

LONDON, SATURDAY, DECEMBER 31, 1859.

## OUR ARCHITECTURAL CHAPTER.

THERE has been recently opened a new Masonic hall at Woolwich. With this fact our readers of last week must be acquainted, from our reporter's notice of the meeting of the Invicta Rose Croix Chapter within its walls; and as the occasion is a fitting one, we wish to show how it has been effected, and the good results which are likely to emanate from it.

It is a trite saying, "put your shoulder to the wheel" and your task is easy of accomplishment; so thought our brethren Major Clerk, Dr. Hinxman, Bros. Carter and Church, and they finding tavern accommodation limited, and an indescribable something not over pleasant attached to the idea of celebrating our mysteries in such company, wisely determined to try the effect of a hall which should be unconnected with a tavern.

Seeking over Woolwich, they at length hit upon a room every way adapted to their wants. Privacy was ensured by the approach to it being through a long passage, which opened on a small but convenient room, for hats and umbrellas, &c.; passing through this and two other rooms, one to serve for the Tyler, and the next for a preparation apartment, we approach the entrance at the lower end, and stepping within it, find ourselves in a brilliantly lighted hall, of about forty-eight feet in length, fourteen or fifteen in width, and sixteen in height; the roof forming the segment of a circle. At the end is a dais of three steps of polished pine, carpeted on the top, and above it a gas star in the east, corresponding with the sacred symbol similarly situated, in the west. The hall is plainly but effectively decorated, and is warmed by an admirable stove, which stands on the left from the dais, about the centre of that side, and diffuses a genial warmth over the whole building. The floor is partially carpeted, and the appearance of the hall when lighted is brilliant and pleasing. The colours are pale green and white, without meretricious ornament.

It may be asked, what is to support this hall in Woolwich? We reply, its prospects are exceedingly good. Woolwich has no room unconnected with tavern accommodation except the Town Hall (not easily available) for meetings, concerts, lectures, or the many requirements of modern society. The proprietors—for we can call our brethren nothing less, seeing that they have made themselves liable for rent, repairs, and decorations—have found tenants in a Unitarian congregation for Sundays, who pay a yearly rent. The Invicta Chapter of Rose Croix; the Kemeys Tynte Encampment; and the Florence Nightingale Lodge, all three hold their meetings there, and they, too, pay each a yearly rent. It is also contemplated by the Woolwich Musical Society, who have been driven about from pillar to post for the last year, to indulge themselves in a permanent home at a yearly rent, and thus, with the hall engaged, we have no doubt the proprietors will not be a shilling out of pocket eventually.

But we hear some brother ask, "Where are the kitchen and the wine cellar?" Not there, certainly. Doubtless the brethren composing the before mentioned Lodges, &c., relish the vulgar custom of eating and drinking as much as any others of the Craft, but they contend for a high and holy principle—that in a spot devoted to the sublimest mysteries, it is not fitting that the jest and song obtrude, though harmless and even commendable in themselves; so they adjourn to their refreshment to a tavern; or, by the kindness of one of the four brethren before alluded to, take their coffee in his private room in another part of the building.

There are many who we believe would be dissatisfied with such an arrangement, but if we give the principle one moment's consideration, it will be readily perceived that the more the Lodges are removed from tavern influences the more they will study Masonry, and the greater will be their re-

sources to apply to that great object of a true Masonic life—charity.

With these views and in this spirit has this enterprise been commenced, and to all who are inclined to further the object, or imitate the practice, we cordially wish "God speed," feeling assured that in every little Masonic community a few such zealous Masons as Bros. Clerk, Hinxman, Carter, and Church, have only to bestir themselves to secure as pleasant a meeting place, and diminish the stigma that attaches to sacred things being entered upon in a tavern, or at a convivial board. Wishing the new Masonic Hall at Woolwich every success, we take leave of the subject by mentioning that to inaugurate the same as a place fit for public entertainments, and to show the inhabitants of Woolwich that at last they have a room equal to their wants, several lectures are already proposed to be given there, the first of which is to take place on the ninth of next month, being Mr. Bennett's lecture "On a Watch."

## ARCHITECTURE THE ELABORATION OF BEAUTY FROM THE BUILDING ART.

BY JOHN WILSON ROSS.

IN all the countries of Europe, previous to the reformation in the sixteenth century, and in all other countries down to the present hour, the elaboration of beauty in architecture out of the useful art of building, was accomplished by a gradual, steady perseverance towards the well defined aim of building ornamentally. A consequence of following this system is, that all nations have been able, however inferior in other matters, to elaborate for themselves an appropriate and beautiful style of architecture perfectly suited to their wants and purposes. If we take for example a series of specimens of Hindoo architecture, and arrange them chronologically, we find how, out of a very rude original, a perfect style of art has been produced by an infinitely inferior people. We perceive how they have produced perfect models of their kind by gradually altering and improving the original through a series of successive erections, rejecting whatever was found in an earlier instance to be either useless or hurtful, and adopting anything that was either appropriate or beautiful, always bearing in mind the object of the building, and thus employing the most suitable style of architecture for the purpose intended. The identical process by which we invent or perfect any of the sciences or arts, is the same by which we invent and perfect architecture. Turning to a distinct class of architecture (but, certainly to a most parallel instance)—ship building in Europe, we find that the Europeans by following the same process of building vessels as the ancient Romans, have in the course of one thousand years brought naval architecture to perfection. The mediæval cathedral—in so perfect a form as it is seen in that of Cologne—was elaborated in the like manner, out of the Roman basilica. That perfection was effected by a gradual bit by bit improvement, even as a concealed arch of construction in a Roman portico grew, by a like process, into the universally arched architrave of Christian architecture. If we take a series of windows, we perceive how the plain round headed window of the Roman period was gradually elaborated into such a splendid work of art as the celebrated nine light window at the east end of Carlisle Cathedral.

From the massy proportions of Egyptian architecture, their temples without roofs, colossal in dimensions and solid in construction, radiated, at an early age, an extensive group of styles, among which stood foremost the Nubian, Indian, and Greek, all original in conception, but the latter particularly calculated to enchant and dazzle the eye on account of the lightness and elegance of the buildings. The Doric, Ionic and Corinthian orders, which were the inventions of the old Greeks, were types of the human form: the first exhibiting the boldness and simplicity of the male form; the second the softer beauty of a woman, attired and richly

decorated; and the third the more delicate proportions of the maiden figure, with the limbs less robust, and the figure admitting of a greater display of ornament. The style of architecture of the ancient Greeks was admirably adapted to their tastes and habits, even, as it is to the tastes and habits of all nations who resemble them; that is, who are utilitarians, fond of comfort and addicted to a natural simplicity of manners. Accordingly the Grecian style of architecture has been adopted in their best periods of history, by such enlightened people as the Etruscans, the ancient Romans, the modern Italians (when after having declined they advanced again in the scale of civilization), and by other people in Europe, including the English. That adoption by us did not occur till toward the middle of the seventeenth century when Inigo Jones revived the best classic models, reconstituting a purity of architectural composition, founded on the masterpieces of the ancient Greeks. His example has been followed by most architects of celebrity, who, instead of imitating one model, have drawn from many styles, thus producing an effective variety.

It seems, however, that this pure taste, which must have ultimately sprung up amongst us in the natural course of advancing civilization, arose amongst us prematurely, by a mere accident, by the gable roof—of which the favourite triangular arch was the prototype—being prohibited by Act of Parliament in the reign of Charles the Second. It is true that Gothic architecture has again gained favour in this country; but we would willingly be spared the abortions in that style which daily greet our gaze. If we take the most ambitious building in our generation—the new Houses of Parliament, we cannot recognize in the structure anything in common with the edifices erected in the middle ages. Overladen with ornament and depressed in height, it resembles—to burlesque the imagery of Vitruvius in describing the classic orders—a dumpy woman tricked out in vulgar finery.

To the Gothic style of architecture we may well apply the words which Mr. Gwilt (a gentleman whose opinion carries much weight) in his "Encyclopædia of Architecture," has used in speaking of the Elizabethan as an amalgamation of Gothic and Roman architecture. He says, "The style we consider quite as unworthy of imitation as would be the adoption in the present day of the model of the ships of war with their unwieldy and topheavy poops, which encountered the Armada, in preference to the beautiful and compact form of a well moulded modern frigate."

To go back to the Gothic appears to argue a dearth of inventive faculty; yet the faculty of invention is not dead among the professors of the fine arts, to prove which it is only necessary to adduce one instance, that of the sister art of architecture—civil engineering. The examples of the London bridges show that within the last hundred years we have advanced from the very clumsy structure of Westminster Bridge to the perfect one of the new London Bridge—to say nothing of Waterloo Bridge. If our architects then will but cultivate their art with the same earnestness and in the same manner in which civil engineers have cultivated the art of bridge building, they may as easily surpass (though in an opposite direction) the mediæval cathedral as civil engineers have surpassed the mediæval cathedral's contemporary—old London Bridge.

THE VETERAN DISTIN'S CONCERT AT EXETER HALL.—It is with much pleasure we call the attention of the public to the advertisement of the above in our first column, and the high patronage he has obtained. It may not be generally known, that he is the veteran trumpeter of three coronations: of the old militia, the Grenadiers' band, and George the Fourth's private band—in all twenty-seven years. We can imagine persons saying, Where is the necessity for such a benefit concert—has he not a pension for his services? We emphatically answer—no! We trust his Masonic brethren will respond to this his first and last appeal.

## ON THE ORIGIN AND OBSERVANCE OF CHRISTMAS.—II.

IN continuation of these strictures on our Yule festival as a pagan rite, in our last number, we shall now adduce some further confirmatory practices in different countries. Our first will be taken from the town of Bonneval, in France, where the custom of marching in solemn procession, the lighted torches, the solemnities of the priesthood, and the feasting of the performers, may all have been exhibited in the palmy days of Druidism with a very slight variation of observance.

Every year on Christmas Eve the inhabitants of each quarter of the town met together, and went in procession to the town hall, each person carrying a flambeau or flaming brand upon his shoulder, which he was very careful to keep dry and ready for this ceremony. The little children had their torches, made of a dried plant, and soaked in oil. The clergy, in white albs, accompanied by the magistrates, in full costume, proceeded also to the town hall. At five o'clock in the evening, the different persons forming the procession being assembled, they set out with their flambeaux, crying *Noel! Noel!* (Christmas, Christmasly). They went thrice round the market, and thence to St. Peter's Church, which they also circumambulated, bawling out lustily, *Noel! Noel!* The shepherds and shepherdesses in the neighbourhood of the town also contributed to form a part of the procession. They were all clad in white, and decorated with ribands and cockades. They carried very elegantly formed sheep-racks, and had with them a number of young lambs, ornamented with ribands.

The procession round the church being finished, the clergy sang the Christmas hymns and chanted the *Te Deum*. The inhabitants, preserving their distinction of quarters, formed one general circle and constructed a pile of their flambeaux, leaving the part not lighted outwards. After the religious hymns were finished, every one took up the remains of his flambeau, threw it behind him, and again formed into a procession. During the whole ceremony a large bell was tolled, till lately, in the tower of the town hall. It weighs from six to eight thousand pounds, and appears to have been cast expressly for this custom, for the procession of the flambeaux is represented on the outside of it with the participants in very ancient costumes, and for the ringing of it on the occasion there was an annual endowment of ten crowns. The ceremony was held in so much veneration that those who formed part of it fasted till its completion, about eight o'clock in the evening; and though the exhibition of so much fire might have been considered under ordinary circumstances very dangerous, yet the vulgar belief was that it would burn no one, though the narrator, M. Cochin, says he had seen many a dress and many a cap ignited; yet that more serious accidents did not often occur, is certainly remarkable when we consider that the lofts over the houses in the market place are always filled with straw, and that from two to three thousand torches at the least are brandished about and thrown aloft in the neighbourhood of such combustible materials. The remains of the flambeaux are considered sacred and preserved with the most superstitious reverence as a protection against misfortune, as we have seen was the case with the remnant of the yule clog.

