

LONDON, SATURDAY, DECEMBER 17, 1859.

## CLASSICAL THEOLOGY. — VII.

## JUPITER AND JULY (CONTINUED).

PTOLEMY ascribed to Jupiter, and his father Saturn, and to Mars, a separate epicycle of their own in the circumference of which he maintained that their planets were fixed; and that the epicycle of Jupiter and his proper heaven, were longer, and nearer us, than those of Saturn; but that those of Mars were of greater magnitude, and of less distance from the earth than those of Jupiter. Ptolemy, who lived about two hundred years after Hipparchus, discovered that his great predecessor had been exact in determining the latitude of the fixed stars with their longitude, but that the latter had increased two degrees. Astronomers, since the time of Hipparchus and Ptolemy, acknowledge the stellary motion from west to east, by which the longitude of every fixed star has become above twenty-nine degrees more than it was in the time of the Saviour. But this progress having been found unequal in different countries, different periodical data or times have been assigned.

Through the movements of the fixed stars not being regular, it is considered impossible to prescribe a precise determination of their revolutions. Still some have computed that it would occupy thirty thousand, and others forty-nine thousand years to complete an entire revolution of them. Thus it is said that a star is lost, or newly discovered, when it has only absented itself or returned from the blue concave of another hemisphere, after an intermission of three to four thousand years. Perhaps, therefore, at some far future day, old maps and charts, now impracticable, may find their dates restored and correct. These declared motions of the heavenly bodies did not agree with the opinion of the followers of Aristotle, whose system determined that the heavens could not be subject to any alteration. They imagined a heaven to exist between the firmament and the *primum mobile*, which, by its own appropriate motion, librated sometimes from east to west, and sometimes from west to east; by which means it accelerated and retarded the observable movement of the prefixed, or stated fixed stars. This new heaven was called the *ChrySTALLINE*. It is further recorded that the coliptic, which was in Ptolemy's time twenty-three degrees, fifty minutes, from the Equator, was then twenty-three degrees and a half. Therefore, to account for this alteration, they conceived another crystal heaven, which they made to librate from the north to the south, and from the south to the north. The mysterious dealings of Providence may well be called an incomprehensible problem, which can only be solved by the spirit of Christian revelation. The Talmud does not more clearly explain the doctrine of Essenism than the Gospels. Nicodemus was reproved, being a "ruler of the Jews," for not knowing the meaning of the words, "Except a man be born again, he cannot see the kingdom of God." Nicodemus was a Pharisee, yet we see he was not altogether ignorant of this doctrine of regeneration; nor did he fail to perceive that Christ could not perform the miracles he did, "except God was with him."

An angel of the Lord interrogated Manoah as follows: "Why askest thou thus after my name, seeing that it is secret?" Therein may it not be seen that the Deity contemplated some omnipotent object in thus withholding this great name? We shall more plainly elucidate for the general reader, as we proceed, the actual revelation of the mystery of the angel being seen, and then, in disappearing, being only heard. The motives of the Almighty proceed from his own inscrutable wisdom, and his thoughts are not as those of men. He visited and raised up judges for his acknowledged worshippers, whilst he still left the nations around them to be "as thorns" in their sides, and their gods "a snare" unto them. Indubitably, as the deficiency of the finite is within

the infinite, Manoah apprehended what he wanted to know, and was not enabled to name.

When Romulus was fighting with the Sabines, and his little army, thrown into disorder, was about to retreat, it is related by Livy that he prayed to Jupiter in the following words:—"O father of the gods (*Divum Pater*) and of all mankind, take away the fear and stop the dishonourable flight of the Romans; at least at this place drive back the enemy, and I vow to erect here a temple that shall stand for an everlasting memorial, that it was from thy immediate aid and protection that Rome itself received its preservation." After this prayer his soldiers with one accord rallied, returned again to the battle, and obtained a complete victory, whereupon Romulus built and consecrated a temple to Jupiter Stator. When the Gauls besieged the capital of Italy, an altar was raised to Jupiter Pistor because, it was said, he told the Romans to throw loaves into the encampment of their hungry foe, by which contrivance the siege was raised. Through divine favour, Gideon was enlightened and instructed to defeat the Midianites by employing trumpets and pitchers containing lamps. But it was not till after he had seen the fire come up out of the rock and consume his offering that he knew he had been speaking face to face with an angel of God. "Then, Gideon" (let this text be well considered, as Jacob and Moses, long before him, had done the same honour to Jehovah) "built an altar there unto the Lord, and called it Jehovah-shalom."

This, to the uninitiated, unless in the credence of perfect faith, must be, if not acataleptical, at least unaccountable. Yet, sacred as is this record, profane writers have converted it into fables and made it the source of many fictions, although through their own acquaintance with religious oracles which taught them little reverence, it would seem they were well aware of its truth. Joash named his son Jerubbaal, saying, "Let Baal plead against him because he has thrown down his altar." He had cut down his grove also at the command of the Almighty.

Never was the grove of oak and mistletoe esteemed more vocal, inspiring, and sanctified by the administering Druids, than it was held oracular and sacred by the officiating Philosophi\*—the *Τομαραι Έλλαοι*, and its other diviners. There is no accounting for the uncertain etymology of the Dodona. Some have supposed it to be derived from the name of the son of Javan (Dodanin), who there, or in that direction of Epirus, settled a colony; others from the Dodonean river; and others from some less likely origins, excepting the nymph of the sea, or rather the prophetess, they named Dodona, who was brought from Phœnicia into Greece. This was none else, we should surmise, than the goddess *Δοδονή*, the daughter of Jupiter and Europa. From a period immemorial, there existed near a city called Dodone, in Chaonia, a grove of oaks consecrated to Jupiter Dodonæus, which was famous for the most ancient oracles of the whole of Greece. To those who consulted it, two doves, from the highest tree in the forest, gave responses, or, as it has been fabled, the oaks themselves, as it were, uttered sentences; by which is meant, that the Hamadryads and Dryads spoke there, and chanted forth oracles and prophetic verses, inspired by Jove. Within or close to this enchanted wood was the far famed musical and proverbial Dodonean brass† cauldron, and the sacred fountain, so remarkable for its torch extinguishing and relighting properties. The Trophonian oracle, not so old as that of Dodona, was scarcely less famous. It owed its fame to Saon, with regard to Pausanias, but had its name from Trophonius, the brother of Agamedes, a predictor of future events, who dwelt on an eminence overlooking the surrounding wood, in the neighbourhood of Lebadea, a city of Bœotia.

\* These priests or Druids among the Gauls, and Philosophi among the Grecians, were the same as the Persian Magi, Indian Gymnosophists, Assyrian Chaldei, and the Roman Sacerdotes; they all sacrificed under oaks.

† Χαλκειον Δοδωναων.

In this subterranean abode he expired, and was, after his death, deified as an oracular god, or Roman saint; and was most consulted and evoked.

Futurity was made known in this cavern through the medium of the senses of vision or hearing. The seeker of its altar, or mysteries, had to undergo peculiar purifications and ceremonies. He was to offer the appointed sacrifices; with sweet oil of cleansing he was to anoint his body, and then to bathe in the river, or lave himself with pure water. These preliminaries ended, he approached the mouth of the cave with slow steps, clothed in a white linen robe, bearing in his hands a cake of honey mingled with butter and flour, on a salver or platter; he then descended the narrow underground passage, and on his leaving the cave he came out walking backwards. His appearance was wild, he looked astounded, dejected, and very melancholy. Hence the Latinized Greek proverb, *In antro Trophonii vaticinatus es*. The priest of Jupiter, Trophonius, conducted the neophyte through the temple to an elevated chair, called the seat of Mnemosyne: seated in which he rendered an account of what he had seen and heard. Next, his companions brought him to the chapel of *Bonus Genius*, or Good Fortune, in which they were not long restoring him to his usual cheerfulness. The temple, or high place of the oracle, was on the summit of the grove planted acclivity mentioned; at least so it is brought to the mind's eye by such classic authors as Plutarch and Tacitus.

#### BASILICA ANGLICANA—VI.

##### NORWICH CATHEDRAL.

THE city of Norwich has from the earliest period held a very prominent place in British history; the capital of one of the most populous and most influential agricultural counties, and the seat at various periods of some of the most important of English manufactures, it has ever been the centre of political and polemical discussion. Naturally its most prominent feature, its cathedral, reflected the passions of the hour, and within its sacred walls the fanatic and the charlatan, the presbyter and the politician, have found audiences for their harangues, and sometimes enthusiastic followers for designs by turns praiseworthy and impious.

The cathedral church of Norwich, though not boasting the antiquity of many others of our English ecclesiastical edifices, is yet one of the most interesting, whether its history or its antiquities be considered. Inferior to some in point of design, to others it is superior in richness of detail, and in a few particulars stands alone of all our religious buildings. Its vicissitudes have been frequent and extreme, and its history is hardly less entertaining than instructive.

In a previous paper we mentioned the names of most of the principal Norman ecclesiastics who by their munificent endowments of abbeys, colleges, and religious edifices, generally caused themselves to be affectionately remembered by the faithful who came after them. Among those not the least eminent was Herbert de Losenge, or as he is sometimes called, Herbert de Losinga. This distinguished prelate was Bishop of Thetford, and was deposed from his bishopric in consequence of certain malpractices, of which the evidence is at the present time either incomplete or lost. One thing is, however, sufficiently well attested, namely, that he was unenviably known as "Herbert the Liar." Upon his degradation he made a pilgrimage to Rome, where he pleaded his cause before the then pontiff, and with such success that he was restored to his see, but only on condition that he should build a church in imitation of the example which had been set him by his brethren, and also a priory capable of giving accommodation to sixty monks. William of Malmesbury tells us that he was not a rich bishop, but other writers persist in the opinion that his wealth was enormous. It is not, however, improbable that the command laid upon him

to build a church worthy of his title and rank was one which had a view to his avarice; for the times were such, and the encouragement given by the Norman Conqueror to those who undertook religious works, was so well known for princely munificence, that De Losinga must have fallen in with the fashion which had been set by his brethren in the church and the temporal peers, who could have no interest other than could be derived by the absolution of their rapacity whenever occasion required.

Accordingly when De Losinga returned from Rome in 1094, he removed the see of Thetford to Norwich, and purchased a piece of marshy land from the citizens of Norwich, upon which he employed himself for about two years in preparing it for the structure which he had resolved to raise upon it. This ground was called the "Cow Holm," and appears to have been used as common land, for the title to it was subsequently a matter in dispute. The foundation stone was however laid in 1096. Under the superintendence of Herbert the church soon rose to command the attention and at length the admiration of the clergy and architects of that time. For twenty-one years, until his death in 1119, the prelate laboured at his penitential work; he lived to see its walls nearly covered in, and he was enabled to utter his last prayers beneath its roof. Herbert de Losinga was succeeded by Eborard, who was also deposed. It should be remembered that in those days the church militant had many other enemies than Satan. As an illustration we may mention how the fighting Bishop Spenser was as accustomed to coat of mail and casque as he was to the stole and crozier—how he was not less conspicuous in the lists than in the pulpit—in proof whereof his monument exhibits in exquisite carving both helmet and mitre, with the effigy of St. Michael the archangel, armed *cap à pié*, and with drawn sword, in menacing attitude, sculptured above them. The soldier and the priest were sometimes convertible terms, with this difference, however, that the sword of the former was double edged, and was wielded by delegation from a power which was then unquestioned. The work therefore begun by De Losinga was continued regardless of cost by his successors. Before its completion, like others of our ecclesiastical structures, it was nearly destroyed by fire, but was at length finished by John of Oxford, bishop of Norwich, in the year 1200, who restored what had been consumed, and perfected the original design.

Norwich Cathedral has however suffered more from the fury of party rancour than from the hand of time or the ravages of the elements. In 1272 occurred riots during the King's (Edward I.) absence in Scotland; and on this occasion the mob rushed in, dismantled the church, and had well nigh completed its destruction. Their rage was however quelled by the vigorous, wise, but yet stern resolution of the king, who ordered the damage to be repaired, and attended himself, with Eleanor his queen, and all his court, to witness its reconsecration in the year 1278. The cathedral, under the royal favour, became still more magnificent. In 1295, the tower over the central transept was blown down and the injury done to the building was thought for a time to be irreparable. That which at present stands was erected by Bishop Percy, in 1361. The great central window was built by Bishop Alnwick, about 1430: in 1463 Bishop Lyhart raised the magnificent stone roof by which it is covered in. Bishop Goldwell raised the upper part of the east end of the choir, with the clerestory windows and flying buttresses about 1480, but it was not until 1510 that it was at length completed as it is now beheld, thus occupying in its construction a period of four hundred and sixteen years. Surely the perseverance of our forefathers in prosecuting their designs is hardly less astonishing and admirable than the grand and gigantic scale upon which those designs were formed.

But this noble edifice has had to pass through two memorable crises. The first was when Henry VIII. sent out his commission for inquiry into the state of the religious houses, with a view to their ultimate suppression. Mr.

Froude, in his History of England, has drawn a vivid picture of the panic which spread through all classes. Men lined the road armed with such weapons as the country afforded, determined to protect what then appeared to them institutions sacred and inviolable in their character. Cromwell, one of the commissioners, bore testimony to the popular wrath, and at last paid with his head the penalty of his vacillation in the service of the Tudor tyrant. The populace besieged the commissioners in the very church, a conflict ensued, and much injury was done. Under Mary the cathedral was repaired, and under Elizabeth new privileges were given to the city and to the sec. James I. affected much partiality for the city and people of Norwich, and Charles I. found within its walls a welcome as hearty as ever monarch received. During the Commonwealth, however, the Cathedral of Norwich was nearly destroyed. Its painted windows were broken by the Puritanic mallet, its monuments mutilated, dragoons were quartered in the nave and aisles, and one pious soldier actually made a horsecloth of its altar cloth. Let us hear a contemporary and eye witness. Joseph Hall was at that time Bishop of Norwich. Like others of his class he was loyal to the king, and this virtue in his view was the deadliest crime in the view of the Puritans. Alas! those were sad times for the splendour of religious worship, and the fierceness of fanaticism blinded the mental view of men, animated doubtless by religious aspiration; but as has since been sorrowfully found sadly mistaken as to the effect of their fanatical iconoclasm.

"Truly," says Bishop Hall, "it is no other than tragical to relate the carriage of that furious sacrilege whereof our eyes and ears were the sad witnesses, under the authority and presence of Alderman Lindsey Toftes, the sheriff, and Greenwood. Lord, what work was here! what clattering of glasses, what beating down of walls, what tearing up of monuments, what pulling down of seats, what wresting out of iron and brass from the windows and graves, what demolishing of curious stone work that had not any representation in the world but only of the cost of the founder, what tooting and piping upon the destroyed organ pipes; and what a hideous triumph on a market day before all the country, when in a kind of sacrilegious and profane procession all the organ pipes, vestments, copes and surplices, together with the leaden cross which had been newly sawed down from over the green yard pulpit, and all the service books and singing books that could be had were carried to the fire in the public market place—a lewd wretch walking before the train, his cope trailing in the dirt, with the service book in his hand, imitating in an impious scream the tune, and usurping the words of the litany used formerly in the cathedral! Near the public cross all these monuments of so called idolatry were thrown into the fire; not without much ostentation of a zealous joy in discharging ordinance to the cost of some who professed how much they had longed for that day. Neither was it any news upon the guild day to have the cathedral, now open on all sides, filled with musketeers, waiting for the mayor's return, drinking and tobacconing as freely as if it had been turned into an alehouse."

Such were the doings of our forefathers, such the horrible rancour which religious hate begets. May it be hoped that the passions of one age are the overflowing which fertilizes the next, and of which the fruits are wisdom, brotherhood, and clarity.

The cathedral church of Norwich consists of nave, transepts, and aisles, which run in a circular direction round the east end (corresponding in this respect with the form of the building), and four chapels. On the south side is a cloister, a feature which need hardly be called peculiar in the style of architecture of which this famous church is the type, but which in some instances is found wanting. The length of the building is four hundred and eleven feet, of the transepts one hundred and seventy-eight feet. The breadth of the nave and aisles is seventy-two feet. From the floor to the summit of the tower measures one hundred and forty feet, and to the top of the spire which tapers to a point and is elegantly crocketed at the angles, the height is three hundred and fifteen feet.

## THE VARYING CHARACTER OF ENGLISH ARCHITECTURE.

BY JOHN WILSON ROSS.

WE are not among those who believe that Englishmen have no sympathy with art or artists of any kind, but move only in the mild sphere of making steam engines and calico prints; that they are essentially a commercial, practical, peaceful people, who have an immense capital and fine large towns, which they do not possess the capacity to embellish with beautiful edifices. So far from being of opinion that there is want of skill in English architects, we think that, whenever a great event calls for their talents, they are equal to the occasion. Indeed, whenever there has been a universal invitation to submit designs, as at the Lille cathedral competition, and at that for new state offices in this country, they have carried off the first prizes, and no one has ever questioned the superiority of their designs. Doubtless there does exist a very foolish prejudice that foreign artists of every description surpass the English, although we have seen our own countrymen selected to do that which could not be done so well by the native architects. Thus, at Hamburg, an English architect was chosen to rebuild the cathedral and the town hall, both of which are the chief glories of that city. But though, when measured against the best men of foreign countries, our architects hold the foremost place, we must candidly admit that they influence very little for the better the style of our houses, particularly our secular public buildings. The causes, by which this is to be accounted for, are manifold; one of the chief is, that the question of style is treated by some as a matter of perfect indifference, and by others as a matter of paramount importance. Is there any clue by which an architect is to be guided? In what direction should he wend his way? It ought not to be, in our opinion, towards mediævalism; yet there is very little doubt, after recent experiences, that Gothic is chiefly aimed at. Gothic may be all very well in the erection of a church, or of such an ecclesiastico-secular structure as a nunnery, a monastery, a Jesuits' college, or even a college at a Protestant university. It would have been a very great pity if the Royal Exchange, or St. George's Hall in Liverpool, the Radcliffe Library at Oxford, or the Senate House at Cambridge, or any other important public building, had been erected in strong contradistinction from modernism; and bearing upon it the stamp of archaism, had been chargeable with anachronism, instead of being impressed, as it is, with all but the precise Anno Domini date of their erection. We are puzzled to know why architects should affect so much mediævalism for our contemporary secular architecture, when in all other secular matters, whether of business or amusement, we are every day removing further and further off from the characteristics of our earliest civilization.

The advocates of Gothicism assert, apparently without a shadow of truth, that the perpendicular is essentially the style of England, and that if it be not the best, it is, at any rate, the home style. True enough, it did not come to us from another land; certainly it never went away from us to another climate, for assuredly the men of other countries never had the bad taste to choose to imitate it from us. But, after all, it is only a variety of the Gothic which in its due season was transplanted into our country; and even as the Roman, the Saxon, the Norman, the pointed or early English, and the decorated styles passed away and yielded place one to the other, so the perpendicular, the successor to the decorated, wore itself out in turn in the days of the Tudors, by which time it had stiffened and straitened itself up till nearly every flowing line was lost. During the reigns of Henry VIII. and Queen Elizabeth the last lingering traces of the Gothic disappeared. Circular and square forms began to take the place of the perpendicular, and the Italian style came into fashion, and—in a debased form it is true—continued in use for somewhat more than a century—that is,

from the commencement of the sixteenth to the commencement of the seventeenth centuries. But about 1620 a more pure Italian style came into vogue, and was continued, with various degrees of success, until the middle of the reign of George III. Since then our principal buildings have been chiefly copies or adaptations of the Florentine, Roman and Venetian schools. Of the latter we have splendid copies and even original productions in great numbers in London—nowhere to such an extent and in so small a space as in the club houses in Pall Mall and St. James's Street.

If we give as the duration of the various architectural phases in England since the time of the Roman invasion, 400 years to the Roman style, 600 to the Saxon, 150 to the Norman, 350 to the varieties of the Gothic, 100 to the Elizabethan, and 200 to the Italian, we find that the architecture in England in its general form and detail has been more than 1,400 years of a different character from the Gothic, while the latter universally prevailed for only three centuries and a half. The Gothic then can in no sense be called a national style of building. It did not originate in England; it was the Byzantine architecture improved by the Christians; during the period when cathedrals, churches, and domestic buildings were erected in this country in that style, similar structures in France, Belgium and Germany were raised in the same style; the buildings of the four countries have all the same recognizable characteristics, so that if the national style of architecture in England be Gothic, the national style of architecture in Germany, France and Belgium is also Gothic. The fact is, we can claim for ourselves no particular style as national. At several periods we have adopted different styles, and the existing races have varied them with those little differences which they thought suited to their peculiarities.

We may be here allowed to glance aside to observe that the architectural remains in this country are very valuable as aids not only to the progressive development of the arts, but to the knowledge of our history and the changes in our domestic habits and social condition. It is easy enough to perceive from the distinctive character of the principal remains from the time of the Normans to the thirteenth, fourteenth and even fifteenth centuries, on account of all the houses being then strongly fortified, that we were a fighting people; that from no attempt at fortification being made in building the brick houses in the reigns of the Tudors and the Stuarts, that we were then abandoning warfare, and gradually betaking ourselves to the arts of civilization; and, from the comfortable domestic character of private dwelling-houses during the last two hundred years, that our time was devoted entirely to commerce and the industrial arts; that life was preserved to a large extent, and that on every hand social comforts were daily improving.

