

LONDON, SATURDAY, DECEMBER 8, 1860.

GRAND LODGE.

There is nothing in the proceedings of Grand Lodge on Wednesday last to provoke any lengthened criticism from us on the present occasion. The M.W. Grand Master brought forward the question in dispute with the Grand Lodge of Maine in a calm and temperate statement, in which he clearly showed that there was no power existing in the heads of the Masonic Craft to control the choice of the subordinate lodges as to their members, though it is on all hands admitted that it always looks better when a gentleman is initiated in a lodge of a district in which he is resident, than in another place, though there may be very many good reasons for the practice being often departed from—one of which occurred not long since, when a gentleman resident in Shropshire was initiated in London, in order that a relative might perform the ceremony; and though exercising sovereign rights over the lodges within its own district, a Grand Lodge can have no power of interference with lodges in another district. At the conclusion of the Grand Master's address, Bro. Roxburgh, in a well timed and neat speech, showing that the jurisdiction claimed by the Grand Lodge of Maine was personal, and not territorial, as contended by them, moved the following resolution:

"That this Grand Lodge fully admits the supreme jurisdiction of all regularly established Grand Lodges within their respective territories, more especially in reference to the formation of lodges and the making of Masons therein; but it fully concurs in the opinion expressed by the M.W.G.M.; and thinking it undesirable to interfere with the privileges possessed by private lodges, declines to depart from its ancient practice, which has hitherto imposed no restrictions in reference to the residence of candidates who seek admission into the order."

Bro. Stebbing seconded the motion, and clearly pointed out the various fallacies into which the Grand Master and Grand Lodge of Maine had fallen. The motion, upon being put, was unanimously carried.

Next came the most interesting business of the evening—the presentation of a jewel to Bro. Jennings, P.G.D.C., unanimously voted him at Grand Lodge in June last, and which gained additional grace from the kind yet dignified manner in which it was presented by the M.W. Grand Master. Bro. Jennings acknowledged the compliment in feeling terms, which were well responded to by the cheers of the brethren. Our opinion relative to long tenure of office is well known; but certainly no brother ever more efficiently discharged his duties than Bro. Jennings. He has well earned his reward, and, handsome as is the jewel, we are sure Bro. Jennings but echoed the feelings which his heart dictated, when he said that its lustre was added to by the unanimous manner in which it was voted, and the kindness with which it had been presented. We trust that Bro. Jennings may long live to wear the jewel as a testimony to his own worth, and of the appreciation in which the brethren hold him.

The next business was the nomination of the M.W. Grand Master for re-election—a nomination which will be unanimously confirmed at the meeting in March.

Of the concluding business, relative to the enlargement of the powers of the Lodge of Benevolence, we shall now do no more than express our entire disagreement with the arguments of Bro. Savage, assuring the brethren that it is not our intention to let the matter rest in its present position.

We may, however, add that no better practical proof of the absurdity of Bro. Savage's arguments could be found than the fact that Mrs. Henty cannot obtain the £50 awarded to her on Wednesday evening for three months, because, as £30 only was recommended by the Lodge of Benevolence, the vote requires the confirmation of Grand Lodge.

What a difference there appears to be
Betwixt Tweedledum and Tweedledee.

CLASSICAL THEOLOGY.—XXXVIII.

X.—VESTA AND DECEMBER.

Our table of the planets of the year 1728, inclusive of the Georgium Sidus (now called Uranus), specifies their number to be nine; but the ancients knew of at least three other complete planets. Under the names of those deities which head our chapters, they comprehended a planetary system of twelve; whence modern discoverers have appropriated (but not in their ancient order) the names of Juno, Pallas, and Vesta, to the three additional motative stars to which we have alluded. In saying this we admit that these luminaries involved anciently an astrological rather than an astronomical system, which more modern astrologers appear to have entirely overlooked, or lost sight of, without, as we take it, sustaining much loss. As a science, astrology is proscribed as idolatrous by the church, and most strictly has it been laid under the ban of theocracy. It is not and cannot be in the power of man to foretell the designs of his Maker; but without implicit trust in Him there would have been no means of upsetting the superstitions of horoscopy or judicial astrology. The systems of Ptolemy and Copernicus did not include more than seven or eight planets, and these, not being telescopic, may still be considered as sensible, rational, or natural planets, or as evident erratic spheres; but not as the whole celestial and terrestrial conclave of the transitive and dominant stars of the ancients.

Astronomy is one of the noble sciences; and the philosophic astronomer should receive honour of his fellow-men. We should, however, carefully guard against being led away by incorrect conclusions in volumes of imperfect astronomical research, in which the authors, through a deficiency of exact tables of the distances of the planets from the earth, taken from different parts of the two hemispheres, have formed very incorrect and imaginary conclusions.

It is recorded as a singular fact, that the first lunar tables on the Newtonian principle were constructed for the calculation and solution of nativities. The necessity under which astrologers lay, at any required moment, to fix the positions of the astral orbs, occasioned the careful revision and production of many useful tables and instructive observations. The Greek works studied by the Arabians were mainly preserved on account of their mathematical application to astrology. All allusions to the science induce the supposition of its having been in

practice before the destruction of the antediluvian world. Without question, it was introduced into the West from the East; yet still it is current in the oldest and most distinctive compilations of all nations. As a profession, the Chinese have cultivated it with assiduous attention; and it is said, that in their study and practice of medicine and surgery it constitutes the essential part. It is also incorporated with their political administrations. So involved is this science with the history of the Chaldeans and Babylonians, that Suidas conjectured it to have originated with them. In India, although the principal Hindustani astrological terms are not Sanscrit, there is little doubt that long before the Moslem conquest, and up to the present day, the Hindoos have regulated their most important councils and serious enterprises by the configurations of the starry heavens. In Egypt, astrology was of undeterminable antiquity. It was one of the occult arts, or, rather, potent accomplishments of the wise men mentioned by Moses, called Magi, from whose name the word "magic" is derived. In the Scriptures, frequent condemnatory allusions are made to it.

But although we believe that there is no dependence to be placed on astrological or magical prognostications, the ancient heathens held a very different opinion, and made it a part of their doctrine of predestination to consult futurity, that the destiny of predetermined prayer might avert the destiny of premonstrated evil. Mahomet was a predestinarian, and so have been all his followers; consequently astrology, as a necessity for human actions, is regarded and taught by them, not less than by the Chinese, as an important accessory to life. The Moors in Spain inculcated the acquirement of the art, and the Crusaders conveyed it to their several countries, with other branches of the learning of the East.

Judicial astronomy, or astrology, among the Greeks met with no encouragement; and, indeed, during the classical ages of Greece, it is scarcely apparent in their writings; they either never sanctioned it, or thought it not worth mentioning. Their figurative system of theology may have supplied its place, or, what is more likely, their oracular demonstrations and mythological expositions taught them to despise it. But from the time Rome subjugated Egypt, in defiance of the edicts and censures of the senate, the Romans pursued with eagerness both the investigation and practice of astrology. In the second century, we are told, with reference to Ptolemy (*Delam. Hist. Ast. Anc.* ii. 542-4), that even he was infected, and all the world turned after the host of heaven, or, in other words, studied astrology. In the third century, the great ecclesiastic, Origen, recognised the stars as rational beings, but as such (he asserts in his *Philocalia*) they did not affect the actions and resolutions of men, determine their ways, nor exercise any power or influence over them, but only presaged, or pointed out and foretold the present, past, and the future. His explanations are somewhat more diffuse than clear, but, like St. Augustine, he argues against the art. Certain Lateran manifestoes denounce the appliances of astrology altogether; but, in despite of these, many eminent churchmen attached themselves, nothing daunted, to the science; amongst whom, doubtless to attest his faith, the Cardinal D'Ailly cast the nativity of the Saviour.

The celebrated Etrusci, or the sages of ancient Tuscany, attributed, as we find in their books, to at least nine of their deities the power of producing thunder, which they phrased *minervales manubiæ*, from the tempests in the vernal equinox being, as they imagined, caused by the noxious constellation of Minerva. Others,

for instance, as Maro (*Æn.* viii.), Pliny, and Ammianus Marcellinus, affirm that this power was committed to Juno, to Mars, to Auster the south wind; and so on severally they reckoned up twelve sorts of thunder—*manubia, fulmina, popularia, perversa, peremptalia, perstifera, renovatina, ostentatoria, familiaria, bruta, clara, consiliaria*. These names, in their adjective sense, were used likewise in their substantive meaning as surnames for relative deities presiding over the spheres. Thus Jupiter and Juno, as an example, and Apollo and Diana, were titles as well as names. To exemplify this, Jupiter stood for king or father—in himself the god of heaven; Juno for queen or wife—in herself the goddess of heaven; Apollo for the lord or son—in himself the god of heaven and earth; Diana for the lady or daughter—in herself the goddess of heaven and earth. Thus Homer, Ennius, and Virgil, appropriate *Rex* (*a ψευς*), and *Regnator*, as the proper titles of Jupiter; as, consequently, we find Virgil saying (*Æn.* i. 7. 10)—

“——Homineum Rex,”
“King of men.”

“Summi Regnator Olympi,”
“Ruler of the highest Heaven.”

Yet, strictly speaking, Jupiter Olympus does not mean King or Father Olympus, or the “Olympian Jove,” but the god Jupiter, of Mount Olympus. If he derived his name of Olympius from the temple dedicated to him, which stood in a city near the mountain Olympus (so widely celebrated for the games solemnised there), we should read “Jupiter of the temple of Olympius,” not “the temple of Jupiter Olympus.” Neither, with reference to the stone which Ops presented to Saturn, declaring it to be Jupiter, can we accept the interpretation of Eusebius, who infers there reigned a King Lapis, in Crete. Nor, does it seem to us, should we thus dispose of the flint stone, which, according to historic authority (*Cic. Ep.* xii., and *In Chron.*), the swearer held in his hand on making bargains, saying (much in a similar manner to the Jews, who swore by the altar), “If to my knowledge I deceive, so let Diespiter saving the Capitol cast me away from all good, as I do this stone,” *bonis ejiciat, ut ego hunc lapidem* (*Fest. ap. Lil.*). We cannot translate Jupiter Lapis into “King Lapis,” or “the Jupiter of stone,” correctly, but, rather, “the lapis of Jupiter,” or “the stone of Jupiter,” that is to say, “Jupiter’s stone.” But, still, Jupiter Ammon may be learnedly construed, with some exact probability, into “the God of the Ammonii, or of Ammonia (an ancient name for Lybia, and of Juno). Also, as applied to No, the city of Alexandria so called, or Scandaria, in Egypt, though more probably Diospolis (Thebes, so named by the Greeks, and alluded to in Jeremiah, xlv., Ezekiel, xxx., and Nahum, iii.). Amon, or Hamon, appended to No, supports its own meaning, as “the god of No,” or “the city of ‘Amon,” as the *Dios*, joined to the *polis*, implies that it is “the city of Jupiter.” But Ammon may be rendered as “the ram of Hammon,” under which form he was worshipped in Egypt, as the representative, as well as the god of the Ammonites, and, perhaps, of the Ammanite of Josephus, whence Amman. Here be it understood that Hammon, in allusion to the deluge, or as traced, is the son of Triton, who married Rhæa, and the grandson of Noah, who was the king, the governor, or father, and so the Jupiter of Asia—that is, under his surname, Hammon, which, as the horn of Hammon, has given rise to a legion of suppositions. It is not unlikely that a horn, or a precious golden-coloured

stone like the horn of a ram, inscribed with cyphers or letters representing the word Hammon, should have been found in the sand. But this horn was said to have testified of itself its miraculous significance; that is, as the *Cornu Ammonis*, or *Hammonis Cornu*, it was to be the type, crest, and appellation of 'Ammon, and the sanctity of the animal of which it was an attribute. Undoubtedly, patriarchal kings, the chiefs of the Hammonians, were good shepherds; and, as a blessing to man, they thought the whole family flock should be taken good care of.

Synonymously regarded, Olympus, an exceeding high mountain (once supposed to be the highest in the world), or the Mount of Heaven, was so named after heaven, whence Olympius, "heavenly." Yet, still, Lapidus, Olympius, and 'Ammon (*Ἀμμων*, or *Ἄμμων*), are names of the same god, Jupiter. Prior to the founding of the Assyrian empire, and the inauguration of the statue of Belus, there is no historical evidence of image worship, except in the records of the Chinese, who pretend to build a bridge over the cataclysm. We, however, with due respect, can go farther back for the existence of image worship. When the Lord God commanded, "Thou shalt have none other gods before (or but) me," and said that He "knew none other," His words imply that He is the Lord of lords and God of gods, and the only one Lord and one God Almighty. He is not the Jupiter or Lord of this, or the Jupiter or the Lord of that. He is not the Diana or the Lady of one place or person; or the Apollo or the Lord of another place or person. He is not *Βρονταῖος*, or Jupiter Tonitralis; the Thunderer, or the God of Thunder; nor is he Jupiter Prædator, the God of Booty; neither is He the goddess of the Ephesians; nor Diana Proserpina, the *Δέσποινα*, or the Lady of Hell; neither is He Mars, the deity of a merely temporal, not spiritual religion; neither is his glory as the glory of the stars, or of any one planet; but as the sun by which they shine, so He is the glory of the universe; the God in person of the Holy Spirit, and the Angel of the Lord, the Holy of holies.

Hitherto the great similarity and yet vast distinctiveness of the Pagan and of the combined Jewish and Christian religions have not been generally understood or explained; other theories we have in view, which we hope to work out logically in progress with this subject.

In a more precise sense, the Romans noticed usually but two descriptions of thunder (*Ex. Guth. De Jur. Man.*), the diurnal and nocturnal. The first they attributed to Olympius, the celestial Jupiter; and the second to Pluto Summanus, the Stygian Jupiter, who was the second, as Neptune was the third Jupiter. Some assert—(*Var. apud August.*), and we record from the legitimate stock of the mythologues (for we are not fabricating theologies, but lifting the veil from the features and forms of their realities)—the number of the Muses were originally but three. This is explained as follows—sound, of which the tones of song and music are formed, is naturally and simply of threefold development, as made by the voice by blowing and by striking; that is, as in early times, in singing, in the winding of pipes, and the touching of citherns and tympanums. As of the tongue then are three intonations, so of other instruments there are three, the bass, the tenor, and the treble. Again, three is the most perfect of numbers, because, as it has often been said, it agrees with the person of the Godhead. And so, a form of government may be said to come the nearest to perfection which consists of three constitutions in one—the Sovereign in council, the Lords (or sages) in council, and the Commons (or plebs) in council. Or else, as has been stated (*Cen-*

sorin. de Die Natali), it was thought (*Phur. de Deorum Natura*) they were three, because all the sciences are generalised under three heads, philosophy, rhetoric, and mathematics; these each comprising in themselves their three several constructive forms, namely, the first, logic, ethics, and physics; the second, demonstration, deliberation, and judication; the third, music, geometry (artistically considered), and arithmetic. Wherefore, conformable with these attributes, the Aganippides, or Citherides, who were formerly called Mosse, or Moses, but now the Muses, were increased to nine. Plato and others (*Nat. Com.; Var. ap. Aug.; ex Lib. Gyr. 261*) give another reason for the cause of their being nine. When, by agreement, the citizens of Sicyon appointed three of the most approved artists to make the statues of the three Muses, stipulating that of the nine the three selected as the best should be chosen, so well were they all accomplished there was no deciding on a choice in preference. They brought them, therefore, together, and thus they were placed in the temples. Hesiod afterwards conferred on them the appellations as 'above subdivided; and Bahusius (*4 Epig. i.*), has connected their separate names thus:—

"Calliope, Polymnia, Erato, Clio, atque Thalia,
Melpomene, Euterpe, Terpsichore, Urania."

To which we will add, for the sake of their mother, Mnemosyne, though some ancient authors surmise they lived before Jupiter, their mythological father, and were the daughters of Cœlum (*vide Mus. Ap. Lyl. Gyr.*). From the *Castalius Fons*, a well or fount of lympid water, at the ascent of Parnassus, they were called Castalides. Also, from a river in Sicily, or another famous mountain not far from Parnassus, in Bœotia, known as the Helicon, at the foot of which was the celebrated fountain Aganippe (whence their name, Aganippeæ), they were styled Heliconides, or Heliconiades. From the name of the stream by the Greeks called Hippocrene and by the Latins Caballinus, or Pegasus, "the horse-fountain" (in allusion to the winged horse, Pegasus, who, rearing and striking the earth, opened the fountain there, whose waters became vocal), they received their names of Hippocrenides, and Pegasides (*vide Ovid, v. Metam.; Sidon. Apollin.*). They were called Parnassides, from the Phocian hill (Parnassus), some description of which we have already given, formed of two peaks or heads, the one named after Apollo, and the other after Diana. Whoever slept on the first, became, as a favourite of the god of song, poetically inspired; whoever fell asleep on the other, as denounced by the goddess of chastity, became afflicted with lunatic visions, though the poet only says:—

"Nec in bicipiti somniasse Parnasso
Memini, ut repente sic poeta prodirem."

Delphi, the city of Phocis, in Achaia, is now called Castri; and the Mons Parnassus, Heliocoro. This mountain is 5750 feet in height, and from it may be seen the Acropolis of Corinth, eighty miles distant. Its more ancient name was Larnassus, derived from *Larnace* the ark of Deucalion which rested there from the flood; afterwards, in course of time, from the residence, or after the name of some pastoral potentate who made his stronghold in the mountain, it was called Parnassus. This may be so, as the etymology of the words are dissimilar; but as the old Greek Λ and Π might soon, inscribed on brass or stone, corrode into the appearance of either letter, it is more probable it may have been changed in this manner; at any rate, the general confusion of names all the world over would at once account for such an alteration.

STRAY THOUGHTS ON THE ORIGIN AND PROGRESS OF THE FINE ARTS.

BY DIAGORAS.

No. VIII.

