

LONDON, SATURDAY, DECEMBER 21, 1861.

A NATION'S LOSS.

At a period when we are usually offering our congratulations to our readers on the arrival of a festive season, and the near approach of a day—St. Johns—which used to be held sacred to Freemasonry, and indeed is still so throughout the whole Masonic world, excepting in those lodges under the jurisdiction of England, though even in these it is not altogether forgotten, the more especially in the provinces, we find ourselves compelled to adopt a different strain and express our sympathy, and we are sure that of the whole of the brethren, with the bereavement which her Majesty has experienced by the death of H. R. H. the Prince Consort, which took place late last Saturday evening. Though H. R. H. was not a member of our Craft, the Royal Family of England have been so intimately connected with Freemasonry, her Majesty's father and uncles having been for many years the Grand Masters and Grand Patrons of the Order, that we feel we should ill discharge our duty to the brethren, always distinguished for their loyalty to the throne, were we to pass over such an event in silence.

The FREEMASONS' MAGAZINE of Saturday last informed the brethren that the Prince had been confined to his room for some days by low fever; on that morning the first intimations of danger were given to the public, and before low twelve his Royal Highness had ceased to breathe, thus furnishing a striking exemplification of that theme upon which, in our most impressive ceremonies, we are taught to meditate—that in the midst of life we are in death, and so to conduct ourselves as to be always prepared for that change to which we must all submit, there being no hour at which, even with less warning than that given to the prince whose loss we now deplore, we may not be called upon to answer for our actions in this life before the throne of the Great Architect of the Universe, from whom and through whom we have our being.

His Royal Highness Albert Francis Augustus Charles Emmanuel, Prince Consort of England, Prince of Saxe-Coburg-Gotha, Duke of Saxony, a Field-Marshal in the Army, K.G., K.T., G.C.B., K.P., G.C.M.G., Knight of the Golden Fleece, Grand Cross of the Legion of Honour, D.C.L., LL.D., Colonel of the Grenadier Guards, Colonel-in-Chief of the Rifle Brigade, and Captain-General and Colonel of the Hon. Artillery Company, was the second son of His Royal Highness Ernest Antony Charles Lewis, Duke of Saxe-Coburg-Saalfeld, by his first marriage with Dorothy Louisa Paulina Charlotte Frederica Augusta, daughter of his Royal Highness Augustus Duke of Saxe-Gotha-Altenberg, and was born on the 26th of August, 1819. He consequently had just completed his 42nd year, and up to within the last few days, was in the enjoyment of health and strength which promised a long career of usefulness

to the country of his adoption. His Royal Highness received his early education under his father's supervision, his masters being selected from the College of Coburg. His mother died when he was scarcely eleven years old, and he was sent to England for a while to the residence of his aunt, the Duchess of Kent, who was residing in strict seclusion at Kensington Palace, educating her daughter, the Princess Victoria, our present beloved Queen, when the young prince became the fellow student of the princess, his future wife. He remained about fifteen months in England, Kensington and Claremont being alternately his home. After his father's second marriage with a Princess of Wurtemberg, Prince Albert returned to Erenberg, and subsequently entered the University of Bonn with his elder brother, the present reigning Grand Duke of Saxe-Coburg-Gotha. His Royal Highness remained at the University for three sessions, closing in September 1838, and was distinguished as an elegant scholar, the arts and sciences receiving his marked attention; and in January, 1840, on the announcement of his marriage with the Queen of England, he was admitted, in his absence, to the degree of Doctor of Laws.

In 1838 the young prince and his father paid a visit to England, on the occasion of the coronation of the Princess Victoria, then only in her nineteenth year, as Queen of Great Britain and Ireland; and at this period it would seem that the marriage of our Queen and the Prince was arranged; for, in the following year, the prince, accompanied by his brother, again visited these shores, and one week after his departure, on the 23rd December, 1839, her Majesty announced to her Privy Council her intention to unite herself in marriage with Prince Albert, of Saxe Coburg Gotha, expressing her conviction that the union would, "by the blessing of God, secure her domestic happiness, and serve the best interests of her country." The approaching marriage was announced to Parliament in the Queen's speech, on the 16th January, 1840, and a proposal was made to allot His Royal Highness £50,000 per annum, which, however, was reduced by the vote of the House of Commons to £30,000. The royal wedding took place at the Chapel Royal, St. James's, on the 10th February of the same year, her Majesty being given away by her uncle, our then Illustrious Grand Master, the Duke of Sussex, who, from the period of her accession, on the 20th June, 1837, had been her principal councillor and guide, a position, indeed, he continued to some extent to occupy with the young couple, until the period of his death, on the 21st April, 1843, an event which is stated to have had an important bearing with regard to the connection of the late Prince with our Order. It is asserted that, shortly prior to the last illness of the Duke, it had been arranged to have a special meeting of the Alpha Lodge at Kensington Palace, with the view of initiating Prince Albert; but His Royal Highness's illness and death caused the postponement of the ceremony. Subsequently, under the advice of Sir Robert Peel that he

should not in any way connect himself with any party in the State, the Prince abstained from becoming a Mason; Sir Robert, who was not a Mason, evidently having formed an erroneous impression of our Order, and not being aware how studiously Freemasons, as such, keep themselves aloof from politics.

In 1844, Prince Albert was made an LL.D. of Cambridge University; and, in 1847, on the death of the Duke of Northumberland, elected Chancellor of the same University, a position which he continued to hold until the time of his death.

Prince Albert was styled by royal warrant of June 25, 1857, "Prince Consort," to give him precedence in foreign Courts. He was allowed the title of "Royal Highness" 6th February, 1840; was appointed Field-Marshal 8th February, 1840; was Colonel of the 11th Hussars from 30th April, 1840, to 26th April, 1842; Colonel of the Scots' Fusiliers from April, 1842, to September, 1852; Colonel-in-Chief of the 60th Rifles from August, 1850, to September, 1852; was nominated Colonel-in-Chief of the Rifle Brigade, and Colonel of the Grenadier Guards, September 29, 1842; Grand Ranger of Windsor Park, 1841; Knight of the Golden Fleece of Spain, 1841; Grand Master of the Order of the Bath, 1843; Governor of Windsor Castle, 1843; Lord Warden of the Stannaries, 1842; High Steward of Plymouth, 1843; Master of the Trinity House, 1852; President of the Zoological Society, 1850; of the Horticultural Society, 1858; of the British Association, 1859; and Knight of the Seraphim (of Sweden), 1856.

By the peculiar position in which his Royal Highness was placed as the consort of a Queen reigning over a nation, the people of which are ever sensitively jealous of their constitutional privileges being interfered with by foreigners, he had from the time of his marriage with the Queen, and especially after the death of the Duke of Sussex, a very difficult task to perform, that of giving to her Majesty sound and constitutional advice, whilst he abstained from interfering with politics or identifying himself with either party in the state; and it says much for the Prince's acumen and good sense that one of his first acts upon coming to England was to engage the services of an eminent Queen's Counsel to teach him the constitutional law of his adopted country. How well His Royal Highness has kept himself from politics and party strife is now generally acknowledged, though there was a short time, about 1853 and the beginning of 1854, when his popularity suffered a temporary eclipse in consequence of some supposed interference with the changes in administrations, and his desire to become Commander-in-Chief of the army, industriously circulated by what is called the extreme liberal section of the press; and on the opening of Parliament in 1854, his Royal Highness was very unfavourably received by the crowd. The result was that the Prince's conduct was ably vindicated by Lord Derby and Lord Aberdeen in the House of Lords, and Lord John Russell and Mr. Walpole in the House of

Commons, and the quiet and unobtrusive conduct of his Royal Highness himself soon lived down his temporary unpopularity, and from that time not a word has been whispered against his Royal Highness.

But if the Prince was debarred from taking any very active part in politics, he soon found that there was a large field of usefulness in other, and to him congenial, pursuits—the promotion of the arts and sciences, and above all the social improvement of the position of the people; and model lodging-houses and model farms found no warmer friend, not only in words but in munificent acts, than in his Royal Highness Prince Albert. He was attached to agriculture, and as an intelligent practical agriculturist was a very successful exhibitor at the Smithfield Club shows, the last of which under his presidency closed only a few hours before his death. His model farm at Windsor is understood to have been profitably managed under his direction, and has been a subject of great curiosity to every foreigner of distinction who visited this country, whilst it has excited the admiration of some of our most eminent practical agriculturists.

As a patron of art and science his Royal Highness was deservedly held in the highest esteem; his judgment of painting being derived from a thorough practical acquaintance with the art, and his acquirements in science being such as to win the approbation of our leading scientific men, our Owens and Faradays, whose friendship he was proud to enjoy. Indeed he was probably more gratified at his selection as President of the British Association in 1859 than of many of his orders, and his official address was regarded by his colleagues and the public as most admirable. The Prince's speeches were collected in 1857, on the suggestion of Lord Ashburton, and published under the auspices of the Society of Arts; Lord Ashburton having remarked that the Prince had done his best "to induce the tired mechanic to study beyond the hours of rest, by assigning to science and high art their due place in the hierarchy of society, by encouraging the scientific institution (of the Society of Arts), and by himself attending its meetings." His Royal Highness first spoke at length in public on May 18, 1848, on the improvement of the condition of the labouring classes, and insisted that the interests of all classes were identical, and the writer of this notice, who was present, as indeed he has been upon most of the occasions when his Royal Highness has appeared in public life, well recollects the impression which he made by the clearness and terseness of his argument—the ease of his delivery—and the mastery which he appeared to have acquired over the language, although to the last, he always spoke with a slightly foreign accent.

The next year (May 16) he eloquently pleaded the cause of the domestic servants out of place. His speeches at the Royal Agricultural Society of York (July 13, 1848), at laying the first stone of Great Grimsby Docks (April 18, 1849), at Merchant Taylors' Hall (June 11, 1849), and on presenting colours to the Royal Welsh

Fusiliers at Winchester (July 12, 1849), are all models of their kind for point and propriety.

If the Great Exhibition of 1851 did not owe its origin to the mind of Prince Albert, he adopted it as his own—threw his utmost energy into its promoting, carried it through all its difficulties (and they were not few), and brought it to a splendidly successful termination.

At the Lord Mayor's banquet (March 21, 1850) to the Commissioners of the Exhibition of 1851, his Royal Highness made a long and very able speech, which created a great sensation. He said emphatically that he "considered it to be the duty of every educated person closely to watch and study the time in which he lived; that there was one great end to be accomplished, the realisation of the unity of mankind. The Exhibition of 1851 would cause them to realise the blessings bestowed on them, and also give them the conviction that those blessings would be realised only by living at peace with the rest of the world." From the first to the last His Royal Highness never ceased to take the greatest interest in the Exhibition, and his speech, in answer to Lord Canning's report of the awards, was a model for its thoughtful and suggestive exposition of the character of the decisions.

His other speeches of consequence were made at the Lord Mayor of York's dinner, October 25, 1850, in which he paid a graceful tribute to the memory of the late Sir Robert Peel; at the meetings of the Society for the Propagation of the Gospel in Foreign Parts, St. Martin's-hall, June 16, 1851; at the Mansion House, for the Sons of the Clergy, May 10, 1851; and a specially notable defence of science at Birmingham, November 22, 1855.

In this necessarily brief notice of His Royal Highness's career, it would be impossible not to advert to the exhibition of the coming year. To him, though he has not lived to see its opening, will it have owed much of its prosperity; he was one of the first to head the list of subscriptions for guaranteeing its success; he has attended most assiduously to the various details for carrying it out, and no Englishman will now visit it without feeling that the spirit of the Prince is embodied within its walls, and to him it must owe much of any prestige that may attend it.

Of the Prince's domestic life we will say but little, for we feel that that belongs rather to his family than to the public. We do not, however, trench on forbidden ground when we say that the twenty-one years of wedded life to our beloved Queen have been blessed with happiness rarely equalled in any circle of society, and Her Majesty and his Royal Highness have long been held up as examples to their subjects, as models of husband and wife, parents and friends. The royal marriage has been blessed with nine children, all of whom survive to lament, with their widowed mother, the untimely loss of a beloved parent.

But turn we now from the departed to speak of the living. Almost the first words that instinctively sprung from the lips of every man on hearing of the Prince's death was, "How will the Queen bear it?" And what could be more natural than such a question, looking at the suddenness of her affliction, and the fact that she had scarcely recovered from the shock and the grief occasioned by the death, only a few months since, of her mother, to whom she was most sincerely attached? That her Majesty at the moment of bereavement deeply felt the blow, and that fears were at first entertained for her health, we need not say; but it is most gratifying to find that her health has not materially suffered, and that her womanly and motherly feelings have been found equal to the emergency; that she feels that as

Queen of these realms, and mother of a family whose future must depend in a great measure upon her example, now that their father has passed away, she has duties to perform which cannot be allowed to give way to private grief, and in the performance of those duties the Queen may rest assured she will not want for all the sympathy and support which her people can, by the utmost devotion, afford her. Her Majesty will, of course, pass a season—brief it must be, for the cares of state will press upon her with greater force now that her counsellor and guide is gone—in seclusion, during which there is not a family throughout the realm who will not daily offer up a prayer to the Most High to protect her in her time of trouble, and to lead her thoughts rather to the future than to the past.

It is gratifying to feel that His Royal Highness's dying moments were cheered by the presence of several of his children, the more especially of two—the Princess Alice and the Prince of Wales—because by their age and education they were enabled to understand the gravity of their position, and the loss which awaited them. Indeed, the Princess Alice is stated to have been the first clearly to discern the critical state of her royal father, and it was owing to her presence of mind that the Prince of Wales was summoned by telegraph to Windsor only a few hours before his parent's death. To her it was that the Prince entrusted most of his dying injunctions. By her was his pillow rendered easy in his last moments; and on her devolved, in a great measure, the task of soothing the Queen in the first pangs of affliction. Neither was the Prince of Wales less attentive to both his father and his mother; and a career now appears to be opening before him, which, a few hours before, he could scarcely have anticipated as likely to await him for many years yet to come. He is now the oldest male member of his family; his foot, so to speak, is upon the very step of the throne, though we trust the time is yet far distant when he will be called upon to ascend it; and upon him will naturally devolve many public duties which, had his father lived, would have continued to be performed by him. To the Prince will his mother naturally look in hours of difficulty for advice and assistance. That he may be found equal to the emergency is the fervent prayer of every Englishman; and looking to the education he has received, and the example which has been set before him, they have a well-founded hope that he will not be found wanting. His Royal Highness has received a manly and sound education, which has been improved by travel, and when he lately made his first appearance in public life he won the good opinions of all who came in contact with him; opinions which we trust he will ever retain.

Three of the Prince Consort's children were necessarily absent at the time of his death: the Princess Royal with her husband, in Prussia; Prince Alfred, who by the last accounts, was with his ship on the North American coast, and who cannot hear of the loss he has sustained until long after the tomb has closed over his father; and Prince Leopold, who, having proceeded to Cannes for the benefit of his health, was, at the moment of his father's demise, in the house of death, General Sir Edward Bowater, who had charge of the youthful Prince, having died at six o'clock on Saturday evening.

In conclusion, we can only repeat that in their affliction the Queen and the members of the Royal Family will receive the deepest sympathy from all classes of her Majesty's subjects, and from none more so than the Freemasons throughout the length and breadth of the land.

His late Royal Highness is to be buried at Windsor on Monday next, as privately as circumstances will admit.

THE GRAND CONCLAVE.

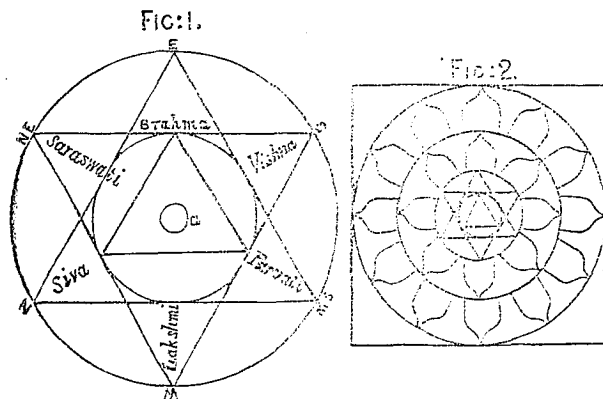
We are authorised to contradict a statement made by two correspondents in our MAGAZINE last week, that the use of the Temple for the purposes of the Grand Conclave on the 6th inst. was refused by the Board of General Purposes. We are assured that not only was the subject not brought under the consideration of the Board, but that the Temple was never applied for, the only application being for the use of the hall and the organ, made through the proprietors of the Tavern in the usual way, and which was granted without reference to the Board.

THE BRAHMINS AND ROYAL ARCH-MASONRY.

A correspondent "E. W. S." who is making some researches into the history of Freemasonry, notes on which he obligingly promises to forward to the FREEMASONS' MAGAZINE from time to time, has kindly favoured us with the following "NOTE ON THE SVI JANTRA AND KHAT KHON CHAKRA (SIX ANGLED WHEEL), OR DOUBLE EQUILATERAL TRIANGLE; read at the Asiatic Society by E. C. RAVENSHAW, ESQ., late of the Bengal Civil Service, June 16th, 1849," which, as it is probably new to the large majority of our readers, we have great pleasure in laying before them, believing that anything which tends to throw light upon those ancient customs upon which our order is founded must ever prove of interest to the reflective Mason.

In presenting to the Royal Asiatic Society the accompanying two specimens, in crystal, of the Svi Jantra, it will be proper to afford some explanation how they came into my hands; of the use to which they are applied by the Hindoos; and of the meaning and apparently great antiquity of the mysterious symbol of the double equilateral triangle.

