

LONDON, SATURDAY, DECEMBER 22, 1860.

FREEMASONRY AND THE PRESS.

The public press of this country has ever been, as a rule, opposed to Freemasonry. From the time when those great luminaries of journalism, *The Craftsman*, *The Post-boy*, and *The Flying Post*, some hundred and twenty years since, first attacked our Order, the same spirit of detraction has ever and anon broken out among the minnows of the fourth estate. The real journalists, the daily and weekly newspapers, have seldom, or ever, exhibited such spleen as those quasi-publications which cannot rise to the dignity of forming or guiding public opinion, but, like crows hovering about a carcass which lions will not touch, occasionally make Freemasonry a convenient topic for them to indulge their dulness and malevolence.

Freemasonry is a secret society. This it is that causes these pundits who are not courted, or consulted, respecting its arcana, to wax wroth. It is not an exhibition, nor a play, at which such critics are invited to assist, and as it does not recognise their self-imagined importance, it is considered by them fair game for their wonderful powers of inquiry.

The Critic, which bears the character of being a well-conducted journal, has, in a review of Lyde's *Asian Mystery*, chosen to be facetious at our expense. No doubt the writer thought he was irresistibly funny, but it will be at once recognised, by every one connected with the press, as very ordinary buffoonery, with a tendency to be—as some articles in this otherwise respectable contemporary are—decidedly *low*!

The remarks to which we allude are as follows:—

“Another part of the Asian mystery, as exemplified in the Ansairech, is closely connected with the world-wide mystery of Freemasonry. It appears they have conventional signs of recognition; they have questions by which they can find out whether a stranger be one of them; they use in their books the seal of Solomon; they are called Ukhwan, or brethren; every kind of goodness is inculcated, and every kind of wickedness prohibited, with a result about as gratifying as that which attends the like doctrine on the part of our Freemasons. It is true that the Ansairech rob and plunder and murder the uninitiated without compunction, which Freemasons would never do—at any rate, in a country where there is a pretty vigilant police; but, on the other hand, we do not find that the Ansairech have broiled baby for supper on Saturday nights, or pledge one another in skullfnls of human blood, as was and is now in some places believed to be the custom of Freemasons. Moreover, there is this further connection between the two cases: it is a historical fact that the Templars of old had castles and fastnesses in the immediate neighbourhood of the secret sects; and we believe that there is still in Freemasonry a degree known as that of the Templars. We cannot speak with certainty upon that point, though we can upon a minor one. We remember perfectly that we were informed, or led to understand, by a member of a certain university, that the laws of Freemasonry, in which craft he had arrived at a position of dignity, inculcated sobriety and forbade inebriety. We were, therefore, astounded to see the regularity with which he returned from ‘a lodge’ in a titubatory condition. However, we elicited at last that when the members became melancholy-sober they ‘dissolved the lodge’ and ordered liquor; and by that ingenious device evaded the good which they were in danger of getting from a strict adherence to the rules of Freemasonry.”

It is wonderful that a brother could pen such a paragraph. Yet, unfortunately, the writer has really been initiated, though a seceder for some years, and actually boasts of his having “forgotten all it.”

To say that Freemasons are restrained from robbery and murder by the presence of the police is as unwarrantable a falsehood as any man ever breathed. In our fraternity we number thousands of brethren of so nice a sense of honour that they would no more condescend to do as this writer has done, and slander any society, than they would attempt to violate the laws of their country. It may suit “a literary back” to asperse the characters of men above reproach, but it would be much more to the purpose if he first “took a look at home.” His broiled baby story is simply ridiculous. No one ever believed such an absurdity. The assertion that he knows nothing of “Masonic Templars” is totally uncalled for—it is proved by his want of gentlemanly feeling; and every Templar is, what the reviewer can never hope to be—a gentleman. As to his ever having been at a University, that is all “leather and prunella;” and to state that a lodge evaded the good its members were likely to derive from the lessons taught within its precincts, and indulge in habitual intemperance, is false and unworthy of a man who has once assumed the name of a brother, and who for the honour of the Craft we are happy to say no longer ranges under its banner. We take leave of this *low* detractor by advising him, for the future, to keep his “tongue from evil-speaking, lying, and slandering.”

Of late, our Bro. Donald Campbell, by editing Mackey's *Lexicon of Freemasonry*, has stirred up the addle heads of that recondite miscellany, *The Athenæum*, to attack our Order. He has also brought upon us the much more forcible, but yet more gentle and truthful, remarks of a writer in *The Saturday Review*. From our own notice of Bro. Donald Campbell's labours it will be remembered that we entertained no very exalted opinion of that performance, but thought it uncalled for and unwise, in matter, manner, and execution, and to this unfortunate work we owe the attack and venom of the dull article in that dullest of all periodicals, *The Athenæum*.

The sapient writer says:—

“Why Masonry should have suddenly attracted the general favour under George I. we are unable to discover or comprehend. The circumstance of London and its vicinity, then numbering a score of lodges in full activity, was, for the period, and compared with previous reigns, established proof of the hold it had taken on a portion at least of the population. From the capital the fashion spread to the provinces, and probably the movement was not altogether unsusceptible of political impulse. The grave assertion of country members, that they were engaged in providing measures for the preservation of all neighbouring architectural remains from further decay, was certainly not credited; and even then, when men laughed at everything and believed nothing, universal ridicule was showered on the declaration that Freemasons were in possession of a secret from all participation in which the outer and profane world was rigorously debarred.”

The dullard's comprehension who wrote the above

might have extended itself to see that there never was any such assertion made by country members as the absurdity he chooses, without any authority, to attribute to them; and he might also have answered himself by the latter part of his own sentence, in which he asserts "men laughed at everything, and believed nothing," for, because in Freemasonry there was not, and is not, anything to laugh at, but much to admire, and as it inculcates a belief, founded upon the Holy Scriptures, so it "attracted the general favour under George I." Faith, which had been pretty well abandoned, was again about to lift up her head, and "Faith, Hope, and Charity," are, and always were, the three principal staves of the Masonic ladder. Hence the hold Freemasonry took on the public mind at the time of the revival in 1717.