When the tribes were divided into two kingdoms, the national temple of the ten tribes of Israel was erected on Mount Gerizim. We read that David, towards the end of his reign, built himself a house; but even the Ark of the Covenant was never in a fixed place until the reign of Solomon. King David expressed his shame that he himself had a house of cedar, whilst the Ark of the Lord still dwelt in a tent, and he accordingly prepared for the erection of a temple; but it was left for his son, "that wise and mighty prince, King Solomon," to complete his design. The summit of Mount Moriah formed a plane of 36,310 square feet. Upon this plane the Temple was built, divided, in the same manner as the tabernacle, into two chief parts, the Holy of Holies and the Holy Place, and having on the principal front a splendid portico of 120 cubits high.* There seems to have been some points of resemblance between the temple of the Grand Master Solomon and the temples of Egypt, such as the flat roofs, the ornaments of lily or lotus work, and the pillars before the porch, corresponding with the obelisks which were placed before the Egyptian temples. The temples of the ancients were usually without windows, but that of Jerusalem appears to have had them. There was a wall round the temple, and between this wall and the main building was a porch divided into three stories. There were two courts surrounding "the Temple," properly so-called, or, in the words of the Bible, the "Holy of Holies;" the inner court, or that in which the temple stood, called the "Priests' Court," or the "Holy Place," the outer court, being for the general assembly of the people, was called "the Court of the Jews." The Priests' Court was surrounded by apartments, or houses, some of which were for the lodging of the priests, and others for the preservation of the instruments used in sacrificing, &c. In the second Temple, which was in existence when Christ was on earth, "the Court of the Jews" was surrounded by another court, called "the Court of the Gentiles," which was the part of the Temple where heathens were permitted to worship the Great Architect of the Universe, from whence Christ ejected the buyers and sellers. The exterior walls of Solomon's Temple were of stone, ornamented with the "figures of cherubim, palm-trees, and open flowers." The roof was covered with plates of gold, and the interior was decorated and adorned in a "curious and masterly manner." It was the custom at that period, with all civilised people, to decorate their temples with gold and precious stones; but the Hebrews exceeded all other nations in the costly and magnificent manner in which they so ornamented their temple.

It is somewhat curious, and may be worthy of remark, that the pillars erected by King Solomon, at the entrance to his Temple, correspond very nearly in their dimensions with those of the Doric order, first invented by the Greeks. The height of each of Solomon's pillars was eighteen cubits; that of the chapter itself was five cubits; the circumference was twelve cubits; hence we may reckon the diameter to have been four cubits. Had they been a single cubit higher, they would have been precisely of the same height with the columns of the original Doric order. Passing over the Chinese architecture, the prevailing style of which is familiar to every one who has drank from a China tea-cup, or looked at the boxes in a grocer's window, I come to

* The Jewish cubit was about one foot nine inches.

notice a style which stands unrivalled, and has so continued during more than 2000 years—I of course mean the Grecian, which, like the other orders of architecture, some endeavour to connect with an Egyptian origin. Whether the Grecian had such an origin or not, it is very certain that the copy has vastly improved on the original; so much so, that there is not any feature remaining by which we can trace the connection. Tradition and history inform us that Cadmus first induced the Grecians (1490 B.C.) to build in companies, and surround their houses with defensive walls; and thus originated cities. Strabo mentions the ruins of the walls of Tiryntus, near Argos, and supposes them to have been erected prior to the Trojan War by some emigrants from Syria, in Asia Minor. These walls are composed of rudely-shaped stones, of large size. At this early period, when Greece contained only the lawless and rude elements of a nation, and when the people were exposed to foreign attacks, it was eminently necessary to construct places of strength and security, both for wealth and life. One of these strongholds is mentioned by Pausanias as having been built at Orchomenos by Minyas, King of Bœotia. In treating of Grecian architecture it is most difficult to proceed in chronological order, because it is very uncertain at what period some of the earliest Greek writers flourished; and the inspection of existing ruins does not always suffice to inform us of the date of their erection. It is pretty certain, however, that there were few temples before the time of Homer, who lived about 900 years B.C. He speaks of the temple of Apollo at Delphi, of Minerva at Athens, and of Neptune at Agæ. He also speaks of sacrifices offered on altars in the open air; and from his language it seems probable that the *fanæ* or chapels of Minerva and Apollo were roofless. The palace of King Priam he describes as having been constructed of stone, and consisting of a court surrounded by apartments; he also mentions columns as having formed part of the palace of Ulysses. Roofs were probably laid upon dwellings in Homer's time, formed by two or more inclined planes meeting in a ridge or point above; because in the *Iliad*, the position of two men when wrestling is compared to two beams in the roof of a house. But little is known of Grecian architecture from the time of the Trojan War, and the incidental events related by Homer, until the time of the Ionic migration, which includes a period of about 150 years. Vitruvius speaks of a temple, dedicated to Juno, being built at Argos during the reign of Dorus, son of Helenus, which was about 1200 years B.C.; that this temple was erected according to certain rules laid down by Dorus himself, and that this originated the Doric order, which was afterwards extensively adopted throughout Greece. The proportions of the order were not, however, the subject of any fixed rule, and at that time the Grecian buildings must have been very rude. On the return of the Heraclidæ to Peloponnesus, the arts received a sudden check. This people drove out most of the original inhabitants from a large portion of the country, and maintained a harassing state of warfare with those who remained. During this state of affairs, a body of adventurers, commanded by Ion, son of Xanthus, settled in that part of Asia previously inhabited by the Carians. It was then, according to Vitruvius, that the Temple of Apollo Panionios was erected by the settlers. These colonists, being entirely ignorant of all architectural rules, and of the proportions which the columns should have in order to support the roof, invented a rule to guide not only themselves, but all subsequent workmen, in order to maintain some sort of harmony and uniformity in their structures. They made their columns correspond

with the dimensions of the human body—the average height of which is six times the breadth. They therefore made the diameter of the column at the lower part equal to one-sixth of its whole length, and the system or order resulting from these proportions they are said to have named the DORIC, because the *Dorians* were the people who first adopted it. The order was also, perhaps, called Doric to distinguish it from another order, which was invented or adopted, says Vitruvius, by Ion himself, and hence called the IONIC order. Vitruvius states that the proportions of the Ionic were derived from the female form. The height of the columns was increased to eight diameters, thus giving them a lighter and more slender appearance, and representing the slender beauty of the female form, rather than the robustness of the male. The ornamental parts were, in like manner, suggested by various parts of the female dress. The mouldings of the base represented the shoe; the volutes of the capital, the tresses of hair, curling on either side; and the flutings of the shaft, the graceful folds of the hanging garment. According to the same authority, a third order was invented by Callimachus, a sculptor, who flourished about the end of the Peloponnesian War, 400 years B.C. This order was called the CORINTHIAN, but it does not seem to have been determined what part of the whole length was equal to the diameter the practice of different architects being various. The origin of the Corinthian capital is represented to have been as follows:—A young woman of Corinth was betrothed, but previous to her marriage fell ill and died. After her burial, her nurse collected in a basket her favourite toys, &c., placed the basket on her grave, and covered it with a tile. It so happened that the basket was placed immediately above an acanthus root, which afterwards grew up round the basket, and curled up from under the angles of the tile. This was observed by Callimachus, and it suggested to him the idea of a new capital for a column. He, therefore, perpetuated it in marble.

A comparison between the general form and ornamental details of a wooden hut, constructed by an infant community, and a Grecian temple, will occupy my next paper, and may, perhaps, set the origin of Grecian architecture in a clearer light.

MASONRY IN NEW YORK.

(From the Address of M. W. G. M. John L. Lewis, Jun.)

Measuring the history of the Masonic fraternity during the present century by decades of ten years each, the facts presented are most striking, and are herewith presented in tabular form, with such notes as may illustrate the several periods to which they relate:—

Years.	No. of Lodges.	Estim. Mem.	Population of State.	Ratio of Masons to Inhabitants.
1800	91	5000	588,603	1 to 117
1810	172	8600	961,888	1 „ 111
1820	295	15,000	1,372,812	1 „ 91
1825	480	20,000	1,614,498	1 „ 80
1830	82	3000	1,913,131	1 „ 637
1840	79	5000	2,428,921	1 „ 485
1850	172	12,000	3,097,894	1 „ 258
1860	432	25,000	* 4,000,000	1 „ 160

The first decade was the era of Livingston, Morton, Hoffman, Astor, Jay, and Van Wyck; the second, that in which Clinton, Tompkins, Ames, Hicks, and others, were prominent actors.

In the third decade, Wadsworth, Enos, Van Rensselaer, Myers, Walworth, and a splendid galaxy of genius and worth were foremost in action, and in them all a light of steady lustre; then, as he is in this sixth decade,

* Estimated.

was Salem Town—a revered and honoured name. In 1820, the lodges were 295, numbered to 308; in 1830, but numbered to 508; and these dwindled to 62 lodges in two years, for this and the three preceding years had witnessed the tornado of fury which swept over the State, leaving a reliable membership of scarce 3000.

At the commencement of the fourth decade, in 1840, the institution began to exhibit symptoms of resuscitation, and brethren awakened from the blight and persecution of the thirteen preceding years as from a terrible dream. In 1838 the lodges were re-numbered; and of the 79 in 1840, 22 were in New York, and 27 others were limited to 14 counties. The increase was slow, but steady, to the year 1850, at which time there were 172 lodges under the three Grand Lodges then existing.

At this time (1860) there are 432 working lodges (numbered to 477), exclusive of those under dispensation; and our aim has been to show that all that was lost in the days of the persecution has been regained, together with an increasing intelligence and spirit of inquiry in the community to justify us in cherishing brilliant hopes for the future. In examining the ratio at the present period, it should not be forgotten that there are computed to be 5000 unaffiliated Masons in the State who are recognised as such, making the ratio now to be one Mason to every 133 in this state.

These statistics have been presented as furnishing the incontrovertible facts upon which are predicated an opinion as to the true condition of the Fraternity, and the period over which they extend has been divided into portions of ten years each, as convenient points by which to mark our progress. Looking at the dark period of 1830, well might the enemies of Masoury indulge in the boast that its life was extinct. Another, a personal, perhaps a selfish, reason. It is now ten years since the present speaker entered the Grand Lodge, as the representative of the lodge over which he presided. The prospect was gloomy. The Fraternity was unhappily divided into three parties, each recognising a distinct governing body. The fires of controversy were raging on every side. Ancient friends and brethren had become estranged. Party strife and local jealousy were in the ascendant. The sad and terrible lesson of 1826 and the following years had not impressed our hearts with the necessity of union. New tests were sought or invented, and new measures of expediency were devised to accomplish even legitimate results. Nor did the differences alone exist as between these distinct bodies. The baleful spirit of contention was enkindled within the bodies themselves. Our brethren in other jurisdictions looked upon us with astonishment and dismay—astonishment that men professing brotherly love should engage in strife; dismay, lest the example of New York should become contagious, and affect their own peace. To hail from our State was to incur suspicion and distrust. Such was the condition of affairs in 1850. True it is, that at that annual communication a union of two of the bodies was formed, attended with beneficial and happy results; but yet the evil spirit was not exorcised till a period long subsequent.

FREEMASONRY AMONG THE JEWS.

(From the *Israelite*.)

It is an historical fact, that the Jews in Spain and Portugal were the standard-bearers of philosophy, astronomy, philology, pharmacology, and other sciences and arts in those countries, during the reign of the Moors, and even farther down, to the end of the fourteenth century: but, whether they were also the guardians of geometry, and especially of architecture, is a matter which remains to be ascertained, and which we think would open a wide field for the student of ancient history, in all its branches. We maintain that they were also masters of the latter sciences; and, as strange as this idea may appear, it is not a mere phantom, but rather founded on the basis of some historical, or at least traditional facts.

It is a wide-spread tradition among the Spanish Jews (now generally known under the name of "Portuguese Jews"), that Israelites who were dissatisfied with the reign of King Solomon (who, according to 2 Kings, xii. 4, put a heavy yoke upon the people), migrated to Tarshish, which,

it is supposed, is Spain, in the ships which Solomon sent out, and settled there. When, after Solomon's death, his son and successor, Rehoboam, lost ten parts of his kingdom by the imprudent answer which he gave to the people, when they appealed for relief from the heavy taxes; he sent, notwithstanding, his collector, Adoram, into the provinces to enforce payment, and also to the newly-planted colonies in Spain. There, however, the people, who it is supposed were not of the tribe of Judah, stoned him to death. It is a fact that there are numerous tombstones, with old Hebrew or Samaritan inscriptions, in Seville or Toledo—we cannot positively say in which of these two places—and among them is one which bears the name of Adoram, the collector of Solomon and his son Rehoboam.

Another tradition, and probably nearer to the truth than the former, is, that Jews emigrated to Spain in Phœnician ships, at the time when the land of Israel was groaning under the tyrannical yoke of the successors of Alexander the Great. This seems to be confirmed by a great many coins, which were recently dug from some ruins in the ancient city of Tarragona; and also by another very important circumstance, namely, that in the days of Herod and Pontius Pilate, the Jewish community in Toledo wrote a letter to the high-priest Eliezer, and the high council, or Sanhedrim, to the effect, to beware of condemning Jesus of Nazareth to the penalty of death. How much truth may be in any of these traditions, it would be very hard, or perhaps altogether impossible, to ascertain; this much, however, is certain, that Jews were the founders and builders of most of the ancient cities of Spain, as Toledo, Seville, Barcelona, and others; and also, that Jews were the inhabitants of those places at the time when the Ostrogoths invaded the Peninsula, and planted, with the cross, oppression, persecution, and cruelty against all who would not bow their knees to it, and especially the Jews.

Before we go further in the history of the Spanish and Portuguese Jews, which induced us to think that there are traces of Masonry having existed among them, we must mention another tradition, which lives in the mouth of almost every Jew in Bohemia, and particularly in Prague, the capital of that country. There is scarcely a traveller who goes to see the world, and to study the different customs and habits of the nations, and see the rarities of their cities, who on stopping a few days in Prague, would not also go to see the antiquities in the Jewish quarter, and particularly the "Al-Tenai" synagogue. It is a remarkable building, and peculiar in its structure, which is neither altogether the Greek style nor the Gothic. No visitor ever crossed the threshold of this building without feeling, as it were, an ice-cold stream running through his reins, and an involuntary veneration for a temple with which so many wonderful events are connected. The most ancient chronicle of Bohemia says, that this building was found there, when the founder of the city of Prague laid the first corner-stone of it, and that he felt such a veneration for that strange edifice, that he suffered not his people to use it for any purpose. Soon after this, Jews came to settle there, and claimed that building as a synagogue, which had been erected by their ancestors for a house of worship.

The tradition of the origin of this synagogue is this:—The Jewish colonies—and perhaps also Israelitish, from the ten tribes—in several parts of the then inhabited parts of Europe, especially in Spain and France, known in the Scriptures as "Sepherod," and "Tserophoth," during the second temple, were numerous and wealthy, and often made pilgrimages to Jerusalem, in obedience to the command of God. Here, in the pleasant valley on the shores of the beautiful river Moldau, at that time the extreme point of habitation, they chose to meet at a place appointed, where they waited until all were gathered who intended to go, and then pursued their way eastwards, in a large body, without fear of the savage hordes who made those regions unsafe. As they had often to tarry for weeks and

even months, they agreed to build a substantial building, which should serve them not only for a house of worship, but also for a fort, in which a thousand people could be protected, should the savages of the forest at any time dare to attack them. †

There is, no doubt, a great deal of truth in this tradition, inasmuch as it is partly confirmed by the Bohemian chronicles. This however, is evident, that Jews erected that building, and that they did it without the assistance of other hands than their own. If this was the case, there must have been indeed skilful masters in the art of architecture among them, who formed an association like those of other nations.

We now return to the Jews in Spain and Portugal. After the downfall of the Ostro-Gothic empire, under the reign of the Onajades, or Moors, the Jews regained their former positions in those countries; they enjoyed perfect liberty, and had time, means, and opportunity to extend their knowledge and wisdom in all branches of science and art. We find them in the highest stations at the courts, as well as in the institutes of learning. Even after the golden age of Spain had passed away,—after the expulsion of the Moors by popish kings, the Jews, though oppressed and often persecuted again, enjoyed high stations at the different courts of the Spanish monarchs for nearly a hundred years. In the middle of the fourteenth century, however, the sufferings of the despised race became intolerable; and tens of thousands professed publicly a religion which, in their hearts, they hated and abhorred to the uttermost. These were called "Novos Christianos," or New Christians; or, together with the new converts from the Moors, "Maranos;" ‡ and this latter name was more common among the people than the first.

It is a well-known fact, that the Maranos, who were Jews in their hearts, held secret meetings on certain days and at certain places, to worship God according to their own conviction. To these meetings none could obtain admission except members of a similar association, and this only after strict examinations. Generally they met in public houses, as taverns, hotels, &c., kept by one for their own people, in order that their coming and going might not excite the attention and suspicion of their enemies, the spies of the devil's tribunal, the Inquisition. The room where they met had two entrances: one for the brethren of the same congregation, which was never known to a visitor, although he gave satisfactory evidences that he was a member of the brotherhood, and in consequence of which he obtained admission. The other door was for the entrance of visitors. They appeared in a peculiar dress, mostly in monks' cowles; and the last rule of precaution which they employed was, that whenever visitors from other communities were introduced among them, they appeared all masked, while the visitors were obliged to show their faces.

In examining visitors who were not known to them personally, they used, like Freemasons, certain signs, grips, pass-words, which, together with the facts of their being skilled in geometry and architecture, makes it most probable that these communities practised a kind of Freemasonry among themselves. But there are other circumstances which confirm us in that idea. The history of that persecuted race, thousands of which ended in an "Auto da fe," records of innumerable cases where brethren were delivered when in great distress; from the most cruel death, even from the foot of the scaffold; at once, a party of several hundred persons, men, women, and children, who were already sentenced to be burnt alive on the next morning, were carried out from the prison of the Inquisition in Lisbon, brought on board of two vessels which were waiting for them, and safely landed at Amsterdam.

One fact more we will mention. There were often traitors among them, in spite of all the means of precaution which

* "Al-Tenai" means, *on condition*; that is, that the building was erected to be not exclusively a house of worship, but for other purposes also. Synagogues which are not built "on condition," are considered sacred, not to be used for any other purpose, but the worship of God; and even the materials, as stones, bricks, &c., could not be used for any other building but a synagogue.

† This synagogue has indeed served several times as a refuge to the poor, hunted Jews; not from the savages of the forest, however, but from those who claim to be Christians, and bore falsely that sacred name.