It is only indeed of very late years that difficulty as to choice of style has arisen, it having been safely taken for certainty, that no other than classic, or some modern modification of it ought to be thought of for secular public buildings. A few years ago the great advocacy was for the classic style; and buildings in styles not Gothic were raised with great beauty and rapidity in London, Edinburgh, and Dublin, at Oxford and Cambridge, and in such great provincial towns as Liverpool, Manchester, and Birmingham. Nowadays a railway station, or a savings bank, a training college, or barracks, are Gothic and castellated, not quite what a true lover of art likes to see in point of taste, nor a member of a society for improving dwellings in point of sanitary requisites. The windows are of course very small; perhaps there is a confined inner court if the building be large enough to admit of a court; the healthfulness of the building is consequently made to yield to the idea of some imitation of the mediæval castle, and that cannot be for good result in art, which either represses the utilitarian development, or which seeks to combine with a different use the decorative characteristic of something else. Architecture

seems in these days to be never prepared for a new class of buildings, or a new invention or material. The art is more than at a standstill, it is going backward; for we cannot help thinking that to build in the classical style is to *modernize* and advance, and to build in the Gothic style is to *archaize* and retrograde.

#### THE CRAFTSMAN'S DUTIES.

[The following is an abridgment of an eloquent and valuable oration delivered before the Grand Lodge of Iowa, U.S., by the Rev. Geo. B. JOCELYN, Grand Orator.]

For a few moments we have been called from labour to refreshment, that we may gather around our Masonic trestle board, compare the work of the past year with the designs there traced, and see what yet remains to be accomplished by those of us who are still permitted to labour in the forests, or in the quarries, or in carrying up the walls of our increasingly beautiful temple. On our trestle board we shall find many designs traced by the hands of those who long since mouldered to dust—designs which, from their universal application, have been the guide of the Craft from time immemorial—and as we gather around it, now nearly six thousand years since the God whose we are and in whom we trust, said, "Let there be light, and light was," we shall discover that those designs, in their spiritual, moral, and practical application, have lost none of their beauty or adaptability to our race by the flight of years or by the ever changing phases of the mental and moral condition of mankind. Centuries since, Masonry lost its distinctive features, as a society of operatives, but retaining its ritual and ceremonies, still redolent of the perfume of the incense that filled the temple of God on Mount Moriah, more than three thousand years ago, when, at the base of that altar on which the ark so safely reposed, were placed level and plumb line, and trowel and gavel, and compass and square, it has gathered Masons who, collecting the scattered implements of the ancient operative profession, are building a moral temple whose foundations the vandal hand of war shall never overturn, and whose walls, and pillars, and halls, and domes shall never be tarnished by the touch of time.

To-day, as a part of the great Masonic Craft now scattered over the world, we have gathered around the ancient trestle board found in the old temple, to revive past associations, repledge our fealty to the practise of those virtues so nobly illustrated in the life, character, and death of him who first traced designs thereon; and, by a few moments' meditation, renew our love and zeal for our time honoured institution.

The antiquity and deeds of Masonry have given it a prominence before the world enjoyed by no other merely human institution. To this history I need scarcely allude to-day, for it is within the reach of all intelligent persons, whether they are Masons or not. It is a part of the history of the world; it is engraven on all the monuments of antiquity, in all lands; it is interwoven in all those vast designs by which the race has been elevated, and by which liberty and human rights have been secured. To the thoughtful Mason it would be a pleasant task to trace the influence of Masonry on the progress of the world in the liberal arts and sciences, and in the inculcation of those purely humanitarian principles which have modified the rigour of monarchical governments, and cultivated the sentiment of human brotherhood, and expanded the soul of man with correct notions of a liberty in which due deference shall be paid to rulers, and in which the subjects may exercise the appetites and passions within due and proper bounds. I need not refer to the simplicity, beauty, truthfulness, harmony, and merit of the rites and ceremonies of Masonry, for all these are demonstrated in the fact that they originated in the purest and most refined ages of antiquity—survived, like burning centres of unfading light during the night of barbarism that for more than a thousand years settled down like a pall of almost impenetrable gloom upon our whole race, and now unchanged, command, in the noon of the nineteenth century, the admiration and wonder of many of the brightest intellects of the day. Of the purity of its teachings and the righteousness of its motives, it is sufficient evidence to point you to the many pure and noble men of all ages and of all lands who have surrounded its altars and cherished them at the risk of life, and fortune, and honour. These and other kindred facts form themes, the elucidation of which would cause a just pride to swell in the heart of every Mason here. But these themes, so full of food for the intellect and the heart, I propose to lay aside to-day, and from the trestle board take some of its many designs that have a practical bearing, and which shall come home to the heart and conscience and life of every brother. Theories

may be beautiful—forms and ceremonies sublime—but unless they can be made practical, and can affect the ordinary duties of life, or can assist in the discovery or elucidation of new facts in art and science, or in the mental or moral elevation of the race, of what benefit are they? They may tower up before us as beautiful as the floating iceberg of the northern seas, sparkling in all the grandeur of variegated light as reflected by the sun's declining rays, and they may be as cold as beautiful; or, what is a still more appropriate illustration, they may be as beautiful as the vision of Jacob, when, reclining his weary head upon the cold stone of the desert, he saw, at midnight, heaven opened and a ladder let down from the skies above, on which the angels of God descended and ascended; but if the vision were all, it would only remain a sweet memory of the night, to cheer by its remembered beauty; but when of that ladder, whose three principal rounds are "faith, hope, and charity," we construct a highway to the skies, on which not angels but redeemed men may ascend, and hold communion with the God unseen by natural eye, the vision remains not only a remembered "thing of beauty," but a practical "joy for ever."

Masonry properly appreciated is an element of power. The design of all its forms and ceremonies is to improve and elevate, not only its votaries, but the world. It appeals to some of the strongest elements of our nature, and wherever Masonry fails to make men more thoughtful and better, the fault must lie in those who impart the mysteries or in those who receive them; generally in the former. I state two facts I wish you each to bear in mind: Whenever the lectures, oral and written, scientific and moral, traditional and historical, any or all of them, are omitted in the conferring of a degree, that degree is imperfect to the amount of the omission, and the candidate has not been properly dealt with. This is one fact. Whenever a brother Mason fails to square his life according to the lectures and obligations he has received, to the full amount of that failure he lacks in being a Mason. This is fact number two. Pardon the plainness of speech; and recollect that one duty of a Mason is to speak the truth in love. You know as well as I do that while our ceremonies are secret, our duties have been spread before the world from the pulpit, the forum, and the press, and that there are very few who are ignorant of the claims and requirements of our beloved Order. I shall not aim to present you anything new—for I shall feel safest in pointing you to those designs on our trestle board, traced, indelibly traced, by the pen of inspiration, and embalmed in the lives of the noblest patrons of the art that ever knelt at a Masonic altar. Masonry needs nothing new to add to her wisdom, strength, or beauty; and the more closely, in this day of change and professed reforms, we adhere to the ancient landmarks in ritual and in duties, the more successful shall we be in accomplishing the design of our Order. Masonry needs nothing new—for her ritual is simple, impressive, unique, and sublime, and her inculcations are truths, immortal truths, with an adaptability to our race that must exist until wrong is banished from the world and virtue reinstated on her ancient throne—"until suffering has no want to relieve and sorrow no tear to dry." Masonry needs nothing new, for that which has endured the mutations of time, the vandalism of war, the fires of persecution, the edicts of kings, the bulls of the popes, and the anathemas of the fanatical of all ages, certainly possesses those elements of perpetuity and success that must command the respect of its opponents and the love of its adherents; elements that it would be fatally unwise to cast aside for anything novel and untried, no matter how beautiful it may appear. Man, as he is by nature—the rough ashlar—is the material Masonry designs to work upon; man, as he should be—the perfect ashlar—is the result she designs to produce. To accomplish this, each individual man—like each particular stone from the quarry—must pass through the transition state ere the mass of society can stand the test of the square of the Grand Master Overseer.

The first, middle, and last duty, then, of each Mason, is to know for himself the nature and extent of the obligations assumed by him in becoming a Mason. This comprises the all of his knowledge as a Mason—the fulfilment of these obligations comprises the all of his duties as a Mason. These propositions are so self evident that I should feel I was insulting your intelligence to attempt to prove them. These practical duties (for theoretical and ceremonial Masonry belong to the Lodge room) embrace man's obligations to himself, his fellows, his country, and his God.

In the name of the Order, I demand of each one the improvement of the talent given him, in the elucidation of the designs on our trestle board, that our Grand Master above may have pleasure and the whole Craft profit thereby. Our Order forbids all that tends to degrade the body or the soul, and enjoins whatever will enlighten, improve, and elevate them; the Masonic obligations demand to the fullest extent possible, with means and opportu-

nity, the subjugation of the unholy passions and appetites of our nature, and the development, according to the same standard, of all those virtues and graces which can adorn the intellect and the life. This is part of the work to which, by solemn rites and ceremonies, you have been consecrated. See that you fail not to meet your high dedication.

But there are other duties of a still more practical nature, embraced in these obligations—they stop not with yourself. You are but one of a race to which you are bound by ties you cannot sever. Masonry could not, and does not, ignore these associations: That which is demanded of you individually, is only to qualify you for the relations of life in which you are placed. You cultivate virtues in the heart, only that you may exhibit them in the life. Of what use, as sentiments, are truth, brotherly love, relief, justice and charity, unless they find expression in words of cheer and deeds of love? The world is tired of metaphysical disquisitions. In fact, can you separate these virtues from some object on which to bestow them? The very qualities out of which they are formed require these objects. Does Masonry teach them as abstractions? Nay verily. She acknowledges the ties of brotherhood, and the weakness of the individual by her associations in the Lodge room. It wars against the spirit of intense selfishness by which man is so liable to be governed. It teaches the fatherhood of God and the brotherhood of the race, and in an especial manner does it inculcate this sentiment among those who are united by the same mystic tie. It makes his rights our rights; his interests our interests; his pleasures our pleasures. However much we may differ in matters of opinion, it says, "we are brethren," and this sentiment is to be exhibited in all our actions and tempers towards each other. We are to cherish the reputation, the property and the life of a brother as our own. It forbids all that will injure; it silences the tongue of slander; it stays the hand of injustice; it destroys strifes and heart-burnings, and bickerings of all kinds. Children of the same family, there must be no quarrels. He is my brother! This is the sentiment of Masonry, and only when we act up to the requirements of this sentiment are we Masons in deed and in truth. Apply this principle in all the minutia of life—let it enter all the departments, social, civil, commercial, and we should have a state of society such as clearly pointed out in the teachings of our Order.

Take another sentiment—relief. Is it an abstraction? Does it not necessarily imply an object; and in the connection in which I now use it, is not that object a brother? Is a brother in difficulty, or distress, or danger? What is its voice? Stop and inquire how that difficulty, or distress, or danger was produced? No, this is now a secondary matter. Give the immediate relief, and then inquire the facts—and if those facts demand reproof, censure, suspension or expulsion, administer it, and administer it promptly. Relieve first, then correct.

Truth; what is it? "Conformity to reality or fact." Admit it. This conformity must be applied to some object. It must be real. Is not this one of the corner stones of our edifice? Can a man be a Mason and not be a true man in all his relations? His actions must accord with the facts; his words must be as good as bonds—something on which you may depend—something to which you may give your own personal pledge, as a voucher. In a world where much is outside appearance and sham, where falsehood and chicanery and fraud are frequently installed in high places—where trickery and keen trading, and sharp practise, and illicit financiering rule the many, this Masonic virtue is a jewel that will always command the admiration of the pure and the worthy. Shall we hide that jewel? Shall Masons' words ever be any thing else than bonds? Shall it ever be said that Masons are no better than other people? Shall it ever be said that this cord by which we are united is a rope of sand? The answer lies with us, my brethren! We and our compeers are the exponents of Masonry throughout this state. Our halls have been dedicated, our vows have been voluntarily assumed, our principles are known to the world. Can we profess and not practise? Dare we do it? Should we not stand condemned as unworthy the name we bear? This is a virtue we cannot confine in its operations to ourselves—it is an element of character that lies at the basis of our whole structure. A Mason! and false to himself, false to his brethren, false to his race, false to every true relation! Can such a thing be? A Mason and a liar, by word or deed, for emolument or fear or gain—for revenge or love! Were such an abhorrent doctrine or practice ever to obtain among the Craft, would not the spirits of the departed Hiram, and of those other patrons of our Order, who yielded life at the hand of violence or expired on the rack or amid the flames rather than be false to themselves or their fellows, haunt our guilty minds, and rise before us in every middle chamber, and before every altar, and strike more terror to our



perjured souls, than did the ghost of Banquo to the guilty Macbeth? Guard well the passes to this virtue; tyle every avenue of temptation; den and the *shibboleth* from every thought and deed that would approach this foundation, for once undermined, the whole superstructure of your Masonic character is as baseless as the unsubstantial fabric of a dream.

Permit me to allude to one other tenet of practical Masonry. I refer to charity. And I now use it in a broader sense than brotherly love, or relief to a suffering Mason. To the duties under these points I have already referred. Charity is a practical thing, not only so far as the brethren and their families are concerned, but so far as all men are concerned. I am aware that we should have the first claim on each other—this is not only brotherly, but right; but shall charity stop there—can it stop there?

“Want is on every side; woes are on every hand.”

Engrossed as the Mason may be in the business and cares of life, he must not forget that it is his duty to relieve and assist all who may be in distress as far as God has given him ability. This is the very spirit of Masonry—the life it would breathe over all the world—the profession it makes everywhere, and at all times. It recognizes but one nation—the earth; but one family—the race of man. This is one of its boasts—one pillar of its strength. Its universal adaptation to the wants of man in the demonstration that its principles are inspired—its doctrines divine. As practical Masons can we ignore these facts? Are we not bound to assist the unfortunate and the erring, even though they may be unworthy to kneel at our altar and assume our vows. Time will not wait on you; misery will not withhold its bitter cup; hunger will not cease its clamour for food; temptation to do evil will not fail to be present; sorrow will not check its tears that we may rest; death will not stay its dart, that we may dally on our way to the bedside of the dying. You must thrust yourself into the tide of misery and rescue those that are perishing. I know the field is a hard one and your means limited. But recollect a cup of cold water, a morsel of bread, a kind word, a helping hand, may save many a one. You need not go out of your own daily walks—nor out of your own neighbourhood to perform such deeds of love.

But there is another, broader charity than this you must exercise—the charity of thought—the toleration for opinion's sake. It costs but little to furnish money to the poor and destitute—it may be no self denial to assist even our enemy that is suffering. Kindness of feeling may prompt you to cast a bone to some starving cur; but can you tolerate difference of opinion, when it comes in conflict with your own? Can you rise above the prejudices of education, of party, of sect, and recognize all who are labouring for the right as your brethren beloved? Does not Masonry require this? Are you infallible in theory or in practice? May you not be wrong in one and err in the other? We cannot all see alike—it is not designed we should—but we can differ and be brethren. Men of all faiths and parties and creeds can assume our vows, and become Masons. As practical Masons we should cultivate and practise a spirit of liberality that will tolerate everything but wrong. Charity like this will put down strife and discord in the Lodge room and in the community—it will acknowledge the common tie of brotherhood that exists among all men; it will put out the fires and scatter the fagots of persecution; it will break the iron arm of war; it will throttle at its birth proscription for opinion's sake; it will send peace over all the world, into every community and neighbourhood, and reinstate the scenes of ancient Eden in the hearts and homes of all men. Can you practise this Godlike virtue? Can you look with favour and affection on him who may differ ever so widely from you in opinion? Can you give the warm right hand of fellowship to your antipodes in sentiment while their hearts are right, and they labour for the cause of virtue and humanity? Can you do all this without stopping to inquire nation or creed, religious or political, and say, “Is thy heart as my heart, if so give me thy hand?” This is practical charity, a charity of which too little is seen in our world of strife and bigotry—but it is a practical charity that must sooner or later dawn upon the whole world. If, as Masons, we perform our duty, God will own us as honoured instruments in hastening the good time coming.

I might refer to many other practical duties relating to ourselves and fellows, but on this point I must not impose longer on your patience.

WORK.—There is a perennial nobleness, and even sacredness, in work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works; in idleness alone is there perpetual despair.—*Curlye*.

## ARCHÆOLOGY.

### BRITISH ARCHÆOLOGICAL ASSOCIATION.

At the recent meeting on the 23rd ult., the chair was taken by T. J. Pettigrew, Esq., one of the vicepresidents. Thirty-three associates added to the list since June last were announced, including the Bishop of Oxford, J. Walter, M.P., J. H. Markland, D.C.L., Drs. Palmer, T. Read, C. Rooke, Rev. Messrs. Jackson, Levy, Ridley, Messrs. Benyon, Jortin, Madden, Godwin, Hughes, Hodson, Kears, Alexander, &c. The mayor of Reading exhibited two pommels of swords found at Silchester, one globular, gilt, and ornamented with silver, similar to two in the Faussett Collection found in Saxon graves, but considered to belong to the Renaissance period; the other presenting a singular head dress, and filled with lead. Mr. Wright exhibited several casts from the impressions of the feet of dogs on Roman tiles, made before the tiles were hardened, obtained from Wroxeter; also a small Roman painter's palette, in alabaster, with the name either of the maker or of the painter to whom it belonged incised in small characters on the back; and a small iron box of Roman workmanship, with its cover on, and hermetically sealed by the progress of decomposition, but through an accidental fracture at one edge the interior appears to have been fitted with some kind of wood. Mr. Bateman forwarded an account, together with the drawings of several Anglo-Saxon antiquities, preserved by him from a spot near Caistor, in Lincolnshire. The remainder of the evening was occupied in the reading and discussion of the Rev. Mr. Jenkins's paper “On Cæsar's Passage of the Thames, and his Route afterwards.”

### DISCOVERY IN DERBYSHIRE.

A VERY remarkable painting, with an inscription over it, has been recently found in cleaning the walls of Melbourne Church, Derbyshire. The painting consisted of a figure of the devil, underneath whom were two human figures; other figures were represented in various parts of the painting. The inscription is written in singular characters, and has puzzled several eminent linguists. The most probable construction of it is that rendered by Professor Bosworth, author of the “Anglo-Saxon Dictionary,” and the Rev. Samuel Fox, of Morley, Derbyshire, both eminent scholars, and likely to give an accurate opinion. They consider that the painting is a very rude illustration of our Lord's temptation; that the inscription is Latin, much abbreviated; and that when the necessary letters are supplied it reads thus: “Hic est relictus a diabolo;” “Here he is left by the devil,” or perhaps more literally, “Here the devil leaveth him.”

### THE LATE MR. ROLFE.

THE local journals have reported some additional particulars of Mr. W. H. Rolfe, of Sandwich, who was a gentleman well known in antiquarian circles, and particularly in connection with Kentish archæology. No one, indeed, has contributed more liberally towards antiquarian researches in the Roman and Saxon departments in Kent than Mr. Rolfe. For years his residence at Sandwich was the rendezvous of a choice circle of scientific explorers, who were hospitably entertained and aided by the intelligent conversation of their amiable host, while a generous hand was ever ready to contribute to the expenses of practical researches.

Mr. Rolfe was the grandson of Boys, the historian of Sandwich. He early imbibed antiquarian tastes, and, in the course of time, succeeded in forming a valuable museum of local antiquities, some notion of the extent and importance of which can be formed from Mr. Roach Smith's “Antiquities of Richborough, Reculver, and Lynne,” and the “Collectanea Antiqua.” The former work (dedicated to Mr. Rolfe) is chiefly illustrated from his collections; and the Saxon antiquities from Osengal, together with many rare coins discovered in Kent, appear in the latter work. Referring to it, it is curious to notice that, upon a point of money for the illustration, the Society of Antiquaries declined the offer of the report for the discoveries at Osengal! We can only infer then that the liberality of Mr. Rolfe helped to do what this rich society would not consent to.

The valuable collections made by Mr. Rolfe were ceded to Mr. Mayer, of Liverpool, the purchaser of the Kentish Saxon antiquities excavated by Faussett, which had been twice refused by the trustees of the British Museum, several of whom belong to the said Society of Antiquaries. The antiquities of Richborough are now placed by the side of the rejected Saxon remains, and will be often referred to by future antiquaries for types and examples. The county may now lament the loss of such a collection; but Mr. Rolfe was resolved to keep it in its integrity, and where it

should be accessible. It is luckily fully illustrated in the volume abovementioned.

Mr. Rolfe had reached his eighty-first year a few weeks since. His illness was of short duration, and he expired on Sunday without a sigh. His amiable qualities have endeared him to all who knew him, and his loss will be felt not only in the town of Sandwich, but wherever he was known. A respected correspondent adds :—"In Mr. Rolfe our Kentish archaeological researches lose a true patron, for he was not one of those who figure only in the decorations and feastings of societies, but he was earnest and sincere for the sake of science, affable and hospitable, and under his friendly roof and auspices were often assembled some of our ablest archaeologists, who by his encouragement have substantially forwarded the study of the early antiquities of our country. Some of his most valuable coins found at Richborough, we understand, are at the present moment being engraved by his friend Mr. Fairholt."

