C. W. Horne, A. Goldsmidt, and

J. T. Menzies; and passed Bro. Swan. The election of W.M. for the ensuing year was the next business, and as the S.W., Bro. Geaman, resigned the honour through ill health, Bro. George Edward Sewell, the J.W., was unanimously elected. Bro. W. Williams was re-elected Treasurer, and Bro. John Crawley, Tyler. Several members having been proposed for ballot and election next month, the W.M. closed his Lodge. Nearly forty of the brethren then retired to banquet, presided over most ably and pleasantly by the W.M., Bro. Pain, who gave the usual toasts, Bros. George Tedder, Lewis, Austen, and Watson, by their vocal abilities, adding to the enjoyment of a most happy evening. The visitors were Bros. S. Larcomb (Crescent, No. 1,090), William Scott (St. George, No. 164), William Hughes (Royal Naval, No. 70), W. H. Jackson (Royal Naval, No. 70), Samuel Webb (Confidence, No. 228), Charles Evans (Fitzroy, No. 830).

KENT LODGE (No. 15).—This Lodge held its monthly meeting on Wednesday, the 14th inst., at Bro. Harris's, the Three Tuns Tavern, Southwark, Bro. Mariner, W.M., presided, assisted by Bros. Anslow, P.M., as S.W. *pro tem.*; and Cossens, J.W. The business of the evening consisted of three raisings, one passing, and two initiations, which ceremonies were performed in a manner highly creditable to the Lodge. The sum of ten guineas was voted by the Lodge towards the Widows Fund, and a further sum of ten pounds to the widow of a deceased member of the Lodge, whose bereavement was great, owing to the loss of her husband while following his occupation as engineer. All business being concluded, and the Lodge closed in due form, the brethren retired to the banquet. The usual loyal toasts being given and responded to, Bro. C. C. Gibbs, P.M., proposed the health of the W.M. Bro. Mariner in reply assured the brethren he felt great pleasure in receiving their kindly expressions of fraternal regard, and trusted while he had the honour of presiding, his conduct would be such as to meet a continuance of their esteem. Bro. Whitehouse, P.M., proposed the better health of their much respected Treasurer, Bro. Richard Barnes, whose absence they much regretted, he being unable to attend the duties of his office from severe indisposition. Bro. R. E. Barnes, P.M., and Hon. Sec., in rising to thank the brethren, assured them he should indeed be wanting in filial as well as fraternal affection, were he insensible to the very great mark of respect they had unanimously evinced towards his father—they well knew his zeal and punctual attendance for a long series of years, also his ardent wish for the welfare of the Lodge. The W.M. then proposed the health of the newly initiated brethren, Bros. Woodrow and Sennett, which was duly received and responded to. The health of the visiting brethren was also given and replied to, and the evening was spent in a truly Masonic spirit.

TEMPLE LODGE (No. 118).—The members of this Lodge met on Tuesday, the 6th instant, at four, P.M. Bro. Hastilow, P.M., in the absence of the W.M., occupied the chair and was supported by Bros. A. Day, S.W., and E. Farthing, J.W. The Lodge was opened in due form with solemn prayer in the first, second and third degrees. Bros. Jarman and Lyn having shewn their proficiency as F.C. were duly raised to the sublime degree of M.M. in Bro. Hastilow's usual impressive manner. This being the night for the election of W.M., a ballot was taken and declared unanimous in favour of Bro. A. Day, who returned thanks in a very feeling manner for the high honour conferred upon him. The installation will take place on the first Tuesday in February. Br. Beard (the Hon. Sec.), also announced that the annual ball in connection with this Lodge will take place as usual at Radley's Hotel, Bridge-street, Blackfriars, about the middle of February, due notice of which will be given. The brethren were then called off from labour to refreshment. The brethren mustered very numerous, including forty-nine visitors. A very pleasant evening was spent, which was much enlivened by the excellent singing of Bros. Ferrin, Sen., Farthing, Lawrence and others. The Lodge was closed in due form, and the brethren separated about ten o'clock. "Happy to meet, happy to part, happy to meet again."

INSTRUCTION.

CRYSTAL PALACE LODGE (No. 1044).—A very numerous meeting of this Lodge was held on Monday evening, December 19th, at the City Arms, West-square, Southwark. Bro. Anslow (in the absence of Bro. Bertram) presided; Bro. Arnold, P.M. of No. 165, S.W., and Bro. Blackburn, P.M. of No. 11, J.W. The business of the evening was devoted to the working of the fifteen sections, and they were distributed as follows:—First lecture, first section, Bros. Robertson; second, Hood; third, White; fourth, Newman; fifth, Blackburn; sixth, H. T. Thompson; and seventh, Arnold. Second lecture, first section, Bros. Bradley; second, Brett; third, Stuart; fourth, Hill; and fifth, Thomas. Third lecture, first section, Bros. Hollins; second, Farmer; and third, J. R. Warren. At the conclusion of the sections, on the motion of Bro. J. R. Warren, seconded by Bro. Arnold, a vote of thanks was ordered to be recorded on the minutes to Bro. Anslow, for the able manner in which he had presided on that occasion. Bro. Anslow acknowledged the compliment, and the Lodge adjourned until the 2nd of January.

PROVINCIAL.

BRISTOL.

BRISTOL.—Royal Clarence Lodge (No. 81).—At the usual fortnightly meeting of this flourishing Lodge, held on Monday, the 12th instant,

two exceedingly interesting instances of the practical influence of that truly Masonic virtue, relief, came under the notice of the brethren. A letter (written on board the *Great Britain*) was read from a brother P.M. of a Lodge, now on his passage to Australia, thanking the brethren, in the warmest possible language, for their liberality towards him at a time of the deepest distress. This brother, from adverse circumstances, over which he had no control, was reduced to the lowest state of poverty, and whilst an inmate of St. Peter's Hospital (the City Workhouse), as a last resource, addressed a communication to the R.W.D. Prov. Grand Master, soliciting the assistance of his Masonic brethren. The case having been brought before the various Lodges, with a liberality truly commendable in a very short time a handsome sum was contributed, which enabled the brethren who had taken the matter in hand, to secure a passage in the abovementioned vessel, and comfortably to fit out their grateful brother on his voyage to Melbourne, there to join his family. The truly eloquent letter of this highly intelligent Past Master was ordered to be inserted in the minutes of the Lodge. The W.M., Bro. Thos. Sainsbury, also stated that he had a most gratifying circumstance to bring before the brethren at the request of Bro. Capt. Stroud a member of this Lodge. This brother, while in command of the ship *Premier*, was wrecked in the Bay of Biscay, picked up with one or two of his crew by a Hanoverian brig on her passage to Melbourne, and landed at Table Bay, Cape of Good Hope. On his arrival at Cape Town in a state of utter destitution, observing a British name (that of Williams) over a store, he entered with the hope of disposing of, or raising a sum of money upon, his nautical instruments, which, together with his Grand Lodge certificate, were the only articles of any description he had been able to save. Although he bore no emblem of the Order, or exhibited no Masonic sign, this brother casually inquired of him if he were a Freemason, and upon his replying in the affirmative and proving the same by means of his certificate, with a liberality which did him credit, Bro. Williams immediately handed him an ample sum for his present need, and requested him to attend the usual meeting of the British Lodge, which happened to be held that evening. On his arrival at the Lodge he was most cordially welcomed by the brethren (particularly by Bros. Russell, P.M., and Widdowes, P.M.), and in a very short time the munificent sum of £30 was raised for his relief, the brethren also giving a fraternal recommendation to the Lodge *Goede Trouw*, which met on the following evening, and in this Lodge, composed exclusively of Dutch brethren, a farther sum of £12 was handed him. Bro. Stroud also stated that during the whole of his stay, whilst awaiting the arrival of a homeward bound vessel, he was treated in the most hospitable and fraternal manner by these brethren. Being about immediately to sail from Liverpool in another ship, he was unable to attend his Lodge, but was extremely anxious to convey to the brethren of his mother Lodge this pleasing intelligence, and through the Worshipful Master to express, if possible, to the brethren of Cape Town, his warmest gratitude for their kindness towards him, as also for their munificent contributions, which he should ever regard in the light of a loan and take the earliest possible opportunity of refunding. This pleasing communication was received with much interest, and a proposition was at once made, and carried amidst the unanimous acclamations of the brethren: "That the Worshipful Master be requested to address a fraternal letter to the brethren of the British Lodge and the Lodge *Goede Trouw*, Cape of Good Hope, thanking them for their truly Masonic conduct towards a brother of this Lodge when placed in circumstances of great distress." The election of Worshipful Master, which will doubtless fall unanimously upon Bro. B. H. Rice, Prov. S.W., will take place on Monday, the 26th inst.; the installation on St. John's day, the 27th, at three o'clock p.m.; and the annual banquet immediately afterwards at the Montague Hotel.