‡ The name "Maranos" they received from the circumstance that they were often frightened by the cry, "Maranatha!" (the master comes) when assembled together for prayer.

they employed; but scarcely one of them escaped the avenging dagger. It found the treacherous heart in the inner chamber of the king's palace, as well as at the foot of the altar in the cathedral; his life was forfeited; there was no spot on this globe where he could flee to, and no cave where he could hide himself; the invisible arm of "vengeance" reached him everywhere.

MASONIC NOTES AND QUERIES.

THE NINE WORTHIES.

What did a brother mean by saying, "If the old Athol honour of the Nine Worthies could be revived he (mentioning a certain brother) deserves it?"—EX. EX.

LODGE CONSECRATION.

What lodge was that, as I have heard say, where they seasoned it with salt, after the corn, wine, and oil?—A COUNTRY BROTHER.

DOCUMENTS OF GUSTAVUS III.

Gustavus III, King of Sweder, left some chests full of MSS. to the University of Upsala; these were to be opened after fifty years had elapsed, which expired in 1842, and amongst which were four packets relative to Freemasonry. The King of Sweden sent them to the lodge in Stockholm. Can any one inform the Querist what lodge this was, and if any list or catalogue of the contents of these parcels have been made public?—VICTOIRE.

BRO. SIR WILLIAM WOODS, KNT.

What offices did the late Bro. Sir William Woods, formerly Garter King at Arms, hold in the Craft?—CROSS PATEE.—[G.S.D., and G. Dir. of Cers.]

THE LATE KING OF HANOVER.

Was the late King of Hanover, the Duke of Cumberland, a Mason?—TITO.—[Yes; initiated 11th May at Lord Moira's private residence; attended the grand feast on the same day, was presented with the jewel of, and took rank as, a Past Master.]

IRISH HIGH GRADES.

Will some High Grade Mason of Ireland favour me by giving the order under which the degrees are ranged, from the third to the thirty-third, both inclusive? I am tempted to ask this, being told that the Knight Templar degree is the twelfth of that series, and that the whole of the degrees differ from those of the Ancient and Accepted, or Scotch rite.—EX. EX.

PROFESSOR W. E. AYTOUN.

Is Professor Aytoun a Mason, or is it some one of the same name who bears Masonic repute in Scotland?—ELTON.—[It is the Professor who is a brother.]

STANDARD OF THE KNIGHTS OF MALTA.

It has been repeatedly stated that the Grand Standard of the Knights of Malta is deposited in the Tower of London, as well as two field-pieces which belonged to the Order. Who has seen them, and in what room are they?—GEN.

MASONIC LIFE ASSURANCE AND SAVINGS' BANK.

When was the Masonic Life Assurance and Savings' Bank wound up, and who were its principal agents?—H. F.

BRO. ROSENBERG'S CHART.

Where can I meet with a copy of Bro. Rosenberg's *Chart of Freemasonry*?—L. A. C.

GRAND MASTERS OF THE TEMPLARS.

At what date does the list of Grand Masters of the Order of the Temple commence, and where may it be seen?—FRA.—[A.D. 1118. Consult *Statuta Commilitonum Ordinis Templi*. There are many editions of this work.]

EARLY FRENCH LODGES.

It is possible to obtain any account of the early French Lodges?—VICTOIRE.—[Yes; consult *Tableau Alphabetique des Loges constituées ou reconstituées par le G. O. de France, depuis sa fondation jusqu'en 1776*, 22 pages, 4to. Paris, 1776.]

FAITH AND FIDELITY ENCAMPMENT.

When was the Faith and Fidelity Encampment organised? It is frequently mentioned as one of the first; but I do not trace the name very far back.—A YOUNG KNT.—[The Faith and Fidelity was called the Early Grand Encampment. It changed its name about 1838.]

WHITNEY AND BONNOR.

Who were Bros. Whitney and Bonnor, and what were their offences, that they had to stand Masonic trials?—LEGIS.

BRO. OLE BULL.

Is there any biography published of Bro. Ole Bull, who, some few years ago visited this country as a distinguished violinist?—F. D.

MASONIC SONG WANTED.

Some years ago I heard a brother sing a song, in which a young lady expressed her anxiety to be wedded to a Mason. Does any one know it?—J. B. N.—[We presume our correspondent means the following, written by a young lady.

Of your hearts to take care, now, ladies, prepare;
Be silent! I'll tell you the reason;
Sly Cupid, they say, as the most certain way
To conquer the fair, is made Mason.

The music you hear, will ravish your ear;
Your eye will be pleased past expression;
But think on the smart that follows the dart,
When thrown by the hand of a Mason.

The nymph may pretend her heart to defend;
But let her from me take a lesson:
She's surely undone, though her heart were of stone,
It will melt at one glance from a Mason.

By the apron and glove Cupid reigns God of love;
His empire to deny is now treason;
Then I humbly agree, soon married to be,
And answer each call of my Mason.

Heaven prosper the youth for honour and truth
And secrecy fam'd by all nations;
I'll ne'er be ashamed nor fear to be blam'd,
While I write in the praise of Free Masons.

The above is taken from the Bury Book of Songs, entitled *The Freemasons' Melody*.]

ORIGIN OF THE RED-HOT POKER.

Does any one know the origin of the red-hot poker, or as some term it, gridiron, being applied by the outer world to the making of Masons? There must be a story, or legend, connected with it, for there is hardly any popular tale, however absurd, but what has some grain of truth as a basis?—EX. EX.

SYMBOLISM SYMBOLISED.

[The author you quote from was an amiable enthusiast; but not a safe guide in such momentous matters. We could not print your query without exposing ourselves to the chance of a fierce paper war, having no result for good in it. To you personally we advise a course of healthy reading, and not to suffer yourself to be led away by the dreams of any kind-hearted, learned writer, who has mounted a peculiar hobby of his own. To show you how logic can twist a certain event into a myth, or *vice versa*, read Archbishop Whateley's *Historic Doubts*, in which he proves that no such men as Napoleon, or the Duke of Wellington, ever existed.]

DISSENTING MINISTERS.

Can any brother inform me if any of our Dissenting Ministers are Masons?—W. M.

FRENCH LODGES.

Is there any lodge in London worked in the French language?—W. M.—[Yes, Lodge La Tolerance, No. 784.]

ANCIENT M.S.

"Whereupon the King (Athelstan) caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason." MS. 1600. [In reference to the above, Dr. Rawlinson, upwards of 120 years ago, adds, "One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields."]

QUERY.

Is anything known of the early history of the MS. preparing for the press by Bro. Cook? It would appear to be the identical one alluded to by Dr. R., Mrs. Caroline Baker, from whom the British Museum purchased the MS., being doubtless a descendant of this Mr. Baker.—A

NEWSTEAD LODGE, NO. 53.

This lodge (which was established in 1753), must have some reason for its name, and it may be presumed that some of the Byron family have been Masons. Can this be so?—ALEX. R.

ORDER OF THE TEMPLE.

Where can I obtain a copy of the "Charter of Transmission" of the French Branch of the Order of the Temple? It would interest many besides myself, if you would favour us with a copy in this department of the MAGAZINE. I have often thought it would be an excellent feature if you were to devote a page or two weekly to the reprint of scarce and valuable works on the Craft.—A

WORKS OF FICTION.

Is there any list of works of fiction in which Masonry is made to play a prominent part?—C. G. CURTISS.

FRENCH MILITARY LODGES.

Are there, in the French army, military lodges attached to regiments, as with us?—E. V.—Aldershot.

CHAPTERS ATTACHED TO MILITARY LODGES.

Let me also ask if there are any instances among our military lodges of Royal Arch Chapters being held under their warrants?—E. V.—Aldershot.

NOTES ON LITERATURE, SCIENCE, AND ART.

MR. JOSEPH BEWICK, in his *Treatise on the Ironstone of the Cleveland District*, just published, says:—"Nothing can be more puzzling and perplexing to the geological student than the nomenclature of this science, crowded as it is with names as absurd as they are unmeaning, so far as comprehension and perspicuity of the subject is concerned; and it is admitted, we think, by nearly all who have paid attention to the subject, that nothing is more needed than an improved vocabulary of geological terms.

At a meeting of the Royal Academy on the 28th ult., George Gilbert Scott, Esq., was elected an Academician, in the room of our departed brother, the late Sir Charles Barry.

Mr. Mason Jones has returned from Italy, and is lecturing to literary institutes, &c., on "Garibaldi and Italy."

A new work has been published, by Evelyn Philip Shirley, Esq., M.A., M.P., entitled, *The Noble and Gentle Men of England; or, Notes touching the Arms and Descents of the Ancient Knightly and Gentle Houses of England, arranged in their Respective Counties*.

Two new works, by Sir W. J. Hooker, are to be commenced in monthly parts with the new year; the title of one being *The British Ferns*, and that of the other, *Garden Ferns*. Both works are to be illustrated with coloured plates.

A correspondent of the *Bury Times* of last Saturday says:—"At a beer-house in this town [Bury, in Lancashire] men are engaged to compete with dogs in the worrying of rats. Six rats are put upon a table in turn, and fastened by a string, a few inches in length, to the table, by a nail at the end of the string. The man's hands are tied behind his back, and at the proper signal he commences to seize the rats as he can with his teeth, and thus kill them; they, on their part, inflicting in terror and self-defence their teeth into his face and head. The time occupied by him is noted by a man standing by with a stop-watch. When he has completed his carnage, eight other rats and a dog are put into a large, deep tub, and the dog commences the same onslaught as his rival fellow-worrior has just retired from; and the contest is which can complete the killing in the shortest time." Such is the fallen condition of a portion of the population amongst whom Brother Tweddell was allowed to labour for some five years without encouragement as a Ragged and Industrial School teacher, and whose labours were at last dispensed with for want of funds. Gray, in his beautiful "Elegy written in a Country Churchyard," remarks of "the rude forefathers of the hamlet"—

"But knowledge to their eyes her ample page,
Rich with the spoils of Time, did ne'er unroll;
Chill Penury repress'd their noble rage,
And froze the genial current of the soul."

But that amongst the comparatively highly-paid working men of Lancashire, in the middle of the nineteenth century, such savagery as we have mentioned should exist, shows plainly that not only is there much to be achieved before Literature, Science, and Art become

the inmates of every English home, but that the moral condition of a great portion of the population is in a very deplorable condition.

The eleventh volume of *Tales from "Blackwood"* has been issued: the twelfth will complete the series.

A second edition, revised and enlarged, of Dr. Livingstone's Cambridge Lectures, edited by the Rev. W. Monk, M.A., has been published, with a Prefatory Letter by the Rev. Professor Sedgwick.

The Autobiography and Services of Sir James M^cGrigor, Bart., late Director-General of the Army Medical Department, etc., with an Appendix of Notes and Original Correspondence, will be published shortly, in one volume.

The Rev. George Rawlinson, M.A., late Fellow and Tutor of Exeter College, Oxford, and Bampton Lecturer for 1859, has in the press a volume entitled *Christianity and Heathenism*, consisting of nine sermons recently preached before the University.

In *The Journal and Correspondence of William, Lord Auckland*, just published under the editorship of his son, the Right Hon. and Right Rev. the Bishop of Bath and Wells, the following picture of His Royal Highness the Duke of Cumberland is drawn by Miss Sayer:—"But here's two anecdotes of the wise Duke of Cumberland, which most likely you have never heard; one came from Sir Joshua Reynolds himself. The Duchess of Cumberland was sitting for her picture; the Duke came in and tumbled about the room in his awkward manner, without speaking to Sir Joshua. The Duchess thought it too bad, and whispered to him her opinion, upon which he came, and, leaning on Sir Joshua's chair while he was painting, said: 'What! you always begin with the head first, do you?' And once when, at his own public day, he was told he ought to say something to Mr. Gibbon, the author—'So,' says he, 'I suppose you are at the old trade again—scribble, scribble, scribble.' I should think, with such pretty, witty sayings, His Royal Highness must be very entertaining."

Port Royal, a Contribution to the History of Religion and Literature in France, by Charles Beard, B.A., is to be published in January, in two volumes.

The *Stockton Gazette* and the *Middlesboro' Times* have been incorporated into one paper, which is the property of Bro. Jordison.

Mr. Thomas Erskine May, C.B., Clerk Assistant of the House of Commons, is preparing for publication a *Constitutional History of England since the Accession of George III. 1760—1860*. The work is expected to be completed in two volumes, the first of which is to be ready in January next.

Two volumes of *Political Ballads of the Seventeenth and Eighteenth Centuries*, annotated by Mr. W. Alexander Wilkins, are just ready for the public. The collection comprises 124 ballads, dating from the year 1641 to that of 1757.

The Autobiography of Mrs. Piozzi (Thrale), authoress of *Anecdotes of Dr. Johnson*, is in the press, edited by A. Hayward, Esq., Q.C., who also furnishes some account of her life and writings. The work is to be in two volumes, illustrated with a portrait of Mrs. Piozzi, and an engraving of a picture by Hogarth, *The Lady's Last Stake*, for the principal figure in which Mrs. Piozzi sat.

The Rev. George Croly, LL.D., the eloquent rector of St. Stephen's, Walbrook, and one of our well known literary men, died suddenly, on Saturday afternoon, the 24th ultimo, aged some fourscore years. Dr. Croly was born at Dublin, in 1780, and educated at Trinity College. His first publication, which is generally considered his best, was a poem, *Paris* in 1815. His *Lines on the Death of Princess Charlotte* appeared in 1818; *The Angel of the World*, in 1820; his comedy of *Pride shall have a Fall*, in 1824; and *Salathiel*, a romance, in 1827. He was also the author of *Cataline*, a tragedy; a *Life of Burke*; two works of fiction, entitled *Marston* and *Tales of the Great St. Bernard*; and several poems, sermons, and pamphlets. He had been dramatic critic on the *New Times*; editor of the *Universal Review*; and a contributor to *Blackwood's Magazine*, the *Britannia*, the *Standard*, and the *Herald*.

The Duke of Norfolk died at Arundel Castle on Sunday night, the 25th ult., in the forty-sixth year of his age. He was known in literature as the editor of the *Life of Philip Howard, Earl of Arundel*; but, according to the *Athenæum*, his Grace's literary exertions were confined to writing his name on the title-page.

Mr. Woodward, Her Majesty's new librarian, is preparing plans for the publication of the whole of the Stuart Papers in the Queen's possession.

A new epic poem, *The Siege of Candia*, by Mr. Richard Harris, has just been published.

We have to record the death of a venerable scholar, Christian Karl Josias, Baron von Bunsen, better known as the Chevalier Bunsen. He was born at Corbach, in the small German principality of Waldeck, on the 25th of August, 1791.

The Germans are preparing for a new expedition to Central Africa, in search of Dr. Vogel.

Baron Marochetti is employed on a colossal allegory for Sardinia, representing *Italy Freed*.

CORRESPONDENCE.

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

ROYAL ARCH FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

SIR AND BROTHER,—Brotherly love, relief, and truth being the three grand principles on which Freemasonry is founded, and charity being its brightest ornament, it naturally follows, if the Royal Arch be the completion and perfection of the system, it should embrace these principles in their widest sense, and display that ornament in its fullest splendour. If, on inquiry, we find that it fails in any one of these professions, it is our duty to make diligent research, and trace the cause of that failure, so that we may earnestly and promptly apply a remedy.

Brotherly love consists in such a firm cement of friendship and mutual interest as shall enable us to disregard that selfish feeling so inherent in our nature, and consider and act as if our fellow-creatures' welfare was bound up with our own. Without a doubt, Freemasonry does more to effect this purpose than any other human institution; and it is equally certain that the Royal Arch binds the tie still more closely; but does it open its portals wide enough for the admission of the brotherhood?

Relief must be ever ready to encourage the timid, support the weak, and succour the helpless—and numberless are the proofs that this principle is practised in quiet unostentation amongst the Craft, whilst those noble institutions for the support of the aged and the maintenance and education of the young are conspicuous monuments of its efficiency; but does the Royal Arch perform its part of the mission, and add the finishing stroke to the noble work?

Truth should not only lend its aid in developing, but in seeking out for objects on which to practise with careful and well-directed skill those various duties which elevate the mind and ennoble the creature, while they display the majesty and munificence of the Creator, trying and adjusting every movement by one safe and unerring test, and endeavouring to assimilate all to the true standard. This, it may be presumed, is both inculcated and practised by the Craft, and even still more stringently within the limited arena of the Royal Arch; but does the latter give encouragement and offer facilities for bringing within its pale a sufficient number of votaries?

The obstacles which prevent Royal Arch Masonry from performing its functions may be classed as follows:—

1. That, by being made a separate and independent branch of the system, and by enjoining a lengthy probation and a second ballot, it may deter many worthy and useful brethren from attempting to gain a degree, in which failure would not only cast a serious reflection, but create a repugnance to the Order generally.

2. That, by an exorbitant fee of admission, and an additional yearly contribution, many are debarred from

joining it, and are driven from the Craft from an unwillingness to rank inferior to others who can afford to purchase the privilege.

3. That, from the expensive regalia and paraphernalia, as well as the numerous demands made on its funds, consequent on holding separate meetings, the principal part of its fees and subscriptions is absorbed, thus rendering it unable to administer relief to its needy members, or to assist the Craft in prosecuting its work of charity.

4. That, by exacting separate and additional time for the performance of its rites and ceremonies, it precludes many, who, with other engagements of a public or private character, cannot devote more to Masonry than a regular attendance on lodge and instruction meetings already entails on them.

Labouring under these impediments, and with these difficulties to contend with, can it be wondered that the Royal Arch fails to perfect the system by developing in a wider sense the principles of the Craft, and adding lustre to its brightest ornament? The deficiency of chapters attached to lodges—the comparatively scanty number of members—the lack of benevolence to poor companions—and the insignificance of the subscriptions made by chapters to the charities, may be adduced in illustration of an *error in its application*, rather than from any want of zeal in its members, or perfectability of its principles; in fact, it may become a question for serious consideration whether the Royal Arch, as now administered, does not tend to retard and weaken, rather than strengthen and perfect, the whole system of Masonry. If it is found to fail in carrying into effect its professions, then it behoves us to prosecute the inquiry as to the most applicable remedy, whether by widening and facilitating the basis of its operations, or by curtailing its expenditure by bringing it under one and the same system of management with the Craft, and making it really the completion of all that is admirable and beneficial in Freemasonry—*available to all the brotherhood*—and thereby adding a stimulus by which the whole Fraternity may be excited to nobler thoughts and more worthy deeds.