## MASONIC NOTES AND QUERIES.

### FINCH'S CYPHER.

In the year 1802 W. Finch, of Canterbury, well known to the Craft as a dealer in Masonry, published *A Masonic Treatise with an Elucidation on the Religious and Moral Beauties of Freemasonry, Ziydrjæxjæppix, Zgjstn, Wæstjîn, &c., R.A., A.M., R.C., K.T., M.P., M., &c., for the use of Lodges and Brothers in General. Dedicated by Permission to William Perfect, Esq., Provincial Grand Master for the County of Kent. By W. Finch, Canterbury (Second Edition, with many Valuable Additions). A List of Subscribers, with an Explanation to this and Two other Plates, is given in the Book of Elucidations on the Plates. Please to observe that every Book has here on the Title Page, ty Qæz, and Oivjæx Qrægjæp. Wanted a key to the cypher in which a great portion of these two books are printed.*

NZGGSVD YLLPV.

KNIGHTS TEMPLAR.

What is the best work to consult for the history of the Knights Templar?—CHEVALIER. [If “Chevalier” is a Templar he can or ought to know the history of his Order. If not, and the question is merely to be taken in a literary point of view, see Nicholas Gurtler’s *Historia Templariorum, Observationibus Ecclesiasticis aucta*; 8vo., Amsterdam, 1691; a second edition, with additions, 1702; Peter du Puy’s *Histoire de l’Ordre Militaire des Templiers, ou Chevaliers du Temple de Jerusalem, depuis son Etablissement jusqu’à sa Decadence et sa Suppression*, 4to., Brussels, 1751; the Abbe Vertot’s *Histoire des Chevaliers Hospitaliers de Saint Jean de Jerusalem*, which is full of interest to the student; and also *An Accurate Historical Account of all the Orders of Knighthood at present existing in Europe, to which is prefixed a Critical Dissertation upon the Ancient and Present State of those Equestrian Institutions*, &c., &c., by an Officer of the Chancery of the Equestrian Secular and Chaplural Order of Saint Joachim, 2 vols., London, no date].

GERMAN MASONIC SONG.

Wishing we had a translation of some of the foreign Masonic songs, I should be glad to be informed if a German song called "Laszt uns ihr Brüder" can be procured in an English dress? I heard a German brother sing it in his own language, and afterwards give an explanation of it, and it seemed worthy of adoption.—FRANCIS. [The song our brother inquires for was translated some years since, and both words and music are printed in the Rev. Dr. Render's *Tour through Germany*, 2 vols. 8vo., London, 1801. In the introduction the worthy doctor writes thus:—

“If an Englishman wish for almost instant acquaintance with the first ranks in Germany, his being a Freemason will render his introduction more easy and agreeable to the parties as well as to himself—Masonry being there held in the highest estimation. But it is somewhat different from that of England; I do not mean in point of science, but in the choice of members. It is on this account by no means easy to become a Mason, as the qualifications are extremely nice and numerous; the difficulty of choice, however, is not confined to foreigners, but extends even to natives, the mutual consent of every member in different Lodges being necessary to make a Mason, and it often happens that a German is excluded because one single member gives a negative. This accounts for the advantage of being a Mason, in order the more easily and speedily to acquire an acquaintance with persons of the greatest respectability. A man will then be introduced to the *litterati* as well as to the first ranks of nobility, and consequently will never repent having been initiated into this mystery in his own country; and as the English and German Lodges are so closely connected with each other, words are inadequate to describe the advantages and pleasures which an Englishman derives from such an union. What delight must a foreigner feel in passing some hours in a German Lodge where everything is conducted with decorum

and the greatest solemnity ! There he will meet the first princes of the German empire, nobility, and men of learning, and, to heighten the charms and conviviality of the scene, music—all powerful music—is called in to accompany the choicest songs. I shall here take the liberty of presenting my reader with a specimen of a German Masonic song which is adopted in all the Lodges in the empire. I am the more induced to publish it in this work as I have often sung it in several Lodges in this kingdom and been requested to publish it with the music and an English translation.

The original and translation are here appended :

- |  |  |
|--|--|
| <p>"1. Laszt uns ihr brüder,<br/>Weisheit erhöh'n;<br/>Singet ihr Lieder<br/>Feurig und schön.</p>     | <p>"1. Come brothers sing with me,<br/>Join brethren all;<br/>Wisdom our goddess be,<br/>List to her call.</p>       |
| <p>"2. Lachet der Thoren,<br/>Die Weisheit schmähn;<br/>Wir sind erkohren,<br/>Wahrheit zu höh'n.</p>  | <p>"2. Laugh at the foolish throng,<br/>Heedless and vain;<br/>Wisdom inspire our song,<br/>Blest be her reign.</p>  |
| <p>"3. Maurer euch bindet,<br/>Heilige Pflicht;<br/>Suchet ihr findet<br/>Wahrheit und licht.</p>      | <p>"3. Masons we are all bound,<br/>Heart, voice, and hand,<br/>Her laws to spread around<br/>O'er ev'ry land.</p>   |
| <p>"4. Götter der Erden<br/>Steigen vrom Thron;<br/>Maurer zu werden,<br/>Das ist ihr Lohn.</p>        | <p>"4. Gods quit their thrones above,<br/>And at our shrine<br/>Seek holy peace and love,<br/>Gifts most divine.</p> |
| <p>"5. Menschen beglück'n,<br/>Lehrt uns Natur;<br/>Folgt mit Entzücken,<br/>Brüder der Spur.</p>      | <p>"5. Nature directs us still<br/>Mortals to aid;<br/>This we with joy fulfil;<br/>Well we're repaid.</p>           |
| <p>"6. Strahlen zu borgen,<br/>Brauchen wir nicht;<br/>Uns leucht von Morgen<br/>Göttliches licht.</p> | <p>"6. We need no borrowed beams,<br/>Brethren behold!<br/>From the bright east still gleams<br/>Radiant gold:</p>   |
| <p>"7. Es leucht uns nieder,<br/>Bisz in die Gruft;<br/>Wo Gott uns wieder<br/>Schöpferisch ruft."</p> | <p>"7. Which in our joyful way<br/>Is to us given<br/>Till an eternal day<br/>Greet us in heaven." ]</p>             |

FREEMASONS' LODGE AT BATH.

In the year 1807 there was a Freemasons' Lodge held in Bath, registered in the Grand Lodge books as No. 243. Can any brother kindly state the Lodge now existing in Bath which formerly bore that number, also who were its W.Ms. from 1807 to 1826?—A.

### Literature.

## REVIEWS.

On the Causes of Irregularity of the Permanent Teeth; and their Mechanical Treatment Considered. By JAMES ROBINSON, D.D.S.; Senior Dentist to the Royal Free Hospital, &c., &c. London: MR. ROBINSON, who has for many years been known as one of the most judicious advisers and expert operators among the dentists of London, has of late years contributed to various scientific periodicals some valuable papers upon subjects connected more immediately with the technicalities of the profession. The pamphlet before us is a reprint from the *Dental Review*, and is marked by the same careful study and acute observation as the author's former treatises. The subject is so purely one of professional interest—being intended only as a manual for students—that our readers will not be much disappointed by our leaving them in ignorance as to the details of the subject. To those, however, who may have youngsters whose ivories are not quite so even as their parents may desire, Mr. Robinson unfolds sundry mysterious processes for straightening the crooked, making even all irregularities; and in fact points out the best way to treat any vagaries which Dame Nature may indulge in with regard to incisors, bi-cuspid, canines, or *dentes sapientiæ*. The work is illustrated by explanatory engravings of irregularities and apparatuses, which are enough of themselves to give an innocent unprofessional reader the tooth ache; and while we close the book with a slight (but we hope pardonable) shudder, we are bound in justice to the author to say that the learning and ingenuity which he displays are sufficient to make us thankful that "in case of an accident" we know where a cunning leech is to be found who can repair disasters to our jaws, whether of an ordinary or extraordinary character.

*Reminiscences of Scottish Life and Character.* By E. B. RAMSAY, M.A., F.R.S.E., Dean of Edinburgh. Third edition, much enlarged. Edinburgh: Edmonston and Douglas.

THIS new edition of a very amusing book has been so greatly enlarged that it "might, in fact, almost have been issued as a new work." Anecdotes, jokes, and witticisms have always been considered pleasant reading, and it is well known that every good story finds its way into almost every language in the known world, whilst, after a few years, the nationality of the joke is entirely lost, and it tells equally well in all tongues. The anecdotes in this volume cannot all be said to be new, as we recognize many that have been before us on more than one occasion, yet they are told so graphically that we do not become impatient at their reappearance. The book is very nicely got up, and is dedicated to Lord Dalhousie. The anecdotes are classified under five heads—Religious Feelings and Observances—Old Scottish Conviviality—The Old Scottish Domestic Servant—The Scottish Language and Dialect—and Scottish Stories of Wit and Humour. The first example we shall select is one on

#### PARENTHETICAL PREACHING.

"An officer of a volunteer corps on duty in a place, and very proud of his fresh uniform, had come to Mr. Shirra's church, and walked about as if looking for a seat, but in fact to show off his dress, which he saw was attracting attention from some of the less grave members of the congregation. He came to his place, however, rather quickly, on Mr. Shirra quietly remonstrating, 'O man, will ye sit down, and we'll see your new breeks when the kirk's dune.' This same Mr. Shirra was well known from his quaint, and, as it were, parenthetical comments which he introduced in his readings of scripture, as for example, on reading from the 116th psalm, 'I said in my haste all men are liars,' he quietly observed, 'Indeed, David, an' ye had been i' this parish ye might hae said it at your leisure.'"

The conviviality of our ancestors has been the subject of many an essay, but of all the jovial souls who loved to drown dull care in the flowing bowl, the Scotchman of the last century stands pre-eminent; and as there are some very good anecdotes which show the manners and customs of the days gone by, we have marked three to extract for our reader's amusement. In the following we have a very fair insight into a Scotchman's

#### "DRINKING CAPACITY."

"Lord Cockburn was fond of describing a circuit scene at Stirling, in his early days at the bar, under the presidency of his uncle, Lord Hermand. After the circuit dinner, and when drinking had gone on for some time, young Cockburn observed places becoming vacant in the social circle, but no one going out at the door. He found that the individuals had dropped down under the table. He took the hint, and by this ruse retired from the scene. He lay quiet till the beams of the morning sun penetrated the apartment. The judge and some of his staunch friends coolly walked up stairs, washed their hands and faces, came down to breakfast, and went into court quite fresh and fit for work. The feeling of importance frequently attached to powers of drinking was formally attested by a well known western baronet of convivial habits and convivial memory. He was desirous of bearing testimony to the probity, honour, and other high moral qualities of a friend whom he desired to commend. Having fully stated these claims to consideration and respect, he deemed it proper to notice also his convivial attainments; he added accordingly, with cautious approval on so important a point, 'and he is a fair drinker.'"

To such an extreme did the drinking customs of the age go that we have the following melancholy picture presented to us:—

"Nothing can more powerfully illustrate the deep rooted character of intemperate habits in families than an anecdote which was related to me as coming from the late Mr. Mackenzie, author of *The Man of Feeling*. He had been involved in a regular drinking party. He was keeping as free from the usual excesses as he was able; and, as he marked companions around him falling victims to the power of drink, his attention was called to a small pair of hands working at his throat. On asking what it was, a voice replied, 'Sir, I'm the lad that's to loose the neck-cloths.' Here, then, was a family where, on drinking occasions, it was the appointed duty of one of the household to attend, and when the guests were becoming helpless, to untie their cravats in fear of apoplexy or suffocation."

Nor was the usage confined to the upper classes of society, for all persons were considered as "hail fellow, well met," when there were signs of drinking about. One of the most capital stories in the book turns on this point, and is so excellent that we cannot refrain from giving our readers a glimpse of

#### "THE CHLORON OF THE DEE AT BANCHORY."

"Boaty was a first-rate salmon fisher himself, and was much sought after by amateurs who came to Banchory for the sake of the sport afforded by the beautiful Dee. He was perhaps a little spoiled, and presumed upon the indulgence and familiarity shown to him in the way of his craft; as, for example, he was in attendance with his boat on a sportsman who was both skilful and successful, for he caught salmon

after salmon. Between each fish catching he solaced himself with a good pull from a flask, which he returned to his pocket, however, without offering to let Boaty have any participation in the refreshment. Boaty, partly a little professionally jealous perhaps at the success, and partly indignant at receiving less than his usual attention on such occasions, and seeing no prospect of amendment, deliberately pulled the boat to shore, shouldered the oars, rods, landing-nets, and all the fishing apparatus which he had provided, and set off homewards. His companion, far from considering his day's work to be over, and keen for more sport, was amazed, and peremptorily ordered him to come back. But all the answer made by the offended Boaty was 'Na, na; them 'at drink by themselves may just fish by themselves.'"

The liberties taken by old and attached servants is a theme often dwelt upon, and in many instances they give rise to really humorous situations. The great bulk of this description of anecdotes we have read before, but there are some quite new to us, which may also amuse our readers; take the following as specimens:—

"The charge these old domestics used to take of the interests of the family, and the cool way in which they took upon them to protect those interests, sometimes led to very provoking, and sometimes to very ludicrous exhibitions of importance. A friend told me of a dinner scene illustrative of this sort of interference which had happened at Airth in the last generation. Mrs. Murray, of Abercainey, had been amongst the guests, and at dinner one of the family noticed that she was looking for the proper spoon to help herself with salt. The old servant Thomas was appealed to that the want might be supplied. He did not notice the appeal. It was repeated in a more peremptory manner, 'Thomas, Mrs. Murray has not a salt-spoon;' to which he replied most emphatically, 'Last time Mrs. Murray dined here we *lost* a salt-spoon.' An old servant who took a similar charge of everything that went on in the family, having observed that his master thought he had drunk wine with every lady at table, but had overlooked one, jogged his memory with the question, 'What ails ye? at her wi' the green gown.'"

"A characteristic anecdote of one of these old domestics I have from a friend who was acquainted with the parties concerned. The old man was standing at the sideboard and attending to the demands of a pretty large dinner party; the calls made for various wants from the company became so numerous and frequent that the attendant got quite bewildered, and lost his patience and temper. At length he gave vent to his indignation in the remonstrance, addressed to the whole company, 'Try a' thegither; that's the way to be served.'"

"I have heard of an old Forfarshire lady who, knowing the habits of her old and spoilt servant, when she wished a note to be taken without loss of time, held it open and read it over to him, saying, 'There noo, Andrew, ye ken a' that's in't; noo dinna stop to open it, but just send it aff.' Of another servant, when sorely tried by an unaccustomed bustle and hurry, a very amusing anecdote has been recorded. His mistress, a woman of high rank, who had been living in much quiet and retirement for some time, was called upon to entertain a large party at dinner. She consulted with Nichol, her faithful servant, and all the arrangements were made for the great event. As the company were arriving, the lady saw Nichol running about in great agitation, and in his shirt sleeves. She remonstrated, and said that as the guests were coming in he must put on his coat. 'Indeed, my lady,' was his excited reply, 'indeed, there's sae muckle rinnin here and rinnin there, that I'm just distractit. I hae cast'n my coat and waistcoat, and, faith, I dinna ken how lang I can thole (bear) my breeks.'"

We have purposely forborne adducing any of the Scotch humour, which is plentifully introduced into the above volume, because southerners do not always understand the dialect, and to seek for the pith of a story by the aid of a glossary, totally destroys the point of a good thing. But to those who can avail themselves of a knowledge of lowland Scotch, we would add, that the *Reminiscences of Scottish Life and Character* is a storehouse for their amusement, and those who, like ourselves, have but a wee smattering with the Scottish idiom, will yet find in Dean Ramsay's book a mine of good tales easy to be retained, and very many well worthy of being retailed in the family circle.

*Twenty Years in the Church.* An Autobiography. By the Rev. JAMES PYCROFT, B.A., Trinity College, Oxford. London: Booth.

THE author of this volume is favourably known as a writer by his *Recollections of College Days*, and some part of that work may be said to be remodelled and incorporated in the present bulky volume, consisting of more than four hundred pages. Under the guise of an editor, the Rev. Henry Austin, the author tells the story of his life from his childhood, through his school days, college life, struggling, unbeneficed ministrations, his subsequent induction to a living, and his now comfortable and domestic home. It might be expected in a work like the above, and perhaps it would be pardonable, that Mr. Pycroft should have tinged it with his views on church matters; but he appears to belong, as far as we can gather from his pages, to the Broad Church party in the



establishment, and while he looks upon what he chooses to call Tractarians, as some of them earnest, and others as ecclesiastical fops, he yet steers a *via media*, and sees as much harm in the un-evangelical Low Churchman. Mr. Pycroft belongs to neither of these schools, but contends that the church is wide enough for both, whilst he contents himself by remaining an active parish priest, ready at all times to minister in sacred things, and no less ready to advise, launch, and work in secular things. Mr. Pycroft has, as we confess to a similar leaning, a favourable opinion of corporal punishment; he feels no mawkish sentimentality in recording the "brushings" of such a severe disciplinarian as the late Dr. Keate, head master of Eton, and we hold with him in thinking the old saw, "spare the rod and spoil the child," to have lost none of its truism, although the feeling of the age has thought proper to vote all necessary punishment "degrading brutality."

These then are the points from which Mr. Pycroft takes his views of society, and keeping them in view, he carries his reader with him through some of the most amusing incidents that fall to the lot of one person to witness. The funeral baked meats of "Hamlet" have often met their companions in the memory of most of us, and Mr. Pycroft tells us:—

"I can tell you that, as to widows, I have learnt of late to hold my sympathies a little better in hand. There was our squire's wife at my first parish, who kept me in a painfully melting mood for a whole week, and, after all, it turned out to be only what they call 'a happy release.' Literally, at the end of ten months, old Davy, our clerk, came to me one morning and said, 'Please sir, you are wanted. Our lady is coming after a licence.'"

"A licence!" I replied, astonished: "a certificate of her husband's death you mean."

"No, sir, I do not," said Davy; "'tis a licence. And 'tis the captain who came so regularly for the shooting in the squire's life time; and they won't wait no longer to please any one, says my lady's maid."

In a rural parish the clergyman is generally looked up to as an arbitrator on all disputed points, but on one which more nearly concerned his sacred calling, we will let him tell his story in his own way, premising for our reader's information that the dispute was concerning the right to a grave, and was being argued by a farmer and the sick sexton who had risen from his bed to decide the following case of circumstantial evidence:—

"This he said standing by an open grave, and using no little eloquence to persuade Farmer Woollen that the grave opened for Betsy Small was the Small's, and nothing near the Woollen's grave. This Woollen denied, and stoutly maintained that his father's bones were those thus ruthlessly disturbed. He even handled a thigh bone with much filial indignation; and, though the said bone might have belonged to any other body, still, as they say 'seeing is believing,' it carried weight with the crowd."

"How was I to settle the dispute? To tell the truth, I knit my brows with concentrated essence of thought as I approached the grave, ambitious, by remarking sex of skeleton, or apparent age, or time of burial, to show the superior wisdom of the church. But all in vain. Nothing could I make out of it, still less stop the quarrel."

"Words waxed warmer. The farmer laid down the law with his supposed paternal thigh bone, and Simon found that numbers were taking part against him: for anything so demonstrative as this bone seemed he sought in vain on his side. At last Simon was well nigh condemned to fill up the Woollen grave, to replace the scattered bones, and hide his diminished head as a false pretender to all mortuary lore, when all of a sudden a bright thought flashed from beneath Simon's beetling brows."

"I'll soon tell ye," he cried out: "I'll show ye—every mother's son of ye—a set of gaping, stupid, nasty, make believe chaps, to think to talk to sich as me!" he said, groping among the mould at every epithet. "But, I say, I'll let ye see. There!" holding up a bit of the coffin, "what d'ye ye call that? Oak—oak—Farmer Woollen! this be oak!" Still, I could not see the logic of the matter. "Yes, oak! Now your father was buried by the parish," he said, with a sarcastic thump in the ribs, "and we all knows they don't give oak. This ain't no grave o' yours."

"This turned the tide of popular opinion in a moment. Farmer Woollen was crest fallen, and Simon was triumphant, and so happy in the victory that I had some trouble to make him go home and take care of himself."

Mr. Pycroft can also write forcibly, and the character of the good, kind, dear old aunt is so touchingly given that we refrain from quoting any portion, as we should like our readers to peruse it for themselves, assuring them if they do they will have had a perfect picture placed before them, well calculated to make them both wiser and better men.

It is an admitted fact that the clergy do not read well in general; that the effects of their sermons are often lost for want of a winning way to tell their story, and that the vulgar should be talked to in a way that would shock the more refined. Mr. Pycroft tells us—

"Another observation about Norlands was, that the poor are hard of

hearing, and comparatively deaf, as also slow of hearing or of receiving strong impressions. The barrister knows this, and the dissenter knows it, and both adopt a style to suit their dull and sleepy nature. They are lucid and energetic—they limit themselves to a few and striking topics—they are not afraid of putting the same fact in an almost tedious variety of ways.

