

LONDON, SATURDAY, OCTOBER 22, 1859.

CLASSICAL THEOLOGY.—V.

JUPITER AND JULY.

IN the collective arrangement of the heathen mythology the gods were divided into four classes, the celestial, the terrestrial, the subterranean, and the oceanian.* But these again were severally sub-divided. Yet still, there was another description of them which might be considered as a separate class, although, strictly speaking, they formed three orders of themselves under their denomination of the second class. Thus the select, or superior gods, to whom was paid the highest worship, were styled *Dii Majorum Gentium*. Of these were the twelve most exalted, principal, and ruling *Dii*, called *Concentes* or the *Dii Magni*. These dignities were bestowed upon them because in all affairs of great moment, deliberation, and importance they were admitted to the confidence and council of Jupiter in his government of the universe. Genius was made a heavenly god; and, oddly enough, so was Bacchus, and Janus also. Including Pluto, Sol, as distinguished from the sun god, and Luna made distinct from the moon goddess, with Tellus and Saturnus—these eight complete the twenty which is the total of all the select and superior deities of the ancients.

The next in rank were the *Dii Minorum Gentium*, that is, gods translated from this earth into heaven, as Tully observes, "by right of their own meritorious qualities," for which reason they are also called, as we have observed, *Adscriptitii dii*, *Patritii* and *Semidei*; of these, in the manner described by Ovid, Æneas, by his mother Venus, was made a god.

"Lustratum genitrix divino corpore odore
Unxit, et ambrosia cum dulci nectare mixta
Contigit os," &c.

"With divine odours, and sacred ambrosia mixed with rich nectar, he purified his body and deified him."

The next in order, among the ancient deities were the *Minuti*, more frequently called *Semones*, the *Vesci*, and the *Miscellanei*; these likewise were sometimes styled *Patellari* after the name of certain small pans in which sacrifices were offered to the gods which were thought to appease and please them. Their merits although sufficiently great to elevate them in the estimation of the people to a superior rank to merely mortal men were, nevertheless, still found wanting in the scale to advance them to a place in heaven.

To these again were joined an infinity of other deities, called *Novensiles*; such as by command of Tatius, the king, the Sabines brought to Rome; and to these, as some believe, we must add the gods and goddesses of conquered countries.

Lastly, to this vast class we must not neglect to add the *Divi Penates*, *Penetrales*, or secret spirits or gods, composing again three orders. So mighty were these, that one might suppose them to comprehend all the other orders; to which, indeed, they were thought to belong. As the great gods—"the gods of the country"—they ruled over kings and kingdoms; they watched over communities and cities; and, "as the small gods," they presided over particular houses and families. Then, not the least, and more truly as opposites to the deities of the cardinal vices, were those of the cardinal virtues, "through whose guidance, and aiding by our means," remarks Tully, in his perceptive way, "men are advanced to heaven." Some indeed, compute Minerva, and Jupiter himself among the Penates. But a *prosopopœia*, or personification, may substitute but cannot substantiate a personality or anti-type—Jupiter in what manner soever disguised to represent Jehovah, could only be a counterfeit.

In pantheology or mythistology, this plural rendering of gods, as in the Bible, has the significance of spirits. God himself is represented by his holy angels. Satan himself is a person of numbers. Beel, Belzemen, Beelzebub, and Baul are all names of Jupiter, from Belus; but, as the son of

* The constituent elements of Aristotle. As here ranked, it signified that the deities were of, or belonging to, the air, the earth, the fire, and the water.

Saturn, we can trace him to the Satan called the Serpent, with as certain a genealogy as any can tag him to Nimrod or to Noah. We admit that his Egyptian name, Ἀμὼν, was derived from the African Ἀμμων, or Hammon, in which respect, by a wonderful congruity of all accounts he was the first postdiluvian who caused an idol to be set up.*

The learned of antient ages have believed that up to the time of Noah, and the traditional confusion of tongues, the inhabitants of the earth spoke one language—or as it is more plainly expressed in the commencement of Genesis xi., "The whole earth was of one language, and of one speech;" some indeed go so far as to assert that all beasts understood this language. The same was said of the Saturnian age, in which one speech was common to men and brutes; then was no servitude, as we are assured by Ausonius, but perfect liberty prevailed. It may have been so—we do not venture to say it was, or it was not, or it may be so again. All that we require to know about it is—how "the serpent was more subtil" (cunning, nitid, thin, or rare), "than any beast of the field which the Lord God had made." He said unto the woman, "Yea, hath God said, ye shall not eat of every tree of the garden?" We have therefore a just right to presume that this animal could speak better than a parrot; or any other, not human, tangible thing; and we are able to premise that it could glide about in a tree and also move about erectly. No doubt then but these facile and fluent qualifications induced Satan to assume the serpent, or to make use of him as a ready factitious instrument to his hand.† At all events, something in the shape of a serpent we are told tempted the woman to violate God's orders, to eat of the only tree that was not then to be eaten of, the tree of the knowledge of good and evil, by which beguilement hell, death, and the devil became a part of our religious system. The consequences of the first disobedience to God's instructions were very terrible we all know. The tree of life was to remain in the paradise from whence man was driven, and a guard of one of the highest order of angels‡ was set upon it to

* Asshur, or Ninus, was the son of this individual, and built the city of Nineveh so called after his name.

† We are not theorizing on the shape and size of this extraordinary serpent. Some ingenious guessers have surmised it to have been a crocodile! We cannot, however, suppose that Moses's rod was transformed into an alligator and then called a lizard. It appears to have represented the genus of the common serpent of the Asiatic charmer, although it might have been much larger. It was doomed to eat dust all the days of its life; there is, we may also remark, no mention made of its death; in fact it has been made to prefigure death itself, and Satan. This reptile has been the cause of a wide spread superstition; the heathens still think it retains supernatural acquirements. However, we can scarcely imagine that "that wicked one," who, in the presence of the Lord, said he came "From going to and fro in the earth, and from walking up and down in it," stood, or "came hissing there" in the corporeal form of a serpent. "Olympias, the mother of Alexander, avowed to Philip, her husband, she had conceived Alexander not by him, but by a serpent of a great size." Philip in the latter part of his life declared that Alexander was not his son, and divorced his wife as guilty of adultery. At Epidaurus it was believed that Æsculapius, under the form of a huge yellowish serpent, gave notice of his approach by loud hissings. The worship of the serpent was not confined to the Epidaurians, nor alone to those places where Æsculapius had a temple. A serpent was adored in Egypt as an emblem of the divine nature; and in Cashmere there were no less than seven hundred places where carved figures of snakes were worshipped," this we find in Maurice's "Indian Antiquities." It was sacred to the healing god, and as a type of his office it is coiled round his wand; indeed in the prescriptions of the ancient physicians snake's flesh was often used. At Florence, in the Medici Gallery, there are two very fine antique statues of Æsculapius and of Hygeia, distinguished by these characteristics.

‡ It has been conjectured that there were different orders of angels with God when he created the earth; and in support of this theory, passages in the psalms and in the prophets have been brought forward. Christ (Mark, viii.) speaks of his coming "in the glory of his Father with the holy angels." Also, in John, x., he says "It is not written in your law, I said, ye are gods?" In Job xxxviii., v. 4, occurs the following remarkable passage: "Where wast thou when I laid the foundations of the earth? When the morning stars sang together, and all the Sons of God shouted for joy?" Saturnius of Antioch, who spread the heresies of Simon Magus, with some additions of his own, held the opinion (which is said to have been cherished by many Jews), that the world and man were created or made by gods or angels.

prevent him from partaking of it. But Adam, with his eyes supernaturally opened, had beheld it; and we know in what way it has been typified as "the branch;" "the vine;" and the "bread of life;" our first parents, to their sorrow, gained a full knowledge of it.

There were three influential sects among the Jews—the Sadducees, who believed in no spirit or resurrection; the Pharisees, who professed the doctrine of spirits, and the last day's rising again and judgment; and lastly, the Essenes, of which persuasion we feel assured the apostles were, and almost all those Jews who early embraced Christianity. These believed in the immortality of the soul, and of the resurrection of the dead, of the unjust as well of the just, in like manner as does the Christian. Essenism and Christianity have become, in fact, united—for Christ himself was an Essene, in his conformity to their ordinances as a Jew.

He wished all Jews and all mankind to be like what he was with respect to his commandments; even as a Son of God. Is it human nature for one brother to forgive another brother seventy times seven, if he says he repents? Or if we are smitten on one cheek do we give the other? Nay, do we unto others what we would they should do unto us? If we have not done so, why should we grumble that this state of things has not come to pass—or expect any other state of things so promised, so to happen as if we had done those things? Some may sneer, but this state of things is devoutly to be wished for.

Nearly two thousand years has it taken to humanize us with the leaven of Christianity, and to make us a little better than we were; but we may gratefully say, that at length we can show some evidence of progress. It is but a few years back that human beings were imbrutalized at the demoralizing halberets, by the sentence of five thousand lashes—a blood-betained immolation—while, for a pennyworth of purloined cabbage sprouts, (*instar omnium*), they were hung up by the neck, at the rate of a round dozen per week. Hanging also may be condemned altogether, under the hypothesis, (fanciful or well founded) that the soul of a murderer is an unclean spirit, that will find somewhere, (who can tell where?) a "garnished" habitation for itself. Here, say the advocates of this hypothesis, we perceive that the *ego*, or *ipse*, by which is meant the idiosyncrasy, or personal identity, in the spirit, is no other than an evil thing, which has never been purified by repentance, or otherwise ameliorated by the spirit of prayer, nor by any exorcism, modified or corrected. So foul and unwashed a tenant savours of soot and damage.

Howbeit, let none faint; we are glad to agree with those ancient brethren in their investigation of the fathers, who said that "the greater the saint the more haunted by the devil." But this, even were we to add, "from the time of the righteous Job pleading his cause, to that of the holy St. Peter weeping for his offence," would still be too paradoxical an anomaly, did it not include a meaning of an anagogical nature and foreshadow an Almighty pre cognition.

As the high priest for ever after the order of Melchizedec, Christ was a Freemason, we know by his symbols as well as by his words. Our glorious brotherhood can understand these things; but there are those with the Bible before them—those pages they dare not gainsay—who will indirectly assert that the age of supernatural occurrences has passed; there is no longer such a dispensation as hearing by the ear, and seeing with the eye, what is not palpable. By most people such ideas are termed hallucinations. Now, with regard to heaven, our view is not the old Greek idea of Elysium; nor what is so much like it as almost to be mistaken for the same, the idea of paradise, which too many Europeans conceive. We pray, "Thy kingdom come on earth as it is in heaven"—that heaven wherein the morning stars sang together, and all the Sons of God shouted for joy "to see the foundations of the earth laid, or the corner stone thereof;" literally ours is the starry heaven.

It has been thought by some that until the Sabbath of

salvation or day of judgment, when there will be no more souls to save, and we shall all rest from our labours, the angelic host themselves will not be free from care, anxiety, and toil. We are told in Zechariah, that the angel or the Lord had to contend with Satan over the body of Joshua, and likewise, as it is written in the epistle of Jude, the Archangel Michael had to dispute with the devil about the body of Moses. All through the Scriptures, from the time of Lot at his threshold to the blood sweat hour of the Passion, there is the relation of the painful and terrible work of the angels. The personage called Satan is described as having his work; but where his work is he knows like Sisyphus he is condemned to labour in vain; so be it—the brand is not for our burning. This Satan we are told has contended with the Most Holy from the creation of the world with God to the ending thereof with Christ.

Some men there are, it cannot be doubted, who do not like social morality and who see nothing but puerile weakness in religious belief. We are instructed by the famous Phrygian philosopher *Æsop*, who rendered histories into fables because he dared not write in plainer language—"The frogs, under the government of a gracious ruler, wished to be thought more than frogs—full of peace and pride they forgot what they were and the careful watch over them of King Log: in fine, they petitioned Jupiter for another sort of king." We all know how justly he sent them a crane which swallowed them up alive.

But, we must return from this long digression, and endeavouring to make ourselves clearly and truthfully understood, we will consider the origin of Jupiter and the first cause of idolatry in connection with what we believe to be the truthful record of the history of Cain and his sons, and of Ham and his sons; which of course comprises the subject of the first and second peopling of the world.

(To be continued.)

ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

It has been shown that the rise of architecture was coincident with the earliest wants of the human race. The period however embraced between the decline of the nomadic habits of the first tribes and the settlement of men in communities within walled towns, comprised an inconceivable variety of changes, which, though contributing largely to a final result, were themselves short lived. If a tribe or tribes migrated towards the equator, it is likely that the forms which nature presented to their eye, and by its means impressed vividly upon the mind, would be those with which they would adorn their abodes, and from which they would take their standard of the beautiful or the sublime. As men penetrated northwards, the outlines of nature suggested combinations altogether different; and between these extremes lay the sources of inexhaustible modifications. We can imagine the thoughts of an inhabitant of the desert who comes into an oriental grove abounding in palms, tamarind and orange trees, through which peer gorgeous flowers, interlaced in wonderful fantastic yet graceful fashion, as by the hand of a wood nymph, and to whose touch falls the ripe fruit, whose juice is like nectar to his parched tongue. Nor is it more difficult to realize the feelings of him who, fresh from the tents and flocks of his people, has ventured due north. To him the black mountain, topped by a thousand pinnacles, far as the eye can discern, and through which glitter the countless gems of the aurora borealis; the lake upon whose frozen border the solitary reindeer browses, and in whose bosom the glory of the northern heavens are reproduced, the scream of the eagle, the bark of the wild dog, and the melancholy voice of the bittern—must be things and sounds to take a form and shape in the mind.

There can be little doubt that the spirit which directs the emigration in either of these cases, is indicative of the end which will in either case be attained. The reveller in his

newly found Eden models himself an abode fashioned upon the most beautiful shapes; and if he builds a temple, the forms of flowers and fruits and trees will manifest themselves in his designs. But subtlety eats at the heart of the worshipper. He places a hideous monster upon a gorgeous altar. A gloomy asceticism drags him downward from his exalted conception of the Great Spirit, until he imprisons his God in a cavern. This may be assumed as the origin of the *'σπηλαιαί*, or cave temples. The courage, however, which conquers the earth over which it passes arrives at a very different conclusion. Each conquest unfolds new triumphs to be achieved. The forms of nature, though less brilliant, are more diverse, and what they want of brilliancy is compensated by their convertibility to typical meanings, by which faith is nourished and zeal warmed. Our poets have set value upon the daisy springing up in the waste places of the earth, as typifying faith, hope, and purity, whilst those of the east have none other meaning for the bright profusion that surrounds, than as semblances to gratify epicurean tastes. He who had to wend his way up the mountain, clearing the pathway as he went and instructed by the lesson which the uncovered bosom of the earth revealed to him, must have formed a higher conception of his own destiny and relation to the Godhead—at the same time that the notion of the omnipotence and benevolence of the Godhead was not diminished, but enhanced—than he who lay down amongst plenty, and to whose enjoyment the future appeared in the present.

We may pass in review the temples of Greece and Rome, as examples not only of dominant races, but embodying psychological phenomena, which have in every other outward form passed away. It would not answer any immediate purpose to enter here into details which would far exceed the limits to which we are confined, but we may say that in these crumbling monuments are found at once the glory of that great art which rears from the quarry the temples to the Most High, and the imperfections of every system of religion which attempts to combine the earthly and ethereal under outward visible forms.

It was not until architecture had become nearly extinct among the Romans, and when the seat of empire had been transferred to Constantinople, that a new system of religious architecture arose, as yet rude in form but containing within its rugged outline the elements of an original beauty—to which in after times new combinations were contributed, making the whole structure one in its appearance, in its arrangements, and for the uses to which it was to be given up singularly suitable. The change of religion under Constantine led to the destruction or destitution of many of the noblest temples of Rome. The Christian basilica had in many instances stripped the Pagan edifice of its columnar arrangements, bringing into harmony with the simpler and more exalted worship a somewhat severer taste, by which architectural redundancies were dispensed with.

The extent and magnificence of the architectural works of the Romans was unquestionably due to their knowledge of the properties of the arch. The Grecian taste, severe and chaste, had either rejected or did not know the property of the arch; but one obvious reason perhaps was that the Romans constructed most of their buildings of brick, whilst Grecian architects would condescend to nothing beneath stone. The barbarians, however, which surrounded the Roman empire were not long in completing the destruction of what remained of the glory of the vastest Pagan dominion the world had seen. Those countries which now received their Christianity from Rome, but did not themselves contain mines of architectural material in temples, amphitheatres, and palaces, were not slow to adopt those changes which convenience at first, and afterwards zeal, suggested to Christian neophytes. The first essays were necessarily rude, but rude forms by no means exclude originality of design. The Roman arch was preserved, but met, through a variety of modifications being applied, numberless new purposes.

The introduction of the pointed arch was a graft upon the early Gothic of northern Europe, as the circular arch of the Romans had been on the columnar arrangements of the Greeks. The result was, however, widely different. The amalgamation in the latter case destroyed the beauty both of the stock and scion, while in the former the stock contributed to the modification of its parasitical nursling, gradually gave up its heavy, dull, and cheerless form, and was eventually lost in its beautiful offspring—as the unlovely caterpillar is in the gay and graceful butterfly. Where originated, or by whom invented, the pointed arch has been for ages the subject of controversy, more fruitful however of fanciful hypothesis than reliable facts. Some have contended that it was at first suggested by the intersections of the semicircular arch; but if this solution of the difficulty were the true one it would hardly have taken seven centuries to make the discovery. The ornamentation of early Gothic structures must have frequently led to such intersections, and to a refined taste the new combination would have presented itself at a much earlier period. It has been again referred to the interlacing of the branches of trees when planted in parallel rows, also to a figure used on the seal of monastic establishments—to an imitation of wicker work—to Noah's Ark—to chance—and to other sources too numerous to mention. Its invention has been claimed by and alternately accorded to every nation in Europe.

All these opinions are put forward with more or less force of argument and show of reason. It is a fact, however, that the pointed arch made its appearance almost at the same time in different countries, and this fact would seem to import that it was rather an adaptation than an invention. If it had been an European invention, some specimens could be shown of a date anterior to others, for the difficulties which then presented themselves in travelling would be calculated to show a considerable difference in the dates at which it arrived at different places. There is another fact which strengthens the theory that it was an importation—namely, that its coming into general use was coeval with the return of the crusaders in the twelfth century. There are many analogous figures instanced in the form of drawing the cross, by those who visited the holy land, which would incline one to the belief that there was in the first instance found the prototype of this now far famed Order of Masonry. But whether this view of the case be the correct one, there seems no reason to deny its great antiquity; for it is undeniable that Saracenic nations used the lancet arch, as it has been by some not unappropriately termed.

Although it has not been discovered that the properties of this peculiar form of the arch were known to either the Egyptians or the Indians, structures have been found among those nations, in which chambers are adorned and apertures made in the form of the pointed arch, produced by battering or corbelling over. It would seem then not improbable that this form found in the east would suggest, and lead to its repetition, greatly improved by those who had a knowledge of the properties of such a mode of construction and a more scientific manner of constructing them.

The pointed arch does not seem to have come into Europe accompanied by its ordinary accessories in after times—its light clustered pillars, mullions, foliations, or featherings, and graceful tracery, which contribute so effectually to its light and elegant appearance. Venice appears to have been certainly the first adoptive parent of the style, for the earliest specimens are found there in private houses as well as in the famous basilica of St. Mark. Nor was the pointed arch an unworthy offering to christian architecture by those who had fought for christianity amid the sanctity of the places where christian precepts were promulgated, and upon the sepulchre where the earthly form of their divine Author was supposed to have been laid.

It has been shown that architecture had its origin in religious feelings and observances. Its noblest monuments,

even among pagan nations, were temples to the Deity; and the rude nations of the north in the middle ages also devoted their energies to the construction of edifices dedicated to the worship of the Almighty; and when the light of learning had begun to shine on these same people, temple after temple gradually rose in the beautiful places of their land, in towns and cities, and the toil worn and weary approached with devotedness and humility, but with confidence and freedom, and poured out their misfortunes in prayer, and paid their grateful thanksgivings for the mercies that remained to them.

ARCHÆOLOGY.

LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.