I am, Sir and Brother, yours truly and fraternally,

P. Z.

MASONIC HALLS.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Your readers may remember that, among the numerous cases in which there was some little time ago not only an anxious desire, but an effort, to devote a building exclusively to Masonic purposes, Jersey held a conspicuous place, under the auspices of Lodge La Césarée. You were kind enough on several occasions to notice our intentions, and the means of carrying them into effect while negotiations were pending; and it was with great regret that I was obliged at last to announce to you the temporary abandonment of the scheme, though a considerable sum was raised for the object in view, which has been lying at interest from that period, in the hope that it would eventually become available. The obstacle arose, as was explained at the time, from the peculiar laws of the island in reference to the tenure of property, which I am happy to say have recently been somewhat amended, though not to the full extent that might be desirable in order to render purchases perfectly safe. On reference to your record of the last meeting of our lodge it will be seen that the consideration of the matter has been revived under circumstances which bid fair to bring it to a favourable conclusion, provided only that no impediment be offered by any one of the trustees of the building to which our attention is being directed.

I might, perhaps, rest contented with the notice in the portion of your columns devoted to the proceedings of local lodges, of the proposition made to us on Thursday last; but knowing how heartily you concur in the desire to see the meetings and business of the Craft separated from all tavern influences, it may be useful to call attention to the subject, because, the more it is ventilated, the better it will be for the Order, and each example set by an individual Lodge may prove an additional incentive to others to follow it. Excuse me if I remind you that,

for some time past, there appear to have been no observations in the *MAGAZINE* made either by yourself or your correspondents, with a view to enforce the importance of the subject as one seriously affecting our efficiency, character, and the more extensive promulgation of our principles.

One of the Dissenting congregations in St. Helier is erecting a handsome chapel, and is, therefore, about to vacate the smaller one which it has hitherto used. The situation of the latter is quiet, central, and the space ample to afford all the accommodation we want, namely, a hall about 40 ft. long by 30 wide, two rooms of somewhat smaller dimensions, and several others suitable for preparing the candidates, committees, and other purposes. An offer of this property was made to the lodge on the following terms:—£200 in cash, and £200 in what is here called *rentes foncières*, that is, an irredeemable mortgage to that amount at 5 per cent. interest. Nearly the whole of the purchase-money is in hand from former subscriptions. The payment of £10 per annum by way of interest is less than is at the present time paid for the use of a room once a month; therefore about this there can be no difficulty, especially as we shall probably obtain more than that sum annually by affording accommodation to other lodges. The expense of the necessary alterations and fittings is estimated at £150, which may possibly be increased to £200. This sum is offered to us as a loan at the usual interest, to be paid off as soon as the circumstances of the lodge will permit. I am sure you will agree with us in the opinion that the proposition is one which the brethren have done well to accept; and it is sincerely to be desired that no unforeseen obstacle may arise to prevent its fulfilment. Even if such should be the case, a fresh impetus is given to the movement, which must eventually have a favourable result in some form or other. The plans have been drawn up gratuitously by Bro. Le Sueur, of which, with his permission, I shall hope to be able to send you copies when all final arrangements shall have been completed; this, however, cannot be until Midsummer next, at which period the present tenants will vacate the building.

Although formerly, in England, Dissenting congregations, who disapproved not only of the teaching, but also of the outward ceremonies and ecclesiastical structures of the Church of England, went into the opposite extreme by making their places of worship as plain and almost unsightly as possible, consisting for the most part simply of four walls and a roof, the increasing wealth and importance of such bodies, more ambitious views, and perhaps it may also be added, better and more cultivated taste, have of late years tended to rub off the marks of unenviable distinction, and have led to the erection of edifices of greater size, more exalted pretensions, and distinguished as works of architectural beauty; and a similar spirit has even induced the Society of Friends to abandon their quaint restrictions as to dress. The hint given in the present case by the purchase of one abandoned chapel may perhaps direct the attention of the Masonic body to the matter, and may be useful to many lodges, since in most instances the space thus afforded would be found ample, the terms moderate, and the cost of the required alterations quite within reasonable bounds. A similar case occurred at Birmingham a year or two ago, when the Athol Lodge obtained possession of a building formerly used as a Jews' Synagogue.

Permit me now to call attention to another matter connected with Lodge La Césarée, which will be found recorded in the report of its proceedings. It will be in your recollection that, within the last twenty months, two aged and respected brethren have been interred in a grave belonging to the lodge with every mark of Masonic honour. It has now been deemed desirable to purchase two contiguous vaults for future use, and over the whole to erect a monument characteristic of our Order. The original idea of this emanated from Bro. Binet, and has been ably carried out by Bro. Le Sueur. As it is, I apprehend, perfectly unique, I hope in a day or two to send you a drawing which has been promised by the architect; and I beg at the same time to suggest that, if you deem it worthy of a woodcut for insertion in your columns, it may prove the precursor of

similar erections elsewhere, varying, however, according to circumstances, such as taste, material, inscriptions, costliness, &c. The description appended to the design will, I trust, render it perfectly intelligible.

Yours faithfully and fraternally,

Jersey, Dec. 1, 1860.

H. H.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—In reading your *MAGAZINE* of November 24th, my attention was called to a letter from "Progress," and one I should think the greater part of the Brighton Masons must agree with. It certainly does seem strange that in a town like Brighton, where Masonry is said to flourish, and the Prov. Grand Officers are so particular everything should be done according to our ancient landmarks, that no report should have been brought up for so long a space of time. I have not a doubt, that, shortly, we shall find, although at present the committee appear to be in a dormant state, they will in the end give such an account as will please "Progress" and the Craft in general.

I am, yours fraternally,

Brighton, December 4, 1860.

OBSERVER.

LODGE HERALDRY.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—The worthy Mason who first hit the blot upon the scutcheon of the Oakley Lodge, in noticing my letter on the subject of Arms of Lodges, reaffirms (with a sort of implied contradiction) his opinion, that it is undesirable for a private lodge to adopt the arms of one of its members. I do not think that I have said anything to justify such an assumption, though it might be argued on the other hand that lodges might as well be distinguished by the personal arms of founders and benefactors, as colleges, episcopal sees, corporations, &c., which we know by frequent experience have adopted such bearings as their insignia. My own impression is, that, though the arms of a private lodge may have, and should have, reference to some local and personal circumstances peculiar to that lodge, they should be so varied as not to be an exact copy of any existing escutcheon.

But your correspondent is assuredly guilty of a *non sequitur* when he proceeds to reiterate that the coat of arms of Grand Lodge comprises in itself the whole of Masonic Heraldry; in fact, that, because private arms are inadmissible, our lodge rooms are to be decorated with an escutcheon of a city company, impaling the symbols of the four Evangelists, the whole shield, with its erroneously depicted supporters, forming the strangest medley of things sacred and profane ever invented, and affording a direct precedent for the appropriation of ordinary coats of arms to Masonic purposes. And, after all, it rests with him to show that no other arms can be lawfully used by lodges. Where is the law? Let us take the case I have already quoted, that of the Howe Lodge, whose members have assumed an armorial seal; who is to forbid them to use it? and on what clause or section of the Book of Constitutions is such prohibition to be founded? I fear our worthy brother is somewhat antiquated in his notions, and would have the banners and furniture of our lodges ornamented in a style savouring of the tame elegance of days gone by. He forgets that Masonry is a progressive science, and that something better in the way of decoration is demanded by the improved taste of the age, than the formal and frigid scrolls and inscriptions which have long ago been consigned to the limits of teetotal societies and third-class stonecutters' yards. That the Craft, which numbers among its members so many of literary and artistic eminence, should be backward in the adoption of all befitting marks of distinction, sanctioned by ancient usage, seems to me a downright impossibility: and that a judicious use of heraldry is an important part of this progressive course is the firm opinion of

Yours fraternally,

A PAST PROV. GRAND OFFICER
OF WARWICKSHIRE.

THE MASONIC MIRROR.

MASONIC MEMS.

The Scientific Lodge (No. 1142), is to be consecrated at the Cock Hotel, Stony Stratford, on Saturday, the 15th inst.

The annual festival of the Globe Lodge of Instruction, will take place at Bro. Hartley's, Old Bond-street, on Thursday evening next.

SUPREME GRAND LODGE.

The quarterly communication was held in Freemasons' Hall on Wednesday last, the M.W.G.M. the Right Hon. the Earl of Zetland presiding, supported by Bro. Admiral Sir L. Curtis, Prov. G.M. Hants, as D.G.M.; Bros. Dundas as S.G.W., and Perkins, J.G.W.; Bros. Bowyer, Prov. G.M. Oxford; Burlton, P. Prov. G.M. Bengal; Ramsay, Prov. G.M. Bengal; Hall, Prov. G.M. Cambridge and P.G. Reg.; Chev. Hebler, P.G.W. (Representative from the Grand Lodge, Berlin); Revs. A. Ward and W. W. Bowyer, G. Chaps.; Rev. Sir J. Hayes, P.G. Chap.; Bros. S. Tomkins, G. Treas.; F. Roxburgh, G. Reg.; W. Gray Clarke, G. Sec.; L. Crombie, S.G.D.; S. B. Wilson, J.G.D.; J. Havers, J. Nelson, J. N. Tomkins, F. Slight, T. R. White, W. P. Scott, J. Savage, J. Hervey, J. S. Hopwood, G. W. K. Potter, H. Faudell, J. Udall, E. Phillips, P.G.D's.; S. W. Dawkes, G. Sup. Works; A. W. Woods, G.D.C.; Dr. Harcourt, Asst. G.D.C.; R. W. Jennings, P.G.D.C.; T. Chapman, P.A.G.D.C.; H. Bridges, G.S.B.; J. Ll. Evans, A. A. Le Veau, J. R. Spiers, G. E. Pocock, D. Gooch, E. H. Patten, P.G.S.B's.; W. Farnfield, Asst. G. Sec.; T. A. Adams, G. Purst.; D. R. Farmer, Asst. G. Purst.; F. W. Breightling and Jos. Smith, P.G. Pursts., and about 150 other brethren.

The G. Sec. made an apology for the non-attendance of Lord Londesborough, S.G.W., who is abroad, and Bro. W. W. Wheeler, J.G.D., in consequence of illness.

The lodge having been duly opened, and the minutes of the last meeting read and confirmed,

The M.W.G.M. rose to bring under the consideration of the brethren the statement of which he had given notice relative to

THE GRAND LODGE OF MAINE.

His LORDSHIP said:—Brethren, in rising to bring under your notice the correspondence which has taken place between myself and the Grand Lodge of Maine, I would observe that, if any brother wishes to have the correspondence read at length, it shall be done. It has, however, lain in the Grand Secretary's office for some days for the inspection of the brethren; and I may observe that its reading will occupy something like an hour and a quarter. (Laughter.) I have carefully prepared an epitome of the correspondence, to lay correctly before you the whole case, so as to enable every brother to form his own judgment upon the subject. Great pains have been taken to make that statement as complete as possible, so that I might not leave out any point of importance in the question at issue; and should no brother desire the correspondence to be read, I will at once proceed to make my statement. (Hear hear.) Although the correspondence on this subject is lengthy, the gist of it lies in a very small compass. In October, 1857, I received a communication from Bro. Dunlap, G.M. of the Grand Lodge of Maine, complaining that the Union Lodge at St. Stephen's, New Brunswick—which holds its warrant under the Grand Lodge of England—had initiated individuals whose residence was on the American side of the boundary, and that they had thereby violated the privileges and invaded the jurisdiction of the St. Croix Lodge at Calais, which privileges were conferred upon that lodge by special enactment of the Grand Lodge of Maine. Bro. Dunlap further informed me that the proceeding complained of was in violation also of a private agreement entered into between the two lodges in question. I acknowledged his letter, promised inquiry, and directed that an investigation should be made forthwith. No reply was received from the Union Lodge for several months. Immediately upon its receipt I directed a letter to be written to the Grand Master of Maine. As that letter briefly embraces my view of the whole case, I shall now read it to you.

Freemasons' Hall, London, July, 1858.

M.W. SIR AND BROTHER,—I have the honour to inform you that, in obedience to the commands of the M.W. Grand Master, the Earl of Zetland, and in conformity with the tenour of my letter of the 11th December, 1857, an inquiry has been instituted into the circumstances that have caused a temporary misunderstanding between the St. Croix Lodge at Calais, in the State of Maine, and the Union Lodge, No. 866, at St. Stephen's, New Brunswick.

The case divides itself into two parts—First as to the right of a lodge to initiate persons residing in a country under another Masonic

jurisdiction; and secondly, what course of action a lodge ought to pursue which has, by its own act, divested itself of such right.

With respect to the first part, the M.W. Grand Master is of opinion that every lodge possesses the abstract right to initiate any person whom it may consider fit and proper, without considering where his residence may be. For example—Lodges in the county of Northumberland have an undoubted right to initiate persons residing in Scotland, and lodges in Scotland have a similar right to initiate persons residing in England. Nor can the Grand Lodge of either country complain of, or object to such a proceeding. It is for the person who seeks admittance into the order to select the lodge in which he wishes to be initiated.

With regard to the second part of the question, as to the course a lodge ought to pursue that has by its own act divested itself of such right, and has bound itself not initiate any individual residing in the territory under another Masonic jurisdiction, such arrangement—not being at variance with the spirit of the constitutions under which they act—ought to be carried out faithfully; even though attended at times with some slight inconvenience.

But independently of any existing arrangements, the M.W. Grand Master is of opinion that it is not desirable nor convenient that a lodge should bind itself to confine its initiations to residents in its own immediate locality; or that it should only initiate persons residing over a certain territorial boundary line with the consent of a lodge working on the other side of such line, even with the proviso—as proposed by Union Lodge—that sufficient reasons should be given for withholding such consent. And it must be self evident, that when one lodge gives the reasons, and the other is to be the judge whether those reasons are sufficient, frequent difficulties and disputes are sure to arise.

In conclusion, I have only to remark, that the opinion of the M.W. Grand Master has been communicated to the Union Lodge, and that it has been impressed on them, that private arrangements once entered upon should be strictly and honourably fulfilled.

Trusting therefore that the misunderstanding between the two lodges will soon be removed, and that each will hold out the right hand of good fellowship to the other, and practise in their fullest extent brotherly love and forbearance,

I have the honour to be, M.W. Sir and Brother, fraternally yours,

WM. GRAY CLARK, G.S.
ROBERT P. DUNLAP, ESQ., M.W. Grand Master of the Grand Lodge of Maine, Brunswick, Me.

I believe that the decision which I here gave is in strict conformity with our laws and practice. In August, 1859, I received a reply from Bro. Hiram Chase, the new Grand Master of Maine, taking exceptions to my view, sending me a report of a Committee of the Grand Lodge of Maine upon the subject, and requesting that, upon a review of the case, I would require all lodges to abstain from the act complained of. In the same month I replied to that letter, reiterating my opinion, and stating that I did not possess the power, nor did I think it desirable that I should possess it, of dictating to subordinate lodges any rule as to the place of residence of those whom they shall initiate into Masonry. In October of this year I received this letter from Bro. Drummond, now Grand Master of Maine, which, together with all the other papers, I have directed to be laid before you. It appears from a careful perusal of these papers that the Grand Lodge of Maine no longer presses the violation of a private agreement said to have been entered into by the two lodges in question, nor does it insist upon their conduct being a breach of the regulations said to have been agreed to at an universal Masonic Congress, as it had done in the earlier part of the correspondence—but its complaint is founded upon what is termed "an invasion of its territorial jurisdiction"—and that is really the only subject which we shall have to consider. I must here remark that in the correspondence it is stated that laws which are applicable to the Grand Lodges of England, Ireland, and Scotland, are not suitable to the Grand Lodges in the United States. I must draw your attention to a charge made against me of unnecessary delay. I must point out to you that the positions I have advanced are declared to be inconclusive and untenable, and, that, lastly I am told that "my expressed opinion" is incompetent to settle the matter, and that it is the opinion and action of my Grand Lodge which is required. I will dispose of these matters first before I address you on the main question. I would beg Grand Lodge to observe that in all communications until that of October last my opinion and my action have alone been asked. I have given that opinion to the best of my ability, and I have the most confident impression that it is one in which I shall have your entire concurrence. My opinion being adverse to that put forward by the Grand Lodge of Maine, I am told that it is incompetent to settle the question. I need not say how cheerfully I submit the matter to your judgment. As regards the question of delay, I can only say that the correspondence itself sufficiently proves that charge to be unreasonable and unjust; and I may refer to the fact that in two instances a delay of

more than twelve months has taken place on the part of the Grand Lodge of Maine in making its reply to my communications. Now, with regard to the main question, we, of course, fully admit the supreme Masonic jurisdiction possessed by all regularly established Grand Lodges within their respective territories, more especially with reference to the formation of new lodges, or the making of Masons therein; but we cannot recognise a power extending beyond such territories, nor over persons who are not Masons. *The Grand Lodge of Maine claims that it has, by special enactment, secured to its subordinate lodges the exclusive privilege of initiating into Masonry all the inhabitants of that state who desire to enter the Order.* I think that you will agree with me that the Grand Lodge of Maine possesses no such power. If an English gentleman visiting Edinburgh, Dublin, or Paris, were to be initiated into Masonry there, and the Grand Lodge of England were to complain that the initiation of such a person was an invasion of its "territorial jurisdiction," and a violation of the privileges which, by special enactment, it had secured to English lodges, I need not tell you that its position would be untenable. This is precisely the case of the Grand Lodge of Maine, through whose whole argument there runs the fallacy, that, claiming supreme authority within their own territory—which authority nobody questions—they seek to impose laws upon the subordinate bodies of other Grand Lodges, and claim authority, not only over Masons, and over those who are within their own territory, but, indirectly, over those who are not Masons, and who are not within their territory. It is said that hostility and border warfare will be the results of admitting candidates without reference to their residence. I trust that such terms are quite inapplicable to the conduct of those who would carry out the true principles of Freemasonry. I think that Masters of lodges cannot be too particular in making the most strict inquiry into the character of candidates, who, being non-residents, may apply for admission, in order that it may be ascertained whether there be anything objectionable against them as to prevent their gaining admission into lodges in the places where they reside. I would earnestly impress upon all colonial lodges that they should be especially careful to avoid any just cause of offence, and to endeavour to live in harmony with neighbouring lodges, holding under other jurisdictions; but whilst I do this, I cannot recommend Grand Lodge to interfere with the privileges hitherto possessed by private lodges, nor to impose restrictions with reference to the residence of candidates for admission, because I believe that to do so would be an arbitrary interference with the rights of private lodges, would interfere with the universality of Freemasonry, and would tend rather to the aggrandisement of particular Grand Lodges than to the advantage of the Order generally. We should seek to introduce amongst our members those who will do honour to our Institution by their mental, moral, and social qualifications; but I do not think that it would be consonant with our dignity, or conducive to our respectability, that we should enter into a competition as to which Grand Lodge should possess them. I have given this subject my very attentive consideration, and the Grand Lodge is now in possession of my view of the matter. In order to a full and fair expression of opinion, and in order that the Grand Lodge of Maine may be satisfied as to the action of the Grand Lodge of England, I have directed the Grand Registrar to prepare a resolution, which I now call upon him to move, and upon which any brother will have a full opportunity of expressing his opinion. The M.W. Grand Master, who had been repeatedly interrupted by applause during the reading of his statement, resumed his seat amidst loud cheers.