We pass over the sneer about rituals in MS., or print, because we are not inclined to enlighten the darkness of the writer in *The Athenæum* by stating their value. If he believes he can pass a "tiler" with such knowledge as he possesses, let him try—our readers can vouch for the result.

But hush! tread softly! *The Athenæum* is a literary journal. It talks of the Abbé Barruel, and Professor Robison [who it calls Robinson] as if the books published by them were not identically one and the same! Professor Robison was the translator of Barruel, and his work was published in Edinburgh, where he held his professorship, and *not* in America, as this learned bibliopole asserts.

The writer boasts, in another place, that—

"We betray no secrets by what we have advanced. The entire matter has been more or less familiar from the days when Samuel Pritchard published his *Masonry Disserted*, for which he got such rough usage, down to the present period, when this *Lexicon of Freemasonry* explains what might be unintelligible to the uninitiated, as well as to the initiated, who are by no means so wise and knowing as they sometimes look."

This, of course, he could not do,—for his own peculiar reason, viz., being "by no means so wise and knowing as he looks."

But after giving us the edifying knowledge which he has, about Professor Robison, and expecting to be listened to as an authority, there comes the following:—

"Masonic literature in England has not been distinguished by much brilliancy. It has had its mild Magazine, and boasts of a few very so-so sermons, and half-a-dozen wonderfully bad songs. Masonic poetry, indeed, is execrable."

What, it may be asked, can such a correct author know of Masonic literature, or its brilliancy? What, indeed, can *The Athenæum* know of brilliancy, seeing that, of all the twaddle that issues from the press, *The Athenæum* twaddle is the most senile!

The attack on this MAGAZINE is so unimportant, and the utility of our labours so well known to the Craft, that it requires no comment from us. But when this literary organ states that Masonry has but half-a-dozen wonderfully bad songs, we take leave to dispute the accuracy of the statement. We can show more than

one thousand songs, and would refer the Midas-eared critic to one—

"Adieu, a warm heart fond, adieu!"

by a poet, Brother Robert Burns, as a specimen of "execrable Masonic poetry."

The Saturday Review article is of a different character. There is, as must be supposed, the usual smartness of its peculiar tone, but it is not wilfully offensive against the Craft. It quizzes, like a gentleman and scholar, Bro. Donald Campbell's editing, but there is no malice, and it bears internal evidence of being written by a friendly hand. The article concludes thus:—

"These specimens will probably be thought enough without enlightening our readers with the definitions of Transient Candidates and Sublime Knights Elected. It is wonderful how much our mystagogues tell us. We have long Rituals given for the Consecration of Lodges and the Installation of Office-Bearers. But of the kernel of the whole matter we are left ignorant. As to the final causes of Lodges and Office-Bearers, we know as little as when we began. The whole thing is enough to set one thinking. What does it all mean? Is there anything in it or nothing? Here is an elaborate system claiming a vast antiquity, and spread at this moment over a large part of the world. When we are told that the principles of Masonry are coeval with the creation, that Masonry received its present organisation at the building of Solomon's Temple, that it has something to do with the mysteries of India, Egypt, and Greece, that mediæval chivalry is not indeed identical with it, but derived from it, and finally, that Masonry is derived from *μεσογονεῖω*, we at once see that the writers are talking nonsense. But what strikes one is the solemnity of the nonsense. It looks very much as if the talkers of the nonsense really believed it. Of course nothing is more common than the power of creating a science about nothing, and believing in it as a real science—a gift displayed in its perfection by heralds and by some classes of lawyers. But Freemasonry seems to go beyond this. It is hardly possible to believe that so very extensive a society can be associated absolutely for no purpose whatever; and yet it is difficult to understand what rational purpose can be served by such an organisation. It is not a religious sect; it is not a political party. It is not strictly a secret society, for, though it professes to possess secrets, it blazons forth its existence and many of its ceremonies before the eyes of all men. Its religious position again is very curious. We gather that it requires from its members no more definite creed than a profession of theism. The Mason may be a Jew; he may not be an atheist; we suppose he may be a Deist or a Mahometan. It has Chaplains, it opens its meetings with prayer, it sings the Psalms of David, and reads lessons from the historical books of the Old Testament. The whole system seems to imply a belief in these books. Nothing more thoroughly pervades the whole thing than the mysticising and symbolising of Old Testament names, objects, and persons. But there is a significant omission of everything distinctively Christian. It is not for us to explain this. We simply remark it.

"Again, we suppose the question will make Freemasons very indignant, but we cannot help asking, what is the relation between Masonry and other societies, less dignified doubtless, but which to the uninitiated present the same appearance of elaborate and meaningless mysticism? What are Odd Fellows and Foresters? What are the Welsh Ivorites? What are those Druids of the city of Oxford who every year make Mr. Cardwell come and talk to them after dinner? Are all these spurious initiations of Freemasonry, or what? Of course we, who do not know what Freemasonry itself is, cannot pretend to tell.

"We said we would not criticise, and we will not. We, therefore, simply ask, in all humility, how (p. 54) Charles XII., King of Sweden, could have 'instituted an order of knighthood in 1811?'"

Contrasting this last extract with *the Athenæum*, how

different is the opinion we form of the abilities of the writers. The one full of false assertions, the other taking just so much for granted as the work before him reveals.

As we before said, Bro. Donald Campbell has brought this upon us; but we can endure it, for Freemasonry will flourish ages after Mr. Hepworth Dixon and *The Athenæum* will rank with the Curlls, Mists, Faggs, and the other ribalds of the last century, and become as clean forgotten as any of those antiquated Grub-street authors who, with *The Athenæum* and its puritanical editor, will be remembered only by the book-worm to show how low had been the standard of morality, and "to point a moral and adorn a tale" for posterity.