This torch procession was observed only at Dreux, because it is thought that at this place was once a sacred college of the Druids; and that those ancient hierophants performed sacrifices at a cromlech at Ferntineburt, then a portion of the town of Dreux.

That the *ambarvalia* of the Romans, a ceremony in which the priests surrounded their fields in April and July, singing hymns to Ceres and other rites, was not the parent, but only a sister to the northern solemnities, and derived from the Pelasge, a common ancestry, might be proven, did the space at our disposal permit.

Virgil's description, (Georg. i., 335-350,) is rather long, but the following lines may be culled :—

"In primis venerare Deum atque annua magna  
Sacra refer Cereri, letis operatus in herbis  
Extremæ sub casum hyemis jam vere sereno—  
Terque novas arcum felix eat hostia fruges :  
Omnis quam chorus et socii comitantur ovantes  
Et Cererem clamore vocent in tecta."

We have however conformities of the wheel, embracing a much wider field. The Chatra or Shatra of Indian worship was a wheel, as in a piece of sculpture in the possession of the Society of Antiquaries, where, on the principal front of a temple a six-spoked wheel is guarded by two lions, couchant on each side ; and in the "Journal of Biblical Literature," July, 1856, Mr. Talbot, speaking of an Assyrian papyrus, says, among the offerings of the kings were *ishibe* or *shatra*, the symbols of royalty : the one a sceptre, the other a circular umbrella, like a wheel ; and a similar one is borne before the Pope when he appears in state.\*

But still more curious is it that we should find the wheel or rota introduced into Mexican archæology, and their intricate astronomical calculations. Scaliger (*De Emend. Temp. Edit.* 1629, p. 226), says :—

"The Mexicans had a wheel (rota) of fifty two years, divided into four periods of thirteen each, and as their week, so to say, had each thirteen days, their year as above of twenty months of eighteen days, each so as to give it a duration of three hundred and sixty days, with five *Epagomene*, devoted to joy and festivity (exactly as the twelve days, the complement of the Saxon lunar with the solar year, from Christmas to Twelfth day)."

"Die ultima Rotæ hoc est anni LII. frangebant omnia fictilia et utensilia, exstinguiebantur lumina et ignes putantes mundo exitum imminere in eujusdam harum Rotarum. Ultimam noctem Rotæ vigilabant putantes tum extremum esse mundi. Quum autem viderent crepusculum tunc certe mundum adhuc non periturum surgentes in choreas et ludicra debebant sese, qui erat primus dies rotæ novæ."

And whilst mentioning Scaliger's learned work, we may state, that in his "Explanation of the Saxon Calendar," he puts *τροπικον* as the exponent of Giulii, which, therefore, as Yule, identifies it with the wheel ; *ut ante*.

We have previously remarked that the examples of these fiery wheels driven down hills are principally found in North Germany, and therefore we find there more frequent allusions to them, irrespective of any reference to Christmas or St. John. Thus in *Pöhl's Harzsaagen* (Legends of the Harz Mountains), p. 105, the exorcism of the ghost of a female innkeeper at Anushtat is related at p. 104, and ultimately driven out of doors into the Red Sea ; but the exorcist, a Roman Catholic pater (evidently a made up fiction) opens the door after her, bids two soldiers, witnesses of his proceedings, to look out after her, who see her, or pretend they see her, running down the street like a glowing wheel on fire (*wie ein glühendes Feuerad*).

Another instance which he gives occurs at the foundation of the famous monastery of Ilfeld (p. 225). Before it was founded the countess living in the Castle of Ilburg had perceived a bright light in the midst of the adjoining woods, and waking her husband he could see nothing though the lady had observed it a full hour previously. The second night the same brightness occurred to her vision though to her husband's it was still hidden. When the countess saw it the third night, without consulting anyone, she saddled her mule and rode in the direction of the light, having before laden her palfrey with as much money as it could carry. The light turned out to be a great fire, which, as she approached, rolled itself up into the form of a huge fiery watermill wheel

\* The following are additional East Indian proofs of the veneration of the wheel in different forms :—Houghton's "Translation of Menu's Code of Laws" (ii. p. 426), "It is he (the Paruscha) who, pervaded all beings in five elemental forms, causes them by the gradations of birth, growth, and dissolution, to revolve in this world (until they deserve beatitude) like the wheels of a car." Translated by Wilhelm v. Humboldt, über "Baghavat Gita" (26)."

(*das rollte sich zusammen in ein grosses feuriges Mühlrad*) and rolled continually forward. The countess followed on her mule, this fiery wheel, and arrived at length at the place where it became extinguished. She then caused a church to be built on the same spot with the money with which she had laden her mule ; and as a hole was dug at the place where the fire had disappeared, to lay the foundation of the edifice, there were found, in addition, two tonnes of gold (about £15,000) which were also used to construct the monasterial buildings.

In Southern Germany the wheel loses its fiery nature, and becomes a purely symbolical sign under the denomination of *Wepelrot*, meaning, as I suppose, from the analogy of *Wellen* and the manner of its construction, a wheel of withs. It is thus described in Baron Cotta's "Morgenblatt," 1853, Dec. p. 235.

Another custom, widely spread throughout Southern Germany, which has been transmitted us from the time of our heathendom, is, driving the wheel (*Scheiben treiben*) answering to the North German practice of rolling fiery wheels down declivities. Disc, like wheel, is the symbol of the sun, of which the *Wepelrot im Sauerland* is an example. It is a wheel plaited of withies, its nave covered with gold leaf, from which the spokes radiate like so many rays to the circumference, and project somewhat beyond it, which projections are stuck with apples. These *wepelrots* are thrown into the halls of your acquaintance, and the giver hurries away with all possible speed to avoid recognition. But still such a *Wepelrot* is carried about in solemn processions and finally considered as a fortunate symbol of the solar disc, religiously preserved by both males and females during the ensuing year.

A practice noticed by Grimm, in his excellent "Mythology," p. 51, from Otmar's *Volksagen*, bears some analogy to this practice, though farther north, and for another church festival. In the village Questenberg, on the Harz, the lads of the village on the Tuesday after Whitsunday, carry an oak to the burg or castle hill, which commands the entire neighbourhood, and as soon as they have fixed it upright they fix on it a large chaplet, twisted from raw twigs of trees and which resembles a cart wheel: all call out "Die Queste !" and dance round the tree. Tree and chaplet are annually renewed.

It would lead us too far in this disquisition to follow the deductions in Grater Idumca and Hermode on the connection of the solar wheel with the mystical cates called *Bretzel* which travellers on the Anhalt lines of railroad will find energetically offered to them at the windows of the carriages at the station called Gnadau as a place of pilgrimage ; now no longer in their archaic shape of a wheel but flattened to the form of a Staffordshire knot, with which they have more relation than is at first apparent, but which would require more space than is now at our disposal to eliminate.

Equally loth are we, for the same reasons, to pass over in proof of the heathen origin of our Christmas festivities, those scenes which in a dramatic form represent the contest of Winter and Summer, and the eventual triumph of the genial season. We have numerous instances of such wordy battles fitting the sun's position and his returning power in numerous foreign countries and our own, for which latter the following verse from B. Herrick's "Hesperides" may suffice, p. 318, beginning—

"Farewell Frost and welcome Spring,"

fully exemplified in the *Athenæum*, principally after the practices at Eisenach, in Saxony : "Approach of Spring : Sommer's Gewinn." One party carried Winter in the shape of a man covered with straw, out of town into exile : another decked Spring in the form of a youth covered with boughs. In process of time the parts before personified were now performed by real *dramatis personæ*, who exhibited a combat, in which Winter is beaten :—

"Heigh ho, heigh ho, Summer is at hand,  
Winter has lost the game,  
Summer maintained its fame;  
Heigh ho, heigh ho, Summer is at hand."

But in modern times this festival has disappeared. Lately Winter was uncouthly shapen of wood, and being covered with straw, was nailed against a large wheel, and the straw being set on fire, the apparatus was rolled down a steep hill. Agreeably to the intention of its inventors, the blazing wheel was by degrees knocked to pieces and the Winter effigy split into a thousand fiery fragments.

It is however time, as this last instance brings us round again to the figure of the sun in the shape of a blazing wheel rolled down a steep hill, to notice the modern celebrations of the Christ-festival on the continent, to which, as they are entirely papal innovations, we have now no conformities in England. The "Waits," representing the Italian "Pifferari," and our "Wassail Cups" as they were called in Lincolnshire, waxen images of the child Jesus (*menino Deos*) in Portugal; were borne about by females, and opened to view for a small *douceur*. The Christmas carol was sung at this time, beginning—

"God bless the master of this house,  
The mistress also,  
And all the little children  
That round the table go."

These are our only relics of the following Popish mummeries, principally taken from a paper in *Morgenblatt*, published at Tubingen in 1855.

It is to the south of Germany where the papal creed is almost universal, that the most curious ceremonies in the celebration of Christmas obtain. These are there principally round the cradle of the nascent Deity, which, from the following and other Christmas carols they designate by the Latin *Prosepe*:—

"In dulci Jubilo,  
Singet nun and seid fro!  
Alle unsere Wonne  
Leit in Prosepio  
Sic leuchtet vor die Sonne.  
In matris gremio."

It was no doubt this ultramontane view that inspired Corregio with his inimitable "Notte," now in the Dresden collection, where the entire illumination proceeds from the *menino Deos* in the cradle. Nothing is spared to give the cradle the most picturesque and richest effect. Tinsel and foil of every colour glitter round the *prosepe*, and moss and artificial flowers are intended to pourtray the rural character of the event.

In the oldest periods of Christianity little notice was taken of the birth or the early years of Christ; the crucifixion and ascension were the two portions of the life of the Saviour principally celebrated. Good Friday and Easter were the special holidays of the church. The Nativity was first begun to be celebrated in Egypt by the anchorites of the desert, and it passed thence into Gaul, where, in the middle of the fourth century from that event, Christmas was transferred to the heathen Yule. The Greek church soon followed that example. The Advent, however, and the time thence to the Epiphany, the twelve epagomen of the lunar year, did not get into the church calendar till the sixth century; in Germany not perhaps till the beginning of the ninth, as the Synod of Mainz in 813 does not include it amongst its holy days. Soon after, the commencement of the ecclesiastical year was changed from March to January, and the holy birth with them; this induced the celebration of Advent also by the church, to meet these supplementary feastings so intimately connected with the heathen Beltine. The ordained meats and special dishes of the season kept hold of the palates and the memories of the people. According to the Romish view, the time of Advent was intended as a worthy preparation of the great feast of the church: an early long fast was necessary to purge the mind and induce a sober train of thought before

the mighty mystery. No noisy pleasures were allowed, no marriages could be celebrated, and sermons suited to the occasion were preached nearly every day, whilst the homilies and lessons were chosen from those portions of holy writ containing the prophecies of the approaching solemnity. As the great day drew nearer, the ceremonies and preachings increased in fervour, and the glorious event seemed each day more strongly struggling into life, each moment nearer to become a fact. On the fourth Advent Sunday at vespers, whilst the altar was splendidly illuminated, the priest advanced, preceded by a train of incense bearers and acolyths, with uncovered heads to the choir, and began the evangelist text of the day "Missus est Angelus," upon which, in some dioceses, a beautiful maiden in a rich and splendid dress, met him, to represent with scenic display the Annunciation, using the words of the evangelists for the dialogue. It was afterwards taken as a perfect dramatic exposition outside the church, and then possibly made a greater impression on the minds of the ignorant laity than the mere reading the text from the New Testament.