[We give the names in the foregoing narrative by request (through our correspondent) of Bro. Stroud himself, who was particularly anxious that some notice of this matter might be taken by the *Freemasons' Magazine*, which "valuable paper" he found was read with lively interest by the brethren in Cape Town, and through the reports contained in which some of them were conversant with the name of the Worshipful Master and other matters connected with the Royal Clarence Lodge. —ED.]

CHANNEL ISLANDS.

PROVINCIAL GRAND LODGE AT JERSEY.

The Provincial Grand Master, I. I. Hammond, Esq., having called an extraordinary meeting of the Freemasons of the province at six on the evening of Friday, December 16th, there were present at the time appointed about a dozen brethren; this number slowly increased up to seven o'clock; for which hour it was stated that the summons was really intended, though on the paper an hour earlier was mentioned. This regulation though sanctioned by custom, appears most absurd, and several who thought it so were on the point of leaving the room. It gives those who are dilatory an excuse, and it is a tax on those who are punctual. It should be stated, that the Prov. Grand Master was the first to arrive, thus as usual setting a good example. Precisely at seven o'clock the Prov. Grand Officers, or rather about half of them, the remainder being absent, formed in procession in a private room, and preceded their chief to the hall, in which about a dozen brethren were assembled; the whole number present did not much exceed twenty, and during the transaction of business not double that number attended. The Prov. Grand Master opened the Lodge, with Bro. Miller, acting

as D. Prov. G.M., and Bros. J. Johnson and Gremmond filling their respective chairs as Prov. Grand Wardens. The Prov. G. Treasurer, Bro. Du Jardin, and the Prov. G. Secretary, Bro. Adams, were also in their places, and about four other officers, including one of the six Prov. G. Stewards.

The Prov. Grand Secretary read the circular convening the meeting, but when requested to comply with the first entry upon it, by laying before Prov. Grand Lodge the returns of the several Lodges within the province, he stated his inability to do so, as he had transferred them to the Prov. Grand Registrar. The report of the local Board of Benevolence was the next item, which also the Secretary said he had not prepared, under an impression that it was not a portion of his duty, but of that of the Prov. Grand Treasurer.

Bro. Du Jardin, Prov. Grand Treasurer said he did not consider it as his business to prepare a formal report, but having his books at hand, he was able to state that only five pounds had been paid during the present year, it being a sum voted to Bro. John Battau, now deceased; the Prov. Grand Treasurer added that he had a balance in hand amounting to about £120.

The Prov. Grand Treasurer was called upon for the returns of the different Lodges which also were read from the books, as no balance sheet had been prepared.

The Prov. Grand Master expressed his earnest wish that in future a separate sheet might be presented, which might lie on the table for the inspection of the brethren, who could not be expected, each for himself, to examine the different books of accounts. It was desirable that every brother should be able to see at a glance the condition of the various funds, at least on occasion of the Prov. Grand Lodge.

The Prov. Grand Treasurer reported that he had no money in hand, but that on the contrary a few shillings were owing to him; there were considerable arrears, which has been accumulating for the last ten years on the part of Prov. Grand Officers, who had omitted to pay their fees on appointment, some of which were irrecoverable, as the brethren had left the island. He was always ready to receive these sums, but did not consider it as his duty to make application for them.

The Prov. Grand Secretary then read the report drawn up by the Local Board of General Purposes, in which announcement was made of various matters of detail which had been considered and disposed of, and also of the examination and payment of some accounts; it included the returns of the different Lodges in the province, showing a total of £30 10s. 0d. The report contained an especial notice of the arrears of Prov. Grand Officers, with a list of those who had neglected to pay the fees.

This excited a lengthy discussion, in which many brethren took part, some of them strongly expressing regret that their names had been thus unfavourably presented to the Lodge, inasmuch as no application for payment had been made to them, otherwise they would instantly have complied; while several were not even aware that there were fees to be paid on appointment to office; they considered that copies of the by-laws of Prov. Grand Lodge ought to have been presented to them, which would have put them in possession of the facts.

The Prov. Grand Master expressed his regret at the imputations thus made, for which he was quite aware there existed no foundation as regarded many brethren.

On the motion of Bro. Du Jardin, seconded by Bro. Miller, this matter was referred back to the Local Board of General Purposes.

Among the recommendations of this Board was one to the effect that, with the approval of the Prov. Grand Master, it is desirable to hold two regular meetings of Provincial Grand Lodge in each year instead of one.

In the absence from illness of Bro. Hocquard, President of the Board, Bro. Du Jardin proposed alterations in the by-laws with this object, which being duly seconded, were passed unanimously after some little discussion.

The Prov. Grand Lodge having been then closed, the brethren adjourned to the Exeter Inn, where a supper had been provided, and spent two hours together in pleasant social intercourse.

[Your correspondent is not a member of any Lodge in the island, though at present a resident there. He therefore feels at liberty to notice a point of difference between the practice here and elsewhere. In some districts the Prov. Grand Master summons the Prov. Grand Lodge to meet at the different Lodges in his province in rotation; whereas here it is held independent of all of them. There are advantages in each plan, but perhaps those of the former predominate—a little rivalry is excited between the private Lodges as to the style of reception given to Prov. Grand Lodges which acts as a beneficial incentive. But the main point is this, that the Masonic chief of the province has but one person to hold responsible for the good management and due preparation, namely, the W.M. of the Lodge in whose rooms the meeting is held, who ought to put himself in communication with the Secretary, Director of Ceremonies, Stewards, and others, and concert everything necessary for comfort and order. The absence of some such plan is much felt in Jersey, where there appears a divided responsibility, and too much is thus thrown upon the Prov. Grand Master, who ought to have nothing to do with the details, except to give the order to convene Prov. Grand Lodge, and the appointment of the place where it is to be held. If some such arrangement were adopted in Jersey, probably better preparations would have been made than were manifested at this meeting. These remarks are made in all courtesy and deference to the Prov. Grand Master, who certainly is most anxious to do all in his

power to promote the happiness and welfare of the Lodges which are under his jurisdiction.—H. H.]

DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 24).—At the regular meeting, held pursuant to notice, Bro. R. R. Rodd, W.M., in the chair, present: Bros. Tripe, P.M.; Lord Graves, S.W.; Knowling, J.W.; Dix, acting Chaplain; Spence Bate, Sec.; Ridley, S.D.; Rae, J.D.; Walker, I.G.; Dowse, P.M.; Hunt, P.M.; Cave, W.M., No. 122; Russel, P.M.; Triscott, Owen; and visiting brethren, Ratcliff and Nowel—the Lodge was opened in the first degree, and the minutes of the last meeting were confirmed. Bro. Rains was then examined, and having been found to have made due progress, was solemnly passed to the degree of Fellow Craft. Bro. Batten was then examined as to the progress of his studies in the hidden mysteries of nature and science, and was afterwards raised to the sublime degree of M.M. The Lodge was then worked down to the first degree, when Bro. Heath was balloted for and elected as a joining member. The by-laws, as amended, were read and ordered to be put into type. Some bills were ordered to be paid, and the half-yearly banquet was decided to be held at Bro. Thomas's Hotel, Devonport, on the 22nd inst., at six p.m. The Lodge was closed in peace and harmony at ten o'clock.

DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this Lodge was held on Monday evening, December 12th, at Bro. Carmon's, Golden Lion Hotel, the W.M. (Bro. Oliver) presiding, supported by Bros. Foster, Ridley, Toshach, Hewison, T. Fenwick (W.M. elect of St. George's, No. 624, North Shields), Twizell and Tulloch, P.M.s; and assisted by Bros. J. Hinde, S.W.; Buckland, J.W.; and other officers. After four gentlemen had been initiated, Bro. Hinde, S.W., the W.M. elect, was presented for installation by Bro. Forster, P.M., and after having been duly obligated, was placed in the chair by a board of P.M.s. and duly saluted by the brethren. The ceremony of installation was ably and effectively conducted by Bro. Ridley, P.M., wearing his costume of a P. Prov. J.G.W. The W.M. appointed his officers as follows: Bros. J. Oliver, P.M.; Buckland, S.W.; Roddams, J.W.; Featherstone, Chap.; Hindmarch S.D.; J. D. Laister, Treas.; G. S. Shotton, Sec.; Barlow, J.D.; Watt, Org.; Buchanan, I.G.; and Dumar, Tyler; Chambers and Windass, Stewards. Previous to the W.M. investing the Tyler, he presented to the Lodge a beautiful and elaborately mounted sword for the use of the Outer Guard. The brethren having adjourned to refreshment, the usual loyal and Masonic toasts were given and responded to with the accustomed Masonic honours. A sum of five pounds was voted towards the funds raised for the new Mechanics' Institute now in course of erection. The treasurer's account was presented by the auditors, showing a balance of £169 11s. 6d. in favour of the Lodge, and ordered to be printed; during the year a sum of £47 13s. 0d. has been voted towards the Masonic and other charities. After some other business the Lodge was closed in due form.

KENT.

ASHFORD.—*Invicta Lodge* (No. 1011).—The installation of Worshipful Master of this Lodge took place on Wednesday, the 14th instant, at the Assembly Rooms. Bro. Wm. Sheppard, the first Junior Warden of the Lodge, was duly installed in the chair, the ceremony being ably conducted by Bro. C. I. Cooke, P. Prov. S.G.W. Bro. Sheppard appointed the following officers: Bro. B. Thorpe, Prov. G. Reg., being the immediate P.M.; Bros. B. K. Thorpe, S.W.; M. Kingsford, J.W.; J. S. Easter, Sec.; W. H. K. Springen, S.D.; M. Fresson, J.D.; H. Maund, I.G.; H. Collins, Org. The following brethren of the Lodge were present—Thos. Hallowes, P.M.; P. Prov. S.G.W.; G. W. Greenhill, W. Lond, R. Mansell, W. G. Oliver, J. Warrington, and F. C. Hallowes; and the visitors were Bros. H. Stock, P.M.; P. Prov. G. Supt. of Works; and T. Kelsey, of No. 816; T. A. Chubb, P.M., No. 1; Ed. Ashdown, P.M.; G. Key, P.M.; and E. Tomalin, S.W., of No. 147; S. M. Shrubsole, W.M.; and J. Greaves, of No. 155. Before Bro. Thorpe left the chair, in the name of the brethren, he presented to Bro. T. Hallowes a handsome P.M. jewel, on which was engraved the following inscription:—"Presented to Thomas Hallowes, Esq., by the brethren of the Invicta Lodge, Ashford, as a token of gratitude for his valuable assistance in the formation and working of the Lodge, and as a mark of esteem for him as a Mason." Bro. Hallowes is so impressed with the advantages and beauties of Freemasonry that although residing twenty miles distant, he has not hesitated to give up much valuable time in the establishment of this Lodge, and has rarely been absent from its monthly meetings since its foundation in 1857. At the close of the Lodge the brethren dined together, and passed a pleasant evening, during which the usual Masonic toasts were given and responded to, the newly installed Worshipful Master presiding.

LINCOLNSHIRE.

LOUTH.—*Lindsey Lodge* (No. 1014).—The members of this Lodge met at their new rooms on Wednesday week, for the purpose of installing Bro. Christopher Ingoldby, who had been elected W.M. at the last Lodge night. The chair was taken by Bro. Waite, who very effectively discharged the duties of installing master. After having been duly conducted to the chair, and saluted by the brethren according to the ancient ceremonies of the Craft, the new Master appointed and invested the following Officers:—Bros. S. Trought, M.D., S.W.; James Fowler,

J.W.; R. J. Nell, Treasurer; Geo. Edwards, Secretary; C. M. Nesbitt, J.D.; Anselm Osling, J.D.; F. P. Cupiss and J. G. Williams, Stewards; J. S. Young, I.G.; R. P. Hadjam, Tyler. At the conclusion of the ceremony, the W.M., after thanking the brethren for the honour conferred upon him, moved in terms of well merited eulogy, that the thanks of the Lodge be presented to Bro. J. F. Waite, for the zealous manner in which he had occupied the chair during the past year. Bro. Dr. Trought, S.W. seconded the motion, which was carried with Masonic enthusiasm. The Lodge being closed, the brethren adjourned to refreshment, and passed a most agreeable and harmonious evening. The Lodge meetings are now held at seven in the evening instead of six as heretofore, and under its present able and efficient Master and officers will, we are sure, maintain and improve upon the high position it holds in the province. The festival of St. John will be celebrated at a Lodge of Emergency summoned for Tuesday next, when a brother will be raised to the third degree.

NORTHUMBERLAND.

NEWCASTLE.—*Lodge de Lorraine* (No. 793).—This Lodge met at Freemasons' Hall, on Friday, the 16th inst. There was a large attendance of Past Masters and brethren. Bro. Wm. Johnson, P.M., of Lodge No. 24, installed Bro. Septimus Bell, W.M. elect, to the chair, according to the ancient usages and customs of the Craft. Bro. S. Bell, W.M., invested the following as officers:—Bros. T. Alexander, P.M.; E. D. Davis, P.M., Dir. of Cers.; Rev. S. Y. B. Bradshaw, Chaplain; T. Anderson, S.W.T.; B. Winter, J. W.; R. Smale, Sec.; J. Stokoe, Treas.; J. Bailes, S.D.; G. Twigg, J.D.; J. G. Penman, Org.; T. E. D. Byrne, I.G.; W. Bailes, S.S.; A. Mosley, J.S.; J. Bousfield, Purveyor; Alexr. Dickson, Tyler. The annual festival will be held at Bro. J. Brodie's, Turk's Head Inn, in conjunction with the brethren of Lodge No. 24, on St. John's Day, Dec. 27th. During the last twelve months this Lodge has had twenty initiations, and twenty-three subscribing members added to their roll.

STAFFORDSHIRE.

HANLEY.—*Mentoria Lodge* (No. 606).—The members of this Lodge held their annual festival of St. John's on Tuesday, December 13th, at the Mason's Arms Inn, Upper Hanley. After the ceremony of the installation of Bro. John C. Daniel as Worshipful Master for the ensuing year, the members and visitors (numbering between forty and fifty) adjourned to an excellent dinner, provided by Bro. T. Simpson. The after proceedings were of the usual diversified and interesting character.

WARWICKSHIRE.