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

BY DIAGORAS.

No. IX.

The first step in the erection of a hut would doubtless be, the enclosure of a space in the form of a square or parallelogram, by placing a number of posts vertically in the ground; compare these with the columns of a stone edifice. On the tops of the posts would be laid a horizontal beam, along each of the four sides, corresponding to which we see the *architrave* or *epistylum*. Over these would be placed horizontal beams, parallel to one of the sides of the building, in order to support the roof, and their ends, appearing over the face of the architrave at equal distances from each other, are represented in stone temples by the rectangular divisions called *triglyphs*. Smaller beams might yet have been required for the support of the bed of the roof; the projecting ends of these beams we find represented by the *modillions*, and the extremities of another upper course called *dentils*. The whole system of horizontal beams, comprehending architraves, triglyphs, and the spaces between them called *metopes*, is called by the general name of entablature. But if trunks of trees are found to have given the idea of the columns which supported the edifice, from whence was derived the *plinth*, or chief part of the base of the column? In the wooden hut, the main supports, if resting exclusively on the ground, would be liable to sink beneath the surface, and to rot or decay, owing to the humidity of the soil: an effort would likely be made to prevent these evils, by placing a tile, or flat stone, beneath the post, to prevent it from sinking, but, from the weight above, the bottom of the post would be liable to split; a band surrounding it would prevent this, from which the idea of the ornaments above the plinth were derived; so that the base of the columns in the wooden hut might have afforded the model for those of a more magnificent edifice. The spiral curves, or *volutes*, which adorn some columns, have been supposed, as before remarked, to be in imitation of the curls of hair on a woman's head, or of the horns of animals slain in sacrifice; the capitals of other columns are adorned with double rows of leaves, arising, as I have stated, from the casual observation of such foliage round a bell-shaped vessel at Corinth. The shaft of a column, when fluted, is ascribed to a wish to imitate the folds of a woman's dress; or, as has been ingeniously suggested, as a resting-place for spears, when warriors were entering the temple. It is impossible, however, to account

for all the varieties of mouldings which occur in the columns and entablature of an edifice, recognised by the terms *astragal*, *torus*, *echinus*, *cymatia*, *cavetto*, and the *bird's-beak* moulding. All these are capable of being much improved and embellished, and we accordingly find them displaying the sculptor's skill and taste in beautiful imitations of leaves, flowers, fruit, &c. Such, then, according to Vitruvius, is the origin of the orders of architecture amongst the Greeks; it may or may not be true. I will not presume to decide whether it is true or false; whether the Greeks derived their ideas of architecture from Egypt, and improved upon the cumbrous models of that country, or not; but shall now proceed to lay before the reader a slight sketch of the principal characteristics of the various orders. A glossary of some of the technical terms used in architecture may be suitable here—an *order* in architecture is that proportional disposition of materials which is peculiar to itself, and distinguished by two principal features, the ENTABLATURE and the COLUMN. The former consists of the *cornice*, the *frieze*, and the *architrave*; the latter, of the *capital*, the *shaft*, and the *base*. The architrave, called by the Greeks the *epistyle*, is that part which is in immediate contact with, or rests upon, the columns, and represents the main-beam of the primitive wooden hut. The frieze is the central division which rests on the architrave, and is generally ornamented; the Romans called it *phrygium*—that is, embroidery-work—and the Greeks *zōphorus*, because they carved figures of animals upon it. The cornice, from the Latin *coronis*, is the upper part which supports the roof; it projects considerably beyond the rest, to protect the lower parts. The capital is the crown of the column; on this the architrave rests, and is ornamented in a manner peculiar to the order to which it belongs. The shaft is that part of the column included between the capital and the base. The base is the lower termination of the column, resting on the flooring, or on a pedestal; it is composed of projecting mouldings and a plinth, in number and form according to the order. The word *plinth* is from the Greek, and implies a *square tile*. The proportions of all the parts of an architectural structure are regulated by the lower diameter of the shaft, which is divided into sixty parts or lines; this is the *module*, or architectural scale. The *façade*, or front of a building is its most finished part, and is usually ornamented with a *portico*, surmounted by a *pediment*. The *pediment* is that part of the *portico* which rises above its entablature, to cover the end of the roof. The space between the columns is called an *intercolumniation*. Any particular order may be easily recognised by attending to a few simple points of difference, which are these. In the Doric order there is no base or moulding at the bottom of the column; the plain capital consists merely of the *echinus*, or convex moulding, and the *abacus*, or square stone: there is also a triglyphed or three-channeled frieze. The Ionic, or Corinthian, is recognised by the voluted or the foliated capital; the principal difference between these two orders being confined to the capital, as there is no precise difference between the columns or entablatures of either order, except the modillions, which are certain regularly recurring ornaments in the Corinthian. With respect to the shaft, the flutes in the Doric order are broad and shallow, forming *sharp* ridges on the circumference of the shaft; but in the other two orders the flutes are narrower and deeper, and are separated from each other by spaces left between the flutings on the surface of the shaft. The architrave of the Doric consists of a plain face surmounted by the *tænia*, or band; but in the other two orders the architraves are generally divided into three faces, projecting somewhat one above