"Suppose, I say—this is the remark of an intelligent dissenter—'My brethren, 'the heart is deceitful above all things, and desperately wicked.' Honest John says to himself, 'What's that! I wasn't quite listening; let us hear that again.' Well, soon it comes a second time, and he thinks 'Very well; now I like that, as much as I can catch of it.' In a minute or two it comes a third time, and he can say both parts of the text over to himself. Then I divide it into two parts and pound away with, first: the heart is deceitful, with a remark or two, and an appeal to John's own experience. After that I tell the story of David, and how Nathan made David feel the deceitfulness of his heart; for David had overlooked in himself the very sin he so heartily condemned in another. John remembers that story, and tells it again at the stile or the almshouse as he goes home. I end with pounding away that the heart is also desperately wicked, and remind John of murders, and lying, and cheating, and swearing—all signs of a wicked heart; and then I wind up by saying, Who can alone make the heart less deceitful and less wicked, and who alone can blot out of God's book all the deceit and lying, and all sin and wickedness now written so black against us?"

"Now, sir," he continued, "pardon me; but in one of your sermons you will say ten times as much, but not give John time to swallow and not a chance of digesting any one thing that you tell him. You think it is not like a scholar to use many words; but remember, the barrister does not think so: he uses more words or few, according as he addresses a common jury of farmers or a special jury of educated men. Nay more, if you hear the same barrister arguing before the judges, he seems almost independent of all rules of speech. Reference to well known cases and brief suggestions convey as much as a long argument."

Mr. Pycroft winds up with a piece of advice to the young clergyman, which is equally good for the laity, and brings to mind the copy slips of our school days, when we were compelled to write that "procrastination is the thief of time." He says:—

"The idea of being settled and free from distractions in the path of duty is a vain dream and expectation—that the quiet little retreat imagination pictures, wherever the distant spire rises above some lofty elms is not too quiet to have cares and anxieties peculiarly its own—and that we all must strive manfully against those little ties and greater hindrances from which, in some form or other, we never can be free. And, as to looking for a more convenient season, and waiting till we are 'settled,' to perform our several parts in this life, it is like waiting till the river shall have passed away; for a man never is 'settled' in this world till he is settled at the bottom of his grave."

In taking leave of *Twenty Years in the Church*, we cordially recommend its perusal to our readers, feeling assured that in its pages there is much to be learned suitable both for cleric and layman.

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

LORD BROUGHAM is about to issue his *Mathematical Works* in one volume, dedicated to the University of Edinburgh. The announcement is thus made:—"In the press, and speedily will be published, in one vol., 8vo., dedicated to the University of Edinburgh. 'Tracts, Mathematical and Physical.' By Henry Lord Brougham, LL.D., F.R.S., Member of the National Institute of France, and Chancellor of the University of Edinburgh." The tracts or essays are in number eleven.

Mr. John Veitch, M.A., author of the "Memoir of Dugald Stewart," in the new edition of his works, and joint editor with Professor Mansel of "Sir William Hamilton's Lectures," is a candidate for the chair of Logic in the University of St. Andrew, vacant by the death of Professor Spalding.

Mr. W. H. Russell, the *Times* correspondent in the Crimea and India, is publishing, through the Messrs. Routledge, a diary of his residence in India, which will be a work quite independent of any edition of his Indian letters to the leading journal.

Messrs. Thacker and Co., of Newgate-street, announce "Rural Life in Bengal; illustrative of Anglo-Indian Suburban Life, more particularly in connection with Planters and Peasantry, the varied Produce of the Soil and Seasons; with a detailed account of the Culture and Manufacture of Indigo. By the Author of 'Anglo-Indian Domestic Life,' 'Rough Notes of a Rough Trip to Rangoon,' &c." This, we are told, is "the first work giving a popular and pictorial description of native life and character, the industry and productions of Bengal, and the position and influence of Europeans among the people." If the promise of the prospectus be kept, it cannot fail to be a successful publication.

During the Christmas holidays Professor Faraday will deliver, in the Theatre of the Royal Institution, six lectures on "Various Forces of

Matter," in the style of Christmas, and to the capacities of a juvenile audience.

The Council of University College, London, at their session on Saturday last, appointed Syed Abdoolah, Professor of Hindustani in the college. The chair had been held, in conjunction with that of Tamil, by the Baron Von Streng, who, however, on learning that Syed Abdoolah was willing to undertake to instruct the class, and after bearing testimony to his high qualifications for the office, offered to make way for him for the reasons urged on another occasion by Sir Henry Rawlinson, that although the dead languages are best taught by European professors skilled in the science of grammar, and with some knowledge of comparative philology, a native should be preferred for all the living dialects of India.

The eminently useful individual who goes about "calling people's attention" has brought under the notice of Mr. T. C. Newby the statement of "George Eliot," and the remarks of the press upon that lady or gentleman's letter. Mr. Newby says, in a letter to a contemporary, "That I have advertised a book, entitled 'Adam Bede, junior, a sequel,' is true; that I have endeavoured to delude the public into a belief that the work was written by Miss Evans or George Eliot, is false."

Messrs. Hogg announce that their magazine, *Titan*, will not be published after the present number, with which number it concludes its twenty-ninth volume.

The second edition of "The Life of Sir Charles Bell," by Amédée Pichot, is just announced for publication—the first having been eagerly caught up by the great man's admirers on the continent. "At the present moment" (says a Paris letter) "a vast spirit of inquiry has arisen in France concerning the right assumed by science in England to claim an equal share of the world's gratitude with that of France, and the publication of this 'History of Sir Charles Bell' has done a great deal to dissipate the ignorant opposition with which such claim has sometimes been met. Society, the only rightful judge of medical skill, and whose judgment, being founded on self-interest, is seldom in fault, has chosen in France to adopt the renown of many a British physician with as much good will as that accorded to those belonging to the French school. Buchan and James in the last generation—Simpson and Clerk in our own—are as well known and frequently quoted as the most popular professors of the Académie de Médecine."

The Academy of Inscriptions and Belles Lettres has just announced the subjects for the prizes to be given in 1860 and 1861. The Bordin gold medal, of the value of 3,000fr., is to be conferred, next year, on an essay on the knowledge of the ancients respecting that part of Africa situated within the tropics, and particularly Nigritia and the region of the Upper Nile, from the time of Herodotus to that of Pliny and Ptolemy. In 1861 it is to be given to the best history of the language and literature of the Ethiopians, with a list of the original works and translations, an account of the various epochs of the literature of Abyssinia, and of the characteristics that mark the dates of questionable writings. The Louis Fold prize, which consists of the interest on 20,000fr. for three years, will be given, next year, to the author of the best history of the arts of design, their origin, progress, and transmission; to be written in French or Latin, and open to the competition of all the world.

A collection of the principal poems, prologues and addresses that have appeared on the occasion of the Schiller Festival is being made at Munich. The first number has appeared already, and seven more numbers are expected to follow.

It is reported that M. Empis, the ex-manager of the Theatre Français, has been appointed Inspector-General of Public Libraries. The post, which was originally created for M. Romieu, as a consolation for the loss of the direction of the Beaux Arts, has not hitherto been filled up since his death.

The death of John Fincham, author of several works in the literature of the dockyard, is announced in the papers. For many years Mr. Fincham was the superintendent of the School of Naval Architecture at Portsmouth. His principal works are, a "History of Naval Architecture;" "Outlines of Ship-building;" a "Treatise on Laying-off Ships;" and an Essay on "Masting Ships." All these books have a certain professional value.

A Paris correspondent says—"The arrival of the copy of the famous picture, 'The Aldobrandini Marriage,' in Paris, has set all artists, amateurs, savans, and dealers by the ears. Is it by Apelles? Is it not by Apelles? That is the question, and already has the war begun. The fresco was discovered at Rome, in the arch of Galba, on Mount Esquilin, about a century ago, and it was not till the year 1808 that it was accepted as being possibly the production of Apelles. The exhibi-

tion of this new copy to the susceptible Paris public will be a valuable opportunity of fresh discussion, hatred, malice, and vengeance amongst the *surcens*, which, of course, in these days of business, will not be lost."

Sir John Herschel has deposited with the Astronomical Society three manuscript volumes of observations of the solar spots, made by the late M. Pastorf. These volumes were originally presented by the author to Sir John Herschel. They are now transferred to the Society, on the understanding that they shall be considered as belonging to Sir John Herschel during his lifetime; but after his decease shall become the property of the Society. In the mean time, Fellows of the Society interested in the subject of those observations will always have the opportunity of consulting them.

## CORRESPONDENCE.

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

### THE MASONIC CEREMONIAL.

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

DEAR SIR AND BROTHER,—I am very sorry to find that Brother Tweddell is offended at the use of the word "secular," as applied to the ritual of our Lodges, in a short note of mine to you a fortnight since about Sunday Lodges of Instruction; but he will see, at once, that his argument would apply in fullest force to the circumstance of "Mr. Speaker at prayers" in the House of Commons; or to the ordinary and praiseworthy custom of saying grace at our social banquets. More particularly does the force of his argument subside when viewed in reference to the Lodges of Instruction.

Truly and fraternally his and yours,  
Z.

### MORE ABOUT "MODEL LODGES."

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

DEAR SIR AND BROTHER,—It is well that the present state of our Lodges, whether that term be applied to the material Lodge (the building) or the "spiritual" Lodge (ourselves), should be ventilated in your columns. Our brother of Skibbereen is not happy in his selection of the word "inspection," signifying, as it does, prying into, or at the least a supervision; it being contrary to the spirit of Masonry, the W.M. of each district Lodge being, and accounted to be, a perfect "Solomon" in and within his own proper person. He has, however, in his letter hit on an expedient which has weighed with me for some time in another form, viz., the appointment of some "discreet and learned" brethren, who shall hold themselves in readiness to make a tour of the provinces whenever invited, to explain the drift, purport, spirit, and essence of speculative Masonry, and who shall be well paid for their trouble by the Lodges so inviting them. There should be a course of lectures on two or three consecutive Lodge nights, and might include remarks on the working of Lodges also, a history of Masonry as of old, and an advocacy of the Masonic charities as they exist should also form a part of the course.

This method cannot be too soon adopted in the present state of the public mind, inquiring as they are everywhere about Masonry; and, moreover, it should have the countenance of the several provincial Lodges; and I believe it would lead to material improvement.

Knowing your willingness to insert well meant suggestions, and your general courtesy, I venture to send the above, and subscribe myself, yours fraternally,

Z.

### THE SKIBBEREEN MASONIC HALL.

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

SIR AND BROTHER,—I perceive, by an advertisement in last week's *Magazine*, that the brethren of Lodge No. 15, of Skibbereen, County Cork, are endeavouring to raise funds for the purpose of erecting a Masonic Hall in that town. I know a little of Skibbereen, having visited it once, and I certainly must say that it is the last place in the Green Island where I should have supposed that such a spirited enterprise would emanate from. However, I wish the brethren every success, as I am confident such a movement is calculated to be of immense advantage, not to Masonry alone, but to the country generally, as it would probably

be the means of inducing numbers to avail themselves of the truths and virtues inculcated by our valuable Order; which, I am persuaded, is destined, at no distant period, to exert a most beneficial effect on the world at large. The world is every day becoming more convinced of its salutary workings on society, and is also beginning to see through the claptrap denunciation of those who make political capital out of its existence.

Masonry, I say, has a great and glorious mission, and its silent footsteps may be traced in every portion of the habitable world; it is stealthily making its way into the minds and hearts of men of every clime and colour, leaving an impression not to be eradicated until the final scene, which transforms this temporal world into one huge blank. As fruitless would be an attempt to banish the Holy Scriptures from these realms, as an endeavour on the part of any to stay the onward march of Masonry, which is destined to revolutionize the world for its spiritual welfare. Therefore, sir, I rejoice at the rapid strides it is making in the sister isle, and as nothing, I maintain, will tend more to unite us into a "band of brothers," let us assist the shining light, and thus promulgate our noble institution.

As I am advanced in life I probably may never read of the consummation of the project to which I have alluded—nay, not even of the laying of the corner stone; however, I shall cast my mite into the treasury, in the hope that when the pulsations of my heart shall cease, and the hand which now guides my pen shall be stiff and motionless, there will be reared up in honour of our beloved Order, a miniature King Solomon's temple in a remote and secluded locality, which will redound to the credit of my worthy brothers of Lodge No. 15. I fear I have trespassed too much on your valuable space, but I remain, yours fraternally,  
*Finsbury, Dec. 8th, 1859.*

P. J. W.

## THE MASONIC MIRROR.

### MASONIC MEMS.

THE first meeting of the Committee for the approaching festival of the Royal Benevolent Institution for Aged Freemasons and their Widows, was held at the Freemasons' Tavern, on Friday, the 10th inst., when Col. Burton, C.B., P. Prov. G.M. for Bengal, who serves from No. 10, was appointed as President; Bro. Josh. Smith, G. Prinst., who serves from No. 1082; and Bro. Farnfield (the Secretary to the Institution), as Secretary. There are now forty-eight stewards.

BRO. DIXON, Sen. (the eminent trumpeter), takes a farewell benefit at Exeter Hall on the 4th of January, under the highest Masonic patronage.

### METROPOLITAN.

OLD CONCORD LODGE (No. 201).—The monthly meeting of this Lodge was held on Tuesday, December 6th, at the Freemasons' Tavern, Bro. Maney, W.M.; Bro. Swainston, S.W., and Bro. the Rev. J. Laughlin, J.W. The Lodge was very numerously attended, and amongst the visitors were Bro. James Bennett, of the Lodge Jerusalem des Vallées Egyptiennes, Paris; Bro. Isidore Vallet, of the Lodge Jerusalem Ecosse, Paris; Bro. W. Newman, P.M. of the John D. Wellard Lodge, No. 250, New York, U.S.; Bro. Warr, S.D. of the St. Andrew's Lodge, No. 281, and several other metropolitan brethren. The Lodge having been duly opened, Bros. Tyrrell, Jecks, and G. Maddick answered the necessary questions, and were in a very solemn and impressive manner raised to the sublime degree of Master Mason. Bros. Chaplin, A. D. Maddick, Levisohn, and Taylor, were passed to the second degree. Afterwards the Worshipful Master proceeded to initiate Messrs. Henry Avery, William Leighton, George Walkins Tulmer, Richard W. Woodward, and Edwin Adolphus Masterman, into the mysteries and privileges of ancient Freemasonry. The next business was the election of a Worshipful Master for the ensuing year, and the votes being quite unanimous, Bro. Swainston was elected to that office, who returned thanks for the honour conferred upon him, hoping that during his year of office the brethren would not be too severe in their strictures upon him, and that the Past Masters would assist him in the performance of them. Bro. Kennedy was reelected Treasurer of the Lodge, and Bro. George Gurton, Treasurer of the Benevolent Fund. Bro. Emmens having alluded to the long services of Bro. Maney, W.M., and his anxiety at all times to promote the interests of Freemasonry (he had lately consented to serve as steward at the next festival of the Royal Benevolent Institution), moved that £5 be voted from the funds of the Lodge for the purpose of presenting him with a jewel on his retirement from the office of Worshipful Master, which was seconded by Bro. Jackson, P.M., and carried unanimously. Bro. Vallet said before the Worshipful Master

closed the Lodge he wished, as a foreigner, to express the great gratification he had experienced at being present at the gathering that evening, and most cordially did he rejoice at the Masonic alliance which existed between England and France, even if there were no other. It was the desire of their brethren in France to become acquainted with their mode of working, and to know what difference there was between them, and he had been sent over as a deputation, to listen and learn, and when he went back to give his French brethren the benefit of what he had learned. He must say that he had learned a good deal that evening from the excellence of the working of that distinguished Lodge, and he begged most cordially to thank them for the honour the Lodge had conferred upon him in being present to witness it that evening. The Audit Committee having been appointed, Bro. Beckett was reelected to the office of Tyler for the ensuing year. The Lodge was then closed and the brethren retired for refreshment, when seventy-five sat down to a banquet served in the usual style of excellence. The regular loyal and Masonic toasts having been disposed of, the Worshipful Master gave "The Initiates," and congratulated them on being brought to the light of Freemasonry in that Lodge. Bro. Avery thanked the brethren for the kind manner in which they had drunk their health, and for the very kindly feeling with which they had been received, and trusted that they would never prove a discredit to the Lodge. The beautiful ceremony of his initiation, he could assure them, impressed him with feelings of respect and reverence, and he must confess that it had been so fixed on his mind that he should vividly remember it to the latest hour of his existence. He hoped they would receive their best and earnest thanks, and that they might prove a credit and honour to the Lodge. Bro. Vallet said he could not refrain from expressing his delight at the feeling of loyalty which the brethren showed towards the reigning power, whether it was that of royalist or republican, and when he saw such unity among them he could not help shedding a tear. He did not feel ashamed of it, for if he did he should think that he was unworthy of the feelings of a man. (Cheers). The Worshipful Master next gave "The Visitors," connecting therewith the names of Bro. Newman, from the United States; Bro. Vallet, from France; and Bro. the Rev. J. Shaboe, for England. Bros. Newman, Vallet, and Shaboe severally returned thanks. Bro. Jackson, P.M., proposed "The health of Bro. Maney, W.M.," who he said was not only a good working Mason, but was a friend of all their Masonic charities. He had now offered to become a steward at the festival for the Benevolent Institution, and he hoped the brethren would rally round him. Although they might be in good health at the present time, there was no telling how soon they might be reduced to the lowest ebb of poverty and distress, and therefore he hoped that they would support Bro. Maney on the present occasion. Bro. Maney said he required the eloquence of Cicero or Demosthenes adequately to return thanks for the kind manner in which they had received his health, as he had only endeavoured during his year of office to promote the interests of the Lodge for the benefit of the Craft; and the honour which they had done him for such trifling service was far greater than he deserved, and as long as the G.A.O.T.U. might spare him he would continue to do all in his power, although he had not done as much as he desired to do. He thanked them sincerely, and could assure them that as long as the Old Concord Lodge required it, Bro. Charles Maney would always be its supporter. The Worshipful Master next gave "The health of Bro. the Rev. J. Laughlin, J.W." Bro. the Rev. J. Laughlin said it had been his pleasure many times during the last five years to hear proposed the health of the Worshipful Master, and said, when he heard that Bro. Jackson had been entrusted with the gavel to do so, he almost wished to be in his place to have the pleasure of proposing it. He had long known him as a kind and personal friend; he was introduced by him to be initiated into Freemasonry, and the friendships he had formed in that Lodge would last as long as he lived. He congratulated him that during his year of office he had initiated thirty-three gentlemen into Freemasonry, a greater number than had been admitted into any other Lodge during the same period, and he trusted that his successor would be equally fortunate, and follow in the steps of Bro. Maney, and if he did so he could not go wrong. He congratulated the Lodge that three nations which ought by nature to be united, were there represented that night. He had no idea whatever of trenching upon the dangerous ground of politics, but the best guarantee for maintaining concord with their cousins on the other side of the Atlantic was, to unite with each other in brotherly love, and thereby promote the reign of the Prince of Peace upon earth. He congratulated them on the number of initiates that evening and the sentiments which had been expressed by them. In Freemasonry they would find the great and inestimable principles of truth, and if they went on in the practise of it for thirty years they would discover that they had not exhausted the subject or become acquainted with the unfathomable depths of knowledge which it contained. Let him recommend them to be punctual and regular in their attendance at their Lodge, and also to visit Lodges of Instruction, since there is not a syllable expressed in the Lodge but what would be satisfactorily accounted for in their lectures. He should never have another opportunity of saying to their present Worshipful Master that they had spent a most delightful evening on the expiration of his year of office, the funds were in a most satisfactory state, and the Lodge had that evening paid to him a well deserved tribute of respect, and although they had been liberal in the year, the benevolent fund had not been saddled with a single sixpence, or had suffered thereby. The longest year must have an end

and so must his, but he would say in conclusion—may brotherly love, relief, and truth abound both for their own honour and the promotion of the mission of their great Master on earth, and so fulfil his will and promote his glory. (Cheers). Several other toasts were given, and the evening was spent in a most harmonious manner, assisted by the vocal and instrumental abilities of Bros. Woollans, Davis, Amos and Maddick.

**PHENIX LODGE (No. 202).**—The last meeting of the year of this Lodge was held at the Freemasons' Tavern, on Saturday last, Bro. Williams presiding. Owing to the absence of candidates for advancement, the business was purely formal, and the brethren adjourned at an early hour to refreshment, and after hours were much enlivened by the exertions of Bros. Genge, T. Distin, and Weekes, who gave some beautiful glees with good effect; nor were the amateurs, with Bro. P. M. Webber as their chief, wanting in their endeavours to please.