BIRMINGHAM.—*St. Paul's Lodge* (No. 51).—The usual monthly meeting of this Lodge was held at the Union Hotel, on the 28th November last. The Lodge was well attended by brethren under the presidency of the W.M., Bro. Wm. E. Briggs. The R.W. Prov. G.M., Lord Leigh, was present. The Lodge was opened in the first degree, and the minutes of the previous Lodge read and confirmed. Bros. Boddington, York, and Allen were duly examined, and the Lodge being opened in the second degree, the brethren were duly passed. It was proposed by the Hon. Sec., Bro. Alfred W. Suckling, and seconded by the W.M., "That there should be an especial performance at the Alhambra Circus for the benefit of Bro. Wallett, who had contributed by his performances so largely to the funds of the charities of the town, under the patronage of the Prov. Grand Master, and the various Lodges of the province," and carried unanimously. The Prov. G.M., Lord Leigh, intimated his intention of being present on the occasion of the performance. The W.M. proposed as a joining member Bro. the Rev. — Edwards. The Lodge was closed with perfect harmony and brotherly love, and the brethren proceeded to dinner. At the conclusion the W.M. gave the usual loyal toasts, which were cordially responded to. The W.M. gave the first Masonic toast, "The health of the Grand Master, the Earl of Zetland," which was most warmly received. The W.M. next gave "The Health of the R. W. Prov. Grand Master, Lord Leigh," stating that he had the greatest pleasure in doing so, inasmuch as the Prov. Grand Master had at all times shown a great interest in Masonry, and particularly in the prosperity of the Lodges in the province over which his lordship so well presided, and he hoped he might long continue to hold the office of Prov. Grand Master. This was received with great enthusiasm and Masonic honours. His lordship, in a truly Masonic speech, congratulated the Lodge at having such a W.M., who also was an officer in the Rifle Volunteers; and further stated that he would have the pleasing duty to preside at the Anniversary Festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, and should feel great pleasure in so doing; he hoped many Warwickshire brethren would be there to support him. (Cheers). In conclusion he thanked the brethren for the honour they had done him, by the manner in which his health had been received, and alluded to the fact that he had spent many happy hours in the St. Paul's Lodge. The noble lord then said that he had to propose the next toast, which was a most pleasing duty. It was with great satisfaction he had witnessed the working of the W.M., and hoped he would long live to be an honour to the St. Paul's Lodge; he proposed "The health of the Worshipful Master." This was received with full Masonic honours. The W.M., in responding, stated he felt a great and Masonic interest in the prosperity of the Lodge, and although he should leave the chair in December, he should ever continue to do all in his power to promote the interest of the Lodge; and feel the warmest gratitude towards the officers and brethren

who had so well supported him. The W.M. then proposed "The health of the Visiting Brethren," coupling with it the name of Bro. Blake, who responded in a feeling speech. Bro. Elkington, P.G.S.B., and Prov. G. Sec., proposed "The health of the Past Masters of St. Paul's Lodge," which was warmly responded to by Bro. Stillman, P.M. The W.M. proposed "The health of the Officers of the Lodge, coupling with it the name of the Junior Warden, who responded in an able speech. The W.M. then stated that he rose with pleasure to propose "The health of the Hon. Sec.," which he did in eulogistic terms, thanking him for the interest he had always displayed for the welfare of the Lodge, and the uniform courtesy which he invariably displayed towards its members. The Hon. Sec., Bro. Alfred W. Suckling, briefly responded, and the business of the evening was brought to a close in harmony shortly before ten o'clock.

WILTSHIRE.

TROWBRIDGE.—*Lodge of Concord* (No. 915).—This Lodge held its last meeting for the year on Tuesday, the 13th inst., at the Court Hall, Trowbridge:—present, Bros. H. C. Levander, W.M.; G. Plummer, S.W.; J. Allen, J.W.; F. Webber, P.M.; and other brethren. After the minutes of the previous meeting had been read and confirmed, a ballot was taken for Mr. Solomon Saxty as a candidate for initiation. The result being in his favour, he was admitted and duly initiated into the mysteries of our ancient Order. The brethren then proceeded to ballot for a Worshipful Master for the ensuing year, when the present W.M. was reelected. Bro. J. E. Hayward was also reelected Treasurer, and Bro. W. Bailey, Tyler. Auditors of the accounts, and Stewards for the approaching annual festival, were also appointed. All Masonic business being ended, the Lodge was closed, and the brethren adjourned to refreshment.

ROYAL ARCH.

INSTRUCTION.

UNITED PILGRIMS AND DOMATIC UNITED CHAPTERS.—This Chapter of Instruction, so celebrated for its correct working in Royal Arch Masonry, having removed from the Queen Elizabeth, Walworth, to Comp. Hill's, the City Arms, West-square, St. George's Road, near the Elephant and Castle, the opening took place at the latter house, on Thursday, the 8th December, on which occasion Comp. Ladd, M.D., presided as M.E.Z.; Comp. Garrod, H.; Comp. J. R. Warren, J.; Comp. Onslow, P.S. After the ceremony of exaltation the M.E.Z., Comp. Dr. Ladd, explained the Royal Arch jewel, and illustrated the same by diagrams, with the solids and sphere of the universe, in a very interesting and excellent manner. The business of the Chapter being concluded, the Companions adjourned to refreshment; and after the usual loyal and Masonic toasts, the M.E.Z. gave "Success to the United Chapters," and congratulated the Companions upon the improvement in their quarters. Comp. Blackburn, in proposing the health of the M.E.Z., said he considered Royal Arch Masons deeply indebted to Comp. Dr. Ladd for the zeal and intelligence he had displayed in Royal Arch Masonry, and without whose kindness in imparting the same this Chapter of Instruction never would have arrived at the high position it has now attained. The M.E.Z., in returning thanks, begged to state that if any obligation existed it was certainly due to Comp. Blackburn, from whom alone he himself had acquired the knowledge it would ever be his pleasure to teach. The healths of the Principals of the United Pilgrims and Domatic Chapters having been honoured and duly responded to, as also the worthy host, Comp. Hill, the brethren separated at an early hour, after a most delightful and intellectual evening.

ANCIENT AND ACCEPTED RITE.

ROSE CROIX CHAPTER.

A meeting of the members of the *Invicta Rose Croix Chapter* was held in the Masonic Hall, William-street, Woolwich, on Friday, Dec. 16th, for the installation of the M.W. Sov. elect, the Ill. Bro. Major Henry Clerk, 31°. The Ill. Bro. Dr. H. J. Hinxman, 31°, presided, and in the presence of the brethren assembled inducted his successor into the chair. The M.W. Sov. then appointed as his officers for the ensuing year:—Bros. William Henry Carter, 1st Gen.; John W. Figg, 2nd Gen.; E. J. Phillips, G. Marshall; William Smith, Raphael; Matthew Cooke, Org.; Robert Crowe, Capt. of Guard. This was the first meeting in the new Masonic Hall, which is a joint undertaking of this Chapter—the *Kemys-Tynte Encampment* and the *Florence Nightingale Lodge*. The hall is of good proportions; indeed we may call it a noble room, and is sufficiently spacious for giving good effect to the beautiful rite that celebrated its opening; it was therefore to be regretted that the attendance was so small. The chamber, having a vaulted or semi-circular roof, is well adapted for giving good effect to music; and the Organist will doubtless avail himself of its capabilities when there is a numerous assemblage to deaden the echo which exists in a small meeting. The hall is approached from the street by a lobby, from which open a Tyler's room and preparation room—small certainly—but sufficient for any Masonic purposes. The hall is lighted from the roof, excepting two circular lights at the east and west ends, which are to have

illuminated emblems; and when the intended decorations on the walls are completed, the Woolwich brethren may congratulate themselves on having a house of assembly superior to any in London. Bros. Hinxman and Clerke, by whose exertions this has been effected, cannot fail to be highly gratified with the successful result. All business being ended, the brethren adjourned to Bro. De Grey's Tavern for banquet. Bro. How was the only visitor.

IRELAND.

CORK.

PROVINCIAL GRAND LODGE OF MUNSTER.

The fourth quarterly meeting of this year was held on the 20th of November, 1859, in the large handsomely decorated Lodge room of the first Lodge of Ireland, Turkey-street.

In the absence of the Prov. Grand Master, the Grand Lodge was opened in due form by his Deputy, Bro. George Chatterton, who said that he felt gratified on seeing the Lodges, particularly those of the city, so well represented, and also that he felt pleased at being able to state that the usual harmony continues amongst the brethren.

The first business commenced with the election of officers for the ensuing twelve months. Bro. A. Perrier, P. Prov. S.G.W., after having spoken in very flattering terms of the general conduct and well known efficiency of the outgoing officers, proposed their reelection, which was duly seconded, and unanimously carried. The officers for the next year are as follows:—Bros. Gen. Sir James C. Chatterton, *K.H.*, Prov. G.M. of Munster; George Chatterton, D. Prov. G.M.; Richard Meara, Prov. S.G.W.; the Hon. Charles Moore Smyth, Prov. J.G.W.; the Rev. J. D. Penrose, Prov. G. Chaplain; Godfrey Breton, Prov. S.G.D.; James E. White, Prov. J.G.D.; Henry Bible, Prov. G. Purs.; George Harvey, Prov. G. Treas.; William Penrose, Prov. G. Sec.