the other, with curved mouldings, plain or ornamented. The Doric order may be said to consist of three parts, viz., the *stylobate*, the *column*, and the *entablature*. The *stylobate* differs from the pedestal in this, that it forms a continuous or unbroken basement for columns, while a pedestal is an insulated support. The *stylobate* in the Doric order is in height from two-thirds to a whole diameter of the column; it is generally constructed of three equal courses, which gradually recede, the one above from the one below. On the uppermost course the columns rest; the columns are short, varying from four to six diameters in height; they are without bases, because of the narrowness of the intercolumniations, and also on account of their tapering form. The capital consists of an *echinus* (or egg-shaped projection), and a deep square *abacus* (or tile), above it. The *echinus* projects out, so as to exceed the diameter of the foot of the column, but appears only to equal it on account of the distance at which it is always seen. The *entablature* is composed of *architrave*, *frieze*, and *cornice*. The *architrave* is the first member of the *entablature*, and rests immediately on the *abaci*; it presents one plain broad face, and is proportioned to the weight it has to bear. Its height is generally equal to the narrowest diameter or neck of the column. The *frieze* is usually of the same dimensions as the *architrave*, from which it is separated by a projecting band or fillet, called *tania*. The *frieze* is ornamented by slightly projecting tablets, in which are cut two *glyphs* or grooves, and two half *glyphs*, thus making three *glyphs*, and giving the ornament its appropriate name of *triglyph*, an ornament peculiar to the Doric order. The spaces between the *triglyphs* are called *metopes*, which signifies their position. The *metopes* are sometimes filled with figures in *bas-relief*; and are regulated by the height of the *frieze*. Certain features of one order are of course common to all; and having given a somewhat detailed sketch of the Doric, it may be sufficient to notice the points of difference in the others. The general peculiarity of the Doric order is massiveness and bold effect; that of the Ionic is delicacy and elegance—all the ornaments and arrangements are skilfully ordered to appeal as it were to the poetry of the mind of the spectator. The columns are tall and slender, their height being generally nine diameters; each column rests upon a base, composed of two *tori*, or convex mouldings, with a concave moulding, called the *scotia*, between them. The flutings in the shaft are 24 in number, with fillets left between each; the fillet is about one-fourth the breadth of the flute. The flutes are thus set apart from each other, and are much narrower than in the Doric; nor does the Ionic shaft taper so suddenly as in that order. In consequence of the increased height of the column, there is an ornamental neck-piece added, composed of the honeysuckle, with its tendrils embracing the shaft above; this is an *ovato*-moulding, so called because it is cut into eggs. There are also some lesser mouldings, and then the capital; this consists of a square block, on whose faces the volutes are cut, which are spiral mouldings arranged into graceful curves. The *architrave* is divided into three nearly equal faces, slightly projecting over each other, and crowned with a *cyma recta* moulding. The word *cyma* is Greek, and means *wave*. (There are two sorts of mouldings called *cyma*, the *cyma recta*, and the *cyma reversa*.) The *frieze* is generally a plain surface, but sometimes enriched with sculpture. The *cornice* is very simple: it is divided into parts by mouldings and *denticel* bands, which latter are so called from their resemblance to a row of teeth, and belong peculiarly to the Ionic *entablature*. The most gorgeous existing specimen of the Ionic is said to be the Temple

of *Minerva Polias*, at Athens, which far surpasses every other existing relic, and is a model of elegance and completeness in this order.

ARCHITECTURE AND ARCHÆOLOGY.

STREET ARCHITECTURE.

[The following sensible lecture was delivered on Monday evening, the 26th ult., before the Leicester Literary and Philosophical Society, by Mr. Frederick T. Mott, author of the clever little *Guide* from which we lately presented our readers with several extracts.]

"In the happy days of Adam and Eve, houses were an unnecessary encumbrance. Manners, however, soon became sophisticated. Cain, we are told, built a city. The architecture of that city is not described. Perhaps it was of a very primitive kind, the materials being mud and sticks; but we are not called upon to decide that question. In England, at the present day, the majority of the population live in towns, and the tone of the national mind is decidedly urban, not rural. In this state of things it behoves all patriots and philanthropists to see that that town life which leads the thought, the feeling, and the activity of England, is made as complete and perfect, as manly and as noble as we all desire the character of our native land to be. And since we are very much what our surroundings make us, since our thoughts and feelings are educated by the things we see and hear, it becomes a matter of the highest patriotism to surround ourselves with noble objects, to place ourselves and our neighbours in a position to receive the highest possible educational influence. In town life, the chief things to be seen are stones, bricks, glass, iron, and timber; and the wisest and most exalted of us cannot escape from the influence of these senseless but overpowering materials. Piled in huge masses above our heads; lining every foot of earth on which we walk; originating more than half of all the sensations of sight and touch which make our daily experience, they grave their inevitable lessons deeper and deeper into the character of every town-bred soul. There are many ways in which we are educated by our buildings, but especially they teach us either to love beauty or to be content with ugliness. There are some persons who think lightly of this lesson, but the mind which does not recognise the fact that beauty is something higher than convenience; that the love of beauty is the noblest and most unselfish attribute of the human intellect—is, in fact, the end of our intellectual life—that mind has not yet mastered the grammar of its eternal education. It is as much the duty of every man who builds a house, whether in town or country, to make it beautiful, as to make it wholesome and well drained. There are however about town buildings some peculiar and necessary characteristics which require especial consideration. A town architect has other work to do than he who plans a country mansion which may expand itself freely in every direction. He has other temptations, and in some respects a more difficult task. He is hedged round with conditions and limitations, and finds the wings of his genius perpetually dashing against his neighbour's walls. The precisely given form of space which he has to fill puts a terrible screw upon his imagination; and when that form is in itself badly proportioned to begin with, perhaps a few feet of frontage, and a height of at least four stories and a garret, no wonder he is at his wit's end to make anything graceful out of such a spindleshanks. Then again, the strong desire which is natural to us shopkeepers to make a grand show at little cost, tempts him to run up gaudy facings of paint and plaster, while all behind is rotten timber, bare bricks and whitewash. These risks are peculiar to the street architect, and must often make his task a hard and galling one. But it is the true artist's work to demolish obstacles, and plant his flag upon their ruins; to carry the world safely through the scrapes into which common men are perpetually plunging it. We are born into an age of towns, and into a land of trade. We cannot escape from