**DOMATIC LODGE (No. 206).**—The anniversary meeting of this Lodge was held on Monday evening, Dec. 12th, at the Masonic Hall, Fetter-lane; Bro. Robert Baker, W.M.; Bro. Hayden, S.W.; and Bro. Moore, J.W. The minutes having been read, Bros. Thorne and Knight were most impressively raised to the sublime degree of M.M., and afterwards Bro. Taylor was passed to the second degree. Mr. Clement Brown was then introduced, and in due form initiated into the privileges and mysteries of ancient Freemasonry. The next business was the installation of Bro. Haydon as W.M. of this Lodge, in the presence of a numerous body of the brethren and members. Amongst the latter were Bros. Adlard, P. Asst. G. Dir. of Cers. for Essex, and P.M. of No. 7; Ernest, P.G. Dir. of Cers. for Kent; Collard, P.M., No. 168; Larbourn, P.M., No. 281; Stacey, W.M., No. 211; Wade, No. 318; Fraser, (Scone and Perth), No. 3; Avery, S.W., No. 902; Earle, Confidence, No. 228; Harrison, No. 52; Quelch, S.D., No. 902; St. George, W.M., No. 219; Dickie, S.W., No. 53; Jones, P.M., No. 183; Howell, No. 183; Alexander, No. 223; Poller, P.M., No. 11; J. R. Warren, P.M., No. 1022, &c. Bro. Brett, P.M., having taken the chair, Bro. Haydon, W.M. elect was, in a most impressive manner, installed into the chair of King Solomon, and the customary salutes having been given by the brethren, the W.M. proceeded to appoint his Officers, as follows:—Bro. Moore, S.W.; Bro. Russen, J.W.; Bro. Wilson, S.D.; Bro. Forge, J.D.; and Bro. H. Thompson, I.G. The Lodge was then closed, and the brethren adjourned to banquet, to which eighty sat down. The W.M. gave the loyal and Masonic toasts, Bro. Smith, P.M. and Treasurer, returning thanks for the Grand Officers. The W.M., in proposing the health of the visitors, said it was always a most agreeable to give in the Domestic Lodge, and he felt highly honoured that night by the presence of some of the most distinguished members of the Craft. It would be unnecessary to go over their names in detail, but should give them the toast, coupling with it the name of Bro. Adlard. Bro. Adlard said he thought he might speak not only for himself but the rest of the visitors, and say how highly pleased they were with their reception there that evening, and from what he saw of it he was always able to speak of the Domestic Lodge in the highest terms. Bro. Collard, P.M., said he was delighted in visiting the Domestic Lodge, which had produced some of the greatest luminaries in Freemasonry. From what he knew of their W.M., and from what he had seen of him in Lodges of Instruction, in his performances of the ceremonies, and his knowledge of the Masonic ritual, he felt assured that he would prove a most excellent Master of that Lodge. He also wished to allude to the talent displayed by their P.M., Bro. Brett, in his installing their W.M. into the chair, which must have given great satisfaction to every one who witnessed it, and not the less reflected credit upon himself. Bro. Potter, P.M., also acknowledged the honour conferred upon them. Bro. Robt. Baker, immediate P.M., proposed "The health of their W.M.," wishing him long life, health, and prosperity. The W.M. said he was desirous of taking the earliest opportunity of saying how much he was obliged to them, and of relieving himself of a burden which almost pressed him down, for the very flattering encomiums passed upon him by Bro. Collard, which he really did not deserve. He had not entered upon the office of W.M. of that Lodge without being fully impressed with the responsibility of its duties; and felt bound to acknowledge the excellent rendering of that ceremony by Bro. Brett, believing that few could equal him, and not many excel him. He was not going to say that he would do this or that, or perhaps as much as might be expected of him as to a solemnity of manner, but he could assure them, in all the essential particulars of Freemasonry, they would not find him wanting. The W.M. next gave "The P.M.s. of the Domestic Lodge," for which Bro. Smith, P.M. and Treasurer, returned thanks, regretting the absence of Bro. Carpenter, who usually undertook that duty. The W.M. said he had now a special toast to propose, which required special attention at their hand, which was "The health of Bro. Baker," and he wished to state to the visitors who that night honoured them with their presence, that the brethren of the Domestic Lodge, to mark their sense of Bro. Baker's services, had voted him a jewel, which it was their pleasing duty to present to him for his painstaking attention during his year of office. It bore an inscription, which he could readily endorse, and it ran thus:—"Presented by the Domestic Lodge, No. 206, to Bro. Robert Baker, P.M., in testimony of their esteem, evincing the high sense they entertain of his distinguished and efficient services rendered to the Lodge during his year of mastership. 12th December, 1859." That was the testimony the brethren had stamped upon the jewel; but he hoped it would be stamped deeper still upon his heart. In placing

the jewel upon his breast, he trusted he would ever remember the occasion with pride, and that he might be blessed with long life to wear it. Bro. R. Baker said he felt considerable embarrassment in his inability to find words which should adequately convey his feelings for the kindness the brethren of the Domestic Lodge had shown to him. For the jewel they had that night placed on his breast, he heartily thanked them, and trusted he should never wear it one moment longer than while he acted in a manner which should be no disgrace to Freemasonry. He thanked them most cordially for the honour which they had conferred upon him. The W.M. next gave "The Officers of the Lodge," for which Bro. Moore, S.W., responded; and afterwards "The Treasurer and Secretary of the Lodge, Bros. Smith and Elme," for which they severally returned thanks. Several other toasts were given, and the evening was most agreeably spent, being diversified by some excellent singing by Bros. Beckett, Weston, Hart, and others.

**PERCY LODGE (No. 234).**—At the usual monthly meeting held at the Ship and Turtle, Leadenhall-street, the 13th Dec., the W.M. Bro. Tyerman very ably raised a brother to the third degree, passed three brethren to the second degree, and initiated a gentleman into the Order; after which the election of Worshipful Master took place, when Bro. J. R. Warren, S.W., was elected for the ensuing year; Bro. Thorn, P.M., the highly esteemed father of the Lodge, reelected Treasurer, and the veteran Rice, Tyler. After a superb banquet and very pleasant evening the brethren separated at an early hour.

**LODGE OF UNITED STRENGTH (No. 276).**—At a meeting of the above Lodge, on the 13th instant, Bro. J. N. Frost, the J.W., was elected W.M. for the ensuing year.

**ROYAL UNION LODGE (No. 536).**—At the regular meeting, held on Wednesday, December 7th, at the White Horse Hotel, Uxbridge, Bro. Joseph Wright, W.M., in the chair, Bro. Alfred Pratt, S.W.; Bro. J. B. Newall as J.W., Mr. Richard Gurney was initiated into Masonry. A ballot was taken for Bro. Wm. Smith, of No. 38, which proving unanimous, he was elected as a joining member. Bro. Alfred Pratt was unanimously elected Worshipful Master for the year ensuing, and Bro. Fassanidge was reelected Treasurer of the Lodge. The business ended, the brethren adjourned to a slight repast, and separated at half-past nine.

**WELLINGTON LODGE (No. 805).**—The monthly meeting of this Lodge was held on Tuesday evening, December 13th, at the Lord Duncan, Broadway, Deptford, Bro. Bailey, P.M. (in consequence of the indisposition of Bro. Wadeson, W.M.), presided; Bro. Ouden, S.W.; and Bro. Bennett (*pro tem.*) J.W. The Lodge having been opened in due form, Bros. Pearce, Tee, and Smith (the latter a man of colour) were raised to the sublime degree of Master Mason, after which Bros. Wilton and Leask were passed to the second degree. The next business was the election of Worshipful Master for the ensuing year, and the votes being unanimous, Bro. Ouden, S.W., was elected to that office; Bro. Hobbs was reelected Treasurer for the ensuing year. On the motion of Bro. Bailey, P.M., it was resolved that a jewel of the value of five guineas be presented to Bro. Wadeson, at the next Lodge, as a testimonial of the respect the brethren entertain towards him for his courteous conduct and his services as Worshipful Master during his year of office. It being intimated by Bro. Prowse, the Hon. Sec., that in consequence of his professional duties at Greenwich Hospital, he was compelled to resign his office as Secretary of the Lodge, on the motion of Bro. Simmons, P.M., it was agreed that a jewel of the value of three guineas should be presented to him on his retirement, with a suitable inscription expressing the feelings of respect entertained towards him by the Lodge. The Lodge was then closed, about forty of the brethren sat down to supper, and the evening was passed in complete harmony and good will.

## INSTRUCTION.

### ANNUAL FESTIVAL OF THE LODGE OF PROSPERITY.

(No. 78).

THE annual festival of this, which may be called *par excellence*, the Hebrew Lodge of Instruction, held its annual meeting on Thursday, Dec. 8th, at the White Hart Tavern, Bishopsgate-street, Bro. Henry Isaacs, P.M. of No. 247, and Prov. G. Org. for Herts, presiding as W.M.; Bro. Jer. Isaacs, P.M., No. 247, as S.W.; and Bro. A. Sydney, as J.W.; there being also a large attendance of the brethren. The first four sections of the second degree were most ably worked, the questions being put by the W.M., and the replies given by Bros. Sydney, Abrahams, D. Marks, and S. Watts. Several joining members were elected, and the brethren adjourned shortly before eight o'clock from labour to refreshment—a most *recherché* dinner admirably put upon the table by Bro. Morris, who personally superintended the arrangements for the comfort of the brethren.

On the removal of the cloth, The W.M. rose to propose the health of her Majesty, which was never more cordially received than amongst Masons. From the earliest period of time their assemblages had been patronised by the most distinguished of sovereigns, and if they had not now a royal head, he believed it was from the accident of sex; but if that accident had prevented her Majesty becoming a Mason, it had not prevented her becoming a liberal patroness of the Masonic charities. He gave then "The Queen and the Craft." (Applause).



The W.M. next proposed the Earl of Zetland, M.W.G.M. of Masons, than whom he felt assured no brother took a greater interest in the prosperity of the Craft, and under whose rule it had flourished beyond all precedent. (Cheers).

The health of Lord Pannure, R.W.D.M., and the rest of the Grand Officers having been drunk—

Bro. M. Hart, Secretary to the Lodge, rose and said that he had to propose a toast which he was sure would be most cordially received, as it was in some measure identified with themselves, "Prosperity to the Prosperity Lodge of Instruction," and if he wanted any apology for proposing it he should find it in the circumstance that he intended to couple with it the name of the brother who presided over them with such ability as to render the Lodge of Instruction a perfect school of Freemasonry, equal, if not superior, to any other. He looked upon Lodges of Instruction as most important, inasmuch as they superinduced a kindliness of feeling and made them acquainted with the true principles of Freemasonry in a manner, which, for the nature of circumstances by which they were surrounded, it was impossible to obtain in their mother Lodges. The prosperity of the Lodge he felt to be mainly due to the talent and perseverance of their lecture master who then presided over them, and whose ability as a Mason and courtesy as a brother it would be impossible to surpass. He congratulated them that they were presided over by such a lecture master, by a brother so distinguished for his zeal and ability; and whether it was known by the name of the Prosperity or any other,\* he felt assured that so long as Henry Isaacs presided over it it must be one of the most successful of the Order. (Cheers). This Lodge of Instruction had known adversity, but through the talent and zeal of Bro. Isaacs it now enjoyed a state of unrivalled prosperity. The young blood in Masonry could never attain a proper knowledge of the duties of the Craft excepting through Lodges of Instruction, and, feeling deeply as he did the importance of this Lodge, he begged to propose "Prosperity to the Prosperity Lodge of Instruction and Bro. Henry Isaacs their lecture master. (Loud cheers).

Bro. Isaacs said that they might easily imagine the difficulty he must experience in having his name coupled with a toast of so much importance—a toast which it would require the eloquence of a Cicero properly to acknowledge. That toast embraced a theme which the most eloquent poet, the most sage philosopher, or learned historian, might be excused for not venturing to approach, it having the impress of kingly and godlike wisdom—King Solomon having told them to "take fast hold of instruction; let her not go; keep her, for she is thy life." It might be urged that the instruction to which Solomon alluded was not such as that which they offered, but he maintained that it was very similar, as it taught them their duty to their God, made them good men, just neighbours, and useful citizens. (Cheers). No man could be a good Mason who was not a faithful servant of God; and that was what they taught in their Lodges. Lodges of Instruction were most necessary, as in the present day the men most eminent in science—the men most distinguished by their literary abilities—the deepest of historians, and the sagest of philosophers were all to be found in their ranks; and, like the Olympians, they were bound to exert themselves to compete honourably with them by whom they were surrounded. (Cheers). He felt bound to acknowledge most gratefully the support he had ever received from the brethren, and assured them that nothing gave him greater pleasure than in devoting one evening of the week to promote the best interests of the Lodge of Prosperity. (Cheers).

The W.M. next gave "The Visitors," to each of whom he paid some well timed compliments, and associated with it the name of Bro. Alex. Levy, P.M. of the Lodge of Tranquillity, his dear friend "Alex," whose name commanded the respect of all men, and who was either on the committee, or had been on the committee, of every philanthropic institution connected with the interests of the Hebrew people, and whose charity, regardless of sect, knew no bounds but those of prudence. (Cheers).

Bro. Alex. Levy returned thanks, and assured the brethren, that from his earliest entrance into Masonry he had been much struck with the principles inculcated, and endeavoured to carry them out in the utmost of their integrity. He could take no credit to himself for anything he had done to aid the cause of charity, as it having pleased the Great Architect of the universe to make him one of His stewards, all he had endeavoured to do was to perform his duty, and endeavour to assist in promoting the greatest possible happiness amongst his fellow men. (Cheers).

The W.M. next gave prosperity to the Masonic press, coupling it with the name of Bro. Warren, and especially thanking him for the great support he had given to the Masonic charities.

Bro. Henry G. Warren having briefly acknowledged the compliment, The W.M. rose to propose the health of their indefatigable Secretary, Bro. Morris Hart, who had been the head and right hand of the Lodge. (Cheers). In the time of its adversity—at a time when in consequence of the illness of his late revered father, he (Bro. Isaacs) was unable to attend the Lodge, Bro. Hart had steadily persevered to promote its interests, and had never objected to pay from his own pocket any necessary expenses to keep the Lodge together. Such a brother deserved

their warmest gratitude, and he was sure they would enthusiastically respond to the toast which he now proposed. (Cheers).

Bro. Hart replied, thanking the brethren for the compliment and assuring them that he had always felt the utmost confidence in the ultimate prosperity of the Lodge. If it temporarily declined it was only in consequence of the unavoidable absence for a time of their lecture master, Bro. Isaacs, who no sooner returned that it regained its wonted lustre. (Cheers).

Bro. Joseph Jackson next proposed "The health of Bro. Saul Moss, the assistant lecture master," who, though but a young Mason, had conferred great benefits on the Lodge.

Bro. Moss, S.D. of the Lodge of Tranquillity, acknowledged the toast, and returned thanks, not only for the compliment thus paid him, but also to a young Mason the more pleasing one of having been deemed worthy to be elected an honorary member of so distinguished a Lodge of Instruction. He felt that Masonry did much to improve the mind of man, and, by bringing him into closer communion with his fellow man, to smooth down any ruggedness in his behaviour or demeanour, and thereby render him a better member of society. He should always have great pleasure in serving the Lodge to the utmost of his ability, and whatever the name by which it was known, he trusted it was destined to enjoy a long lease of prosperity. (Cheers).

One or two other toasts having been given, the brethren separated, the harmony of the evening having been much enhanced by the excellent singing of Bros. Isaacs, Levy, Davis, Johnson, and many others.

PERCY LODGE (No. 234).—A meeting of this Lodge was held on Saturday evening, Dec. 10th, at the Masonic Hall, Fetter-lane, Bro. J. R. Warren, P.M., No. 1022, and S.W., No. 234, presided; Bro. H. Thompson, No. 206, S.W.; and Bro. Farmer, W.M., No. 165, J.W. The business of the evening was the working of the fifteen sections, which were worked by the following brethren:—First lecture—first section, Bro. Gilchrist; second, Bro. H. Thompson; third, Bro. Stewart; fourth, Bro. McNelly; fifth, Bro. Anslow; sixth, Bro. Thomas; and seventh, Bro. W. Warren. Second lecture—first section, Bro. Gilchrist; second, Bro. McNelly; third, Bro. Stewart; fourth, Anslow; fifth, Bro. Thomas. Third lecture—first section, Bro. H. Thompson; second, Bro. Thomas; and third, Bro. Anslow. Bro. Newman, P.M. of the John D. Wellard Lodge, No. 250, New York, United States, was admitted a member of this Lodge, and he afterwards gave the brethren an illustration of certain signs used in the United States, enforcing the necessity of a knowledge of their being obtained, and alluded to the fact that on his voyage, in consequence of it, relief was given to an almost sinking vessel, the master, mate, and twelve of the crew being saved, mainly from his Masonic knowledge, being the only one on board his vessel who understood those signals made from the foundering ship. A vote of thanks was ordered to be recorded to the W.M. for presiding, and the Lodge adjourned.

#### ANNUAL FESTIVAL OF THE EMULATION LODGE.

The anniversary festival of the Emulation Lodge of Improvement, holding under the Lodge of Unions, No. 318, was celebrated on Friday, December 9th. The Lodge was opened in the Masonic Temple, at seven o'clock, Bro. S. B. Wilson, P.G.D., presiding, supported by a large number of distinguished brethren, including Bros. Savage, S.G.D.; Slight, J.G.D.; Clarke, G. Sec.; Havers, P.G.D.; W. P. Scott, P.G.D.; T. R. White, P.G.D.; Hopwood, P.G.D.; Le Veau, P.G.S.B.; Farnfield, Asst. G. Sec.; C. Isaacs, Prov. G. Sec. for Kent; and nearly two hundred others. Bro. Wilson, as W.M., then proceeded to perform the ceremony of consecrating the Lodge, the petition and warrant being read by the Grand Secretary, and the customary oration most admirably delivered by Bro. Fenn, who acted as Grand Chaplain. Bro. Horsley, G. Org., presided at the harmonium, and was assisted by Bro. Donald King and other vocalists in the choral portion of the ceremony. At the conclusion of the consecration, Bro. Wilson proceeded to perform the ceremony of installation, and inducted Bro. Savage, S.G.D., into the chair, when he proceeded to appoint the various officers, and address them on their respective duties. The Lodge was then closed.

Shortly after nine o'clock, the brethren reassembled to the number of nearly one hundred and eighty in the Grand Hall, to partake of supper, which had been amply provided, Bro. Savage, S.G.D., presiding.

On the withdrawal of the cloth, "The pious memory of Bro. Peter Gildas," the founder of the Lodge, was drunk in solemn silence.

The Worshipful Master rose to propose the health of their much beloved sovereign, the Queen, who enjoyed the veneration and love not only of the Masonic body, but of all her subjects. (Cheers.) She had never given them any reason of regret in her conduct as a sovereign, whilst her admirable example in all the domestic relations of life had most justly endeared her to her people. He gave them "The Queen and the Craft." (Applause).

The Worshipful Master had now to ask them to drink to the health of a nobleman who had presided over the Craft for a period of fifteen years. It was not necessary for him to dilate at any length on the merits of the Grand Master, as they were well known to the majority of those whom he saw around him, especially to those who were in the habit of attending Grand Lodge. It would be most gratifying to the brethren to recognise his lordship's merits without stint, and in a true Masonic spirit. (Applause). He was convinced, from what he knew of the noble lord, that he had the best interests of the Craft at heart, and he always performed the duties of his high office in a truly Masonic

\* We understand that owing to the Lodge of Instruction being almost entirely neglected by the parent Lodge, it is proposed to place it under the warrant of the Lodge of Tranquillity, the members of which are its chief supporters.



spirit and love for the fraternity; and how well his merits and efforts were appreciated was shown by the circumstance of his having been so often re-elected from year to year. (Cheers). He recollected the time when they deemed the loss of their late lamented Grand Master as almost irreparable—and doubtless it was great; but he sometimes felt that if it pleased Providence to deprive them of their present Grand Master, they would sustain even a greater loss, and that it would indeed be most difficult efficiently to supply his place. The Craft had never been in a more prosperous condition than it had assumed under the rule of their noble Grand Master, and he trusted it would long continue to flourish under the mild and benignant government of the M.W. Grand Master, the Earl of Zetland. (Applause).

The Worshipful Master said that the next toast he had to propose was one which he was assured would meet with a warm and hearty reception, as it embraced the names of many illustrious individuals, who by the manner in which they had discharged the duties of their respective offices commanded the respect and admiration of the brethren. First and foremost he must allude to the R.W. Deputy Grand Master. (Applause). Those who were members of Grand Lodge he thought would agree with him that in Lord Panmure they now possessed the advantage of the services of one who was not only willing but able at all times efficiently to fill the place of the Grand Master, should he be absent. (Cheers). A few evenings since they had the pleasure of seeing him in the Grand Master's chair, and observing how well and with what courtesy he discharged his duties, and preserved the order of debate. He thought it most fortunate for the Craft that they had been enabled to find a nobleman like Lord Panmure, willing to devote his time and talents to their service. He was sure, that since he had been called to his present position, there was no one who had more sincerely the interests of Freemasonry at heart than Lord Panmure. (Cheers). He should connect with the toast he was about to propose with the name of his right hand supporter, Bro. Fredk. Slight, J.G.D.—(cheers)—whom they had only to know to respect, and who he was sure endeavoured most zealously, successfully, and efficiently, to perform the duties which devolved upon him. (Cheers). Of the other Grand Officers he felt it would ill become him to speak individually; but he could truly say that they had generally by their excellent example shown that industry and perseverance led to honour, and had given their valuable time and services most freely to promote the interests of the Order. (Cheers).