THE members of this association met at Harrow on the Hill, on Thursday, the 6th instant. The members and visitors assembled in the speech room of the school, and repaired to inspect the parish church and other objects of interest in the vicinity. The day being the anniversary of the founder, the bells rang, and the students celebrated the event by a holiday. A collection of antiquities was displayed in the statute room. Among these were Saxon crosses and ornaments found among recent excavations in London, ancient Roman fibulae and hair pins, tiles from the old Temple church, coins in gold, silver and copper, specimens of Samian ware, molten nails from the great fire of London, Captain Cook's tea kettle, ancient black letter grants and other documents, all tending to throw light upon the history of forgotten ages. Some curious volumes were also exhibited—one the ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, a pocket manual of Charles II., bearing on the outside the cypher "C. R.," surmounted with a crown, and beneath a death's head. This curious volume, which was printed by R. Royston, of Ivy-lane, in 1649, contains an emblematical portrait of Charles I., and a portrait of the Prince of Wales in his nineteenth year. It is said to have been the constant companion of the "merry monarch." The title page bears the following quaint inscription: "The portraiture of his sacred Majesty in his solitudes and sufferings, with the papers which passed at Newcastle betwixt his Majesty and Mr. Alexander Henderson concerning church government, A.D. 1645; also prayers used in the time of his restraint." The church at Harrow contains a few fine monumental brasses, which escaped the zeal of the Puritans. Tracings of these, many evidently of Flemish origin, and dating from the thirteenth century, were exhibited. The church itself, which was restored about ten years since, under the direction of Mr. Gilbert Scott, is a fine building in the early Gothic style. The pews erected subsequent to the reformation were removed at the restoration, and oak benches substituted. In the course of removal some fine brasses were found, which are now converted into mural entablatures. The ancient door of the church, with a huge box lock three feet long, is still preserved in the north porch. The members having examined the fourth form room containing the signatures of Lord Byron, Sir Robert Peel, Lord Palmerston, Mr. Spencer Percival, and others whose names have become famous, assembled in the speech room, under the presidency of the Rev. Mr. Cunningham, vicar of Harrow, when the business of the meeting was proceeded with. The chairman, on the part of the inhabitants of Harrow, welcomed the association to its classic precincts, and remarked that when he was invited to enrol himself as an associate, he not only gave his ready consent, but offered himself as an archaeological specimen, being the oldest man in the parish. Mr. Henry W. Sass, the honorary secretary, having read the minutes of the last meeting, and letters of apology from Mr. Beresford-Hope, Lord Lonsborough, Lord Northwick, and others unable to attend, the Rev. Thomas Hugo gave an archaeological and historical notice of Harrow. A paper by Mr. Niblet, on the ancient monumental brasses in the parish church was next read, and at the conclusion attention was called to the chalice from which Archbishop Laud received the holy sacrament on the evening prior to his execution. The cup, which is elaborately wrought in ivory, and with the cover stands twenty-four inches high, was given by the archbishop to his chaplain Hearn. This gentleman's daughter married the page of Master Wenley, by whom it came into possession of the Young family, its present owners. Archbishop Laud immediately previous to his execution also presented some gold coins to the son of Hearn. These were afterwards made into a medal commemorative of the faith of the deceased prelate, but in the fulness of time found their way, like other relics of the kind, into the melting pot. The formal business having

been concluded, the associates and their friends visited the cemetery, the "Byron Tomb," as it is called, and other memorials of the poet. Among the relics shown at Harrow, and carefully preserved, is a piece of the panel of the pew in which Byron used to sit, with his name inscribed in pencil—"Byron"—and a brick (in a glass case) with the letters "R. Peel" engraved with a pen-knife. The baptismal font, of Purbeck marble, was likewise shown, and attracted attention as a curious illustration of the sculpture of the twelfth century.

SUFFOLK ARCHÆOLOGICAL INSTITUTE.

THIS society held a meeting at Framlingham on the 7th inst., under the presidency of Lord Arthur Harvey. The members first met at Framlingham Castle, a large and somewhat perfect Norman building, where Mr. R. M. Phipson read a paper upon its history, elucidating his remarks with large plans of the castle in its past and present state. This remnant of antiquity appears to have been erected as early as Redwold, King of East Anglia, in 592, and afterwards, having been partially if not wholly destroyed in 1173, was rebuilt by Hugh Bigod, one of the Norman barons. Subsequently "Bloody Mary" made it the rallying point for her friends previous to her obtaining the crown, and upon her succession to the crown, gave it to John Howard, Duke of Norfolk, the descendants of whom sold it to Sir Robert Hitcham, who bequeathed it at his death to charitable purposes. The meeting, after visiting the castle, adjourned to the church, where Mr. Shawe Gowing read a paper on the edifice and the beautiful tombs of the Howards and the Earl of Surry (the poet) which it contains; and after visiting Dennington church, about three miles from Framlingham—a very beautiful structure—returned to Framlingham to dinner. In passing from Dennington to Framlingham, the society visited Parham Hall, the ancient seat of the Willoughby de Eresbys, a fine old moated grange of the fifteenth century. The day was exceedingly favourable, and the visitors appeared to enjoy themselves very much.

SIR CHRISTOPHER WREN'S CIPHER.

SIR DAVID BREWSTER, at the meeting of the British Association, gave some very interesting particulars of a cipher of our Grand Master Wren's, containing "Three Methods of finding the Longitude," by Sir D. Brewster.—Sir David said that at page 263 of his "Life of Sir Isaac Newton" the following paragraphs would be found:—"The bill which had been enacted for rewarding the discovery of the longitude seems to have stimulated the inventive powers of Sir Christopher Wren, then in his eighty-third year. He communicated the results of his study to the Royal Society, as indicated by the following curious document which I found among the manuscripts of Newton:—'Sir Christopher Wren's cipher, describing three instruments proper for discovering the longitude at sea delivered to the Society November 30, 1711, by Mr. Wren:—

OZVCVAYINIXDNCVOCWEDONMALNABECIRTEWYN
GRAMHIICCAW.

ZEIYEINOIEBIVTXESCIOCPSEDEDMNANHSEFFRPPIV
IDRAEIHIXCIE.

EZKAVEBIMOXRFCSLCEEDHWMGNVIVEOMIREWW
ERRCSIEPCIP.

'Vera copia.

EDM. HALLEY.'

We presume that each of these paragraphs of letters is the description of a separate instrument. If it be true that every cipher can be deciphered, these mysterious paragraphs, which their author did not live to expound, may disclose something interesting to science. Sir David Brewster went on to say that soon after the publication of 'The Life of Sir Isaac Newton,' he had received a letter from Mr. Francis Williams, of Grange Court, Chigwell, suggesting very modestly that as the deciphering of the cipher, as published, was so simple, he supposed many persons had already done so; but if not, he begged to say that the mystery could be solved by reading the letters backwards in each of the three paragraphs, omitting every third letter. He had, on the approach of the Meeting of the British Association, received permission from Mr. Williams to give an account of this section of Mr. Williams's method of solving the enigma. In his letter conveying the permission, which Sir David read, he suggests that "Sir Christopher Wren's object was to make it too mysterious to be of use to any one else. It is possible he may have wished to delay for a time the publication of his inventions, perhaps till he had improved his instruments, but was afraid that in the interval another would hit upon and publish the same discovery. He would send this cipher, then, to the Royal Society

as a proof to be used at any future time." Sir David had the following explanation then, in accordance with Mr. Williams's suggestion, written upon the black boards, the letters to be omitted being written in small characters to distinguish them, and backwards:—

WAcCHhMArGNwETrICeBAnLAmNCdEWcOUcNDxINiV
ArCUzO.—Wach magnetic balance wound in vacuo (one letter a misprint). The omitted letters similarly read are—Chr. Wren, mdccxiv.

PicXhHhEArDIwIPePEShAnANdEdSPeOIcSEXTUIBEIO
NiEYIEZ.—Fix head hippes handes poise tube on eye (one letter a misprint). Omitted letters make—Chr. Wren, mdccxiii.

PJcPEhSCrREwErMOeVINNGmWHdEEcLScFRxOMIBEv
AKzE.—Pipe serewe moving wheels from beake. Omitted letters make—Chr. Wren, mdccxiv.

The three last omitted z's occurring in the first part of each cipher to show that that part must be taken last.

MASONIC NOTES AND QUERIES.

THE LANCASHIRE SONG BOOK.

AN eminent brother told me lately, that in the Lancashire Lodges they are in the habit of laying on the table a book containing the words of a large collection of Masonic songs. Unfortunately he could not remember its title, and I should be obliged to any brother of that province who would kindly give me an exact copy of the title page, as I wish to see the work in question.—M. COOKE.

ADMIRAL SIR PETER PARKER, BART.

A biography of this distinguished Mason, who was Deputy Grand Master, is in preparation, but the writer is in want of information concerning his Masonic career, and would be glad of any dates that could be furnished him, more particularly those which are connected with his initiation, passing, &c., as well as the Lodge, or Lodges, to which he belonged.—SCRIBA.

THE STORY OF MISS ST. LEGER.

I have copied the following from an old magazine; though the story has often been told before, the present version may interest some readers of the *Magazine*; I therefore hand it to you for insertion if you think fit.—G. B. M. M., Cambridge:—

"The Hon. Elizabeth St. Leger was the only female ever initiated into the ancient mystery of Freemasonry. How she obtained this honour, we shall lay before our readers. Lord Doneraile, Miss St. Leger's father, a very zealous Mason, held a warrant, and occasionally opened Lodge at Doneraile house, his sons and some intimate friends assisting; and it is said never were the Masonic duties more rigidly performed than by them. Previous to the initiation of a gentleman to the first steps in Masonry, Miss St. Leger, who was a young girl, happened to be in an apartment adjoining the room generally used as a Lodge room. This room at the time was undergoing some alterations, amongst other things, the wall was considerably reduced in one part. The young lady having heard the voices of the Freemasons, and prompted by curiosity to see the mystery, so long and so secretly locked up from public view, she had the courage to pick a brick from the wall with her scissors, and witnessed the ceremony through the first two steps. Curiosity satisfied, fear at once took possession of her mind. There was no mode of escape except through the very room where the concluding part of the second step was still being solemnized, and that being at the far end, and the room a very large one, she had resolution sufficient to attempt her escape that way, and with light and trembling steps glided along unobserved, laid her hand on the handle of the door, and gently opening it, before her stood to her dismay, a grim and surly Tyler, with his long sword unsheathed. A shriek that pierced through the apartment alarmed the members of the Lodge, who all rushed to the door, and finding that Miss St. Leger had been in the room during the ceremony, in the first paroxysm of their rage, her death was resolved on, but from the moving supplication of her younger brother, her life was saved, on condition of her going through the whole of the solemn ceremony she had unlawfully witnessed. This she consented to, and they conducted the beautiful and terrified young lady through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of their Craft a member that would afterwards reflect a lustre on the annals of Masoury.

"The lady was cousin to General Anthony St. Leger, governor of St. Lucia, who instituted the celebrated Doncaster St. Leger stakes. Miss St. Leger married Richard Aldworth, Esq., of Newmarket. Whenever a benefit was given at the

theatres in Dublin or Cork for the Masonic Female Orphan Asylum, she walked at the head of the Freemasons with her apron and other insignia of Freemasonry, and sat in the front row of the stage box. The house was always crowded on those occasions. Her portrait is in the Lodge room of almost every Lodge in Ireland."

MOST EXCELLENT MASTER.

As Mark Masonry is likely to become a necessity in English Masonry, could there be any objection to the American degree of M.E.M. being generally adopted to distinguish their W.M.? The advantages of this will be so evident to every Mark Master that it is superfluous to enumerate them. The degree is extremely appropriate, and the brethren who had advanced thus far would have the defined series leading to the Royal Arch in other countries. Permit me to recommend this to the attention of the body of Mark Masters.—A.

Literature.

REVIEWS.

Poemata. By ANTHONY ONEAL HAYE, of the Lodge Canongate Kilwinning, No. 2. 12mo. Paterson, Edinburgh.

It has been said, and truly, that the age in which we live is not a favourable one for the production of great poems. Compared with the earlier portion of the present century, when we had Byron, Scott, Crabbe, Moore, Shelley, Wordsworth, and many others, we have now but very few men of renown, and they, none of them, equal any of the forementioned; indeed, poetry has descended to the art of rhyme, and rhyme, in its turn, has much degenerated. Of rhymers we have plenty, and their productions are to be found, arrayed with gorgeous green and gold, at every railway bookstall, as well as in the "Poet's Corner" of almost every local journal; and still lower, descending through the epics of Messrs. Moses' own poet, until we arrive at the choice set of verses, on the benefit of economy, that is issued from the sign of the "black doll," in every crowded neighbourhood. Amid all this pressure of poetical fervour, alas! we have no poets, and sadly and sorrowfully are we obliged to tell our Brother Haye that we cannot recognize in him the coming man, so ardently expected by every lover of true poesy.

"*Poemata*" is a series of four larger and nineteen minor effusions. The subjects of the longest are "The Mirage of Life," "Darnick," "The Rose and the Stream," and "Phantom Love;" the lesser attempts are on various themes. Let us examine the first part of the first in priority, "The Mirage of Life."

Bro. Haye commences with an introduction that, at the first glance, told us he had not learned the trick of numbers or of measure; nor do we know who the second person, "when struggling with the notes of light," can possibly be intended for; but let it pass; perhaps it is our own obtuseness. Taking another portion of this invocation to the Great Architect, we have:—

"Oh, Thou, to whom the tempest-laden wave
Of life's uncertain tide is known—to whom
The minute particles of sea ground sand
Are writ—and all the vast unnumber'd leaves
That bud in spring and brown 'neath autumn's breath,
Are marked—aid my weak verse with thine inspire."

Now this is a fair specimen of the want of art in our Brother Haye; he takes one of the most beautiful images of holy writ, God's knowledge of the sands of the sea shore, and spoils it most admirably. What can it mean? Are the sands of the sea written and marked? or does the prayer, "Aid my weak verse with thine inspire," ask for an inspiration on the poet's weakness, or inspiration from God's own inspired word? Again, the word inspire is, if not bad English, at least very inelegant. The whole passage shows the mind of a poet, for every individual possessed of sufficient perception to see beauty, in whatever shape it is presented, is a poet in embryo; but it by no means follows that a poetical mind can clothe poetical thoughts with language, as is the case in the above extract, where nothing but a want of connexion and terseness of expression could have marred so beautiful an idea.

Again, in the concluding part of the introduction, we have a figure presented to us which upsets all our preconceived notions, of—

"The busy school: the ceaseless hum of tongues;
The unspelt lesson and the master's frown:
The aching rod and withheld holiday."

Now, for the first time in our lives, we learn that the rod, and not the part on which it descends, is the aching member!

Look back to many a thrashing, as we can, still we have no remembrance of such a phenomena, nor do we believe any urchin of our acquaintance will endorse Bro. Haye's description.

Let us now turn to "The Mirage of Life," and endeavour to give its story. The last four lines of the Introduction ends thus:—

"I came one day upon a scroll hid in
A secret drawer of my bureau; 'twas writ
With a firm hand, tho' here and there a blur
Told where a tear had fall'n. This was its strain."

The writer of the scroll was sitting, musing by firelight, when midnight overtook him, and he places a chair for a skeleton—

"Whose presence no one wots of but myself,"
and gazes upon it—

"till my fear became
A joy: my grief, gladness: like him who eats
The fatal death, and fattens on disease."

Then, after "the cupboard skeleton" has taken himself off, comes the retrospect of his childhood's charms. Then a picture of war. Next a landscape in harvest time, followed by the faces of those beloved in days of yore, and—

"The tears stole to mine eyes, when in the flame
Some dear friend's face shown full upon my view."

The scene, or rather the old familiar sport of faces in the fire, changes, and the beholder sees a tomb—

"The resting place of my heart's youthful core."

Lashed into madness at the sight, he apostrophizes the "impalpable shades," and upbraids them with their presence, asking them where the calm joy of heaven's fair courts is to be found? A voice from one of them tells him "there is no joy on earth; it must be sought above;" then, as his candle goes out, the ghosts or faces go out with it. After opening the window, and watching the stars—

"I sat awhile and gazed upon the scene,
So lovely in its tranquillity, and thought
How puny man appears, compared to God.
He who can move the hearts of crawling worms,
And raise a mansion towering to the clouds,
Cannot displace a star, nor force a wind
To be his slave."

Pacing around his room he describes it, and how in it he framed tales and legends, and in his musing we have the first gleam of a bit of good description, thus:—

"I coursed mine eye o'er all wild follies past,
And lived the moments bitter back again,
Like him who in a secret corner stores
Portraits and locks of hair—ribbons of blue
And divers colours—letters and odd things—
Remembrances of bygone, happy days,
Round which a thousand waking memories cling
Like bees around their queen."

We are then made acquainted with the fact, that the narrator cannot weep; that his is "a statued grief;" and that he has always sought for joy, defining what it is to him. Then there are reflections on what constitutes the aim of men, and moralizations on Wolsey, Saladin, Poe, Byron, and Shelley, telling us his hopes were for fame, and how it came upon him in the schoolroom; and also when he joined his country's (Scotland) banners against Napoleon, how he captured a standard, and received the Duke of Wellington's thanks, and found no joy in this. And thus ends the first part of "The Mirage of Life."

Without going through the second part, which is very much akin to the first, in being like Canning's knife-grinder, "Story, God bless you, I have none to tell, sir," and not offering any very particular beauties, we turn to the "Masonic Song," and present it to our readers, as a favourable specimen of Bro. Haye's powers, and thoroughly Masonic sentiments:—

"The fleeting years that glide away
Upon oblivion's wave,
Oft drop a wreath of heaven born bloom,
To beautify the grave.
So with our heart's fond memory will
Keep green this festal night,
And in the midst of coming cares,
Entrance us with delight."

"The year that's past, has had a cloud
Of glory o'er it shed;
A thousand flowers have sprung to life,
To elegise the dead.
Our temple, with a friendly hand,
Receives us to delight;
And after days will fond recall
The pleasures of this night."

"Around are set our brethren staunch,
In love responding bands;
For, where the square and compass gleam,
Hands cling to brother hands.
And where the ever sleepless eye,
Beams on with radiance bright,
Each present Mason will remind
The pleasure of this night."

"The sun is dawning in the east—
His beams shoot to the west;
A star is glimmering in the sky
Above the Mason's crest.
Soon fall will feuds, fierce warfare's clang
Will cease the ear to fright;
But brother hands will join our hearts,
As joined are ours to-night."

"Old Time his watches still will ring,
Till days and years are gone;
And humble suppliants we will kneel
Before our Master's throne.
As thro' the lone and dangerous vale
We stumble without light,
Our eyes will hail the glorious beams
Which pierce that dreary night."

"And when our work and warfare's o'er,
Oh, may the light of Heaven
A halo shed around the path
Lost in the mists of even!
So that, when to our Master bound.
Our labours for requite,
We may, within the Lodge on high,
Forget death's gloomy night."

Glancing our eye over the last page, we caught sight of a line that would sorely puzzle a cockney; it reads—

"Mortal, you may vain veil woe."

Such obscurity and alliteration spoil many of Bro. Haye's efforts.

We cannot close these remarks without a few words of advice to Brother Haye. What we have written has been penned in sober truth, for a reviewer has no right to import his own prejudice into a notice which his readers look to for the real state of the case, and glad as we should have been to have accorded to our brother unlimited praise, yet justice demands that our verdict be a true one. Offering this to our brother in a fraternal spirit, we hope he will accept it as such, and permit us to advise him for the future. If so, we would strongly counsel him to avoid obscurity, to narrate naturally, to condense considerably, to revise continually, and to study the laws of verse and metre. Let him not be deterred at this, for one of our most elegant poets, Gray, in his *Elegy in a Country Churchyard*, has left the well known lines behind him in manuscript transposed as follows, in each and every case retaining the measure and the sense. It stands in the copy published as "The ploughman homeward plods his weary way;" Gray's variations are:—

"The weary ploughman plods his homeward way.
The weary ploughman homeward plods his way.
The ploughman, weary, plods his homeward way.
The ploughman, weary, homeward plods his way.
Weary the ploughman plods his homeward way.
Weary the ploughman homeward plods his way.
Homeward the ploughman plods his weary way.
Homeward the weary ploughman plods his way.
Homeward the ploughman, weary, plods his way.
The homeward ploughman weary plods his way.
The homeward ploughman plods his weary way."

No doubt it may be said this is but changing the places of the words, and so it is; but it shows to what length an author who feels a line tries how far his idea will bear improvement before he gives it to the world.

Strongly advising our Brother Haye, who has no mean perception of the beautiful, and occasionally strikes out a brilliant idea, to polish his effusions carefully, to pause frequently and rewrite often, we yet hope to see another volume, of what we may be able to call poems, from his pen; and if he but takes our advice and improves, as we are sure he can if he will but study, no one will hail his labours more genially and fraternally than ourselves.

NOTES ON LITERATURE, SCIENCE, AND ART.

Among the principal books in Messrs. Longman's new list of forthcoming works are:—Pallaske's "Life of Schiller," translated by Lady Wallace; the third and fourth volumes of Capt. Brialmont's "Life of

the Duke of Wellington," translated by the Rev. G. R. Gleig, M.A.; Moore's "Lalla Rookh," illustrated by John Tenniel; Bunyan's "Pilgrim's Progress," with a preface by the Rev. Charles Kingsley, with steel and wood engravings after designs by Charles Bennett; a new edition of "Italy in the Nineteenth Century," by the Right Hon. James Whiteside, M.P.; Vol. II. of the "History of France," by Eyre Evans Crowe; "The Sea and its Living Wonders," by Dr. George Hartwig; a "History of Constitutional and Legislative Progress in England, since the Accession of George III.," by Thomas Erskine May; the Abbé Domenechi's "Seven Years' Residence in the Great Deserts of North America," "Travels in Peru and Mexico," by S. S. Hill, Esq.; Vol. VII. of the Works of Lord Bacon, collected and edited by J. Spedding, M.A.; R. L. Ellis, M.A.; and D. D. Heath, Esq.; an improved edition of McCulloch's "Commercial Dictionary," a new edition of Dr. Ure's "Dictionary of Chemistry," by Henry Watts, B.A., F.C.S.; an entirely new edition of Ure's "Dictionary of Arts, Manufactures, and Mines," edited by Robert Hunt, F.R.S., F.S.S., assisted by some of the first scientific men of the day, and many other minor works.