The Jantras were brought to me about two years ago when I was residing at Patna, by an itinerant vendor of Hindu images, saligrāms and other religious curiosities from Benares. The man informed me that they were made of crystal,



brought from the neighbourhood of Jeypoor. He had a great number of them of various sizes; for the larger ones he demanded 30, 40, and 50 rupees (that is £3, £4, and £5). He could afford me little other information regarding them than that they were objects of religious reverence among the Hindus. Never having seen or heard of Svi Jantra before, and being struck with the identity of the symbol with the decoration of the Royal Arch in Freemasonry, I sent

for a Brahmin to expound the mystery. He informed me that an explanation of it would be found in the *Mantra Mahodadhi* and the *Sarada Tilak*; but as he had not a copy of either of those works in his possession, I requested him to give me the substance *vivâ voce*. It appeared from his narrative that the Svi Jantra is a sort of pocket altar, on which worship may be offered to any Deity; and according to the name of the Deity it is called "Durgâ Jantra," "Siva Jantra," &c. Each of the six angles of the hexagon represents a point of the compass, and is named after the three principal gods of the Hindu Pantheon, Brahma, Siva, and Vishnu, and their respective saktis or wives Saraswati, Parvati, and Lakshmi (*vide* Fig. 1.) The centre of the middle triangle, on the summit of the conical crystal, is called the "Karnika," and on this spot, either the image, or the name of the deity to be worshipped, must be placed; the angle dedicated to Brahma is then placed to the east, and the ceremonies of devotion proceeded with. Fig. 3 will

FIG: 3.

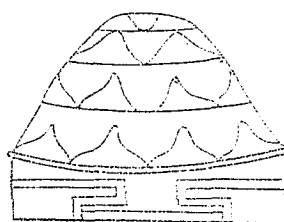
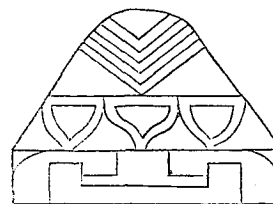


FIG: 4.



give an idea of the elevation or general appearance of the Jantra. It is intended to represent the flower of the lotus, with the petals turned back. It will be remarked that immediately below the triangle there are two rows of petals, one constantly eight, the other sixteen leaves, called "Hasht dal" and "Shoras dal."* The number of dals or petals varies in each Jantra, according to the Deity to be worshipped, and each petal has a separate name. The cone, thus formed, rests upon a square base which represents the earth and is called "Bhū-pur," or "city of the earth." It is not improbable that the cone is meant to represent the heavens resting upon the earth; but the Brahmin did not give such an explanation of it. In the Sabæan worship of China, Sir J. Davis (p. 70, vol. ii.) states that the altar of sacrifice to heaven is round to represent the sky, and that

FIG: 5.

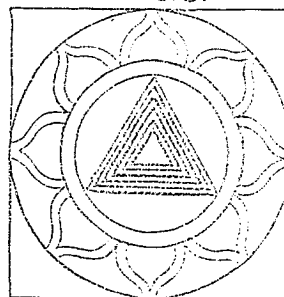
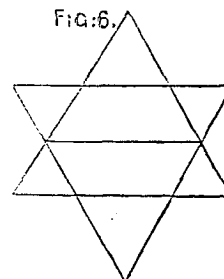


FIG: 6.



of the earth square; the Jantra appears to combine the two. In the valley of Nepal, near Kathmandu, there is a large hemispherical solid building, called "Sambhumāth," consecrated to "Adi Buddha," an engraving of which is given in Kirkpatrick's work on Nepal. The form is very similar to that of the Jantra, but on the summit rises a pagoda with seven stories, representing the seven heavens (*vide* Fig. 8.) The other Jantra is devoted entirely to the second person of the Hindu Trinity, "Sheo" or "Siva," and is therefore called "Siva Jantra." Figs. 4 and 5 will convey to those who have not had an opportunity of inspecting the original, some idea of its form, and the disposition of its triangles. It will be observed that the triangles are not in a state of union as in the first Jantra, but there are six equilateral

* Fig. 2 gives a bird's-eye view of the Jantra, showing the leaves of the lotus and double triangle in the centre. Fig. 3 the elevation.

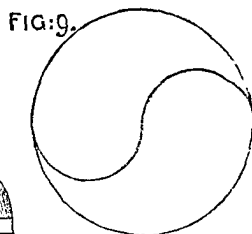
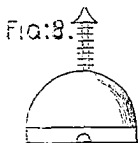
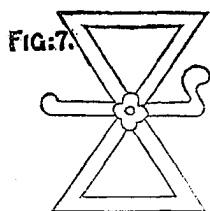
triangles, one within the other, forming as it were a pyramid of triangles. The dals or petals are only eight in number, and named after the sun, moon, and the elements which form the chief subjects of the hymns of the Vedas.

I found it difficult to ascertain from the Brahmin whom I consulted, any distinct account of the origin of this curious symbol; he affected a great mystery on the subject, and all I could gather from him was that the two equilateral triangles intersecting one another in the Svi Jantra were emblems of the "Lingam" and "Yoni," the "Bija" and "Bhag;" or the male and female principles of nature, and of the Deity who is the god of nature.

The analogies derived from a consideration of the animal and vegetable kingdoms, possibly led the Hindu philosophers to conclude that the process of creation was due to the co-existence of these two principles in the divine nature.

In H. J. Colebrooke's translation of the Veda, the following passages illustrate the idea:—"In the beginning there was no entity—nor entity—no world or sky, nor aught above it. Death was not, nor immortality; nor distinction of day or night; but that breathed without afflation, single with her who is sustained with him." Again in the Verihad Aranyaka, an Upanishad, it is recorded "The Primeval Being saw nothing but himself in the universe, and said, 'I am I.' He felt not delight, being alone. He wished for another, and instantly became such. He caused himself to fall in twain, and thus became husband and wife." In the Sâma Veda it is stated that "the will to create co-existed with the Deity as his bride." It is probably the female principle under the name of "Vâch" (translated speech or the word), which calls herself the universal soul. "Originating all beings, I pass like the breeze—I am above this heaven, beyond this earth, and what is the Great One, that am I."

This duality of the Deity seems to have been common to the primeval religions of Egypt and China, and probably of the intermediate regions of Asia. In the former, the Sun, under the name of the Osiris, was worshipped as the generator of all things, and the earth under the name of Isis, as the great mother, who, under the vivifying rays of the sun, appeared to bring forth all animated beings, and all vegetable nature. In the great Temple of Isis, under the veiled statue of the goddess, was inscribed the well-known sentence:—"I am what I hath been; what is; what shall be; and no mortal hath ever lifted my veil." In nearly the same words, in the "Kâsi Khand," it is said of the "Prakriti," or "Nature," "What is, thou art in the Sakti form, and except thee nothing has ever been." The necessity of the co-operation of a female principle in creation was further recognised by assigning to each Deity a wife or sakti. Thus Prakriti is said to have assumed various forms—Dinga, the sakti of Siva; Laksmi, of Vishnu; Saraswati, of Brahmâ; Râdhâ, of Krishna; the Syrian goddess Astarte, and the Venus Genitrix of the Greeks and Romans, were alike the deifications of the same principle.



In China, instead of the double triangle, the same principles are typified by the "Tae Keigh," a circle divided by a curved line into two equal parts (vide Fig 9), which represent the "Yang" and "Yin," by which all things were produced. The heavens is "Yang" and the earth "Yin;" the sun "Yang" and the moon "Yin;" and so on through all nature—animal, vegetable, and mineral. All odd numbers are male, and all even female. This may be the reason why 3 is considered a holy number, being the union of 1+2; also the pentagon 3+2; the hexagon 3+3, and 7, being 4+3, &c. The "Sing Moo," or "Holy Mother," is probably identical with Prakriti, Isis, and Astarte.

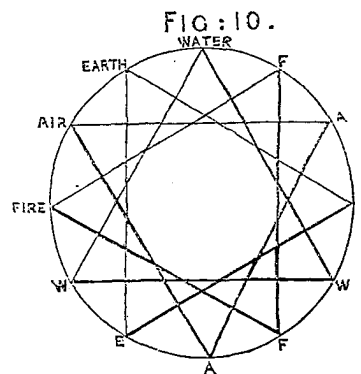
In page 50, vol. 8, of the *Asiatic Researches*, Mr. R. Pat-

erson states that Siva is represented by an equilateral triangle, which signifies the union in him of the three great attributes of creation, preservation, and destruction. This hieroglyphic, he adds, is inscribed on the "Kumbha Ghata," or water jar, used by the worshippers of Siva, in conjunction with a similar triangle, which represents his wife or female energy. In vol. 3, p. 365, of the *Asiatic Researches*, Major Wilford says that "Vishnu" (as the sun), and Prithivi (the earth), are severally typified by an equilateral triangle, and conjointly, when their powers are supposed to be combined, by two such equal triangles intersecting each other.

It seems evident, however, that whether under the name of Siva and Durga, Vishnu and Prithivi, or Bhrama and Prakriti, the same ideas are represented, viz.:—the fecundating principles of nature, or perhaps the universal vivifying spirit acting upon universal inert but conceptive matter, at one time typified by the double triangle, at another by the Lingam and Yoni. Each of these principles had its separate worshippers, who maintained the superior influence of their respective objects of veneration in the production of nature. "This occasioned," says Major Wilford, "not only a vehement religious contest, but even a bloody war between the followers of Yoni and Lingam." He does not, however, give any authority for this transaction.

It appears that the Buddhists have also a symbol consisting of triangles, but they are united at the points, instead of intersecting each other (Fig. 7).

In a learned work, by Le Noir, on the subject of Freemasonry, published at Paris in 1811; there is much curious information on the subject of the triangle. He states, that it represented the number 3, which among the Jews and Egyptians was considered the number of perfection. It was also a symbol of the elements and of the sun, because the constellation of the triangle formerly rose with the sun when the vernal equinox was at the point of Aries. Hence a triangle was placed in the hands of Isis, Osiris, and Orus, the Egyptian Trinity. It is stated that four Equilateral triangles were placed in the centre of their Zodiac, to represent the four elements: Fire, Air, Earth and Water, of which the world was supposed to be created. The intersection of these four triangles formed a 12 pointed star in a circle. (Vide Fig. 10).



It is possible that the pyramids of Ghizeh, in Egypt, whose sides are formed by four equilateral triangles, were intended to be typical of the elements, as well as that of the sun. The angles being equilateral are angles of sixty degrees, which corresponds exactly with the height of the sun at the equinox, in the latitude of Ghizeh, viz., thirty degrees. At midday, during the equinox, the sun (Osiris), appeared at the summit of the pyramid, as on a pedestal; and at night the moon (Isis), succeeded him. Le Noir, states that great festivals were held on these occasions. Though modern researches leave little doubt that the pyramids were the tombs of kings, yet their peculiar form and exact position in the true meridian, facing the four cardinal points of the compass, in some degree favours the opinion of Le Noir, that they may also have been held symbolical of the tomb of Osiris. After the autumnal equinox, Osiris was fabled to descend by the gate of brass to his tomb, being no longer visible above the pyramid. At the winter solstice, 21st Dec.,

he was supposed to be born again, as Horus in the lap of Isis, and his ascension into heaven, or entry into the Elysian fields, was fabled to take place through the ivory gate of the vernal equinox, when he again appeared at the summit of the pyramid as an Apollo in the glory of his youth and vigour.

The ceremonies of initiation into the Exoteric doctrines or mysteries at the temple of Isis in Egypt, and of Ceres at Eleusis were symbolical of the progress of the sun through the Zodiac. The Freemasons, according to Le Noir, copied the ceremonies of the two first grades of their Craft (apprentice and companion), from those of the Egyptian priests; but the third grade corresponding to that of Master, being confined to persons who entered the priesthood, the ceremonies were never revealed, and it became necessary to invent some others, which they founded on the death of Hiram, an architect, sent by the king of Tyre to Solomon, to assist in building the Temple of Jerusalem.

It is a singular fact, that the double equilateral triangle, which is engraved on Svi Jantra, and whose origin and meaning have been above explained, is stated in Kitt's Biblical Encyclopædia (p. 142, vol. 1), to have formed one of the most usual amulets worn by the Jews, and known by them as the "Shield of David," and the "Seal of Solomon" (vide Fig. 6); no doubt the seal with which that monarch controlled the Jins and Afrits! Probably on this account it is held in respect by the Mahomedans, and it is found on the walls of their houses (vide Bibl. Ency., p. 876, vol. 1). It likewise forms the chief ornament of the celebrated so-called Gates of Somnath, taken from the tomb of Mahmud at Ghanzi. It is also remarkable, that the very symbol should have been adopted by the Freemasons, as the decoration of the degree of the Royal Arch.

The myth, connected with this symbol, as related by Le Noir, is in substance as follows:—The system of Freemasonry is assumed to have prevailed amongst the builders of the Temple of Jerusalem. Hiram was no doubt "Worshipful Master." Three apprentices who were curious to learn the Master's sign, waylaid Hiram with a view to compel him to reveal the secret, and on his refusing to do so murdered him. Hiram, on fleeing from his murderers, threw the triangle into a well, where after a long search it was discovered by three of the 27 Masters who were elected to pursue the murderers and recover the lost symbol.

To prevent the recurrence of a similar event, and the risk of losing the sacred triangle, in the centre of which the incommunicable name of God, "J. A. O.," had been inscribed by Solomon, a vault was constructed under the Temple unknown to any but the elect; and the golden triangle was fixed on a tripod, resting on the mystical cubic stone, which, as in India, China, and Egypt, probably represented the earth. The vault was then closed up and sealed with the seal of Solomon, and the secret entrusted to the care of the twenty-seven masters and their successors. The celebration of the death of Hiram (which Le Noir thinks was substituted for the symbolical death of Osiris, the sun at the autumnal equinox), constitutes the ceremony at the initiation of the third grade of Masons, viz., that of Master; and the recovery of the triangle, and the placing it in the secret vault, form the subject of the initiation of the Grand Master of Scotland. On the taking of Jerusalem by the Crusaders, the key-stone of the arch of the secret vault is said to have given way, and to have discovered to the view of the Knight Templars the sacred triangle, which had been concealed from the world for twenty centuries. This discovery was the origin of the English degree of the Royal Arch; and the decoration is an arch, with the sun shining through the aperture, caused by the fall of the key-stone upon a double equilateral triangle placed on an altar.

From the statement of another eminent Freemason, it would appear that the triangle was held to be a sacred symbol, representing nearly the same ideas, by all the nations of the East. Dr. James Burnes, in his address to the Lodge of St. Andrew's in the East, at Poonah, June 24, 1847, expressed himself as follows:—"It is not enough to say that the symbol which I hold in my hand, the triangle within a circle, was used by Zoroaster and Pythagoras six centuries before Christ, to typify what it represents in this place. Ages before this era it had been exhibited in the pyramids of Egypt, the cave temples of India, the pagodas

of China and Japan, and the grottos of Scandinavia, to shadow forth, as it does here, the increasing eternity. The circle whose centre is everywhere, and circumference nowhere, combined with the infinite wisdom, the omnipotent power, and the glorious beauty of the Great Architect of the Universe; the light, the mercy, and the truth; the past, the present, and to come; the beginning, middle, and end; the creator, preserver, and destroyer of all things."

It is difficult to determine to what nation this mystical symbol owes its origin; but it seems to have been common to all primeval religions of Asia, in which the chief object Exoteric worship were the sun, planets, and elements of nature, but whose Exoteric doctrine was the existence of one great creative spirit pervading and animating the universe.

An equilateral triangle, whose sides, however extended, were always equal, and whose angles, however great the space contained, were ever the same, was probably adapted by religious geometers as the most appropriate emblem of the Immutable and Eternal.—Vol. 13 of *Journal of the Asiatic Society*.

In the 8th vol. of the *Asiatic Researches*, p. 76, the Abbé Pluche mentions the canopus as a jar or pitcher of water intended to make the people acquainted with the exact progress and increase of the inundation, he adds, they used to mark these jars with the figure T, or a small ✠, to express the increase and swelling of the river.

The word canob, by the analogy of the Sanscrit language, becomes cumbh, which signifies a jar or vase; it gives the name in the Hindu zodiac in the sign Aquarius. This Cumbh, G'hatá, or jar, is the principal object of worship in the celebration of the Hindu worship. It is considered as almost the Deity itself. It cannot be dispensed with, while the image of Durgá may be omitted entirely. The Vaishnavas use the sacred jar, which they mark with several crosses, in this manner ✠. The Savias mark the jar with a double triangle, thus, ✠; one triangle signifies Siva uniting in himself the great attributes; the other triangle is his consort, with the same character and attributes. The worshippers of the Sacti, or female principle, mark the jar with this figure ↑. These marks are called jantra; they are, in fact, hieroglyphic characters, and there is a vast variety of them. The above are only mentioned here because of their use in this Pújá, and as they distinguish three principal sects of the Hindus.

MASON MARKS IN EGYPT.

A correspondent in the *Indian Freemason's Friend* writes (after alluding to the letter of another correspondent on "Footprints of Masonry" in a previous number) I am induced to think that a few lines on Mason marks in Egypt may not be unacceptable; and I therefore place at your disposal the following slight resumé of my own observations during a residence of some few years in that country, once favoured of the arts and sciences, but now, so far as her own people are concerned, a mere wreck of the great of the earth. A wreck, however, which, for the richness of its relics of the past, may fairly compete with Rome and the other cities of ancient Etruria.

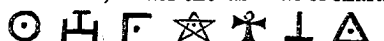
To the casual Masonic visitor to the land of which I now write, the question will naturally present itself,—Are the Egyptians Masons?—from the very frequent occurrence of the double triangle, the pentapla, the pointed circle, and other Masonic devices, carved on the lintels of the doors, affixed for purposes of illumination or floral decoration to the walls of their homes, and tattooed on the brawny breasts, arms, and shoulders of the Arabs. The question is not easy of solution by a casual passer-by, but yet, research and enquiry prove, that Masonry does exist to a certain extent in Egypt, that the knowledge is confined to the Copts, the descendants of the ancient Egyptians, but is still concealed from the ordinary inhabitant of Egypt, the Arab of our day, who has but adopted the "outward and visible sign,"

without being possessed of the knowledge thereunto appertaining.