The following communication from the Prov. Grand Master of Munster was then read:—"The Prov. Grand Master has learned with extreme satisfaction the very respectable gathering of the Masonic body upon the late occasion at the ceremonial of laying the foundation stone of St. Patrick's Bridge, and he requests the Deputy Prov. Grand Master, the Prov. Grand Lodge, and the Worshipful Masters and brethren of the different Lodges in attendance, to accept his warmest thanks and paternal regards." The Prov. Grand Master had also the pleasure to receive a letter from the Earl of Carlisle, expressive of his excellency's satisfaction at the excellent and very efficient manner the Masonic operations were conducted, and whilst the Prov. Grand Master greatly regrets he was prevented from being present upon so interesting an occasion, he feels consoled by the certain conviction that his place was most ably filled by the Deputy Grand Master.

SCOTLAND.

CLACKMANNAN.—*Alloa Lodge*.—A meeting of this Lodge took place at the Lodge room, Alloa, on Tuesday, the 13th inst., the W.M., Bro. W. Downing Bruce, of Garlet and Kilbagie, presiding, when the following office bearers were elected for the ensuing year, viz.:—Bro. William MacQueen, W.M., in the place of Bro. Downing Bruce, appointed representative Master to the Grand Lodge; Bro. Thos. Hunter, Senior Warden; Bro. Capt. R. C. Dalrymple Bruce, 8th King's regiment, representative Senior Warden; Bro. Alex. Mackie, Junior Warden; the Right Hon. Bro. the Earl of Buchan, representative Junior Warden; Bro. R. O. Arnot, Treasurer, and Bro. J. B. Richardson, Secretary.

AUSTRALIA.

VICTORIA.

LAYING THE FOUNDATION STONE OF A MASONIC HALL AT BEECHWORTH.

The foundation stone of a Masonic Hall for the *Beechworth Lodge* of St. John, No. 1030, was laid on the 6th September with due observance of all the forms and solemnities appertaining to the ceremony. The hall which, when erected, will be a plain unpretending erection of red brick, but of commodious size, and containing the necessary arrangements of anteroom, will grace Lock-street, almost immediately opposite to the Athenæum, and will be very useful indeed to the members of the Lodge, who have hitherto been indebted to the kindness of Mr. John Smith for the use of the hall in the now untenanted *Eldorado Tavern* in High-street. The ceremony was the occasion of bringing together nearly every member of the Lodge in the district, besides a number of brethren who do not belong to it. It was one of those great occasions on which the brethren are permitted to walk in procession, wearing the badges and ornaments of the Order, and to publish to the uninitiated world at large indications of the great principles to which they are devoted. The spectacle of a large body of men passing in procession through some of the principal streets of the town, naturally excited much observation, and a very large concourse of ladies and gentlemen had collected on the site of the building to witness the ceremony of laying the stone. The chief actor in the ceremony was Bro. A. H. Lissak, jun., the Worshipful Master of the Lodge, who with its first

public appearance closed his connection with the brethren residing in Beechworth. In consideration of Bro. Lissak's approaching departure, the brethren of the Lodge expedited the ceremony to pay him the highest compliment in their power.

The brethren met in Lodge early in the afternoon, and having then adjourned, formed a procession, as follows:—Tyler, with drawn sword; band of music; brethren of the lodge; the architect, with plans, Bro. Ambrose; cornucopia, with corn, by a Master of a Lodge, Bro. Barden; two owers, with wine and oil, by Master Masons, Bros. Sinclair and Rochlitz; and, on either side, Stewards, with rods, Bros. Noble and Dunn; Superintendent of Works, with copy of scroll, Bro. Turner; Secretary (Bro. Burbank) with constitution on cushion; Treasurer (Bro. Monk) with bottle and coins; column of J.W., by a Master Mason, Bro. Banon; the J. W. (Bro. F. Brown) with plumb rule; Banner, borne by Master Masons, Bros. Gitchell and Telford; and having a Master Mason on either side; column of S.W., by a Master Mason, Bro. Shackell; S.W. (Bro. G. W. Henderson) with level; J.D. (Bro. R. H. Murton) with rod; a Master Mason officiating as Chaplain with Bible, Bro. Young, having a Master Mason on either side; a Master Mason with square, Bro. Wright; a Master Mason with the Trowel, Bro. Dempster, M.D.; P.M. with mallet, Bro. Gruber; I.G. (Bro. Keefer) with sword; the W.M., Bro. A. H. Lissak, jun.; the S.D. (Bro. S. Jerslow) with rod; Tyler, Bro. Finnigan; Marshal, Bro. Prater; Band Master, Bro. Moss.

In this order the procession moved through Church, Ford, and Camp streets, to the allotment in Loch-street, where the brethren formed a double line, through which the Master, the officers of the Lodge, and the brethren assisting at the ceremony, proceeded to the stone, round which they all then formed a circle. The stone having been raised, the band playing a solemn air, a prayer was recited by Bro. Young. Bro. Turner read a copy of the inscription, and Bro. Monk, the Treasurer, deposited in the cavity a bottle containing copies of the local journals, a series of coins, and a list of subscribers to the building. The usual cement was laid over the cavity, and to a similar strain of sacred music the stone was again lowered in its place. The Worshipful Master having proved its correctness with the plumb rule, level and square, which instruments were handed to him by the respective officers whose badges they are, exclaimed, "I pronounce this stone to be well formed, true and trusty." Corn, wine, and oil, were in succession presented to the Worshipful Master, and by him poured upon the stone, the band playing a lively air. The operation having been completed, the Worshipful Master pronounced the following prayer:—

"May the all bounteous Author of Nature bless the inhabitants of this place, with all the necessary conveniences and comforts of life, assist in the erection and completion of this building, protect the workmen against accident, and long preserve this structure from decay, and grant to us all in needed supply, the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be."

The band again played a few bars, and the Worshipful Master having given three knocks on the stone with the mallet, said, "Knock and ye shall enter, ask and ye shall receive, seek and ye shall be satisfied." The Architect, Bro. Ambrose, then received from the Worshipful Master the several tools which he had used, which were again returned to their proper bearers; and, finally, a plan and section of the building was opened and exhibited, and then returned to the Architect. This concluded the formal part of the proceedings. The Worshipful Master having mounted the platform, delivered the following oration:—

"Since the earliest ages of man, after Adam was driven forth from the Garden of Eden, buildings have been erected for various purposes; their first object was, no doubt, to protect the inhabitants of the earth from the inclemency of the seasons, the attacks and ravages of wild beasts, and the depredations of enemies. But as mankind increased in number, so also did the necessity for sufficient indoor accommodation increase, and about the time of Noah we find that large cities were scattered over the then known earth; we also find shortly afterwards the Tower of Babel erected by a certain class of men, who said 'Let us build us a name lest we be scattered abroad.' This is the first instance of a building having been erected by a certain class or society of men; but as the sciences and civilization spread themselves over the face of the earth, men banded themselves together for specific objects, and erected superb and stately edifices dedicated to the promotion and propagation of their different views and pursuits. Solomon, King of Israel, erected for the perpetuation of the worship of the Almighty, in contradistinction to the different forms of paganism professed by the inhabitants of the countries by which his dominions were surrounded, a temple, which in grandeur, magnificence, and beauty, excelled every other building of that and all preceding ages; and the excellent wisdom of its design, and the beauty of its execution, even to this day stand out in bold prominence. We thus find, one thousand years before the Christian era, our Grand Master, King Solomon, erecting an edifice for the propagation of the truths of our Order—erecting a temple on the principles of Masonry. From that time it has been customary for Masons to follow in the footsteps of their illustrious prototype, and to erect over the face of the earth superb edifices, as monuments of the successes of Masonry. We have then, this day, my brethren, been engaged in a truly great work, in laying the foundation stone of another edifice dedicated to the cause of Masonry; of another monument of the advancement of civilization; of another temple for the propagation of the truths of our Order. How wonderful it is to look back, with a searching eye, through the intricate windings of ancient and modern history, and trace the development of