Mr. Bentley's literary announcements for the season include "Lives of the Archbishops of Canterbury from the Mission of Augustine to the Death of Howley," by Dr. Hook, Dean of Chichester; "The Diaries and Correspondence of the Hon. George Rose," with original letters of Mr. Pitt, Lord Castlereagh, Marquis Wellesley, Mr. Wilberforce, Lord Eldon, Mr. Perceval, Lord Sidmouth, Lord Bathurst, with a correspondence with Lady Hamilton respecting Nelson and his daughter, edited by the Rev. Leveson Vernon Harcourt; "Say and Seal," by the author of "Queechy," &c.; "Memoirs of the Life and Writings of the Right Rev. Richard Hurd, D.D., Bishop of Worcester," by the Rev. F. Kilvert, M.A.; "The English Satirists," with a Preliminary Essay on Satire; "The Autobiography of a Seaman," by Thomas, Earl of Dundonald; "Lives of the Princes of Wales," by Dr. Doran; "Anecdote Biography," by John Timbs; the third volume of M. Guizot's "Memoirs of my own Time," the third and concluding volume of "The Life of Charles James Fox," by the Right Hon. Lord John Russell, M.P.; "The Court of England under the Reign of George III.," by J. Heneage Jesse; "Erin-go-Bragh, or Irish Life Tales," by W. Hamilton Maxwell; "Women Artists in all Ages and Countries," by Mrs. E. F. Ellet; "History of the Governors General of India," by John William Kaye; "Jean and Nicolette," by the author of "The Mill in the Valley;" "London and Paris, Social and Religious;" "Shakespeare Papers, or Pictures Grave and Gay," by Dr. Maginn; and numerous less important books.

The Academy of Fine Arts, at Paris, held a solemn meeting on the 1st of this month, for the distribution of prizes for painting, sculpture, architecture, and musical composition. M. Gotteaux was president; M. Halévy, secretary, spoke on the works of the pupils of the French painting school at Rome. After this the prizes were distributed; then M. Halévy spoke on Adolphe Adam; after which the solemnity was closed with the execution of the scene that had won the first great prize of musical composition.

It is said that M. Victor Hugo's new poem, "La Légende des Siècles," has made such an impression on the public, that more than 3000 copies of it were sold in ten days.

The *Indian Lancet* contains much matter that is interesting to the medical profession, and is, as far as circumstances will permit, what its name imports. There is a report on the sanitary condition of Indian gaois, an epitome of medical news from the English medical journals, and original accounts of several cases in this country. The *Indian Lancet* is a bi-monthly publication, and deserves the support of the medical profession.

The entrance of the Museum at Berlin will receive a second door, one on which Art has been at work for thirteen years, and which is said by Berlin critics to surpass the celebrated doors of the Church of the Madeleine and of the Pantheon at Paris. The design of this work is by the architect Herr Hüler.

Mme. Lenormand's "Souvenirs et Correspondances Tirés des Papiers de Madame Recamier" have created quite a literary *furor* in Paris. Full of anecdote and reminiscences of this charming lady, who knew how to be attractive without being vicious, and in the midst of a kind of moral sink preserved a snowy purity that nothing could ever sully. This volume is the most readable that can be imagined.

The Philosophic Institution of Edinburgh will commence its new session on the 4th of November, when Professor Aytoun will deliver an inaugural address on "The Popular Traditions and Poetry of the North of Europe." The succeeding lectures include the subjects of Early

Scottish History and Literature, by Mr. Carruthers—The Elizabethan Age, by Dr. Daniel—The Huguenots, and Protestantism in France, by Dr. Hanna—and the English Puritans, by Dr. Tulloch. In the miscellaneous section, there will be lectures on "China," by Sir John Bowring—"Japan," by Mr. Oliphant—"Volcanoes," by Mr. Jukes—"The Phenomena of Superficial Formations," by Mr. Robert Chambers—"The Poetical Literature of the Elizabethan Age," by Mr. McDonald—"Abstract Science in Relation to Industrial Applications, with Illustrations from Chemistry," by Professor Playfair—and "The Electric Telegraph," by Dr. Wilson.

Mr. W. Moy Thomas, who is so well known as a contributor to our periodical literature, and also as a learned and persevering archaeologist, has in the press a selection of stories, originally written by him for *Household Words*. The volume is to be called "When the Snow Falls," and will be produced by Messrs. Sampson Low and Son.

The *Boston Courier* publishes the following letter, which Lieut. Col. John S. Forster, of the Lecture Committee of the Mercantile Library Association, has received from Mr. Charles Dickens:—"I beg to assure you, in reply to your obliging letter, that you are misinformed, and that I have no intention of visiting America in the ensuing autumn.—CHARLES DICKENS."

It has recently been announced that the late Earl Minto has left a MS. work of "great interest and value," from which his admirers (if any) anticipate much. The name which the work is to receive, however, has not yet been announced.

The opening lecture for the winter session of University College, was delivered by Professor Newman last week, in the Faculty of Arts and Laws. The professor sketched the progress of philosophy and science in ancient Greece and through the Roman Empire, tracing the advance of learning and philosophy from Socrates and Plato to Cicero. Mathematics culminated into the wonders of astronomical science at Alexandria, and gave the Romans greater advantages than ever fell to the Greeks. The connection between astronomy and religion was then traced, and the lecturer came to the decay of arts and arms in Greece. Generalising upon his subject, the professor pointed out that it was not by the exclusive cultivation of one science that the mind is best educated. We need the cultivation of numerous branches to ensure the due cultivation of the mind. After the overthrow of the Roman Empire, education fell into neglect; but with the rise of the baronial and aristocratic power a superior training was required. Here the professor pointed out the assistance to mental education derived from physical training. In conclusion, the professor pressed upon all young men studying for professions, not to be contented with the mere requirements of the individual pursuit alone, but by strenuous cultivation to strengthen all their mental powers. A man of more learning than sense is like a general at Balaklava starving his troops for want of knowledge how to get at the stores which are within his reach. The object of the student should be to attain the power of arrangement and a sound judgment, by which to bring as it were into a focus all points of value. Variety of thought and versatility are best attained by broad and liberal culture; and there is a danger of beginning purely professional study at too early a period. A really liberal education makes the man a better citizen, and enables him to sympathise with all science, and to gain knowledge from every source.

Madame Dubois Davenne has been entrusted with the execution of Béranger's bust in marble, for the sessional room (*Salle de séance*) of the French Academy.

MM. Garnier Frères have published a history of the late Italian war, entitled "L'Italie Confédérée." It contains the plan of campaign said to have been drawn up by Napoleon III. during his stay at Alessandria.

CORRESPONDENCE.

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

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

DEAR SIR AND BROTHER,—At the quarterly meeting of the province of West Yorkshire, on Wednesday the 5th, the Prov. Grand Chapter was held in the same building, and the Companions were admitted (after some discussion) in their Royal Arch clothing into the Provincial Grand Lodge. I beg to ask, was the law infringed?

The crowd being very great, the brethren were admitted so fast that they could not be proved separately, and a constant stream

was the consequence. Was there not a want of firmness somewhere?

At the banquet, when Lord Ripon rose to speak, there was a general rush to hear him, at the doors; and before the people retired, the Deputy Prov. Grand Master's health was proposed and drunk with honours, in spite of an attempt to postpone them; the waiters also had a full view of the proceedings during the evening. Was this caution?

I am, dear Sir and Brother, yours faithfully,
York, October 7th, 1859. A CORRESPONDENT.

PURCHASING A WARRANT.

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

DEAR SIR AND BROTHER,—I was somewhat startled on looking over the advertisements in the *Manchester Daily Examiner* and *Times*, of Thursday, the 13th inst., to find an advertisement, of which the following is a *verbatim* copy:—

"FREEMASONRY.—Wanted to purchase a Craft Warrant, with or without furniture. Apply to Mr. W. Greenwood, M.A., Bacup."

What Mr. Greenwood, M.A., of Bacup, can want with a Craft Warrant, I cannot imagine,—clearly not to open a Lodge under its provisions, as the Constitutions (private Lodges, sec. 28.) are explicit enough on the subject; and as I do not know to what other useful purpose he can apply such a document, especially "with furniture," I think it my duty to bring the matter before your readers, and particularly before the brethren of the Samaritan Lodge, No. 358, Bacup, so that an eye may be kept upon Mr. W. Greenwood, to prevent his taking such an illegal step as, from his advertisement, as I understand it, he contemplates.

I am, dear Sir and Brother, yours fraternally,
Hartlepool, 14th October, 1859. T.

TESTIMONIAL TO BRO. CHARLES JONES, OF HOBART TOWN.

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

SIR AND BROTHER,—I venture to transmit to you the accompanying correspondence for insertion, should you deem the same worthy of a space in your valuable periodical; and the expression of your opinion would be esteemed an additional obligation.

The circumstances attending the presentation were, you will perceive, consequent upon the removal of a deservedly esteemed brother from this to an adjacent colony, and as evidencing the beauties and truly Masonic principles of the Craft.

The testimonial consisted of a piece of penmanship, pronounced to be a masterpiece of calligraphy, and beautifully framed and glazed. I have the honour to be, Sir and Brother, your most obedient servant,

WM. BALES,
Sec., Tasmanian Operative Lodge, No. 345.
Hobart Town, Tasmania, 12th Aug., 1859.

"Tasmanian Operative Lodge, No. 345.
28th May, 1859.

"MY DEAR SIR AND BROTHER,—By direction of the Worshipful Master, I have the pleasure to inform you that Bro. Edwards has been entrusted with the presentation, in such a manner as he may deem most fitting, of the testimonial, accompanied by a purse of twenty guineas, voted to you in open Lodge on the 21st April last.

"That such a mark of the estimation in which you are held by the brethren of this, your parent Lodge, will be gratifying to your feelings, I cannot entertain a doubt, and more particularly when you are acquainted with the alacrity with which the proposition was responded to by all who had the pleasurable opportunity of doing so.

"I deem it but due to our highly appreciated and long tried worthy brothers, James Alexander Thompson, and Richard James Edwards, to notify to you the fact of their being the proposer and seconder of this tribute to your worth, and their estimation of your truly Masonic character and standing in the Craft.

"Whilst your departure from amongst us is sincerely and unfeignedly regretted, our mutual hope is that the change may prove, to the utmost of your desire, really beneficial; and with our hearty and best wishes for the future happiness and prosperity of yourself, Mrs. Jones, and family,

"I have the pleasure to subscribe myself, my dear Sir and Brother,
"Yours most faithfully and fraternally,
"WM. BALES, Sec.

"To Bro. Charles Jones, late S.W., Lodge No. 345."

"Woolloomooloo, Sydney,
June 9th, 1859.

"MY DEAR SIR AND BROTHER,—I have no words adequately to express the gratification and pleasure I feel upon receiving the handsome and valuable testimonial from the hands of our much respected brother

Edwards; and I desire to have conveyed to the Worshipful Master, officers and brethren of Lodge No. 345, the deep sense I shall ever continue to entertain of their munificence.

"The expressions contained in your letter, as also in the testimonial, are of such a flattering nature that I scarcely think myself worthy of them. Each have been seen by many old Masons whom I have met in Lodge in this city, and who have congratulated me upon the occasion, and feel proud that the members of No. 345 have been so mindful of the former humble services of a brother of the Lodge as to call forth such an expression of brotherly feeling.

"Allow me to say, dear sir and brother, that I have made my wife and children the recipient of the money forwarded to me, who join with me in their expressions of gratitude, and pray for the success and prosperity of yourself and the brethren of No. 345.

"Subscribing myself, faithfully and fraternally yours,
"Bro. William Bales. CHARLES JONES."

THE NECESSITY OF VISITING LODGES.

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

DEAR SIR AND BROTHER,—I beg to suggest a plan which I think would be to the great advantage of Freemasonry in general, and to every Lodge in particular, viz., for some Grand Lodge Officers to be nominated to visit periodically the country Lodges, so that they might ensure uniform and correct working. The work would then, perhaps, not be done in the careless manner which exists in some Lodges; for instance, the Deacons prompting the candidate who is about being passed or raised; and again, passing and raising a candidate without the proper examination, and afterwards getting the candidate up in that which he should have known prior to passing or raising. In my humble opinion, nothing requires to be studied so correctly as the science of Masonry, in which, above all others, there is only one step from the sublime to the ridiculous. Masonic ceremonies, well performed, are sublime, while slovenly and careless working are both ridiculous and disgraceful.

I remain, dear Sir and Brother, yours fraternally,
Y. N. T.,
9 0 7.

Wintertown, 20th October, 1859.

THE MASONIC MIRROR.

MASONIC MEMS.

ST. JOHN'S LODGE (No. 1097), is to be consecrated at the Town Hall, Maidenhead, on Monday, the 24th instant.

THE fifteen sections will be worked at the Robert Burns Lodge of Instruction (No. 25), on Friday, Nov. 4th, Bro. T. A. Adams presiding as W.M. The annual festival is fixed for Nov. 10.

WE are happy to hear that Bro. Benj. Bond Cabbell, P.G.W., and Prov. G.M. for Norfolk, is rapidly recovering from his late severe indisposition, though we regret to add the sight of one eye has irretrievably gone.

THE BOYS SCHOOL.

A QUARTERLY court of the Boys School was held at the Freemasons' Tavern, on Monday, October 17th, Bro. John Udall, P.G.D., presiding.

The minutes of the last court and various committee meetings having been read and confirmed, the Secretary reported that since the last court, twenty-eight boys had been admitted into the new school, making a total of fifty-four. Twelve were to be elected that day, and four were being educated out of the school, of whom one was of the Hebrew persuasion; two, whose time was nearly out, would finish at their present schools, and one was imbecile.

The business having been disposed of, the election of twelve boys out of nineteen candidates was proceeded with—the following being the result of the poll:—

ELECTED.

1. Hand, Ernest (London)	5570
2. Saunders, Henry L. (London)	5334
3. Wesson, Harold G. (London)	2625
4. Jay, Charles H. (London)	2526
5. McDowell, John (London)	2072
6. Gregory, Henry C. (London)	2038
7. Carlin, Herbert Samuel (London)	1667
8. Wentle, Edward (London)	1341
9. Dutton, Alfred W. (London)	1217
10. Kilpin, Edwin (Northampton)	1177
11. Johnson, Alexander (Newcastle)	1096
12. Stark, George (Exmouth)	960

NOT ELECTED.

13. Morris, Chas. (London)	957
14. Pescote, Thomas H. (Chichester)	304
15. Campbell, Alfred C. (Monmouth)	201
16. Webber, Edward C. (Lincoln)	163
17. Chatworthy, John M. (Brixton)	82
18. Ashfield, Edward T. (London)	69
19. Davis, John W. (London)	15

It will therefore be seen that nine London and three country boys were elected—the number of candidates being twelve from London and seven from the country. The friends of candidates should be careful to poll all their strength, and not give away or lend their votes to other candidates under an idea of want of strength, as all votes now carry on to the next election; and it will therefore be seen that with exertion, his friends are pretty sure to carry the election of Morris on the next occasion. By careful attention to the accumulation of votes from election to election, the friends of almost every candidate will be sure to secure his election within a reasonable time.

A vote of thanks to the chairman closed the proceedings.

A word to the Secretaries of this and the other Masonic charities.—It is usual for the Secretaries of public institutions to make out a list of the successful candidates, with the numbers polled, and place it in the hall of the building in which the election takes place, for the information of all comers. The example *might* be worth following.

[We have received some strange communications relative to the continual disputes between the two masters; the absence of the head master for two or three days at a time; the want of system in the establishment, &c., which shall not escape our notice.—ED.]

METROPOLITAN.

EASTERN STAR LODGE (No. 112).—The first meeting of the season was held on Wednesday, October 12th, at the New Globe Tavern, Mile End-road, Bro. H. J. Vously, W.M., presided, attended by his Officers, and Bros. W. W. Davis, S. Marriott, and G. Allison, P.Ms. After the business was transacted the brethren adjourned to dinner, and in love and harmony passed a pleasant evening. There were several visitors, and among them Bro. Maney, W.M., No. 201; Bro. Emmens, P.M., No. 201, and Bro. R. Motion, P.M., No. 668. We understand that this Lodge is likely to have another removal, and it is rumoured that it will probably be located at Bro. Painter's, in Leadenhall-street; to western visitors this will be agreeable, as a more pleasant Lodge does not exist.

WELLINGTON LODGE (No. 805).—The monthly meeting, and the second for the season of this Lodge, was held on Tuesday evening, October 11th, at the Lord Duncan Tavern, Broadway, Deptford, Bro. Wadson, W.M., presided; assisted by Bro. Owden, S.W., and Welsford, J.W.; and there was a numerous assemblage of other brethren. The first business of the evening was to examine Bros. Prior and Pearce as to their proficiency in the first degree, after which they were, in due form, respectively passed to the degree of F.C. Messrs. Tee and Smith (the latter a gentleman of colour) were introduced, and in a most impressive manner, admitted to the mysteries and privileges of Freemasonry. There being no further business, the Lodge was closed, and the brethren, numbering between thirty and forty, retired to refreshment; after which the usual toasts, both loyal and Masonic, were given, and the evening was spent in the most complete harmony, the business being brought to a close soon after ten o'clock.

PROVINCIAL.

BUCKINGHAMSHIRE.

AYLESBURY.—*Buckingham Lodge* (No. 861).—At the regular meeting, held on Monday, October 17th, at the Royal White Hart Hotel, there were present, the Rev. Bro. J. C. Wharton, Vicar of Berton, W.M.; Bro. J. How, S.W.; J. Grace, J.W.; Rev. Bro. Oliver; the other officers and brethren. A ballot was taken for the admission of the Rev. William England, of Boughton, near Newport Pagnel; Charles Davie Beauchamp, C.E.; and George Cartwright, C.E.; and these gentlemen being present were initiated into Masonry by the W.M., who, in commemoration of his first performing the rite, presented the Lodge with a pair of columns. The J.W. also presented the Lodge with a ballot box. A vote of thanks to each of those reverend brethren was moved by Bro. How, and seconded by Bro. Williams, S.D., duly put and carried with acclamation. The S.W. proposed Bro. George States, P.M., No. 166, as a joining member. The Lodge was closed in love and harmony, and adjourned till January. The brethren dined together, and separated at an early hour.

CHESHIRE.

BIRKENHEAD.—*Mersey Lodge* (No. 701).—On the 13th instant the regular meeting of this Lodge was held in the Angel Hotel, Birkenhead, when Edward Ernest Ward Kirkby, a young gentleman (son of the

S.W.) who has latterly distinguished himself at Cambridge, was initiated by the W.M., Bro. J. Griffith. After the usual business had been transacted the Lodge was called to refreshment, provided by Bro. Morton. The usual loyal and Masonic toasts were then drunk, including that of Bro. Samuel Moss, V.W. P. Prov. J.G.W. of Gloucestershire and Cheshire, accompanied with the following memorandum, which was ordered to be inserted on the minutes, and a copy thereof inscribed on vellum presented to Bro. Moss:—"A portrait of our respected Treasurer, Bro. Samuel Moss, V.W. P. Prov. J.G.W., &c., in the costume of the rank he so deservedly holds in the Craft, and the expense thereof defrayed by a general subscription among the members of the Lodge. Resolved, That the same be framed and placed in the Lodge room as a continued memento of the truly fraternal esteem and regard in which Bro. Moss is held by every member of the Lodge for the devotion manifested by him in promoting its welfare, more especially for the care, attention, and ability with which he has uniformly managed the funds of the same during the last fourteen years. The Lodge at the same time desires to record its high appreciation of the merits of Bro. Moss as a distinguished Mason; its grateful and fraternal regard for him as a brother; and its sincere and heartfelt wishes that it may please the G.A.O.T.U. to bless his declining years with health and happiness—the sure concomitants of a well spent life."

DEVONSHIRE.

STONEHOUSE.—*Lodge of Sincerity* (No. 224).—At a regular meeting held pursuant to notices, at St. George's Hall, East Stonehouse, on Monday, Oct. the 10th, at seven o'clock, P.M., present, Bros. R. R. Rood, W.M., in the chair; Lord Graves, S.W.; Rev. G. Knowling, J.D.; Tripe, P.M., P. Prov. S.G.D., Treas.; Spence Ball, Sec.; Ridley, S.D.; Rae, J.D.; Benton, acting I.G.; Hunt, P.M.; Cole, P.M.; Dowse, P.M.; Tincoll; Cater; Walker; Kadri; and visiting brethren—Gibson, No. 270; Owen, No. 288; Watson; Vowel, No. 728, Irish Constitution; Samuels, No. 270, the Lodge being opened, the minutes of the preceding meeting were confirmed in accordance with the recommendation of the Committee of General Purposes. The bill for a perfect ashlar was ordered to be paid and a donation of £1 was voted towards the fund now raising to support the publication of the *Freemasons' Magazine*. Mr. John Wintherbotham Batten was then balloted for, and having been elected was introduced and initiated into the mysterious secrets of Freemasonry. The working tools were explained by the J.W. The charge was given by Bro. Tripe, and the lecture on the tracing board by the W.M. Several brethren were then proposed as joining members, and Mr. J. W. Raines as a candidate for Masonry. The Lodge was closed in peace and harmony at a quarter past nine o'clock.