But what is still more strange is, that it is not among the grandees, if I may use this term, of sect or class, nor among the crowd of Moslems who frequent the mosques, nor among the dwellers in palaces, from whom information on this subject is to be obtained, or from whom an explanation of the why and the wherefore of the usage of these Masonic emblems is to be gathered. It is among the artisans, more especially the "hajjar," or *stonemasons*, who are more or less Christian, by the way, that the enquirer must seek for knowledge, and it is not until after many a weary hour of delay and trial, that one of these will communicate, and even then only in a reserved manner; but the end is worthy of the means adopted to secure it. Much interesting intelligence of earlier Masonry, for such title I must accord to it, is thus acquired, and at some future time I may possibly be able to arrange parts in such a shape as to admit of their appearing in your publication.




This is, however, incidental only to the "Mason marks" to be met with in every part of Egypt, from Alexandria to Assouan; not the mere devices I have already noticed, of modern date, but on old stones, evidently the remains of some vast pile, perhaps even old "corner stones," now ignobly doing duty in the wall of an arsenal, the half buried foundation of a store-house, or, if by chance a sarcophagus, and there are many such, serving as a drinking place or water trough in the stable of the ox or ass.

The first which attracted my particular attention was an old stone, the property of H. B. M.'s Consul, John Green, Esq., in whose garden it was placed in 1855-56, for the examination of the curious; and as it was close to the door of the consular office, it attracted much attention. Mr. Green was not of the Craft, but he prized the stone much on account of its being a fine specimen, and in high preservation, of the old cuneiform character. It was about three feet by two, and at the bottom, under the last line of characters, bore




these marks  There can

be little doubt but that these had been carved by some Master Masons,—but who shall determine the when or the where? I do not know if Mr. Green took this stone with him on leaving Egypt, but if not, it will probably be found in the same place.

Again outside the Canopic or Rosetta gate, and about two miles from the town, the ruins of some important building were discovered by Mr. Harris, consisting of granite blocks and remains of columns, and also two black granite statues representing Osiris and Isis, on the base of each of which, as well as on many of the remains around, several Masonic

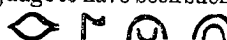
marks, particularly the , , and  are very distinct, and totally apart from the hieroglyphic characters which are abundant on all the ruins.


At Rosetta, where nearly every old house appears to be built of the ruins of other ages, Masonic marks are particularly plentiful, generally the same as those noted above; but here, on an old red granite stone built into the wall of the Mahafzeh or Court-house, I first noted among other emblems

this mark , accompanied by  and the inverted triangle, with an addition, thus .

At Damietta, Masonic marks of old date meet the eye in all directions, but as the crusaders were long located here, I do not consider this so fertile a field for genuine marks of our older brethren as other parts of Egypt. At all events, I view them with some doubt as to their not being of more modern than ancient date.


At Heliopolis, near Cairo, in the ruins of the old Temple of the Sun, the above marks are frequently repeated, together with many others which we are not accustomed to recognize as Masonic emblems, but which, from their contiguity to the known symbols of our Order, I should judge to have been such.

Many of them are irregular, thus  but are certainly not hieroglyphics, having no connecting link with the other necessary features of this class of representation, and being in all cases detached and separate marks.

To those who have the courage to descend Colonel Vyse's "Well," as it is called, near the pyramid, a rich harvest of Masonic marks awaits them. Around the sides of the huge sarcophagus at the bottom of this excavation, the whole of the marks above given are abundant, but that of most frequent occurrence is the Tau, the symbol of Eternity .

while, on the hewn stones lining the excavation, indication of the works of Masons abound. Indeed, from a close and careful examination of these marks on several occasions, and a comparison of similar marks in the "well" of the great pyramid, I am more than doubtful if, as yet, we have penetrated the arcana of those vast piles, and I entertain the belief that the labours of Bruce, Belzoni, and others have but given us a glimpse of the interior of the external shell, while, like the cocoanut, the real interior, the hidden secret, is yet encased in another shell, which we have not succeeded in penetrating.

But your space is already limited, and I must not, therefore, prolong this paper; even if I should not have gone beyond the tether of a correspondent. Suffice it to say that, at Benisooef-Dendem at Thebes, in all directions, at Kossay, and in the magnificent portico, all now remaining of the temple at Esné, Mason marks may readily be distinguished and will well repay the trouble taken by a visitor versed in our Masonic art, to trace them out.

I have not often heard of Masonic marks on coin. I possessed one, however, bearing , which is now in the possession of the Asiatic Society, and duly enrolled in their collection in Park-street, Calcutta.

ARCHITECTURE AND ARCHÆOLOGY.

GENERAL ARCHITECTURAL INTELLIGENCE.

The church of All Saints, Husbands Bosworth, has been re-opened for divine service, after having undergone considerable restoration. In 1858 a new mixed school and master's house were erected, at an expense of £800. In 1859 a cemetery was formed; which, with the two chapels, boundary fences, and an acre and a half of land, cost £1,500. In 1860 a new infant school was added to the mixed school at a cost of £400. The two schools, together with the master's house, form a group on the village green, just at the entrance to the town from the Welford-road. The works in the church, included in the contract entered into by the Church Charity Trustees, embrace the conversion of the old vestry into a south aisle to the chancel by the opening and restoring of two arches; one, connecting it with the chancel, and another connecting it with the south aisle of the church; the introduction of the two new windows of Decorated character; the re-leading of the roof, and the erection of new seats in pitch-pine. A vestry, in keeping with the chancel, has been erected on the north side. The organ-gallery at the west end of the nave has been removed, and the organ placed in the south aisle of the chancel; the tower arch opened and restored; and the interior of the tower fitted with seats for the accommodation of Sunday school children. The window in the west side of the tower has been restored and filled with stained glass. Facility was afforded in accomplishing this portion of the restoration by the fact that no provision had to be made for ringers; inasmuch as the ringing of the bells (five in number) is effected by one man, through the medium of a bell-ringing machine, which was provided some time ago at a cost of £35. We understand that the works here detailed are only the beginning of what is contemplated. The works in the chancel include the removal of a flat timber roof and the substitution of a high-pitched pitch-pine roof, of Decorated character, having six pairs of principals, with carved ribs moulded, resting upon stone corbels, terminating with carved bosses of natural foliage. A geometrical decorated window has been introduced at the east end, and a two-light window of similar character on the north and south aisles. Over the last-named windows scrolls, carved in Caen stone, have been introduced as labels, upon which inscriptions are carved in

Church text, the letters being raised on the surface of the scrolls. The east window is filled with stained glass by Messrs. Powell and Sons. In a medallion, in the centre light of the window, the subject of "Christ healing the Blind" is introduced. In the tracery are emblems. Two new oak stalls are placed on each side of the chancel, having open tracery fronts, and carved poppy-heads as terminations to the ends. The communion-rail, which is also of oak, is of decorated character. The whole of the chancel floor, including the portion within the communion-rail, is paved with ornamental tiles. The cost of the whole of the works is £1,250, £450 of which have been defrayed by the Church Charity Trustees, without the assistance of a rate, or foreign aid, and the remaining £800 by the rector.

The parish church of Debtling has been re-opened, after undergoing extensive alterations and repairs. The alterations include the taking down of the old wooden bell-tower and re-building it in stone, with a new shingled spire. The interior of the church has been entirely re-paved and re-floored; the large pier between the nave and aisles has been reduced; and a new arch has been erected. There is also a new stone arch between the north aisle in the chancel, and a stone reredos has been fixed over the communion-table. The pewing is of yellow deal, stained and varnished; and the old oak pulpit, some little time since removed from All Saints' Church, Maidstone, has now replaced the one formerly used at this church.

The old church at Ripple, near Dover, having become greatly dilapidated, a new structure has been raised on the same site, and which has been opened for divine service. The building is capable of seating about 100 persons. The marble tablets of the old church, many of them of considerable antiquity, have been preserved, and refixed in the new building. The baptismal font is also one of the relics of the former edifice, bearing date 1663. The architecture is in the Norman style. The capitals to the columns are all enriched, and the chancel arch carved and supported by zig-zag columns. The old church is of great antiquity, and known to have existed long before the date inscribed on the baptismal font, from the fact that, in pulling down the old structure, stairs were discovered in the wall leading to the rood-loft. The entire cost of the structure is £1009. The building has been enriched by several stained windows, and other gifts from influential residents of the neighbourhood.

MASONIC NOTES AND QUERIES.

TEMPLAR JEWELS.

As there is to be a revision of the statutes, can any brother give us, through your paper, suggestions for a tasteful and appropriate set of jewels?—A.

TEMPLAR BANNER.

Should the banner of arms be charged, in the case of a Commander, with the Cross Patée, or the Patriarchal Cross? Our statutes are altogether silent on banners.—A.

THE ANCIENT AND ACCEPTED RITE.

The following remarks upon a subject of deep interest appeared in the *New York Saturday Evening Courier* of November 16th, and may appropriately be made a note of in these columns. Like the editor of the paper from which it is taken, we do not hold ourselves responsible for any of the statements contained in it.

"We present our readers, especially those of the Ancient and Accepted Rite, with the following communication from our correspondent Kadosh, but do not hold ourselves responsible for the opinions expressed therein. The statements contained in it, we have no doubt, will be deemed of sufficient importance to elicit a reply, which we shall be happy to give space to, if calmly and temperately written:

"*Masonic Ed. Saturday Evening Courier* :

"R.W. Brother:—Having been of late almost daily interrogated as to my opinions concerning the establishing of the degrees of the Ancient and Accepted Scottish Rite in this city, I thought it would be most satisfactory to the numerous inquirers—with your permission—to state a few of my opinions and reasons in the columns of your valuable paper, which I believe is now the only publication in this city that circulates among Masons seeking light on Masonic history.

"I have been, R.W. Sir, a member of the Ancient and Accepted Rite since 1848. Previous to, and immediately after, my admission, I made as thorough an examination into the authority by which this Rite was here established as could be done at that time, and the opinions I then formed subsequent investigations have confirmed. Believing that the authority for establishing the same in jurisdictions where no body of the Rite existed was, and still is, vested in those possessing the degrees, together with letters patent thereunto belonging, the question as to priority of occupation became at once of controlling importance. I found, in the course of my investigations, evidences other than those found in the records of the existence of the body established by Joseph Cerneau as early as 1807, at which time the names of many of our most distinguished citizens, statesmen and Masons, appear as officers. Some of them were found actively engaged in the said body as late as 1824, at which time most of those whose names appeared on the early records were removed by death or otherwise, and their place supplied by others.

"Thus the body has maintained its organisation up to the present date.

"I also found that the degrees, or a portion of them, had been conferred upon a gentleman named J. J. J. Gourgas, about the year 1811-12, by a Dr. de La Motta, representing himself to be a member of the Supreme Council established at Charleston, South Carolina, in 1801. From information since received, I presume his acts in this city were ratified by that body in 1815, or some eight years after the said Rite was established by Joseph Cerneau.

"I was told by Mr. Gourgas himself that Dr. de la Motta conferred these degrees upon him as a token of respect, as well as in remuneration for certain services rendered the Doctor by Mr. Gourgas as private secretary.

"This admission was made by him in consequence of my remarking that his diplomas appeared to have been written by one person, having but a single signature attached. Mr. Gourgas informed me that he had written them.

"Who composed the Council to which Mr. Gourgas was attached at the time he claims to have received a Charter from Charleston (1815) I do not recollect, as the only record of such a body, prior to 1849, is within the body itself, and I am not aware that they published any transactions until after that date. I believe there is one communication from Mr. Gourgas to the Supreme Council at Charleston, dated 1823, which is about the only evidence of its vitality from its organisation to that time.

"From its first advent to 1823, it seems to have been forgotten in Charleston and elsewhere, except by Mr. Gourgas. Indeed, from 1823 to 1849, a period of twenty-six years, it seemed but the type of our mythical friend, Rip Van Winkle, exhibiting only an occasional spasm of life, as evidenced by overtures to some body of the York Rite, in the form of an "Ordo ab Chao" the power of which those practising the latter Rite knew as little of as they did of the individual originating them.

"The action of the Grand Lodge of Connecticut, at its Annual Communication in 1850, will serve as an illustration of the effect produced by one of these periodical spasmodic efforts.

"The Grand Master of Connecticut, Avery C. Babcock, told me at the time (1850) that a document headed "Ordo ab Chao," and signed by J. J. J. Gourgas, was directed to and received by that Grand Lodge, in which he stated his high prerogative, and claimed jurisdiction over all the degrees of Masonry in the Northern and Eastern States; but, owing to its present organization, he waived his right over the first three. The action of the Grand Lodge of Connecticut, scorning such claims, can be found on page 157 of Part IV. of the republished proceedings by its Grand Secretary in 1861, as follows:

"Resolved, That this Grand Lodge will not, as freemen and Freemasons, submit to be governed or controlled by any self-constituted body, without their consent first had and obtained."

Thus that attempt at resuscitation failed.

"Similar Communications seem to have been sent by Mr. Gourgas, occasionally, to different parts of the world. From some he received an acknowledgement of his communication, but from many, he informed me, he never heard.

"The state of things continued, until about 1849, when Mr. Gourgas, somehow, learned that Bro. Giles Fonda Yates had discovered some old manuscripts of the Ancient and Accepted Rite in or near Albany, and, without any other authority, established a Lodge of Perfection at that place. Again Mr. Gourgas wrote to Charleston for counsel, and I was informed by a member of the Southren Council, that they advised him to unite with Mr. Yates and fill up a Council.

"Accordingly a copartnership, was formed between these two dignitaries.

"About this period, or perhaps a little latter, certainly before these two Ill. brethren had filled up the vacant offices in their Council, some brethren, who had been rejected as applicants in the Rose

Croix Chapter, under the Cerneau Council, applied to Mr. Gourgas, paid for and received the degrees and a Dispensation to open and work a Lodge of Perfection. What became of the funds I cannot tell, but it is certain that but one man signed the document, which is still extant. It was the only authority that Lodge of Perfection has ever had, unless it has received something additional within the last few months. Thus it will be perceived a part of the advice of the Council of Charleston was followed, but the remainder was not so easy of accomplishment. In order to fill up a Council, it became necessary to remove the Great East from New York. It could not thrive in the same atmosphere with the one already established, and which had pursued the even tenor of its way for so many years. Accordingly it was transplanted to Boston. In 1849, I spent some time with Mr. Gourgas, and carefully examined his diplomas, but did not see any letters patent empowering him to establish bodies of the Ancient and Accepted Rite, and at that time he only claimed to do so because of his having outlived or been forsaken by all his former associates, claiming to be the sole embodiment of the Order in the Northern Jurisdiction of the United States.

"Within the last few months a curious old manuscript register of one Abram Jacobs, who seems to have been a sort of wandering Israelite and pedlar of Masonic degrees, has been placed in my hands. It gives an account of his travels through the Southern States shortly after the commencement of the present century, and of his conferring the degrees of the Ancient and Accepted Rite, regardless of time or place, and finally closes in 1808 in this city. Among his last acts is that of conferring the degrees as far as the sixteenth, or Prince of Jerusalem, on John James Joseph Gourgas. To these Dr. De La Motte added the remaining seventeen, as before mentioned. Judging from the register, Mr. Jacobs did not seem to have been governed by the laws of any organization. When waited on by several eminent Masons of established bodies in this jurisdiction, he treated their remonstrances with the utmost rudeness. The above is a fair statement of the origin of the bodies now having their Grand Easts at Boston. The establishment of the Council in New York by Joseph Cerneau, in 1807, I think, equally clear. Of the authority by which the Charleston Council was established I have nothing to say, but its acts can never be considered regular, nor its members acknowledged by the Council having its Grand East at New York, until it shall have recalled the illegal authority by which it planted an obnoxious body on territory already legitimately occupied.

"Fraternally yours, KADOSH."

If the above statement is correct, and it should be duly tested by the SS. G. II. G. in this country, it will be a question as to the power of the Supreme Grand Council of Charleston to incorporate the Ancient and Accepted Rite in England, and although ours is recognised by all the Supreme Grand Councils in the world, yet, like Caesar's wife, it must be beyond suspicion. We hope some member of the English Supreme Grand Council will set this matter plainly before us, or disavow their connection with the Ill. Bro. Gourgas, if the latter acted without proper authority, as stated above.

G. E. T.

Literature.

REVIEWS.

Political Poems and Songs relating to English History, composed during the Period from the accession of Edw. III. to that of Ric. III. Edited by THOMAS WRIGHT, Esq., M.A., F.S.A., &c. Two vols. Longmans.

This is one of those admirable series of early documents issued under the sanction of the Lords of the Treasury and the Master of the Rolls. It is an admitted fact that the Poems and Songs of a people are often, so to speak, the key notes of their wishes and desires, and this nowhere more forcibly applies than it does to English productions of this kind, having a political bearing. They bear a rude, but honest kind of truth on their very face, and show, however much our forefathers were inclined to jest about their grievances, they were in downright earnest. Some of them are works of considerable extent; others are only a few lines long. They are in Latin, or English, or French, as the case may be. Sometimes they are written in a doggerel consist-

ing of alternate lines of English and Latin. They may be divided roughly into several classes. The earlier portion belong to the French wars of King Edward the Third, and the exploits of the Black Prince. A second class depict the discontents of the unhappy reign of Richard II., as displayed in Jack Straw's riots, and the general unpopularity of the King's Ministers. A little further on we find a general rejoicing at the accession of Henry IV., not unmixed with lamentation at the fate of Archbishop Scrope. We require a wider chronological limit to include the various poems written for and against the Lollards. At a later period, the sturdy mind of England developing in the long minority and troublous times of Henry VI., proceeds, after brief panegyric of his warlike father, to speak boldly on civil as well as religious matters, and to lay down the law about the "trewe processe of English Polycye."