Bro. Slight, J.G.D., had great difficulty in returning thanks on behalf of the Deputy Grand Master and the past and present Grand Officers, many of whom he was happy to see present. Bro. Savage had most truly said that Lord Panmure was an excellent Mason, who had the best interests of the Craft at heart. He succeeded to his post under peculiar and difficult circumstances, as following a nobleman who was well and deeply beloved throughout the Craft. He trusted that that nobleman had not left the Craft entirely, though severe illness had deprived them of his services, as no brother was ever more deeply or sincerely beloved by the members of the Order than the Earl of Yarborough. (Applause). In following so beloved a Mason, Lord Panmure had a most difficult task to perform; but he had shown himself fully equal to the task, and had obtained the respect and admiration of every brother. With regard to the other past and present Grand Officers, he would only say that he was sure they endeavoured to perform their duties truly and conscientiously. He could not altogether however follow the example of Bro. Savage, and abstain from alluding to any one of them individually, as there was one of whom he must speak—the esteemed instructor of the Lodge, Bro. Stephen Barton Wilson. (Cheers). He regretted that owing to ill health that brother was not then present; but the brethren had that evening had an opportunity of seeing how excellently and admirably he performed all the duties of the Lodge; and he was sure they would agree with him that when Bro. Wilson was called upon to rank with the Grand Officers, he conferred as great an honour upon that body as was conferred upon him. (Cheers). He felt assured that the past Grand Officers had ever performed their duties honourably and consistently; and the present Grand Officers could not do better than seek to emulate those who had gone before them, and do all in their power to deserve and merit the good opinion of the Craft. (Applause). After a short pause—

Bro. Slight again rose, and said the Worshipful Master having entrusted him with the gavel, he had to ask them to join him in a toast, which he was sure would be generally acceptable—the health of the Worshipful Master (cheers); and with it he would couple success to the Emulation Lodge of Improvement. (Applause). With regard to the Worshipful Master it was difficult to speak of him in his presence as he might desire; but Bro. John Savage was so well known to them all as to render it unnecessary that he should say anything in recommendation of the toast. With regard to the Emulation Lodge of Improvement he held it in high esteem, as to its teachings he was indebted for what little knowledge he had of the ceremonies; and he wished all Masons desirous of advancing in the Craft could attend that Lodge, as he was sure they would derive benefit from the manner in which it was worked and conducted. No one could fully appreciate the beauties of the Craft without they had the opportunity of observing how their master minds worked the ceremonies, and having their lectures properly and efficiently delivered, and the principles of the Order thereby efficiently illustrated, which they would always find in this Lodge. Here he was reminded that in closing the Lodge that evening they had omitted to return their sincere thanks, as he was sure all

would desire to do, to Bro. Stephen Barton Wilson, for the very able manner in which he had discharged the duties of the Lodge that evening; and he trusted that there were those present who would convey to that brother that the omission was purely accidental; and that it was acknowledged with regret after the close of the Lodge. (Applause). He trusted that the Lodge would long continue to flourish as one of the best, if not the best, Lodge of Instruction in the metropolis; and that they would join with him in cordially drinking to the health of Bro. Savage, S.G.D. of England, and prosperity to the Emulation Lodge of Improvement. (Cheers).

Bro. Savage, S.G.D., said—Most cordially do I thank you for the reception which you have given the toast of my name, on the proposition of my friend and brother officer, Bro. Slight, and assure you my attachment to the Emulation Lodge of Improvement is undiminished, and I look back with the most pleasing recollection to my past connection with it, for I am under a deep debt of gratitude to it. It was here I first learned the rudiments of Freemasonry, and was induced to undertake the duty of making myself proficient in the mysteries of the Order. I was so gratified, twenty-four years ago, when I saw our esteemed friend, Bro. Stephen Barton Wilson, as we saw him to-night, most ably superintending the work of the Lodge, and the other officers of the Lodge performing their duty (at that time each officer was called on to work his section)—and when I saw my old and esteemed friend, Bro. Pike, go through the ceremony of raising, I was so struck with the working of the Lodge that I said to myself, "Why cannot I, too, become a working Mason?" From that, and from the kind assistance of Bro. Wilson, I learned a little of the working of Freemasonry, and was able, after a few years, to give instruction to others in my turn. Therefore it is that I say I am under a deep debt to this Lodge, and I never think of it except with the kindest feelings, for it was there I found the most pleasant and most gratifying way of spending many a Friday evening. I am delighted to see that it is so well supported, and that there are so many here animated with a warm feeling in its prosperity. I am gratified for the support you render it, and also for the support you have afforded me in the chair this evening. I receive it as a compliment to myself, for I know, that in the warmth of your feeling you here welcome me, although for some time past an absentee, and ask me to preside over you. Most sincerely do I thank you, and hope I have done nothing to forfeit your confidence. All I can say is, that if Grand Lodge have changed the colour of my apron, I have not cooled in the warmth of my heart, or in my love for Freemasonry—(hear, hear)—and I am ready to join in every way to promote the prosperity of the Lodge. If I have been promoted to high office in the Craft, I neither feel myself unduly exalted, nor forget myself, but remain firm in feelings of attachment to the Emulation Lodge of Improvement and Freemasonry in general. Bro. Savage then observed, that the next toast he had to propose, might be considered the toast of the evening, as it embraced the name of that old and distinguished brother to whom allusion had been so often made in the course of the evening. When he (Bro. Savage) gave the toast of the Grand Officers, he had omitted to mention Bro. Wilson's name, as he knew that he would have a better opportunity of passing a just tribute to his merits, when he came to ask them to drink the health of the managing committee of the Lodge. They had already heard from Bro. Slight an expression of the feeling with which he regarded Bro. Wilson, and which he (Bro. Savage) would not repeat, because it had been so well and so ably put by Bro. Slight himself, and he felt that to so great an extent did Bro. Wilson enjoy their respect and esteem, nothing he could say could induce them to entertain a higher opinion of his character than that which they had formed on their own acquaintance with the man. Too much could not be said of him in his praise, for on him had descended the mantle of their late brother Peter Gilkes. He knew of Bro. Wilson's services for more than twenty years, during which, he had continued, as it was hoped for a longer number of years he would continue to be, the head of the Lodge, and they had that night in listening to him as he went through the ceremonies of installation and inauguration, an opportunity of obtaining a large amount of Masonic knowledge. He had to regret that the state of his health did not permit the worthy brother to remain with them throughout the evening, but still there were present three other members of the committee of management, namely, Bros. Barrett, Stephen Barton Wilson, jun., the worthy son of a worthy father, and Bro. Artus, the excellent Secretary of the Lodge. He would therefore ask them to be upstanding, and drink the toast of the Managing Committee.

Bro. Barrett, in replying to the toast, also regretted that Bro. Wilson's health had not permitted his remaining with them to the close of the evening, but the fact of his attending the Lodge at all or performing the ceremony which he did, entitled him, when all matters were considered, to a larger share of their gratitude. Speaking for the committee of management, he had to observe that their aim was to so conduct the business of the Lodge as to make it the means of bringing about a uniformity of working in the Craft.

Bro. Savage then said that he had now to ask them to drink a toast, which he felt the greatest pleasure in proposing. They all knew that there was a sister Lodge of Improvement in the city, and with that Lodge it was at all times a pleasure to the members of the Lodge of Emulation to join in the interchange of courtesy or kindness. They all, in fact, felt interested in its prosperity, and that interest was not diminished now that there was more than a probability that differences of working between the two Lodges would be shortly adjusted. But be that as it

might they would always continue bound to it in the purest Masonic regard, and he was happy to see present that night the representative of that Lodge in the person of his esteemed friend Bro. Muggeridge. What Bro. Stephen Barton Wilson was to the Emulation Lodge of Improvement, Bro. Muggeridge was to the Stability Lodge of Instruction. As the mantle of a Peter Gilkes had fallen on the one, so had the mantle of a Peter Thompson and of a Broadfoot fallen on the other, and well did he follow their example now that they had ascended to the Grand Lodge above, for although dead they spoke through him. He (Bro. Savage), when he attended the Lodge of Stability was always gratified and delighted to hear Bro. Muggeridge work, but regretted that there should exist any difference of expression between the ritual he taught and that which was inculcated in the Emulation Lodge. He would ask them then to drink "Prosperity to the Stability Lodge," and couple with the toast the name of their worthy friend Bro. Muggeridge.

Bro. Muggeridge, in returning thanks, stated that he was truly grateful for the many kind things which Bro. Savage had said of him, and he could assure him and the brethren present that he felt obliged to them for giving him an opportunity of witnessing the working of the Lodge; and he was also much gratified to find so numerous and so zealous a meeting of the brethren assembled together to support it. For his own part he could assure them that it was his firm wish and that of many members of the Lodge of Instruction over which he presided that the Emulation Lodge might continue to prosper for many years to come.

Bro. Barrett, in proposing the Masonic charities, regretted that neither Bro. Crow nor Bro. Threlton were present, but they had among them Bro. Farnfield, who, as Secretary of the other charity of the Order, (the Annuity Fund and Old Man's Asylum), was its fitting representative there, and who did everything in his power to promote its prosperity; and he (Bro. Barrett) trusted that ere long it would receive that amount of support from the brethren that it would cease to be a disgrace to the Craft.

Bro. Farnfield briefly returned thanks, advocating increased support not only to the charity of which he is the Secretary, but also to the Girls School and to the Institution for Boys. They were about to have a festival on behalf of the Croydon Asylum, and he was happy to say that he had already obtained the names of forty-seven brethren who were willing to act as Stewards.

The Tyler's toast was then drunk, and the proceedings terminated.

## PROVINCIAL.

### BERKSHIRE.

MAIDENHEAD.—*St. John's Lodge* (No. 1097).—This Lodge was regularly held on Monday last, when Bros. Williams, Boyer, Hodges, Merritt, Skindie, and Greenhalf, were examined in the first degree, and having exhibited progress in the science, were promoted to the degree of Fellow Craft. Mr. Robert Arthur Ward, Mr. Henry Hodson Durrant, and Mr. Frederick Henry Cooper, of Maidenhead, were severally balloted for, and unanimously approved as candidates; the two former being present, were duly initiated into the mysteries of the Craft. The ceremonies were performed with the W.M.'s (Bro. Cossens) usual perfect and impressive manner. The correspondence with the Grand Secretary, relative to spurious Lodges at Stratford, in Essex, and other places, was read in open Lodge, and the brethren duly cautioned. Several joining members and initiates were proposed for the next meeting. The new pedestals, with the new jewels, lately furnished by Bro. Platt, and the platforms, prepared by Bro. Nichols, were uncovered, and met with the decided approbation of the brethren. An improvement in the W.M.'s pedestal, was the omission of the Past Dep. G.M.'s emblem, and the substitution of the W.M.'s emblem. Each pedestal forms a repository, and the W.M.'s is provided with slides in the capital, to rest the working tools on. The W.M. appointed and duly invested the following officers:—Bros. R. Nichols, S.D.; H. H. Hodges, J.D.; G. Boyer, I.G.; T. Greenhalf, Tyler. Bro. R. A. Ward was duly elected Treasurer, and invested with the insignia of his office. The brethren partook of refreshment, and separated in due season. We understand it is the W.M.'s intention to deliver lectures on the Craft, and to institute a Lodge of Instruction, to enable the junior brethren to progress in their studies.

NEWBURY.—*Loyal Berkshire Lodge of Hope* (No. 839).—At the regular meeting of this Lodge, on the 2nd inst., Bro. W. H. Cave was re-elected as the W.M. for the ensuing year. Bro. Marr, S.W., proposed that the thanks of this Lodge be offered to the Secretary, Bro. E. S. Cossens, for the zeal he had exercised on behalf of the widow of a deceased brother of the Lodge, for whom he had obtained a grant from the Fund of Benevolence although the time for making such application had been exceeded. The voting was unanimous, but the motion was ultimately withdrawn until there was a larger attendance of the brethren, in order to give them the opportunity of participating in the proposed expression of approbation. The annual meeting in January is expected to be numerously attended.

### BRISTOL.

BRISTOL.—*Moirs Lodge* (No. 408).—At the meeting of the Lodge, holden on Wednesday, the 7th inst., Bro. Thomas Bell (engineer of the city waterworks), was installed as Worshipful Master. At the conclusion of the ceremony, the very objectionable practice was resorted to of introducing refreshments into the Lodge during the period devoted

to labour; a practice which would certainly be more honoured in the breach than in the observance, and which has many strenuous opponents in Bristol. In the course of the proceedings some very strong remarks (amounting almost to abuse) were made with regard to the *Freemasons' Magazine* and its correspondent in that city; but as neither the integrity nor the veracity of this journal were impugned, it is not worth while further to notice the adverse criticism of some brethren, who perhaps spoke with greater warmth than they would have done under other circumstances.

### CAMBRIDGESHIRE.

CAMBRIDGE.—*Scientific Lodge* (No. 105).—The usual monthly meeting of this Lodge was held on Monday last, and was attended by a very large muster of brethren. Bros. Evans and Bendyshe (Fellows of King's College) and Bro. Ransom were raised to the third, and Bro. the Rev. C. S. Drake, M.A. (Fellow of Jesus College), and Bro. Davenport (Trinity College), passed to the second degree. A ballot was taken for the following candidates, who, on being unanimously elected, were initiated into the mysteries of the Order, viz.—the Duke of St. Albans, Mr. C. Newton, Mr. J. W. Hawksworth, Mr. E. A. Hambro, Mr. W. Speer, Mr. W. Coode (all of Trinity College), and Mr. J. A. Willis of King's College. The various degrees were most ably performed by the W.M. Bro. Westmorland, M.A. (Fellow of Jesus College). The brethren then proceeded to the election of a Master for the ensuing year; and their unanimous choice falling on the present W.M., he was declared duly elected. Eight gentlemen, members of the University, were then proposed for next meeting. Business being concluded, the Lodge adjourned to refreshment, and the proceedings brought to a close. We should mention that a dispensation was read to the Lodge assembled, to enable them to initiate more than five brethren in one evening, from Bro. the Rev. A. R. Ward, M.A., Grand Chaplain of England, the D. Prov. G.M. of the province.

CAMBRIDGE.—*Lodge of the Three Grand Principles* (No. 645).—The members of the above Lodge assembled at their Lodge room, at the Lion Hotel, on Monday, the 5th inst. Bro. King (Trinity College) was passed to the second degree, and Messrs. Vail and Bell having been elected, were initiated into Masonry. The ceremonies were most correctly and efficiently performed by the W.M., Bro. J. Deighton, (Pro. S.G.W.) Bro. the Rev. A. R. Ward, Grand Chaplain, gave notice that at the next meeting he should propose that a member of the Lodge be appointed to serve as one of the "Provincial Committee for the Masonic Charities." The brethren then proceeded to elect one of their body to fill the chair of King Solomon for the year ensuing, and their choice fell on the present W.M. Bro. Deighton has done much towards raising this Lodge to its present state of efficiency, and the compliment paid him by the brethren is well deserved; the Master's chair could not be in better hands. After labour came refreshment, and the evening was spent in brotherly love and harmony. We cannot conclude our report of the meetings of the above Lodges without congratulating the brethren of the province on the most satisfactory state of Masonry among them, and on the evident signs that there are of those taking an interest in it who may, perhaps, hereafter be called on to fill the highest offices in church and state.

### GLOUCESTERSHIRE.

STROUD.—*Sherborne Lodge* (No. 1,004).—The annual meeting of this Lodge was holden at the Masonic Hall, on Tuesday, the 6th inst. Bro. Henry R. Luckes, A.M., having opened the Lodge at three o'clock precisely, the minutes were read and confirmed, when the Worshipful Master initiated Bro. Wilberforce Heclas into the mysteries of the Order, in a most impressive and clear manner, eliciting the warm approbation of the numerous P.Ms. present; after which ceremony the gavel was entrusted to Bro. G. F. Newmarch, D. Prov. G.M., and P.M. of the Sherborne Lodge, who proceeded with the beautiful ceremony of installation. Those who have seen this exceedingly clever Mason work will not be surprised to hear that it was performed with the most exact accuracy and to the letter, affording a rich Masonic treat to the visitors from other provinces. After the business of the Lodge the brethren dined together, at six o'clock. The cloth having been removed, Bro. Jos. Gainer gave in a neat and terse manner the following toasts:—"The Queen and the Craft," "The Earl of Zetland, G.M.," "Lord Pammure, D.G.M.," "Hon. Jas. Dutton, Prov. G.M." Bro. Luckes then proposed the health of Bro. Newmarch, D. Prov. G.M. of the province, remarking that one of the most pleasing duties which it had ever been his privilege to perform had fallen to his lot that day; it presented the anomaly of being both difficult and easy. It was easy when he proposed the health of Bro. Newmarch (cheers) for them to appreciate the many reasons why it should be drunk with the utmost Masonic enthusiasm (cheers); but it was difficult for him to find words that should adequately convey to Bro. Newmarch the high esteem in which he and the members of the Sherborne Lodge held him. Freemasonry under the auspices of the Hon. James Dutton had thriven in the province most extraordinarily, but he was sure the Prov. G.M. would say, and had said, that he owed a great deal of this success to Bro. Newmarch, his very able Deputy. The time was when the light of Masonry was well nigh extinguished; but Bro. Newmarch had fanned the expiring embers into a flame which extended now a brilliant and steady light. Within three years two new Lodges had been opened—the Sherborne their own Lodge, and the St. John's, at Dursley—whilst the Berkeley Lodge, which had not met for years,

now met constantly, and the good work of Masonry was making rapid progress, not only there but throughout the province. The far larger number of the members of the Sherborne Lodge had been initiated into Masonry by Bro. Newmarch; and they that day had met to commemorate the event by presenting Bro. Newmarch with a handsome loving cup; and although they had engraven his name thereon, Bro. Luckes assured the D. Prov. G.M. that his name was inscribed on all their hearts, and enshrined amidst a crowd of the happiest associations of the many Masonic gatherings at which they had derived so much pleasure and instruction from him. (Cheering). Bro. Newmarch on rising was much affected. He said he could not find words to express the extent of his feeling on that occasion. He had taken the chair as first Master of the Lodge because he felt it his duty, and that he deserved no praise for that. (No, no). He had also derived a large amount of pleasure during his tenure of office because he had met on all sides so much kindness and cordial support. He felt a high and great respect for every member of the Lodge; but they would excuse him, he was sure, if he alluded especially to Bros. Luckes, Gainer and Smith, who had founded the Lodge; and he was certain the last named two brothers would further excuse him if he referred more particularly to Bro. Luckes, who by his Masonic zeal and ability, combined with his cordiality of manner and disposition, had rendered such essential service to the Sherborne Lodge. Although they had kindly presented him with that handsome testimonial, which he should ever prize and value, yet he believed the Lodge were still more indebted to Bro. Luckes than to himself; and not only the Lodge but the province. The time and attention he had given to promoting the interests of the charities would, he had no doubt, lead to a great result next year; and he would therefore ask them to well charge, and drink his very good health as a Past Master of the Lodge. Bro. Luckes, in replying, said that the pleasure and gain was all on his side; he was not only happy to perform his Masonic duties, but he had so much regard for Masonry, and valued it so highly, that anything he could he would do. He much regretted that they did not meet at Gloucester; it only wanted this to make the Masonic circle complete. He saw a brother who could give them every information, and he would ask Bro. Page to do so; he was happy to lend any aid to the Lodge he could in carrying out its business. Before he sat down he must say a few words for the charities; he was, they were aware, their Honorary Treasurer, and he had also accepted a similar office for the province of Herefordshire, and he hoped it would result in the mutual advantage of both provinces. They were aware that at the last Provincial Grand Lodge meeting at Berkeley, the Grand Lodge had resolved to double their subscriptions. He had also other large promises of support, and had resolved, if he could, to send sixty pounds to the charities next year, and he then desired to give every brother notice that at the commencement of the year (D.V.) he should make application to them for support, and hoped they would not deny it, but contribute liberally. Bro. Newmarch proposed "The health of Bro. Gainer, the W.M." He was sure the Lodge had made the best possible selection; Bro. Gainer came forward most liberally both with his time and means at the formation of the Lodge, and he had always displayed a large amount of Masonic zeal and ability; he had no doubt during his year of office the Lodge would maintain the high position of being second to none in the province. Bro. Gainer, W.M., said that he felt the high honour they had done him in electing him to the important office of W.M., on whom depended the success and prosperity of the Lodge. He felt his was a position of peculiar difficulty; their first W.M., the much respected Bro. Newmarch, was so proverbially distinguished as a most clever Mason, that he could not hope to follow him but at a very humble distance, and Bro. Luckes, the immediate P.M., had taken up the cause with so much earnestness and zeal, and they had seen with what ability he had worked that day, that although he would use his utmost endeavour, he felt he should not overtake him; but he would do his best, so that if the Lodge did not prosper under his administration it should not be for the want of the most exacting attention and diligence on his part. (Cheers). Bro. Gainer then proposed "The Visitors," which was received with that enthusiasm which the brethren of the Sherborne always extend to those brethren who visit them from other provinces. This was replied to in behalf of the visitors by Bro. Slead, P.M., of different Lodges, and Prov. G.S.B., in a humorous and pleasing speech; and with that distinguishing frankness which makes Bro. Slead so much respected by the brethren who have the pleasure of his acquaintance and friendship. "The health of the Treasurer, Bro. W. Payne," was also proposed and replied to briefly and amusingly by him. Bro. Page then gave some interesting information as to the position of Masonic matters in Gloucester, and we may now expect that ere another year elapses that Lodge will also be resuscitated. The proceedings of the day terminated at nine o'clock, and too much praise cannot be given to Bro. Ellis for the excellent arrangement of the banquet, which was served with his usual liberality.

#### HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—A very numerous meeting of this Lodge was held on Thursday, the 8th inst., at Freemasons' Hall, Bugle-street. The W.M., Bro. F. Perkins, having invited the R.W. Prov. G.M., Sir Lucius Curtis, Bart., and the Provincial Grand Officers to a banquet, the R.W. brother, supported by the D. Prov. G.M., Bro. C. E. Deacon, and the whole of his officers, arrived at an early hour, and were received by the Lodge with full Masonic honours.