TORNES.—*Pleades Lodge* (No. 1012).—The annual dinner of this Lodge was held at the Seven Stars Hotel, on the 7th instant. There was a goodly attendance of the brethren and visitors to witness the ceremony of the installation of Bro. Thos. Hunt Edmonds as Worshipful Master for the ensuing year. Bro. Edmonds was presented by Bro. J. J. Blake, P. Prov. G.W. of Surrey, and the ceremony of installation was performed in masterly style by Bro. Henry Bridges, P.M., who also had previously initiated Mr. John Heath, jun. The following are the officers for the present year:—Bros. T. H. Edmonds, W.M.; J. Powning, S.W.; J. Slatter, J.W.; S. F. Shairp, Treas.; T. Lidstone, Sec.; Rev. Spear Cole, Chaplain; W. H. Watson, S.D.; J. Heath, J.D.; H. Bartlett, I.G.; J. Phillimore, B.C.L.; I. Marks, Steward, and J. Thomas, Tyler. All business being done, the Lodge was closed, and the brethren adjourned to refreshment. The health of "The Visitors" was drunk and responded to by Bros. J. J. Blake, P. Prov. G.W. of Surrey, and Col. Morris, P.M. The brethren separated at an early hour.

DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this Lodge was held at Bro. Carman's, the Golden Lion, on Monday, the 10th Oct., the W.M. (Bro. Oliver) presiding, supported and assisted by Bros. Ridley, Toshach, Twizell, (No. 624); Tulloch, (No. 624); Hinde, S.W.; and Buckland, J.W. After the minutes had been read and confirmed, a ballot was taken, when three gentlemen were initiated, one passed, and two raised, into the several degrees. On the motion of Bro. Ridley, P.M., the following resolution was carried unanimously:—"That this Lodge do contribute the sum of twenty guineas as a donation to the Girls School, for the daughters of indigent and deceased Freemasons, to constitute the W.M. a life governor, so long as the Lodge exists; and also, the sum of ten guineas to the Boys School." A large, handsome, and elaborately engraved set of silver working tools, for the use of the Lodge, enclosed in a beautiful mahogany case, was presented by Bro. H. Hewison, P.M.; the present was accompanied by a letter from Bro. Hewison, expressing his inability to attend from ill health, tendering the gift in appropriate and expressive terms for the many kindnesses shown him by the brethren, more especially while presiding over them as W.M. Bro. Toshach, P.M., proposed, and Bro. Ridley, P.M., seconded, a cordial vote of thanks to Bro. Hewison, which was carried by acclamation. Bro. E. D. Cooke, of Kentucky, was present during the evening, and delivered a short address. After several propositions had been received, the Lodge was closed in due form. A Lodge of Instruction, in connexion with St. Hilda's Lodge, is held every Thursday evening at eight o'clock, in the Lodge room, Bro. Ridley, P.M., being the W.M.; Bros. Roddam, S.W.; and Buchanan, J.W.

GLOUCESTERSHIRE.

PROVINCIAL GRAND LODGE AT BERKELEY.

TUESDAY, the 4th inst., welcomed the assemblage of a numerous body of the brethren, at the Berkeley Arms, Berkeley, where the Prov. Grand Lodge was opened in due form at two o'clock.

There were present, the R.W. Bro. the Hon. James Dutton, Prov. G.M., on the throne; the V.W. Bro. Newmarch, D. Prov. G.M.; Bros. Pearce, Prov. S.G.W.; Cornwall, Prov. J.G.W.; T. G. Palmer, Prov. G. Treas.; Little, Prov. G. Chaplain; Col. F. W. F. Berkeley, M.P., Prov. G. Reg.; Trinder, Prov. G. Sec.; Cottle, Prov. G.S.D.; Gainer, Prov. G.J.D.; Wallace, Prov. G. Supt. of Works; Geo. Smith, Prov. G. Dir. of Cers.; A. Slead, Prov. G.S.B.; J. O. Smith, Prov. G. Org.; Grist, Prov. G. Purst. All the various Lodges in the province were well represented. Amongst other brethren present were Bros. Sir M. H. Beach, Bart., Gwinnett, Brandon, Alex. Williams, &c., &c.

After the minutes had been duly read and confirmed, the Prov. Grand Treasurer reported the funds to be in so flourishing a state that it was decided to double all the subscriptions to the Masonic charities. There was no other business, and the Prov. Grand Lodge was duly closed.

The brethren dined together afterwards, and after spending the evening in harmony and brotherly love, departed to their respective homes at an early hour.

HEREFORDSHIRE.

PROVINCIAL GRAND LODGE AT ROSS.

A COMMUNICATION of the Provincial Grand Lodge of Herefordshire was held on Monday, the 10th inst., at the Royal Hotel, Ross. The R.W. and Rev. Dr. Bowles (vicar of Stanton Lacy), Prov. G.M., presided.

The Provincial Grand Lodge having been opened, the following appointments were made:—Bros. the Ven. Archdeacon Freer, Prov. S.G.W.; Daniel Fisher Collins, Prov. J.G.W.; Rev. C. Allen and Rev. W. Morrish, Prov. G. Chaplains; James Williams, Prov. G. Treas.; Frederick Davison, Prov. G. Sec.; Capt. Aynsley and Thomas Donne, Prov. G. Deacons; Capt. Peyton, Prov. G. Supt. of Works; William Phillips and A. Myers, Prov. G. Dirs. of Cers.; Francis Lewis, Prov. G.S.B.; Henry Collinson, Asst. Prov. G. Sec.; John Cheese, Prov. G. Org.; John Sparkman and A. Osborne, Prov. G. Pursts.; Edward George, William Russell, Henry Pitt, G. Harry Piper, and W. Minett, Prov. G. Stewards; John Bather and C. Geary, Prov. G. Tylers.

The routine business of the Prov. Grand Lodge having been completed, the brethren adjourned.

A dinner afterwards took place under the presidency of the Prov. Grand Master, at which about sixty or seventy gentlemen were present. We have been informed that various individuals, not members of the Craft, were admitted to this dinner party, but that nevertheless, all the usual Masonic forms were observed except the important duty of keeping the Lodge close tyled against intruders.

Dinner being over, and "Non Nobis" having been performed by the choir,

The Prov. Grand Master gave in succession, accompanying each with appropriate remarks, the health of "The Queen," and "The Prince Consort, Albert Prince of Wales, and the rest of the Royal Family." These toasts were honoured with true Masonic loyalty.

The Prov. Grand Master said: I now rise to propose the health of a nobleman, to whom every Mason in England owes a direct and personal debt of gratitude. I mean my noble friend the Earl of Zetland, who fills the high and important office of Grand Master of our Order, and who is ever ready to support and extend the genuine principles of Freemasonry—principles grey with the hoar of ages, sanctioned and protected by the most dignified and illustrious characters in church and state in almost every country in Europe, and eminently calculated to unite men of the most opposite religious persuasions in the zealous and loving pursuit of one common object—the glory of God and the good of men (cheers). To submit to the powers that be, to obey the laws which yield protection, to conform to the government under which they live, to be attached to their native soil and sovereign, to encourage industry, to reward merit, and to practise universal benevolence, are the fundamental tenets of Masons. Such, brethren, is the nature of the fraternity whose origin may be dimly traced in the faint and shadowy mists of an antiquity so remote that the mystic hieroglyphics of Nineveh and Memphis have lately awakened from their sleep of ages to bear testimony to its truth, and to prove that even in the thick darkness of that olden time there glimmered a light afar off which the ancient Masons saw with the eye of faith, and towards which they groped their way by patient continuance in well doing, believing that it was a light which shone, however dimly, from their Father's house, to guide them on their way towards a better country; and being persuaded that the time would come when the whole earth should be filled with its glory!

"How favour'd are our eyes

That see this heavenly light;

Prophets and kings desired it long.

But died without the sight."

Brethren, I ask you to evince your fraternal regard and respect for our Grand Master the Earl of Zetland, and the confidence you have in his Masonic administration, by drinking his health with every possible demonstration of respect.

The Prov. Grand Master thus proposed the health of Lord Panmure,

the M.W.D.G.M. of the Order:—He is a nobleman ever ready to support Lord Zetland against those somewhat unfair attacks that have recently been made in Grand Lodge by a composite Masonic party, who are everlastingly holding up their rushlight in the eyes of the Grand Lodge, exclaiming "Behold the sun!" (Cheers and laughter).

Bro. the Ven. Archdeacon Freer said the pleasure of proposing the next toast had fallen to his share. They were all deeply indebted to the Rev. Dr. Bowles, his learned, valued, and much-esteemed friend, for having accepted the office of Prov. G.M. of that province. They well knew that at the time he accepted that office, Masonry was at a low ebb within the province of Hereford; but they had only to look around them, if they did not look also to the Lodges at Hereford and Ledbury, to see the vast increase and resuscitation of Masonry which had taken place under the auspices of his rev. friend. (Applause). They were, therefore, all deeply indebted to the Prov. Grand Master. There were a few lines which struck him as being very apposite:—

"Tis this and 'tis that,

They cannot tell what,

That so many great men of the nation

Should aprons put on,

And make themselves one

With a Free and Accepted Mason."

No doubt it did create astonishment and surprise, and give rise to a considerable amount of wonder, that his rev. friend should come so many miles to hold this Lodge; that gentleman on his left should come from London and its neighbourhood; that his friends on his right should come from the centre of Worcestershire; that he himself should come from the coast of Cardigan, and others from equal distances, for that which astonished the world. Some might suppose they came merely for the sake of enjoying the banquet; others might suppose they only came to luxuriate in those habiliments and articles of clothing of which they knew not the mysterious meaning, but which they (the Masons) knew to have a deep meaning. But they had not met merely to gratify their appetites or their love of finery, nor altogether for the empty purposes of mere barren society. Freemasonry was supported by his rev. friend, and himself, and everybody else in the room, because it was a type of great and lofty objects; because, next to the inspired volume, he believed there was nothing which could afford a system more calculated to benefit mankind than Freemasonry would. (Cheers). They had but to look upon the precepts it inculcated, and obey the dictates it held forth, to study the mysterious meaning of those emblems which were announced in the lectures, to become good citizens, good subjects, honest members of society, and good Christians. They were taught to reverence the power of the supreme Architect of the Universe, and look forward to that time which sooner or later must overtake them, when this world and all upon it should pass away, when they should stand before the tribunal of the great Judge of this earth, and whatever their station had been here, high or low, rich or poor, they should all be equal as brethren. The benefits of Masonry were great and incalculable, and unknown to the uninitiated: they had been vastly increased in this province by his rev. friend who occupied the chair, and whose health he had the greatest pleasure in proposing.

The toast was honoured with the greatest enthusiasm, evinced after the peculiar fashion of the Order. When the excitement had partly lulled, the Prov. Grand Master rose to respond, and was again applauded. He then said—Brethren, it is useless to pause any longer in the vain attempt to gather up fitting words in which to express my gratitude for the enthusiastic manner in which you have received this toast. But the reception you have given me to-day shall be treasured up as long as life and memory are vouchsafed to me, in the innermost recesses of my heart, as a proof of your brotherly regard beyond all price, and as a token that my Masonic government of this province is honoured with your approval and support. (Cheers). Brethren, allow me to pass at once from myself, and proceed to the business of the day. I rejoice in being supported on this occasion by so many brethren of high social position and influence, and of great energy of character. I rejoice in having been enabled to bestow the purple upon some of those brethren who have so zealously and efficiently aided me in infusing new life and vigour into our Lodges; and I gladly avail myself of this opportunity of expressing my most grateful acknowledgments to every one of those gentlemen, and more especially to my venerable friend and brother, Archdeacon Freer, to whom we are all so deeply indebted. (Applause). I would also congratulate you upon the rapid advance which Masonry is making in this province; and permit me to add that I shall anxiously look for those works of charity and love which are the graceful and fitting result of such an advancement. Brethren, I cannot too earnestly impress upon your minds that benevolence is the central principle of Masonry, and that works of goodness are the only works which the Great Architect of the universe will recognize when His voice breaks the long silence of the centuries, and he comes to give to every Mason his hire, beginning from the last unto the first. Conceive of Masonry in this spirit, and then you will perceive that it is not a dream, but a reality befitting the gospel of human brotherhood. (Great applause). It does not consist, as some men imagine, in a social gathering like the present, nor in a set of ancient formularies, transmitted to us by far back ages; neither does it consist in the jewels which glitter on the breasts of some of the brethren around me. No, these are but the types and symbols of our Masonic faith; and the brother who is content to slumber behind these decorative types and suggestive symbols, is but half a Mason—

dwarfed and stunted in his Masonic growth; and his Masonic clothing and decorations, however gorgeous and attractive to the eye, are but as the swaddling bands with which, in darker times, the human body was compressed. It cannot be too frequently repeated, that brotherhood is the Mason's work—that deeds and not decorations make the Mason. Let us act upon these great Masonic truths, and instead of being so anxious to be invested with the purple, and to have these symbolic jewels placed upon our breasts, let us be more anxious to have the eternal truths which they typify so ingrafted in our souls that they may entwine themselves with our Masonic consciousness, and become the governing principle of our lives. In addition to the good works we do in Lodge, let us sanctify social meetings like the present, by doing some deeds of unselfishness and charity, and thus transform and elevate even these low things of earth, our meat and drink, by spiritualizing them into means of charity and brotherly love. In other words, let us prove to those without that Masonry is to do good; to sow broadcast the seed of active and large hearted benevolence, and to sow in faith, with a thorough conviction that there is no blight or mildew which can turn the harvest of our benevolence into a failure, and that in the long eternity which lies before the soul, every grain will come up again with an increase of thirty, sixty, or an hundred fold. (Much applause). Act thus, brethren, and when you go to that place where your Masonic works will follow you, and stand before Him who has declared that He will not be unmindful of our works and labour that proceedeth of love shown for His name's sake, you shall enter into that Eternal Lodge which is glittering with pearls and gold, and radiant with uncreated splendour; you shall behold the Great Architect and Ruler of the universe, seated upon the celestial throne, clothed in light and glory, and you shall hear the joyful words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Renewed and long-continued plaudits followed this speech).

Bro. Davison, Prov. G. Sec., proposed better health to the R.W. Bro. H. Seymour Westmacott, the D. Prov. G.M. of Herefordshire, who was taken suddenly and seriously ill on his way to join this party.

The Prov. Grand Master returned thanks in eloquent and touching language for the absent Brother: he had been honoured with Bro. Westmacott's friendship for many years, and he joined most heartily in the wish that it would please God to spare his life. (Applause).

Bro. Luckes, Prov. G.D. of Gloucestershire, proposed the health of the Provincial Grand Masters of England, and, as secretary to the charities in his province, adverted to some instances in which their administration had been productive of the most beneficial results.

The Prov. Grand Master said: This will be my last appearance before you on the present occasion, and as I apologize for again intruding, I hope you will listen while I propose the next toast. I should not have risen to propose it if I had not felt that I should have been wanting in duty to those Prov. Grand Officers who have given me such efficient support, if I deputed anybody to propose it. It is "The health of the Provincial Grand Officers," and I shall couple with it the name of my excellent and venerable friend, Archdeacon Freer. I do not couple his name with this toast on account of his wealth and station, for these are mere accidental accompaniments, which in themselves have no claim to our respect; but I do so on account of his personal qualities, his intellectual and moral worth, his frank, generous, and true heart, his strength of principle, and his dignity of character. Brethren, allow me to express my earnest desire and hope that you will receive this toast with acclamation, for it is such men as the Archdeacon who will, in God's good time, become fellow-workers with Him, in bringing about the brotherhood of nations.

Bro. the Ven. Archdeacon Freer, in responding briefly to the toast, said he was not ashamed to avow that he was very much gratified to find that he was somewhat of a favourite among them. If he had acquired that favour, and with it a share in their good will and sympathy, he knew he owed it but to one cause—an earnest endeavour to act up to the performance of his duty. There was one little secret which he had always endeavoured to act upon in his transactions with other persons; and that was to put himself in their position, and to endeavour as much as he could to "do unto others as ye would they should do unto you." That simple rule, if acted upon, would make them all general favourites with one another. He had permission to propose "The Provincial Grand Wardens and other Grand Officers," who occupied situations of the highest importance in Masonry, and deserved the warmest acknowledgments for their services.

The toast was acknowledged by Bps. Warner, Donne, and Aynsley, for the "Palladian," "Vitruvian," and "Loyal Easton" Lodges.

The Rev. Bro. Allen proposed "The health of the Visitors," which was responded to by Bro. the Rev. T. H. Bird.

Some other toasts followed, and the harmony of the meeting was prolonged with unmitigated enthusiasm, until the Prov. Grand Master vacated the chair.

KENT.

GRAVESEND.—*Lodge of Freedom* (No. 91).—On Monday evening the brethren of this Lodge held their usual meeting at the Town Hall, Gravesend. The attendance of the brethren was numerous. Bro. Pottinger, W.M., presided, assisted by Bros. J. J. Everist, Sec. pro tem. and S.W.; Thos. Nettingham, J.W.; F. Nettingham, S.D.; E. Bryant, J.D.; E. Hill, I.G. Bro. Cramcour was raised to the third degree; and Mr. Henry G. Farr was initiated into the secret mysteries of Free-

masonry, by the W.M.; after which the Treasurer stated that the office of Secretary was vacant. The W.M. gave up his right of nomination to the office, and the consequence was that Bro. Spencer, P. Prov. G.J.W., was unanimously elected. Three gentlemen were then proposed, and ordered to be placed on the next Lodge summonses to be balloted for, and, if accepted, to be initiated. The Lodge having been duly closed, the brethren adjourned to supper at Bro. Sager's, the Nelson Inn. To the toast of the visitors, Bro. Roseborough Sharman returned thanks. He said he had been much pleased with the mode in which the Lodge business had been conducted. It spoke well for the condition of Masonry in the province that, in so small a place as Gravesend, so large a number of brethren could be got together at an ordinary Lodge meeting.

LANCASHIRE (EAST).

BURY.—*Lodge of Relief* (No. 50).—The usual monthly meeting of this old established Lodge was held on Thursday evening, the 13th instant, at the Hare and Hounds Inn, Bro. John Redfern, P.M., acting as W.M.; Bro. John Parks, S.W.; and Bro. George M. Tweddell officiating as J.W.; when two brethren were passed to the degree of Fellow Craft, and a candidate (for whom a unanimous ballot had been taken on the previous Lodge night) was initiated into the Order. A joining member and a new candidate were proposed to be balloted for at the next meeting, after which the brethren adjourned for refreshment, when the usual loyal and Masonic toasts were given. In the course of the evening, Bro. Wardhaugh being called upon for a song or recitation, said that he was sorry that he was no singer, but he had no objection to recite a song which he had just composed, and which he accordingly gave, in his usual excellent manner.

LANCASHIRE (WEST).

PROVINCIAL GRAND LODGE AT LIVERPOOL.

A Provincial Grand Lodge was holden on Tuesday, the 11th instant, at the Temple, Hope-street. Although there are twenty-eight Lodges in the province, returns were made from only twenty-four. The R.W. Bro. Sir Thos. Hesketh, Bart., D. Prov. G.M., presided, and the following Prov. Grand Officers also attended:—Bros. Thos. Littledale, Prov. S.G.W.; Samuel Y. Hess, Prov. J.G.W.; Joshua Walmsley, Prov. G. Treas.; Rev. John Dunkley, Prov. G. Chaplain; Hugh Edwards, Prov. G. Reg.; Thos. Wylie, Prov. G. Sec.; Lord Skelmersdale, Prov. S.G.D.; William Davis, P. Prov. J.G.D.; Peter Maddox, Prov. G. Supt. of Works; Joseph Hamer, Prov. G. Dir. of Cers.; Joseph T. Bourne, Prov. G.S.D.; Horatio Cambell, P. Prov. G. Purs.; John Mulineux, Prov. G. Org.; Samuel P. Brabner, Prov. G. Purs.; W. Allender, Prov. G. Steward; Mason, Prov. G. Sec.; Pepper, Prov. G. Sec.; Wearing, Prov. G. Sec.; and H. S. Alpess, Prov. G. Sec.

There were also present upwards of one hundred and twenty other brethren from the various Lodges in the province.

The Prov. Grand Lodge having been opened in due form, Lord Skelmersdale was appointed Prov. S.G.D. by the D. Prov. Grand Master. The musical brethren sang the late Bro. Mulineux's anthem, "To heaven's high Architect all praise," followed by solemn prayer, Bro. the Rev. John Dunkley acting as the Provincial Grand Chaplain.

The Lodge then proceeded to business. Bro. Thos. Wylie, Prov. G. Sec., read the minutes of the last Provincial Grand Lodge, in which reference was made to the purchase of land in Hope-street, for £1,600, for the erection of a Masonic hall. An announcement was made to the Prov. Grand Lodge that a few of the brethren had subscribed a sum for the purpose of presenting Mrs. Margaret Swift, of Liverpool, with a handsome dressing case, in acknowledgment of the great and uniform interest she had taken in the progress and dissemination of the principles of Freemasonry; of her support of the Educational Fund of that province; and of her contribution towards the funds for the building a Masonic hall. They wished in that public way to bring the present before the brethren of the province.

Bro. Davis, P. Prov. S.G.D., proposed that the sum of fifty guineas be given towards the erection of a Masonic hall in Liverpool, and also that the sum of twenty-five guineas be given towards the alteration of the Temple. The resolution was seconded by Bro. Alpess, Prov. G. Steward, and was carried unanimously.