An anonymous ecclesiastic attacks them in 1381, or thereabout, using as his weapon the language and measure of a Latin hymn with considerable force and fluency. Of the Church, he says in a parable:

"Hic hortus est ecclesia,
[Dudum spirans fragrantia
Fulvis decora floribus,
Ut Paradisa patria,
Omni repleta copia,
Sacris onusta fructibus;

"Conclusa magnis mœnibus,
Signataque custodibus,
Velut regalis curia;
Fructiferis arboribus,
Cunctisque aromatibus
Fluens in abundantia."

But within this Paradise, he proceeds to tell us, an enemy sows tares:

"Lollardi sunt zizania,
Spinæ, vepres, ac lollia,
Quæ vastant hortum vineæ;
Nam pejor pestilentia
Non fuit in ecclesia.
Incensens tams erronee."

The pun upon *Lollards* and *lollia* recurs in this metrical controversy till it becomes quite tiresome. The courtly Gower, who is great at hexameters and pentameters, and can quote a line of Horace on occasion, does not disdain to repeat it. But the advocates of the Lollards, if not equally skilled in classical and ecclesiastical metres, find other tools ready to their hands. They have not forgotten either the caustic vein of Piers Plowman, or his trick of alliterative verse. The "Complaint of the Plowman," which belongs probably to the reign of Richard II., begins as follows:—

"A sterne strife is stirred newe,
In many steedes in a stound,
Of sundry seedes that ben sewe,
It seemeth that some been unsound,
For some be great groune on ground,
Some been soukle, simple, and small;
Whether of hem is falsur found,
The falsur foul mote him befall."

This has been printed before among the works of Chaucer, where of course it has no proper place. "Jacke Uplande," a poem of the same school, has been published in the same manner. The interest which it excited in its own day may be judged of by the fact that it called forth a reply under the name of "Friar Daw Topias," which was followed by "Jacke Upland's" rejoinder. These are preserved in a contemporary manuscript in the Bodleian Library. The friar writes with some spirit. We modernise his words a little for the convenience of the hasty reader:—

"Now is that seed of schism
Sown in the Church;
The wheat fadeth with the flour,
Our food is far to fetch.

"Foxes frightened with fear
Waste the corn;
And Christ's vine is vanished
To the very root.

"Now Achor spoileth Jericho
And liveth of the theft;
And so live these Lollards
In their false fables.

"Dathan and Abiram
And Core's children
With new censers incense
The altars of sin."

With all this Scriptural allusion, the friar professes to be a "lewd" pnila person:—

"Lewd am I as thou;
God knows the sooth;
I know not A
From a windmill;
Nor A B from a Bull's foot;
I trow, nor thyself either."

Under cover of this community of ignorance, they abuse each other in set round terms. The friar proceeds as follows:—

"It is ye that stand before
In Antichrist's vanward,
And in the middle and in the rereward
Full bigly embattled.
The devil is your Duke,
And pride beareth the banner;
Wrath is your gunner;
Envy is your archer,
Your covetousness casteth far,
Your lechery burneth,
Gluttony gathereth sticks thereto,
And sloth mineth the walls,
Malice is your man of arms,
And Treachery is your spy."

Jacke Uplande retorts rather more briefly, but in much the same style and tone. Neither party was disposed to mince words; and, as we know, there were also some cruel deeds. The Lollards could plead their cause in Latin, too; as Latin ran in those days. A specimen of a chronicle may amuse our readers. It occurs in a monkish poem on the murder of Archbishop Sudbury:—

"Annum mil ter c. octogesimumque coerce,
Sunt mala præfata vulgo furiente patrata;
In quarto Regis Ricardi posterioris,
Anno sunt pestes hæ præsumptæ per agrestes
Jak Chep, Tronche, Jon Wrau, Thom Myllere, Tyler, Jak Straw,
Erle of the Plo, Rak to, Deer, et Hob Carter, Rakstrawe,
Isti ductores in plebe fuere priores,
Per quos mæiores creverunt atque dolores."

Let us pass hastily, in concluding, to the reign of Henry VI. A ballad on his coronation is quite comic in its picturesque quality. We quote the opening lines, modernising the spelling, as before:—

"Hold up our young king, *Ave Benigna*,
And send peace in our land, *Ave Regina*.
Mother, now bright be thy beams,
Mother of mercy, save both realms;
See to our innocent our crown may be gladder,
Hold up our Lord that never saw his father.
Nor the father his son reigning in his lands,
Great need have we to keep peace among us.
On a Sunday, truly ye may trowe.
Our bishops and our abbots were mitred in a row.
Two archbishops so worthily acquainted,
And a gracious cardinal about our king anointed.
Three swords there were borne, one pointless and two pointed. }
The one was a sword of mercy, the other of estate,
The third was of the empire of which thou art the gate.
Three dukes were in presence, worship to increase;
Two bishops him led to keep in peace;
Six earls in their estate showed them all;
And the cinque ports bearing up the pall."

And so on throughout the whole ceremonial, till at last the King's Champion, Philip Dymoke (they spelt it Dymmok in those days) rides into the hall all grand in full armour. If the Warden of the Cinque Ports in those days wanted advice on English policy, he could have it in abundance. Lord Palmerston, perhaps, might object that the following counsel is not quite in the spirit of reciprocity and free-trade, and implies too great a confidence in the precious metals as the sources of wealth:—

"If any wool be sold out of this land,
Let it be of the worst both to free and bond,
And none other in no manner wise,
For many divers causes, as I can devise.

"If the wool be coarse the cloth is much the worse
Yet within a little they put out of purse,
As much for carding, spinning, and weaving,
Fulling, rolling, dyeing, and shearing.

"And yet when such cloth is all ywrought,
It is worth to the maker little or nought,
The price is low; the cost is not the less;
They that worked such wool, in wit be like an ass.

"It were profitable also and expedient for our king,
And a great advantage of much winning,
And a great cherishing to all the commonalty,
That dwell about there that the mines be,

"If there were a mint ordered nigh thereby,
And an ordnance made thereto surely,
That all the silver, when it fined were,
Thither should be brought, and coined there

"And money to be carried into another place,
Only to be coined in a short space,
Whereby that the workfolk might truly be paid,
Then I dare say it would not be denied,

"But against one man then should ye have ten,
For the good payment of the workmen;
And the more people that work in the mines,
The more silver should be had up at all times."

There can be but one opinion as to the value of such a publication. It is a reflex of the thoughts, manners and customs of the times which it embraces, and there is no one better qualified—indeed we are doubtful if there could be found any editor as well qualified—to do justice to such poems and songs as are here collected as Mr. Thomas Wright. His life has been passed in a study of antiquity; his reading is of the most comprehensive character and it is a subject of congratulation that the Master of the Rolls has selected so ripe a scholar, an antiquary, and diligent labourer in this field of historic enquiry, to edit two such excellent volumes.

NOTES ON LITERATURE, SCIENCE, AND ART.

Miss Agnes Strickland, in her *Lives of the Bachelor Kings of England*, gives the following picture of Edward the Sixth before he became the boy king:—"While Edward was residing either at Ashridge or Ampthill, a little girl about his own age, named Jane Dormer, the grand-daughter of Sir William Sidney, was sometimes admitted to the honour of associating with him, her paternal grandfather, Sir William Dormer, being steward of the royal manor of Ampthill, which was only a short distance from his own mansion at Ascot. The prince, had therefore, frequent opportunities of seeing her when she was brought to pay her duty to Sir William and Lady Sidney. 'He took particular pleasure in her conversation, and greatly desiring her company, she was occasionally sent over with her governess, to amuse the lonely royal child, passing her time with him either in reading, playing, or dancing, and such like pastimes answerable to their spirits and innocency of years.' That infantine courtship on the part of the prince, and a spice of early coyness or coquetry on that of the little maiden, were sometimes enacted between the pretty twain, may be inferred from the speech Edward was wont to use to her at cards, when the fortunes of the game so befell, 'Now, Jane, your king is gone, I shall be good enough for you,' and would call her 'my Jane,' their natural dispositions were so correspondent to each other. The same authority whence the above pretty anecdote of the infancy of our last bachelor king is derived, bears testimony that his natural disposition was of 'great towardness to all virtuous parts and princely qualities; a marvellous sweet child, of very mild and generous conditions.'"

Sir James Kay Shuttleworth, Bart., has published a *Letter to Earl Granville on the Revised Educational Code*, in which he says:—"To give the people a worse education from motives of short-sighted economy would be utterly inconsistent with all preceding national policy. The idea that an ignorant, brutish people, is either more subordinate or more easily controlled than a people loyal by convic-

tion and contented from experience and reason, is exploded. The notion that the mass of the people are the sources of the national wealth merely as beasts of burden—that the nation has no interest in their intelligence, inventive capacity, morality, and fitness for the duties of freemen and citizens—is a doctrine which would find no advocates. . . . Why, then, is education to be discouraged by regulations which cut off all aid to children under seven and after eleven years of age? Why are the annual grants to be reduced two-fifths at one blow? Why are the stipends, training, and qualifications of schoolmasters to be lowered? Why is instruction in the school to be mainly concentrated on the three lower elements? Why should national education be thus degraded to a mere drill in mechanical skill in reading, writing, and arithmetic?"

Mr. Foley, R.A., has accepted the commission for the bronze statue of the late John Fielden, Esq., M.P., about to be erected at Todmorden by the friends of the Ten Hours' Bill.

Dr. Ballantyne, late principal of the Sanscrit College at Benares, has been elected professor of Sanscrit, at King's College, London.

The *Builder* informs us, that Professor Crace Calvert, of Manchester, "is now making an investigation, for the Admiralty, of different kinds of wood used in shipbuilding;" and our contemporary adds:—"He finds the goodness of teak to consist in the fact that it is highly charged with caoutchouc; and that, if all the tannin be soaked out of a block of oak, it may be inter-penetrated by a solution of caoutchouc, and thereby rendered as lasting as teak."

Mr. William Lockhart, F.R.C.S., F.R.G.S., and for twenty years a medical missionary in China, thus describes a Chinese bath, the charge for which is equal to an English farthing:—"At the front of the house is a large hall fitted with boxes and compartments, where the visitors place their clothes under the care of a keeper, who supplies the bather with a clean towel, and is responsible for his property while he is absent in the bath. A passage from this hall leads to the bathing apartment, which is a small room, taken up, for the greater part, by a large water-trough about a foot in depth, made of tiles or slabs of white marble. Through the floor of this tiled trough, two or three circular holes are made, into which iron boilers are placed, having their edges thoroughly cemented. When the trough is filled with water, a fire is lighted under the boilers in the fireplace which has been built for the purpose, and the water is soon heated. The bathers sit on planks placed across the trough, and wash themselves in the steam. A teacher of mine who was one day enjoying his bath after this fashion, slipped off the plank into the water, and was severely scalded. The water is usually changed only once, but in some establishments twice, in the day—a circumstance which, though repulsive to the habits of Europeans, does not affect the Chinese, who enjoy their bath with quite as much relish in the evening as earlier in the day, when the water is fresh and clean."

"Artists," says the *London Review*, "will be glad to learn that a new and important yellow pigment has just been introduced under the name of aureolin, which will be found to be a most valuable addendum to the palette. It is a splendid yellow colour of rich and brilliant hue, and possesses the invaluable and long sought for combination of qualities—brilliance, permanency, and transparency. Its tints are very pure in tone, the lighter ones being extremely delicate and clear. To scientific men it is of interest, as being a nearer approach to the pure colour of the solar spectrum than any other known yellow. Aureolin mixes well with all other colours, forming with blues a magnificent range of brilliant greens; and by the side of ultramarine and madder-red, it completes a triad of brilliant, permanent, and transparent primitive colours. It is absolutely permanent, being equally unaffected by long-continued exposure to the sun's rays or to the action of the impure gases which may contaminate the atmosphere."

Mrs. Thomson, in her new book, *Celebrated Friendships*, has the following notice of Samuel Taylor Coleridge, after he had "married upon literature" in the fine old church of St. Mary Redcliffe, at Bristol:—"He still raved about 'Susquehanna!' yet found the Clevedon cottage with little furniture, at first, very far from comfortable. 'Send me down,' he wrote to Cottle, 'with all despatch—A riddle slice, a candle box, two ventilators, two glasses for the wash-hand stand, one tin dustpan, one small tin tea-kettle, one pair of candlesticks, one carpet brush, one flour dredge, three tin extinguishers, two mats, a pair of slippers, a cheese toaster, two large tin spoons, a bible, a keg of porter, coffee, raisins, currants, catchup, nutmegs, allspice, cinnamon, rice, ginger, and mace.' The kind Joseph Cottle instantly complied with his request, and went down

the next day to see the couple. The house, or cottage, was at the extremity of the village; it was only one storey high; the drawing-room, looking into a pretty flower garden, was only white-washed; but Joseph sent down an upholsterer the very next day, and had it papered with a 'sprightly paper.' The rent of this dwelling was only five pounds a-year; so Coleridge delighted in saying that by mounting his Pegasus only for a week, he could pay the whole rent for the year. At first, the poet and his bride were enchanted with their home; but Coleridge soon found that he was too far from Bristol for society—out of the way. They removed to Bristol, but afterwards accepted an invitation to visit a friend, Mr. S. Poole, of Stowey, in Somersetshire, where they remained some time." Her idea that the bad fare of the Blue Coat School helped much to cause Coleridge's evil habit of opium eating is a charitable one, and perhaps correct:—"No wonder full half Coleridge's time from seventeen to eighteen was passed in the sick ward of Christ's Hospital, ill of rheumatic fever and jaundice; no wonder that the stomach became delicate, and the whole frame enervated and often miserable. Let those who blame Coleridge's age, look at his youth. When Edward VI. founded Christ's Hospital, he gave it the space upon which the convent of Grey Friars stood—precincts of some extent; open fields, kept jealously so by the city, were on one side—a placid country beyond. Never could the gentle monarch have anticipated that in the midst of smoke, noise, carts, omnibuses, to say nothing of narrow streets, vice, and dirt, the 'fatherless children' would have been allowed still to continue.

'I do not shame to say, the Hospital
Of London was my chiefest fostering place.'

Then, perhaps, the friends went over Coleridge's college life; how he fell into debt at Jesus College, Cambridge; a debt collegians would think but little of now,—for £100; owing to imprudently letting an upholsterer furnish his rooms; how, being a freshman, and sport for others, a little bit of the tail of his gown was cut off so frequently, that at last it came into the form of a spencer. How the Master of Jesus College called after him in the Quad., 'Mr. Coleridge, Mr. Coleridge, when will you get rid of that shameful gown?' Coleridge, looking round at its diminished skirts, answered courteously, 'Why, Sir, I think I have got rid of the greatest part of it already.' How revolutionary, how Socinian he had been till twenty-five; how proud, 'proud as a Grecian, to speak as a Blue-coat boy,' when in companionship with Butler (afterwards of Shrewsbury), Keats (of Eton), Bethell, Bishop of Bangor, he was selected out of eighteen men to stand for the Craven Scholarship—Dr. Butler getting it. How he gave up college, perhaps not unfortunately, for

'There is a Providence which shapes our ends,
Rough-hew them how we will.'

Yet he looked back with delight 'to the friendly cloisters, and the happy grove of quiet, ever honoured Jesus College.' 'What evenings,' a college friend of his wrote, 'have I not spent with him there.'

Mr. Walter Thornbury, in his *Life of J. M. W. Turner, R.A.*, thus describes the artist's three periods:—"In his *first period*, the pictures are notable for a grey or brown colour, and for a sometimes heavy touch. Turner is more anxious for form than colour; the colours are simple and few, and laid on unskilfully. His colour was sober because he was studying sober-coloured landscapes, and as the touch of them was heavy, so was his touch; but he imitated without copying. He did not copy Vandervelde, but went to the sea and painted it in the Vandervelde way; so that by degrees he learnt to paint truer than Vandervelde. *Second Period*.—In 1823 came his 'Bay of Baia,' which shows a change to the second period. The chief characteristics of this period are colour instead of grey, refinement instead of force, quantity instead of mass. His light is now as near the brightness of real light as possible; his shadow, not of one colour, but of various colours. He tries now for delicacy and tenderness of contrast instead of violence. He also finds that no one had yet given the quantity of nature. The drawings of this period, when not painted for display, are 'faultless and magnificent.' The splendour and gladness of the world, not its humiliation and pain, are now his chief object. *Third Period*.—There is less mechanical effort, less pride in new discoveries, and less ambitious accumulation, more deep imaginative delight and quiet love of nature. Sometimes in defiance of critics, conscious of power, he painted only to astonish. The figures are chalky in the face, and scarlet in the reflected lights. After 1840 no more foliage is well painted, and it rarely occurs in any prominent mass." And we are told:—"Soon after Turner first went to Solus Lodge, at Twickenham, his

old father was met by a friend, very disconsolate, in Queen Anne Street. The expense of coming up daily to open the gallery was weighing heavily on his heart. Life was embittered to him by the thought. A week after, the same friend met him again, gay, happy, and jumping up on his old toes; he asked him the reason of the sudden change in his spirits; he replied,—“Why, look here, I have found a way at last of coming up cheap from Twickenham to open my son’s gallery—I found out the inn where the market-gardners baited their horses, I made friends with one on ’em, and now, for glass of gin a-day, he brings me up in his cart on the top of the vegetables.” The following anecdote is graphic:—“A merchant having one day purchased and paid £10,000 for pictures to Turner, said suddenly, just as he was leaving, ‘Now, Mr. Turner, there are three more pictures in your gallery; I’ll give you £5000 for the three, if you will allow me to pick.’ ‘Well,’ said Turner, ‘tell me which they are.’ The merchant began with the ‘Rise of Carthage.’ Turner stopped him. ‘No,’ he said; ‘it’s a noble offer, but I have willed it.’ The purchaser then pressed him to let him have two for £5000. Turner seem moved at his liberality, but merely repeated ‘I have willed it.’ The picture was originally painted for £100 for a gentleman, who declined to take it when the critics and the press began to attack it. ‘This is a great triumph,’ Turner repeated. ‘Turner’s pride had been deeply wounded by this rejection. The noble revenge he took was to refuse £2500 for it, and leave it to the nation.’”