our noble science! How instructive to compare its steady advancement, side by side with the rise and fall of so many other orders of antiquity and the middle ages! How edifying to linger upon its beauties, and recall the evidences of its having existed from time immemorial. The question naturally arises, Why has Masonry outlived every other tradition of the ancient world, while cities have crumbled and great names have been forgotten? Why, in this enlightened age, is it enabled to rear in all its pristine beauty, its mighty head, covered with the hoary frost of ages, and in its proud strength, defy the attacks of time, so ruinous to everything emanating from mortal handiwork? Why, even now, do its solid foundations rest upon the whole of the known globe, and where man is to be found, there also a Mason finds a brother? It is, my brethren, because Masonry comprises within itself the truths of holy writ. It is because it teaches us to look above the vanities of this world, and prepare ourselves for the glories of the world hereafter. It is because it is the figurative representation of many grand principles, which are nobly upheld, and which render it worthy to receive within its folds the truly great of every age. It is because it is the embodiment of those great truths and moral precepts which form the bulwarks of society. It is because it casts its mantle of charity over the whole human race, and within its fond, its tender, its merciful embrace, the distressed find relief; the afflicted—consolation; the poor—benevolence; the widows and orphans—assistance. It is because it disseminates through its disciples the principles of moral truth and virtue, and the wish for extensive researches into the hidden mysteries of nature and science. How many competitors have started in the race, while Masonry was pursuing its steady and onward course for the improvement of mankind. How many illegitimate offshoots from the parent stem have sprung into maturity, and have as suddenly ceased to exist. Their name is legion, and the unsuccessful results of these conceptions prove that nothing can withstand the withering hand of time, unless supported by the best, the noblest, and the purest intentions. These orders were all founded from unworthy motives, and for objects of personal aggrandizement. They were not only secret but exclusive. They became, in the hands of designing and ambitious men, instruments for carrying into effect the most barbarous and revolting cruelties. They became instruments for crushing freedom, and independence of thought and action; and after they had filled the measure of their iniquities to overflowing, and when the mind of man suddenly burst the bonds of persecution and ignorance, and with a mighty bound rose above the trammels of superstition and darkness, it was then that those societies met with that execration they so justly deserved, and fell, covering with ignominy and disgrace, all those who were in any way connected with them. But during these dark and troublesome times our noble science, following its bright path, was like the star in the East, the beacon for the truly great and the free among nations. It was free then as it is free now—it taught then as it teaches now; it was peaceful then as it is peaceful now. Superstition, bigotry, intolerance, irreligion, and sophistry dared not profane its precincts then, as they dare not now. It held out the open hand of friendship to the persecuted of every sect and of every nation. It taught them that man to man was a brother. It inculcated the startling lesson of natural equality, and mutual dependence. And now, my brethren, in what were so lately the wilds of an unknown continent, it has placed its giant stride, and in erecting this Masonic hall, we are adding another trophy to its many victories. The harmonizing and invigorating effects of Masonry are not confined to ourselves or our Lodges. Their spirit infuses itself in all our transactions and connections with the outer world. The many symbols which so forcibly illustrate the truths and principles of our Order, must be, to the observant Mason, ever before him. The very implements which I have this day employed, are happy illustrations of this fact. The square, the level, the plumb rule. The square, in our art, teaches us morality. Morality, the firstborn of religion, the keystone of the greatness of nations. The level, equality, not Utopian equality, not Red Republican equality, but equality in the eyes of our Creator. The plumb rule, uprightness, not alone uprightness in our actions, but uprightness in our thoughts and intentions, so that not only must mankind believe us to be just, but the all seeing eye of the Almighty Architect in penetrating the innermost recesses of our soul, must find our thoughts and intentions in accordance with our words and our actions. And, my brethren, let your conduct throughout life ever be judged by the principles of which these tools are the figurative representatives. Let the electric chord of sympathy and feeling which unites us, cause us to open our ears to the cry of distress, and our hearts to the voice of affliction. Let us demonstrate to the uninitiated world that our art teaches us not to consider rank, not to consider creed, not to consider colour, but to look into the inward man, and find in him the image of our Creator. Let the bonds of amity and unity of which our science is allegorical, form between us and mankind generally an indissoluble, though invisible, tie of fellowship and good will.

The Orator concluded with the following prayer:—"Almighty and eternal God, by whose creative fiat all things first were; we, the frail creatures of thy Providence, humbly implore thee to extend thy right hand of graciousness over this goodly land, and to cause it to overflow as thou didst the land of the chosen people of old, with milk and honey. Plant the fear of thy will in the hearts of its inhabitants, that they may ever regard thee as the dispenser of all good and the guardian against all evil. Prove through them to the nations of the earth, that peace, good government, political freedom, and pure religion, free from intolerance or superstition, walk hand in hand; and we beseech thee to exalt our

Order, and illuminate it with the rays of thy blessings, preserve it intact in all its loveliness from the attacks of time, and the innovations of men. Cause its disciples to disseminate by their example, through the length and breadth of the land, its three grand principles—brotherly love, relief, and truth. Permit them to raise their eyes to the glories which surround thee, that they may ever be prepared for thy summons, and ready to meet thee in the Grand Lodge above, where thou in thine infinite wisdom, thy glory, thy goodness, and thy mercy, reignest for ever and ever. So mote it be."

At the termination of the oration, the music again struck up, the members formed in procession, and with the order in which they had arrived inverted, returned to their Lodge-room in the El Dorado.

The ceremony was one which the people of Beechworth may probably never have another opportunity of again observing; should any one chance to do so, he may be certain that it will not be accomplished more beautifully, or more correctly.

MELBOURNE.—*Richmond Lodge* (No. 1093).—The installation of the W.M. of this Lodge took place on Tuesday, the 13th September, at Tattersall's Hotel, Lonsdale-street East, Melbourne. The accommodation necessary for this occasion, in consequence of the increase of the members, rendered it necessary for the W.M. to hold this meeting at the Lodge rooms at Tattersall's. At half past four o'clock, the D. Prov. G.M. and his Prov. G. officers, with several brethren of distinction, arrived at the hotel, when the W.M. of the Richmond Lodge and its members immediately proceeded to the ceremony for which they had assembled. The chair was taken by Bro. H. St. John Clarke, the W.M. The W.M. elect, Bro. George M. Nicholls, being introduced to the chairman by the Prov. S.G.W. and the Prov. G. Sec., was, according to ancient custom, regularly installed as W.M. of the Richmond Lodge for the ensuing twelve months, or until such time as his successor may be duly nominated. When this imposing ceremony was concluded, the brethren immediately adjourned to Menzies' Hotel, La Trobe-street, where a banquet was laid out with taste and elegance. The cloth being removed, several loyal and appropriate toasts were proposed by the newly installed W.M., and responded to with much feeling and eloquence by the members present. The health of the W.M. was proposed in a speech of great merit, by the D. Prov. G.M., and heartily responded to by the brethren present. Bro. Nicholls, in rising to respond to the toast, said he felt some embarrassment in replying to the high compliment paid him by the D. Prov. G.M., and also to the members, for the cordial, and (he had reason to believe), the sincere manner in which his name had been received. He sincerely hoped that no act on his part would ever mar the good fellowship that now existed between himself and the members of the Richmond Lodge; and, at the expiration of his term as their W.M., he trusted they would have no occasion to regret having selected him to preside over them. To his officers he looked for that support and good order which will ensure success, harmony, and esteem. There was one circumstance connected with this installation which he (Bro. Nicholls) viewed with peculiar pleasure and satisfaction. The Prov. G. Sec., Bro. Levick, P.M., who officiated as one of the installing Masters, initiated him into the mysteries and privileges of Freemasonry in England. He justly considered Bro. Levick his Masonic father, to whom he was indebted for much valuable information; and he sincerely hoped his acts and actions would always have a tendency to consider him a not undutiful son. In the course of the evening, a beautiful P.M.'s jewel was presented by the members of the Richmond Lodge to their immediate P.M., Bro. H. St. John Clarke. The presentation was entrusted to the Prov. S.G.W., Bro. H. W. Lowry, who, in his usual masterly style, did full justice to the interesting event. Bro. Clarke, P.M., feelingly and appropriately acknowledged the handsome mark of esteem which had been presented to him by the members of the Richmond Lodge; and when he looked upon the gift, it would remind him of his duty to this Lodge in particular and to the brethren generally. The proceedings shortly afterwards terminated.