Bro. Wylie, Prov. G. Sec., then read the following report of the Prov. Grand Lodge proceedings for the present year, in which there was nothing of importance but the addition of another Lodge, increasing the number in the province to twenty-eight. A warrant of constitution had been granted for a Lodge at West Derby, under the title of the Croxeth Lodge, No. 1,088, to Bro. Charles M. Marshall, but owing to his severe indisposition and subsequent removal from this part of the country, the warrant was returned to the Prov. Grand Lodge, but was subsequently granted to Bro. John Lord Howard, P. Prov. S.G.D. of Cheshire. The province had again to deplore the loss of one of its able past officers, by the lamented death of Bro. Alexander C. Jeffrey, Prov. G. Sword Bearer, whose brotherly kindness and charity were proverbial, and won for him the grateful acknowledgments of numbers of persons, who are still recipients of his bounty and the assistance which his kind and benevolent disposition secured for them. Of him it might indeed be said that he caused the widow's heart to sing for joy. By a communication from Grand Lodge it would be found that Bros. Page and Golpel have been permitted to join the assemblies of their brethren after an absence of nearly thirty years. There had been no meetings of the

committee of the Benevolent Fund during the last year, though they had received a petition from Bro. Berry, P.M., who had unfortunately suffered great distress through becoming bond for a relation. The sum of five guineas was voted to him. The sum of ten guineas was voted to the Boys School, and a similar sum to the Girls School, London.

Bro. Walmsley, Prov. G. Treas., moved "That the sum of fifty guineas be given next year towards the funds for the erection of the intended hall." He was sorry to say that the whole of the Lodges in the town had not yet gone to the hall to hold their meetings, had they all done so the expenses of the hall would be much lessened. He could not see the reason why any should hold back. He also drew the attention of the brethren to the case of Miss Day, whose father had not been long enough belonging to the Order to entitle her to the benefit of the funds of the West Lancashire Institution, and desired that something should be done for her.

Bro. Gambell, P. Prov. G. Purst., knew Bro. Day, who had died suddenly, and an effort was being made to place his daughter to some business by which she would be enabled ultimately to get her living. He concluded by moving that the sum of five guineas be given her out of the Prov. Grand Lodge funds, which was seconded and carried.

Bro. Wylie, Prov. G. Sec., called the attention of the R.W.D. Prov. Grand Master to the very indifferent manner in which some of the books of Lodges were kept. He believed one or two brethren had been omitted from the list of those contributing towards the educational fund. He therefore suggested that an alphabetical list of the names of all members of a Lodge be kept. He could not refrain from stating that the register, books, and returns of the Merchants Lodge, No. 294, reflected the highest credit for the manner in which they had been kept.

Bro. Walmsley was then elected Prov. G. Treas. for the ensuing year. The Prov. Grand Lodge was then resolved into a court of governors of the West Lancashire Institution for the Education and Advancement in Life of Children of Distressed Masons.

Bro. Gambell read the minutes of the institution, in which mention was made of the various sums granted to the children who were the objects of its charity. Bro. Fenton had been chosen to supply the place of Bro. Jeffrey, deceased, as medical adviser to the institution. Bro. Collins was reelected solicitor to the town; Bro. Brabner was reappointed Treasurer, and Bro. Gambell was then reappointed Prov. G. Secretary.

Bro. Walmsley said he felt great pleasure in moving a vote of thanks to Bro. Gambell for his active and energetic services to the institution. He appeared to be never ceasing in his labours for the charity, and every one must know that the attention required for office must occupy a vast amount of time and entail a great deal of labour, which Bro. Gambell always gave most cheerfully. No one in the province, he was satisfied, worked as hard as he did.

Bro. Younghusband had much pleasure in seconding the proposition, for he said night after night they would find Bro. Gambell labouring in that building in behalf of the institution, and for the Order in general. He knew of no man who worked so laboriously. Bro. Younghusband, seconded by Bro. Wylie, then moved a vote of thanks to the committee and officers of the educational institution, which was carried unanimously.

Bro. Brabner, the Treasurer, read a statement of the accounts of the institution, which showed that upwards of £156 had that day been received from the various Lodges towards the funds, making the amount then in hand for purposes of education, £3,000.

Bro. Hamer, Prov. G. Dir. of Cers., proposed, and Bro. Lambert seconded, that instead of one general balance sheet, each Lodge should have a balance sheet of its own, printed at the expense of the funds of the institution, which resolution was carried.

Bro. Walmsley afterwards called the attention of the brethren to the invaluable services of Bro. Gambell, for whom a subscription had been set on foot, to present him with a testimonial worthy of his zealous services, but he had obstinately refused to receive anything. It was afterwards suggested to present Mrs. Gambell with a silver sea service, but this had also been denied them by Bro. Gambell, who at length said if the brethren persisted in their intention, he would withdraw from any active connexion with the institution, or with the business of the province. Now, as they could not possibly think of injuring his feelings, or dispensing with his services, they therefore asked him his advice in reference to the money subscribed, and he replied that they would best consult his feelings if they would devote the amount exclusively to Masonic purposes. Under these circumstances the brethren had no alternative but to return the money subscribed, or pay it into the funds of the institution, and elect Bro. Gambell president of the institution, which would cost fifty guineas to make him a life member; Bro. Younghusband therefore proposed, and Bro. Maudsley seconded, that Bro. Gambell be elected president of the institution, which was carried unanimously.

This concluded the business of the Prov. Grand Lodge, which was then closed in ancient form.

Upwards of eighty of the brethren afterwards dined at the Adelphi Hotel, under the presidency of Bro. Thomas Littledale, Prov. S.G.W., in the absence of the Prov. Grand Master from illness, and of the D. Prov. Grand Master from a previous engagement. The usual complimentary speeches were made, and a pleasant evening was spent.

LIVERPOOL.—*St. John's Lodge* (No. 971).—On Wednesday evening, the 5th instant, the brethren of this Lodge held their usual monthly

meeting at the Caledonian Hotel, Duke-street. There was a large attendance of visiting brethren, amongst whom were—Bros. Richard Spurning, No. 245; Hy. Spurning, No. 310; M. Atkinson, No. 294; J. Swift, No. 310; P. Le. Bautiller, No. 722, Jersey; J. C. Banister, P.M., No. 267, W.M., No. 56, Prov. G. D.; James Woods, No. 360; F. J. Audsley, J.W., No. 360; Thomas Page, No. 294; E. Hughes, No. 179. Mr. Richard Picking and Mr. John Mines were initiated by the W.M., Bro. W. T. May, in a masterly manner; who afterwards passed Bros. Jones, Thomas Kay, and P. Le. Bautiller, to the degree of Fellow Craft. At the conclusion of the ceremony the Lodge was reduced to the first degree, when the brethren were called from labour to refreshment. The usual loyal and Masonic toasts were given and heartily responded to. In giving the health of Bro. Le Gendre N. Starkie, R.W. Prov. G.M. of West Lancashire, the W.M. said he had hoped that the health of the Prov. G.M. would have admitted of his being present on Tuesday at the Prov. G. Lodge, for all regretted his absence from their annual gathering. The health of Bro. Sir Thomas Hesketh, was afterwards given. Bro. Weidam proposed success to the West Lancashire Masonic Institution for the education and advancement of children of distressed Masons, which was warmly received. In urging the claims of the institution he expressed a hope that every brother would contribute towards the funds. For the small sum of five shillings per annum three children were entitled to the benefits of the institution. They would find that the claims of those entitled to benefit had been most promptly attended to, and a more deserving charity could not be found beyond the Craft. He instanced the case of one deceased brother who had left two children, but who were not claimants on the funds from the fact that the father had not subscribed his five shillings. In conclusion, he hoped every one would come forward and subscribe in behalf of so noble and excellent an institution. (Applause). The healths of the newly initiated brethren were afterwards given, those of the officers of the Lodge and the visiting brethren. The W.M. read several petitions for relief, at the conclusion of which liberal allowances were made for their less fortunate brethren and connexions. The Lodge was then closed in harmony.

SUFFOLK.

PROVINCIAL GRAND LODGE AT WOODBRIDGE.

THIS Prov. Grand Lodge was holden on Wednesday, the 12th inst., at Woodbridge, and was numerously attended. The weather being unfortunately very wet, prevented the demonstration from being so imposing as it otherwise would have been, and the number of spectators was consequently much smaller.

The business of the day commenced by the Board of Finance sitting at the Bull Inn, Bro. Freeman, D. Prov. G.M., in the chair, when the accounts were audited previous to being submitted to Grand Lodge for confirmation.

At the Lecture Hall in St. John-street, the Prov. Grand Lodge was opened in due form, and with solemn prayer, by the Grand Registrar, Bro. F. Roxburgh, acting as Prov. Grand Master.

The Prov. Grand Secretary stated that no return had been received for two years from the Lodge of Fidelity (No. 813), and the Prov. Grand Master requested the Secretary to summon that Lodge, to show cause why they were not represented.

The minutes of the last Prov. Grand Lodge, held on the 24th Sept., 1858, as well as those of a Special Prov. Grand Lodge held 16th February, 1859, were read and confirmed. The proposed code of by-laws were put to the Lodge seriatim, and agreed to.

The report of the Finance Board, held in the morning, was read and adopted.

The Prov. Grand Master said the next matter he had to bring before them was the state of the Masonic charities.

The D. Prov. Grand Master read a letter from Bro. Symonds, stating his inability to attend that day, and requesting that the resolutions as proposed by Bro. Symonds might be read and introduced into the province of Suffolk.

It was moved that the Worshipful Master of every Lodge in the province, having made their returns to Prov. Grand Lodge, be members of the Provincial Committee for promoting the interest of the four Masonic charities, and that each Lodge be informed thereof.

The Prov. Grand Master then appointed his officers as follows:—Bros. Rev. F. W. Freeman, D. Prov. G.M.; Spencer Freeman, Prov. S.G.W.; John Gissing, Prov. J.G.W.; Richard F. Jennings, Prov. G. Reg.; Rev. R. N. Sanderson, Prov. G. Chaplain; Edward Dorling, Prov. G. Sec.; Neeve, Prov. S.G.D.; Noble, Prov. J.G.D.; Luff, Prov. G. Supt. of Works; Bays, Prov. G. Dir. of Cers.; Findley, Prov. G. Asst. Dir. of Cers.; Ball, Prov. G. Org.; Sams, Prov. G.S.B.; Randall, Prov. G. Purst.; Bros. Wilmshurst, Ward, Corder, Harrison, Grey, and Goodall, Prov. G. Stewards.

The Provincial Grand Lodge, all business being concluded, was then adjourned in due form.

The brethren proceeded to the fine old church of St. Mary's, where prayers were read by Bro. the Rev. Edward Carwitham, Prov. G. Chaplain, Essex. The sermon was preached by Bro. the Rev. R. N. Sanderson, second master of Queen Elizabeth's Grammar School at Ipswich. The preacher took for his text 1 Kings, c. vi., v. 7, "And the house when it was in building was built of stone, made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was in building." Upon this text the rev.

brother delivered an admirable and eloquent discourse, which we hope to lay before our readers at an early opportunity.

The brethren could not fail to be struck with the beauty of the fine east window, presented by the late D. Prov. Grand Master for the province—Bro. George Thomas, of Woodbridge, who was an excellent and liberal supporter of Freemasonry.

The brethren returned in procession to the Lodge, where a collection was made for the Provincial Fund of Benevolence, and the Lodge was then closed in due form.

At the dinner in the afternoon, which was held at the Corn Exchange, Bro. F. Roxburgh, Grand Registrar, presided over an assemblage of brethren numbering about one hundred.

After the dinner the Grand Registrar gave "The Queen"—coupling with it, "The Craft," "The Prince Consort the Prince of Wales, and the rest of the Royal Family." His Royal Highness the Prince Consort was a warm supporter of the arts and sciences. He had sedulously devoted himself to those matters—which Masons so much prized.

The Grand Registrar then gave "The M.W.G.M. the Earl of Zetland." He was glad they were ruled over by a nobleman possessing such high and distinguished qualities. And he was glad to say further—that which he could not say the last time he had the honour of addressing them—that he was free from the attacks of those who sought to detract from his merits. The Craft now fully appreciated the worth of their Grand Master; but they were, after all, not fully aware of the time, patience, perseverance, and attention that the noble lord gave to the business of Freemasonry. He (the Prov. Grand Registrar) said "last time," in reference to the slanderous and calumniating remarks which were made in a publication afterwards repudiated, as he knew it would be, by the province of Suffolk. The dissensions—if he might so term them—existing in Grand Lodge had, he hoped, for ever ceased; and he fervently trusted they might proceed, under the rule of so amiable, courteous, and honourable a Grand Master with the great business of Freemasonry, without discussion leading to no particular result. Grand Lodge used to last beyond eleven o'clock, and the discussions therein were not often found conducive to practical utility. The time occupied in the business of the Craft was not used as it might have been. The last time Grand Lodge met, however, the business on the paper was over by half-past nine o'clock. The Craft, he repeated, fully appreciated the merits of the noble lord their Grand Master. He hoped, then, that there would always remain on the Masonic throne of England one so competent and so fitted in every way for the distinguished office he held as was the Earl of Zetland. The Grand Registrar said that the Queen herself could no more carry on the government of the country by herself without competent ministers, then could the Grand Master carry on his business in Freemasonry without competent officers. He deemed that the Grand Master had acted wisely in selecting for his deputy so able a man as Lord Panmure, than whom no one could better discharge the duties of his high office. He was sure he was speaking the sentiments of the brethren, when he said that no one endeavoured more, so far as in them lay, to perform their duties zealously and faithfully than did his lordship and the Grand Officers of England. It was a most serious duty to select from so many brethren on whom to confer the honour of Grand Officers. The Grand Master, he believed, endeavoured to exercise the strictest impartiality in selecting only those who were most likely and best calculated to advance the interests of the Craft. And those chosen, he believed, were anxious and determined to discharge their duties to the best of their ability. So long as they did so they would obtain not only the support of the particular provinces to which they belonged, but to the Craft at large. He would couple with the toast of "Lord Panmure and the Grand Officers of England," the name of Bro. Scott, Past Grand Deacon of England, an excellent supporter of the charities, and one who was a very zealous attendant in the discharge of his duties, especially in his Lodge (Antiquity). He was a Past Master of two years' standing, and he need only add that they had but to know him to appreciate him.

Bro. W. P. Scott briefly responded, sincerely thanking them for a compliment he feared he did not deserve. He believed the Grand Officers were anxious to discharge their duties, and that they succeeded. As for the attacks on the Grand Master, which had been spoken of, he felt that that nobleman could afford to bear them, because he knew and felt, that after all, he had done his duty. As for himself, he felt that he had but performed his duty imperfectly—still he thanked them for their kind reception of his name.

Bro. the Rev. F. W. Freeman, D. Prov. G.M., of Suffolk, said it was his duty to introduce the toast of "The Grand Registrar of England," now acting as their Prov. Grand Master. They were considerably indebted to him for the care and attention which he had bestowed upon the province since it had been under his charge. He for one appreciated his actions, and he was sure the whole of the brethren in the province coincided with him. Since they last met, it had been his duty to call them together in February to consider a charge made against them as a body in the province of Suffolk. But still he believed that that charge was not levelled against them so much as against him who occupied the chair, and those who attended with him. He (the speaker) did not regret the part that he had taken in the matter; on the contrary, he rejoiced at it, for it gave him an opportunity of meeting with the brother who made the charge, and of obtaining the most ample explanation of the matter. He hoped they were not likely to have a recurrence of unseemly discus-

sion in Grand Lodge; three or four times that he had been there, he had been exceedingly disgusted at the manner in which matters had gone on, whilst the real business of the Craft had been neglected, because certain brethren tried to show off their ability and eloquence. He believed there was not a more upright man in the councils of the Craft than the Grand Registrar of England. (Hear, hear). He called on them, then, to hail his name with all due honour—for he was sure he deserved it.

The Grand Registrar returned thanks, saying that no task combined pleasure and pain more than did the response to this toast—pleasure on account of the generous manner in which they had received the mention of his name, and pain that he could not adequately express the satisfaction which their reception had given him, not only now but during the whole time the province of Suffolk had been under his charge. During that time he could assure them that his office had been rendered anything but disagreeable. It had been most grateful to him to preside over the province, and the courtesy and kindness he had experienced had been such that the termination of his connexion with them—necessary as it was—could not be looked upon by him but with extreme regret. Still he felt proud to say that he desired it to be terminated; for he held it to be good for the province that it should have as its head its own Prov. Grand Master. He would do all in his power to procure a good and fitting representative, whose actions would be beneficial to the province and to the Craft. It was not because he felt the office a laborious one, nor its duties irksome, that he suggested the desirability of a change. But it was because he thought it would be better for the province; and he could assure them that whenever his efforts could be of service to them either as their representative in Grand Lodge or in any other way, those services would always be at their command. He trusted that the province would soon have a ruler of its own, who would be of service to it in every way. He assured them it would give him pain to leave them, but it would also give him pleasure to leave them under the care of a fitting successor.

The Grand Registrar next gave the "D. Prov. G.M. and Officers of the province," complimenting them on their energy and efficiency. No one could have attended more zealously to his duties and to the interests of the Craft than the worthy D. Prov. Grand Master. Indeed he had taken such care that no province in England was better worked or better regulated than the province of Suffolk. Their best thanks, therefore, were due to him.

Bro. the Rev. F. W. Freeman returned thanks for the complimentary manner in which his name had been received, which had really deprived him of words adequate to express his feelings. Still, however much he might feel his inability—at the same time he held an honest desire to promote as far as he could the interests of Freemasonry, especially in that province. In fact its interests were dear to him as his life's blood. He loved them as he loved his own brother. He was exceedingly attached to the working of Masonry; and he would never allow anything that he could possibly prevent to interfere with his attendance at a Masonic meeting. He had hoped to make the round of the different Lodges in the province. He did start, and he was stopped by two or three Lodges. But now as winter was coming on, they might perhaps receive him with more cordiality. If they saw the pleasing countenance of their Master, it might at least gladden if it did not enlighten. He at any rate was anxious to pour into their wounds the oil of human kindness, and to instil into them a little patience and perseverance.

The Grand Registrar next gave "The Visitors." They had visitors from London, to whom he was sure they gave a hearty reception. He was personally very glad to see them.—Bro. Cockle, a member of his old Lodge; Bro. Ireland, the eminent instructor in Freemasonry, second to very few; and Bro. East, who represented the *Freemasons' Magazine*. Of the Magazine he would say, that so long as it continued the course it had already pursued, in detailing for the information of the Craft at large, the proceedings of Grand Lodge fairly, honestly, and truly, and in comments upon them also in a fair and manly spirit, it would receive the support of the Craft. He might add, that in recommending it to their support, he recommended it as the organ of the Craft at large. It was highly desirable that they should have some reliable organ in Masonic matters; and not only this, but one which would give the Craft all information on matters relating to Freemasonry. (Hear, hear). The course adopted by the *Magazine* of late must have been such as to recommend it. It was not for him to advise them, that was not his business, they must judge for themselves, but for himself he thought the *Magazine* reported the proceedings faithfully, and deserved support, not only in the provinces but in London. (Hear, hear.)

The toast having been warmly received, Bro. Cockle highly complimented the province of Suffolk on the help it had rendered to the cause of Freemasonry; and regretting the discussions which had taken place, and which had been adverted to, hoped they should never see them repeated. He trusted, in conclusion, that they all heartily and willingly recognized the manner in which the business of Grand Lodge was managed by the M.W.G.M. and all his officers. (Hear, hear.)

Bro. Ireland assured them, in returning thanks, that it gave him the greatest pleasure to visit such a Provincial Grand Lodge.

Bro. East returned thanks on behalf of the proprietors of the *Freemasons' Magazine*, assuring the brethren that it was their earnest and increasing endeavour to render their publication in every way deserving the support of the Craft.

The Grand Registrar next gave "The Provincial Grand Officers of the present year." They had been appointed under the belief that they

were in every way fitted for the offices to which they had been appointed, and for the business of the promotion of the interests of the Craft in that province—as such he hoped they would give satisfaction. (Hear, hear). In making the appointments he had an eye to the province working well. He hoped they would not accuse him of being martinetish when he said that he should like to see the province of Suffolk second to none, either in Grand Lodge or in any other way throughout the Order.

Bro. Freeman, Prov. Grand S.W. and Bro. Gissing, Prov. Grand J.W., briefly returned thanks, acknowledging the compliment which had been paid them: the latter brother expressing a hope that subscriptions would increase so as to enable them to do more for the widows and for the boys schools. (Hear, hear).

The Grand Registrar next gave the "Prov. Grand Officers:" one of them had been especially known to him, and whom everybody who knew him esteemed—Bro. Head. (Hear, hear). He compared that brother to Dickens's character of Cheeryble.

Bro. Head, in returning thanks, urged on them all attention to the charities. If they would only let him have their votes, he would look after getting in the candidates. Provide them with the money only, and the candidates should be provided for. (Hear, hear). He complimented Bro. Aldrich upon being as anxious as any brother in the Craft about the charities. He looked upon the girls' school as the best establishment in the kingdom. Last week they had admitted twenty-eight boys, twelve to be elected on the 17th—making altogether sixty-eight—all within a few months. (Hear, hear). They had added to the building, and had expended £1200 lately. He was anxious that it should stand as high as the other school, and he hoped they would work to that end. (Cheers).