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

SOUTH AUSTRALIA.

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

SIR AND BROTHER.—The report in your number 107, 20th July last, of the installation of Bro. Hardy as Provincial Grand Master, is, to say the least of it, very wrong; I might say that you have been grossly deceived in the report furnished you.

I will trouble you with very few remarks, but they, I think, will satisfy you that you have been imposed upon.

1. The Provincial Grand Lodge was opened in the three degrees of Craft Masonry by Bro. Mildred, by simply saying “I declare this lodge opened in the first degree;” the same with the second and third, no other part of the ceremony used. When his attention was called to this, he said since the elevation of the M.W. the Grand Master to office, a different mode of opening Provincial Grand Lodges had been adopted. This has been altogether repudiated in a letter received from the Grand Secretary.

2. The ceremony used was altogether wrong—in fact no installation ceremony at all. This was pointed out but over-ruled. Bro. Hardy has in reality *not* been installed in his office.

3. Only one half of his officers attended for investment, not the whole, as anyone from reading the account would have been led to imagine.

4. A very important matter has been altogether omitted, viz., a request signed by six Masters and Wardens of lodges (only nine lodges in the colony) had been presented to the Prov. Grand Master, asking him not to appoint Bro. B. J. Price to the office of Prov. Grand Secretary, as the brethren had no confidence in him. No answer was given to it either before or at this Provincial Grand Lodge, although requested; a protest signed by six Masters was then handed in, which was simply received, but remains unanswered to this hour. The ceremony of investing was then proceeded with, when twenty-seven members of Provincial Grand Lodge, out of forty in the room, quitted the lodge in a body.

So much for the false statement of the lodge being closed in harmony and prayer.

The only lodge in the colony visited by the Prov. Grand Master from that time (May) to the present (October) is the Lodge of Friendship (No. 613), which latter lodge, in the opinion of all the others in the province, works under a

ritual believed to be a copy of one of the systems practised in America, and which our American cousins have so freely published. Be that as it may, every other lodge here refuses to have anything to do with such a ritual.

I understood that a brother had sent you a true account of the above Provincial Grand Lodge opening, it is unfortunate that the bastard one only should have reached you, and I should feel obliged by your inserting this.

There are now ten lodges in the colony, and the Provincial Grand Master has the confidence of one only, viz., the Friendship (No. 613), and by every mail the Masters, Past Masters, and Wardens of lodges are obliged to address the M.W. Grand Master thereon, which you could no doubt ascertain at the Grand Lodge office.

Yours obediently,

Adelaide, 26th October, 1861.

H.

THE EMULATION LODGE OF IMPROVEMENT.

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

DEAR SIR AND BROTHER,—In your MAGAZINE of the 7th inst., page 450, it is said that Bro. Peter Gilkes was the founder of the Emulation Lodge of Instruction. Bro. Chas. Geary, P.M. 19 (now a resident in Hereford), says it is not correct. That he (C. G.) was present at its formation, at the Red Lion, in Old Cavendish-street, in 1823, Bros. Wittington, as W.M.; J. Smith, S.W.; John Wilson, J.W.; and sanctioned by Bro. Dennis, W.M. of the Lodge of Emulation. Many other eminent men were also present; but Bro. Peter Gilkes did not join it for some time afterwards—perhaps two years.

A reference to the old minutes would perhaps be desirable; possibly Bro. Geary may be in error.

Yours fraternally,

JAMES WILLIAMS, P.M. 141.

King-street, Hereford, Dec. 11, 1861.

ELECTION OF MASTER.

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

DEAR SIR AND BROTHER,—At the annual meeting for the election of Master of a lodge in this neighbourhood, a brother who has twice served the office of Master, and also holds office in the Prov. Grand Lodge, was elected W.M. by a small majority, in opposition to the claims of two or three brethren who have about equal claims to that honour, but who have never served the office of W.M.; they being quite eligible from their rank, character, and ability. The minority not being satisfied with the justness of the decision, protested against it (there are reasons for supposing that it was arranged at a dinner given by the successful candidate a few days before the election), and the W.M. elect resigned.

In the circulars calling the next meeting, it was announced that “the lodge would proceed to the election of a Master;” when the lodge met it was found the late W.M. elect was again a candidate, and his friends still wished to keep his name on the list of candidates. There was a very numerous assemblage, and the discussion was beginning to be very warm, when the W.M., to the great surprise of most of the brethren, closed the lodge, and it is believed, intends to apply to the Board of General Purposes for instruction how to act, the question being, can a brother who has been elected W.M. and resigns before his installation be re-elected? The circumstances of this election being very unusual, it has been thought well to have the opinion of the only authorised publication on Masonic matters on a subject of no small importance just now, when so many elections are taking place.

We are, yours fraternally,

E., W., N., AND S.

Manchester, Dec. 14, 1861.

[The brethren should have been allowed to proceed to the election. There is no law preventing the brother who had resigned again standing, as he no doubt did so to test the real opinion of the brethren.]

THE MASONIC MIRROR.

MASONIC MEM.

At the Board of Benevolence, on Wednesday, thirteen petitioners were relieved with various sums, amounting to £137. Four cases were deferred, and one dismissed. We shall have something to say upon this subject next week.

METROPOLITAN.

ENOCH LODGE (No. 11).—The monthly meeting of this lodge was held on Wednesday, the 11th inst., at the Freemasons' Tavern, when Bro. C. J. Watson, the W.M., was present, supported by his officers. The S.W., Bro. Ruel, was unanimously elected W.M. for the ensuing year; Bro. W. Williams, P.M., was re-elected Treas.; and Bro. Crawley, Tyler. The brethren retired to banquet, and enjoyed themselves under the chairmanship of their W.M., Bro. Watson, who added considerably to the pleasures of the evening by his well-known vocal abilities. The visitors were Bro. H. Sowdon, P.M. 57, and Bro. W. Carter, 169. The vocal ability was more than usually good, including the well-known talent of Bros. George Tedder, Donald King, and Edney.

PHENIX LODGE (No. 202).—The second meeting of the season was held at the Freemasons' Tavern, on Saturday, the 14th inst., under the presidency of the W.M. Bro. McEntyre, supported by a good muster of the brethren. Mr. Arding was initiated into the order, the ceremony being performed by his friend and proposer, Bro. Harrison, P.M., in a very excellent and impressive manner. Several candidates having been proposed for initiation and joining, the brethren adjourned to a very elegant dinner, after which they spent a most pleasant evening, much enhanced by the vocal exertions of Bros. Theodore Distin and Weeks.

DOMATIC LODGE (No. 206).—The installation meeting of this lodge was held on Monday, December 9, at the Masonic Hall, Fetter-lane. Bro. G. Moore, W.M., presided, supported by his officers. The lodge having been opened in due form, Bros. Laing, Stone, Smith, and Simmons were raised to the sublime degree of M.M., and Bro. Pryor passed to the second degree. The W.M. having vacated the chair, it was taken by Bro. Brett, P.M., who proceeded in a most able manner to instal Bro. Russen as W.M. of the lodge. The brethren having given the customary salutes, the W.M. invested his officers as follows:—Bros. Wilson, S.W.; H. Thompson, J.W.; Osborne, S.D.; Meekham, J.D.; Gibbard, I.G.; Smith, Treas.; Elmes, Sec.; and Potter, Dir. of Cers. The customary addresses having been given, the new W.M. proceeded to initiate Messrs. Glendinning, Franing, and Jannaway into the Order, and the manner in which that beautiful ceremony was rendered elicited the warmest encomiums, auguring well for the lodge during the ensuing year. The lodge was then closed, and about sixty brethren adjourned for refreshment, amongst whom were several visitors. The cloth having been drawn, the W.M. gave the usual loyal and Masonic toasts, which were duly honoured. The W.M., in giving the next toast of "Their Newly-initiated Brethren," remarked that, from the great attention they had paid to the ceremony of their initiation, he doubted not that they would prove worthy members of the Craft.—Bro. GLENDINNING, in returning thanks, said he had just returned from the Antipodes, where he had sadly felt the want of not being a member of that brotherhood where he so much required it in Sydney, Hobart Town, and Melbourne, and, before returning to the land of his adoption, he determined to enrol himself into their noble Order, and his only regret was that he had not done so years ago.—The next toast was that of "The Visitors," for which Bro. HART, of the Faith, and Bro. SINCLAIR, of the Euphrates Lodges, returned thanks.—Bro. MOORE, P.M., proposed "The Health of the W.M."—Bro. RUSSEN, W.M., acknowledged the compliment, and expressed his great obligations and gratitude to Bro. Brett, P.M., for the very admirable manner in which he had performed the ceremony of installation.—The W.M., in appropriate terms, proposed "The Health of the Past Masters of the Lodge," and took that opportunity of presenting to Bro. Moore, P.M., the jewel which had been voted to him by the brethren as a mark of their esteem, and trusted that he might be blessed with health and long life to wear it.—Bro. MOORE, P.M., said he felt most deeply the honour the brethren had conferred upon him, and to the last hour of his life

he should ever remember their kindness. He had endeavoured, during the year he had been in office, to be at his post at the appointed time, and he had been ably supported by the officers, and also by the Past Masters. He had called the lodge at rather an early hour, but he believed it had been productive of advantage, and he hoped the same course would be followed by his successor. "The Officers of the Lodge" was next given, for which Bro. THOMPSON returned thanks. The Tyler's toast was then given, and the proceedings, into which an agreeable variety had been infused by the ventriloquism of Bro. Sinclair, and songs by several of the other brethren, terminated.

CANONBURY LODGE (No. 955).—The monthly meeting of this lodge took place on Thursday, the 12th inst., at Bro. Todd's, the Canonbury Tavern, Islington. The business of the evening consisted in passing Bros. Hearn and Hughes to the degree of Fellow Craft, and a rehearsal of the installation ceremony, the working being ably performed by the W.M., Bro. Edward Cox. At the close of the lodge the brethren retired to a banquet, provided by the worthy host in a most liberal spirit. The lodge was honoured by the attendance of Bro. Levenson, of the Old Concord Lodge (No. 201); the W.M., in proposing his health, observing that both he and the brethren of the Canonbury Lodge regretted exceedingly the unusual circumstance of the toast having to be replied to by one visitor only. "The Health of the W.M." was proposed by Bro. A. J. Duff Filer, the first Master of the Lodge, in a speech highly eulogistic of the zeal and ability manifested by the brother who then held the post of honour within the lodge. The Master's Jewel having been entrusted to Bro. Bohn, the toast of "The Masonic Charities" was proposed. The worthy P.M. fervently pleaded the cause of charity, and urged its immediate application by raising a donation for their tyler, Bro. Young, to enable him to provide for himself and family the substantial enjoyments usual at the forthcoming festive season. The appeal was nobly responded to, a sum of 32s. 6d. being collected at the table, and handed to the worthy tyler.

BELGRAVE LODGE (No. 1051).—This lodge held an emergency meeting at Anderton's Hotel, Fleet-street, on Wednesday, the 11th inst., when Bros. Cheesman, Roberts, and Palmer, were raised to the sublime degree of M.M., and Messrs. John and Richard Moore were initiated into our ancient mysteries. After the close of the lodge the brethren partook of a first-rate banquet, presided over by Bro. Froud, P.M. and Treas., in the absence of Bro. Grogan, W.M. After the usual toasts, Bro. FROUD called the attention of the brethren to a toast always well received, "The Health of the Initiates," addressing them at the same time in a few appropriate words.—Bro. JOHN MOORE said, in replying for himself and his brother, he had to say that they were highly pleased with the reception they had met with, their only regret, now they knew what Masonry was, was that they had not entered the Order before; he thanked the brethren again for their kindness, and hoped they would prove themselves worthy Masons. (Hear, hear.)—The visitors' health was then given, coupled with Bro. Turnbull, Temperance Lodge, and the W.M. said he would include in that toast Bro. Captain Froud, a member of the Belgrave, but whose duties called him so often abroad that he might fairly be called a visitor.—Bro. TURNBULL thanked the brethren, and expressed the most perfect satisfaction with what he had seen of the working, and he hoped to do himself the pleasure of visiting the Belgrave again.—Bro. Capt. FROUD also expressed his gratification at the manner in which he had been received, and made some neat remarks on the probability of war with America, and said that as a sailor and on behalf of sailors generally, he could assure the brethren that should a war break out, the Yankees would find that British sailors still knew how to do their duty. Bro. Froud's speech was received with evident relish by the brethren.—The "Health of Bro. Froud, P.M.," was ably given by Bro. RUNITING, and replied to in suitable terms by Bro. FROUD, who then gave "The Health of the P.M.s," replied to by Bros. Runiting, Garrod, and Watson, who addressed some feeling remarks to the initiates. "The Officers of the Lodge," responded to by Bro. Wenden, S.W., and "The Tyler's Toast," brought the evening's enjoyment to a close. The brethren were favoured with several excellent songs from Bros. Gibson, Garrod, Martin, Runiting, Evenden, &c.

WHITTINGTON LODGE (No. 1164).—This lodge assembled for general business on Monday, the 16th inst., when, in consequence of the recent death of the Prince Consort, the lodge-room was hung with black cloth. The lodge was opened in solemn form and prayer, and the following brethren were present:—Bros. Swainston, P.M.; Rev. Laughlin, Chap., W.M. 201; C. E. Stubbs, S.W.; Thos. Wavell, J.W.; W. Hurlstone, S.D.; W. D. Cronin, J.D. *pro tem.*; Gerald Griffin, I.G.; Hamilton, Quilty, Tabernacle, H. Wavell, H. Cant, Osmond, Pellett, Cleghorn, Armstrong, E. H. Cant, and Gale. The minutes of the last lodge meeting having

been read and confirmed, Bro. P.M. Swainston, the W.M. *pro tem.*, addressing the brethren, said he was quite sure the course he was about to adopt would, under the melancholy circumstances, meet with the ready approval of every member of the lodge. The death of the Prince Consort had been received by all classes throughout the country as a national calamity, and he therefore thought it the duty of the members of that lodge, as good Masons and loyal subjects, to show their sense of the loss sustained by her Majesty and the Royal Family by refraining from all business or pleasure that was not of immediate necessity. It was the wish of the W.M. (Bro. J. G. Thompson), that all further business should be postponed, and the lodge adjourned, as a mark of respect to his late Royal Highness the Prince Consort, and as a loyal expression of sympathy towards our beloved Sovereign in her deep affliction for the great and sad bereavement her Majesty had suffered. The lodge was therefore adjourned until the third Monday in January, emergencies excepted, after which the brethren separated, a memorandum to that effect having been previously entered on the minutes.

INSTRUCTION.

ROBERT BURNS LODGE (No. 25).—For many years this Lodge of Instruction has been in the habit of holding a reunion of those brethren who have attended for the benefit of instruction. The anniversary this year took place at Bro. J. W. Adams' Union Tavern, Air-street, W., on Friday, the 6th inst. The brethren began to assemble about half-past seven, the banquet being appointed to take place at 8 o'clock precisely, Bro. W. Watson, P.M. 25, was W.M. for the evening; Bro. T. A. Adams, G.P., S.W.; Bro. Clements, P.M. 25, J.W.; Bro. Newton, P.M. 25, Secretary. Among the brethren present were Bros. Le Gassick Gladwin, P.M. 25, Bro. Caulchen, S.W. 25; Bro. Lyon, J.W. 25; with others of the parent lodge, Bros. States, Hart, Diedrich, Exall, Grant, Winter, W. Carter, B. Ford, Boyd, and in all between 40 and 50 sat down to one of the most comfortable banquets that any caterer could place on the table. Bro. Watson, in proposing "The prosperity of the Lodge of Instruction," said that, those brethren present who were members would acquaint other brethren of the excellence of the working, and if they were to attend to this lodge, there would not be so many incompetent officers in lodges, and, it was to be regretted that many more did not avail themselves of the advantages of Lodges of Instruction. Bro. B. Ford sang that very beautiful ditty "Have faith in one Another." Bro. Watson proposed "The Health of Bro. T. A. Adams, the S.W." He felt this Lodge of Instruction was under great obligations to Bro. Adams, for his almost constant attendance, he was always joyful, always ready to impart to others the knowledge he had himself acquired, and would doubtless be still willing to do the same as long as T.G.A.O.T.U. spared him—this toast was most enthusiastically responded to.—Bro. Adams, in return, said, to show young Masons what perseverance would do, that by the time he had been nine months a Mason he had acquired all Craft Masonry, and did not believe that he knew it better now than he did then, and as Bro. Watson said he was willing at suitable times, even at his own house, to impart that instruction that had been imparted to him for the benefit of any one here or elsewhere. He regretted that there were so many brethren placed in office who ought not to have any pretence to the chair when there were so many in the room willing to make them efficient.—The "Health of the W.M., (Bro. Watson)," was proposed by Bro. Adams, who said that it was all nonsense to eulogize the W.M. either as a Mason or as a banquet master, and the less he said about him the better; he was so universally known and respected; ready to help and assist any brother who might unfortunately get into a Masonic difficulty or trouble, and his opinion was known to be so correct, that in fact he was a walking *Book of Constitutions*. The other toasts were, "The Parent Lodge," Bro. Caulchen, W.M. Elect, and Bro. Lyon, J.W., replied, Bro. Newton, the Secretary of the lodge, and Lodge of Instruction, "The Stewards," "The Host," and "Mrs. Adams." The vocal talent consisted of Bro. B. Ford, Carpenter, Newall, Exall, W. Carter, and others, and after a pleasant and convivial meeting the brethren separated, pleased and satisfied with each other, and in particular with the host and hostess.

PROVINCIAL.

DURHAM.