The GRAND REGISTRAR, in obedience to the command of the W. W. Grand Master rose with great pleasure to move a resolution founded upon the correspondence, the length of which they might judge of from one letter he held in his hand [exhibiting a goodly sized pamphlet] and of which the Grand Master had given them a full and fair epitome, and for which he considered they were much indebted to his lordship. It was evident that from the first the Grand Lodge of Maine had proceeded on a fallacy, and confounded territorial with personal jurisdiction, acting upon the principle that if a man once belonged to the territory, they could follow the man. There could be no doubt that the Grand Lodge of Maine, had the exclusive right of establishing lodges, and of making Masons through those lodges within their own district; but they had no right of following a man merely because he had once lived within that district, when he removed to another place; because, if they did so, they exercised a personal and not a territorial jurisdiction; and it being a well known and recognised principle in England that a man might be made a Mason when and where he liked, without regard to his place of residence. It was no doubt most desirable that when a man was proposed for initiation in a lodge distant from his place of residence, whilst there were lodges in the district in which he resided, that most close and careful inquiries should be made why he was not initiated within his own district; but these being properly explained, and there appearing nothing against his

character, there was no reason why he should not be initiated in the lodge of his choice. (Cheers.) He would not detain Grand Lodge at greater length, but at once proceed to propose his resolution, the whole matter having been so fully and succinctly brought before them by the Grand Master. The learned Brother concluded by moving—

"That this Grand Lodge fully admits the supreme jurisdiction of all regularly established Grand Lodges within their respective territories, more especially in reference to the formation of lodges and the making of Masons therein; but it fully concurs in the opinion expressed by the M.W.G.M.; and thinking it undesirable to interfere with the privileges possessed by private lodges, declines to depart from its ancient practice, which has hitherto imposed no restrictions in reference to the residence of candidates who seek admission into the Order."

BRO. STEBBING rose with peculiar pleasure to second the motion, feeling sure that the M.W.G.M. would find a ready response from the brethren to the opinions he had so ably expressed; and that upon all constitutional questions—apart from those minor questions of policy upon which they sometimes disagreed—his lordship would always receive ready and full support from the Craft. (Cheers.) He had made it his business to go through the whole of the correspondence most carefully, to see how far he could support the resolution to be brought before them, and he agreed with the Grand Registrar that the Grand Lodge of Maine had throughout proceeded on a fallacy, and misunderstood the principles which had ever guided Grand Lodges with regard to their jurisdiction. His lordship had most aptly alluded to the cases of Northumberland and Scotland, it being precisely such a case as that brought forward by the Grand Lodge of Maine. They stated, however, in reply, that the cases in the Colonies and the United States were not analogous with those of the United Kingdom, as there the jurisdiction was guarded by ocean boundaries—an argument which would not hold in answer to his lordship's statement, as there were no ocean boundaries between England and Scotland. If the rule were adopted as laid down by the Grand Lodge of Maine, it would give rise to endless confusion. Many Frenchmen were now initiated in Jersey and Guernsey; American captains and others were made in Hampshire; and other foreigners resident in this country were frequently—either in consequence of business, social or other ties—initiated without in any way interfering with the rights of foreign Grand Lodges. The question being a territorial one, he repeated that the Grand Lodge of Maine had misunderstood it, and they had gone so far as to appeal to Vattel and Grotius in support of their arguments, whilst their very authorities drew a wide distinction between territorial and personal jurisdiction. Further reference had been made to the case of the Grand Lodge of England releasing the American Lodges from their allegiance to the Masonic authority of their mother country on the establishment of the independence of the United States; but that was a pure transference of territorial rights, without in any way affecting personal jurisdiction. They likewise stated, that the making a Mason in a jurisdiction within which he did not reside was contrary to the 6th article of the Universal Masonic Convention; but that article, as quoted by the Grand Lodge of Maine themselves, would not bear out their argument, for it in no way affected the right to initiate a candidate from another jurisdiction or country, all it said being, "Before proceeding in the initiation of a non-resident, inquiry shall be made of the authorities of the country to which the candidate owes allegiance, except in well authenticated cases of emergency." The only question thereby raised they would readily see was one of the fitness of the individual for initiation. Again—with regard to territorial or personal jurisdiction. In 1725 the Grand Master of England was accused of so trenching, on the authority of the Grand Lodge of York, by creating lodges in Lancashire and other places within the jurisdiction of the latter, and an estrangement occurred between the northern and southern Masons; but there was never any claim set up with regard to personal jurisdiction, and all evidence being against the claim now brought forward by the Grand Lodge of Maine, he felt great pleasure in seconding the resolution of the Grand Registrar.

The motion was then put and carried unanimously.

TESTIMONIAL TO BRO. JENNINGS, P.G.D.C.

The M.W. GRAND MASTER then rose and said,—It would be in the recollection of the brethren that at the Grand Lodge in June a jewel was unanimously voted to Bro. Jennings for his able and efficient services in Grand Lodge during a period of 25 years. It now became his pleasing duty to present the jewel, which had been most fully earned; and he could assure Bro. Jennings that he entertained the highest opinion of the services which he had performed to Grand Lodge, and he must congratulate him on the presentation of so marked an appreciation of his services by Grand Lodge. On the reverse of the jewel was this inscription:—"By the unanimous vote of Grand Lodge, this jewel was presented to Bro. Richard

William Jennings on his retirement from the office of G.D.C. in grateful recognition of the efficient and faithful services rendered by him during a period of 25 years." (Cheers.)

Bro. JENNINGS, P.G.D.C., who was loudly applauded, said he was sure the brethren would sympathise with him in the position in which he was placed on receiving so honourable and handsome a mark of their favour. The jewel was one which he should always highly prize; but the lustre of the brilliants with which it was set gained additional lustre from the fact that the jewel was presented on the unanimous vote of the Grand Lodge of England. (Applause.) Those words were engraved upon the jewel, but (said Bro. Jennings, striking his breast) they are more indelibly engraved here. (Applause.) There was another circumstance which added further lustre to the jewel, viz., that it was presented by the M.W.G.M. in person, thereby showing that the act of Grand Lodge met with his countenance and approval. (Applause.) Perhaps they would excuse him for a few moments whilst he indulged in some reflections on the past. At an early period after he entered into Freemasonry, it was his good fortune to be introduced to the illustrious prince who then presided over the Order, and received from him many favours. He was early received into the friendship and councils of H. R. H., which continued until the close of his life. The present Grand Master succeeded H. R. H., and was pleased to continue his confidence in him (Bro. Jennings), which he had enjoyed down to the present time. He felt an honest pride in having been so distinguished (applause); and he could assure Grand Lodge he had ever been most jealous to preserve alike the honour of his office and the privileges of Grand Lodge. (Cheers.) He early saw that the office of G.D.C. was something more than formal, and could be made most useful in carrying out those details which would enable the M.W.G.M. and the principal officers the more easily to perform their duties. He, therefore, felt it his duty to mix largely with the Craft, so as to enable him to obtain information which it might be useful for him to communicate to the Grand Master. Many might have thought that the G.D.C. was like a troubled spirit, moving about here, there, and everywhere, whilst, in fact, he was only looking to the details of Grand Lodge, in order to leave the principal officers at greater liberty to devote themselves to higher duties. (Cheers.) He thanked them in all sincerity for the great confidence and Masonic feeling they had always shown, and he could not express how grateful he was to them for this last mark of their kindness to him. He bowed to the Grand Master for his invariable kindness, and he bowed to the brethren for their fraternal and unswerving kindness on all occasions. (Cheers.)

NOMINATION OF GRAND MASTER.

Bro. SARGOOD, P.M., No. 109, said that upon the occasion of their next meeting they would be called upon to exercise one of their highest privileges—that of electing the Grand Master of England. It required great and varied qualifications for the proper discharge of the duties of the office, and these had been found united in a remarkable degree in the noble Earl who had now for seventeen years fulfilled the duties of that exalted position. His close business habits, his invariable courtesy, and the tact and talent which he displayed in the unravelling of most intricate questions, as evinced that evening, had endeared him to all, and proved how well his Lordship was fitted to preside over them. Happily, whilst it was their privilege to annually elect their Grand Master, their constitution did not preclude them from re-electing a brother in whom they had confidence, nor the G.M. from re-accepting the office. (Cheers.) He should therefore do himself now the pleasure of giving notice that it was his intention at the next quarterly communication to propose the re-election of the noble Lord as Grand Master, who had so long and satisfactorily occupied that high position with honour to himself and advantage to the Craft. (Cheers.)

LODGE OF BENEVOLENCE.

The next business was the election of twelve Past Masters to serve on the Lodge of Benevolence for the ensuing year, when Bros. Adlard (No. 7), Barrett (212), Brett (206), Gale (19), Garrod (1,022), Lee (9), M. Levinson (19), Maney (201), Potter (11), Sheen (219), Stacey (211), and Tyrrell (168) were elected.

The report of the Lodge of Benevolence having been read, on a motion for giving £30 to the widow of Bro. Henty, Bro. Binckes moved as an amendment that the sum be increased to £50. It appeared that Bro. Henty had been for many years a member of the Order, and had filled various offices, both in his private Lodge and the Grand Lodge of Calcutta, where he had long held a high position in a mercantile house. Having, as a reward for long and faithful services, been admitted to a partnership, he despatched his wife and five children to England, in order that she might provide for their education; but on her arrival in this country the news awaited her that her husband had died of cholera, after a few hours' illness. In this position, having only about £40 a year settled upon her by

Life Assurance, she was desirous of returning to Calcutta, where she was well known and esteemed, in order to open a boarding-house; and it was to assist her return that the money was wanted. One of her children had been received into the Freemasons' Boys' School, another was provided for by friends, and she proposed immediately to take her other children back to Calcutta. The amendment was unanimously carried.

The other grants recommended by the Lodge of Benevolence were confirmed.

BOARD OF GENERAL PURPOSES AND THE COLONIAL BOARD.

The reports of these Boards were then taken as read, received, and ordered to be entered on the minutes.

GRANT TO THE CHARITIES.

Bro. SMITH, P.G. Purst., rose to bring forward his motion for a grant of £4,000 to the various charities from the Fund of Benevolence, when

Bro. SAVAGE wished to ask whether the question could be entertained, it not being on the paper of business. Seeing how minute the paper was with regard to the business to be performed, he was puzzled to see how any question could be considered which did not appear upon it.

The GRAND MASTER regretted that the Grand Secretary had omitted to place the notice upon the paper of business, but arising as it did as an adjourned debate out of the minutes of the last Grand Lodge, he considered that the question might be taken into consideration—but he would put it to Bro. Smith whether, under the circumstances, it was expedient to proceed with it.

Bro. SMITH, looking at the importance of the question, involving, no less than a sum of £4,000, was, under the circumstances, disposed to postpone it, if it met with the approbation of the brethren.

Bro. BARRETT was opposed to the motion, and thought the question ought to be settled at once.

The motion was then by consent withdrawn.

POWERS OF THE LODGE OF BENEVOLENCE.

Bro. BINCKES then rose to bring forward his motion,—"That the powers of the Lodge of Benevolence be enlarged, so as to enable it to afford immediate relief to the extent of £20, and to recommend cases to the M.W. Grand Master for relief to the extent of £50." It was generally urged that Freemasonry was not a charitable institution. Certainly it was not so in the popular acceptance of the word, as no man entered Freemasonry with the idea of coming on its funds for relief; but he believed that there were no body of men so limited in numbers which did so much in the way of charity. There might be differences of opinion as to the way in which the Lodge of Benevolence discharged its duties; but that would not affect the question as to whether their powers were sufficiently large. He had heard it objected to his motion that, as the Lodge was constituted, it was liable to be canvassed; but it was equally liable whether it had power to grant £10 or £20, and he held that it was an aspersion on a board composed of Masters and Past Masters of lodges, and Grand Officers, to say that they could be so influenced. (Cheers.) He had also heard it suggested, that the whole matter might be referred to the Board of General Purposes, to see whether something could not be done for giving more direct relief under certain circumstances than at present. He was not wedded to any particular plan; but that was opening a larger question than the motion he brought before them, and which he hoped would be accorded to as founded on justice and equity. To show how their Benevolent Fund was growing, he might mention that in 1845 they received £1,517, and expended £1,432, leaving a balance of £85. In 1855 they received £2,472, and expended £1,506, whilst their accumulations in ten years amounted to £6,183 over the expenditure, and he believed he was not far wrong in stating that the accumulations now amounted to about £20,000. He considered the powers of the Lodge of Benevolence were now too limited; and he therefore proposed that they should be extended, so that it might grant relief to £20, instead of £10, and that the Grand Master's power should be extended from £20 to £50; considering that a large amount of good would be accomplished by the adoption of the motion.

Bro. HORWOOD seconded the resolution.

Bro. SAVAGE regretted that he could not agree with the motion, believing it to be altogether unnecessary, and Bro. Binckes not having shown that there was any practical inconvenience accruing under the present system. The Board could now give immediate relief to the extent of £10, and by recommendation to the Grand Master, £20. The papers were sent to the G.M., who examined them, and in almost every case approved the recommendation; and, generally speaking, the applicants obtained the grant by the following Saturday. Then, again, a grant up to £50 did not now require confirmation of Grand Lodge, but the applicant received it the day after Grand Lodge, in pursuance of a resolution which he brought forward and carried some years since, having seen a

case where a father, wife, and three children were left destitute for three months whilst waiting the confirmation of a grant. At present the G.M. carefully examined all the cases which were put before him, but he feared if his powers were extended to £50, the Grand Master might consider that greater inquiry was required than he could find time to afford, and call others to his assistance, and the decisions would not be so satisfactory as under present arrangements. With regard to the suggestion that the whole matter of disposing of their funds might be referred to the Board of General Purposes, he contended that the Lodge of Benevolence, if not the superior, was at least the equal of the Board of General Purposes, and he hoped that, if any amendment were wanted in its management, it might proceed from the Lodge of Benevolence itself, and not submit to a reconstruction from any other body.

Bro. STEBBING would propose an amendment, which was not open to the objection urged by Bro. Savage. He believed that the present machinery of the Lodge of Benevolence was too cumbersome for the times, and not satisfactory in other respects; whilst the relief, as now afforded, only staved off the day when the applicant had to go to the workhouse; whereas it would be better only to give relief such as would put a widow in business, or restore a man to his position in society, and which could only be ascertained by proper inquiry. He therefore moved, as an amendment, that a committee should be appointed to consider the present constitution of the Lodge of Benevolence—its powers, times of meeting, and suitability of its arrangements to the present position of the Craft, with instructions to report to a future Grand Lodge and suggest such improvements as would make the Board thoroughly efficient.

Bro. VERRALL, of Brighton, seconded the motion.

Bro. the Rev. A. F. WOODFORD, Prov. G. Chaplain of West Yorkshire, considered the Board, as at present constituted of twelve elective Past Masters, and every Master or a Past Master of the different lodges with the Grand Officers, as the best that could be devised to secure the general co-operation and support of the Craft; and having seen its working he urged the brethren not to consent to any motion which should, by altering its constitution, deprive it of that support.

After a few words from Bros. Binckes and Savage in explanation, the amendment was put and negatived.

The original resolution was next put, and also negatived. On a division being called for, there appeared—

Against the motion.....	111
For it	32

Majority..... 79

Grand Lodge was then closed with prayer, and the brethren separated.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—At the regular meeting, held on Thursday, November 29th, at Radley's Hotel, New Bridge-street. Bro. John Boughey, W.M., presided, and raised to the degree of M.M. Bros. Byfield, Levi, and Simmons. The bye-laws of the lodge, which had undergone revision, were approved and adopted. This being the annual election meeting, Bro. Alfred Pratt, S.W., was unanimously elected W.M., and Bro. Wilcocks re-elected Treasurer. The lodge was closed, and the brethren soon after gathered around the W.M. at the banquet, and after disposal of the usual loyal and Masonic toasts, Bro. Robert Farrar, P.M., rose and called on the brethren to unite in paying a tribute of thanks to Bro. Boughey, for the excellent manner in which he had conducted the duties of the lodge during his year of office, as that was the last day of his presiding at the banquet.—Bro. FARRAR referred to the great amount of work, during that period, and noticed that the raisings of the year exceeded those of any previous one. To this toast the W.M. replied, and then gave a welcome to the visitors. The Neptune Lodge always desired to have some visitors present, not merely to partake of the banquet, but to observe the working; the visitors present, Bros. How and May, had seen how their work was done, and he, the W.M., thought the Neptune might challenge competition.—Bro. How, in responding, noticed the able manner in which the ceremonies had been gone through by the W.M. and his officers. A hearty reception was given to "The Health of the W.M. elect." Some other toasts followed, and the meeting broke up.