A candidate for initiation was balloted for and elected. Bro. T. P. Payne was then chosen unanimously to serve the office of Worshipful Master for the ensuing year. Bro. H. Abraham, P.M., was reelected to the office of Treas., and the serving brethren were also reelected. Bro. H. Abraham, in a very eloquent speech, moved a resolution expressive of the pleasure it gave the brethren to again receive a visit from the R.W. Prov. G.M., supported as he was on this occasion by so many of his provincial officers, congratulating him on his renewed health, and expressing a wish that the G.A.O.T.U. might grant him many years of health and strength to continue those exertions which so effectually promoted the interests of the Craft, and from which he, as Prov. G.M., always appeared to derive such high gratification. His motion was seconded by Bro. T. P. Payne, W.M. elect, and carried by the Lodge in a most enthusiastic manner. The R.W. Prov. G.M., in reply, said that as an old member of the Lodge he felt the greatest pleasure in being again among them. There was not a Lodge in the province which received him with more honour and genuine Masonic feeling. He often had the gratification of seeing Bro. Perkins, the W.M., discharge the duties of his office, and he could say that he was always so ready and correct, that he regretted he was not able to experience the pleasure of seeing him work his Lodge much more often than he did. The Worshipful Master must attribute that absence to the onerousness of his duties elsewhere; and after complimenting his R.W.D., and other members of the Lodge at considerable length, he resumed his seat amidst the acclamation of the brethren. The Lodge was then closed, and about sixty brethren sat down to the banquet, the Worshipful Master presiding, supported by the R.W. Prov. G.M.; Bros. C. E. Deacon, D. Prov. G.M.; Ford, Prov. J.G.W.; a long array of other Prov. Grand Officers, and Bros. Payne, Fletcher, G. W. Clarke, with a large attendance of visiting brethren. The cloth having been removed, and grace said by Bro. the Rev. G. Bradshaw, the usual Masonic toasts were proposed, and in giving the health of the Prov. G.M. and his officers, Bro. Perkins, W.M., alluded to the pleasure he felt in entertaining them once more before he left the chair, in which he had spent two most pleasant years of office. The venerable Prov. G.M. responded in equally pleasing terms, and concluded by proposing the health of the Worshipful Master, complimenting him very highly upon the manner in which he had discharged the duties of his office, the prosperity of the Lodge, and expressing his belief that nothing would disturb the harmony which prevailed so long as the brethren were true to the old landmarks of the Order, and were governed by those who took a proper interest in the progress of the Craft. Bro. Perkins, W.M., thanked the Prov. G.M. for the very kind manner he had alluded to him. He had many things to thank that R.W. brother for—his presence there that evening, supported as he was by his officers, the honour he had conferred upon him by making him S.G.W. of the province, the interest he always took in the career of the Royal Gloster Lodge—these were all matters which he was unable sufficiently to make any return for, except by showing his devotion to Masonry. Bro. C. E. Deacon, D. Prov. G.M., proposed the health of Bro. T. P. Payne, who had that evening been unanimously elected to the office of Worshipful Master for the ensuing year. He said that nothing could give him more pleasure than that event. Bro. Payne had shown by his conduct that the precepts and principles of Freemasonry were imprinted on his mind and his heart. He was a most deserving brother, and would discharge the duties of his office so as to maintain that brotherly love and harmony which now prevailed throughout the province, as well as in that Lodge. He called upon the P.M.s. to give him all the support they could; he promised to do so himself. By such means they would be rendering the coming year of office most pleasant to Bro. Payne, and most serviceable to the Lodge. The Worshipful Master elect returned his sincere and heartfelt thanks not only for the kind manner in which his health had been drunk but for the honour they had conferred on him that evening, there was nothing he esteemed so highly as the good opinion of his brother Masons. He could assure them that he should not enter upon the duties of office in a light or careless spirit, for he felt it was a high and honourable position to be placed in, and one of great responsibility. When he looked back at the past seven years in the history of that Lodge and called to mind the individuals who had filled the chair, the conviction was forced upon him that no Lodge in the Province of Hampshire, and he had almost said throughout the United Kingdom, had been favoured with more worthy and efficient Masters than the Royal Gloucester; first there was Bro. Douglas, who first introduced him to the light of Masonry, and as a P.M., was still rendering the most invaluable services to Masonry; and with many other happy allusions to the talent of P.M. Abraham and the present W.M., he said it was a happy day when the choice of the brethren fell upon Bro. F. Perkins, because he not only was an able occupant of the chair, but his Masonic and social virtues had come so prominently before them in that capacity that he had the hearts and affections of all the brethren; with his assistance, and with that of the other P.M.s., he would endeavour to discharge the duties of his year of office so that the brethren might say, when he left the chair that their interests had not suffered in his hands. Bro. Ford, P.M., of the Phoenix Lodge in replying to a toast, with which his name was coupled, alluded to the W.M. having been chosen mayor of Southampton, and could assure him that he would find, as he Bro. Ford had while filling the civic chair in Portsmouth, that his Masonic knowledge and position would be of material service to him even without the walls of a Mason's Lodge, and in a speech of considerable length and fluency,

referred to the influence of Masonry being advantageous to men in every phase of life. The proceedings were protracted to a late hour in consequence of the number of toasts and the length of the speeches. Bro. Klitz, Prov. G. Organist, presided at the piano, and several of the members contributed to the music of the evening.

## KENT.

ASHFORD.—*Invicta Lodge* (No. 1011).—The monthly meeting of this Lodge was holden on Wednesday, the 7th instant, Bro. Thorpe, W.M., in the chair, supported by all his officers. Bro. F. R. Hartley, Robert Burns Lodge, No. 25, was present as a visitor. Mr. F. C. Hallows, of Tunbridge, was impressively initiated in the mysteries of Freemasonry by the W.M.; Bro. B. K. Thorpe, J.W., giving the charge, and Bro. J. S. Eastes, S.W., a very ample illustration of the tracing board of the first degree. It was unanimously resolved that in future the Lodge should be held in the Assembly Rooms, a change very desirable, not only because the rooms are more commodious, but also removing the *Invicta Lodge* from the list of those meeting in taverns. It was also resolved that the Lodge should meet on the first Friday in the month, instead of the first Wednesday, to enable the brethren occasionally to attend Grand Lodge. Two gentlemen were proposed as candidates.

## LANCASHIRE (EAST).

BURY.—*Lodge of Relief* (No. 50).—On Thursday evening, the 8th instant, the monthly meeting of this Lodge was held at the Hare and Hounds Inn, Bro. E. Barlow, W.M., and (both the Wardens being confined to their beds by illness) Bro. Thomas Fishwick, P.M., officiated as S.W., and Bro. George M. Tweddell as J.W. The Lodge being opened to the second degree, Bro. Richard Grimshaw was passed to the degree of F.C., the ceremony being performed by Bro. Binns, P.M.; after which, the Lodge being closed to the third degree, Bro. John Parkes, M.R.C.S., was unanimously elected W.M. for the ensuing twelve months. On the motion of Bro. Binns, seconded by Bro. Tweddell, the sum of £5 5s. was unanimously voted to the Provincial Benevolent Fund, which, with the sum of £10 10s. given by the brethren two years ago, will entitle the Lodge to eight votes in connection with that charity during the existence of the Lodge. The brethren all seemed highly delighted that their worthy old Tyler, Bro. Cooper, had just been relieved with the sum of £15, granted him at the last quarterly meeting of the Provincial Grand Lodge, held at Middleton, on the 2nd instant. The Lodge being duly closed, the meeting was declared adjourned until the 27th instant, when the officers for 1860 will be installed, and the Feast of St. John the Evangelist will be celebrated.

BURY.—*St. John's Lodge* (No. 226).—On Wednesday, the 7th inst., the monthly meeting of this Lodge was held at the White Horse Inn, when Bro. Benson was raised to the sublime degree of Master Mason, the ceremony being performed by Bro. John Redfern, P.M. of No. 50.

HEYWOOD.—*Lodge of Nymphali* (No. 333).—The monthly meeting of this Lodge was held at the Brunswick Hotel, on Wednesday evening, the 7th inst., when Mr. Thomas Wolstenholme was initiated into Freemasonry, the ceremony being performed by Bro. Binns, P.M. of No. 50, assisted, as Deacon, by Bro. Keayon, P.M. of the same Lodge. It being the evening for choosing the Worshipful Master for the ensuing year, Bro. Taylor, W.M., was elected to that office.

## LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 1081).—The usual monthly meeting of this Lodge took place at the Town Hall, Ashby-de-la-Zouch, on Monday, December 12th 1859; present Bros. Bowley, P.M., of No. 907 as W.M.; Richard Warner, S.W.; T. H. Bobart, J. W.; J. Denton, Chaplain; Henry T. Bobart, Sec.; J. Redfern, S. D.; W. Mason, J. D.; W. Bithrey as I. G.; W. Camer, Tyler; Bros. G. F. Brown, F. Hamp, W. Woodward, John Upton of No. 907. The Lodge was opened in the first degree. The minutes of the last meeting were read and confirmed. Bro. Woodward was examined in the questions appertaining to the first degree, which he answered to the satisfaction of the brethren present. The Lodge was opened in the second degree. Bros. Brown and Hamp, were examined to the satisfaction of the brethren present. The Lodge was opened in the third degree. Bros. Brown and Hamp were raised to the sublime degree of Master Mason. The Lodge was resumed to the second degree, Bro. Woodward was passed to the second degree. The Lodge was closed in the second degree. Bro. Henry T. Bobart, read to the Brethren present the notice that appeared in the *Freemasons Magazine* of the 3rd inst. page 136, respecting the Lodge by-laws. The Lodge was then closed, and adjourned to the Monday after the next full moon.

## NORTHAMPTONSHIRE.

PETERBOROUGH.—*St. Peter's Lodge* (No. 616).—The brethren assembled at their Lodge room, on Thursday, the 1st inst. The Lodge was opened in the first degree, when the minutes of the previous Lodge were read and confirmed. Mr. Richard Elwin Jones, of London, was then balloted for, and unanimously accepted as a candidate. The Lodge was opened in the second and third degrees, and Bro. W. Wells was raised to the sublime degree of M.M. The Lodge was closed to the first degree, when Mr. R. E. Jones was initiated into the mysteries of ancient Freemasonry. It was then proposed by Bro. Jas. Ruddle, and seconded by Bro. Waite, that two pounds be subscribed to the Widows' Fund. Bro. Bays pro-

posed, as the Master for the ensuing year, Bro. Henry Porter, M.D., S.W. of the Lodge, who was elected unanimously. Bro. W. Hart was also duly elected Treasurer. A strong desire having been expressed for another Masonic ball this winter, the Prov. Grand Master having given his sanction thereto, a committee was formed of the W.M., the Wardens, and Bro. Buckle, with power to add to their numbers, to make the necessary arrangements for holding the same. It was also ordered that new collars be provided for the officers. The Lodge was then closed, and adjourned until the 27th of Dec. (St. John's day), when the W.M. elect will be installed, and the brethren will celebrate the occasion according to ancient custom.

## SOMERSETSHIRE.

CREWKERNE.—It will be remembered that we some time ago noticed an application for a warrant to hold a new Lodge at Crewkerne. This application was refused in consequence of no recommendation from the Prov. Grand Master accompanying the prayer of the petition. Circumstances have since occurred which remove the difficulties previously existing, and we may now safely announce that the brethren who have interested themselves in the matter are in a fair way to see their endeavours crowned with success. The report is that a brother from a neighbouring Lodge, who holds a high provincial appointment, and who is universally respected and beloved, has consented to take the Master's chair. This, in itself, will be a valuable start for the new Lodge, and a guarantee for its respectability. Crewkerne is a small town with plenty of public spirit, and being on the line of the Yeovil and Exeter railway, will shortly be within easy distance of the former place. It is to be hoped that the two Lodges, which may almost be called mother and daughter, will work together and derive that benefit from their intercourse which always accrues from a community of labours and interests.

YEovil.—*Lodge of Brotherly Love* (No. 412).—The regular monthly meeting was holden at the Three Choughs Hotel, on Wednesday, 7th instant, when several brethren were to have taken the second degree, but accident prevented their attendance. Bro. Cave, P.M., who occupied the chair, then addressed the brethren before proceeding to the election of W.M. for the ensuing year, reminding them of the great importance attaching to a judicious selection, and how much the honour and prosperity of the Lodge were dependent upon the conduct of its Master. The result of the ballot was the election of Bro. Bruttan, S.W., and Prov. G. Reg., and it cannot be doubted that a more worthy brother, or one more capable of filling with dignity the somewhat arduous position of W.M. in this Lodge, could not be found. The stewards were requested to arrange for the celebration of St. John's festival on the next regular Lodge night, (14th January), when the Officers will be appointed and invested, &c., and doubtless the new year will be inaugurated by a proper display of that good fellowship which characterizes the intercourse of the members; moreover it will commence under favourable auspices, the unavoidable absence of the present W.M., during the greater part of the year, having proved a serious difficulty.

## SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 394).—The members of the Lodge of Instruction, in connection with this Lodge, supped together on Monday evening, November 28th, at Bro. Saunders's, (the Treasurer), the W.M., Bro. Moppett, occupying the chair, supported by his officers, numerous members of the Lodge of Instruction, and several visiting brethren. There is not a doubt that the instruction gained by frequent meetings has tended to ensure good working in Lodge No. 394. The usual toasts were given, and a few hours friendly passed. The funds have enabled the members from time to time to assist the charities and do a little local good. On Tuesday evening, November 29th, the Worshipful Master, officers, and brethren gave a Masonic bespeak to Bro. H. Nye Chart (No. 394), at the theatre, when, we are pleased to add, the fraternity mustered in good numbers, and an excellent house was the result, which Bro. Chart is deservedly entitled to, from the respect generally entertained for him. On Tuesday evening, December 6th, the monthly meeting of the Royal York Lodge was held at the Old Ship Hotel, Bro. Moppett presiding, supported by the whole of his officers, several P.M.s, and visitors. Bro. Willard was raised to the sublime degree of M.M.; Bros. Dyer, Robinson, Muller, and T. Ancock passed to the degree of F.C.; and Mr. Botting initiated into the mysteries of the Craft. The W.M. most ably performed his duties, which were necessarily very laborious. A tribute to the memory of Bro. Bell (many years Secretary of the Lodge), in the shape of a grave head stone, with inscription, and foot stone, was unanimously voted. Three gentlemen were proposed for initiation, and the labours of the evening concluded at a late hour.

## MARK MASONRY.

## SOUTH WALES.

CARDIFF.—The Mark Master's degree was introduced into South Wales on Monday, the 5th instant, by the opening of a Mark Master Masons Lodge named the Langley Lodge, No. 16 (S.C.), in connection with the Glamorgan Lodge, No. 43, Cardiff. The brethren having assembled at Freemasons' Hall, St. Mary-street, a new and most commodious building which still awaits consecration, the Lodge was opened



at seven o'clock, P.M. Bro. R. M. Langley, P.M. and P.Z. No. 43, Prov. J.G.W., read the charter for holding this Lodge, granted by the Grand Chapter of Scotland, and appointing himself R.W.M.; Bro. Thos. Hodge, (P.M. and P.Z. No. 43), S.W., and Bro. I. G. South, (W.M. No. 43), J.W. The Right Worshipful Master expressed his conviction that this was the only legally constituted body which had the authority of granting warrants for holding Mark Master Lodges in this country, and sincerely thanked those brethren who, with himself, had been instrumental in obtaining this charter, for the high compliment they had paid him, personally, by associating his name with the first Lodge in this degree which had been holden in the principality. He also stated that he had called this Lodge simply to ballot for three brethren who, together with himself and Wardens, had been advanced in the Cannynge Lodge, No. 7, Bristol, and also to ballot for and (if accepted) advance three brethren of the St. David's Lodge, Aberdare; and that the ceremony of consecration would be deferred until the increase in their number would admit of the Lodge being more fully officered and numerously attended. Bros. W. J. Gaskell, J.W. No. 43; Alf. Cooper, S.W. No. 43, and E. J. Thomas, Sec. No. 43, were then accepted as joining members, and appointed by the R.W.M. to the offices of Conductor, S.D., and T.K., respectively. A ballot was also taken for Bros. Jas. Gawn, W.M. No. 979; W. Davies, J.W. No. 979, and Thomas, No. 979. The two former brethren being in attendance, were advanced to the degree of Mark Masters, the ceremony being performed in an admirable manner by the R.W.M. with all that fluency of language for which he is remarkable, and which adds so much to the effect of everything he undertakes, whilst, thanks to the highly commendable attention which the Conductor had devoted to the beautiful ritual (and which drew the warmest eulogiums from the R.W.M.), everything worked as smoothly as it was possible to conceive in a Lodge long accustomed to the working of the degree. The Right Worshipful Master appointed Bro. Gawn, Secretary. Bro. Thos. Hodge, S.W., proposed "that a record be placed on the minutes of the Lodge, stating that the same had been named the Langley Lodge in honour of their R.W.M. and as some slight recognition of the very able and efficient services which he had long rendered the cause of Masonry in this province generally, and to the Glamorgan Lodge, No. 43, in particular." The resolution was seconded by Bro. Thomas, and carried by acclamation. Two brethren having been proposed for advancement, the Lodge was closed at nine o'clock, P.M., and the brethren adjourned to the Queen's Hotel, where an excellent supper had been provided by the widow of a Mason. The usual Masonic toasts were then given, including "The health of the R.W.M., Officers, and Brethren of the Cannynge Lodge, No. 7, Bristol," which was very warmly received by the brethren, and in response to which Bro. F. A. Ware, Conductor, No. 7, stated that this was the second Lodge of Mark Master Masons, the opening of which he had the gratification of attending which had emanated from the Cannynge Lodge.

### KNIGHTS TEMPLAR.

#### PROVINCIAL ENCAMPMENT.

BRISTOL.—We rejoice to announce that the first decisive step towards the establishment of a legitimate Encampment of Knights Templar in this province has at length been taken. Bro. Samuel Bryant, P. Prov. S.G.W., &c., universally acknowledged by the brethren who know him to be one of the most able and intelligent Masons in the province, has held the appointment of Provincial Grand Commander for nearly two years, but, with that spirit of conciliation which characterizes every good Mason, he has hitherto, to the regret of many brethren in the province, refrained from taking any step which might appear hostile to the body holding meetings at Bristol, and designating themselves "The Camp of Baldwyn," which body is now in the last stage of decline. At a meeting of the governors of Freemasons' Hall, held on Monday, the 5th inst., Bro. Bryant proposed "That authority be granted for the holding of an Encampment of Knights Templar, under the authority of the Grand Conclave of England, in that hall." The proposition was seconded by Bro. Thos. Sainsbury, W.M., No. 81, but as we have not the authority of those brethren to report their very able speeches in support of the proposition, we refrain from so doing. The motion was lost, as might be supposed in a body composed with few exceptions of illegitimate Knights, but we trust the Prov. Grand Commander, whose fame is something more than provincial, will not be deterred from immediately taking the requisite measures towards the attainment of so desirable an object as that of putting the Order in this important province upon something like a respectable footing. His progress will be watched with intense interest by brethren not only here but in the adjoining provinces, particularly in South Wales, where very many are awaiting the opportunity of entering into this degree under a legitimate authority, and with some chance of being recognized in that capacity otherwise than by a small party fast falling into oblivion.

### MASONIC FESTIVITIES.

#### TRIENNIAL MASONIC BALL AT BRADFORD.

This ball was held on the 25th ultimo, in the large rooms of the Exchange Buildings, under most distinguished patronage, and under the

direction of a committee selected from the two Lodges No. 379 and No. 874. The public were admitted, to a limited extent, by written application. Some days before the ball took place the whole of the tickets were disposed of, and the committee were obliged somewhat to increase the number, the applications being so pressing, and this being justly regarded as the most brilliant assemblage of the season. The Freemasons mustered in strong force, in full Masonic costume, with a fair sprinkling of Knights Templars, while some of the brethren and visitors, members of the Volunteer Rifles, appeared in their uniform; this, added to the gay display of the costumes of the fair sex, gave a *tout ensemble* of the most dazzling character. The dancing commenced shortly after eight o'clock, and was kept up with unabated spirit till eleven, when about half the company sat down to a most sumptuous supper in the news room, which, together with the club rooms, had been kindly vacated for the occasion by their respective members. The remaining half of the visitors afterwards retired in their turn to the supper room, the band during the whole of the time having engaged those remaining with extra dances. It was past three o'clock before the National Anthem announced that dancing was concluded. Mr. Spencer's quadrille band from Leeds gave the highest satisfaction, while the supper under the management of Mrs. Bell, of the Talbot Hotel, was excellent. Bro. Dr. Taylor, W.M., of No. 379, and Bro. J. Ahrens, W.M., of No. 874, presided over the respective supper tables, at which the usual loyal and complimentary toasts were given, the toast of "The Ladies" being proposed by Bro. John Barraclough, P.M., and Bro. Siebel, and heartily responded to by Bros. Henry Smith, P.M., and Mossman, G. Reg. The decorations and fittings, under the superintendence of Bros. Pratt, P.M., Thomas Hill, and A. Matthews, were the most complete and perfect of their kind. The judicious arrangement of mirrors, together with the various Masonic emblems and banners on the walls of the ball room, added much to the splendour of the scene. The floor had been carefully polished for the occasion. Great credit is due to the committee and stewards for their efficient services; and we may safely say that a more satisfactory meeting, or one better calculated to cement good feeling, and raise public opinion to a due appreciation of the Craft, has never occurred in this district, while calls are long and loud for its annual repetition; the ladies having made a simultaneous appeal, there is little fear of disappointment. The most pleasing part of our duty in recording this happy reunion is the fact that the surplus proceeds are to be devoted to charity, one half to the local Ragged Schools, and the remaining half to the Masonic Girls Schools—the latter of which we are gratified to hear the Province of West Yorkshire intends supporting with its proverbial liberality at the next festival.