On Christmas eve the dark and solemn vestments and ornaments of the church which had prevailed throughout Advent, were changed to splendid garments, rich with coloured embroideries and gold; the choir and altars received their most costly adornments, and when in the cock-crow mass, the birth of the Saviour was solemnly enunciated from the altar, the entire multitude in the thickly crowded temple fell upon their knees to adore the newborn Saviour.

On Christmas day itself, the priest gave from the altar the fixed proper lessons and relevant portions of scripture, as an explanation of the meaning and importance of the festival. The prophecy of Isaiah, "A virgin shall conceive, a virgin bear a son," was insisted on; but in some places—and this a matter of considerable curiosity—the verses of the Erythian Sybil, then believed genuine, we readduced of equal authority with those of the great prophet.

When miracle plays became more in vogue, the Nativity, eminently calculated for dramatic display, was a frequent theme, and greedily seized on at a time when rejoicing and festivity engaged both clergy and laity in festive observance.

At this feast, immediately after the *Te Deum*, the adoration of the shepherds was put on the stage (we only use this modern dramatic term to translate "*missus est in scenam*"), in the following manner at Rouen.

A cradle was placed behind the high altar, with a figure representing the Virgin Mary at the foot. A boy stood at the entrance of the choir, dressed as an angel, announcing the glad tidings to the shepherds, who advanced from the great west portal with scrips and hooks, and then proceeded to the cradle, whilst the anthem, "Gloria in excelsis Deo," and "Pax terris," was thundered from the organ. The Virgin Mother was greeted reverently, whilst the figure of the child in its crib received adoration on bended knees. A solemn mass was then performed, and when finished, the priest demanded of the shepherds in Latin, "What have ye seen (*Quid vidistis?*)" and they answered, "We have seen the new born Lord (*Vidimus Deum novum natum*)."

The event was similarly dramatised in other parts of France, and also in Germany. Thus in the capital of the Archbishopric of Salzburg, a real cradle was borrowed, with the Virgin near it. She asks Joseph, designating him merely as her nephew, to rock it, who, acknowledging her only as his cousin, complies. The recognition at the time of this pair, as husband and wife, was completely ignored. An anthem was then played and Christmas hymns sung, in which much occurs evidently derived from the yule songs of heathendom. So in one beginning, "*Jam sol recedit igneus*," we have doubtless the translation of an early invocation to the sun divinity; and in another, "*O Heros invincibilis duax*," Thor may certainly be apostrophized as a fit prototype to the archangel Michael, to whom it is now addressed; and the archangel himself, who, as "Michael Helios,"

has appropriated to himself all the battle feats of the Teuton deities, may not be without great conformities.

A principal feature in the southern Germanic celebration of the church Prosepe is, their cradle songs in Latin and German. One begins, in Latin—

“O Jesule, pupule, parvule,”

which the extreme paucity of diminutives in our English language would prevent our rendering with anything like the effect of the original. Some of our readers will, however, possibly be gratified by a German version of its first two verses, where the Teutonic richness in those littlenesses of endearment and tenderness have full scope.

“O! Jesulein, Püppchen du kleines  
Willst, dass wir küssen dich?  
Willst, Lämmchen du feines  
Eni Zuckerbrödchen, sprich?  
Willst Milch du würzgegl  
Kindlein, du kleines?  
O! Engel all, Erzengel all  
Lasst Himmel Himmel sein,  
Kommt zu dem Krippelein;  
Stimmt in das Loblied ein  
Ein Knäblein geboren in Bethlehem  
Des freuet sich Jerusalem.  
O! liebster Knäblein  
Mein wunnig kind,  
O! Jesus, zarrl und klein,  
Schlaf süß und lind.

“Christ-kind, du heller Kurfunkel!  
Kellere in mein Herz ein,  
Mach hell sein Dunkel.  
Lass es dein Gärtchen sein  
Dein Bettchen weich und rein  
Mein Jesulein!  
Quell geister all, Elfen all  
Erscheint aus Wald und Quell  
Kommt her zum Knaben schnell  
Und singet laut und hell:  
Im Krippelein liegt Herr Jesus Christ  
Des Königreich ohn Ende ist.  
O! du mein Augensterne  
Mein holdes kind  
Dich küsst ich gar zu gern  
Schlaf süß und lind.”

In this second verse the invocation to all the elfs, to the spirits of woods and springs, sounds oddly in a Christian hymn, and may be taken as an additional and convincing proof of their heathen origin. And it seems from this very cause that no Christian festival had in fact such a popular tone or rooted so strongly in the minds of the people as the Christian revels, both ecclesiastical and worldly. As child or as parent, every one had acted the scene at home and around their own hearths; the dread mysteries of the resurrection, the ascension, or of Pentecost, might astonish more from their inscrutable nature, but the Nativity was brought home to every breast, its supernatural action was ignored, and the mere humanly view was felt with home delight, as it could be entertained without doubt, no obtrusive cavil rising by which it could be rejected.

Where churches were frequent, each parish prepared a separate Prosepe, and each strove to excel in their beauty and adornment; crowds of votaries chanting choral songs of Hallelujahs rushed during the entire Christmas night from church to church, from cathedral to chapel, to visit the various decorated cradles and the babe, and returned home to compare and descant upon their several glories.

The different guilds of merchants and traders rivalled each other also in the adornment of their charm-trees, where the natal Prosepe of the nascent God was a great object of their care, and much expense was lavished on them. The grandees of the towns lighted up their best apartments, and threw open the windows, to enliven and illumine the streets, a necessary observance for the crowd, where so few streets had any lamps.

When the great day was passed, began the period when

for twelve days profane and uproarious jollity had full scope. Tournaments were proclaimed, lists were staked, and all the nobility of the neighbourhood, with every one rejoicing in the right of coat armour, tested their prowess and agility in jousts of arms, which afforded no less pleasure to the spectators than the knightly combatants were often roused to a real combat, and the imaginary contest was converted into one *à l'outrance*.

Almost every day to the Epiphany was an ordained church service; with each of which the people most willingly combined their peculiar sport. The boy bishop chosen on St. Nicholas's day had not yet abdicated his short lived and boisterous prelacy. The Lord of Misrule, with all his indecency, frolic, and riot, had still an impunity for several days from the mystic birth, and the motley fool, a more than usual licence during the period. But all these and the grand and final day of “the three kings of Köln” (Twelfth Night) must be reserved for their own distinctive festivals.

We have already observed the distinction which a preponderance of Protestantism in the north of Europe introduces against the above mummeries of the south; in the south we have seen that the celebration is more objective in relation to the nascent deity; in the north, it has become entirely subjective and refers entirely to the children who celebrate the festival. Here the attraction is turned from the new born babe to the, as it were, ministering babes, and all parade and ceremony is centered in their pleasures and delight, circling round the Christmas trees (*Christbaume, weihnachts bäume*) which radiating from the Windsor nurseries have now thrown such a halo of hilarity and happiness round our Christmas clogs, as entirely to supersede “snap dragon,” “blindman's buff,” “hunt the slipper,” &c., with a much more intellectual and rational festivity. These trees serve as a kind of domestic verdict on the conduct of the youthful scions during the year: for the dutiful and docile a fir sapling is hung with sweetsmeats and decorated with foil and mirrors, reflecting the gifts and illumined with tapers; whilst, where the paternal decision is less approving, the gifts diminish in value, the lights are less splendid; and, in cases of great reprehension (though mostly softened by the mother's prayers) the tree, inscribed with the name of the juvenile delinquent, may be left totally blank and completely dark.

Berlin may be stated to be the chief seat of this northern mode of celebration. The week preceding Christmas the large space opposite the Schloss, otherwise a sandy plain, is entirely green with the young firs which the neighbouring woods so readily supply, intermingled with the toys and cakes, the lights and mirrors, which are necessary for the full display. The prices are suited to all pockets, for so universal is the custom, that the lowest labourer would be looked upon by his family as unfeeling and cruel who did not manage to provide some show at least of the customary fir. In extreme cases, benevolent individuals subscribe means to furnish the Christmas luxury where they know it will be otherwise wanting.

W. B. P. D.

THE VOLUNTEER MOVEMENT.—Whilst referring to the proceedings of the various Volunteer Corps throughout the united kingdom, we are induced to call attention to the issue of a most exquisite medal, designed and executed in silver by Bro. J. M. Thearle, of 198, Fleet-street, for the “Bedford Mounted Volunteer Rifle Corps, established in 1857.” The face of the medal consists of an exquisitely raised bust of her most gracious Majesty, which even Mr. Wyon, the Mint medalist, has never excelled. In comparing the likeness of the queen with that of the Mint coinage, everyone will be immediately struck with its superiority both in point of resemblance and also as to superiority of execution. Not a single medal that has been of late struck either for military or naval service, at the Mint, has been at all equal to this beautiful specimen of private enterprise and a good taste, which clearly proves that if this department were intrusted to private hands, greater success than is now obtained would be secured, independently of the inestimable boon of getting rid of routine and red tape. The reverse of the medal bears the words “Prize for best marksman,” which are encircled by a raised chaplet of laurel leaves, the sharpness of which is in every respect equal to the superior finish of the obverse.



BRO. WILLIAM MERCER WILSON, M.W.G.M.  
OF CANADA.

[From the *New York Courier*.]

THIS highly esteemed brother was born in Scotland, on the 24th August, 1813, and emigrated to Canada West in 1832, locating himself in the town of Simcoe, in the county of Norfolk, his present residence. Bro. Wilson was initiated into Masonry June 11th, 1840, in St. John's Lodge (now Norfolk Lodge), and was passed and raised July 9th, in the same year. The following December he was chosen Junior Warden, and had the high honour, for so young a Mason, of delivering the address at the public installation of the officers on St. John's day, 27th same month. This address was so highly estimated, that it was subsequently published by the Lodge. At the annual election, in December, 1842, he was elected Master, and, with but few interruptions, held that honourable position for nearly ten years. In June, 1847, a splendid gold jewel was presented to him by his Lodge for his efficient services; and on the 22nd of the next month, he laid the corner-stone of the Norfolk County Jail, with Masonic honours. In Capitular Masonry, Bro. Wilson received all the degrees in King Hiram Royal Arch Chapter at Hamilton, C.W.; and in the Chivalric Branch, is Prov. Grand 2nd Captain of the Prov. Grand Conclave of Canada.

The Earl of Zetland, M.W. Grand Master of England, having by his patent revived the Prov. Grand Lodge of Canada West, Sir Allan MacNab, the Prov. Grand Master, in June, 1848, appointed Bro. Wilson, Grand Pursuivant; and at the laying of the foundation stone of the Town Hall at St. Catharine's, on the 30th October following, he, by special appointment, acted as Grand Orator. His address was published, by order of the Prov. Grand Lodge, in pamphlet form, whilst the newspapers of the day also published it in full. In the Prov. Grand Lodge, Bro. Wilson was a constant attendant, and an active participator in its proceedings, frequently being called upon to fill important stations in the absence of the proper officers.

The Agricultural Society of Canada having appointed him a delegate to the Great Exhibition in London in 1851, he visited England, and whilst there and in France, he frequently visited the Lodges, and returned to Canada with a deeper veneration for the Order and a higher estimate of the value of Masonry. On his arrival home he was honoured by a public reception.

On the 11th October, 1855, a Convention of Lodges was held at Hamilton, C.W., to express their dissatisfaction with the mother Grand Lodge and adopt measures for the best interests of the Canadian Craft. The result of their deliberations was the formation of the Independent "Grand Lodge of Canada," of which Bro. Wilson was elected first Grand Master, and has since, by successive reelections, retained that dignified station. About an equal number of the Canadian Lodges, however, did not join at that time in the movement, and until September 9th, 1857, sustained their provincial organization, when they formed themselves into another independent body, and styled it the "Ancient Grand Lodge of Canada," under the Grand Mastership of Sir Allan MacNab. The differences between the two organizations were most happily adjusted in July, 1858, Bro. Wilson presiding over the united Craft; and we have no hesitation in saying that Canada never before had so efficient an officer.