those conditions, but we can do a better and a nobler thing—we can make our trade honourable and our towns beautiful. Now, let us examine the architecture of the eighteenth and nineteenth centuries in our English towns. Cast your eyes along our modern streets, and consider which of the principles of beauty they exemplify. The chief elements of beauty, whether in form or colour, are variety with unity. In the metropolitan type of streets, found in all the “genteel” neighbourhoods of London, the element of variety is absolutely excluded, while the unity is of the most meagre and commonplace character. The common provincial type gains something from its greater variety of general outline, but the forms are uninteresting in themselves, and there is no relationship or bond of unity among them; so that the whole thing is a sort of chaos, as if one house had fallen from the moon, and another from Jupiter, while a third had pushed up its impudent face from the regions below. In street architecture there is only one external line which admits of any great variety in its direction. The side lines of each house and of each block must generally be simple and unbroken perpendiculars. The ground line is fixed by an equally rigid necessity. But in the line of roofs, which have only the sky for background, there is unlimited scope for taste and ingenuity. The first reformation which needs making in our street architecture is the reformation of the *sky-line*. I am no bigotted adherent of any one system of architectural forms. Each one of the great national styles has a beauty of its own which all true taste will be able to recognise and appreciate; but if we consider which of them will give us the greatest freedom and variety for the *sky-line* of a long street, I think we shall inevitably turn to the Gothic as alone available for this purpose. In all the Greek, Roman, and Italian styles, the dominant lines are horizontal; but the first demand of good street architecture is for something which shall *not* be horizontal—for some *contrast* to the inevitable flatness of the long ground line. In large, wealthy towns, where the horizontal style can be carried out on an extensive and costly scale, as in Cannon-street, London, and in the Club-houses of Pall Mall, a certain kind of gloomy grandeur may be attained. But it is essentially a *palatial* style, and the attempt to apply it to street architecture has been the ruin and desolation of our modern towns. Where ordinary builders, with cheap materials, copy these horizontal forms in streets of middle-class houses, they have no alternative but to produce the meagre square-faced brick fronts which are now the universal type in small country towns, or else the flimsy, meretricious, modern shop style, stuck over with pilasters and pediments all of wood and plaster, but painted in imitation of the most gorgeous marbles. Both these alternatives are utterly and irretrievably bad, but there is nothing else to be done so long as the popular ideas of architecture are associated with these horizontal forms. It is useless to attempt to improve the appearance of this kind of building by elaborate ornamentation. It is the *outline* which is wrong, and no richness of details can ever compensate for that fundamental defect. In order to rid our streets of the melancholy monotony of horizontal lines and square-headed windows, our only hope appears to be in returning to the principles, though not necessarily to the old forms, of Gothic architecture; modifying it according to our present wants, but retaining the dominant idea, viz.: the general verticality of the design, the *sky-line* always broken by turret or pinnacle or gable, the openings of the principal doors and windows more or less arched, the ornamentation not encrusted on the flat opaque surface, but *marked in outline*, as by sculpturing the salient points and angles of the masonry, or cusping the arched openings; and above all, the *proportions of the whole design, and of every feature*, carefully and scientifically studied. In modern houses, among the most important features of the interior, are the fire-places. All the comforts of an English home centre round its fire-side. A fire-place in every room is now a necessity of English life. But these fire-places involve another necessity; every one of them must be provided with a separate chimney, carried up clear of the roof. Now, the architects of Greece and Rome had not this necessity to deal with. In their architecture, chimneys were not at all or very partially provided for. But in adapting that architecture to English streets, this feature must always be

introduced. And how is it done? Stand upon any church-tower, and look down upon the frightful wilderness of chimney-pots in any English town. Was ever such a Babel of ugliness created by human hands? They are evidently felt to be merely necessary evils, and are treated accordingly. Very different is the practice of the Gothic architect. The style in which he works recognises chimneys as frankly as it does doors and windows, and makes of them very ornamental features of the general design. Let us now come down from the roofs and look at the doors and windows in an ordinary street of first-class shops. Plate-glass, brass-work, paint, and gilding have done all which in them lies to make those shop fronts attractive. Ignorant people stare at them admiringly, and exclaim “How splendid!” But ask a true artist what he thinks of it all, or anyone who has accustomed his eye to look for chaste and genuine beauty, and he will answer, “Here is ornament but no design; costly material but no elegance; splendour without beauty. Look down that row of shops, and what is there *besides* plate-glass, brass-work, paint, and gilding?” What substratum of beautiful form is there to sustain and harmonize this combination of ornament? A long straight line at the bottom, and a long straight line at the top, that is the outline, and this is all, from end to end of that long gaudy street! No variety, no proportion, no graceful curve to be seen anywhere. And this is the result of Italian principles in street architecture. *Why* should those gay windows have such poor uninteresting horizontal tops? The bottom and the two sides must be straight almost of necessity; why not give them the advantage of a curved line on the only remaining side, and break the everlasting monotony of parallelograms? It is not needful that they should be crowned with the equilateral arch; there is variety enough among the multitudinous forms of flat arches to suit every requirement and every taste. No doubt a straight lintel or bressumer beam is the cheapest and easiest way of covering a short space; there are positions also in which it is not only easy but beautiful, as in Greek temples; but there are other positions in which it is absurd and ugly, as generally in shop windows. It requires intelligence and taste to select for each position the most beautiful and appropriate forms, but intelligence and taste must be paid for, like everything else which is worth having. The additional cost, however, of good taste in a substantial building is not necessarily a very large per centage. A house which could be built ugly for a thousand pounds might be built beautiful for eleven hundred—twelve hundred would do it handsomely. A man may spend as much more as he likes upon ornament, and may soon learn that a fancy for finery is about the easiest road to ruin; but ornament is not necessary nor even always desirable. Good proportions with graceful and varied outlines—these are the points of most importance and involving least expense. We are now legally compelled, when we build new houses, to spend money in making good our drainage, and this is no more than what every member of a civilized community most justly owes to the bodily well-being of his neighbours. Can it be denied that he owes something also to their *mental* welfare? and that he may with fully as much justice be called upon to spend money in order to save their mental faculties from injury as to preserve their bodies from infection? Let us neither attempt to resuscitate old styles whose only life was the life of their own age, nor to combine together incongruous forms with a false and tasteless eclecticism. But let us gradually develop an architecture of our own, by following the simple rules of common sense and the true laws of beauty. When a house is to be built, consider first the accommodation which is required, and make the plan with an eye solely to convenience. *Don't add a single room, or passage, or window, or door, which is not wanted for use.* You may fancy they are wanted to complete the design, but if they are, the design is a bad one. A good design needs no such “completing.” Of all the horrors of bad architecture, blind windows and sham doors are the most rotten and disgusting. When you have made the plan of every story, and provided the best accommodation possible in the allotted space, then draw the elevation of your building, first in a rough sketch, putting in every door and window in the exact place, and of the exact size which will be most convenient. When you have thus built up your framework, and made sure that you