### Obituary.

#### BRO. HENRY LEWIS CROHN, GRAND SECRETARY FOR GERMAN CORRESPONDENCE.

WE regret to have to announce the death of this brother, who has long filled the office of Grand Secretary for German Correspondence, which took place at his office in the Corn Exchange, on Monday, the 5th instant. Our late brother joined the Pilgrim Lodge, No. 289, on the 10th November, 1824, from a Lodge at Jamaica, and continued an active member to the close of his life. He joined the Lodge of Felicity, No. 66, on January 19th, 1846, and continued a member until March, 1855. In 1850 he was appointed Grand Secretary for German Correspondence, and as representative of the Grand Lodge of Hamburgh to the Grand Lodge of England, in 1850. On the 2nd of January, 1844, Bro. Crohn was exalted in St. John's Chapter, No. 196, and continued a member until the time of his death, having attained the rank of P.Z., and having served the office of Principal Grand Sojourner in the year 1857-8. Bro. Crohn was also an old member of the Mount Carmel Encampment of Knights Templar.

#### BRO. EDWARD DIXON.

It is our melancholy task to record the lamented death of Bro. Edward Dixon, of Horseley House, Dudley, which took place at his residence, No. 37, Curzon-street, Mayfair, London, on Tuesday, the 29th November, in the fiftieth year of his age. Bro. Dixon was the last male descendant of a family long connected with the town of Dudley, with whose name probity and honour have been synonymous for many generations. His death has cast a gloom, not only on the Craft in Dudley, of which he was a member, but also on all who knew him; and it is felt by all that the last of a time-honoured name has passed away to that bourne from whence no traveller returns. Bro. Dixon was a member of the Royal Standard Lodge, No. 730, Dudley, (in which he was initiated), and also a Companion of the Royal Arch Chapter attached to that Lodge. He was also a subscribing member of the Noah's Ark Lodge, No. 435, Tipton. His remains were interred in the catacombs of Kensal Green Cemetery, on Tuesday, the 6th December instant.

#### BRO. THE REV. HENRY HUGHES STILL, M.A.; P. PROV. GRAND REGISTRAR FOR DORSET.

Bro. the Rev. Henry Hughes Still, rector of Cattistock, Dorset, died in London on the ninth of October last. He was initiated in the



Apollo Lodge, Oxford; served as steward to the Girls School in 1853, and to the Boys School in 1854; and although only thirty years of age, had risen to some of the highest honours in the Craft. He was a true Mason, a sincere Christian, a sound churchman, an affectionate husband, father, and friend. Possessed of an ample fortune, he bestowed it with no niggard hand on both the church and the Craft. The beautiful parish church of St. Peter and St. Paul, Cattistock, was rebuilt by him wholly at his own expense, a few years since. It is a truly Masonic structure, full of the most interesting and instructive symbols.

Bro. Still's remains were interred at Cattistock on Friday, the 14th of October. The funeral service was read by the Hon. and Revd. W. H. Scott, rector of Maiden Newton. The following clergymen were habited in surplices, hoods, and stoles: Bro. the Rev. John Kingston, curate of the parish; the Rev. S. Lane, rector of Frome Vanchurch; Rev. J. W. Clarke, vicar of Frampton; Rev. Rooke, rector of Rampisham, the Rev. S. C. Malan, rector of Broadwindsor, and the Rev. C. B. Mount, curate of Netherbury, the two last being brothers-in-law of the deceased. The chief mourners were his young widow; Bro. Captain Charles Still, 3rd Dragoon Guards, brother of the deceased, Colonel Dashwood and Keith Barnes, Esq., his uncles.

As the funeral procession entered the churchyard—which was crowded with the parishioners—not a dry eye was to be seen. Deeply beloved, our young brother has passed to the Grand Lodge above. Were all our brethren like the good man whose bones repose beneath the shadow of the noble church which he erected to the honour of the Great Architect of the Universe, Masonry would indeed flourish and abound.

Bro. Still's costly and gorgeous Masonic clothing, jewels, &c., have been presented by his widow, to Bro. the Rev. J. Kingston, curate of Cattistock, for whose appointment to the vacant living also, the parishioners have unanimously petitioned.

### THE WEEK.

THE COURT.—Her Majesty and her family will remain at Osborne a few days longer, returning to Windsor in the course of next week, for the Christmas holidays. There is no incident whatever to chronicle in the doings of the royal family during the past week. The Queen and her husband are living in the most complete privacy, and the only visitors of the week have been the Prince and the Princess Leiningen.

FOREIGN NEWS.—A Paris telegram of Saturday says the council of state is preparing a project of law for reducing the customs duties. The same telegram states that Marshal Randon had tendered his resignation of the ministry of war. A Paris correspondent informs us that the governments of Rome and Naples have intimated their readiness to attend the Congress, and that it is believed in diplomatic quarters that Count Cavour will be the principal representative of Sardinia. Count Pourtales has been recalled from Paris to Berlin, but it is expected he will return in time for the diplomatic reception on New Year's day. A trial has been going on in France, in which a mother and daughter are charged with the murder of a child of the latter. The details are of a most painful character. A Paris letter says:—"The Lemoine trial is over. The speeches of the procureur imperial, and the counsel for Madame Lemoine, are so imperfectly reported, that I think it useless to trouble you with them. The jury found the mother guilty, and acquitted the daughter. The court sentenced Madame Lemoine to twenty years' hard labour. Public opinion in Paris, where this trial is, I may say, the only topic of conversation, pronounces this sentence arbitrary and unjust. From the evidence I do not think that an English jury would have found the prisoner guilty of concealment of birth, and, considering that there was no proof of the child not having been stillborn when it was destroyed, the sentence appears excessive in severity. The proud bearing of Mme. Lemoine, who refused to submit to the brow beating of the judge, and declined to answer the impure and perfectly unnecessary questions put to her by him, has given rise to a general opinion that the severity of the sentence is to be ascribed to a mean desire of retaliation rather than to any wish to make an example, and to show that the law is no respecter of persons. Anything more discreditable to the administration of justice in France than the manner in which this trial was conducted it would be impossible to conceive."—A telegram dated Elottro (Morocco), Dec. 9, announces that actions had taken place that morning between the Spaniards and Moors, in which the former had gained the advantage, the Moors losing 300 killed and 1000 wounded, and the Spaniards losing only 30 officers and 230 men wounded and 30 killed. The Madrid journals of the 6th contain a proclamation of General O'Donnell to the Moors, in which he promises the inhabitants of Morocco the aid and protection of his soldiers, who are only to be feared in the moment of combat. It appears that the priests are laying down their breviaries and shouldering their carbines, to show their troops the way to attack the Moors. The third corps d'armée had disembarked at Ceuta. Another action had taken place, in which the Moors suffered great loss, while the Spaniards lost only 10 killed and wounded. The *Gibraltar Chronicle*, of the 8th instant, states that it was rumoured at Mazagan and Safli that owing to the commencement of hostilities with Spain, a holy war had been proclaimed throughout the Empire, which would soon bring down to the sea-board towns thousands of Moors to defend their country and religion against the Spaniards.

Trade in the interior was in a paralysed state.—The *Milan Gazette* states that Garibaldi, who for some days past has been staying at Pino, five miles from Como, was in danger the other day of losing his life, his horse having suddenly bolted, and got into such dangerous ground that it required all the general's coolness, intrepidity, and good luck to get safely out again. He was in company with a lady at the time of the occurrence, and rumour adds that he has since married her. The announcement of the marriage of Garibaldi is confirmed by the *Indépendance Belge*. It took place at Como. The lady who has the honour of now bearing the hero's name is the daughter of M. Ramondi, one of the many thousands who had to fly their country in 1848, but who have now returned to their homes. A telegram from Paris states that the report of the general's marriage was without foundation.—A letter from Copenhagen of the 7th, says that the five new ministers had made their appearance on the previous day in the Second Chambers, when M. Rottwitt read the royal decree constituting the new ministry. The communication had not been made to the First Chamber, as the members were not in sufficient number. Prince Christian of Denmark has refused the governorship of Holstein, and the Danish government has consequently given up the project.—M. Janson, a clergyman, has submitted a bill to the Swedish Diet, which will have for its object to charge all the clergymen of the country with the control of publications sold by hawkers. All the members of the Assembly adhered to M. Janson's proposition.—The *St. Petersburg Gazette* announces that a speech had been made by the Emperor Alexander to the nobles of Pskoff on occasion of a general presentation. He said he had the fullest conviction that the question of the emancipation of the serfs would be terminated to the mutual advantage of both parties.—The *Presse* of Vienna says a council of distinguished officials had been held on the 5th to concert measures for the re-establishment of the Imperial authorities in the three districts on the right bank of the Po which still belong to Austria. A commission was appointed to install those authorities. The leading Protestants at Miskolcz, Koesmark, Grosswardein, Pesth, and other places, who had protested against the Imperial patent of September, had been arrested on the accusation of exciting to political disaffection. The Greek bishop of Munkacs had been released from gaol and sent home. He was ordered to be silent on the matter by the Austrian government.—Letters from Constantinople of Dec. 7, state that a note had been presented to the Porte by M. Thouvenal, the French ambassador, demanding a firman favourable to the Suez Canal project. The demand was said to have been backed by Austria, Prussia, Russia, and Sardinia. A stormy discussion had taken place on the subject in the council of ministers, when they came to an agreement to request the powers mentioned to come to an understanding with England regarding the matter. Sir H. Bulwer had been received by the Sultan, and had had numerous conferences with the ministers.—The *Canada*, from Boston on the 30th ult., and Halifax on the 3d instant, has arrived at Queenstown en route to Liverpool. By telegraph we have a summary of her news. The total loss of life by the wreck of the *Indian* is now ascertained to have been 24. The celebrated author Washington Irving, we regret to say, is dead. The advices from California state that the excitement on the San Juan affair was dying out, and it was believed that General Scott would succeed in effecting an amicable adjustment between the two governments. There had been more fighting in Mexico but it was reported that a compromise had been proposed between Juarez, Robles, and Miramon.

INDIAN NEWS.—By the arrival of the *Panther* at Marseilles we have received journals and correspondence from Calcutta to the 8th November, and Hong Kong to the 29th October. The most important piece of intelligence by this arrival is the confirmation of the death of the notorious miscreant Nana Sahib. The Nepal correspondent of the *Calcutta Englishman*, writing on the 27th October, says:—"The government officials do not now disbelieve the report of Nana Rao's death. The Nana died on the 24th September, of fever, at a place called Tara Ghurrie, near to Dhany and Dukhur. He had suffered previously from repeated attacks, and at one time was so ill that his attendants believed him to be dead, and the usual gifts were distributed amongst the Brahmins; he, however, recovered partially, and did not die till the 24th September. His dead body has been seen by credible witnesses, and his body was burnt in their presence, with the usual Hindoo rites. Thus this, the most villainous of all villains, has escaped from earthly punishment, which he so much deserved. Jola Persaud, the confidential attendant of the late Nana, has now charge of the family and whatever treasure may be left."

Another correspondent writes:—"A letter that has reached us states, that it is believed that the rebel force on the Nepal frontier consists of about 6,000 of all kinds, of which about 1,000 are sowars; this number includes also, camp followers, women and children, so perhaps, besides the sowars, only 3,000 sepoy remain. The greater number of these are encamped in the Dhang Dukur valley over the first range of hills, but still small bodies are dotted about at the edge of the Terai jungle all along the Nepal frontier. Bence Madhub and Mummoo Khan are also in the Dhang Dukur valley, but the larger body of men are attached to Jola Persaud, the late Nana's confidential servant. This man has also the charge of the late Nana Rao's family and treasure. They have still remaining with them about two elephants' loads of government ammunition. A Goorkha force is said to be approaching the outer range of hills, and the rebels are informed by their sirdars that this force is coming to assist them against the

British. The Begum has written to them not to be afraid, for help was coming to them soon. The Goorkha government has written to the rebels, telling them to clear out of their territory; but as the letters were addressed to the rebel sirdars, it is probable that the mass of the rebels know nothing about it. The Begum is at Nyah Kote still, but without any troops. She is in the charge of Puhulwan Sing, a Goorkha general. The Nepal Government will not coerce her. If she likes to give herself up to the British, she may; or, if she prefers to remain, she may also. Some of the rebels had tried to advance northward to get into Thibet; but the Goorkhas disarmed them and sent them back into the Terai. The seapoys have had no regular pay from their chiefs since they left Lucknow; but, until Nana Rao's death, they were regularly fed. A few Christian drummers from the mutinous regiments are said to be with the rebels, but they have turned Mahomedans and live with the rebels. Some reports state that there is a European sergeant with them, who has also turned Mussulman; but this has not been corroborated. From further inquiries which have been made, there is no reason at present to believe that there is at present any European man or woman now alive in the rebels' hands, as some papers have stated.

GENERAL HOME NEWS.—Mr. William Atherton, Q.C., M.P., has received the appointment of Solicitor General, rendered vacant by the appointment of Sir Henry Keating to the judicial bench. The learned gentleman is the son of the late Rev. William Atherton, a distinguished Wesleyan minister, and some time president of the Conference, his mother being a daughter of the late Rev. Walter Monson, a clergyman of the Established Church of Scotland. He was born in Glasgow in 1806, and was married in 1843 to Agnes Mary, the second daughter of Mr. Hall, the chief magistrate of Bow-street. In 1839 he was called to the bar by the Inner Temple, having during the previous seven years practised as a special pleader. He has represented the city of Durham since 1852, and is what may be considered a very advanced Liberal, being in favour of the ballot, a large reform in law, the removal of all religious disabilities, and the extension of the suffrage.—There was a slight falling off in the mortality of the metropolis last week. The deaths from small-pox were 40; 82 from scarlatina, and 181 from bronchitis. The total number of deaths was 1289, which is little below the average. The births of last week amounted to 1838. In the city the mortality returns have fallen from an average of 70 per week to 58.—On Monday the December session of the Central Criminal Court was opened before the Lord Mayor, the Recorder, the alderman on the *rota*, the sheriffs, &c. The first edition of the calendar contained the names of thirty-nine prisoners only. The learned Recorder having charged the grand jury, the court proceeded with the trial of the prisoners, but nothing of a remarkable nature came before the court. The grand jury returned a true bill for murder against James Moore; they also threw out the bill preferred against James Povers, committed for a rape on Hannah Percival. On the application of Mr. Poland, the trial of Hughes, the solicitor, was again postponed till the January session.—James Moore has been tried for the murder of his wife Mary Ann Moore, on the 28th of November. The prisoner had been confined in a lunatic asylum at Hoxton, where he continued several months, and from which he was only discharged on the 23rd of that month. The circumstances of the case have been before the public since the melancholy event first transpired. It was evident to all in court that the prisoner was not in the possession of his right senses, and the evidence of Dr. Gibson, surgeon of Newgate, confirmed this opinion. The jury returned a verdict of not guilty, on the ground of insanity. The trial occupied a very long time.—In the New Court, Joseph Henry Jay was indicted for obtaining, by false pretences, various sums from different persons. It appeared from the evidence that the prisoner had been land tax, assessed tax, and income tax collector for the parish of Shoreditch, and in that capacity had committed the frauds charged against him. At the conclusion of the evidence for the prosecution, the counsel for the prisoner said there was no evidence of a false pretence having been made, although strong suspicion attached to the prisoner. An acquittal was then taken.—A letter-carrier in the eastern district was yesterday committed to prison for one month, in default of paying a fine of 5*l.*, at the Thames Police-court, for being drunk and incapable of taking care of the letters he had for delivery. It was stated by the Post office authorities prosecuting that the prisoner, besides, would lose his situation.—The inquiry into the late frauds on the City of London Union has been resumed before Mr. Farnell, the assistant poor-law commissioner, at the City of London Union Office, in St. Mary-axe, for the purpose of hearing the claims preferred against the union by tradesmen, treasurers of parishes, &c. Several legal gentlemen appeared on behalf of the different parties. Evidence was given respecting claims and accounts, after which the court was closed, and the inspector announced that he would forthwith make his report to the Poor-law Board.—At the Central Criminal Court, Robert Hastings, letter-carrier, pleaded guilty to two indictments charging him with stealing letters containing money. It appears that he had carried on this practice to a great extent, and he was sentenced to four years' penal servitude. Mr. Sleigh applied to the court to remit the fine of a gentleman for non-attendance as a juror last session, on the ground of his being a dentist, and consequently a member of the medical profession, and on the further ground of his having been in the country at the time the summons was delivered, and knew nothing of it. The recorder remitted the fine, but directed the gentleman to be re-summoned for the January session. There was nothing more worthy of notice.—The funds, yesterday, suffered a decline through the rumour

associated with the probable raising of £10,000,000 for the national defences, and the nature of the advices from Constantinople in relation to the Suez Canal. At one moment consols were quoted 95½, but towards the end of the afternoon they recovered and stood at 95½. There was little variation in foreign stocks and railway shares, but the tendency of the latter was to improvement, through the satisfactory progress of the settlement, and the moderate terms charged for continuation.

COMMERCIAL; AND PUBLIC COMPANIES.—During the past week there has been a moderate amount of activity exhibited in the general trade of the port of London. The number of vessels announced at the Custom House as having arrived from foreign ports amounted to 209: there were three from Ireland and 402 colliers. The entries outwards were 119, and those cleared 115, besides 28 in ballast. The departures for the Australian colonies have been 6 vessels, viz., 4 to Port Philip, of 4489 tons; 1 to Sydney of 1002 tons; and 1 to New Zealand, of 623 tons; making a total of 6114 tons.—A meeting of a section of the shareholders of the Great Ship Company, called by Mr. Guedalla, one of their body, was held at the London Tavern, on Tuesday, for the purpose of consulting as to what course should be adopted with regard to future proceedings. The discussion was of a very diffuse character, and the only fact which transpired was that in confirmation of the success of the directors in raising a loan of £40,000 upon the mortgage of the vessel at the low rate of interest, so it is asserted, of 5 per cent. It appeared to be thought that a new company will have to be constituted for the purpose of raising the £60,000 or £80,000 that will be necessary to complete the vessel, and the circumstances of the £7000 of call in arrear on 1*l.* shares was considered to require explanation. The conduct of the directors and the management was severely condemned; and although the views of Mr. Guedalla were not supported, a lengthened debate took place, after which it was agreed, without passing any substantive motion to adjourn until the early part of January.—The affairs of the Crystal Palace Company appear at length to have been brought into a sound condition, and the dividend proposed to be paid has, it is stated, not been determined without full and proper regard to the various interests involved. The auditors (Messrs. Quilter, Ball, and Co.) in their report specially and unequivocally allude to the situation of the accounts, endorsing them as follows:—"At the same time, we desire to state expressly in reference to that important part of our duty which consists in taking care that a due distinction is maintained in the accounts as between capital and revenue, and especially that no expenses that ought to be borne by the latter are charged to the former; that the result of our audit is entirely satisfactory."

## TO CORRESPONDENTS.

"W.D.P."—The Master named in the warrant cannot retire until after the Lodge is consecrated. It is not absolutely necessary that the Worshipful Master should serve twelve months if he has passed a chair before; and the brother who is to succeed him is a Past Master—or a Past Warden having filled the Warden's chair fully twelve months. If the Worshipful Master has not filled a chair before, he must hold it twelve months, or he will not be entitled to the privileges of a Past Master.

"AN OLD P.Z., MELBOURNE."—We cannot tell you why there is an undue delay in answering communications addressed to Grand Chapter, unless the Committee failed to make a quorum at one or two of its meetings—no uncommon thing for a body which has next to nothing to do. The communication in question should have been addressed to the M.E.G.Z., the Earl of Zetland, and not to the Grand Chapter.

"AUSTRALIA."—We received a large budget of Australian news just as we were going to press, which shall appear next week. We also received a list of nine subscribers, all in Melbourne, which we thank our Bro. Lowry for; he having taken the matter warmly up in Australia, in consequence of the alteration in our form, which we are happy to find is meeting the approbation of our Colonial brethren.

"T.H.B."—A gentleman was initiated, passed, and raised in a Lodge thirty years ago; the Lodge has never supplied the M.M. certificate—can it now be made to do so?—Yes, if the raising can be proved. Let the brother ascertain if he was ever registered in the Grand Lodge books.

"E.A." writes—Suppose a person is proposed as a serving brother black balled, and when the minutes are read at the next regular meeting, the part relating to the blackballing of the proposed serving member should not be confirmed, can the same party (say after a short time) be proposed again as a candidate?—If our brother will send us the by-laws of the Lodge we will answer the question.