Bro. Wilson as a speaker, is fluent, and his language so far above mediocrity as to entitle him to the rank of an orator. His gestures are graceful, and his voice at all times well modulated. Bro. Wilson brought into the county of Norfolk its first printing press, and for some time edited the *Norfolk Observer*. In acknowledgment of the services rendered by him in the outbreak of 1837, when he commanded a troop of cavalry, the Government appointed him clerk of the peace, and also clerk of the county court, which offices he still retains. He has been raised to the rank of lieutenant-colonel of the militia of the province, and is among those not Masons, widely known as Colonel Wilson, and highly esteemed.

HOW TO IMPROVE THE MEMORY.—Some men remember history, some poetry, some mechanics, some astrology, according as they have a turn to any of these pursuits. We may hence infer, and usefully, that memory is the daughter of attention, and the granddaughter of inclination, without which we could not recollect many things on account of the weak perception that matters which do not interest us make on the recollection. By attention we strengthen memory to a surprising degree, if we are possessed of a fair share of talent and a moderate portion of steadiness in our pursuits. Pope says, wittily and justly, on two sorts of people—"Wits have short memories and dunces none"—that is, of things worth knowing; for many blockheads are famous for their retention of unconsidered trifles.

MASONIC NOTES AND QUERIES.

UNIFORMITY OF RITUAL WITH AMERICA.

I AM about to leave England for the United States and have been told the Americans are very strict in admitting strangers to their Lodges, and that their working and ours, which I know pretty well, are totally different. Pray advise me how to proceed.—TRAVELLER.—[We are not anxious to discuss questions of the kind in any department of the *Freemasons' Magazine*, but as our brother seeks advice, and it may be of importance to him that it should be accorded promptly, we will give him the best we can offer. We believe the American ritual to be a modification of the York rite, or that system of working adopted by those brethren who called themselves the Ancient Masons, prior to the Union of 1813. In what respect that differs from ours of the present day is a matter not to be discussed in print; but if our brother will present himself to an American Lodge, and can prove himself correctly, he will experience no difficulty in gaining admission. He will find some curious interpolations, of which he will be totally ignorant, such as the Master's test, the trading degree, the heroines of Jericho, and many others. These we counsel him to avoid, as they are side degrees, chiefly invented to be lucrative to Grand Lodge lecturers, of which swarms wander up and down the country, making confusion worse confounded. We would also caution him about his Grand Lodge certificate; never to let it pass from his possession, for we have heard of photographing the same, so as to get a facsimile of the signatures attached thereto, by many of the spurious Lodges in America whose existence are legion. A little inquiry before he leaves this country, will set him right on the legality and spuriousness of the Lodges in the districts in which he intends to sojourn. "Traveller" is not the first who has broached the subject of uniformity of ritual between two nations speaking the same language; this was done in 1844, at a general meeting of the National Convention of the Grand Lodges of America, when it was proposed that a delegate should be appointed to visit London for the purpose of conferring with the Grand Lodge of England, so as to produce a uniform ritual, and which, it was asserted would, coming from the two great nations of the Anglo-Saxon family, considerably sway the opinions of all the other Masonic bodies in the world, and pave the way to a universal mode of working and ritual. This scheme, however, fell through for want of support, and in consequence the ritual and observances differ.]

DR. RAWLINSON'S MSS.

SOME time since, in 1857-8, there appeared in the columns of the *Freemasons' Magazine* some papers on "Masonic Antiquities, from Bro. Dr. Rawlinson's Manuscripts in the Bodleian Library, Oxford, 1725." What I want to know is, where there is any evidence of the cool assumption that Dr. Rawlinson was, at any time, a Freemason?—D. D. OXON.

ARE THE DRUSES MASONS?

A recent traveller has said that among the Druses they have initiations, and, he supposes, Masonic rites. Is this the case?—A. BARNARD.—[Our correspondent should have quoted the recent traveller's words, and have told us where to find them, in order that we might have seen they were correct and examined the context. In Colonel Churchill's "Ten Years' Residence on Mount Lebanon," he tells us that among this singular people there is an order having many similar customs to the Freemasons. It requires a twelve month's probation previous to the admission of a member. (Both sexes are admissible.) "In the second year the novice assumes the distinguishing mark of the white turban; and, afterwards, by degrees, is allowed to participate in the whole of the mysteries. Simplicity of attire, self-denial, temperance, and irreproachable moral conduct, are essential to admission to the order." See also Adler's *De Drusis Montis Libani*, 4to., Rome, 1786.]

THE BOOK OF CONSTITUTIONS.

How often has the Book of Constitutions been published?—A. G. C.—[They were first published in 1723 by Bro. Anderson, who also edited a second edition in 1738; then came Dr. Entick's edition in 1758; and a new edition ordered by Grand Lodge in 1767. In 1776 first appeared the Appendix to the Book of Constitutions, and in 1784 Noorthouck's edition came out. Since which time they have been frequently reprinted in the name of the Grand Secretary for the time being.]

MOLART'S REGISTER.

It has been proved that the celebrated John Locke's letter on finding a MS. in the Bodleian library, although repeated over and over again in Masonic books, is a clumsy, and impudent forgery,

no such manuscript ever having been deposited in those walls; therefore I would ask some Canterbury Mason to verify us of the existence of the following document cited by Preston, p. 151 of the edition of 1821 where, in a foot note, he states,—“The Latin Register of William Molart, Prior of Canterbury, in manuscript, page 88, entitled, ‘*Liberatio generalis Domini Gulielmi Prioris Ecclesie, erga, Festum Natalis Domini 1429*, informs us that in the year 1429, during the minority of this prince (Henry VI.) a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stappylton, the Master; John Morris, *custos de la loy lathomorum*, or Warden of the Lodge of Masons; with fifteen Fellow-crafts, and three Entered Apprentices; all of whom are particularly named.”

Such is Preston’s account; but it would be much more satisfactory if some Canterbury antiquary would seek this register and when found give us the original Latin, contractions and all, so that we might reasonably be able to say there is a record of the operative Craft which shews the Masons had certain peculiarities in common with our brotherhood.—D.D. OXON.

#### THE ANCIENT LANDMARKS.

If I differ in opinion from an older member of the Craft than myself, I am told I disturb the ancient landmarks of the Order. If in Grand Lodge one brother cannot reply to the argument of another, he accuses his opponent of a desire to overstep the landmarks of the Order. If the shining light, who protests he never reads the *Magazine*, writes a good sheet of foolscap to complain that his speech at the Pig and Whistle Lodge was omitted, he also tells us that, in his case, the ancient landmarks are in danger. There are four tribunals to which Masons are amenable, viz., the ancient charges and constitutions of the Order; the by-laws of their Lodges; the Board of General Purposes; and the ancient landmarks of the Order! The last are the most terrible of all, as no one knows what they are nor what they mean, whilst every man silences his neighbour by an appeal not to throw down the ancient landmarks of the Order. Do, Mr. Editor, tell us where these landmarks are planted, who they affect, what is their use (or abuse)? and any other information you please, for I, for one, am heartily tired of having that old bogey—the “ancient landmarks”—thrust down my gullet on every occasion. If it is a figure of speech, let some of your correspondents explain it; but, excuse me if I add, don’t tell me that in asking these queries I have trodden down any of the ancient landmarks of the Order, for I take them to be, until I am better informed, perfect myths.—Y. E. X.

#### GERMAN MASONIC SONG.

I have often heard and admired Rander’s translation of “*Last uns ihr Bruder*.” It is printed in an old collection of Masonic songs published, I think, in 1810, without any editor’s name. I have not a copy of this collection, and should be glad to know if any later edition has been published.—H. C. L.

#### FREEMASONS’ LODGE AT BATH.

If your correspondent “A.” will look in the Calendar he will find that Lodge No. 243 was erased by order of the Grand Lodge.—HENRY T. BOBART, Ashby-de-la-Zouch.

#### CRIMES OF THE TEMPLARS.

What were the special crimes laid to the charge of the Templars at the time that order was suppressed?—A NOVICE.—[Nothing was too heinous to be imputed to them. They were accused of every possible and impossible crime, but the two principal ones alleged against them were atheism and unnatural practices. If “A. Novice” wishes to peruse some of the fabled accusations, and will take a turn among some old cramped handwriting, we would refer him to fol. 113 of the Harl. MS. No. 252, in the British Museum, for an official account of the *Answers of the Templars*; as well as to fol. 144, of Harl. MS., No. 247, for what is stated to be a *Confession of the Templars*.]

#### REV. RICHARD MONKHOUSE.

Information is requested as to the above; he was the author of *A Discourse in Praise of Freemasonry*. 8vo., Lond., 1805.—J. A. D.—[He also published *An Exhortation to the Practise of those Specific Virtues which ought to prevail in the Masonic Character*. With historical notes. 8vo., Lond., 1805; and also *Occasional Discourses on Various Subjects*. With Copious Annotations, embracing several Masonic Discourses. 3 vols., 8vo., Lond., 1805].

## CORRESPONDENCE.

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

### MASONIC SUPERINTENDENCE.

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

DEAR SIR AND BROTHER,—I am fearful “R. E. X.”’s correctional is rather severe. We both deprecate the same evil; but whilst I am desirous to reform abuses as much as he can be, I should be very jealous of interfering with the vested rights and privileges, which I hold each Lodge possesses (if it be only in theory); and I therefore preferred the milder form by suggesting that they should invite learned brethren to their assemblies, and the well disposed of the neighbourhood, who are brethren, should everywhere encourage the Lodge to receive them. It is a fact that Masonry is being canvassed very much at present, and there is no greater argument against it than the general ignorance amongst the members of even the leading features of the institution,—Truly yours,

Z.

### UNIFORMITY OF WORKING.

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

DEAR SIR AND BROTHER,—It must be gratifying to you, as the approximate Master of the Grand Stewards’ Lodge, to find that, mainly by the exertions of Bro. Hewlett, the Grand Stewards’ Lodge seems likely to regain its prestige. I was pleased to see so large a number of the brethren assembled, and to witness such an excellent working as you all gave us; and I hope you will permit me to address to you, and your readers, a few observations which have occurred to me as to the manner in which the recovered lead of the Grand Stewards’ Lodge may be retained.

First, I think it indispensable that for your public night, in March next, you should do as Bro. Hewlett has done, and issue cards of invitation to every Lodge within the Metropolitan district.

Secondly, you must not allow your working to deteriorate from the standard you have set up.

Thirdly, the Grand Stewards’ Lodge must now boldly claim for themselves their inherent right to be the promulgators of the only correct and authorized mode of working.

This last point I would strongly urge, for the following reasons:—The Craft has been too long disturbed by East-end and West-end systems, in neither of which is there anything, that I can see, of sufficient importance to render the chief movers in either plan of that immense authority which they arrogate to themselves—for were they or their supporters equal in mental capacity to Macaulay, Gladstone, or Thackeray, then there might be some excuse for the blind devoteism with which they are honoured. But when we know that the very contrary is the case, and that they are neither more nor less than followers of those who, in their turn, were Masonic innovators, the time has now arrived for sifting their pretensions, which must give way to the prescriptive right of the Grand Stewards’ Lodge, because these crotchets are taught in Lodges of Instruction, viz.—the Emulation and the Stability,—I leave it for more able casuists than I am to show, if they can, why Lodges of Instruction should originate fresh workings, or why I, as a Master Mason, am to be told, if working my part in a Lodge, that I am wrong, “We don’t do it so at the Emulation.” In the first place, a Lodge of Instruction meets only by the sufferance of a regular Lodge, which may at any time withdraw its sanction; consequently a Lodge of Instruction has no right to dictate what shall be done to bind the Craft to its peculiar interpretation, it has no *locus standi*, and is of no authority.