The Grand Registrar then proposed the health of the Prov. Grand Chaplain, Bro. the Rev. R. N. Sanderson, who gave them such an excellent sermon last year, and who had so kindly performed a similar generous office in the present. It was not often they found from the pulpit—at any rate from so young a man—such discourses as they had heard on those two occasions. (Hear, hear.) They should ever appreciate them from their rarity. He should request permission for that sermon to be printed on behalf of the province itself. A sermon more eloquent it would be difficult to hear. He was delighted to think that their Prov. Grand Chaplain had fulfilled his office with so much credit to himself.

The reverend brother in returning thanks said, that it was the second time he had had occasion to respond to the toast of his health, and it was the second time he had been asked to permit his sermon to be printed. He had been received by the brethren with very great kindness, which he attributed more to their benevolence than to his own merits. It was a great honour conferred upon him that the Prov. Grand Lodge offered to take the sermon out of his hands, with his permission, and to print it. If they thought it so worthy, it was theirs, and he hoped it would prove acceptable. To the Prov. G.M. he returned his sincere thanks, for it was not the first time he had experienced his courtesy and kindness. And he would next turn to the brethren and say, that he came amongst them as it were a stranger, but as a brother, and as such he was received. Nay, he would say that he had never failed to meet with that brotherly feeling, kindness, goodwill, and thorough goodheartedness, which every Mason hoped to meet with at the hands of the brethren of the Craft. He assured them they might rely on his serving the Order to the best of his ability, and especially in the province of Suffolk.

The Grand Registrar then proposed the health of "The Prov. G. Sec.," Bro. Dorling. (Cheers). Circumstances had induced that respected brother to tender his resignation. But it was an honest compliment to Bro. Dorling to say that those circumstances scarcely justified him in taking the step of tendering his resignation. He (the Grand Registrar) deemed it beneath an excellent officer and a Mason, like Bro. Dorling, to take umbrage at some petty expressions which had fallen and to treat the matter as one of consequence. He felt convinced that though Bro. Dorling might feel, and not without reason for the moment, that expressions had been used which were both painful and improper, yet he did not feel himself justified in accepting Bro. Dorling's resignation, and felt happy to have the opportunity of proposing his health as Prov. G. Sec. (Cheers). The manner in which they had received this mention of the act which he had performed in declining to accept Bro. Dorling's resignation, told him how that act was justified. He believed that he had acted in accordance with the feelings of the province at large. He held it to be a principle in Masonry as in the law, in the army, or in the navy, to keep good and true officers so long as they could; for they might get worse where, perhaps, it would not be easy to find better. As to Bro. Dorling in his office, he had pleasure in saying they could not well get a better man. He had done much indeed for the province. They knew him, perhaps, better than he himself did—but he doubted much whether any of them could appreciate his services more than he did—and therefore he heartily proposed his health. (Loud cheers).

Bro. Dorling, in reply, said that for ten years he had received their kind consideration. For ten years he had fulfilled the duties of his office without a hitch of any description to mar them. He certainly had felt certain remarks that had been made very keenly; and he had in consequence thought it right to tender his resignation, in order that they might elect some one in his place. He had done the best in his power for the Craft, and he hoped he should live for many years longer to perform them with credit to himself and honour to the province of

Suffolk. (Loud cheers). Nothing gratified him more than to see the Craft flourish. Nothing that he could do would afford him higher satisfaction than to feel that he was at any time of service to them; and he trusted that they would find him ever desirous of performing his duty to the province and the Craft in general.

Two or three minor toasts followed, after which the proceedings terminated in harmony and peace.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—A Lodge of Emergency was held at the Old Ship Hotel, on Tuesday evening last, when Messrs. Robinson, Longhurst, and T. Ancock were initiated by Bro. Mopett, W.M., into the secrets and mysteries of Freemasonry. This Lodge, under improved management, is making steady progress, and bids fair to take high rank in the province.

BRIGHTON.—*Royal Brunswick Lodge* (No. 1034).—The monthly meeting of this Lodge was held on Thursday, the 13th inst., at the Old Ship Hotel. The Lodge was opened at five o'clock by the W.M., Bro. John Bacon, P. Prov. S.G.W., who was supported by Bro. Ambrosini, Prov. G. Steward, as S.W.; Bro. E. Martin, J.W.; Bro. Freeman, Prov. G. Supt. of Works, S.D.; Bro. R. Legg, J.D.; Bro. Wilkinson, P.M. No. 338, Sec.; Bro. Corder, I.G. The minutes of the previous meeting having received confirmation, the Lodge was opened in the second and third degrees, when Bro. Langworthy was admitted and raised to the sublime degree of M.M. The Lodge was resumed in the first degree and closed. The brethren then adjourned to refreshment. Among the visitors were Bros. Scott, W.M. No. 338, and Prov. J.G.D.; Mopett, W.M. No. 394, and Prov. Grand Asst. Dir. of Cers.; E. J. Farmer, P.M. No. 338; Tatham, S.W. No. 338; Wood, P.M. No. 394, and P. Prov. S.G.D.; Stuckey, P.M. No. 338; Curtis, J.W. No. 394; Hearle, No. 338; Booty, No. 338; Ransford, jun., London; Bull, No. 394; Cunningham, No. 394, &c. The usual toasts having been disposed of, Bro. Pocock, G.S.B., and Prov. G. Sec., replying to the health of the "D.G.M. and Officers of Grand Lodge," the W.M. gave the "Past and Present Provincial Grand Officers," coupled with the name of Bro. Furner, and expressing the obligation of the Sussex brethren to that body of officers for the successful efforts made to resuscitate Masonry in the province. Bro. Furner replied and expressed his pleasure at witnessing that evening the admirable working of the Brunswick Lodge. "The Visitors," coupled with the name of Bro. Scott, was next given from the chair, to which Bro. Scott at some length replied, bearing testimony to the worth of the Brighton Lodge of Masonic Instruction, the nearer approach to one working in the Brighton Lodges, and the proficiency attained by the Brunswick brethren. The gavel was then entrusted to Bro. Pocock, Prov. G. Sec., who pleasingly introduced the health of the W.M., referring to his industry in behalf of Masonry and his great zeal for the prosperity of Lodge No. 1034. The W.M. returned thanks in one of his usual happy speeches. The "Officers of the Brunswick Lodge," responded to by Bro. Bonner, I.G., and the "Tyler's toast" followed, and an agreeable evening was brought to a conclusion.

WARWICKSHIRE.

PROVINCIAL GRAND LODGE AT SUTTON COLDFIELD.

The Provincial Grand Lodge assembled at Sutton Coldfield, on Tuesday, October 11th, under the presidency of the Prov. Grand Master, Lord Leigh.

The Prov. Grand Lodge having been opened in due form, his lordship proceeded to appoint his Officers for the year ensuing, as follows:—Bros. Chandos Wren Hoskyns, D. Prov. G.M.; Clerk, Prov. S.G.W.; Robins, Prov. J.G.W.; Bedford and Dickens, Prov. G. Chaplains; Wm. Lloyd, Prov. G. Treas.; Overill, Prov. G. Reg.; W. R. Kettle, Prov. G. Sec.; L. Cohen, Assist. Prov. G. Sec.; L. Linyard and Bromwich, Prov. G. Deacons; C. W. Elkington, Prov. G. Dir. of Cers.; J. H. Bedford, Prov. G. Supt. of Works; Blake, Assist. Prov. G. Dir. of Cers.; Weiss, Prov. G.S.B.; Hudson, Prov. G. Org.; Read, Prov. G. Standard Bearer; Briggs, Prov. G. Purs.; Cope, Hewett, and Collins, Prov. G. Tylers.

After the appointment of the Prov. Grand Officers, the Prov. Grand Master proceeded to consecrate the new Warden Lodge, No. 1096. After the appointment of the Officers of the new Lodge, the business of the province was proceeded with.

Upon the motion of Bro. C. W. Elkington, the sum of twenty guineas was voted towards the testimonial to be presented to Bro. Wm. Lloyd, Prov. Grand Treasurer, and twenty-five pounds to the reformatories of the county, with eight guineas as an annual subscription.

The sum of one hundred and fifty guineas was voted to the Prov. Grand Master to be applied to the Masonic charities; on the motion of Bro. Dee, seconded by Bro. C. W. Elkington, to be appropriated as follows:—fifty guineas to the Girls School, fifty guineas to the Boys School, fifty guineas to the Royal Masonic Annuity Fund.

The sum of fifteen guineas was then voted to a distressed brother, and the Prov. Grand Lodge was adjourned.

The brethren then proceeded to the parish church, where an excellent sermon was preached by the Rev. Bro. Bedford, Prov. Grand Chaplain, and W.M. of the Warden Lodge, No. 1096, which we shall publish in an early number; prayers were read by the Rev. Bro. Codrington, P. Prov. Grand Warden, of Oxon, and the Rev. Bro. Kiddle.

On the return of the brethren, after votes of thanks to the Chaplain, and a vote of five guineas to the charities of Sutton Coldfield, the Prov. Grand Lodge was closed in ancient and solemn form.

The brethren dined together in the evening, the R.W. Prov. Grand Master, Lord Leigh, presiding, supported by Bros. Bedford and Dickens, Prov. G. Chaplains; Elkington, Prov. G.S.B.; Dee, Kettle, Newton, J. W. Lloyd, Empson, P. Prov. S.G.Ws.; the Officers of the year; Bros. Baron Webster Codrington, P. Prov. S.G.W., Oxon; the Rev. Bro. Downes, Prov. G. Chaplain, Staffordshire; Dr. Burton, P. Prov. S.G.W., Stafford; Edwards, P. Prov. S.G.W., Stafford; Garland, Prov. G. Dir. of Cers., Lancashire; Harry Winton, P. Prov. G.D., Sussex, and other visitors. About seventy brethren were present, members of the Prov. Grand Lodge.

The toast of "The Queen and the Craft" having been duly honoured; The Prov. Grand Master next proposed "The health of the Earl of the Earl of Zetland, M.W.G.M.," the excellence of whose administration, he observed, was evidenced by the rapid increase of Masonry; the Lodge which had that day been consecrated bearing the No. 1096.

The Prov. Grand Master then gave "The Deputy Grand Master and the Grand Lodge of England," connecting the name of Bro. Elkington, P.G.S.B., with the toast.

Bro. Elkington replied, expressing his hope that ere long some other Warwickshire Mason might be found eligible for office in Grand Lodge, if only to save the brethren the monotony of a standing dish, in the shape of an annual acknowledgment of this toast from himself.

Bro. Bedford, Prov. G. Chaplain, then rose and said, that having been honoured with permission to propose the next toast, he could not use that power with more chance of universal approbation, than by proposing the health of their Prov. Grand Master. He might detain them long by enumerating the various excellencies of Lord Leigh in every relation of life, both in and out of Masonry; but to do so would not be acceptable to that spirit of manly modesty which distinguished that excellent nobleman. He would, therefore, only quote the immortal Pickwick, and say that Lord Leigh was universally known to be a "kind, excellent, independent, spirited, fine hearted, hospitable, liberal man."

Lord Leigh, in a few appropriate and feeling words, thanked the brethren present for the cordial way in which his health had been received, and expressed his sincere devotion to their service as the presiding officer of the Freemasons of Warwickshire.

The Prov. Grand Master said he had a toast to propose, which might appear to have displaced some of the usual toasts of the evening; but, for a reason somewhat personal to himself, he desired to lose no time in drinking "Prosperity to the Royal Town of Sutton Coldfield." The brethren generally might not be aware that the corporation of that ancient borough had recently done him the honour of electing him their high steward, and it was a matter of the greatest gratification to him that the second occasion on which he had entered the new town hall was that of a Masonic gathering. The Warden of that ancient corporation, Bro. Webster, had shown his zeal for Masonry by hurrying from Paris to be present at their meeting. He thought, therefore, that the health of "The Warden and Prosperity to the Town of Sutton," would be an acceptable toast to the Masons of Warwickshire.

Bro. B. D. Webster returned thanks, expressing his hope that he might soon improve in knowledge of the Craft, in zeal for the well being of which he trusted no Mason present could exceed him. On the part of the corporation of Sutton he bid the brethren welcome to the Town Hall.

Bro. Webster then proposed "The Visitors."

Bro. Dr. Burton then returned thanks in an able and humorous speech, expatiating on the advantages of mutual intercommunication between Lodges.

Bro. Dee proposed "The D. Prov. G.M. and the Grand Lodge of Warwickshire," especially dwelling on the loss which the Prov. G. Lodge sustained by the absence of Bro. Hoskyns at the Social Science Congress.

Bro. Clark returned thanks.

The R.W. Prov. G.M. then proposed, "Success to the Warden Lodge, No. 1096." This was the fourth Lodge consecrated in the province since his accession to the office of Prov. G.M., and he hoped it would be inferior to none in the province. They had as Master the Prov. G. Chaplain, of whom he would only say that they had heard him preach thrice since last year, without being tired of him. For Senior Warden they had their Bro. Webster, whose zeal had been shown by the exertions he had made to attend the meeting of that evening; and as Junior Warden, a distinguished Mason from Oxfordshire (Bro. Codrington) whom he rejoiced to see among them. Under such auspices he trusted the new Lodge was sure to succeed.

Bro. Bedford acknowledged the toast.

Bro. Dickens, Prov. G. Chaplain, proposed "Lady Leigh and the Ladies of Warwickshire," which was acknowledged by Lord Leigh and by Bro. Weiss.

After the toast "To all poor and distressed Masons," the brethren separated.

WILTSHIRE.

TROWBRIDGE.—Lodge of Concord (No. 915).—This Lodge held its first meeting for the season on Tuesday, the 11th inst., present, Bros. Levander, W.M.; F. Webber, P.M.; Sylvester, S.W., *pro tem.*; Grimes, J.W., *pro tem.*; Stancob, Sec.; Bart, P.M. No. 961, and other brethren. After the usual Lodge business had been disposed of, the Worshipful Master said that he wished to call the attention of the brethren to a subject, which he was happy to see had lately attracted notice in the neighbouring province of Hampshire, and which he hoped would soon be taken up

in other provinces. He alluded to the very inadequate representation of country Lodges in the Grand Lodge of England. From the inconvenience and expense necessarily attending a journey to London, it was found that the attendance of provincial brethren at the quarterly communications was very small indeed compared with that of the London brethren. He held in his hand a copy of a paper supplied by the Grand Secretary (see *Freemasons' Magazine* for Sept. 10th, p. 193), giving the number of London and provincial brethren at the several quarterly communications during the last two years. From this it appeared that the total number of provincial brethren present in Grand Lodge from June 3rd, 1857, to June 1st, 1859, amounted to 268, giving an average of about thirty at each meeting; while the London brethren numbered 1,522, which gave an average attendance of about 170, or nearly six times the number of those from the country. The largest attendance of country brethren during the last two years was at the quarterly communication of last March, when forty-six were present, while there were 213 London brethren. On one occasion (Sept. 2nd, 1857) there were only seven provincial brethren in Grand Lodge, and on two other occasions only eleven. It was not necessary to go further into details to show that the London brethren had virtually the whole management of the affairs of the Craft in their own hands. It was hopeless to expect it should be otherwise, while they had such facilities for voting in Grand Lodge compared with those enjoyed by the country brethren; for a country Mason might be as earnest and zealous in the cause of Freemasonry as a London Mason, and yet find it impossible to leave his business, perhaps for two days, in order to attend Grand Lodge. At the same time, it seemed only fair that all the members of Grand Lodge should have the privilege of giving their votes on matters concerning the welfare of the whole Craft, and that it should not be enjoyed solely by those who from their residence in or near the metropolis, or from their position and means, were enabled to attend the quarterly communications without personal inconvenience. He trusted the time would soon arrive when this evil would be remedied, and he thought the legitimate way of obtaining the removal of the grievance was to bring the matter before the notice of the Grand Lodge, as had been lately done by a Hampshire Lodge, by a memorial, in which he heartily concurred. He should, in conclusion, beg to propose the following resolution:—"That an application be made to the Board of General Purposes, representing the necessity that exists for the better representation of country Lodges in the Grand Lodge of England, and praying that the Board will take into consideration and recommend to Grand Lodge such an amendment of the existing laws as will enable the Masters, Past Masters, and actual Wardens of all Lodges to vote by proxy, or by voting papers." Bro. Webber, P.M., said it seemed only reasonable, considering the number of Masons in the country, that they should have an equal voice with their London brethren in the government of the Craft. He thought nothing could be fairer than the plan suggested, and he therefore had great pleasure in seconding the proposition of the Worshipful Master. Bro. Bart thought that if this plan were adopted, not only would country Lodges be better represented, but greater unanimity would prevail in Grand Lodge than sometimes appeared there. He hoped that other Lodges in the provinces would adopt similar resolutions. After some further discussion of the subject, the resolution was carried unanimously by the brethren, and the Secretary instructed to write to the Board of General Purposes. The Lodge was then closed, and the brethren adjourned.

YORKSHIRE (WEST).

LAYING THE FOUNDATION STONE OF THE HUDDERSFIELD MECHANICS' INSTITUTE.

This ceremony took place on the 5th instant. A procession was formed at the present institution, at noon, and proceeded through the principal streets, arriving on the site about one o'clock. Some seven thousand persons were assembled to witness the ceremony, greater interest being felt on the occasion as it was known that the Right Hon. the Countess of Ripon would lay the foundation stone. The Freemasons having assembled within the site of the intended building, the stone was then laid by the Countess of Ripon—the usual Masonic ceremonies (we are told) being performed, but we have not been favoured with any account of them.

A brief prayer was offered by Bro. Dr. Senior, of Wakefield, Prov. Grand Chaplain of the Order.

The Earl of Ripon, P.G.W. then said—Ladies and gentlemen, I most heartily congratulate you upon this occasion, when we have assembled under such propitious circumstances to lay the foundation stone of a building which, I trust, through many generations will confer benefits upon this town and neighbourhood. I have for many years watched the progress of the Huddersfield Mechanics' Institution, and having, as I ought to have, deeply at heart all that concerns the welfare of the town, I am proud to think that your Mechanics' Institution stands in the foremost place amongst the institutions of this country. It is, then, a just and worthy tribute which the townsmen of Huddersfield have paid to that institution, that they are about to raise for it a more worthy building than that in which its labours have hitherto been conducted. It is true that those studies which build up the spiritual man are not dependent upon the beauty of the material walls in which they may be carried on, but now that this institution has stood the test of almost twenty years, it is full time that its labours should be honoured and that it should hold the position to which it is entitled among the buildings of this beautiful town. But I have peculiar reason, to congratulate you on account of the circumstances under which this

stone has been deposited, and I think it a most fortunate circumstance that this stone of the Mechanics' Institution should have been laid by the fraternity of Freemasons. When the committee requested the great Provincial Lodge of West Yorkshire to officiate on this occasion, I think they took a step which was consistent with that course which I trust will ever guide the conduct of Englishmen; because, by so doing, we have been enabled to combine ancient principles and time-honoured institutions with the last outgrowth of modern intellect, and because the foundation stone of this building has been laid upon the same principles on which have been built, and long I trust will stand, the constitution and the prosperity of this country. On the other hand, as a Freemason, I rejoice that we have taken this part to-day, because it is entirely consistent with the principles of our Court. Those principles, rightly applied, lead to the promotion of virtue and of brotherly affection; and this building is raised for the purpose of promoting the education of the most numerous class of the population—of that class which, as Mr. Shaw has truly said, is the foundation, and the only sure and safe foundation of the social fabric. If that be so, then surely it is a good work—a Christian work, a work of public spirit, that we should endeavour to make that foundation as firm and sound as we can. But while we have laid this stone with this rejoicing, and with the sun thus smiling upon us, let us never forget that the ceremony has been hallowed by the presence and prayers of the ministers of religion, and that without that sanctification we have no right to look for success in this or any other work. I feel that you will pardon me if, before I conclude this congratulatory address, which is to bring to a termination the ceremony of this day, I venture to return my warmest thanks to you on my own behalf, and on that of my dear wife, for the manner in which you have received our performance of a duty which we most gladly undertook at the request of the committee. We should indeed be ungrateful if we had not been happy to have assisted on this occasion after the debt of gratitude which we shall always owe to the people of Huddersfield. I feel no small emotion in addressing you, for it is the first occasion on which I have had the honour of appearing before a Yorkshire assembly since that close tie, which for some years bound us, was finally severed, and you will pardon me if I avail myself of this opportunity to assure you that the grateful recollection of your past confidence will never fade from my memory—and that if it ever be in my power to contribute in any degree to the advantage or the good either of Huddersfield or the West Riding, you have only to command my services. I believe that no act which could have been performed is more calculated to benefit this district than that which we have discharged to-day—and I trust that for many years yet to come, within the walls of the building now commenced, there may be educated a generation of men worthy of the fame of Huddersfield and of the name of Englishmen. I believe that the principles upon which this institution is conducted are calculated to promote that great end, and from the bottom of my heart I pray God that it may please Him to bless this work, to grant that it may lead to the intellectual development of your town, and to the mutual union and combined action of all classes within it.

The National Anthem was then sung, and cheers were given for the success of the institution, for the ladies, for the Earl and Countess of Ripon, and for the trade of Huddersfield.