Have not one dark room, nor one inconvenient passage, nor any door close by a fire-place, nor a chamber without a chimney, proceed to consider how you may make that framework beautiful. But remember that the size and position of every part is irrevocably determined already by the laws of convenience. Not one must be altered. The artist's work, which yet remains, is only concerned with their shape and their adornment. Consider, then, first, the outlines of your lowest windows and your principal doorways. Make them as simply beautiful as you can consistently with their necessary size and their position at the base of the building. Then take the other stories in succession, studying *only the outlines* of the parts, giving no thought at present to carvings or colourings, or any other details of ornament. Finally, ascend to the roof, and crown your building with a sky-line free and bold and varied, but not cut up into a crowd of points. Then again re-view the elevation as a whole. See that there is a distinct unity of idea and feeling and expression throughout the design, and yet variety enough to make it pleasingly picturesque. When you are satisfied with the outline as a whole, and in all its parts, the next step will be to calculate the cost. Be sure to allow for well-made bricks, the best quality of mortar, and sound, seasoned timber. If you find the cost of the building you have designed greater than the amount you have to spend, take off something from the accommodation, *not* from the materials, for at present you have put no unnecessary expense upon them; and however little you may build, you are bound to let the workmanship of that little be good. If, however, the estimated cost is clearly within your means, you may then, and not till then, consider what amount of ornamentation you can afford; or, if your means are unlimited, what amount the design will bear without losing its simplicity and unity. I believe, if these rules were followed, they would inevitably lead to a style of building in which the general principles of gothic architecture would predominate; but they would certainly *not* lead to the servile imitation of any old forms of gothic, because they are based upon the conveniences and requirements of the present day, while all the old forms were adapted, not to our requirements, but to others of a long day past. On this foundation alone can we hope to raise a national architecture, which shall set a mark of beauty on this century such as the builders of Greece stamped indelibly upon their marvellous age—such as the Freemasons of Western Europe wrote in towers and pinnacles upon the century of the first three Edwards.

At the conclusion of the paper a long discussion ensued, in which several members, including Mr. W. N. Reeve, Dr. Barclay, Mr. W. Millican, Rev. C. Coe, &c., differed in certain points with the lecturer, after which a vote of thanks was unanimously accorded to Mr. Mott for his very instructive and interesting paper.

GENERAL ARCHITECTURAL INTELLIGENCE.

Improvements have been made at Parkhurst barracks. A gallery has been erected. The contractor for erecting the married soldiers' quarters, according to the plan of the Secretary at War, Mr. Sidney Herbert, has commenced preparing for the foundation for the building, which is to be placed at the western end, and facing the parade ground, which is also in the course of restoration. A well for the new barracks is now digging, and which it is calculated will require to be carried to the depth of 300 feet before a sufficient supply of water will be obtained.

An extraordinary general meeting of the Leeds Philosophical and Literary Society has been held, to receive the report of their building committee, and to decide upon some means for carrying out the proposed additions to and alterations in the hall of the society. The chairman explained that two sets of plans had been submitted to the committee, and one had been chosen. According to the selected plan the estimated expense, in all, was £2662. The committee, however, felt strongly that a new elevation would be required, the cost of which would amount to £540. Thus there were £3202 for the inside and outside of the old and new buildings. In order to carry out the plan an additional sum of £1200 would be wanted. After some discussion the following resolutions were carried:—"That it would be

desirable to carry out the plans produced, and adopt the improved exterior elevation, as well as the internal arrangements, provided the requisite funds can be obtained; and that for that purpose the subscription should, if possible, be raised to £5000;" and "That the general committee be requested to continue their services, and, if the required fund can be raised, to proceed with the execution of the work."

The Hull Park Committee have decided that the People's Park should be laid out at a cost not exceeding £5000, exclusive of planting the trees. Mr. Pearson (*ex-mayor*) has made arrangements with Mr. Earle, the sculptor, for a marble statue of her Majesty, to be erected in the park. A subscription is at present on foot in Hull for raising a statue of Mr. Pearson, the donor of the park.

The church of Walton St. Michael, Walton (Bucks), has undergone a general reparation, and been reopened. The old unsightly pewing, which crowded up the nave of the church, has given way to open benches. The choir has been simply fitted in oak. The pavements of the sacarium and chancel have been re-laid with tiles in plain colours, intermixed with the old stone paving. A new communion-table, rail, and sedillia have been provided. The east window has been repaired and glazed with stencilled quarries; a new vestry added on the north side of the chancel; and a choir organ erected—partially recessed in the wall—with the key-board fitted into the stall-desk.