I have heard it boastfully asserted that the magnates of the two Lodges of Instruction referred to have held several meetings to agree on certain interpolations of their own, and that they propose to submit a scheme to the consideration of the M.W. Grand Master, which shall be the recognized system for the whole Craft. If my information be correct (and I gathered it from trustworthy sources), then I say it is time that the Grand Stewards’ Lodge took the initiative in such a business; that if there are to be modifications in working, the Grand Stewards’ Lodge should seek out the best, and submit their plan to the Grand Master, who, it cannot be doubted, would recognize the claim of the Grand Stewards’ Lodge to carry out and promulgate the authorized

system of a uniformity of working in English Lodges; basing their right to this privilege on the ancient prerogative of their Lodge, which is a regular warranted assemblage—has been for more than a century the depository of the working of the Craft—and is composed of a number of gentlemen of education, such as would not discredit many a greater assemblage, and to whom language is familiar, when written or spoken, from their liberal education, knowledge of grammatical construction, and the manner of address observed amongst them.

Hoping soon to see a uniformity of working in the Craft, and that it may be confided by the M.W. Grand Master to the only legal and recognized body in the Order—the Grand Stewards' Lodge,

I am, dear Sir and Brother, yours fraternally,  
A GRATIFIED VISITOR TO THE GRAND STEWARDS' LODGE.  
London, Dec. 26th, 1859.

#### MODEL LODGES.

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

DEAR SIR AND BROTHER,—In treading the chequered path of life circumstances frequently present themselves before us which prompt us to hazard suggestions and opinions without any certain prospect of success.

Undaunted by such convictions, I addressed you three weeks since, upon the important subject of Model Lodges, and I trust that I may yet be spared to witness the sublime ceremonies of Freemasonry worked only under the hallowed roofs of model Lodges. Your correspondent, "R.E.X.," in your last week's impression, in alluding to my letter, refers to me as condemning the principle of holding Lodges at taverns; this charge I plead guilty to, not "from any fancy of contagious vice," but from stern reality—such feelings, I blush to say, engendered in a great degree through the levity of conduct which I have so frequently and so painfully witnessed immediately after the conclusion of the ceremonies, under the very roof, and almost before the sound of the gavel had ceased to ring. How can such a course harmonize with the feelings of the Mason who looks "through nature up to nature's God." Is it Masonry? If it is, may I never again witness the initiation of another candidate into its mysteries. My argument is, remove the cause, and the effect will cease. Separate Masonry from the tavern. For the just and upright Mason, however, I entertain the greatest respect, be he peasant or prince, publican or priest, I would not knowingly injure him myself or suffer others so to do if in my power to prevent it, and fully appreciate the manifold advantages which the tavern offers to the hungry and the weary, and I maintain that no class of persons are more entitled to support than the tavern keeper; nevertheless I am not unmindful of the claims Freemasonry imposes upon its members concerning its rites and ceremonies, nor will I ever revoke any or either of them in support of business or mercenary motives. The sacred volume, which ought to rule and govern our faith, distinctively points out to us that there are times and places for all things—a principle I endeavour to inculcate in others, and strive to act up to myself. In support of this argument, I refer to that great, wise, and mighty king, with whom all Masons are or ought to be intimately acquainted, who in the construction of his magnificent temple caused the very stones to be carved, marked, and numbered, prior to their removal from the quarry; the timber felled and prepared in the forest of Lebanon, and conveyed by floats from Tyre to Joppa,—the metals fused and cast on the plains of Zeredathah, &c.; and, I would ask, for what purpose? Why all this indomitable perseverance, this great painstaking! Was this a fancy, having no object in view? Certainly not. What then was the object? The answer every Mason ought to know, viz.; that the sanctity of that holy place might be preserved, &c. Surely, then, we, professing our admiration of this mighty king (our pattern and example), ought at least to follow his steps in preserving the sanctity of our Lodges by performing its ceremonies in buildings dedicated only to Masonic purposes.

I also readily admit that those who want refreshment will go where it is to be had; but this is no reason why Freemasonry should be made the channel for eating and drinking. It is the love of the good things of this life, not the love of Masonry, which induces so many to attend Lodge on particular occasions. What better proof can be adduced in favour of this argument than a perusal of the Lodge book containing the signatures of those who have attended? And what will you see? Names there inscribed which are not to be found except upon the occasion of a banquet. So much for such professors of Masonry—whose

belly is their god—who luxuriate in the sumptuous repast at a trifling cost, caring not one jot for their poor and distressed brethren, who the voice of charity calls upon loudly to assist. I do not hesitate to say that I delight in the good things of this life as much as many people, but I at all times partake of them in accordance with the views which I so fearlessly and faithfully, though feebly express.

I remain, dear Sir and Brother, yours respectfully and fraternally,  
Kent, Dec. 28th, 1859. FIDELITAS.

#### "INSPECTION" OF LODGES.

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

DEAR SIR AND BROTHER,—I perceive by a letter in the *Magazine* of the 17th instant, that a writer therein, signing himself "Z," takes exception to the word "inspection," which occurred in my letter of the 3rd, under the signature of "A Friend to Model Lodges." I can assure you, Sir, that I have no particular predilection for the word "inspection." I care not under what cognomen the system is worked. I am not ignorant of the fact of Worshipful Masters "being, and accounted to be, perfect Solomons in and within their own proper persons," but I cannot divest myself of the suspicion that the wisest of men is sometimes very inefficiently represented. The plan I proposed was simply for the purpose of starting the subject, in the hope that it would be taken up by the Craft generally, and that by discussing the question in your excellent journal, an effective system would be procured; consequently, I am highly pleased to see that it is likely to become a general topic.

With all due deference to Bro. "Z," I fear his plan of appointing "discreet and learned brethren to make a tour of the provinces whenever invited," would not be successful, if only the Lodges issuing the invitation had to pay the expenses. The majority of country Lodges being small, and generally poor, would therefore be unwilling to incur the expense of a visit; furthermore, any Lodge worked in a slovenly or careless manner would rather forfeit a trifle than have the presence of a critic (I will not say "inspector"). "Z's" proposition might answer, and no doubt would be very good, provided Masonry in the United Kingdom and Ireland was even in a tolerable state of perfection; but under existing circumstances, I am of opinion that it would not meet the requirements of the Order, as it seems to me there is not that uniformity in the manner of working which should exist. If the plan suggested by "R. E. X." was carried out (which I deem admirable), it would be the means of establishing a perfect uniformity of system as well as prevent a vast deal of omissions in the initiation of candidates, which is a grievous wrong, and amounts even to injustice, not alone to the candidate, but also to our cherished institution. How different is it in the United States, where every candidate is closely catechised by the W.M. in open Lodge as to his proficiency in the first degree ere he is entitled to receive the second, and so on. I may state that this examination is not a matter of form, as the pupil must know his lesson. By this means, when a brother has received the "sublime degree," he is truly a Master Mason, as he is capable of imparting those sublime virtues which he was himself so recently instructed in to others, and thus hand down to posterity, unimpaired, the signs and tokens of ancient Freemasonry.

Delegates might also be sent to visit the Grand Lodges from the States, or at least attend the congress proposed by "R. E. X.," which would further tend to perfect that unity of action so much desired.

I may here remark that in your able "Architectural Chapter," in referring to Lodge No. 138, at Whitehaven, Cumberland, a sentence occurs which appears to me rather singular. You say you are informed that the Masonic ceremonies of the Lodge "are performed in a style that would do credit to any metropolitan Lodge." A stronger proof for the necessity of reform cannot be put forward. There ought to be but one style in the ceremonies of Masons.—I am, dear Sir and Brother, fraternally yours,  
Skibbereen, Co. Cork, Dec. 26th, 1859. J. W. P.

#### MASONIC HALLS.

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

DEAR SIR AND BROTHER,—I shall, as one of the Craft, be most happy to respond to the suggestion of "A Prov. J.G.W.," and give gratuitous designs for the purpose of forwarding the movement for Masonic Halls. But as the only illustrations suited to your pages are pictorial, I fear the illustrating them so would not answer any good purpose. It would be better for brother archi-



teets in any neighbourhood to volunteer their services for this purpose, which I am sure many will be found to do on being secured money out of pocket.

Pray continue in the advocacy of separate and distinct buildings for our meetings; notwithstanding what "R. E. X." says, that "members of Lodges are frequently more indebted to the proprietors of taverns for the accommodation they receive than the proprietors are for their patronage;" I shall believe, on the other hand, that the attendances would be much more frequent if the members did not feel themselves called upon to "spend something with the landlord;" and that the Craft is injured thereby.

I am, dear Sir and Brother, yours fraternally,  
AN ARCHITECT.

## THE MASONIC MIRROR.

### MASONIC MEMS.

A Prov. Grand Lodge for West Yorkshire is appointed to be held in the Town Hall, Doncaster, on the 4th of January next. The circular calling the meeting states that the R.W.D. Prov. G.M. Bro. Dr. Fearnley and Bro. R. H. Goldthorp, P. Prov. S.G.D., have accepted the office of Stewards at the next anniversary festival of the Girls School.

### METROPOLITAN.

LODGE OF JUSTICE (No. 172).—The installation meeting of this Lodge was holden on Wednesday evening, December 14th, at the Royal Albert Tavern, New Cross. Bro. Bolton, W.M., presided, and after passing a brother to the second degree, ably initiated a gentleman into the mysteries of ancient Freemasonry. The next business was the installation of the W.M., that ceremony being most impressively performed by Bro. Ireland, P.M. of the Wellington Lodge, No. 805. The brethren having given the customary salutes, the new W.M., Bro. Durrant, invested his officers, viz.:—Bros. Wynn, S.W.; Dumerer, J.W.; Cauthorne, S.D.; Cavill, J.D.; Ware, I.G.; Garrett, Sec.; and Deal, Treas. (*pro tem.*) The Lodge was then closed and about forty brethren dined together.

### INSTRUCTION.

LODGE OF INDUSTRY (No. 219).—This old established Lodge of Instruction, although attended by some of the first working Masons in the Order, is not in that flourishing condition we could desire; and it being the only Monday night Lodge of Instruction between the west end and Whitechapel, it ought to be better supported. The names of S. B. Wilson, M. Hayden, McNally, W. Warren, Thompson and Daly ought of themselves to be a sufficient guarantee that a correct knowledge of the working of the ceremonies and lectures can be obtained by those brethren desirous of making themselves proficient in the Masonic ritual.

### PROVINCIAL.

#### DURHAM.

HARTLEPOOL.—*St. Helen's Lodge* (No. 774).—The W.M. presided at the celebration of the festival of St. John the Evangelist, in the Masonic Hall, on Tuesday last, the 27th Dec. The brethren then proceeded to install the W.M. elect, Bro. Simpson Armstrong, S.W.; Bro. H. A. Hammarbom, P.M., acting throughout as installing Master. The brethren having retired, a Lodge of installed Masters, consisting of Bros. Hodgson, Moore, and Hammarbom, P.Ms. of this Lodge, was formed, and Bro. Armstrong regularly installed as W.M. for the ensuing year. On the readmission of the brethren, the W.M. was proclaimed and saluted in ancient form, and the same ceremony took place in each degree as the Lodge was closed down. The W.M. then invested as his officers Bros. H. A. Hammarbom, P.M.; James Groves, S.W.; T. P. Tate, F.S.S., J.W.; Geo. Moore, P.M., Dir. of Cers.; William Todd, Treas.; David Cunningham, Sec.; John Gallon, S.D.; B. R. Huntley, J.D.; H. Orvis, I.G.; Sivewright and Varlow, Stewards; and James Mowbray, Tyler. The brethren then adjourned to the King's Head Hotel, where a handsome dinner was provided, and after doing full justice to it, and giving and responding to the various loyal and Masonic toasts, the brethren separated, after spending an evening remarkable for the cordiality and harmony displayed on all hands, Bros. Sutcliffe, Ferrier, Clarke, and others, enlivening the evening with their vocal powers. The following visitors were present:—Bros. Roger Kenyon, No. 128, Darlington; William Doughty, Sec., No. 876, Middlesbro; Gill, Swansea; John Sutcliffe, J.W.; S. E. Clarke, J.D.; and Lowther, Rank, Hodgson, and Pearson, No. 1066, West Hartlepool.