In the evening a soiree was held in the Gymnasium Hall, under the presidency of the Right Hon. the Earl of Ripon. The noble chairman on rising to address the meeting was received with loud cheering. He remarked that the occasion which had brought them together was not a common one. They had often met year after year to learn what had been the progress of the Huddersfield Mechanics' Institution, and to express their continued approbation of the work in which its members were engaged; but that day they were met for a further object, and they had witnessed the interesting ceremony of laying the foundation stone of a new building in which, in the future, were to be held the meetings of the classes, and in which the daily work of the institution was to be carried on. He congratulated them upon the step which had just been taken; and having watched for some years the progress of that institution, he was convinced they had done well in coming forward so nobly, and subscribing the munificent sum of £4000 for the purpose of providing a more fitting locality for conducting the business of the institution. He believed he might say without any hesitation that the Huddersfield Mechanics' Institution was a model institution of its kind. He did not think that in this opinion he was carried away by feelings of partiality; and he believed also that the gentlemen upon the platform, who had hitherto been strangers to them, had visited that town because the fame of the Huddersfield Mechanics' Institution had spread far and wide amongst those who felt an interest in public education. It would be easy for him to prove his position, and to show that, in many respects, that institution was entitled to be regarded as a model one. In the first place, it was really a Mechanics' Institution. They were often told, "Oh, these institutions are all very well; they do a certain amount of good in the way of educating their members, but those members are not drawn from the working classes, and the title which has been given to these Mechanics' Institutions is one which they have no right to assume." Now, whatever might be the case elsewhere—and he did not deny that this criticism was sometimes applicable—it certainly was not applicable there; for Mr. Curzon had just told them that nine-tenths of the fortnightly members

were drawn from the working classes—so that, whatever good work the institution was doing in that great hive of industry was applied really to the mechanics and artisans who were engaged in daily labour in connexion with the trade of the town. Not only, therefore, had the Huddersfield Institution a right to vindicate its name as a Mechanics' Institution, but also the mode in which it had conducted its affairs was such as really to come up to the idea, which the friends of such institutions were apt to set before them. They heard it constantly stated, at meetings of that kind, that the Mechanics' Institution was the college or university of the working classes, and that it should stand to them in something of the same relation which the universities and colleges stood to other classes of society. It was, he feared, but too true that in very many instances these high aspirations were not fulfilled, but the course of study which had been steadily pursued in that institute from its very foundation was such as really to justify them in claiming for it the position which was so often attributed to such institutions—for the work which went on in the Huddersfield Mechanics' Institution was really the work of teaching and of mental development. It was not only that they had a reading room, a news room, and a library—all of which were established for objects by no means to be despised, but over and above them all they had in that institution—and it had been made from the beginning the main aim of its managers—a large machinery for the especial purpose of guiding, and teaching, and training the minds of its members. Now, if mechanics' institutions were at all to do the work which they professed to do, it must be done in this way; and if what he had stated of this institution was true, as he believed it was, then he thought they had a right to say that it deserved the title of a model mechanics' institution. It had attained to that position, not from any peculiar privileges which it possessed, but because its friends did not rely upon walls, because they did not look to a fine building, but carried on their work on sound principles, and laboured with the single object of benefiting their fellow-townsmen—the working classes of Huddersfield. Success had not made them forget that the real objects of a mechanics' institution was not that they might hear distinguished men make speeches, but the daily work of affording the means of intellectual development and training to its members. (Applause). The institution had now entered upon a new phase of its existence. It would no longer be housed in obscurity, but be ever before the eyes of the public in a building of its own, provided by the generosity of the inhabitants; and he hoped that in its new abode it would continue to be animated by the same spirit which had hitherto characterised it. The time had passed when these institutions were under the cloud; and now that they were bursting into the full sunshine of popular favour, he hoped they would occupy a still wider field of utility. Their object was not to teach their members a little of everything—which was a very bad thing—but to unfold and strengthen the intellects of their members by calling into exercise those mental faculties with which God had blessed them. Believing that the educational machinery of the Huddersfield Institution was specially suited for such an object, he had great pleasure in being present on that occasion. After regretting the absence of Mr. Brooke and Miss Laycock, the noble earl continued by remarking that an opinion prevailed in some quarters that the development of the intellect deteriorated those other qualities which peculiarly distinguished Englishmen. He believed that to be an immense error. He believed that the more intelligent they could make a man, the better he would discharge any duty which might devolve upon him. A forcible illustration of this had recently come under his notice. Several gentlemen connected with volunteer rifle corps were sent to the school of musketry at Hythe, and so rapidly did they master their rifle practice, that they soon surpassed all competitors, whether in the regular army or not, and General Hay assured him that it was entirely owing to their superior intelligence. He had himself found, in the management of a department of the public business, the great advantage of an intelligent, educated clerk. No routine nor experience would supply the want of intellectual development; and they might rely upon it that a man of education would always beat an uneducated man, no matter in what position he was placed. The working classes might rely upon it that the shortest and surest route to political and social elevation was to be found in the development of their intellects; and the community at large might rely upon it that the greatest safeguard for that elevation was in the education of the working classes. With an empire, the extent of which excited the rivalry, if not the envy, of surrounding nations, it behoved them, in that sea-girt isle, not to waste any portion of that material, political, and intellectual advantage which they possessed. It was only by a determination to maintain and develop that English spirit to which they owed their proud position, that their power could be kept intact. He was not one who despised those magnificent qualities displayed in the hour of danger by Englishmen in every clime, but it was not upon their strength, or even their courage, that they could safely rely. Other nations had entered into the race of competition with them, and it was only by the development of those intellectual qualities to which he had referred, not in any particular class, but in all classes of the community, that they could hope to maintain their pre-eminence. If they did this, he had the utmost confidence in their maintaining the proud position which their ancestors had won. It might be asked what had mechanics' institutions to do with this? He replied that, as the character of a town depended upon the character of its individual members, so would the character of the nation be influenced by those institutions which were planted in the various localities of the empire. The work of mechanics institutions might seem small, but it

was part of a great whole. If they went on with that work the great object to which he had alluded would be attained; if they suffered it to decay they would sap the foundation of the greatness and prosperity of England.

MARK MASONRY.

PROVINCIAL.

BIRKENHEAD.—*Joppa Lodge of Mark Masters* (I.C.) No. 5.—The annual meeting of this well worked and flourishing Lodge, for the election of R.W. Master, Wardens, and other officers, took place on Tuesday, the 27th ult., at the Park Hotel, Birkenhead. After the induction of Bros. Henry Charles Lucy and John Scourfield, the brethren proceeded to the election of Right Worshipful Master, and chose, without opposition, Bro. Henry Bulley, late S.W., who appointed Bro. Wilson, S.W.; and Bro. Platt, J.W. The immediate R.W.M., Bro. Platt, said, that he considered it right to bring the subject of the Mark clothing before them with the view of receiving the opinion of the brethren in reference to it. The Lodge had now ample funds, and he therefore considered it desirable to complete the furniture and clothing of the Lodge. He had ascertained that the clothing adopted by the London (S.C.) Mark Lodges and those that were under charters of Lord Leigh were similar, so that if the Grand Lodge of England adopted Mark Masonry, and there was a strong belief prevalent that it would, their clothing would still be the same. It was ultimately agreed that Bro. Platt should ascertain the cost of the clothing, and other particulars thereto appertaining, and report at the next meeting of this Lodge. The Lodge was afterwards closed in antient form, after which the brethren adjourned to refreshment.

HYDE.—*Fidelity Lodge* (No. 31). E.C.—A meeting of the Lodge was held on the 15th inst., at the usual place of meeting, the Norfolk Arms Hotel, Hyde, when a candidate was duly advanced, and two others, unavoidably absent, reserved for the next meeting of the Lodge. The principal business of the day was the installation of the W.M. elect, Bro. S. P. Leather, 18°, by the immediate P.M. of the Lodge, Bro. John Yarker, who, after a short address explanatory of the qualifications, &c., requisite for the office, received the candidate's assent to certain questions involving the duties incumbent on the W.M., and after solemn prayer the candidate was duly installed as W.M. of the Lodge for the ensuing year. The new W.M. was then saluted, and the following officers appointed and invested, an appropriate charge being delivered to each:—Bros. John Brierley, S.W.; Geo. P. Cooke, J.W.; John Yarker, W.M. and Chaplain; Jas. Relf, J. L. Rockliffe, James Jackson, M. S. and T. Cos, Chas. C. Worthington (previously elected), Treas.; James Huxton, S.D.; James Wilson, J.D.; Luke Adshead, Dir. of Music and Cers.; Walter Johnson, I.G.; and Jesse Taylor, Tyler. An address to the Worshipful Master, officers, and brethren, concluded the ceremony. An excellent dinner was provided for the brethren by the proprietress of the hotel, and in the course of the evening the following toasts were given:—"The M.W.G.M. of M.M., Lord Leigh," "The R.W.D.G.M. the Earl of Carnarvon," "The Grand Officers." The health of the immediate P.M. of the Lodge was then proposed by the W.M., who, on returning thanks, adduced some proofs of the antiquity and great utility of the degree when properly understood, and expressed a hope that the officers would render every assistance to their W.M., not only by their punctual and regular attendance, but by strenuous exertions in attaining a correct knowledge of the duties incumbent upon them in respect of their several offices, and concluded by proposing the health of their esteemed W.M. Bro. Leather returned thanks in a very appropriate speech, expressing his determination to do everything in his power to forward the interests of the Lodge, and in proposing the health of his officers expressed a hope that they would do all in their power to assist him in this object. Bro. Cooke, J.W., appropriately returned thanks for "The Officers," and "To all poor and distressed Masons" terminated a highly agreeable evening. It is purposed, ere long, to establish instruction meetings in the degree, and great hopes are expressed of the ensuing year being a highly prosperous one for the Lodge.

ROYAL ARCH.

METROPOLITAN.

MOUNT STON CHAPTER (No. 169).—The first convocation of this excellent Chapter was held on Monday evening, October 10th, at Radley's Hotel, New Bridge-street, present, Comps. Johnstone, M.E.Z.; J. Loag, H.; and H. Muggeridge, as J.; Comps. Partridge, Goodwin, and How, P.Zs., and several other Companions. There was no particular business, but a prosperous season with plenty of work is expected.

IRELAND.

On Thursday evening, October 6th, being the usual monthly night of meeting of the members of Lodge No. 15, there was a large attendance. As Bro. John FitzHenry Townsend, L.L.D., D.G.M. of Ireland had signified his intention of presiding on the occasion, a banquet was prepared, but owing to indisposition his presence was unavoidably prevented, much to the disappointment of the brethren. After the initiation of

two candidates into the mysteries of the Craft, and other routine business, the brethren sat down to supper. Bro. Major Herbert took the chair, at the request of the W.M., Bro. Paul Linrick. The following brethren were present:—Dr. Hadden, S.W.; Frederick P. E. Potter, J.W.; John Francis Lewis, Sec. and Treas.; Elijah Dudley, S.D.; Richard Beamish, J.D.; George Robinson, J.P.; Richard H. H. Becher, J.P.; Edward Doherty; William W. Henderson; John Lewis (Grove); Philip Atteridge; Samuel K. Vickery; Richard Kingston; James McCarthy Lewis; John William Potter; Robert R. Rountree; John O'Donoghue, &c., &c. On the removal of the cloth, the usual Masonic toasts, &c., were proposed and received with due honours. We are happy in being able to record the prosperity of this Lodge, which is doubtless one of the largest and most influential Provincial Masonic Lodges in Ireland.

COLONIAL.

CANADA.

LAYING THE CORNER STONE OF ST. JAMES' CHURCH, LONDON (CANADA WEST).

On Friday, the 9th September, the M.W. Grand Master of Canada, accompanied by the officers of the Grand Lodge, and a large body of brethren from the various western and eastern Lodges, performed the ceremony of laying the corner stone of the new church of St. James, in connexion with the established church of Scotland. The day was very fine, and the ceremony passed off with the greatest possible éclat.

The brethren assembled at the Lodge room, Richmond-street, at high noon, and having formed in due order, proceeded to the Tecumseh House, to escort the M.W. Grand Master, Col. Mercer Wilson, and the other Grand Officers, to the Lodge room.

The Grand Lodge was then opened in due form. We observed the following brethren among the number present:—The M.W. Bro. W. M. Wilson, Grand Master; R.W. Bro. Thompson Wilson, Deputy Grand Master; R.W. Bro. G. W. Whitehead, as S.G.W.; R.W. Bro. James Daniell, as J.G.W.; R.W. Bro. Rev. Alex. McKidd, as G. Chaplain; R.W. Bro. D. Curtis, as G. Treas.; R.W. Bro. H. D. Morehouse, G. Reg.; R.W. Bro. Thomas B. Harris, G. Sec.; V.W. Bro. the Rev. S. B. Campbell, S.G.D.; V.W. Bro. T. W. Thomas, J.G.D.; V.W. Bro. C. L. Davis, as G. Supt. of Works; V.W. Bro. P. Francis, as G. Dir. of Cers.; V.W. Bro. E. Heathfield, Asst. Dir. of Cers.; V.W. Bro. G. Masson, G.S.B.; V.W. Bro. John Harrison, as G. Org.; V.W. Bro. W. P. Vidall, as G. Parst.; V.W. Bros. T. Mackie, J. Boyd, A. G. Smyth, G. M. Wilson, G. Stewards; Bro. T. McMullen, G. Tyler. In addition to the foregoing, representatives of the following Lodges were also present:—St. George's, St. John's, and the Kilwinning, of London; St. Thomas Lodge; Mount Brydges Lodge; Albion Lodge, of Newbury; St. John's, of Delaware; St. Paul's, of Lambeth; St. John's, Strict Observance, and Barton, of Hamilton; King Solomon's, of Woodstock; St. John's, of Ingersoll; King Hiram, of Tilsonburgh; Great Western, of Windsor; Sharon, of Sharon; King Solomon, of Toronto; Norfolk, of Simcoe; Wilson Lodge, of Waterford; St. Lawrence, of Montreal; Detroit Lodge; Warren Lodge, of Fingal; Bro. Harper, the P.J.G.W. of the Prov. Grand Lodge, Durham, England; Welland Lodge, of Fonthill; St. Mark's, Port Stanley; St. John's, Toronto; Valley Lodge, Dundas; Brant Lodge, Brantford; Port Huron Lodge, Michigan; Lodge No. 125, England.

After certain business had been transacted, the procession, under the command of the Grand Director of Ceremonies, again formed in the following order:—Visiting brethren from Lodges at a distance; junior Lodges; city Lodges according to number; Past Masters; Royal Arch Masons; Knights Templar; Grand Sword Bearer; Officers of Grand Lodge and the Grand Master. A military band headed the procession, performing appropriate airs. The brethren then proceeded to the ground, in Richmond-street, where the ceremony was to take place; and a more imposing array of brethren belonging to the Order of Freemasons never before gathered in this city since the laying of the foundation stone of St. Paul's Cathedral. The numbers could not have been fewer than two to three hundred, and as they proceeded two and two, arrayed in the full insignia of office, from the M.W. Grand Master of Canada, down to the simple Master Mason, presented an imposing spectacle. We question if a more respectable body of men could be gathered than those who took part in the procession.

Arrived at the ground, the brethren, under the able direction of Bro. T. Francis, G. Dir. of Cers., formed two lines, between which the M.W. Grand Master, accompanied by the Grand Stewards, followed by the officers of the Grand Lodge, Sword Bearer, Knights Templar, Royal Arch Masons, and Past Masters, followed by the brethren of the various Lodges, passed up to the platform, on which the ceremony was to take place. The stone which was destined to be laid was already suspended, and in another below was a receptacle wherein to place a vase containing various documents, provided for the occasion. The M.W. Grand Master, and the various officers of the Grand Lodge, the Rev. Bro. Nichol, &c., gathered round the stone, when the proceedings of the day commenced by the assembly singing the Hundredth Psalm.

The Rev. Bro. Nichol then read the seventh chapter of the second book of Samuel, and engaged in an *extempore* prayer. The M.W. Grand Master then addressed the spectators in the following terms:—

"Men, women, and children, here assembled to-day, to behold this ceremony, know all of you that we be lawful Masons, true to the laws of

our country, and established of old with peace and honour in most countries, to do good to our brethren, to build great buildings, and to fear God, who is the Great Architect of all things. We have among us concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered, but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled, in the presence of you all, to build a church for the public use of this city, which we pray God may prosper, if it seem good to him, that it may become a building for good men and good deeds, and promote religious harmony, and brotherly love till the world itself shall end."

Response—"So mote it be."

The Grand Chaplain then offered up the following prayer:—"Great Architect of the universe, maker and ruler of all worlds, design from thy celestial temple, from realms of light and glory, to help us in all the purposes of our present assembly. We humbly invite thee to give us, at this and all other times, wisdom in all our doings; strength of mind in all our difficulties; and the beauty of harmony in all our communications. Permit us, thou Author of light and life, great Source of love and happiness, to erect this temple, so that hereafter it may be solemnly consecrated to the honour of thy glory. Glory be to God in the highest."

Response—"As it was in the beginning, is now, and ever shall be, world without end. Amen."

The Grand Secretary then read the translation of the following Latin inscription, recorded on a parchment beautifully engrossed by Mr. Symmonds:—"Dei Omnipotentis Gratia, Nono die Septembris, A.D. MDCCCLIX., Anno Lucis 5859, et vicesimo tertio regni Victoriae nostrae charissimae principis Magnae Britanniae, Hiberniae, Indiae, possessionumque in Europa, Asia, Africa, America, et Australasia positarum Reginae, illustrissimo Edmundo Walker Head Equite, Britannicae Septentrionalis Americae, Praefecto, ingenuo Gulielmo MacBride, Praeto. is Urbani Munere Londini fungente, Venerando Johanne Mac Murphy, conventus presbyteriae ecclesiae cum Scotiae conjunctae in Canadensi regione constituite Moderatore, lapsidem anguli principem hujus aedis sacrae nomine Sancti Jacobi appellatae collatis a pecunia aedificatae in cultum Supremi, Gulielmus Mercer Wilson, curio maximus a summo concilio vestustorum liberorum probatorumque Latomorum comitatus secundum veteris artis testiorum instituta posuit; quod Deus secundet."

The above was engrossed on a large sheet of parchment, and a translation in English, also engrossed by Mr. Symmonds, was prepared to be placed in the vase, together with other documents. The following is a copy of the translation:—

"By the favour of Almighty God, on the ninth day of September, A.D. MDCCCLIX., of the era of Masonry, 5859, and in the twenty-third year of the reign of our beloved Sovereign Victoria, Queen of Great Britain, Ireland, India, and of the dependencies thereof in Europe, Asia, Africa, America, and Australasia; the Right Honourable Sir Edmund Walker Head, Baronet, being Governor-General of British North America; William McBride, Esquire, being mayor of the city of London; Reverend John MacMurphy being moderator of the synod of the Presbyterian church of Canada, in connexion with the Church of Scotland, the corner stone of this St. James's Church, erected by public subscription for the worship of the Most High, was laid by William Mercer Wilson, Esquire, Most Worshipful Grand Master, attended by the Grand Lodge of Antient Free and Accepted Masons of Canada, according to the ancient usages of Masonry; which may God prosper."

The vase was then taken by the Grand Treasurer, Bro. W. Muir, and put in the receptacle provided for it. The following documents were first placed inside:—

List of officers of the Grand Lodge of Canada; list of officers of St. John's Lodge, London; list of officers of St. George's Lodge, London; list of officers of Kilwinning Lodge, London; list of officers of St. James's Church Building Committee and Proprietors; Coins, Canada decimal coinage, twenty, ten, five, and one cent pieces; copy of *Free Press*, Sept. 9th, 1859; copy of *Prototype*, Sept. 9th, 1859; copy of "Proceedings and Acts of the Synod of the Church of Scotland in Canada, 1859;" Parchment Record of the ceremony in Latin; translation of the same on parchment; copy of the Ode and Psalm sung on the occasion.

A quantity of pitch was then placed round the glass, rendering it perfectly impervious to the atmosphere, the sides of the vase being surrounded by deposits of stone, sand, &c. The vessel being secured in the receptacle in the stone, and it being levelled, a quantity of mortar was spread over the top ready for the descent of the "corner stone." The stone was then let down with three regular stops, the fraternity singing the ode "Hail, Universal Lord!" The band then struck up the National Anthem.

The Most Worshipful Grand Master then addressed the Right Worshipful Deputy Grand Master, Bro. T. Wilson, as follows:—"You will now cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of architecture," which was accordingly done. The M.W. Grand Master then directed that the stone should be squared, levelled, and plumbbed. The ceremonies having been performed, the M.W. Grand Master said: "Having full confidence in your skill in the royal art, it remains with me to finish our work." He

then gave three knocks on the stone, saying, "Well formed, true, and trusty; may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in peace, love, and harmony."

The cornucopia, and cups with corn, wine, and oil were then handed to the Deputy Grand Master, and Senior and Junior Grand Wardens, who in succession handed them to the Grand Master. He then scattered the corn, and poured the wine and oil upon the stone with the accustomed ceremony. The M.W. Grand Master then pronounced the following benediction:—"May corn, wine, and oil, and all the necessities of life abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the universe be upon the undertaking and all connected with it; and may the same Providence preside over and preserve it from ruin and decay, to the latest posterity."