PORTLAND.—*Lodge of Victoria* (No. 841).—A meeting of this Lodge was held at the Lodge room, Lamb Inn, on Monday, October 10th, 1859, at two o'clock, P.M., Bro. Charles George Thompson in the chair, supported by Bros. P. Scott, T. W. Watson, J. M'Conochy, and H. Castle, P.Ms. The Lodge was opened in due form and with solemn prayer, and the minutes of last Lodge read and confirmed. The Lodge was then opened in the third degree, when Bro. Thos. Henty was duly raised. The Lodge was then reduced to the first degree; when Messrs. John Learmonth, Charleson Marshall Trangenar, Charles George Doughty, and William Sanderson Wyman, were initiated. The Lodge being opened in the second degree, Bro. T. W. Watson presented Bro. Edward Francis Hughes as the W.M. elect. The ceremony of installation was performed in an impressive manner by the W.M., that reflected great credit on his attainments in Freemasonry; and as a slight recompense for past services to this Lodge, and also as a mark of the esteem in which he is held by the brethren, a P.M.'s jewel of exquisite beauty and workmanship was presented him. Bro. Chas. Geo. Thompson, P.M., in returning thanks, said he not only thanked the brethren for the token of their esteem, but also for assistance received from the worthy P.Ms. and officers during his pleasing year of office, as also the brethren generally, for their punctual attendance and earnest desire of improving their Masonic knowledge. Although he had left the chair in abler hands, his duties were not yet finished. He would endeavour to further impart such Masonic knowledge as he possessed, to the many brethren he had

had the honour of initiating, and at all times to assist the W.M. when called upon. He indeed might well say this to him was a day of joy and exultation, which would never pass away. The son of a Mason of high repute, in a province where Masons were known for their benevolence, he had endeavoured to carry out those precepts, inculcated not only by his parent, but by his parent Lodge (Alfred Lodge, No. 425) How well he had succeeded, the jewel he held in his hand testified, and told more than any words he could utter. With gratitude to the G.A.O.T.U. for permitting him to perform his duties aright, and thanks to the brethren, he concluded. The W.M. then proceeded to invest his officers as follows:—Bros. J. Roberts, S.W.; J. Pethers, J.W.; P. Scott, P.M., Treas. The W.M. said, in investing you, Bro. P.M. Scott, with the badge of this important office, I should be wanting in duty to the Lodge, did I not express the high estimation in which you are held by the brethren, and even that high estimation falling short of your deserts. One of the pioneers of Freemasonry of this western province, our first W.M., and reelected a second time to that high office, the jewel with which you are adorned proves the estimation in which you were held. Let me assure you, it has lost nothing of its lustre, and in reelected you as Treasurer, the brethren congratulate themselves on having secured for the office one whom they know to be a Mason indeed. Bros. M. C. Dahl, Sec.; C. Croker, S.D.; P. C. Oswald, J.D.; J. Browning, I.G.; J. Gardiner, Tyler, were then invested, and the Lodge was afterwards closed with solemn prayer. The brethren, to the number of twenty-two, assembled in the evening to celebrate the installation by a banquet, the excellence of which reflected the greatest credit on the stewards, Bros. H. Smith and J. Browning, as also on the caterer, Bro. Pilven. The routine toasts were ably given by the W.M., and the replies in keeping with the acknowledged abilities of the speakers. The evening was enlivened by songs from many talented brethren, amongst others Bros. Pethers, Roberts, Athill, and M'Conochy. The brethren separated at an early hour, after spending an evening of enjoyment, only appreciated by Masons.

ROYAL ARCH.

MELBOURNE.—*Meridian Chapter* (No. 1031).—This Chapter held its first annual meeting on the 14th October, for the purpose of installing the Principals for the ensuing year, and also to ballot for several brethren proposed at the last meeting. The installation ceremony was performed by Comp. H. W. Lowry, M.E.Z. of this Chapter, assisted by Comp. R. Levick, P.Z. of No. 697. Comp. W. P. Wilson was installed M.E.Z., and Comp. Frank Adames H. Comp. P. P. Labertonche has been elected to the chair of J., but as he has filled the office of Scribe E. only eleven months, his installation has been deferred until a future meeting. The newly installed First Principal, Comp. Wilson, in a very efficient manner exalted Bro. F. T. West Ford to this supreme degree. The Principals and several Past Principals of the Australian Chapter, No. 697, were present, and rendered valuable assistance. The business being concluded, the Companions adjourned to refreshment, and after a pleasant evening, enhanced by the presence of several visitors, retired to their respective homes, well satisfied with the proceedings of the evening.

SOUTH AUSTRALIA.

CAWLER TOWN.—*Lodge of Fidelity* (No. 854).—The brethren gave a full dress ball on the 14th October last, in the hall belonging to the Odd Fellows, in that town. Dancing commenced on the arrival of Bro. Radall, W.M., and was kept up with great spirit until nearly six o'clock in the morning. The brethren all appeared in full regalia; and we understand it is intended have to a similar ball every year. In no part of the world is Masonry more appreciated than in South Australia, as is shown by the number of Lodges, and the respectability of the members of the Craft.

THE WEEK.

THE COURT.—The Queen and her family have this week returned to Windsor for the Christmas holidays, and are all in good health. The Prince of Wales also has joined the family party, having left Oxford for the vacation; he has been presented by the reigning Duke of Saxe Coburg with the insignia of the order of the ducal houses of Saxony; at Osborne there were no other visitors except Prince and Princess Leiningen.

FOREIGN NEWS.—The severe illness of the old ex-King Jerome, which was considered to wear such a threatening appearance last week, has considerably amended, and he is now thought to be out of danger for the present. His great age however, and the inroads which a very free life have made into a naturally iron constitution, render it almost impossible that his life can be preserved much longer; all Paris is therefore in consternation lest an imperial mourning should interfere with the hats, soirées, dinners, and other fashionable necessities which the approach of the gay season in Paris is supposed to bring with it. The *Moniteur* announces that the Emperor will receive the Corps Diplomatique on the 1st of January. The report of the speeches delivered on this occasion will be eagerly looked for. The Congress is definitively constituted. The following is a complete (with the exception of Naples and Sweden) and accurate list of the Plenipotentiaries:—England—Lord Cowley and