#### LANCASHIRE, WEST.

LIVERPOOL.—*Mariner's Lodge* (No. 310).—The brethren of this Lodge met on the 1st instant, at the Masonic Temple, Hope-street, the W.M., Bro. Henry Lamb, presiding, when two gentlemen were admitted and initiated into the mysteries of our Order, three passed, and three brethren raised. The W.M. read a communication from the Prov. G. Sec., requesting his attendance at a meeting of the Worshipful Masters of the district, with a view of forming a committee to investigate all applications for relief, and thereby preventing any coward or unworthy person receiving any portion of those funds which are the undoubted right of the widow and orphan, and worthy poor Masons. On the 8th an emergency was called by requisition to the W.M., when Mr. Joshua Freeman (captain of the ship "Christopher Hall," bound for China,) was duly initiated by Bro. Lamb. On the 22nd instant, another emergency was requested by two of the brethren, and the W.M. called a meeting of the brethren who formed a Lodge, and Mr. Elijah Bacherder (captain of the "Tonquin") was initiated in the first degree of Freemasonry, when the Lodge was closed in peace and harmony. The flourishing condition of this Lodge is a striking proof of the advantages of meeting in rooms solely adapted for the purposes of Masonry, over that of meeting in a public house, independent of all pecuniary advantages it possesses; it is now well proved that the work can be done much better, and more of it can be done; it is absurd to suppose that the sublime principles of morality and virtue can either be taught or practised in a place generally devoted to other than Masonic purposes. Let some of our brethren think of this.

#### OXFORDSHIRE.

OXFORD.—*Alfred Lodge* (No. 425).—The members of this Lodge assembled at the Masonic Hall, on Tuesday last, for the purpose of installing the W.M. elect, Bro. Bevers. The ceremony of installation was performed by Bro. Hyde Pullen, D. Prov. G.M. for the Isle of Wight, who attended for the purpose; and the admirable and impressive manner in which he fulfilled this arduous duty elicited repeated applause and won the encomiums of every one present. On the conclusion of the ceremony the Worshipful Master entered on his duties, and appointed his officers for the year, as follow:—Bros. W. Wilkinson, S.W.; A. G. Holmes, J.W.; Rev. T. Mortimer, Chaplain; H. Houghton, Treas.; J. G. Betteris, Sec.; W. Hood, S.D.; Cyril Vincent, J.D.; W. B. Cunningham, Dir. of Cers.; W. W. Ringrose, Org.; W. H. Hobbs, Asst. Sec.; S. Steane, I.G.; Fraser and W. Thurland, Stewards; B. Bull, Tyler. In the evening the brethren celebrated the anniversary festival of St. John the Evangelist, by a sumptuous banquet provided by the Stewards, and at which about forty were present. The Worshipful Master presided, and was supported by Bro. Captain Bowyer, Prov. G.M. of Oxfordshire; Bro. Hyde Pullen, D. Prov. G.M. of the Isle of Wight; Bro. Ald. Spiers, P.G.S.B., D. Prov. G.M. of Oxfordshire; Bro. Randall, P.M., Mayor of Oxford; and the following Past Masters of the Lodge:—Bros. Ald. Dudley, E. Owen, J. T. Hester, J. Martin, Jas. Wyatt, W. Thompson, W. Belcher, Walker, and Houghton; and Bros. Blakiston, St. John's College; Alderman Prior, Rev. T. Mortimer, J. Vincent, A. Holmes, Briscoe, Trendell, C. Vincent, Gray, &c. The Worshipful Master presided with great ability, and introduced the toasts in very appropriate terms. During the evening some excellent and eloquent addresses were delivered by Bro. Bowyer, Prov. G.M.; Bro. Pullen, D. Prov. G.M. of the Isle of Wight; Bro. Spiers, D. Prov. G.M. of Oxfordshire; and Bro. Randall, the Mayor of Oxford. In the course of the evening the brethren withdrew to the Lodge room, where tea and coffee were served, after which they returned to the banquet room, where the convivialities were resumed, and some excellent songs were sung by Bros. Capt. Bowyer, Randall, Houghton, Kester, Lowe, J. Martin, Walker, Jos. Plowman, and others.

#### SOMERSETSHIRE.

TAUNTON.—*Lodge of Unanimity and Sincerity* (No. 327).—Bro. Charles Bluett, W.M. The brethren of this Lodge held their usual monthly meeting on Wednesday, December 21st, when about thirty of the brethren were present. The business of the evening consisted of the annual election of the W.M. for the ensuing year, Bro. Captain Alexander William Adair, P. Prov. G.D., being unanimously elected to fill that important position. Bro. Lake, who had served the office of Treasurer for a period of seventeen years, was again elected to that office. Bro. Haberfield, an old P.M. of the Lodge, having expressed his readiness to undertake the duties of Tyler, to supply the vacancy caused by the death of the late respected Tyler, Bro. Rogers, the brethren unanimously elected Bro. Haberfield to that office. Bro. Jubb was raised to the third degree, and Mr. Michael Day Gange, of Staple-fitzpaine, near Taunton, was duly initiated into the mysteries of the Craft.

#### WILTSHIRE.

SWINDON.—*Royal Sussex Lodge of Emulation* (No. 453).—This Lodge met at three o'clock on St. John's Day, in accordance with the by-laws, for the purpose of installing Bro. Thos. Chandler, the W.M. elect and after a successful ballot, placing under the banners of this ancient and honourable society, his son. The ceremony of installation was performed by the R.W.D. Prov. G.M., Bro. Daniel Gooch, in his usual perfect manner, assisted by the Board of P.Ms., and in the presence of Bros. Col. Thos. Goddard, P.M. No. 641, P.G.S.W., Wilts; W. Gooch, P.M.; W. I. Brown,

P.M.; T. E. Marsh, T. Potter, E. Lawrence, J. Benskin, J. Wentworth, J. Tooneer, E. W. Mantell, Rev. C. Cammel, Prov. G. Chaplain, Rev. — Essclez, and numerous other brethren. Full authority for the W.M. to preside over the Lodge was acknowledged in ancient form. The W.M. then appointed the following officers:—Bro. John Chandler, S.W.; R. Burford, J.W.; Edward W. Mantell, S.D.; J. Tooneer, J.D.; J. Wentworth, I.G.; the respected Bro. John Sheppan, P.M., Treasurer, and Bro. F. H. Morris, Secretary; Bro. Canridge being the Honorary Organist. The late W.M. was absent from illness. The Lodge was visited on this occasion by Bro. H. E. Astley, Prov. S.G.W., Berks and Bucks, P.M. No. 839, &c., &c.; Bro. E. S. Cosseus, Prov. G.S., Berks and Bucks, P.S.W., No. 839, W.M., No. 1097, R.A. No. 25, &c., &c., and Bro. J. Welch, No. 839. The W.M. proceeded with the most gratifying portion of the day's proceedings—the initiation of his son—and it was an affecting scene to witness. The initiate entered on his duties with propriety, and the ceremony was performed by the father with due solemnity. We have seldom seen the W.M. conduct the business of the Lodge on the evening of his installation more perfectly, which proves to the brethren the fortunate choice they have made in selecting Bro. T. Chandler as their head, whose appointments of the several officers evince much ability, and are a happy omen for the future. After the usual Masonic toasts, the candidate made a most satisfactory address to the brethren, and the Rev. — Essclez addressed the Lodge on mundane affairs, and exhorted the brethren to practise brotherly love, relief and truth to all the world, instead of exciting the passions of men by the formation of rifle corps or other topics that contain politics, which are by this fraternal body particularly eschewed. The visiting brethren found a most cordial greeting, and the father of the Lodge and others enlivened the mystic circle by those musical strains that are only known to Free and Accepted Masons.

#### WORCESTERSHIRE.

KIDDERMINSTER.—*Lodge of Hope and Charity* (No. 523).—This Lodge held its usual monthly meeting, and celebrated the festival of St. John the Evangelist on Monday, Dec. 26th, when Bro. Thos. Porter was installed for the second year as W.M. Mr. Edward Perrin was duly initiated into the mysteries and privileges of our ancient Order. Two gentlemen were proposed for initiation next Lodge night; and we are happy to say that one guinea was voted to that excellent charity—the Royal Freemasons' Girls School.

#### KNIGHTS TEMPLAR.

##### PROVINCIAL ENCAMPMENTS.

LIVERPOOL.—*Encampment of Jacques de Molay*.—This Encampment held a Chapter and Conclave, on Thursday, December 22nd, to install Comps. Crankshaw and Kearne. There were present the E.C. Sir Knt. J. Hayes; P.E.C. Sir Knt. J. Ellis; P.E.C. Sir Knt. H. S. Allpas; and Sir Knts. C. J. Banister, Clark, Pierpoint, Jackson, Smith, &c. Sir Knt. H. S. Allpas, P.E.C., installed the candidates in a most impressive manner. After the remaining business was concluded, the Knights dined together, and separated at ten o'clock. The next meeting was fixed for the 20th January, 1860.

PLYMOUTH.—*Loyal Brunswick Encampment*.—The regular quarterly convocation of this Encampment was held in the Freemasons' Chapter room, St. George's-hall, Stonehouse, on Tuesday, the 20th December, when Comp. W. E. Bowes, (Lieutenant Colonel 73rd Regiment), of Royal Arch Chapter, No. 1, Cork (Irish Register), was duly installed a Knight of the Order. The Knights then proceeded to the election of the Eminent Commander and Treasurer, when Sir Knights Dowse and Evens were re-elected to their respective offices. The Eminent Commander afterwards invested the following Knights as his Officers for the ensuing year:—S. Triscott, First Captain; Lord Graves, Second Captain of Columns; J. Mackay, Prelate; R. R. Rodd, Expert; R. Ridley, Captain of Lines; J. Thomas, Chancellor; A. Narracott, Almoner; S. F. Brizzi and J. Merrifield, Standard Bearers; J. Rogers, Equerry. The reelection of Sir Knight Dowse, who has held the honourable position of Eminent Commander ever since the resuscitation of this Encampment, two years ago, is considered not only to be beneficial to the Loyal Brunswick, but to the Order of Knights Templar generally in this neighbourhood.

#### IRELAND.

##### NORTH DOWN.

##### OPENING OF THE DUNGANNON MASONIC HALL.

On the 19th of December, the new Masonic Hall, erected by Lodge No. 9, at Dungannon, was inaugurated under the most auspicious circumstances.

A great number of brethren from Belfast and neighbouring districts attended to lend their aid. Bro. Tracey, Right Worshipful Deputy Provincial Grand Master of Belfast and North Down, presided; Bro. S. G. Getty, ex-Mayor of Belfast, and past Deputy Provincial Grand Master of that district, was also present.

The officers and brethren of the Lodge met their assistant brethren for the purpose of the inauguration. The usual procession was then

formed, and entered the hall. The Right Worshipful Deputy Provincial Grand Master then undertook the programme of the inauguration.