SUNDERLAND.—*Palatine Lodge* (No. 114).—On Thursday last, December 12th, the Master, Wardens, and brethren of this lodge held their annual meeting in the lodge-room, Bridge Hotel, on which occasion the ceremony of the installation of the W.M. for

the ensuing year was conducted with great ability in the presence of a large number of P.M.s from other lodges, by Bro. B. Levy, P.M. On Bro. Thomas Hanson, the newly-elected W.M., taking the chair, the following brethren were appointed officers:—Bros. James Hamilton, S.W.; R. Fairclough, J.W.; W. J. Young, S.D.; Joseph Doxford, J.D.; Richard Iliff, I.G.; William Laws, Tyler; also Bro. J. H. Hart, re-elected Sec., and Bro. J. Crossly, P.M., re-elected Treas.—Bro. Levy, P.M., in accordance with notice of motion, proposed a committee for carrying out the preliminary arrangements for the intended Masonic hall, shortly to be built by the members of the Palatine Lodge. The business being closed; and while at refreshment the following toasts were given and various songs sung:—"The Queen;" "The R.W. Grand Master;" "The Deputy Grand Master, and other Grand Officers;" "The Health of the Worshipful Master."—The W.M. responded in a very neat and appropriate speech, in which he took occasion to thank the brethren for the honour they had done him in electing him W.M. of a lodge distinguished throughout the province for the beauty and correctness of its working, and expressed his determination, as far as should lie in his power, to prevent its losing any of those honours it had so justly earned.—The health of the immediate P.M., Bro. Edward Evans, was next given. The health of the Treasurer, Bro. Crossly, P.M., concluded an exceedingly harmonious and delightful evening; and from the fact that several professional and amateur musicians have lately joined this lodge, we fully anticipate, during the ensuing year, several such delightful meetings. The brethren of the above lodge intend celebrating the festival of St. John on the 27th inst.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular monthly meeting of this lodge was held at the Central Hall on Monday, December 9, for the installation of the W.M. elect, and the regular business. After the raising of two brethren to the third degree, Bro. Roddam, S.W., and W.M. elect, was presented to the Installing Master for the ceremony of installation. After being duly obligated, he was placed in the chair of K. S. as W.M. of St. Hilda's Lodge for the ensuing year, and saluted by the brethren in due form. The beautiful ceremony of installation was conducted by Bro. P.M. Ridley, P. Prov. J.G.W., in his usual masterly and effective style. The W.M. invested the following brethren with the jewel and collar of office, viz., Bros. Buckland, P.M.; Hedley, S.W.; Evans, J.W.; Ridley, Treas.; Shatten, Sec.; Buchanan, S.D.; Chambers, J.D.; Lawson, I.G.; Chater and Weakner, Stewards; Dacchar, Tyler. The brethren afterwards adjourned to refreshment, when the usual loyal and Masonic toasts were given and responded to, enlivened at intervals by several brethren with some appropriate music. There was a very large attendance of the brethren, and amongst the visitors were Bros. Twizell, Prov. J.G.W. (W.M. elect, St. George's 624, North Shields); and Shatten, (W.M. 624) Prov. J.G.D. for Northumberland; and a number of other brethren. The Treasurer reported a large balance in favour of the lodge, which was vouched for by the auditors. After several propositions had been received, the lodge was closed in due form. The annual festival was agreed to take place on Thursday, the 26th, when a good muster is expected.

KENT.

ASHFORD.—*Invicta Lodge* (No. 1011).—On Friday the 6th inst., the annual meeting of this lodge took place in the rooms attached to the handsome new Corn Exchange (in which place the business of this lodge will in future be transacted), the W.M. Bro. J. S. Eastes presiding. After the initiation of Mr. John Perry, and the passing of Bro. Buckwell, which ceremonies were most effectually performed by the W.M. elect, Bro. B. K. Thorpe was presented for installation, and after having been duly obligated, was placed in the chair by a board of P.M.s, and duly saluted by the brethren. The ceremony of installation was most ably conducted by the talented immediate P.M., Bro. J. S. Eastes, who, before leaving the chair, presented the lodge with a beautiful stand for the ballot box, a column consisting of the three orders of Architecture, designed by Bro. R. C. May. The following officers were appointed for the ensuing year:—Bro. J. S. Eastes, Prov. G.S.W., P.M.; G. W. Greenhill, S.W.; H. Maund, J. W.; C. J. A. Goldberg, Sec.; R. Mansell, S.D.; A. Kingsnorth, J.D.; J. C. Hallows, I.G.; H. Collins, Tyler. The brethren afterwards sat down to an excellent banquet, at the George Hotel, at which there were present, besides the officers of the lodge above enumerated, Bros. T. Hallows, P. Prov. D.G.M.; B. Thorpe, P. Prov. G.R.; Cooke, P. Prov. S.G.W.; Sheppard, P. Prov. G.S.B.; Ashdown, Prov. G. Supt. of Works; Key, P. Prov. G.O.; Rev. — Roxborough, J. Furley, F. Collins, Kingsford, W. Buckwell, J. C. Bayley, J. Warington, &c. A very pleasant evening was spent, and the brethren separated—happy to meet, happy to part, happy to meet again.

NORTHAMPTONSHIRE.

NORTHAMPTON.—*Pomfret Lodge* (No. 463).—The usual monthly meeting of this lodge was held on Thursday, the 5th December, under the presidency of Bro. Motteram Wm. Flewitt, the W.M., Mr. Charles Gibson, Mr. William Jones, and Mr. Robert White, were balloted for, and afterwards initiated into the mysteries of the Order, the W.M. in each case performing the ceremony of initiation with his accustomed ability. A sum of £5 was, on the motion of Bro. Gates, voted towards the erection of a monument by the Socrates Lodge, Huntingdon, to the memory of the late Bro. G. M. Fox, of that lodge. A ballot was taken for the W.M. for the ensuing year, when Bro. J. Bearn, P.S.W., was unanimously elected.

STAFFORDSHIRE.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—This lodge was held as usual, on Thursday, the 5th inst., under the presidency of the W.M., Bro. Haseler. The lodge having been opened in due form, and the minutes of last meeting confirmed, Bro. Pursall was duly passed. A ballot was afterwards taken for Mr. John Wild, which being unanimous, that gentleman was received, and regularly initiated into the secrets and privileges of the Craft. At the request of the W.M., Bro. Acton delivered the charge. Bro. Cooper, S.W., was elected W.M.; Bro. Charles King, P.M., Treas.; and Bro. Jones, Tyler. Nothing more being proposed for the good of Masonry, the lodge was closed, and the brethren adjourned to a repast served up by Bro. Trigger.

WORCESTERSHIRE.

WORCESTER.—*St. John's Lodge* (No. 349).—On Thursday, the 5th inst., the brethren of the lodge, to the number of upwards of forty, assembled in their lodge-room, at the Bell Hotel, to witness the installation of Bro. Richard Woof, to the chair of W.M., to which he had been elected by the unanimous vote of the brethren. The lodge was opened in due form at four o'clock, when the ceremony of installation was admirably performed by P.M. J. Bennett, P. Prov. S.G.W. The W.M. appointed the following members as his acting officers for the ensuing year, and they were invested in proper form:—Bros. A. Powell, S.W.; E. W. Elmslie, J.W.; C. C. W. Griffiths, P.M., Treas.; W. Meredith, Sec.; S. M. Beale, S.D.; J. H. L. Jones, J.D.; T. H. Peake, I.G.; W. D. Lingham and J. W. Stone, Stewards; John Wood, M.C. The brethren then adjourned to a sumptuous banquet, prepared in the usual style of Bro. Webb. Among the visitors and members were the Mayor of Worcester, the W.M., of the Semper Fidelis Lodge (Bro. Dyer), and no less than fourteen Past Masters.

WORCESTER.—*Semper Fidelis Lodge* (No. 721).—This lodge also held a meeting, on the 4th inst., at which Bro. F. W. Dyer, the W.M. elect for the ensuing year, was duly installed, and the following officers appointed:—T. Hobbs, S.W.; A. Brown, J.W.; G. Cox, Treas.; G. Finch, Sec.; T. E. Doe, S.D.; J. F. Lowe, J.D.; F. Slade, I.G.; J. Harris and T. Watton, Stewards; J. H. Tirbutt, M.C. The brethren afterwards partook of a first-rate banquet provided by Bro. Fuggle, at the Crown Hotel.

YORKSHIRE (WEST.)

SHEFFIELD.—*Britannia Lodge* (No. 126).—The annual meeting of the members of this prosperous lodge, for the purpose of installing the W.M. was held on Thursday, 12th inst., in the Freemason's Hall, Surrey-street. Bro. Wm. White, jun., W.M., and Prov. A. G. D.C., presided, and was supported by Bros. Hay, S.W. and W.M. elect; Arden, J.W.; Rev. C. E. Camidge, M.A., Chap.; Webster, Sec.; Rodgers, S.D.; Garnett, J.D.; Short, I.G.; and P.M.'s J. Eadon, E. Harrison, and W. Longden. About forty brethren were present, amongst whom were the following visitors, viz.,—J. W. Dixon, P.M.; Thos. Danby, P.M.; and H. Harrison, W.M. of the Royal Brunswick Lodge (No. 373), Sheffield; Septimus Short, Treas. and Sec., Fidelity Lodge (No. 1042), Singapore, and Prov. G.D.C. of the Eastern Archipelago; Robert Russell, St. George's Lodge, (No. 333), Glasgow; and Hy. Allan Spurr, St. Cuthberga Lodge (No. 905), Wimborne, Dorset. The lodge having been opened in the first degree and the minutes containing the election of W.M. being confirmed, the E.A.P.'s retired, and the lodge was then opened in the second degree, and Bro. Hay, the W.M. elect, was duly presented by Bro. P.M. Longden to the W.M. for installation. The W.M. having addressed Bro. Hay on the duties and responsibilities of the important office to which he had been elected, caused the Secretary to read over the ancient charges and regulations, and Bro. Hay having duly assented to them, was properly obligated as W.M. elect. A Board of Installed Masters being opened, Bro. Hay

was regularly entrusted and placed in the chair of K.S. The board of P.M.'s being closed and the brethren admitted, Bro. Hay was duly saluted and proclaimed, and presented with the working tools of the various degrees. The W.M. appointed and invested the following brethren as his officers for the ensuing year, accompanying each appointment with appropriate observations, viz.—Bros. S. Arden, S.W.; J. Rodgers, J.W.; Rev. C. E. Camidge, M.A., Chap.; W. Longden, P.M. Treas.; W. Short, Sec.; H. Webster, S.D.; H. J. Garnett, J.D.; G. Moseley, I.G.; and R. Arnison, Steward. Bro. White addressed the W.M., the Wardens, and the brethren generally on the duties respectively devolving upon them, and charged them to be unanimous in all things tending to the benefit of the Craft; and to endeavour to convince mankind of the goodness of our institution, by amiable, discreet, and virtuous conduct, and by practising out of the lodge the precepts they were taught within it. After several matters of lodge business had been transacted, Bro. WHITE, P.M., said that it had been for some time determined to establish a lodge in the neighbouring town of Rotherham, which had now about 14,000 inhabitants. The former lodge ceased to exist many years ago, when Masonry throughout the county, from various causes, was at a low ebb; and also owing to unfortunate dissensions amongst the brethren of the lodge. The Sheffield brethren at that time could afford it no assistance, as they had quite enough to do to hold the warrants for their own two lodges and chapters. The case was now very different, and several Rotherham gentlemen had recently been initiated in Sheffield, and, in conjunction with some of the members of the Britannia Lodge, had signed a petition praying for a lodge to be held in Rotherham, to be called after its predecessor "The Phoenix Lodge," which would now be a more appropriate name than formerly.—Bro. WHITE presented the petition for the approval of the Britannia Lodge, in accordance with the Constitutions, and after some conversation it was unanimously agreed that the W.M. and officers of the lodge should sign it, and give their best assistance towards the furtherance of the object. After the lodge was closed about thirty of the brethren partook of a sumptuous banquet in the dining hall. Bro. Hay, W.M., presided, and gave the usual loyal and Masonic toasts, which were heartily responded to; as also were "The Healths of the W.M., and the immediate P.M., Bro. White;" the latter of whom was highly complimented on the efficient manner in which he had performed his duties during his year of office, and the ability he had displayed in conducting the ceremony of installation.

BRADFORD.—*Lodge of Hope* (No. 379).—The usual monthly meeting of the above lodge was held on Monday, December 16, in the new rooms in the Market place, at an earlier hour than usual, in order to dispose of some necessary business, and to listen to the lecture, previously announced, of the Rev. A. F. A. Woodford, M.A., P. Prov. S.G.W., and P.M. 382 and 727, when a considerable number of the brethren assembled. The deep sorrow and gloom which have fallen upon the nation at large, in consequence of the sad and startling announcement of the irreparable loss of H.R.H. the Prince Consort, seemed in no light measure to rest upon the assembled members of an Order ever distinguished for its loyal and devoted attachment to the throne. This universal feeling of sorrow and regret prompted an unanimous expression of sympathy with the bereaved sovereign, and a resolution to place the lodge in mourning for that exalted prince so suddenly taken from us for the space of three months. The other necessary business being disposed of, the W.M. introduced the lecturer, though an old friend, to the brethren. The lecture, of which the following is necessarily a brief and imperfect outline, was directed to the establishment of three great points. First, the necessity of a stricter and more accurate study of Masonic antiquity and history; secondly, to the unsatisfactory character of several Masonic historical dates; and, thirdly, to the propriety, ere long, of a Masonic history being published under the sanction of Grand Lodge. The lecturer having pointed out more than one doubtful date in the chronology of our open history, proceeded to trace the connection of our present Order with the operative guilds and sodalities of the mediæval and early ages. He alluded in very complimentary terms to the recent interesting publication of our Bro. Matthew Cooke, and to the able history of German Masonry lately published by Bro. Findel, of Leipsic, as paving the way for a more regular and general study among Masons of the history and archaeology of the Order. It would be impossible in this short sketch to give any idea of the arguments of the lecturer or of the evidence adduced in their support; it is sufficient to say that he seemed clearly to prove, not only a link of union between our present speculative Masonry and mediæval operative Masonry, but also the identity of Masonry to-day with the Masonry of previous ages traced up to the Roman guild of Masons. The lecture was listened to with deep attention, notwithstanding its length, and necessarily, in some respects, technical character, and the lecturer received at its conclusion, not only applause, but an unanimous vote of thanks

from the lodge. In returning his acknowledgments, the Rev. A. F. A. Woodford expressed his belief that a wide field lay open for Masonic students, and that the result of careful and accurate investigation into the history and antiquities of Masonry would be to startle friends and opponents alike. He intimated, in conclusion, the possibility of publishing at no distant period the lecture then delivered, with notes and illustrations, as a humble contribution to the great work of intellectual and Masonic improvement.

CHANNEL ISLANDS.

JERSEY.—*Royal Alfred Lodge* (No. 1179).—On Tuesday, December 10th, being the second regular meeting of the Royal Alfred Lodge, there was a numerous assemblage, consisting of the most influential members of the fraternity—lodges in this province being represented by several Masters, Past Masters, Officers, and members. After the usual routine of Masonic business, a gentleman was duly initiated into the secrets and mysteries of the order, he being the thirteenth who has received the similar rite since the formation of the lodge. Bro. Benham, the W.M. of Yarborough Lodge (No. 302), having received a special invitation to attend, was presented with a handsome P.M.'s jewel, as a mark of the respect and gratitude which the members of the Royal Alfred Lodge entertain towards him, for the very great interest he has evinced for the welfare and prosperity of the lodge since its establishment. The W.M., on presenting the jewel, stated in a short and appropriate address, that Bro. Benham, holding a similar office in the Yarborough Lodge as he (the speaker) did in the Royal Alfred Lodge, must be aware that if the office had its responsibilities it also had its pleasures. Those pleasures were greatly advanced when the Master was called upon to utter the sentiments of those whom he had the honour of presiding over, especially as on that occasion. Whilst decorating his breast with the jewel, bearing the following inscription—"Presented to Bro. P. W. Benham, W.M. of Yarborough Lodge (No. 302), by the members of the Royal Alfred Lodge (No. 1179), for the very efficient manner in which he installed, as its first W.M., J. J. Hammond, Esq., R.W. Prov. G.M., &c., Jersey, 29th Oct., 1861"—the speaker continued:—"Believe me, Brother Benham, the members of this lodge will always be proud, always be happy in seeing you amongst them; for they will, I doubt not, ever recognize in you a sincere well-wisher to the lodge." Bro. Benham, in reply, stated that he was proud of having been one of the principals in obtaining the warrant for the formation of the Royal Alfred Lodge (No. 1179), feeling assured it would ultimately prove beneficial and ornamental to this province—for it was by such distinguished members as had been there led to join the Craft then that Freemasonry was honoured. If the members now looked at the prosperous state of the lodge, likewise on the members who composed it, he was satisfied that they, like himself, must feel proud in having it added to the province. When he was called upon by the members of the Royal Alfred Lodge to instal as their first W.M., the R. W. Prov. G.M., he considered it an honour to have that important duty to perform, and he was gratified that his humble abilities had met with their approbation, and he would at all times be happy to render himself useful to the welfare of the Craft in general. In conclusion he repeated that he was proud of the honour conferred upon him, but feared they had over-estimated the value of the little services he had performed, yet he gratefully accepted the jewel as a mark of their approbation. The following brothers likewise received the thanks of the body for their services rendered on the day of the consecration, viz.: P.M.'s Adams, Millar, Jewel, Le Cras, and Kingsnorth. The lodge was then closed, and the brethren retired to refreshment; after which the usual loyal, patriotic, and masonic toasts were given and duly responded to, the brethren not separating until the evening was somewhat advanced. The proceedings were altogether of a pleasing and interesting character.

SCOTLAND.

GRAND LODGE.