The new church at Stantonbury, Wolverton, which has recently been erected for the accommodation of the large population connected with the works of the London and North-Western Railway at Wolverton, has been consecrated. The edifice is situated about three-quarters of a mile from the Wolverton station, on the west side, and is built of stone, in the Decorated Gothic style of architecture, from the designs of Mr. Street, of London. The tower and spire, which are intended to be raised to a height of 156 feet, are left unfinished from want of funds. The interior is without galleries, and has an open-timbered roof, with aisles, and unclosed seats, instead of pews. The walls are of Cosgrove stone, with Ancaster dressings, the marble pilasters supporting the arches being of a dark red colour. The stone pulpit occupies a kind of recess on one side, and bears an inscription to the effect that it was presented by the foreman and workmen of the Wolverton factory. There is also an octagonal stone font, the gift of the Marchioness of Chandos, the wife of the Chairman of the North-Western. The entrances and floor are paved with tiles. The church contains sittings for nearly 500 persons. The cost of the structure, so far as it is now completed, has been £4430, of which sum the shareholders of the London and North-Western Railway have contributed £2560, and persons locally interested, and others, £1870. A further sum of £1000 will be required to complete the spire and the upper part of the tower. A burial-ground surrounds the church; and nearly contiguous to it are school-rooms, large enough for 400 children, which have now been in use for a considerable period.

St. Thomas's Church, Southborough, erected at a cost of £2400, has been consecrated. The edifice was completed about fourteen months ago. The design is in the Early Pointed style of architecture, and the materials used are the Kentish rag and Bath stone. The building consists of a nave, north and south aisles, and chancel with north and south aisles, an organ-chamber, south porch, and vestry. A clerestory, with eight cinquefoil windows, serves to light the upper part of the nave, and terminates at the west end of the building in a double bell gable, beneath which is a couple of lancet windows divided by a massive buttress extending from the bell gable downward, and terminating at the base in a western doorway. The remaining windows throughout are of a simple character, disposed in lancets, trefoil-headed and soffit-cusped. The roofs are covered with slates from the Bangor and Talacre quarries, disposed in ornamental patterns. Internally the church is of Calverley stone, with alternated round and octangular piers, arches, and dressings of that material. It is arranged to accommodate upwards of 300 on the ground-floor, with open seats of deal, stained and varnished, as are the exposed timbers of the open roof.

New schools connected with St. Clement's Church, Bristol, have been opened. The building consists of school-room, 70

feet by 22 feet; class-room, 16 feet by 14 feet; with teachers' residence, all in the Early Decorated style of architecture, and cost £1400.

MASONIC NOTES AND QUERIES.

BROILED BABY—THE FREEMASON'S SUPPER!

I read in *The Critic* of December 8th that it is, and was formerly, believed our Saturday night's banquet was broiled baby! Where did the tale originate?—No CANNIBAL.—[We cannot say. See the leader in the present number entitled, "Freemasonry and the Press."]

KNIGHTS OF MALTA.

In the current number of our cotemporary, *Notes and Queries*, there is the following, under the above title:—"The best book on the present condition of the English Language of the Sovereign Order of St. John of Jerusalem, is the *Synoptical Sketch* of the Order, printed a few years ago; but I fear your correspondent will find a difficulty in procuring it, except from a member of the Order for which it was printed. I shall be happy to lend your correspondent my copy of the *General Ordinances* of the Langue, with a list of its officers, if he will send me his address.—J. WOODWARD."

ST. CLAIR OF ROSLIN.

Is there any portrait preserved of this eminent Grand Mason of Scotland?—PATONEE.—[Yes; in St. John's Chapel, Canongate, Edinburgh. See also a copy of this picture in *The Laws and Constitutions of the Grand Lodge of Scotland*, 4to., Edin. 1848—a publication worthy of a Grand Lodge, and which totally eclipses our meagre affair.]

BRO. DALCHO.

In America, Bro. Dalcho seems to have been considered a great Masonic authority; which was he, a parson or a doctor?—P. P.—[Beth; he was the Rev. Frederick Dalcho, formerly a Doctor of Medicine, and afterwards Assistant Minister to St. Michael's Church, Charlestown, and Chaplain to the Grand Lodge, &c.]

OLD FREEMASON'S SEAL.

At the meeting of the British Archaeological Society, on the 28th ult., "Mr. Wills exhibited the brass matrix of an early seal of the Freemasons." Can any brother furnish particulars of this seal?—GEORGE MARKHAM TWEDDELL.

HEROINES OF JERICHO.

Was the degree of Heroine of Jericho, or any other female order in connection with Freemasonry, ever practised in England, Scotland, or Ireland? if so, which, when, and where?—BROTHER PETER.

WHAT IS A HIRAM?

Every now and then the studious Mason meets with terms which sadly puzzle him. I am in that predicament. I read in a Masonic song—

Hark! the hiram sounds to close.

What is the hiram?—F. E. L.—[In the last century it was usual to call the gavel of the W.M. a hiram.]

IRISH RITES.

In reply to "Ex Ex," in your last number, I can but state that, under the Constitution of Ireland, all legitimate rites are recognised and represented in the S. G. Council of Rites, including the S.S., G.G., I.L., G.G., 33° of the Ancient and Accepted Rite, who are governed as to their dogmas, grades, &c., by the Constitutions and Statutes of September, 1762, and May, 1786.—"ORDO AB CHAO."

DISSENTING MINISTERS.

Will you inform your correspondent "W. M.," who has addressed a query under the above heading in your last MAGAZINE, that George Dawson, M.A., Minister of the Church of the Saviour, Birmingham, was initiated into Masonry in the Warden Lodge (1096), in September, 1860.—W. K. RILAND BEDFORD, P.M. 1096.—P. S. Our Bro. Dawson repudiates the title of reverend.

DISSENTING MINISTERS.

In reply to the question of W.M. in "Notes and Queries" last week, whether any Dissenting Ministers are Masons, I beg to inform him that the Rev. Thos. B. W. Briggs, of Dover, Unitarian Baptist Minister, is one.—UNIT.—*Canterbury*, Dec. 13, 1860.

THE HEBREW CHERUBIM.

As the banners of the four divisions of the Israelitish army formed the essential points of the representation of the Hebrew cherubim depicted on our Grand Lodge seals, has the same symbolism been elsewhere employed?—CALEB.—[It has. The Evangelists have been symbolised in the primitive, and, indeed, all other churches, thus—St. Matthew, by a man; St. Mark, by a lion; St. Luke, by a bull or ox; and St. John, by an eagle.]