After solemn music the dedication prayer was offered up.

The benediction followed, which was closed by the following prayer:—

"O Lord God, there is no God like unto Thee in heaven above, or in the earth beneath, who keepest covenant and mercy with Thy servants who walk before Thee with all their hearts.

"Let all the people of the earth know that the Lord is God, and that there is none else."

Response—"The Lord is gracious, and his mercy endureth for ever."

The Chaplain then pronounced the following blessing:

"Blessed be the Lord that hath given rest unto His people. The Lord our God be with us, as He was with our fathers: let Him not leave us nor forsake us. That He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He has commanded."

Response—"Glory be to God on high, on earth peace, good will towards men."

Immediately after the dedication, the brethren proceeded to ordinary Lodge business, and at seven o'clock the banquet was prepared. About fifty gentlemen were present, among whom were Bros. the Hon. Major S. Knox, M.P., Worshipful Master; Basil G. Brook, Senior Warden; Charles Stanley, Junior Warden; Captain Wright, Courtney Newton, William Steel, George Herron, Hugh Simpson, Marcus Gage, J. G. Winder, J. Browne, Robert Atkinson, Prov. S.G.W.; J. G. McGee, Worshipful Master of Lodge No. 154; Dr. Pirrie, J. Charley, J. MacLurean, J. Girdwood, J. Grattan, A. Johnston, William Johnston, M. Bell, Armagh; H. Murney, S. Black, Durham Dunlop, F. D. Ward, John Oulton, Edward Lee, James Dyas, J. McNeilly, and James Seawright.

After dinner, the health of the Queen was drunk with all honours, followed by the Prince Consort, Albert Prince of Wales, and the rest of the Royal Family, which were responded to with true Masonic zeal.

The W.M. said—I rise now, brethren, to propose a toast which will meet with a response from every English and Irish heart. I propose to you "The health of our Navy and of our Army." They have always done their duty. It would be out of place for me at this moment to recall to your recollection the glorious achievements of our united services. It was shown in the Crimea how cordially and nobly the two services fought and bled together. I will not detain you longer, brethren, but propose to you "The Army and Navy," and I have much pleasure in coupling with this toast the name of our esteemed brother, Captain Wright.

Bro. Wright confessed that his forte was not in making speeches, and that for his part he would prefer defending a position.

The W.M. gave "The Duke of Leinster, Grand Master of Ireland."

This was duly responded to; after which the healths of "The Earl of Zetland and the Duke of Athole, Grand Masters of England and Scotland," were duly honoured.

The next toast was "The Provincial Grand Lodge of Belfast and North Down," which was enthusiastically received.

The Right Worshipful Brother Tracey rose and said—Worshipful Sir, it gives me intense delight to be present at such a magnificent opening of your Lodge as I have seen to-day. From my official position I must take a delight in seeing the progress of Masonry through the province. I was highly delighted to-day to see the excellent working and true Masonic zeal of Lodge No. 9, and I congratulate you, my brethren, on the efficiency with which you open a new Lodge that promises to do credit and honour to the Craft. Brethren, there is one thing which I am anxious to impress upon you, and that is that we ought not to be brothers alone in a Lodge. I have always considered that true Masonry is evidenced outside the Lodge. In Lodge we are all brethren together, but in the world we have a large field, and the wider the field the greater the scope for our Masonic virtues. I am anxious to impress upon my young brethren of Lodge No. 9, the great advantage of cultivating brotherly love. At this late hour of the evening, I will not trespass further on your attention, but ask you to fill a high bumper in honour of your Worshipful Master, whose health I have now the honour to propose.

The W.M. said—It is with pride and pleasure that I rise to respond to the toast proposed. It gives me sincere satisfaction to find myself, after an eventful career, the Master of this Lodge. I tell you fairly, brethren, that mine has been a chequered course. I have served under a variety of officers. I may call myself a "Jack of all trades." I served in the army. I am now a member of Parliament, but there is an honour higher still, which I appreciate fully, and that is the position which I have the pleasure and privilege of occupying this evening.

The "Visiting Brethren," and "All Poor and Distressed Brethren," were then given, and the brethren separated.

#### SCOTLAND.

##### GRAND LODGE.

WEDNESDAY, November 30th, being St. Andrew's day, the Grand Lodge assembled for the election of office bearers, when His Grace the Duke of Athol was unanimously re-elected Grand Master, and thereafter duly invested the following as his Grand Officers:—Bros. John Whyte Melville, of Bennochty and Strathkinners, Deputy G.M.; Lord Loughborough, Sub. G.M.; Major General Swinbourne, S.G.W.; I. T. Oswald, J.G.W.; Samuel Hay, G. Treas.; W. A. Laurie, G. Sec.; A. J. Stewart,

Grand Clerk; Rev. David Arnot, D.D., Grand Chaplain; Rev. Alexander Bonar, D.D., Asst. Grand Chaplain; F. D. Macowan, S.G.D.; Thomas Drybrough, J.G.D.; David Bryce, Grand Architect; Charles Mackay, Grand Jeweller; John Denchar, Bible Bearer; Captain P. Denchar, R.N., and Hugh James Rollo, W.S., G. Dirs. of Cers.; Sir George Beresford, Bart., Grand Sword Bearer; Charles W.M. Müller, G. Dir. of Music; John Coghill, Grand Marshal; James Waters, Deputy Grand Marshal; William M. Bryce, Grand Tyler, and the following Board of Grand Stewards:—John Cunningham, President; W. D. Macritchie, Vice President; W. Belfrage, W. Forrester, John Haig, John D. B. Hay, William Hunt, F. S. Melville, H. A. Macneil, James Nairne, John Stevenson, Colonel Hunter, George Paterson, James Turner, Charles Stuart Law, A. M. Clarke, Owen Gough, William Mann, David Bryce, J. Elston, J. G. Houston, Charles Mackenzie, Lindsay Mackersay, Dunbar Kirkwood, Robert Millon, Alexander Hay, Herman Kauffman. After the installation and other business of Grand Lodge had been completed, the M.W. Grand Master and other office bearers and members of Grand Lodge adjourned to the large hall to celebrate the festival of St. Andrew, when upwards of two hundred brethren dined together. The Duke of Athole presided, supported by his Grand Officers on the dais, the Senior and Junior Grand Wardens acting as Croupiers.

After the toast of "The Queen and the Craft," the choristers sang a Masonic version of the National Anthem, accompanied by the band and the organ, the whole of the brethren joining in the chorus.

In reply to the toast of "The Army and the Navy," Major General Swinbourne in alluding to the present volunteer movement, stated that although forty years had expired since he first smelt powder on the field of Waterloo, it afforded him very great pleasure to join as a volunteer in the Masonic Company of the Edinburgh Rifles. He was not sure if he should not have given precedence in replying to this toast to Captain Laurie (the Grand Sec.) whom he had much pleasure in recognizing as his commanding officer. He felt certain that the company, in appointing that brother as their captain, had put the right man in the right place, and he felt convinced that so long as the volunteer regiments were officered by gentlemen like those appointed by his own company, and so long as the members of the several companies paid steady attention to the commands of their officers, that should a foreign power ever land an army on our shores, that indomitable courage which in our regulars had overcome the privations of the Crimean War and the burning sands of India, would inspire our volunteersto fight for their homes, their wives, and their children.

Among the deputations present, beside those from the Edin Lodges, we observed St. John's, Kirkintilloch; Ancient, Stirling; Zetland, Grangemouth; and numerous other country Lodges.

### Obituary.

BRO. THE RIGHT HON. H. FITZROY, M.P., P.G.W.

WE regret to announce the death of the Right Hon. Henry Fitzroy. Our deceased brother had been suffering for some weeks at his residence, 3, Sussex-square, Kemp-town, Brighton, from a combination of fever and ague. Bro. Fitzroy was the second son of the late Lord Southampton, and would have inherited the peerage on the death of his brother, the present lord. At the age of twenty-four he was returned for Great Grimsby, Lincolnshire, and since that time has been constantly immersed in politics. In 1846 he became a Lord of the Admiralty, and in 1852 Under Secretary for the Home Department. He became Chairman of Committees in the March of the year 1855, and he held this office up to the time of his death. He died at the house above mentioned, at six o'clock on Saturday evening, at the age of fifty-two, having been born on the 2nd of May, 1807. Bro. Fitzroy was initiated in the Apollo Lodge (No. 460), Oxford, and joined the South Saxon Lodge (No. 390), Lewes, in September, 1835; and the Pomfret Lodge (No. 463), Northampton, on the 4th of January, 1838. He was appointed S.G.W. in 1841; and in the same year Assist. Soj. in the Grand Chapter. Bro. Fitzroy was a Governor of the Royal Benevolent Institution for Aged Masons, &c., and a supporter of the other charities. Though our right hon. brother had ceased for many years to take an active part in the business of the Order, he continued a subscribing member of the South Saxon Lodge to the time of his death.

### THE WEEK.

THE COURT.—The Queen and her family are at Windsor, and are in good health. The Prince Consort has attended the meetings of the Horticultural Society and of the trustees of the South Kensington Museum; and with the Prince of Wales has been shooting several days this week. The Queen and her daughters ride and walk daily in the Home Park. Her Majesty's visitors have included the Duke of Malakoff, the Prince of Leiningen, Count de Lavradio, and Sir Charles Eastlake.

FOREIGN NEWS.—The important pamphlet, "Le Pape et le Congres," has produced an immense effect in Paris, affecting the various parties according as their interests are likely to be involved. It will call forth in Catholic Italy the greatest exultation, while the *Parti Pretre* will receive it with unbounded rage. Not the slightest doubt is entertained in political circles in Paris that M. Mocquard, the Emperor's secretary,

is the writer. M. Louis Veuillot calls the pamphlet the "Kiss of Judas." It has produced no small consternation at Rome, for the departure of the first plenipotentiary of the Pope has been stopped in consequence, and the Papal Nuncio at Paris had intimated to Count Walewski that his master could not be represented in the Congress if its rumoured authorship did not receive an official denial. A new play, produced on Friday evening at the Porte St. Martin Theatre, has caused a great sensation at Paris. M. Mocquard is the author, and the subject is the abduction of a Jew's daughter—in short, a dramatic version of the Mortara case. The audience comprised the emperor and empress, officials, senators, and members of the Corps Legislatif, and the appearance of the house was that of a gala night at the opera. The piece is regarded as a political symptom of the most significant kind. Count Walewski has, however, informed the diplomatic corps in Paris, that as long as he is Foreign Minister "The Pope and the Congress" shall not be regarded as the programme of the French ministry. M. Veuillot, undeterred by *avertissements*, or the prospect of suspension or suppression, continues to attack "the pamphlet" with great energy. The number of French flag officers is to be increased from 33 to 45; post-captains from 110 to 160; commanders from 220 to 300; lieutenants from 650 to 725, and mates from 550 to 650. According to the *Journal du Havre* a bill is about to be laid before the French Council of State to regulate the publication of law reports, which has filled the reporters of the press with the most dismal forebodings. Commander Boncompagni has addressed a proclamation to the people of central Italy, in which he explains the object of his coming among them. In one part of his manifesto he says the powers of Europe are about to assemble in Congress to deliberate on the affairs of Italy, and repair the evils done by the treaties of 1815.—In accordance with the Treaty of Zurich, the Austrian authorities have re-entered the Transpadane district of Gonzaga, an act that had filled the inhabitants with dismay, for they imagined that Austrian occupation was at an end. They had found their mistake, however, by the entry of Austrian troops and officials, and a demand being made for their arms, and also for a sum of money for the destruction of the forts of Borgoforte.—A Hungarian memorial has just been published at Leipsic, which may be regarded as the programme of the national party. This document has been submitted to several official authorities, among them to the Count de Rechberg.—A letter from St. Petersburg states that the military tribunal, presided over by General Mouravieff I. appointed to try persons guilty of peculation in the supply of the troops in the south and in the Crimea during the late war, had finished its labours, and had condemned several persons of rank to degradation and other punishments for their offences in this respect. The Russian embassy at Pekin, we hear, is enjoying perfect safety.—From Spain there is a rumour that the blockade of Tangier had been raised; he also says the Spanish people never anticipated such a desperate defence as the Moors have made to their invaders, and they have yet to learn the sacrifices and suffering which their unjust aggressions will bring upon them. The Queen of Spain has given birth to a princess. According to the last telegrams the Spaniards had obtained fresh advantages over the Moors, having again repulsed them in an attack, in which the latter lost forty men.—Letters from Constantinople of the 14th instant have reached Marseilles, which state that a resolution had been come to by the Divan calling on the powers of Europe to settle the Suez Canal question, and that M. Thouvenel and the four ambassadors had agreed to that arrangement. The Porte had granted the religious investiture to the Bey of Tunis, but exacts tribute from him.—The *Zurupa* has arrived at Queenstown, bringing intelligence from Boto to the 14th, and Halifax to the 16th inst. The American House of Representatives was still unorganized, and consequently the President's message delayed. There was no change in affairs at San Juan. General Blanco had been assassinated by his brother at Bogota, and civil and foreign war was imminent in Peru. The victories of Miramon in Mexico are confirmed. The British ships were taking measures to obtain reparation for the imprisonment of the English consul.