TEMPLE LODGE (No. 118).—This lodge met for the third time this season on Tuesday, the 4th inst., in their commodious lodge-room, at Bro. Painter's, the Ship and Turtle, Leadenhall-street, when four candidates—viz., Messrs. George Conquest, W. R. Craunford, Thomas George Collier, and William Lock—were duly

initiated into the ancient and honourable fraternity of Free and Accepted Masons of England by the W.M. Bro. Alfred Day, in his usual impressive and proficient manner. Bro. Gerald Griffin, of the Domatic Lodge, was admitted a joining member. Bro. Wright was also raised to the sublime degree of a M.M. This being the night for election of W.M., Treasurer, and Tyler, a ballot was taken, and Bro. Edmund Farthing was unanimously elected to fill the first high and important office; Bro. Weedon, Treasurer; and Bro. Rice, Tyler.—In returning thanks for the honour conferred on him, Bro. Farthing said he would use his best energies to fill the chair with credit to himself and honour to the lodge. The Temple Lodge stood high in the estimation of the Craft; and, as the Mastership came to him from his predecessor unsullied, so would he, by the help of the Past Masters and the G.A.O.T.U., hand it to his successor untarnished in its lustre. He would also urge on the newly-initiated brethren the necessity of learning the questions and answers they were required to know before they could be passed to a superior degree: they must be able to do so without prompting, as it was his firm determination to be guided in his Mastership by *The Book of Constitutions*; and it was there laid down that all preference amongst Masons must be by merit and ability. He wished to rule with firmness, but also with conciliation; and should the brethren detect any error in his ways, he trusted they would attribute it to the head, not the heart. The lodge then retired to banquet, served in Bro. Painter's best style. Fifty-four brethren, including several visitors, sat down to it. The harmony of the evening was much enhanced by the excellent singing of Bros. Bruton, Bromley, and several other brethren.

INSTRUCTION.

ALBION LODGE (No. 9).—This lodge held its weekly meeting on Sunday evening last, at eight o'clock, at Bro. Bartley's, Western Masonic Hall, 10, Old Bond-street—Bro. Froud, P.M., 1051, as W.M.; Bro. Watson, P.M.; Bro. Stewart, 1051, as S.W.; Bro. Riley, 1051, as J.W. The ceremony of initiation was ably worked by Bro. Froud, and the sections of the first lecture were worked by Bro. Watson in his well-known manner. Bro. Stewart was elected W.M. for the ensuing Sunday. There being no other business, the lodge was closed in ancient form.

EMULATION LODGE (No. 318).—The anniversary banquet of this distinguished Lodge of Instruction was held on Friday, the 30th ult, at the Freemasons' Tavern.—Bro. HALL, Prov. G.M. of Cambridgeshire, in the Chair. Bro. Stephen Barton Wilson, although present at the working of the ceremonies, was, we are sorry to say, compelled by indisposition to absent himself from the festal board. Among others the following brethren were present:—Bros. Farnfield, Asst. P.G. Sec.; John Harvey, P.G.D.; Hopwood, P.G.D.; J. L. Evans, P.G.S.B.; Patten, P.G.S.B.; Pullen, D. Prov. G.M., Isle of Wight; Gath, P. Prov. G.W., West Riding of Yorkshire; Nelson, Prov. G. Sec., West Yorkshire; F. Crew; G. Barrett; S. B. Wilson, jun.; G. F. Williams; Horsley; F. Adlard; M. Cooke; Stebbing, &c. The cloth having been removed, the W.M. called upon the brethren, in accordance with the custom which prevails in the lodge, to drink the first glass "To the pious Memory of the late Bro. Peter Gilkes." The toast having been drunk in solemn silence, the W.M. said he had now to propose to the brethren the health of Her Majesty the Queen. (Hear, hear.) He did not do so by way of a common form or ceremony, but as an invitation to them to express their loyalty and devotion to the person of their Sovereign. Every Englishman was bound to feel a personal interest in the character of his country, as well as in its institutions. They had, he felt, a right to be proud that the principles which distinguished the Masonic Order largely pervaded both. (Hear, hear.) There was no country in the world where more active benevolence was carried out alike in the public government of the nation, and in private charities. (Cheers.) The Constitution of the country was founded upon the principles of tolerance and benevolence, and they made it a refuge and asylum to the unfortunate, of every rank, of every country, and of every religion. From the dethroned Sovereign to the lowest political refugee, every one, in distress, was welcome to these shores. (Cheers.) With respect to private benevolence, no one in the kingdom practised it more than did their Sovereign. Under her government free institutions like theirs were sure to flourish. (Hear.) He had, therefore, great pleasure in coupling the name of Her Majesty the Queen with the toast of the Order. He would ask them to join with him in drinking "The Queen and the Craft." The toast was most enthusiastically pledged. The W.M. then said, that as they had discharged their duty to their hereditary Sovereign, he would now call upon them to pay homage to the Sovereign of the Order—the ruler of their own choice. (Hear, hear.) Speaking from that chair, he would be sorry to propose to them any toast about which there could be a difference of opinion; but he had no apprehension of that kind in proposing "The Health of the Most Worshipful the Grand Master

the Earl of Zetland." (Loud cheers.) For seventeen years had their noble brother been, year after year, re-elected to his present high office; and he was soon to come again before them, he would not say to solicit their votes, but to receive at their hands a judgment of his conduct. What the result would be he would not now anticipate; but his feelings told him that they would afford him the same confidence and support which he had hitherto enjoyed. Without it, he would be incapable of benefiting the Order. With it, he could do anything. Elective sovereignties were now a kind of passion, and there were many present who might live to see that passion even still more prevalent; but all he could say was, that he could wish no country more prosperous than that it might be as successful in the choice of its ruler as the Masonry of England had been in the choice of theirs. (Cheers.) The toast having been duly honoured, the W.M. next proposed "The Health of the Deputy G.M., Lord Panmure, and the rest of the Grand Officers." They had every reason to be proud of their D.G.M., who was, he regretted to say, absent from ill-health; but if the good wishes of the brethren could expedite his recovery, he would not be long ailing. Of the other Grand Officers, he should have liked to have seen a larger number present; but those who had attended at the working of the Lodge had proved that, although they were princes and rulers in the Craft, they were not above receiving instruction. He would couple with the toast the name of Bro. Hopwood.—Bro. Hopwood, P.G.D., in returning thanks for the compliment, said, he entirely concurred in all he had heard in reference to the D.G.M., who, he hoped, might not be compelled to retire from his office in consequence of ill-health, for he was both efficient and capable of performing great duties. He had witnessed his conduct in regard to the charities, and it was his opinion that no man deserved more the respect of the brethren. He regretted that there was not a more numerous attendance of Grand Officers; but he believed they were all equally desirous to promote the welfare of the Craft. The W.M. had been kind enough to refer to the fact of those who were present being there to receive instruction; but it was because they felt that the Lodge of Emulation was capable of instructing them in many things, and in the performance of ceremonies which, but for it, many of them would be unable to perform.—The W.M. next said that it would become his duty to call the attention of the brethren to the immediate purposes for which they were assembled, although he must, in common with all discreet chairmen, express his regret that the duty had not fallen into abler hands; yet he would not venture to disguise the pleasure which he felt at being afforded the opportunity of giving utterance to the high estimation in which he held the Emulation Lodge of Improvement. He looked upon Lodges of Instruction as somewhat like the Volunteers, of which they heard so much at present; that they were kept for active service in times of emergency, and as a means of defence, should the privileges of the Order be invaded, or its landmarks encroached upon. After some observations, too intimately connected with the mysteries of our Order to permit of their being published, the W.M. went on to say that, if Masonry was an imposture, if its members belied their professions, and did not practise its principles, the sooner it was swept away, the better. If that was the case, then their charges were mere useless verbiage, their ceremonies worse than idolatry, and their jewels naught but foolish baubles. (Hear hear.) But if, on the other hand, there was in Masonry something really and tangibly good, then it was only in Lodges of Instruction that its principles could be explained, and that those Ceremonies which are practised throughout the Craft could be taught. There were two ways in which those ceremonies might be performed. They might be performed well or ill. They might be slurred over or performed in a careless manner, or they might be gone through in an impressive manner—impressive and edifying to the recipient of the rite. He might, he believed, congratulate the Emulation Lodge of Improvement upon being one of those schools in which the Masonic ceremonies were most carefully practised for the guidance and instruction of the brethren, and it was known throughout the world as a most distinguished lodge. He believed that the Craft in general owed a deep debt of gratitude to the officers and brethren of this Lodge for the time, ability, and attention which they devoted to the teaching of Masonry in its purity and perfection. In the regretted absence of Bro. Wilson, he would join with "The Emulation Lodge of Improvement" the name of the S.W. Bro. Fenn.—Bro. FENN, Secretary to the Lodge, in returning thanks, said he felt their compliment did the lodge a great honour to himself and the officers, who, from the interest which they felt in the welfare of the Craft, believed it to be their duty to aid in promulgating a genuine knowledge of its ceremonies.—Bro. J. HERVEY, P.G.D., then proposed "The Health of the W.M." It was, he said, a great gratification to the members of the lodge to find so old a Mason, so good a man and a brother, so respected by the Craft, presiding over them. It was not that he did not feel that a compliment was passed to any who was offered the chair of the Emulation Lodge,

but at the same time he considered it was returned when a brother of the eminence of Bro. Hall came among them—one who was as skilled to direct the working of the lodge as to preside at its banquet board.—Bro. HALL, P.G. Reg., Prov. G.M. of Cambridge-shire, said he was most grateful to Bro. Hervey and the brethren for the manner in which they had drank his health. He felt sincerely the truth of what fell from Bro. Hervey, that it was a high compliment to be invited to take the chair at the anniversary of the Emulation Lodge. He was only fearful that, being an old Mason, he had attempted that which would have been better performed by some younger man. He well remembered the day—he did not wish to say how long ago—when, under the auspices of the Asst. G. Sec., Bro. Farnfield, he was introduced into the Emulation Lodge, and placed at the feet of Peter Gilkes himself; and how proud he felt when in due time he learned to perform the ceremonies, and was called by him one of his good boys, as he used affectionately to call those who zealously availed themselves of his instruction. He was delighted to find the lodge still preserving its high character, and he could only say that, at any time his services could be of the slightest service to it, the members might command them.—Bros. Crew and Shoubridge having sung a duet in a style of excellence that will be long remembered by those who had the happiness to hear them, the W.M. proposed the health of those brethren who had worked the sections, coupling with the toast the name of Bro. Pullen, D. Prov. G.M. Isle of Wight.—Bro. PULLEN, said, that although this present was the first time on which he had had the honour, the privilege, and gratification of being present at the anniversary meeting of the lodge, he had been for many years a member of it, having been introduced by Bro. Farnfield. He looked back to that introduction with pleasure, for he had not been more than three months a member of it when he sat in the Master's chair, and performed a ceremony in a manner which he believed did not disgrace him. He mentioned this because he considered that single evening had done him more service than any he had ever spent in Masonry. He was glad to find young Masons attending the lodge, and would advise all those who desired a correct and accurate knowledge of the mysteries and ceremonies of the Order to do so likewise.—Bro. Hall at this stage of the proceedings left the room, and the festivities ended.

PROVINCIAL.

BERKSHIRE.

WINDSOR.—*Etonian Lodge of St. John* (No. 252).—This lodge held its usual monthly meeting at the New Inn, Windsor, on the 27th ult., Bro. Pullen, W.M.; Stacy, S.W.; and Sharp, J.W. After the lodge was opened and the minutes read and confirmed, it was proposed, seconded, and carried unanimously that one guinea be paid from the lodge funds towards the "Henley Testimonial." The lodge being opened up to the third degree, Bros. Whomes, Snuggs, and Simpson were respectively raised to the degree of M.M. Afterwards the lodge was closed down to the first degree, and Bro. Best, W.M. of the Camden Lodge (1006), who was present as a visitor, was requested to initiate the following gentlemen, several of them being his personal friends; viz., Mr. Henry Cook, Mr. Louis Nathaniel Schröder, Mr. Richard Henry Gibbons, Mr. John Winfried Kay, and Mr. George Meecher Butler, which Bro. Best performed with his usual ability. The visitors present were Bro. Best, W.M. of the Camden Lodge; Bro. Devereux, W.M. of the Castle Lodge, Windsor; Bro. Halden, of the same lodge; and two brethren of the Crystal Palace Lodge. The Worshipful Master submitted to the lodge the desirability of subscribing for the FREEMASONS MAGAZINE, and Bro. Best having made some favourable observations on the merits of this journal, it was resolved that the lodge subscribe for two copies weekly, and that Bro. Best be requested to give that order, so that they should be supplied forthwith. After the lodge was closed the brethren adjourned to the banquet, and spent the evening with pleasure, separating at a late hour. This now flourishing lodge is on the high road to prosperity. Its working is very good, and since the last meeting the furniture and the rooms have been thoroughly cleaned, painted, and renovated, so that it is now one of the best appointed lodges in the country.

HERTFORDSHIRE.

HERTFORD LODGE (No. 578).—The installation meeting of this lodge was held on Tuesday, November 27th, in the Shire Hall, Hertford. The lodge was opened by Bro. Stevens, W.M., and among the P.M.s present were Bros. Sir Minto Farquhar, M.P., David Hogger, and Hazelwood.—The W.M. afterwards resigned the chair to Bro. Henry Muggeridge, P.M. of No. 227, and Bro. Sparham, the W.M. elect, was duly installed according to the ancient rites and ceremonies. The W.M. appointed, as his officers, Bro. Andrews, S.W.; Bro. Bubbs, J.W.; Bro. Hazelwood, Sec.; &c.

Bro. Hogger, who had been re-elected the Treas., was also invested. All business ended, the lodge was closed, and the brethren, numbering twenty, adjourned to the Salisbury Arms, where a pleasant evening concluded the day's proceedings.

WATFORD LODGE (No. 580).—At a regular meeting held on Friday, November 30th, in Freemasons' Hall, Watford, there was a full attendance of members, and several visitors. Bro. H. C. Finch, the W.M., presided, and initiated Mr. Frederick Powell, and passed Bro. J. N. York. The most interesting event of the day was the presentation of a gold snuff-box, contributed by the members of the lodge to the Prov. G.M. In 1843, the Watford Lodge presented Bro. Stuart a very handsome gold box, Bro. Geo. Francis being then the W.M. That box Bro. Stuart had the misfortune to lose through an accident occasioned by the fall of one of his carriage-horses. The brethren felt as much annoyed as Bro. Stuart, and resolved to replace it by another, and this was done at the meeting. It was the wish of the meeting that Bro. Ward, the father of the lodge, should present the box, but, though present, he did not feel himself well enough to give good effect in conveying the feelings of the brethren; and he therefore deputed Bro. Francis to act for him, which he did with his accustomed ease and talent. He feelingly referred to the admirable manner in which Bro. Stuart ruled the province, enlarged on his Masonic attainments, his attention to the duties of Masonry in general, and of the Watford Lodge in particular; on his affable conduct and liberality as a gentleman, and in discharge of all the kind courtesies of life, thus endearing himself as a man and a Mason to all who had the happiness to know him.—Bro. STUART, who previously knew nothing of the intended offering, in a most feeling manner thanked the brethren for this very unexpected testimonial of their appreciation of the slight services he had rendered the lodge. He could never forget that he was initiated in that lodge by the esteemed Bro. Ward, and he assured the brethren that he had spent some of the happiest hours of his life among them; and he was compelled to say that their favours and benefits to him were so much above his merit, that they were even above his gratitude, if that were to be judged by words that must express it; he would, therefore, only briefly say, "From my heart I thank you." Other toasts, as usual, were given and none more warmly received than "Better Health to the Father of the Lodge, Bro. Ward;" and a more social and pleasant evening was never spent. Beside those named the following P.M.s were present—Burchell Herne, P. Prov. S.G.W.; Rogers, G. Treas.; Humbert, Tootell, Miles, P. Prov. J.G.W., and Wm. Rogers. Visitors: Hannerton, Lumley, Smith, and Watson.

LANCASHIRE (EAST.)

HEYWOOD.—*Naphthali Lodge (No. 333).*—The monthly meeting of this lodge was held on Wednesday evening, the 28th ult., at the Brunswick Hotel. The lodge being duly opened in the first degree, Mr. Simeon Lord, of Blue Pitts, was initiated into ancient Freemasonry, and Bro. Greenhalgh was elected W.M. for the year 1861. The visiting brethren were Bros. William Binns, P.M., and Matthew Wardhaugh, both of the Lodge of Relief (No. 50). The minutes of the preceding lodge-night having been read and confirmed, the lodge was closed, and the meeting declared adjourned until that day month. Previous to parting, the brethren took refreshment together, when the usual Masonic toasts were given.—Bro. Binns proposed "The Health of Bro. H. G. Warren, and Success to the FREEMASONS MAGAZINE," which toast was received with musical honours.—Bro. Wardhaugh eulogised the FREEMASONS MAGAZINE very warmly, and (like Bro. Binns) hoped the Craft would support Bro. Warren in his exertions to uphold an independent organ of Freemasonry, unbiased by any spirit of sectarianism or party feelings, which ought never to enter into Freemasonry.—We are glad to learn that this lodge, since its removal from Heap Bridge, has gradually been increasing in numbers and in influence. Certainly a densely-populated place like Heywood and its immediate vicinage ought to support a lodge with a hundred members, without interfering with either Rochdale or Bury, from each of which places it is three miles distant.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge (No. 536).*—This lodge held its usual meeting for the dispatch of Masonic business on Wednesday week. The members present were Bros. Pratt, W.M.; Newall, S.W.; W. Smith, C.E., J.W.; Weedon, P.M.; Wainsley, Coombes, and Gurney. The visitors on the occasion were Bros. W. Watson, G. Steward.; Noel Henriques, 32°, St. Domingo; Matt. Cooke, G. S. Carter, and Ford. The business transacted was of a formal character. It was proposed, seconded, and carried unanimously, that the name of Bro. Joshua Nunn, of the Lily Lodge, should be erased from the list of members of the Royal Union Lodge. The lodge being closed, the members and visitors partook of a banquet, at which nothing but good-fellowship, mirth, and good-humour, prevailed.—Bro.

W. Smith, C.E., proposed the health of the visitors, which was responded to by Bros. W. Watson and Henriques; and Bro. Smith thanked the musical brethren present, Bros. Carter, Ford, Cooke, and Newall, for the great treat they had afforded them in singing so many glees, part-songs, and solos.—The brethren chiefly left for London at half-past ten, highly gratified with the evening spent in the Royal Union Lodge.

YORKSHIRE (WEST.)