Lord Wodehouse; France—Count Walewski and Prince de la Tour d'Arvergne; Russia—Prince Gortschakoff and M. de Kisseleff; Prussia—Baron Schleinitz and Count Pourtales; Austria—Count Rechberg and Prince Metternich; Piedmont—Count Cavour and M. Desambrois; Spain—MM. Martinez de la Rosa and Mon; Portugal—Viscount Paiva and Count Lavradio; Rome—Cardinal Antonelli and Monsignor Sacconi. The Congress will not assemble before the 20th of January at soonest. On the 16th the session of the Corps Législatif will commence. The prevailing opinion in Paris is stated to be that the Congress will meet, will sit for many months, and separate without arriving at any conclusion. The *Patrie* insists that Cardinal Antonelli will assist at the Congress. Rumours have been current in Paris that the course adopted by Lord Palmerston with regard to the Suez Canal question was likely to break up his cabinet. Prince Metternich has received at his hotel in Paris the principal members of the diplomatic corps, the grand dignitaries of state and of the crown, the officers of the household of the Emperor, of the Empress, and the Imperial Princes. Princess Metternich will hold her receptions next week, immediately after having been presented to the Empress. The *Pays* states that the opening of the congress will definitely take place on the 20th of January; and the same journal announces that Prince Gortschakoff will arrive in Paris between the 7th and 10th of January. It had been stated that Count Walewski would resign his post in a few days, but a well informed Paris correspondent denies the truth of this statement, and says that the count is firmer in his post than ever.—M. Buoncompagni has left Turin to-day for Florence. The designation of Count Cavour, as first plenipotentiary of Sardinia at the Congress, is definite, and will be notified to the different powers after the nominations of the other plenipotentiaries have been published. The Sardinian frigate *Eurydice* is about to sail for China to protect the interests of the Italian subjects residing there.—It is stated that on the 28th instant Cardinal Antonelli will embark on board a Pontifical corvette for France. Monsignore Bernardi will be entrusted, *ad interim*, with the ministerial functions of the cardinal. In order to cover the deficit, the minister of finance has sold 2,000,000 francs of Roman consolidated funds, without having recourse to a loan.—A telegram from Madrid states that Marshall O'Donnell had declared Ceuta a free port, and that M. Mon had arrived in Madrid. Abundant rains have inundated the Spanish camp in Africa and the surrounding country. According to the *Patrie* the finances of Spain must be in a flourishing state, for in place of 50,000 men she will raise twice as many, if necessary; nay, the *Patrie* tells us Spain will once more conquer the Moors, and even pay England to the last farthing, should England demand payment of an old debt. That many of the debts due by Spain are old debts is but too true; but it requires faith equal with that of the *Patrie* to believe she will pay the debt alluded to.—The Protestants in Hungary have met in goodly numbers in several places to protest against the imperial patent of Sept. 1. Enraged at these demonstrations the Austrian government had arrested or ordered for prosecution, very nearly two hundred Protestants, and large bodies of troops are being sent into Hungary.

GENERAL HOME NEWS.—At a late privy council, parliament was again prorogued to meet at the end of January "for the despatch of business."—The general feeling in favour of the observance of Monday as a holiday is rapidly increasing, and most of the large establishments have signified their intention of closing. The majority of the banks and discount establishments have agreed as far as possible to relieve their clerks from duty, and this example will, no doubt, be followed throughout the provinces. Already the diminution of business arising from the approach of the Christmas season is apparent, except in particular branches, and for the next week or ten days the temporary stagnation will become more than ever visible.—Judging by the rate of mortality, the health of the metropolis was not affected by the cold of last week, the deaths that occurred during that period being exactly the same as in the preceding week, viz., 1239. Of this number, 164 persons died from bronchitis and 134 from phthisis. Last Saturday was colder than any day since December 22nd, 1855, the mean temperature of which day was 21.5, whilst that of last Saturday was 22.8. The births last week amounted to 1831. Dr. Letheby reports the state of the public health within the City of London to be highly satisfactory.—On Monday, morning about two o'clock, considerable alarm was caused in the neighbourhood of Trafalgar-square, in consequence of a fire breaking out in the Union Club-house, but owing to the timely arrival of the firemen, the flames were soon extinguished.—Another fire took place in the residence of the Rev. J. F. M. Halvey, No. 14, Upper Grosvenor-street, Grosvenor-square, caused by the overheat of a stove in the next house. Fortunately the fire was soon subdued.—The parish church of St. Matthew's, Bethnal-green, was totally destroyed by a fire which broke out in the venerable pile early on Monday morning. Some excitement prevailed in consequence of its being supposed that the whole of the marriage certificates and other church records had been destroyed in the fire which consumed the church. The firemen, upon cooling the ruins, found two immense iron safes, and upon opening them the whole of the registers, books, and documents, with the sacramental plate, although the safes were exposed to enormous heat for hours had not sustained the least injury.—The City Commissioners of Sewers met on Tuesday, when a deputation, consisting of the churchwardens of St. Michael's Cornhill, and a number of the inhabitants, presented a memorial in which they protested against the project of placing a public

indicator in the Royal Exchange-buildings. Mr. Bailey, the churchwarden, addressed the court on the subject, and described the indicator as an intolerable nuisance. Permission having been formerly given to erect the indicator, Deputy Harrison now moved that that permission be revoked. Motion agreed to. After disposing of the remaining business the court adjourned.—Vice Chancellor Wood has given judgment in the suit Thompson v. Shakspear, instituted to obtain an opinion as to the payment of £2,500 and a rent charge of £30 a year, given by the late John Shakspear, of Langley Priory, for the preservation of Shakspeare's birthplace. The legality of the bequest was disputed by the trustees of the deceased. His honour now dismissed the bill simply.—In the Court of Queen's Bench, the case of Scully v. Ingram was by agreement allowed to go over till the sittings after next term, as it was considered it would occupy so much time that it could only be partly heard before the termination of the present sittings.—The remarkable bill case, "Oakley v. Musser-Ood-Dheen," tried in the Court of Common Pleas, involving a sum of £6,500, was brought to a close on Saturday. A verdict was returned for the defendant, with leave to the plaintiff to move the Court. The plaintiff had advanced £5,000 upon acceptances of the defendant—the representative of the deposed King of Oude; the jury decided that these had been fraudulently obtained.—The charge of perjury preferred by the Hon. Hugh Rowley against Therese Caroline Bishop has been heard before Mr. Paynter. The defendant in the case is the divorced wife of the plaintiff; and the perjury was said to have been committed in giving evidence in a suit instituted by her for dissolution of marriage on the ground of cruelty. The late wife of the Hon. Hugh Rowley again appeared at the Westminster police-court on Tuesday before Mr. Paynter to answer a charge of perjury, alleged to have been committed in giving evidence in the divorce court. Mr. Rowley's evidence, which occupied the entire hearing, consisted altogether of a series of denials to specific charges of cruelty towards his wife, which had been brought against him. An adjournment was again ordered, that the solicitor for the defendant might be furnished with copies of numbers of letters required.—The Middlesex sessions for December have commenced at the Guildhall, Westminster, before the Assistant Judge and deputy judges, and a bench of magistrates. There were 45 names in the calendar. After the Assistant Judge had delivered his charge to the grand jury, the court proceeded with the trial of prisoners. Felix Newman, who was convicted at the last sessions of stealing a cash-box containing £232 in notes and money, from the shop of Mr. Moore, Lisson Grove, and assaulting Mrs. Moore, was brought up for sentence, when it was shown that the prisoner had been previously sentenced to seven years' transportation; he was now sentenced to ten years.—An officer of the Surrey Volunteer Rifles made complaint to Mr. Norton, at Lambeth Police-court, of a member of the corps, that he had pawned his rifle and somehow disposed of his uniform. A summons was issued against the delinquent for illegal pawning. Will there not be another required against the pawnbroker for receiving an article having the government stamp impressed upon it?—A scoundrel, named John Davis, was fined 40s. by Mr. Hammill, at Worship-street Police-court, yesterday, for raising a false alarm of fire in the Britannia Theatre. He "only did it for fun."—According to custom on St. Thomas's Day, the citizens were on Wednesday engaged in their several wardmotes in electing common councilmen for the ensuing year.—At the Metropolitan Free Hospital, Devonshire-square, City, the aggregate number of patients relieved during the week ending December 17 was, Medical 599, Surgical 332; total 931, of which 286 were new cases.

TO CORRESPONDENTS.

SECRETARIES OF LODGES throughout the Country are requested to forward, as early as possible, the place, day, and hour on which the Lodge will be held in 1860.

ROB MORRIS'S American Masonic Almanac for 1860 has come to hand.

"J. W."—Not having served the full twelve months you are not legally qualified for the office of Master.

"S. S."—Attend a good Lodge of Instruction—the Robert Burns, at Bro. Adams's, Air-street, Piccadilly, or the Manchester, at Bro. Garton's, Old Bond-street, are both in your neighbourhood.

"A YOUNG MASON" should consult some Past Master.

"R. B. X." writes "At what age under twenty one years may a person be initiated by dispensation from the Prov. G.M.—an emergency having been shown by the intended initiate leaving England for foreign parts for some period?"—Not less than eighteen.