GENERAL HOME NEWS.—The *Gazette* announces that it is Her Majesty's intention to hold a presentation of the Victoria Cross, at Windsor Castle, on the 4th of January next.—The recent cold weather appears to have had a very prejudicial effect on the public health. The deaths in London, which were about 1300 in each of the four previous weeks, rose to 1548 during last week—a number exceeding by 278 the estimated average. The number of births was 1768.—The Queen has commuted the sentence of the sailors of the Princess Royal to one month's imprisonment, and they have accordingly been liberated.—On Saturday, the commission again assembled at Wakefield to inquire into the alleged corrupt practises during the recent election of a member for that borough. Serjeant Pigott presided; Mr. Gurney, the banker, was present on this occasion, and was examined at considerable length. A number of bribers and bribed also detailed the particulars of their receipts and disbursements. The inquiry is now closed at Wakefield but it will, however, be adjourned to London.—A correspondence has taken place between the Admiralty and Admiral Bowles relating to the insubordination on board the *Princess Royal*. It appears from this that a commission, consisting of Rear Admiral the Hon. George Grey, the Admiral Superintendent of Portsmouth Dockyard; Capt. R. S. Hewlett, C.B., of her Majesty's ship *Eccellent*; and Capt. G. T. Gordon, of her Majesty's ship *Asia*, reported that after hearing evidence they were of opinion that leave having been granted to one watch of the ship's company, Capt. Baillie should at once have checked the unrea

sonable demand for "all or none," among those by whom it was evinced.—Mr. Traill, the Greenwich magistrate, who, with Captain Harris as nautical assessor, lately held an official inquiry into the loss of the steam ship *Paramatta*, has just made his official report to the Board of Trade. The *Paramatta* was one of the Royal Mail Company's ships, and was wrecked on her first voyage, on the Horse-shoe Reef, near St. Thomas's. It is considered by the commissioners, as stated in their report, that Captain Baynton, who commanded the vessel at the time of the wreck, did not exercise a proper degree of caution under the circumstances, and in consequence his certificate is suspended for twelve months.—A traveller, named Robert Pluckwell, who had been fourteen years in the service of Mr. Penson, of Snow Hill, was charged at the Guildhall Police-court, with embezzlement, amounting to between £200 and £300. The prisoner was committed for trial.—The charge of perjury by the Hon. Hugh Rowley against his late wife, founded on her evidence in the Court for Divorce, has been resumed before Mr. Paynter at Westminster Police-court. The cross examination of the prosecutor occupied the entire sitting, the substance of it being of the same abominable character as on former occasions. Mr. Paynter, in again adjourning the inquiry for a week, intimated that he did so in the hope that means would be taken to bring about a withdrawal of the charge, as its further investigation could be beneficial to no one, and it would rather be to the public advantage that no more should be heard of the case.—The *Blverie Castle*, emigrant ship, which sailed from Gravesend for Adelaide, on the 15th of the present month has been lost. The first intimation of this calamity was by a considerable quantity of her cargo being picked up on the French coast. Her crew numbered thirty-four, and it is believed there were on board about forty passengers. The total loss is probably £50,000.—The aggregate number of patients relieved at the Metropolitan Free Hospital, Devonshire-square, City, during the week ending December 24th, was medical, 481; surgical, 288; total, 769—of which 213 were new cases.—In the Divorce Court, Sir C. Cresswell has given judgment in the case *Sopwith v. Sopwith*. This was a petition on the part of the wife for divorce, on the ground of her husband's adultery. The evidence showed a very discreditable course pursued by the petitioner and her friends to get up evidence. His lordship gave it as his opinion that gross perjury had been committed, besides that there were glaring inconsistencies and discrepancies in the statements of the petitioner's witnesses; he believed there was no substantial proof in support of this charge; he therefore dismissed the petition, and decreed that the respondent should be indemnified in costs.

### PUBLIC AMUSEMENTS.

DRURY LANE THEATRE.—On Monday last the performances commenced with the quaint and fanciful drama of "King Rene's Daughter," produced for the first time under Mr. Smith's management, and rendered by Mr. Emery, Mr. Verner, Mr. Peel (who played the Moorish physician, *Elm Jakia*), and Miss Page, a *débutante* from the provinces, and whose efforts it would be unjust to criticize in a boxing night spirit. The Christmas novelty presented to his patrons by Mr. E. T. Smith, is a new grand magical, comic pantomime, entitled "Jack and the Bean Stalk; or, Harlequin Leap Year, and the merry pranks of the good Little People." The author of the burlesque opening is Mr. E. L. Blanchard, who has adhered with commendable fidelity to the old nursery tale, but he has superadded to it a most ingenious meteorological induction, in which the weather, and the signs of the zodiac, and the twelve months of the year, and hail, sleet, snow, and rain, and the almanacks of Raphael, Zadkiel, Dietrichsen and Hamay, are all mixed up in a manner that would be confusing were it not very skilful and lucid. The scenery is very beautiful; a stalactite grotto in particular is most gorgeous, presenting a long vista of caves within caves, in which the "good little people" are disporting themselves in the blue sea; and anything more complete than the illusion we never witnessed. Signori Malano and St. Maine were the Harlequins; Harry Boleno and Flexmore, Clowns; Messrs. Tanner and Beekingham, Pantaloon; and Madame Boleno and Miss Sharp, Columbines. It was a late hour when the performances terminated, a circumstance which was partly owing to an occasional hitch in the scene shifting department, and which will of course be corrected after two or three repetitions. The audience were as good humoured and tolerant as ever assembled within the walls of a theatre; and during the transformation scene called Mr. Blanchard, Mr. Beverley, and Mr. Smith before the curtain, to receive the usual meed of approval.

ROYAL ENGLISH OPERA, COVENT GARDEN.—After the performance on Monday of Mr. Mellon's "Victorine" the pantomime of "Puss in Boots" was produced. The opera went off exceedingly well. Mr. Haigh got a well-deserved encore, and all the singers were called at the conclusion. The introductory part of the pantomime is very well written, and acted with great spirit. Mr. W. H. Payne is not only a first-rate pantomimist himself, but is the father of a most talented pantomimic family. In "Puss in Boots," Mr. W. H. Payne and Mr. F. Payne appear in the opening, and in the second part Mr. F. Payne and Mr. H. Payne play respectively the characters of *Harlequin* and *Clown*. Without describing the introduction scene by scene, we may briefly observe that the tableau of the "Corn Fields" is painted and arranged

with much taste, that the *Ogre's* residence (entitled "Gulpen-down Castle"), and "Fingal's Cave by moonlight," are also most effectively represented, and that the transformation is one of the most gorgeous tableaux ever produced at any theatre. With considerable curtailment, especially in the second part, the Covent Garden Pantomime will doubtless meet with considerable success. No work of the same kind has ever been more splendidly put upon the stage, and it is not a great accusation to make against it that at present there is rather too much of it. The last tableau of all, "The Fairy Halls of Peace," surpasses even the transformation scene. The tricks were good, and all went well. The fun went fast and furious, and the truly legitimate nature of the whole affair may be assumed from the important fact that the traditional red-hot poker was in requisition. An excellent Punch's puppet-show and a most laughable duet on violins, by the Paynes, junior, among numerous other amusing feats, kept the house, which was filled in every part, in a constant roar. The music throughout was well executed, of course, but was also selected with good judgment and admirable taste.

HAYMARKET THEATRE.—One of the most charming of all the Christmas entertainments and one of the most successful of the author's efforts was produced on Monday last. It is entitled "Valentine's Day." An exceedingly elegant, not to say pretty-looking, woodman, named *Sylvanus* (Miss Eliza Weeks) must needs devote that portion of his time not engrossed by the laborious duties of his vocation to falling in love with the daintiest of milkmaids, called *Belphabe* (Miss Louise Leclercq.) On the face of it there would seem to be no reason why these two young persons should not at once proceed to some sylvan Doctors' Commons, and take out a licence. *Slander* (Mr. Clark), and *Gossip* (Mr. Coe), are jealous of the happiness of the young people, and spare no pains to estrange them. For a time poor *Belphabe* and *Sylvanus* are sadly tormented by these malicious persons, aided, it is almost needless to say, by *Hate*, *Spite*, *Malice*, *Venom*, and *Jealousy*. The lovers quarrel with each other until they are reconciled by a most amiable and beneficent prelate, *Bishop Valentine* (Mr. Cullenford), who has all along been watching over the persecuted pair. They are taken to the bower of the good fairy, and there, of course, the transformation occurs. *Sylvanus* is changed to Harlequin (Mr. Arthur Leclercq), *Belphabe* to Columbine (Miss Fanny Brown), *Slander* to Pantaloon (Her Cole), and *Gossip* to Clown (Mr. Charles Leclercq). This was most admirably acted by all; there was some very graceful dancing by a numerous corps de ballet, and a large number of humorous "properties" introduced. Of the scenery, it would be difficult to speak in terms of too great praise. The "Spring Flower Dell," with its "conservatory of many-coloured crocuses," was an exquisite fairy home, with coloured lamps of glass to represent the flowers which adorned it on every side. The transformation scene was even more gorgeous and poetic—glass being again employed to a great extent, and with the most admirable effect, and when, at last, the fairy temple was completely before the audience, such loud and long-continued shouts arose for Mr. Fenton—the artist who had produced these scenic marvels—that that gentleman, led on by Mr. Buckstone, made his appearance, and bowed his acknowledgments.—The demands upon our space, this week, compel us to defer our other theatrical notices.

### TO CORRESPONDENTS.

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

"VETO" is thanked. His communication shall be attended to. It is impossible at a distance to test the accuracy of every statement forwarded us without the assistance of the brethren.

"J. W."—It is not the province of a Journalist to interfere in private disputes.

"P. M."—You were in fault in the first instance. Practical jokes are not admissible in Lodge. Surely you cannot be what you sign yourself; or you would be better informed on the customs of the Order.

LODGE No. 90, WINCHESTER.—We have received a report of the last meeting of this Lodge, which we are compelled to postpone until next week.

"HAGGAR."—Usually speaking, anthems are only used in consecrations, but there is no law to prevent their introduction into the ceremony of initiation, if appropriate. We doubt, however, whether the singers would be allowed to perform, as a rule, be obtained for the Board of Masters. There is no necessity for a Grand Officer's presence during the performance.