BAILDON, NEAR LEEDS.—*Airedale Lodge (No. 543).*—At a regular meeting of the above lodge, on Wednesday, November 28th, Bro. J. Denby, W.M., presiding; F. Taylor, S.W.; John Walker, P.M., as J.W.; W. W. Holmes, P.M.; Wainman Holmes, Sec.; Harry Smith, P.M., as I.G., &c. The minutes were read and confirmed. There being little business, the lodge was opened in the several degrees, and instruction given. Bro. W. W. Holmes proposed, on behalf of Bro. Sutcliffe, who could not be present, a gentleman from Bradford, as a fit and proper person to be made a Mason. As there are two lodges there, the Secretary was requested to write to them and inquire if this person had applied to them, or if they knew any objection to him. Unless this was perfectly clear and satisfactory, the brethren determined to act strictly according to their bye-law respecting strangers from another district where lodges are held. The next business was the election of W.M. for the ensuing year; when the ballot was taken, Bro. F. Taylor, S.W., was duly elected. On it being announced to him by the W.M., he replied to the compliment in suitable terms, expressive of his desire to do his duty faithfully, feeling sure he could rely on the assistance of the P.M. in case of need in the various ceremonies of the several degrees. Bro. John Walker, P.M., was re-elected Treasurer, and Bro. Joseph Walker, P.M., Tyler. The annual meeting was ordered to be called for Wednesday, December 19th, at six o'clock, when the W.M. elect will be installed. The Secretary was requested to issue invitations to both the Bradford lodges and the Deputy Prov. G.M. Dr. Fearnley. The lodge was closed at nine o'clock in harmony, when the brethren retired to refreshment, and the enjoyments of the evening was increased by several old Masonic songs and sentiments.

CHANNEL ISLANDS.

JERSEY.—*Lodge La Césarée (No. 860).*—The reports of the proceedings of this lodge have been suspended during the last few months, the business not having been marked by anything of importance, beyond the administration of the usual ceremonies of the second and third degrees to several candidates, which, though interesting to the individuals concerned and to the members, presents nothing worthy of especial record in the MAGAZINE. The ordinary monthly meeting for November was held on the 29th, at the Masonic-rooms, when upwards of fifty of the brethren attended, the large number and the punctuality being no doubt attributable to the unusual importance of the subjects to be discussed. The presidential chair was taken by the W.M. Bro. Baudains, supported by Bro. Le Cras, P.M.; those of Senior and Junior Warden being filled by Bro. Durell, acting for Bro. Maret, and Bro. Perrot. The minutes of the last meeting were read and confirmed. The ballot was taken for Mr. Philip Le Bontillier, proposed at seven days' notice, after the expression of several of the brethren of their opinion of his worthiness, and was declared unanimous in his favour. He was subsequently introduced, and received the solemn rite of initiation, which was admirably performed in the French language by the W.M., Bro. Du Jardin officiating at the organ. Owing to an extraordinary pressure of business, the explanation of the tracing-board was deferred, a very unusual case in this lodge, and two brethren, who were to have been raised to the third degree, consented to waive their claim for the same reason. On the proposition of Bro. Binet, the W.M. called upon Bro. Schmitt to read a report of the committee which had been appointed to arrange the funeral proceedings of two deceased members of the lodge, in reference to a monument to their memory, which he gave as follows:—At a meeting of the committee for the erection of a suitable monument to the memory of the late Bros. Dr. Cuquemelle and John Asplet, held on Monday, Nov. 19th, Bro. Binet stated his ideas on the subject, and exemplified them by means of a model in wood, kindly prepared by Bro. Le Sueur, which was unanimously approved, and recommended for adoption. These two brethren were commissioned to confer with Mr. Pixley, statuary, and to ascertain from him the cost of carrying out the proposed design. The committee met again on Monday, Nov. 26th, to receive a communication on the subject, when it was stated that the statuary had given in his estimate at about £22, with an assurance that, if on the completion of the work it should be found that a profit remained to him of only five shillings,

he should most cheerfully resign the sum, whatever it might be, in favour of the lodge. The committee, duly appreciating so kind and conscientious a proposition, are of opinion that the offer should be accepted, and that it is desirable to make an appeal to the members in open lodge, claiming individual subscriptions, with a view to complete the amount required, of which there is a considerable portion in hand, and thus avoid the necessity for drawing farther on the funds of the lodge. The following are the items of the cost and of the means at present available:—

Disbursements:—	
Mr. Pixley's work	£22
Purchase of two additional graves	2
	— £24
The sums in hand in liquidation of the above:—	
From Bro. De Cuquemelle's executors	£12
Two donations	2
	— 14

Leaving a deficit to be raised by private subscription of £10.

The model in wood of the proposed monument having been presented for inspection, Bro. Binet, with whom the idea originated, thus carried out by Bro. Le Sueur, entered into an explanation of it, which appeared to give great satisfaction. The adoption of the report was subsequently proposed by Bro. Durell, seconded by Bro. Manuel, and passed unanimously. At the same time it was determined that the committee should be instructed to carry out the execution of the design now laid before the lodge. Bro. Le Cras proposed, and Bro. Schmitt seconded, a resolution, which met with general approval, that the December meeting be held on the 28th instead of the 27th, inasmuch as on the last named day Bro. Binet is to be installed as W.M. of the Royal Sussex Lodge, this adjournment being a marked indication of the esteem in which he is held, as well on account of his private as of his Masonic character. Bro. Binet, much touched by this proof of fraternal regard, expressed his sense of the respect thus paid to him, and gave a warm invitation to the members of Lodge La Césarée, to which he also belongs, to attend on the occasion, and join the Royal Sussex Lodge at the annual celebration and banquet. The Secretary was then called upon to read a report from the building committee, which he did as follows:—The brethren appointed as a committee to take into consideration the question of the purchase of property for the erection of a Masonic Temple met on November the 23rd, on which occasion Bro. Manuel reported that an offer had been made of a property situated at the corner between Grove-street and Duhamel-place, belonging to the Religious Society of the Independents, and at present used by them as a chapel. The amount asked for it is ten quarters of wheat *rentes* as a fixed mortgage on the property payable on assignment, and £200 sterling. The committee, having taken into consideration the information given by Bro. Manuel, unanimously decided, on the proposition of Bro. Du Jardin, seconded by Bro. Durell, in virtue of the powers conferred upon them, immediately to take all the measures necessary for the purchase of the said property, on the terms and conditions stated. A lively and interesting discussion ensued after the reading of this document, in which, however, each of the speakers, animated by the importance of the subject, and the desire to avoid everything irrelevant that might possibly interfere with perfect harmony and unanimity, spoke with brevity, and to the immediate purpose. Bro. Du Jardin moved the adoption of the report, with an instruction to the committee to take all steps necessary for the immediate purchase of the property, as recommended, and the appointment of Bro. Bandais, W.M., Bro. Le Cras, P.M., and Bro. Le Neveu, Sec., as trustees. Bro. Durell seconded the proposition, which was passed unanimously. After a few remarks on the importance of the measure with a view to the welfare of the Craft in Jersey, Bro. Vickery suggested, from his legal experience, as an advocate, that it was highly important in this island, where so many antiquated customs and forms of law prevail, to use every precaution against future claims which might arise therefrom. He particularly alluded to the vexed question of seigniorial rights, and moved that the committee be especially charged to inquire into the matter, and to enter into arrangements for their commutation, should any be found to exist; urging that, though in his opinion they might fairly be disputed on just and equitable grounds, it would be unseemly and little in harmony with the principles of the Masonic body to be engaged in any legal suit in the courts; moreover, an exemption might be obtained in the first instance when effecting the purchase of the property, at a trifling cost, whereas, if postponed to a future time, considerable expenses and liabilities of an unpleasant nature would probably be incurred. This proposition, having been duly seconded by Bro. Du Jardin, was carried. Meanwhile, plans for the internal alteration of the building, so as to render it suitable for the purposes of the lodge, were handed round for the inspection of the brethren. These had been kindly prepared by Bro. Le Sueur,

and appeared to meet with general approbation—provision having been made for every necessary requirement without incurring extravagant expense, though it is probable that farther consideration may suggest a few changes. Some other business of minor importance was disposed of, the lodge was closed, and the brethren adjourned for refreshment, highly delighted with the satisfactory proceedings of the evening and the new prospects which lay before them. It need hardly be said, that among the toasts it was not forgotten to devote one to "The Prosperity of the proposed Masonic Temple." H. H.

ROYAL ARCH.

METROPOLITAN.

ST. JAMES'S UNION CHAPTER (No. 211).—The usual convocation of the Companions of this Chapter took place, on the 27th ultimo, at the Freemasons' Tavern. The members present were, Comps. John Garton, M.E.Z.; Stacey, H.; Woodstock, J.; Matt. Cooke, Sc. E. (*pro tem.*); Sedgwick, Sc. N.; Snapson, Treas.; Cockcroft, P. Soj.; Newall, Ford, Donald, Jackson, Donald W. King, Robinson, Haskins, Claisen, and W. Watson, P.Z. The visitors were Comps. T. Allen, P.Z. 25, and Collard, J. 25, and of 49. The business before the meeting was to elect a new Scribe E. in the room of Comp. Walkley, who had been obliged to relinquish those duties from failing health; and the unanimous vote of the Chapter was in favour of Comp. Matthew Cooke, who was thereupon invested, and commenced the duties of the office.—A ballot was taken for Bro. Walter Lake Scott, which was unanimous in his favour, and who was then exalted into the Order of the Holy Royal Arch. Some routine business, relative to the audit of accounts, framing bye-law, &c., having been disposed of, the Chapter was closed in ancient and solemn form, and the companions proceeded to the banquet. After full justice had been done to a very excellent provision by Bro. Elkington, and the cloth had been removed, the M.E.Z. gave the usual toasts incidental to Arch Masonry. These were followed by that of "The Queen and Royal Arch," which was duly responded to by all present. The M.E.Z. said, his next duty was to propose the health of a nobleman, who was equally the ruler of the Craft and of Arch Masons, and, in both capacities, distinguished for his zeal and moderation. He therefore had much pleasure in proposing "The Health of the Earl of Zetland, the Grand Z. of the Order." After which the M.E.Z. said, equally acceptable with the last toast was the one which was about to follow, and it required no eulogium from him to propose the health of Lord Pannure, and Comp. Hall, respectively the Grand H. and J. of the Order.—The M.E.Z. had a very pleasing toast to propose, that of their new companion; for whoever was associated with him, either in or out of the lodge, knew his worth, and he believed they would find him as worthy a companion as he had proved himself a brother; and he called upon the companions of the St. James's Union Chapter to drink "The Health of the newly exalted Comp. Walter Lake Scott."—Comp. SCOTT said his exaltation that night had given him a vast deal of pleasure. He keenly felt the beauty and solemnity of the reception, besides a something he was unable to express. It should be his utmost endeavour to carry out the principles taught him that day for the first time, and hoped to be a companion who would bring no discredit on their favourable reception.—The M.E.Z. said the next toast was one which it was always a pleasurable duty to propose. They had two visitors that evening, both distinguished in the Craft and Arch Masonry. To Comp. Allen he personally owed much for the able tuition he had received from him in order to fill the chair he then occupied. Comp. Collard was well known, and it afforded him great pleasure to propose "The Health of their Visitors, Comp. Allen, P.Z., and Comp. Collard, present J. of the Robert Burns Chapter."—Comp. ALLEN returned his sincere thanks for the way in which the visitors' healths had been proposed and responded to. Of their M.E.Z.'s proficiency the companions were the best judges; and if they thought well of it, he hoped they would study to imitate him. For his own part he must say that Comp. Garton owed him little or no thanks, for he found their M.E.Z. a ready, able, and somewhat forward scholar when he undertook to give him a short drilling. He was happy to see that their M.E.Z. presided to the entire satisfaction of the companions—(hear, hear)—and his praise was heard from all quarters. For their welcome and kind wishes towards them the Chapter had their visitors' sincere thanks.—Comp. W. WATSON rose and said: Companions, I have to call upon you to drink "The Health of our M.E.Z." He is no stranger to us, nor we to him. His distinguished energy and perseverance are not only of the present moment, but for more than five years he has been noted as an active Mason, full of good works towards Masons and Masonry; and in all he has undertaken he has gone through his duties with something more than bare credit. In this degree more particularly he has brought all his

energies to bear; and rarely as the work was performed—but twice or thrice in each year—he had acquitted himself admirably. This was no easy task. The Arch ceremonies are most abstruse and difficult to retain. They require a memory of no common order; skill and emphasis to give to each portion its proper effect; and in all this their M.E.Z. has more than answered every expectation which the Chapter had formed of him. For these reasons he is clearly entitled to our good wishes, and I beg the companions to drink the health of our M.E.Z., wishing him long life to enjoy the pleasure of being the founder and first principal.—Comp. JOHN GURTON, M.E.Z., rose with no little amount of pleasure, though with some diffidence, for the kind manner in which Comp. Watson had spoken of him. He had always been one to try and do his best in all he had undertaken, and that had enabled him to get on so well in that Chapter. He had enjoyed some four meetings in the St. James's Union Chapter, and he hoped had carried out, to the best of his ability, Royal Arch Masonry. (Hear, hear.) Comp. Stacey had worked equally with himself, and to him he was considerably indebted. As yet no cloud had overshadowed them, and he sincerely hoped none ever would, and that he might have the pleasure to meet the companions in the same happy way for many years to come. (Hear, hear.)—The M.E.Z. said he was supported by the second and third Principals, and was delighted to hear their working. Both of them were equally satisfactory, always in time, and ready to co-operate in everything for the good of the Chapter. In Comps. Stacey, H., and Woodstock, J., they had two good companions, whose health he hoped they would drink cordially.—Comp. STACEY, H., said he was pleased to return thanks for their kindness, both that of the M.E.Z. and companions. He preferred deeds to words, and if he should become M.E.Z. of the Chapter, he should strive to show his preference for deeds, and do his best to merit their approbation.—Comp. WOODSTOCK, J., expressed his thanks, and always hoped to merit a continuance of their kind feelings.—The M.E.Z. said, one of the last, but not the least welcome among their toasts, was "The Health of their P.Z. Comp. W. Watson." They all knew his anxiety for the prosperity of No. 211. He was instrumental in getting the Chapter constituted, but was away at the time of its consecration; still, while absent, his wishes were with them, and he was ever ready to assist in all cases, and places, where he could be of service.—The M.E.Z. then proposed the health of Comp. W. Watson, the first P.Z. of the St. James's Union Chapter.—Comp. WATSON begged leave to return his thanks for the honour done him. It was true he had great pleasure in moving for the Chapter in the Grand Chapter, and it was not only a pleasure, but he considered it an honour conferred upon him, for, in so doing, he made his maiden speech in a Grand body, and he seldom raised his voice in very grand affairs. (Laughter.) He again thanked the companions, and told them he was always at their call when his services could be of use.—Comp. COCKCRAFT, P. Soj., craved leave to address a few words to the M.E.Z. and companions, which was readily granted. He was about to address them on behalf of Companion Walkley, of whom, personally, he knew nothing, but from whom he had received some great kindnesses in Masonic instruction. He feared that at the time he was speaking Comp. Walkley was dead, but he hoped not. He considered him a rough, but honest man, ever ready to aid in any way he could, off-handed, but willing to do any one a service. As he before stated, he feared he was dead; but, if he was not, he might be said to be on his death-bed. His last wishes, conveyed in a letter to him, written by his dictation, were that he would bring his case before the Chapter and induce it to send him a pound or two. Comp. Walkley was a working Mason, and belonged to no less than twenty-six lodges of Instruction. Putting aside all else, he should reduce the matter to a small compass. He had saved, by a life of industry, a bare subsistence, which did not admit of those little personal comforts a man rapidly sinking ought to have; and he put it to the companions if their late Scribe E., from his fair dealing and honest course, was not specially worthy of their consideration? He, therefore, urged them to aid him by an individual trifle from each, which would be acceptable to him in his extremity, or useful to those with whom he was connected, if his worst fears were realised.—Comp. GURTON, M.E.Z., begged to reiterate the sentiments of Comp. Cockcraft. He had long known Comp. Walkley, and a more honest and fearless man he never met. In getting up that Chapter, Comp. Walkley had laboured hard, and lent every assistance; he, therefore, had great pleasure in putting down a sovereign for his use.—Comps. CLAISEN and JACKSON also specially commended him for his blunt and truthful manners, and the companions present, with but one exception, responded to the call, and placed ten pounds in Comp. Cockcraft's hands, which he said should be forwarded to him the next day.—The M.E.Z. said the next toast was that of "The P. Soj. and the rest of the Officers." They were all punctual Masons and well able to discharge their duties, and he called upon the comps. to drink their health.—Comp. COCKCRAFT, P. Soj., returned thanks

on behalf of the officers. For the other matter, they had collected ten pounds, and he hoped it would not be thought that he had thrust himself into a prominent position connected with it. (No, no.) He could not resume his seat without thanking them in the name of their absent Companion Walkley; and he must be permitted to say that their response, in so few minutes, was beyond his own expectations. If their sick companion was alive to receive their generous aid, he would leave it to their own feelings to suppose how it would affect him. Again he must thank them for their ready aid, and should poor Walkley be alive it would be a solace to him to find his friends and companions in 211 had not forgotten his endeavours, but had appreciated his services, and rendered him such generous help in the hour of sickness.—The Janitor's toast brought the evening to a close, and the companions of the St. James's Union Chapter separated, well pleased with each other, and that they were enabled to help a worthy member in the time of his need.