The Festival of St. Andrew, falling this year upon a Saturday, the Grand Lodge, according to constitution, held it upon Monday, Dec. 2. We have no doubt the Grand Lodge officials were rather surprised at the appearance of His Grace the Grand Master on the Saturday, believing him, as they did, to be enjoying the hospitality of the Emperor of the French. The truth was His Grace knowing

Saturday to be St. Andrew's Day, forgetting the bye-law, had left France on the Friday to preside at the annual festival from which for eighteen years he has never been absent.

The Grand Lodge was opened by the Most Worshipful the Depute G.M., when the Most Worshipful Grand Master, who was ushered in by the Wardens, accompanied by the Board of Grand Stewards, was duly installed, and on reaching the dais proceeded to instal the other Office Bearers. The list is as follows:—

The Right Hon. Baron Kinnaird and Rossie, K.T., R.W. Past G.M.

John Whyte Melville, Esq., of Bennoch and Strathkinness R.W. Depute G.M.

The Right Hon. Lord Loughborough, R.W. Substitute G.M.

J. T. Oswald, Esq., of Dunnikier, R.W. S.G.W.

Sir Arthur P. Halket, Bart., R.W. J.G.W.

Samuel Hay, Esq. (Union Bank), R.W. G. Treas.

William Alexander Laurie, Esq., W.S., R.W. Grand Sec.

Alexander James Stewart, Esq., W.S., R.W. Grand Clerk.

The Rev. David Arnott, D.D., } Joint Grand Chaplains.

The Rev. A. R. Bonar, }

A. C. Crookshank, Esq., Dep. Assist. Commissary-General, R.W. Junior G.D.

David Bryce, Esq., V. W. Grand Architect.

Charles Mackay, Esq., Grand Jeweller.

John Deuchar, of Morningside, V.W. Grand Bible-Bearer.

Captain P. Deuchar, R.N., } Joint Grand Dirs. of Ceremonies.

Charles S. Law, }

James Ballantine, V.W. Grand Bard.

Captain Wm. Hamilton Ramsay, G. Sword Bearer.

C. W. M. Muller, G. Dir. of Music.

John Coghill, Chief Grand Marshall.

John Laurie, Grand Marshall.

William Mann, Grand Clothier.

William M. Bryce, Grand Tyler.

After the installation the Grand Lodge proceeded to the Hall to celebrate the festival of St. Andrew. Upwards of 250 members sat down to the banquet, the Most Worshipful Grand Master presiding, supported by the V.W. Dep. G.M., Viscount Strathallan, P.S.G.M.; Rev. A. R. Bonar, Grand Chaplain; Colonel Henry W. B. Bryce, Grand Architect; W. Bro. John Deuchar, of Morningside; the President and Vice President of the Board of Grand Stewards, the Grand Clerk and other Grand Officers. The W. Senior Grand Warden, acted as Croupier of the right table, the W. Junior Grand Warden the left table, and Commissary General Crookshanks the centre table. The Wardens were supported by the Grand Stewards. The Junior Grand Deacon, by Captain Ramsay, G.S.B.; and Bro. Charles Stuart Law, Grand Director of Ceremonies. During the evening the following song, composed by Bro. James Ballantine, Grand Bard, was sung by Bro. Dr. Brown, and enthusiastically encored:

ATR.—"Blythe, blythe, and merry are we."

Come gather round the cozy hearth,

And let us chant a canty lay,—

For Scottish hearts ower a' the earth,

Are blythe upon St. Andrew's Day.

Since that gude Saint, in days o' yore,*

Led forth our sires in battle fray,

And won for Scotland deathless gloir,

A' Scotsmen bless St. Andrew's day.

Come then brither, join wi' brither,

Lilt and sing a' blythe and gay;

Linked in holy love thegither,

Blessings on St. Andrew's day.

In every clime, in every land,

On every shore, on every sea,

Far, far frae Scotland's rugged strand,

Are members of her millions three,—

Parts of her small, but matchless band,

Men born the world to teach and sway,

All bound together heart and hand,

By Scotland and St. Andrew's Day.

Come then, &c.

Now France and Scotland form anew,

Their league of friendship as of yore,†

And in the forest of St. Cloud,

They hunt the stag and spear the boar.

* St. Andrew is said to have appeared to Achaius, King of the Scots, and Hungus, King of the Picts, and promised them the victory which they gained over Athelston, at a place in East Lothian, still bearing the name of Athelstaneford.

† Achaius formed a league, offensive and defensive, with the great Charlemagne; in celebration of which event, the order of the Thistle with its well-known motto is said to have been instituted.

And Athole's Lord, and France's King,
Now twine the olive with the bay,
While thistles linked with lilies spring,
To grace dear auld St. Andrew's Day.
Come then, &c.

And here within this regal hall,
With dear St. Andrew† shined on high,
We'll cherish deep the pledge we all
Have made beneath yon radiant eye.
And may the holy star of love,
Light up our hearts with genial ray,
And mason aye to mason prove,
True brothers on St. Andrew's day.
Come then brither join wi' brither,
Lilt and sing a' blythe and gay;
Linked in holy love thegither,
Blessings on St. Andrew's day.

The musical department was under the direction of the Grand Director of Music, Brother Muller; and the vocal exertions of Bros. Smith and Brown, both as regarded the "Queen's Anthem," and a "Song for St. Andrew's Day Festival," by the new Grand Bard, gave great satisfaction.

Bro. Hoffman's excellent band performed some beautiful airs in the orchestra.

The Grand Lodge has conferred honorary membership on his Majesty William the First, King of Prussia, and Protector of Masonry in that kingdom; also upon his Majesty the King of Hanover.

GLASGOW.—*Caledonian Railway Lodge* (No. 354).—This spirited lodge held their annual meeting for the election and installation of office bearers in St. Mark's Hall, on Wednesday evening, the 4th inst. The same evening had been fixed upon for the annual visit of inspection by the office bearers of the Provincial Grand Lodge of Glasgow, which tended to give greater eclat to the meeting. The Lodge was convened for 7 p.m. for the purpose of initiating into the Order John Stewart Dewar. The election was thereafter proceeded with, and the harmonious spirit displayed by the brethren was gratifying in the extreme. Bro. Julian Adams, Prov. Grand Organist, presiding at the harmonium, discoursed some excellent music, during which the Office Bearers were marshalled in, and conducted to their seats, by the Prov. G. Mareschal, Bro. C. M. Donaldson. The Acting Office Bearers present were Bros. Donald Campbell, Prov. G.M. depute; John Davidson, Prov. S.G.W.; Hutcheson Campbell, Prov. J.G.W.; Jas. Bain, Prov. G. Treasurer, &c. The Depute Prov. Grand Master, congratulated the members of the lodge on the excellent manner in which their books had been kept. He also said it was most gratifying to himself and the other members of the Provincial Grand Lodge, to find the funds in such a prosperous state. The Depute Prov. G.M., assisted by Bros. John Davidson and Hutcheson Campbell, then installed the newly elected Office Bearers into their respective offices, which are as follows:—John Laurie, R.W. Master; Nicholas Black, P.M.; James Corran, D.M.; Peter Blair, S.M.; Irving Ferguson, S.W.; Richard McNab, J.W.; David Younger, Chaplain; Wm. Gunn, Treasurer; Robert Brown, Secretary; Wm. Irving, S.D.; Thos. Smith, J.D.; Jno. Kirkman (chief), Alexander Fraser, and Jas. Linton, Stewards; Gemmell, I. G.; and Jas. Pollock, Tyler. Bro. Robt. Smith, of the Lodge St. Mark, was then elected an honorary member of the lodge. The brethren were thereafter called from labour to refreshment, and amid toast, song, and sentiment, the evening was spent in the most harmonious manner. The R.W.M., in giving the toast of the Provincial Grand Lodge, said that the Lodge Caledonian Railway, prided themselves in having given the "light" to Bro. Donald Campbell, who so ably presided over the Province of Glasgow as D.Prov.G.M. The Office Bearers of the Provincial Grand Lodge retired at 10 o'clock, and shortly thereafter the lodge was closed.

IRELAND.

BELFAST.—*Lodge No. 10*.—On Thursday, December 12, a dinner was given to Sub-Inspector Bindon by the Worshipful Master and brethren of Lodge No. 10, in the Masonic Hall, Donegal Place, before his removal to the depôt in the Phoenix Park, Dublin. In lodge, before dinner, Bro. Bindon was presented with a Past Master's collar and jewel, and also with a handsome inkstand, designed after Landseer. Bro. Finlay M'Cance occupied the chair;

Bros. James Robertson and Frederick Kinahan, the vice-chairs. The Worshipful Masters of Lodges No. 40 and 154 and other brethren were present to meet and do honour to the guest of the evening. The Duke of Leinster, Grand Master of Ireland, being in Belfast, was also invited, but was unable to be present, having a previous engagement at the Palace, Holywood.

LARNE.—*Lodge No. 615*.—At Larne, on the 11th inst., the ancient Lodge of Freemasons (No. 615), met, after being dormant for upwards of three years, on account of deaths and removals. A number of brethren from Belfast, Kilwaughter, and Cairncastle, witnessed the opening, and, after working for some time, passed the remainder of the evening harmoniously, and all left highly pleased with the growing strength of that ancient body in the town of Larne and its neighbourhood.

AMERICA.

GRAND LODGE OF KENTUCKY.

The Grand Lodge of Kentucky held its annual session for 1861, commencing on the 21st of Oct., and lasting four days. There were one hundred and thirty lodges only represented, being little over a quorum of one third, owing to the unfortunate state of affairs in this State—nearly one half of it being under the military surveillance of the rebellion.

The Session was characterized by the usual fraternal greetings, and nothing was permitted to mar the peace and harmony of the convocation, except the regrets at the unfortunate condition of the country, and that so many familiar faces were not permitted to meet with us.

The report of the Committee on Foreign Correspondence, was laid before us in printed form, comprising seventy pages of closely printed matter, giving a review, in the usual complete and elaborate style of our Grand Secretary, of the proceedings of the Grand Lodges of 23 States, 2 Territories, and the District of Columbia; also, of the Grand Lodges of Canada, England, France, Hanover, Prussia, Saxony, and matters of much interest from Peru, Argentine Republic, "Grand Lodge of Prussia, Royal York Friendship, Berlin," and of the "Masonic jurisdiction in Germany."

The Grand Treasurer's report shows the receipts of the past year to be, from the Grand Secretary, 11,793.75 dollars. Expended for current expenses, 11,646.65 dollars.

The resources of the Grand Lodge in Bank Stock, stock in Masonic Temple Co., City Bonds, &c., amount to 22,388.72 dollars.

It is the desire and expectation of our Grand Treasurer to so manage the finances as to make the Grand Lodge a self-sustaining institution, and relieve the subordinate lodges from all dues. This will be accomplished in a few years, and then all the funds of subordinates will be left in their hands for charitable purposes.

The following resolution was adopted unanimously by the Grand Lodge:—

"Resolved by the Grand Lodge of Kentucky—That we recognize it as the duty, and enjoin it upon all Masons within our jurisdiction, in accordance with the ancient charges, to be peaceful and quiet citizens, true to their government and just to their country; not to countenance disloyalty or rebellion, but patiently to submit to legal authority, and conform with cheerfulness to the government of the country in which they live."

A dispensation was granted to Army Lodge, to be attached to Gen. Rousseau's Brigade.—The officers of the lodge are selected from among the highest officers in those regiments, and are men of sterling worth. There are many Masons amongst them, and their lodge will no doubt be a great social advantage.—We sincerely hope it may be the means of much good amongst them.

The officers elected for the ensuing year, are as follows:—

M. W. Hiram Basset, Maysville, G.M.

R. W. E. H. Hobson, Greensburg, D.G.M.

Wor. J. A. Williams, Harrodsburg, S.G.W.

" L. M. Shearer, Richmond, J.G.W.

" A. G. Hodges, Frankfort, G. Treas.

" J. M. S. McCorkle, Greensburg, G. Sec.

" H. A. Hunter, Louisville, G. Chaplain.

" R. C. Matthews, Louisville, G.S. Tyler.

The next session of the Grand Lodge will be held in Louisville, on the 3rd Monday in Oct., 1862.—*Masonic Casket* (Connecticut).

† St. Andrew is the central figure in the beautiful group of sculpture which adorns the south end of the Masonic Hall.

ANCIENT AND ACCEPTED RITE.

WOOLWICH.—*Invicta Chapter of Sovereign Princes Rose Croix.*—The above chapter was held on the 10th instant at the Masonic Hall, William-street, Woolwich. There were present the Ex. and Perf. Bros. Carter, 18°, M.W.S.; Col. Clerk, 32°, G. Prel.; Figg, 30°, 1st Gen.; Laird, 18°, Registrar and Raphael; Matthew Cooke, 18°, Org., and Capt. of Guard, besides Dr. Normandy, 18°; Lyons, 18°; Press, 18°; and Lieuts. Dadson, 18°. The business consisted in perfecting Bros. Captain Thompson Wilson, P.D.G.M. of Canada, and Lieut. A. Godfrey, Royal Marines. After which the Ill. Bro. J. W. Figg, was installed M.W.S. for the ensuing year, and appointed the following Ex. and Perf. brethren to office: W. Smith, C.L., 30°, 1st Gen.; Cockcraft, 18°, 2nd Gen.; Capt. King, 30°, Grand Marshal; P. Laird, 18°, Raphael; and Matthew Cooke, Organist. The routine business having been disposed of, the chapter was closed, and the Sovereign Princes adjourned to Bro. De Grey's to refreshment. The first toast, after clearing the cloth, was that of "The Queen." The next, "The Health of Dr. Leeson, and the Sup. G. Council," the M.W.S. it being stated that Dr. Leeson took great interest in the Rose Croix degree, and the members of the Council did all they could to aid and support him.—The Ex. and Perf. Bro. CARTER was allowed to propose a toast which he thought would be received with more than usual pleasure and cordiality, it being the health of one with which most of them were well acquainted, their new M.W.S., the Ill. Bro. Figg. It was certain that he would fill the chair with credit, and reflect honour on the chapter as he had hitherto done. Since its foundation he had been a member, and had, until very recently, held the offices of Treasurer and Registrar, and they all knew how well such duties had been discharged, and with what likelihood there was of the chapter progressing under the presidency of their M.W.S. The toast was received with every mark of approbation.—The Ill. Bro. FIGG, in reply, returned thanks for that instance of their kindness, as well as all their former approval. Having filled more than one office he had not performed his duties as well as he could have desired, but for the future, having only one office to attend to, he hoped to be as well up in his duties as his predecessors. The next toast was that of their newly perfected princes, who he hoped would think highly of their chapter, which was one of the first, if not the first, and of which all in that degree spoke in terms of high praise. He concluded by proposing the "Health of the Ex. and Perfect Bros. Capt. Thompson Wilson, and Lieut. Godfrey.—Capt. THOMPSON WILSON returned thanks for himself. He had before taken a degree, that of the Red Cross Knight, which he was given to understand was the same as the Rose Croix. He found a great similarity between them, but in the latter the ceremony was more earnest, and its fittings and appliances much more superb and characteristic.—Lieut. GODFREY was very much pleased with the degree, and was grateful for the manner in which his health was drunk. He hoped to do honour to the Order.—The M.W.S. said three Ill. and Sov. Princes had preceded him in office as the heads of that chapter: Dr. Hinxman, Colonel Clerk, and the Ex. Bro. Carter, they had each performed their duties in a manner superior to many, but inferior to none. He then proposed the toast of "The Past M.W.S.'s of the Invicta Chapter."—The Ex. Bro. CARTER thought the Ill. Bro. Col. Clerk much more able to return thanks, because he was an older Mason, and more perfect in the history of those degrees. Still he was glad to have that opportunity of returning thanks for the very kind support and assistance he had received from all during his tenure of office. He felt pleased that the Ill. Bro. Figg had succeeded him, because he was sure the duties of the chair would be performed in a manner that would exceed his humble pretensions. He was very much obliged to them for the kind notice they had taken of him at all times, and should leave Colonel Clerk to speak for himself.—The Ill. and perfect P.M.W.S. Colonel CLERK returned his very sincere thanks for the toast. The history of the degree would be found in the practice of Christianity, and its principles pointed out in the New Testament. Amongst the early Christians it was used to keep secret and propagate Masonry, for which purpose its members were endowed with special privileges, one of which was, that every individual Rose Croix Prince had the right to make, pass, and raise Masons in any place more than thirty miles distant from a Grand Lodge. The beauty of the degree and the purity of its teaching were self-evident. [Full justice cannot be done to Colonel Clerk's lucid explanation, because publication of much that he stated is undesirable.]—The M.W.S. proposed "The Health of the Officers." Several of them were absent, but the Ex. and Perf. Bro. Laird, though young, as their Treasurer would, he had no doubt, be able to render them anything but an unfavourable account of their funds.—The Ex. and Perf. Bro. LAIRD, on behalf of the officers, tendered their very best thanks for the kind way in which their names had been noticed, and said they would strive to do their duty to the best of their ability.

He had also a few remarks to add upon another subject. He thought every true Mason must feel a degree of pride in their endeavour to hold their meetings away from a tavern. Such a hall as they occupied could not be maintained without funds, and he hoped that those who approved of the principle would encourage them—not that they were in distress—but that 50, 60, or even 100 pounds would be very acceptable, and he said this more especially to Lieut. Dadson, so that it might go forth at Portsmouth, and who knew but what the Portsmouth brethren might think their endeavours worthy of support. After much cheerful conversation and profitable discussion, the Sovereign Princes separated at their usual time.

MARK MASONRY.