The M.W. Grand Master having examined the plans of the church, directed (in the following words) that they and the implements should be returned to the architect:—"Bro. Architect, the foundation stone of St. James's Church, planned in much wisdom by you, being now laid, and these implements having been duly applied to it, and proved it, I return them to you in full confidence that as a skillful and faithful workman you will use them in such a manner that the building may rise in order, harmony, and beauty, and, being perfected in strength, will answer every purpose for which it is intended, to your credit, and the honour of those who have selected you."

The brethren then gave three loud cheers, and the ceremony was concluded. The whole was conducted in a most imposing manner, and was witnessed by a large concourse of spectators. Immediately afterwards, V.W. Bro. Wm. Muir, as chairman of the Building Committee, presented the M.W. Grand Master with the trowel which had been used on the occasion, which is of solid silver, exquisitely chased, and bears the following inscription:—"Presented to W. M. Wilson, Esq., M.W. Grand Master of Free and Accepted Masons in Canada, by the Building Committee of St. James' Church, London, C.W. 9th Sept., 1859."

The M.W. Grand Master in returning thanks said, that he should retain the trowel as a memento of the kindness of the Building Committee, and as a souvenir of one of the most interesting ceremonies he had ever taken part in.

The Rev. Bro. Nichol then addressed the assembled brethren and spectators as follows:—

"We have assembled here to-day for a great purpose, to erect another temple to God, another church to his Son. In the true and catholic spirit of our holy religion, we hail the occasion as one of glory to God, and of good will to man."

"I am glad to see around me, on the present occasion, the ancient Order of Freemasons, to which we are indebted for those noble specimens of Gothic architecture, which have come down to us from the middle ages; and to the security of whose organization, as well as the zeal with which they preserved their noble art, we owe the preservation of architectural principles, which might otherwise have been lost in the ignorance and tyranny of barbarous ages, and the highest cultivation which architecture has yet received since the palmy days of Greece, when Phidias breathed his spirit into the stone, and the temples of Athens rose to be perpetual monuments of genius and taste."

"The humble edifice, of which we have been now laying the foundation stone, has no pretensions. It is the church of a poor people, and in a community scarcely yet advanced to recognize, with much effect, the precepts of architecture. But I trust it will soon be obvious to the citizens of London, that it is rather in advance—not behind—the styles previously in use; and I feel confident that it will possess sufficient beauty to lead the eye of the stranger, as he enters the city, to rest with pleasure upon it. It is a Gothic building of the fourteenth century—a period when the mind of Europe was still wrapped in slumber, though shortly to awake—when the schoolmen were wasting their acute and powerful intelligence in light and frivolous warfare—and when the science of architecture was almost the only branch of human invention which was worthy of the European mind."

"But, my friends, we must never permit the love of architecture, nor the reverence for antiquity to interfere with the true character, and the holy purpose of the house of God. Far better that we should worship under a thatched roof, than that the power and simplicity of the gospel should be wanting. It is in vain that we tread the tessellated court and the mosaic pavement, in vain that the eye, captive, roams over the magnificence of groin, and arch, and vaulted roof, if the heart ascends not unto God in pure and fervent love. No canopy so suitable and soul inspiring for the worshipper as the azure dome of heaven—no gaze so serene and sanctifying as into the bright clouds, beyond which lie the glory and majesty of the Godhead: no neighbourhood, no company, so rich in association, so full of benefit as the proofs around us of a creating hand, and a bountiful Providence."

"It would be unbecoming in me to allow this occasion to pass without adverting to the connexion which this church will maintain as an outpost of a national and venerable institution, which in its long experience has seen both trouble and prosperity, and is still prepared to fight the battles of her Lord and King. For more than three hundred years the Scottish church has raised its blue banner aloft, and left the impress of its doctrines and its discipline upon the minds of her people. Perhaps in no country has the mark been so clear and distinct."

"The bare simplicity of the ritual has transferred itself to the character; and in the clear, resolute and steady purpose of our countrymen, as you find them in all the countries of the world, do we behold in

another form the naked and stern simplicity which belongs to her worship. It may be that the system of Scottish worship has stretched its severity into ruggedness; a feeling of this kind is arising within the church itself, and it is not improbable that in the next quarter of a century you may behold changes which will improve and commend, and, not as a few would think, deface and destroy its ancient forms. But let the church of our fathers always hold fast by the truth. If she cannot refine to the eye of sense without imperilling the integrity and simplicity of her doctrine, then perish all outward forms rather than the truth as it is in Jesus should be lost to a single soul.

"Nor ought I on this occasion to overlook the fact that the Scottish church is now not one, but many. Children have gone forth from her, and in some parts of these colonies, of which this city is one, the children are stronger than the mother. I trust that the parent has some of the perpetual youth of Christ about her, and that she will yet give good signs to the church and the world of a healthy vitality. Presbyterians are divided. It is, perhaps, a fault of theirs that they are naturally inclined to divide. Well, there is a division, a variety which is neither displeasing to God nor offensive to man—such as we see abroad over all nature in the dispensations to our fellow creatures—such as we shall doubtless behold in the kingdom of heaven, when all the tribes, and tongues, and kindreds, and nations shall stand around the throne. But there must be no bitterness in it, no persecution, no undue elevation of ourselves, no false and unmerited depreciation of others. With regard to the Presbyterian church of Canada, however, I believe the days of division are soon to cease. The opinion is fast taking hold of the people, and even of the clergy (who are generally the last to retire from the ancient strongholds) that old country divisions have no proper place here, and that it is best for the interest of the Presbyterian cause in Canada to have but one Presbyterian church. I pray God that he may soon accomplish this most desirable object.

"But, the church which we all love most I hope is the church of the living God, the holy and peculiar people, whom God gathers from every denomination, and from every clime—who walk with him upon the earth, who reign with him in the glory of the sky. It will be the privilege of our various churches that through the instrumentality employed in them, they furnish a few to this illustrious band. And of Zion it shall be said, this and that man were born in her. I trust, therefore, that while we offer up prayer to Almighty God for a blessing upon this sanctuary, and an outpouring of the Holy Spirit upon the means of grace which are employed, that our hearts may be full of interest and love for the whole kingdom of Christ. O, may it be the happy portion of these lands, to which God has imparted so much fertility and beauty, to carry upon their bosom a people, rich in all the graces of Christian truth and charity, inheriting the virtues which have placed high in the scale of nations, the noble races from which they have sprung, and seeking to provide for their children, and for the wandering sons of Europe, a home, where liberty and happiness, peace and religion, shall flourish together. There is, we may be sure, a great destiny before these countries, with their immense capabilities. Westward the tide of emigration will hold its way, so long as an outlet is afforded to the teeming population of European countries; and vast as is this continent—boundless, apparently, as are her forests and prairies—the time will come at length (unless the manifest purpose of God should change), when the woodman's axe will no longer resound through the opening space, nor the buffalo roam over his wide and ancient pasture ground—when from shore to shore, from east to west, nations will flourish and fulfil a purpose in the world. We who live on the banks of these mighty lakes, and of the noble river which they send to the sea—who are planted on the highway of this continent—may well look forward, with profound interest, to the unopened volume of the future. When our day and our destiny come, we may not be unworthy of the place which God has assigned to us."

The M.W. Grand Master then stepped forward, and congratulated the building committee on the progress they had already made in the erection of the church, as also the citizens of London in requiring the building of such an edifice amongst them. It was, he said, perhaps as well that there are divisions in the church of Christ, and he sincerely believed that it tended to advance the interests of Christianity, and our common humanity to be thus divided. The body which he had the honour to represent was undivided, and their great object was, to advance the cause of mankind, and to cherish those feelings of charity which tend to alleviate the ruggedness of our nature. He hoped that the time would soon come, when the sentiment expressed by one of the noblest sons of the Craft, in the words of the Scottish bard, would be realized, and he thought that he could not do better than by quoting them:—

"Then let us pray, that come it may,
As come it will, for a' that;
When hand to hand, the world around,
Shall brothers be for a' that."

The fraternity then reformed, and proceeded in the usual order, headed by the band, to the City Hall, where the Grand Lodge was closed in due form. Thus terminated one of the most pleasing ceremonies that has ever been witnessed in this city.

The style of this church is a kind of Gothic, much in use in the latter part of the fourteenth century. The design is the same as the new Trinity Church, Edinburgh.

At four o'clock the fraternity, together with a number of invited friends, assembled at the Tecumseh House to partake of dinner. After thanks had been returned, the Grand Master said that all those present were not members of the Masonic Craft, but he had been told that they were "right good fellows," and on that account he would alter the regular system of toasts. He hoped they would continue to enjoy themselves, and that the remaining proceedings of the day would be characterized by the same feeling of love and brotherly kindness that had already been evinced. He called upon them to respond to the toast "The Queen and the Craft."

Captain Wilson, P.G.D., then rose and proposed "The health of the Most Worshipful Grand Master." He said that it was unnecessary for him to make any remarks, as the fraternity were well aware of the service that had been rendered to the Craft by Colonel Wilson, and he would consider that he would only be hurting his (Colonel Wilson's) feelings were he to say anything in his praise.

The M.W. Grand Master said it was with the greatest pleasure and gratification that he received the testimony of respect and confidence that the brethren had expressed towards him. It was pleasing to know that his services had been acceptable to the Craft, and he hoped that he would continue to merit their confidence. The proceedings of the day had been to him of a very gratifying character. He had been in London on former occasions, and he was glad to see that notwithstanding the hardness of the times, there was still vitality left. He remembered passing through London in the year 1832, and so small a place was it then, that he and a friend who was with him could not find it, and after they had rode a short way out of the then village, they asked a man on the road where London was, and the man told them that they had just passed through it. He had visited it since on several occasions, and he had made the acquaintance of several worthy men who were not connected with the Craft. He hoped to spend many more happy days in London, and be present on such occasions.

The remaining toasts were principally of local interest.

THE WEEK.

THE COURT.—Her Majesty has at length brought her visit to the Highlands to a close. Last Friday the Queen, the Prince Consort, and the Princesses Alice and Helena, left Edinburgh for Loch Katrine, to inaugurate the waterworks that are constructed for the conveyance of the water of that lake into the city of Glasgow. The capacity of these works is equal to 50,000,000 gallons a day for one hundred and twenty days, the aqueduct thirty-seven miles in length, and the time occupied in construction three years. All passed off well, and the royal party left for Holyhead, where they arrived at seven in the evening. Her Majesty has since arrived at Windsor Castle from Penrhyn Castle. The Prince of Wales has left Buckingham Palace for Oxford. On Monday the Prince Consort visited the Great Eastern.

FOREIGN NEWS.—We learn by telegram that the treaty of peace between France and Austria has been signed at Zurich. The announcement of the treaty having been signed has not caused any excitement in Paris, as it is considered the treaty is a nullity as to its effect on the settlement of the Italian question. The *Presse* jeers at the treaty, and says it justifies both those who announced the speedy conclusion of peace, and those who alleged that nothing had been settled. The Emperor Napoleon has refused to receive a deputation from Bologna; Dr. Kern, representative from Switzerland, had arrived in Paris, and General Dabormida has had another conference with Count Walewski. Although the French papers are prohibited from publishing the protests, &c., of the bishops, their reverences are not deterred from doing it themselves, and continue to do so perseveringly. An official intimation has been sent to all the French journals not to publish any document, pastoral letter, circular, or protest, that the bishops may put forward, and to abstain from commenting on those already published, or on the critical position of the Papacy. It appears that the absolutist party in Paris is loud in asserting that the archdukes will be restored, and that both England and France will support it in the coming congress. The *Univers* takes advantage of the statements made by Mr. Wakley on the subject of the alleged murder of illegitimate children in workhouses, and asserts that it is an English institution, and that it is the result of parliamentary government. The French system of warnings, from which Algeria had been so far free that they could not be issued without the sanction of the minister of the interior, has been extended to the press of that colony, in the same manner that it is now practised in France. Paris correspondents again mention the different measures resorted to by the French government for the protection of the seaboard, and, among others, that of the invention of a platform, something in the nature of a turn table, to be erected on different points of the coast, by which the guns can be readily pointed in any direction, as pivot guns now are.—A letter from Milan, dated the 16th inst., laments the paucity of news, and mentions the fact that not only are plain hints given to the conductors of the press to temper the vivacity of their criticisms on the Emperor of the French, but severe restrictions are put upon the vendors of newspapers, who are compelled to resort to various tricks to dispose of their political wares. The *Lombardia*, however, ventures to comment on the question of the maintenance of the temporal power of the Pope, which it calls "a serious impediment to the

development and the progress, not only of Italian nationality, but of the true religion of Christ."—From the Central Italian States we learn that Signor Farini, dictator of Parma, has issued a circular addressed to the representatives of Parma at foreign courts, setting forth the reasons of the provisional government for desiring annexations to Sardinia. The Parmesan Government have arrested several individuals suspected of being concerned in the murder of Anviti.—According to accounts from Naples it appears that the prefect of police had been dismissed, and the minister of police has resigned, and that the king having become aware of the bad system pursued by those functionaries, had caused an order to be sent to the provincial prefects to pay less attention to the proceedings of private individuals, and more to their proper duty. A communication from Naples, of the 12th, says M. Ajossa, formerly intendent of Salerno, is now the leading man in the ministry; he it was who caused M. Governa, the former prefect of police, to be dismissed, the conduct of the latter having created much ill-will against the government. Warlike preparations were carrying on with activity.—A telegram from Breslau informs us that the Emperor of Russia will arrive there on Saturday, and the Prince Regent of Prussia on Friday next.—A telegram from Constantinople, dated Tuesday, states that the Grand Vizier, Ali Pacha, has been dismissed, and Mehemet Kuprissi had succeeded him; it further says that Faud Pacha is expected to go out. Hussein Pacha, who was mixed up in the late conspiracy in Turkey, when questioned on the subject returned a haughty answer, which induced a supposition that a fresh conspiracy was expected to break out.—According to a telegram from Madrid, the Government of Morocco had promised to satisfy the demands of Spain, and Spain had thereupon demanded guarantees against further disturbances of the peace, requiring an immediate answer.—The *Arabia*, which left Boston on the 5th and Halifax on the 6th instant, has arrived at Liverpool. Lord Lyons had had a protracted interview with the American Secretary of State, but nothing had been done in the San Juan affair pending the receipt of the views of the English government, which were expected by the next arrival. General Walker had again sailed on a filibustering expedition against Nicaragua. The result of the second day's cricket match between the Eleven English and Twenty-two of the United States, was—the English players' first innings, 156; United States first innings, 38; second innings, 35, with seven wickets to go down, and 83 runs to obtain, or they will be beaten in one innings. The aeronauts, La Mountain and Haddock, descended on the great Canadian wilderness, where they were rescued from starvation by a gentleman who was hunting. Venezuela continues in a disturbed state, but the fighting was in favour of the government troops.

INDIA, CHINA, AND COLONIES.—By the arrival of the overland mail we are in receipt of advices and papers from Calcutta to the 9th September, and from Hong-Kong to the 24th August. At Calcutta the public attention was principally directed to the new taxing measures of the government, which had met with rather strong opposition in the Council Chamber, and had, in consequence, undergone some modifications.—There is not much news from China, but the important information had reached Hong-Kong that Mr. Ward, the American minister, had been courteously received by the Chinese authorities, and had entered Peking, where he was to exchange the ratified treaties. It is rumoured that the Russians exchanged ratifications with the Chinese three months ago. The Russians were assembling a large fleet at the mouth of the Peiho.—The Bombay mail, we learn by telegram, arrived at Aden on the 6th inst. The latest date from Bombay is the 27th ult. Central India remained unsettled, the Wagheers were still in insurrection, and the frontier districts of Nepal continued to be occupied by the Nana and his followers.—The *Parana* has arrived at Southampton with the West India and Pacific mails. The complete wreck of the *Paramatta* is almost certain, but she is not yet abandoned. Trade in the West India Islands is still dull. A revolt has been discovered in Chili.

GENERAL HOME NEWS.—The Premier has been consulting with his colleagues in cabinet council almost every day this week.—General the Earl of Westmorland, G.C.B., and G.C.H., expired on Sunday evening at Apethorpe House, the family seat in Northamptonshire, after a short illness.—By a notification from the War Office it appears that government have resolved to increase the supply of rifles to the volunteer corps from 25 to 50 per cent. The quantity of ammunition to be supplied at cost price is also doubled. Several other advantageous arrangements are in prospect.—The proceedings of the Social Science Conference terminated on Saturday. Although a whole week was dedicated to the business of the Congress, and the various sections applied themselves most studiously to their duties, several papers sent in remained unread. The meeting at Bradford has been a most successful one, and the various valuable papers read must tend to the advancement of the moral and social welfare of the kingdom.—A court of aldermen was held on Tuesday, the Lord Mayor in the chair, when Mr. James Abbiss, the newly elected alderman for Bridge Ward was formally presented to the court, and took the usual oaths and his seat. He was then warmly congratulated by his brother aldermen. Alderman Rose moved, "That it be referred to a committee to take into consideration the laws relating to the sworn brokers of the city, and to report thereon." Alderman Sydney said Alderman Rose had given no reason why his motion should be adopted, and as the government would doubtless, in their bill, deal with the subject, he (Alderman Sydney) would move the previous question as an amendment. Some discussion ensued on the point; after which the amendment was negatived, and

the motion agreed to.—The official report of Mr. Traill, the magistrate, and Captain Walker, nautical assessor, respecting the loss of the *Alma* steamer in the Red Sea, has been issued by the Board of Trade, together with their decision upon the matter. The report stated that Mr. Traill considered the loss of the ship as proceeding from the default of the chief officer (Mr. Davies) in not paying due attention to the bearings of the Great and Little Harnish, and in consequence not hauling the ship up soon enough and far enough to avoid the danger, which, had he consulted the chart, must have appeared to him directly in his course. The certificate of Captain Henry was returned to him. The report concluded by recommending a light to be placed on one or two points indicated. The Board of Trade suspended Mr. Davis's certificate for twelve months. The deaths in the metropolis last week were only 902, a fact which shows that the health of London is in a satisfactory state, being about 200 deaths below the estimated number. The only unfavourable features exhibited are the still high mortality from scarlatina, and the tendency to increase of small-pox. The births during the week numbered 1627. The return for the City is also favourable.—The City commissioners of sewers met on Tuesday at Guildhall. A precept having been recently received from the Board of Works requiring payment on the 30th of April next, from the commissioners, of £7,800, due from the City, a rate was now ordered to be made for that purpose. The medical officer presented his weekly report on the sanitary state of the City.—A man named Charles Warklett has been brought before Mr. Yardley, at the Thames police-court, charged with wilfully setting fire to the house of his master, Mr. Greenaway, tailor, Limehouse. Late on Sunday evening it was discovered that the house was on fire in three different places, which being with some difficulty and damage extinguished, the prisoner came forward and voluntarily confessed that he had set fire to the house; alleging, too, that he was induced to the act by friendly feelings towards his master. This statement was repeated at his examination, and the prisoner was committed for trial.—John Silvester, a cigar maker of Commercial-road, was committed for trial by Mr. Selfe, at the Thames Police-court, on the charge of stabbing with intent to murder, a police-constable, who was about to take him into custody for assaulting a woman with a poker.—On Monday the case of the robbery from Mr. W. Griffiths of upwards of £400 in notes and cheques, came before the recorder at Manchester. The examination lasted the whole day. Some of the notes were for a large amount, and were discounted by two men, M'Guinness and Walmsley. Walmsley was discharged, but M'Guinness, Sparks, and a woman named M'Kinsey were found guilty, and were sentenced, the former to seven years, the latter two to four years each of penal servitude.—On Tuesday last Mr. Sergeant Payne concluded an inquiry at the Common Pleas Court, Guildhall, into the cause of the late disastrous fire in Bucklersbury, on the 7th instant. Evidence having been taken at some length as to the origin and progress of the fire, and the nature of paraffin oil, the jury returned the following verdict:—"That the fire was accidental, and the jury are of opinion there was great neglect and a thorough absence of the necessary precautions. The jury are further of opinion that paraffin oil, when stored in such large quantities, is of a character dangerous to the immediate neighbourhood." Mr. T. Atkinson said the suggestion of the jury would be attended to. In future the company would only keep small quantities upon the premises for immediate use or supply.

COMMERCIAL; AND PUBLIC COMPANIES.—The weekly reviews from the manufacturing districts state that the general tone of business was not discouraging, and that the impression was favourable with regard to the condition of trade at the conclusion of the year. A greater disposition was manifested on the part of buyers in Manchester to take goods, and prices were easier, but the extent of operations was not for the moment important. In Birmingham, an increase in trade occurred late in the week, the manufacturers having received a variety of orders on American and Australian account.

TO CORRESPONDENTS.

THE PROV. GRAND LODGE AT ROSS.—"An Old P.M." is thanked for his communication on the subject of the Prov. Grand Lodge of Herefordshire, which shall receive our careful attention.

"H. H."—JERSEY.—A communication of great length is unavoidably postponed this week.

"J. W."—Our opinion has been more than once expressed—all such publications are rank impostures.

"E."—Bro. Hyde Clarke is at present resident in Smyrna.

"ALPHA."—In a week or two we will endeavour to meet your wishes.

"B. A., OXFORD."—The Wardens have no right to occupy the Master's chair, even when ruling the Lodge.

"CAZAR."—We do not know that the present Emperor of Russia is a Mason; we never heard that he was. The Emperor of Brazil is a Mason.

"LECTURER."—Write to Bro. Matthew Cooke, 73, George-street, Easton-road.

No. 1099.—Next week.