LEICESTER.—*Chapter of Fortitude* (No. 348).—A meeting of this Chapter was held at the Freemasons' Hall, on Thursday, the 29th ult., for the installation of the Principals, and other business. Comp. Bankart was duly installed into the chair of J. by Comp. Kelly, P.G.H.; but owing to the absence of the Second Principal (Comp. Kinder), on account of a family bereavement, and the non-attendance of a sufficient number of Past First Principals in due time, the other installations were postponed until a future meeting. On the opening of the Chapter for general business there were present:—Comps. Kelly, P.Z. and P.G.H. (who presided); Clephan, M.E.Z.; Underwood, M.E.Z. elect (as H.); Bankart, J.; Pettifor, P.Z.; Windram, P.Z.; Cummings, E.; Capt. Brewin, P.S.; Gill, Willey, and Bithrey. The minutes of the last Chapter having been read and confirmed, a ballot was taken for Bros. William Henry Marris and William Jackson, of St. John's Lodge (No. 348), who were duly elected, and the former brother, being in attendance, was exalted in due form by Comp. Kelly, who subsequently delivered the historical, symbolical, and mystical lectures. Comp. Gill presided at the organ during the ceremonies. It was arranged that a special meeting should be held at an early date for the installation of the Principals and the exaltation of the three brethren, whose names are on the books as candidates (Lieut. Barber, T. Sheppard, and W. Jackson).—Comp. Kelly, after some introductory remarks, proposed the following resolution, which was seconded by Comp. Windram, and carried unanimously:—"That this Chapter has received, with feelings of the deepest regret, the melancholy intelligence of the premature decease of Martin Nedham, Scribe N., who had endeared himself to the companions by his personal qualities and his zeal and abilities as a Mason." The resolution was ordered to be entered in the minutes. Bros. Dr. Sloane and T. Herbert, of St. John's Lodge (No. 348), were proposed as candidates for exaltation, as was also Bro. C. Bembridge as a serving companion; after which the Chapter was closed in form, and with solemn prayer, and the companions adjourned to refreshment.

KNIGHTS TEMPLAR.

GIBRALTAR.—*Calpe Encampment*.—The Sir Knights of this Encampment met on Friday, 16th Nov. Present—Sir Knights Williams, E.C.; Ingram, 1st Capt.; Black, 2nd Capt.; Gorham, Weir, O'Hara, Hood, Wilkinson, and others. The proceedings of a former Encampment having been confirmed, Comps. Tewart and Patterson, of the Calpean Chapter (No. 345), were unanimously elected, and duly installed Knights of the Order. After finishing some other routine business, the encampment was closed, and the Sir Knights adjourned to a banquet, and passed a couple of hours in pleasant and social intercourse, and exchange of fraternal sentiment. Amongst the many loyal and chivalric toasts the absent members of the Encampment were not forgotten—the name of our frater especially, who is now aiding the Italians in their struggle for enlightenment and progress, was enthusiastically received. The Sir Knights separated shortly after 11 p.m.

PNEUMATIC DESPATCH.—The Pneumatic Despatch Company are said to have satisfactorily completed their preliminary experiments at the Soho Works, Birmingham, and will now proceed with the construction of the permanent tube intended to be laid between the General Post-office and Bloomsbury, a distance of a mile and a furlong. The tube will be 2½ ft in diameter.

REVIVAL OF CITY GUILDS.—THE PAINTERS' COMPANY.—Mr. John Sewell, ex-master of the Painters' Company, has addressed a communication to each member of the Courts of Assistants of that Guild, calling attention to the desirability of considering as to the initiatory steps to be taken towards the realisation of another exhibition of decorative works of art. The matter is to be taken into consideration at the next Court.

Obituary.

BRO. MARTIN NEDHAM.

We have this week to record the removal to the Grand Lodge above of a very active and intelligent young Mason, Bro. Martin Nedham, of Leicester, who died on the 23rd November at the early age of twenty-seven. The deceased brother was initiated into Masonry on the 6th February, 1856, in St. John's Lodge (No. 348), Leicester; exalted in the Chapter of Fortitude attached to that Lodge, August 25th, 1857; appointed Secretary of the Lodge on St. John's-day, 1857; Junior Warden, 1858; Senior Warden, 1859; Scribe E. in the Chapter, 1859; Provincial Grand Steward, 1858; and in October last, whilst confined to his bed by the illness which ultimately proved fatal (consumption), he was appointed by Earl Howe to the office of Prov. Junior Grand Deacon, as an acknowledgment of his past services to the Craft. He was next in rotation for the chair of his Lodge, and to which, had it pleased the G. A. O. T. U. to restore him to health, he would, doubtless, have been elected during the present month. Bro. Nedham, who was of quiet, unassuming manners, was greatly esteemed and respected by the whole of the Fraternity, to whom he was known for his amiability of disposition and genuine kindness of heart. As a Mason he was regular in attendance whilst in health, and highly efficient in his official duties, and in the ceremonies and lectures of the Order, to the acquisition of which he had devoted much time and attention. His loss will be severely felt by the Lodge and the brethren generally.

THE WEEK.

THE COURT.—Her Majesty and family continue at Windsor, musical and other parties adding to the enjoyment of the visitors invited to partake of Her Majesty's hospitalities.—On Tuesday, the Empress Eugenie arrived on a visit to her Majesty. The Prince Consort was in attendance at the railway station to accompany the Empress to the Castle in one of the Royal carriages. The Empress having taken lunch with the Queen, returned to London in the afternoon, the whole visit not having extended over more than two hours.—An article in the *Moniteur* notices, with much satisfaction, the warm reception of the Empress in England, and expresses its opinion that this manifestation of sympathy on the part of the English nation must draw closer the ties which bind together the two nations.

GENERAL HOME NEWS.—There has been a steady increase in the rate of mortality in the metropolis during the last five weeks, probably to be ascribed to the cold damp air which has so much prevailed. For the week during Saturday last the deaths from all causes numbered 1275. During the same period the births of 870 boys and 826 girls—1696 children in all—were registered.—Dr. Letheby, the medical officer of the city of London, has, by request of the Commissioners of Sewers, furnished that body with a report on the best means of putting into force the recent act for preventing the adulteration of articles of food or drink. Two classes of adulterations are provided for by the Act—the one embracing such articles as are injurious to the health; and the other, those that are merely frauds on the purse. In some instances these two characters are combined. The purchaser who purposes to give an article analysed must inform the dealer of that fact before removing it from the shop. It is recommended by the medical officer that a uniform fee of 5s. be charged for an analysis, and that the analyst be authorised to conduct such inquiries for the poor gratis. Also he suggests that the inspectors of meat and of markets should be empowered to purchase samples of suspected food or drink, and have them analysed. In conclusion, Dr. Letheby anticipates a beneficial result from his furnishing each quarter a tabular statement of the analytical work done, in which will be published a specification of the articles examined, with the name and address of the persons from whom they were purchased.—Mr. Cobden's labours are at last concluded. The second supplementary treaty of commerce between the English and French Governments was ratified on Friday, and published in the *Moniteur* and *London Gazette* on Saturday. Several articles of British manufacture, formerly prohibited, are now admissible into France, and we hope that some advantage may be derived by our

countrymen from the treaty.—An aggregate deputation of various religious bodies has had an interview with Lord John Russell, at Downing-street, to call attention to the persecution of Protestants by the Spanish Government, and to solicit the exercise of this country's moral influence for remedying the evil. Lord Stratford de Redcliffe introduced the deputation, which numbered about seventy gentlemen. Memorials were read from the Evangelical Alliance and some of its provincial committees, containing details of individual cases of persecution which had come under their notice. The object of the deputation was enforced by several of the gentlemen present, who explained to his lordship that it was not his "official" interference they desired. The Foreign Secretary assured them of his sympathy, and promised to give the matter his early and earnest attention.—The annual meeting of the Rugby and Danchurch Agricultural Association has been held at the former place, and after the show the members dined together under the presidency of the Earl of Dalkeith, M.P. Messrs. Newdegate and Spooner, the representatives for North Warwickshire, were present, and the former hon. gentleman dilated at some length, in an able speech, upon the chief public topics of the day.—A demand has been made by the colliers of the West Riding for an advance of 10 per cent. on their present rate of wages, coupled with the alternative that if not at once conceded they will cease work. On the other hand, the colliery owners protest their inability to grant the increased pay required, and state that if insisted on by the workmen the pits must be closed. The workmen have decided not to strike at present.—An action for false imprisonment arising out of the Cambridge proctorial system has been tried in the Court of Common Pleas. The plaintiff was Emma Kempe, a young woman resident in Cambridge, who, in January last, whilst travelling in an omnibus on her way to a private party, was taken prisoner and incarcerated in the spinning-house for several days. It was pleaded by the defendant, the Vice Chancellor, that he was authorised under certain statutes of the University in what he had done. After the summing up of Chief Justice Erle, who seems to think that it is improper for a young man to invite a young woman to dance unless he intends to "propose," the jury returned a verdict "That the proctors had good ground for suspecting the plaintiff. That the Vice-Chancellor did not make due inquiry; and that the punishment was undeserved. That the prison was a fit and convenient place of confinement. And they found a verdict for the plaintiff—damages, 40s." His lordship said the verdict was imperfect, and further instructed the jury, who again retired, but with no better result. Ultimately the judge intimated that he would direct a verdict for the plaintiff and give his opinion in writing. His lordship also certified for a special jury.—In a second case, *Ebbon v. the same parties*, no evidence was offered, as an arrangement had been come to between the counsel on either side that the jury should return a formal verdict, the plaintiff's advisers tendering a bill of exceptions, that the opinion of a higher court might be taken. Accordingly, a formal verdict for the plaintiff for £25 was taken by consent.—In the Court of Exchequer an action for compensation for services rendered was brought by Mr. George O'Malley Irwin against Mr. Lever, M.P. The plaintiff alleged that he had been engaged by the defendant to promote in various ways the formation of the Galway and American Steam Packet Company, in consequence of which he had made several journeys to and from England, Ireland, and Paris, and had incurred a good deal of necessary expenses in so doing. Before the case was completed the plaintiff consented to a nonsuit.—An awful accident occurred on Saturday morning last at a coal mine about six miles from Newport, in Monmouthshire. The seam is called the Black Vein, producing a superior coal for steam purposes, and is the property of the Risca Company. At the time mentioned, soon after the men, 300 in number, had descended to their usual employment an explosion of "fire-damp" took place, which proved most disastrous in its effects, about 135 persons having been killed. Up to the present time there are still about fifty bodies unrecovered, and it is probable that several weeks may elapse ere they can be reached. The Government Inspector is engaged in examining the pit, with a view to ascertaining, if possible, the cause of the accident.—If from all accidents to life and property were deducted such as flow from gross and culpable carelessness, the number remaining would be but small. One of those that no one can explain, except by reference to the before-named category, took place at Norwich on Saturday evening last. A Mr. Harrison, gunmaker, in that town, having placed a large quantity of gunpowder and fireworks behind his counter, left the place for a few minutes in charge of a boy, during which time the whole of the dangerous materials exploded, and reduced the shop to ruins. Of course the poor boy was killed, also several persons were seriously injured, and much of the adjoining property damaged.—A clerk of the Sheffield and Rotherham Bank, named Mark Rawlins, was charged before the magistrate at Sheffield, on Saturday, with embezzling a large sum of money. As far as at present known

the amount of defalcation is about £1000. The prisoner was remanded. Rawlins is a director of the Athenæum and Secretary to the School of Arts in the town, and is besides well connected.—The business of the Home Circuit 'winter assizes has commenced at Maidstone before Mr. Justice Byles. A shamefully large proportion of the charges for felony on the calendar stand against military men. It behoves those in authority to see to this, that its cause may be ascertained, and a remedy, if possible, provided. Two men named Peter Collins and William Luckow were convicted of burglary, and sentenced to ten years' penal servitude each. Thomas Bradbury, a soldier, was sentenced to be kept in penal servitude for the term of his natural life for having set fire to several farm buildings and haystacks, destroying property to the value of £2000. Joseph Holloway and Daniel Hastings, soldiers, were convicted of robbery from the person, and sentenced to three years' penal servitude.—At the Middlesex Sessions a young woman, who was convicted two sessions ago for robbery, has been brought up for judgment. It had been represented that she was the daughter of a Dissenting minister, and her case having been submitted to Miss Burdett Coutts, that benevolent lady undertook to make some provision for her. The judge now passed sentence of one week's imprisonment, at the expiry of which she will be removed to an institution.—Mr. Maude, the magistrate at Greenwich Police-court, has inflicted the full penalty of forty shillings and costs on a person charged before him by the London and Brighton Railway Company with smoking in one of their carriages, and persisting so to do after having been desired to discontinue it.—The British ship *Clyde*, 1343 tons, from Calcutta to London, with a crew of thirty-two hands, and a valuable cargo, was abandoned on the 9th of October. She had encountered severe gales, lost her masts, and sprung a dangerous leak, when fortunately an American vessel hove in sight, and took the crew on board. They set fire to the *Clyde* before leaving her. A large ship, called the *British Merchant*, was also totally destroyed by fire in the port of Sydney, on the 10th of September, while loading for London.—The aggregate number of patients relieved at the Metropolitan Free Hospital, Devonshire-square, City, during the week ending December 1st, was medical, 1104; surgical, 510; total, 1614, of which 486 were new cases.

FOREIGN INTELLIGENCE.—Tranquillity, which was interrupted by some reactionary movements, has now been restored both at Naples and in the provinces, and Government is proceeding in a more orderly and regular course. The Consulta, of which Poerio has been appointed vice-president, met, and the explanations given by the Government had produced a good impression on the country.—The siege of Gaeta is being pushed more vigorously. On the 4th the Sardinian batteries opened fire on the fortress, which was briskly replied to by the besieged.—The Count of Syracuse died at Pisa, on the 4th, from a sudden stroke of apoplexy. The deceased was uncle to Francis II., and both privately and publicly tried to persuade his nephew against that cruel and tyrannous course which drove his people to rebellion, and has lost him his crown, and left him only a few rods of his dominions.—It appears that the circumstance of the English fleet having saluted King Victor Emmanuel on his departure for Sicily caused great sensation in Naples, and we should imagine not less at Gaeta. In a proclamation to the Sicilians, Victor Emmanuel alludes to the fact of some of his ancestors having reigned over the island, and promises to establish institutions for promoting public morality, and to respect the privileges of the Sicilian Church.—According to all accounts, both Russia and Prussia are disposed to acknowledge the Italian kingdom. Russia, it is thought, will shortly renew diplomatic relations with Victor Emmanuel, and it is said she has joined England and France in urging Francis II. to give up a useless resistance.—The Legislative Chamber of Luxembourg has adopted, almost unanimously, a bill on electoral reform. The principal feature in the measure is a modification in the property qualification, by which a large increase is made in the number of electors.—The French have re-occupied Acquapendente, Bagnara, and other towns in the province of Viterbo.—The Vienna official journal contradicts on authority the rumours concerning negotiations for the cession of Venetia, and adds that, as a matter of course, there can be no question of selling a Crown land. Notwithstanding this contradiction, letters from Paris say it is reported there that the French Government is making strenuous attempts to induce Austria to treat for the cession of the said Crown land. The Archduke Ferdinand Maximilian has assumed the command of an Austrian squadron of evolution.—We are happy to see that a copyright treaty has been agreed on between England and Sardinia.—The Roman treasury is in a bankrupt condition. Messrs. Rothschild has made a communication to the Paris papers that the Papal Government has not yet remitted the amount of the coupon on the Roman loan due on the 1st inst.

INDIA.—The news from India, received by the overland mail, comes down to the 10th November from Bombay, and to the 2nd

from Calcutta. The aspect of affairs is somewhat gloomy. The proposed system for the collection of the income-tax was so obnoxious to the bazaar dealers, that they had entered into a combination to suspend all purchases of goods until the authorities should attend to their complaints. The consequence of this resolution was the complete suspension of all business in the import trade, which added to the dulness attendant on the Dewallee holidays. The cold season had set in with much intensity in Bombay, and the Baroda Railway works had been summarily suspended, the cause being kept secret by the Government, though several rumours were afloat. In the districts around Neemuch a famine was imminent, and at Neemuch there were but fourteen days' food left, and the people were in danger of being starved. The durbars of the district had, in consequence, prohibited the transit of provisions across the frontiers.

AMERICA.—The news from America is to the 21st ult. The Republicans had commenced operations by holding a grand jubilee at Mr. Lincoln's residence, on which occasion the new President made a very conciliatory speech. In the cabinet great differences prevailed on the secession question, and a rupture was considered probable. The latest dispatches from the South indicate that if South Carolina secedes she will be alone in the movement. The New York money market was a little more cheerful, attributable to a conference of the various bank directors having appointed a committee to purchase two millions and a half dollars of sterling bills for the purpose of relieving the foreign exchanges. The telegraph announces the arrival of the *Prince Albert* at Galway, with dates from New York to the 22nd ult. The commercial disorder arising out of the agitation for disunion by the Southern states still continued, and the Philadelphia, Washington, Baltimore, and Norfolk banks had suspended specie payments, and the Charleston banks had also partially suspended.

THE COLONIES.—The intelligence brought by the mail from the Cape of Good Hope is to the 22nd ult. The inhabitants were resuming their usual avocations, interrupted by the excitement consequent on Prince Alfred's visit. Trade was reviving, but the labour market was worse, and immigrants are in want of employment. The wine-growers have sent home a petition to the Queen complaining of the injury they are sustaining by the new commercial tariff. In addition, the vine disease had reappeared, and fears were entertained for the vintage. The Eastern province is agitating for separation.—The news brought by the mails from the West Indies is satisfactory as respects the weather and the state of the growing crops, the latter generally presenting a promising appearance. The yellow fever prevailed in a malignant form at Jamaica, in which island the revival movement had commenced, and was rapidly extending.—There has been a serious amount of mortality on board the British war steamer *Icarus*, from yellow fever. The pestilence first made its appearance while the vessel was at Truxillo; subsequently she sailed for Jamaica, where the number of deaths reported was 33, with a still continued heavy sick-list.

TO CORRESPONDENTS.

PHILO.—In a week or two.

MORALITY.—It is not our business to inquire into the moral character of every man we may accidentally meet.

MUSICS.—The direction of Bro. Matthew Cooke is 78, George-street, Hampstead-road. He will give you every information with regard to the music necessary to be used at a consecration. He does also deliver lectures upon musical and other subjects.

P. S.—Not having been present upon the occasion, we cannot give an opinion.

K. T.—Rumours of all kinds are afloat. We need scarcely say no one as yet knows.

WHO'S WHO.—Bro. Stephen Barton Wilson is an architect.

M. M.—Enquire of the Grand Secretary. Office hours from ten to five.

BELISARIUS.—We are not going to enter into abstract dogmas, which are sure to lead to discord.

B. B.—Does our Correspondent know what he is writing about? If he will oblige us with the number of his lodge, we will forward his letter to the W.M.

"THE VOICE OF MASONRY."—Not having seen a number of this Kentucky publication for nearly three months, we shall feel obliged to any brother who can lend it to us. We like to keep "posted" in the doings of our cousins across the water.