THISTLE LODGE (No. 8).—The usual lodge was held at Dick's Coffee House, Fleet-street, on Friday, the 6th inst., Bro. John W. Figg, W.M. The following were advanced to the degree of Mark Master:—Bro. John Harvey Lewis, M.P.; Bro. Rev. Dr. George Richards, D.D. 156; Bro. V. M. Bal, 1035; Bro. H. Taylor, 219; Bro. H. W. Cocking, 219. The ceremony was very impressive, and Bro. Hart officiated at the organ. At a sumptuous banquet provided on the occasion, Bro. Cottebrune, W.M., took the chair. The first toast, "The Queen and Mark Masonry," was enthusiastically drunk, with musical and Masonic honours. The next was the toast of "Bro. the Earl of Carnarvon, M.W., Grand Master; and Bro. Viscount Holmesdale, M.P., Deputy Grand Master."—Bro. Binckes, Grand Secretary, returned thanks, and said he could not allow the opportunity to pass without reminding the lodge that Bro. Israel Abrahams had been appointed Steward to the Grand Festival of Mark Masters. The W.M. proposed "The Health of the Newly Advanced," and felt great gratification and pride in having one amongst them who had also out of Freemasonry been received as a brother by the thousands of the great Marylebone constituency.—Bro. J. Harvey Lewis returned thanks, and said he felt proud and honoured at being admitted to so ancient a degree as that of Mark Master, and delighted at joining so truly Masonic a lodge. He found nothing but harmony, kindness, and equality, no matter the rank or title. Would that the outer world had more brotherly love! He would not hint at his duties elsewhere, though he could not forget their present serious complication with America, and trusted that our cousins would well consider their present course of conduct, and follow the glorious principles of the Craft. Bro. Rev. Dr. George Richards could but thank the lodge most sincerely for appointing him Chaplain, and he felt the more honoured at their confidence on the first night of his advancement. During the evening several songs were sung, and the happy hours brought midnight long before it was expected.

PUBLIC AMUSEMENTS.

CRYSTAL PALACE.

M. Blondin's Performances, which have been suspended since the sad affliction which has befallen the nation, will be recommenced on Boxing Day, Thursday, 26th December.

Great preparations have been making for some months past, by the erection of an immense Stage in the Centre Transept, which, with complete scenic appointments of the highest order, expressly designed and painted for the occasion by Mr. R. Fenton, will be opened to the public for the first time on the afternoon of Boxing Day.

A Pantomimic Drama, full of action, will be the medium of exhibiting M. Blondin, and his youthful daughter, Miss Adèle Blondin, in such a series of novel and interesting characters as cannot fail to excite the highest public interest. This Pantomimic Performance will commence at dusk (about 4 o'clock) and be continued for about an hour.

In addition to the above special performance on the great stage, M. Blondin will make an ascent on the high rope in the great transept each day, at one o'clock; while those old Christmas favourites, Mackney and Stead, and Brian and Connelly, will fill up the intermediate time with their never-failing amusements.

The largest Christmas tree ever seen has been fixed in the nave, and is illuminated every evening, while the ample supply of toys and Christmas and New Year's gifts on sale on the exhibitors' stalls in the naves and transepts, will alone repay a visit to the Palace.

The doors of the Palace will be opened at nine o'clock, and frequent trains will run from London Bridge, Victoria, and intermediate stations. As however, on Boxing Day in 1859, 34,364 persons visited the Crystal Palace, and as the special attractions this year are of such an unusual and extensive character, it would not be surprising to find a larger number present than on any former occasion. Intending visitors, therefore, by rail or road, will do well to start early.

THE WEEK.

THE COURT.—The Prince Consort died about eleven o'clock on Saturday night. For the last week or two it was known that he was labouring under indisposition; but the appearance of a bulletin for the first time on Wednesday was the first shock to the national security, but even then we were assured there was no danger. The bulletin of Friday was of an alarming tenor, and from that time a universal anxiety was felt as to the issue of the disease. On Saturday morning, and in the course of the forenoon, the physicians were again hopeful; but in the course of the afternoon symptoms of typhoid fever supervened, and his already over-weakened frame sank under the attack. His Royal Highness died surrounded by the greater portion of his children. An extraordinary supplement of the *London Gazette* gives orders for the Court to go into mourning for his late Royal Highness. It also directs a general mourning of all persons to commence forthwith. Her Majesty's health still continues unaffected, and, though deeply grieved, the last bulletin states her to be calm, and she proceeded to Osborne on Thursday. Prince Ernest, of Hesse, arrived at the Castle on Monday.

GENERAL HOME NEWS.—The one absorbing topic has been the demise of the Prince Consort. In the metropolis the shops of most tradesmen have been partially closed; the ships in the river had their flags hoisted half mast high, and this token of respect was joined in by the ships of all nations. The Royal parishes, as they are called—those in which the different residences of the Sovereign are situated—displayed the Royal Standard from their steeples in the same position. The judges met in consultation early on Monday morning to consider whether they ought not to adjourn on the melancholy occasion, but considering the delay and the expense that would thereby accrue both to suitors and witnesses they concluded that it would be acting more in accordance with her Majesty's wish if they did not suspend the administration of justice. The Common Council of the City of London was summoned to meet on some ordinary municipal business, but on their assembling the Lord Mayor suggested that in face of the present great calamity that had befallen her Majesty, it would be more respectful for the Court to adjourn the consideration of these matters. This was unanimously agreed to, and a vote of condolence with her Majesty on the terrible blow that had fallen upon her, as well as recording the many virtues, public and private, of his late Royal Highness, was moved by Mr. Deputy Hawtrey, seconded by Dr. Abraham, unanimously agreed to, and ordered to be transmitted to the Home Secretary, to be laid before her Majesty. Similar expressions of feeling have also taken place in the provinces. —Parliament has been formally prorogued till the 7th of January next. It is understood that Parliament will meet for the despatch of business on the 14th or 16th of that month. —On Friday, the 13th, the *Australasian* left the Mersey, for Canada, with upwards of a thousand troops on board, and on Saturday the regular mail steamer took out among her passengers a number of military officers (including General Rumley), and a small detachment of non-commissioned officers and privates. On Monday the *Persia* sailed from Liverpool with a considerable body of men and a large quantity of military stores of all kinds. In the course of the week other transports have sailed from Southampton, including the *Parana* and *Adriatic*, which take out the two battalions of Guards: It is stated that Admiral Dacre has been appointed second in command on the North American station. The directors of the Peninsular and Oriental Company have, it is announced, declared that it is their intention to call upon the officers in their service to join the naval reserve, an example which, it is expected, will be followed by the other companies enjoying a Government subsidy. Commander Williams, who had charge of the mails on board the *Trent* at the time of the seizure of Messrs. Slidell and Mason, has been entertained at a complimentary dinner by the members of the Royal Western Yacht Club. In acknowledging the toast of his health the gallant officer corrected what he stated to be the erroneous accounts given of the circumstances of the seizure, and solemnly repeats the statement that the Federal marines rushed upon Miss Slidell with fixed bayonets. —At the Warwick Assizes, J. P. Farquhar, charged with the murder of Elizabeth Brookes, at Bir-

mingham, was found guilty of manslaughter, and sentenced to penal servitude for life; and John Thompson, indicted for the murder of Anne Walker, was found guilty, and sentenced to death. —At the Middlesex Sessions, Mary Newell, the domestic servant who, while living at Bessborough Gardens, ran away with some of her master's property, and was found at Great Yarmouth disguised as a young gentleman, was tried for the felony. The defence set up was that the girl had an absurd craving for the romantic, and committed the offence while labouring under a delusion. The jury, however, found her guilty, and Mr. Bodkin sentenced her to eighteen months' hard labour. —The examination of the directors of the Bank of Deposit in the Court of Chancery before the Master of the Rolls has commenced. Lord Keane, the chairman of the company, stated that when he became connected with the company they advanced him £300, which he immediately invested in stock. He was examined by Mr. Selwyn with reference to the advances which were made to other directors, and the company's transactions with the Imperial Insurance, the State Fire, the Agricultural Cattle Insurance, and other companies. His lordship declared he left everything to Mr. Morrison, the manager. It was announced that the assets were sufficient to pay 3s. in the pound. —The naval Commander in Chief in the Mediterranean has lost no time in complying with the instructions of the Admiralty to send down to Gibraltar a number of ships, to be in readiness, if their services should be required, to dash across the Atlantic. According to advices of the 10th instant, from Malta, the *Algiers*, 89, the *Queen*, 80, the *Firebrand*, 6, and a gunboat, had already left for the Straits, whither they were to be immediately followed by two liners, two frigates, and a second gunboat. It was also believed that several of the ships on the coast of Syria would be ordered to make their way with all speed to Gibraltar. —Bro. Cox, is again member Finsbury, having had a majority, at the close of the poll, of 42. —The Registrar General's return of the state of mortality in the metropolis again shows an unusually healthy condition of the population. The deaths would be 1384 according to the average; they are really only 1283. In the City the returns are equally low. The cause is, of course, the remarkable mildness of the season.

FOREIGN INTELLIGENCE.—The news of the death of the Prince Consort of England awakened the deepest sympathy amongst all classes of the Prussian people, and plunged the Royal family into the deepest grief. The King and Queen hastened to condole with the Princess Royal on her sad bereavement. In Paris also the mournful intelligence was received with feelings of great sorrow, and all the papers unite in offering their tribute of sympathy for the loss, not only that our beloved Queen, but the nation experienced. The Emperor goes with mourning for the nation fifteen days. Wednesdays *Moniteur* contains a full has report, occupying some fourteen columns, of the address of M. Troplong, President of the French Senate, on the proposed changes in the financial system. The report of the commission, in bringing up which M. Troplong delivered his address, approves of and recommends, with very slight alterations, the new system initiated by the Emperor and M. Fould. M. Troplong devoted the conclusion of his address to a vindication of the policy under which the present floating debt was incurred. He contended that in the amount of the debt there was nothing alarming, and that, considering what had been done, it was comparatively less than in 1848. He asked if the triumphs of disinterested war, the immense works accomplished at home, the impulse given to commerce, industry, and agriculture, were not worth the sums expended? and declared that the money spent in war, and that consumed in works of peace, alike carried with them "a splendid justification." "If these were faults," he asked who would wish they had not been committed? If these are faults, a monarch less modest than the Emperor might have said, 'Let us ascend the Capitol and return thanks to the Gods!'" The address was received with much applause. —The Austrian Council of Empire has appointed a committee of nine members to consider the budget submitted to the Chamber. The decision of the Emperor, communicated by Baron Schmerling, makes the vote of the Council, as at present constituted, sufficient to bind all the parts of the empire (save Hungary) which have refused to send deputies. Croatia, Istria, Venetia, &c., will therefore enjoy the full blessings of taxation without representation, by virtue of the simple declaration of the sovereign upon a question of constitutional right, which even in Vienna is pronounced to be one of exceeding difficulty. —The recent step taken by Austria in sending troops to demolish the insurgent batteries in the Suttarina has not been accomplished without exciting some serious animadversion. The *Journal of St. Petersburg* publishes an energetic protest against the interference of Austria. The article in question declares that any special or exclusive right of interference which Austria might once have possessed in regard to the military road was wholly abolished by the Paris Conference,

and announces that the step she has just taken was one against which the Russian Government feels bound to enter its protest.—A Breslau journal publishes a despatch affirming that the Administrator of the Archbishopric of Warsaw, Mgr. Bialobrzewski, has been actually condemned to death, and has refused to appeal for pardon, declaring that he had done no wrong.—We have news from Rome which looks significant, and may prove to be of importance. The Marquis de Lavalette, Ambassador of France, has had a long conference with Francis II., and it is said that his object was to recommend, on the part of the French Government, that the ex-King should quit Rome. A further statement is that the cardinals who were consulted on the subject had recommended Francis II. to relinquish his apartments in the Quirinal, and reside altogether at the Palace Farnese.—The capture and death of the unfortunate Borges appears now to be made certain beyond the possibility of doubt. Of this unhappy man it is at least to be said that his motives in attempting to stir up an insurrection in the Neapolitan provinces were less base than those of the miscreants by whom he found himself surrounded. His career was brief.—President Lincoln's message to Congress, brought by the *Asia*, does not directly speak of the seizure of the Confederate Commissioners on board the *Trent*. That act has, however, been formally and strongly approved by the Secretary of the Navy, who is of opinion that Captain Wilkes, in refraining from capturing the *Trent* herself, displayed an excessive forbearance, which "must not form a precedent for future similar infractions of neutral obligations on foreign commercial vessels;" and Congress, too, has passed resolutions thanking Captain Wilkes for his conduct. But if Mr. Lincoln does not in his message directly advert to the *Trent* affair, he declares that, although the Southerners have not been as successful as they hoped in obtaining the succour of European States, domestic dissensions must necessarily be attended with foreign dangers; and he therefore recommends Congress to make an ample provision for the defence of the sea and lake coasts of the States, for the erection of fortifications, and for the establishment of arsenals at suitable places. Foreign Governments ought, the President thinks, to perceive, even if they are actuated by no higher principle than a selfish desire to promote the commerce of their subjects, that commercial intercourse may better be secured by the Union's preservation than by its destruction; but, after all, whatever may be the wishes or dispositions of foreign states, the safety of the Union depends altogether on the loyalty, virtue, patriotism, and intelligence of the American people. The Union must be preserved, and therefore all disposable means must be employed. At all events he thinks that the Republics of Hayti and Liberia ought now to be recognised as sovereign states. He further recommends that, as many slaves have been forfeited by their owners under the Federal Confiscation Act, and as some of the states may pass similar acts, Congress shall make some provision for the emancipation of all slaves that may be acquired by the Federal government, either by direct confiscation, or by transfer from a state government, and for the settlement of them in some suitable country to be acquired by the United States. President Lincoln then reviews the course of the civil war from its commencement, and congratulates Congress because progress has been in the right direction, as "the Union is drawing steadily Southward," no armed insurgents being left north of the Potomac or east of the Chesapeake, and 40,000 men having been raised in Maryland, Kentucky, and Missouri, which had before refused to furnish troops for the suppression of the Southern insurrection. That insurrection, President Lincoln declares, in conclusion, is a war upon the first principles of popular government and upon the rights of the people, some of the insurgents having even hinted at monarchy, and the President feeling himself bound to raise a "warning voice against the approach of returning despotism." With the exception of the vote of thanks to Commander Wilkes, no special business had been transacted by Congress. Various notices of motion, however, gave promise of important discussions. The latest news in addition to a pacific announcement from President Lincoln, brings some important correspondence between the Federal Government and various European powers. It appears that Mr. Lincoln's cabinet offered to accept the declaration of the Paris conference against privateering, provided that England and France would include the Southern Confederacy in the new arrangement; but as they declined to do this, the negotiations fell to the ground. There is also some correspondence between Mr. Seward and Mr. Adams with reference to the position of England, and it terminates with a declaration on the Secretary of State's part, that if this country abstains from all interference with American affairs, the Federal Government will be satisfied as to its friendly intentions. Austria, Prussia, and Spain had refused to recognize the Confederate States,—the first two in every decided language. Another interesting item of news is that, under the supervision of the Secretary of the Treasury, measures are to be adopted to export cotton and other crops from the Southern States. The negroes,

who but the other day were slaves, are to be employed in this service, and will receive wages. No mention is made of any engagement, or of any important movement of either belligerent army. The stoneladen ships lately despatched to the Southern coast are, we are now told, to be sunk in the entrances to the harbours of Charleston and Savannah. The planters living on the coasts directly menaced by the Northern troops are said to be burning their cotton, in order that it may not fall into Northern hands.

SPECIAL NOTICE.

With the MAGAZINE, of Nov. 2, a beautiful Steel Engraving of the Right Hon. the Earl of Dalhousie, K.G., P.D.G.M., in full Masonic costume, was presented gratuitously to every subscriber to the FREEMASONS' MAGAZINE AND MASONIC MIRROR.

The Engraving has been executed in the highest style of art, by Posselwhite, from a photograph by Mayall.

A few copies for framing (suitable for lodge and other presents) may be had as follows;—

India Proofs, before letters (which must be ordered immediately)	7 6
India Proofs (after letters)	5 0
Large Plate Paper	3 0

A few proof impressions of the Right Hon. Earl of Zetland, G. Master, may still be had: India paper, 5s.; large plate paper, 3s.

TO CORRESPONDENTS.

TO SUBSCRIBERS AND OTHERS.—All remittances by cheque, post office orders, &c., are to be made payable to the Proprietor, Mr. WILLIAM SMITH, C.E., 19, Salisbury-street, Strand.

COMMUNICATIONS for the EDITOR to be addressed to H. G. WARREN, Esq., 19, Salisbury-street, Strand.

ALL ORDERS or Communications with respect to the publishing department to be addressed to the Publisher, 19, Salisbury-street, Strand.

K. S.—We do not remember.

J. L.—The president of a lodge of Instruction takes the Masters chair, even if he be not an installed Master.

S. S.—Bro. Webster and Bro. Buckstone were both initiated in the Bedford Lodge.

G. REG.—The Grand Registrar is the Attorney-General and Lord Chancellor of the Order—the legal adviser of Grand Lodge and the Grand Master. The present Grand Registrar, Bro. Roxburgh, is an eminent Chancery barrister; the last Grand Registrar (who also held office under the Duke of Sussex), Bro. John Henderson, is a barrister enjoying a large chamber practice; his predecessor, Bro. Dobie, the well-known solicitor to the *Times* and other important establishments; and his predecessor again, Bro. Hall, the first Prov. Grand Master for Cambridge, also a barrister of some eminence. What the Grand Registrar is in the provinces we cannot tell. He should be a lawyer, as the legal adviser of the Prov. Grand Master, but sometimes we find him to be a tinman, sometimes a tailor, sometimes a clergyman, or anything but what he should be, the Prov. G. Masters appearing to have a dignified contempt of propriety and law. In the case of the death of a Prov. G. Master, the Grand Registrar of England takes *ex officio* the charge of the province until a new Prov. G. Master is appointed. Were the same rule in appointments to prevail in Grand Lodge as appears to exist in the provinces, we might find Bro. —, the eminent tinman of Whitechapel, presiding over the Masons of the Universities of Oxford and Cambridge. The force of absurdity could go further go