THE TEMPLAR CROSS.

As the Supreme G.M. of the Knights Templar is now vacant, in whose possession is the Cross of the Order that is delivered from G.M. to G.M.?—T. C. T.

MASONRY INTRODUCED INTO NOVELS.

Some one inquired, in a recent number, what authors had introduced Masonry into their writings? I can't say it is pure Masonry, but I remember reading a very good story about two reefers in Captain Maryatt's *Percival Keene*.—T. T. A.

Literature.

REVIEWS.

Two Months in the Highlands, Orcadia, and Skye. By C. R. WELD, Esq. Longmans and Co.

We have before us a pleasant book of a holiday tour over ground which, though a portion of the British Empire, is as new to many of us as if it were a description of the interior of Cham-Tartary. Such a book does not come within the limits of strict criticism, because it is not one in which an occasional error here and there is of that importance which will mislead for a whole generation. It is the result of a man's eyesight during a time of leisure. It propounds no new theories and deals with no momentous questions affecting religious, moral, or political life. In short it must be taken for what it is—a very agreeable bit of gossip, such as a gentleman and scholar would pen, and containing enough to interest those who have never seen the places visited. Our plan, therefore, in noticing this work will be confined to extract, as that will give a better insight into Mr. Weld's labours than any detailed remarks of ours. For this purpose, then, we append a picture of a Caithness laird and his neighbours:—

Amidst Lady Sinclair's lovely flower-gardens, and the surrounding thick woods in which the trees are of forest-like growth, I almost forgot that John o'Groat's house was only eighteen miles distant. Barrock is, indeed, in many respects, an oasis in the desert; for while the country generally is almost in a state of nature, Sir John Sinclair has not only reclaimed, but made many hundreds of broad acres around his house smile with plenty and prosperity. Lakes and swamps have been drained, thousands of trees planted, extensive farm-buildings erected, and a powerful steam-engine is made to do as much agricultural work as possible. Nowhere will you have a better opportunity of seeing how scientific agriculture may be made to triumph over sloughs of despond than here. Nor should it be forgotten that, while the land ministers to the wants of man, the peasant is advanced in civilisation. Look at the old Caithness hovel, a mere mud structure, with often only two openings; the door, and a hole in the roof to allow the smoke to escape. While shooting one day, Capt. Sinclair introduced me to one of these primitive dwellings. Raising the latch, we entered a room opaque with peat smoke, which, baffled in its attempts to pass out of a hole in the roof, was rolling in dense masses through the interior. The fire from which it proceeded was in the centre of the hovel, backed by a low wall; but there was no attempt at a chimney. Two ancient crones were crooked on their hams in front of the fire, one of whom was crooning a strange-sounding song, while the other was coaxing a noseless teapot to stand upright in the heap of hot peat ashes. Two small open recesses in the wall contained the crockery of the establishment; and a bench, two chairs on their last legs, and a couple of box beds, grimed with soot and smoke, completed the furniture. Now, you will doubtless imagine that this dismal hole belonged to a pauper. By no means. The proprietor was a prosperous blacksmith, who was, at the time of our visit, exercising his calling at a neighbouring hamlet, and the cabin was precisely in the condition that he had inherited it from his father.

Those who are interested in the theory touching the Buddhist origin of the stone circles and pillars throughout Britain, so similar to those which Mr. Atkinson met with in Central Asia, will be glad to read of the stones of Stennis, "after Stonehenge, the most remarkable primitive lapidary erections in Britain." We pass over the topographical to the legendary details connected with them:—

The Orcadians formerly regarded them with feelings of awe mingled with religion: for it appears that couples who had no particular reverence for the marriage ceremony as performed in church, considered themselves married by simply shaking hands through one of the upright stones. This was the famous Onid Stone. It stood about 150 yards north of the Stennis circle. Lieut. Thomas states that he conversed with a man who had seen the stone, and who informed him that the hole was about five feet from the ground. He added that to the period of the destruction of the stone by a farmer, it was always customary for the peasantry to leave some offering on visiting it, such as a piece of bread, or cheese, or a rag. It was also believed that a child passed through the hole when young would never shake with palsy in old age. The marriage ceremony, according to an account published in the third volume of the *Transactions of the Scottish Society of Antiquaries*, was in this wise:—"When the parties had agreed to marry, they repaired to the Temple of the Moon, where the woman, in presence of the man, fell down on her knees and prayed the god Woden (for such was the name of the god whom they addressed on this occasion) that he would enable her to perform all the promises and obligations she had made and was to make to the young man present; after which they both went to the Temple of the Sun, where the man prayed in like manner before the woman. Then they went to the Stone of Odin, and the man being on the one side and the woman on the other, they took hold of each other's right hand through the hole in it, and there swore to be constant and faithful to each other." But it would seem that they could not have held this ceremony very binding, for local historians add that couples who were united at the stones of Stennis and became tired of each other went to the kirk, and parting in the centre, one went out at the north door, the other at the south, and they then considered themselves free.

From the stones of old to house and home in the Sutherlandshire of to-day:—

If Scourie had a few trees it would be extremely picturesque. Even without these important adjuncts to scenery, you will admit that it possesses many charms. A little to the north of the bay is the small island of Handa, girt with majestic cliffs, the favourite breeding rocks of thousands of sea birds. It is only within a few years that Handa has ceased to be inhabited. Some dozen families lived on the island, subjects of a queen, who was always the oldest woman of the community. The village of Scourie is one of the neatest in Sutherland; and you are surprised to see so large and apparently thriving a population in so sterile a district, for the arable ground may be compared to thin veins running through extensively rocky areas. The landlord of the inn seemed very proud of a little patch of oats adjoining the inn, to which he drew my attention. I could not help thinking with what contempt a Lincolnshire farmer, accustomed to his fat fields, would look upon Sutherland rock farms. One is reminded of the reported reply of an Englishman who was expected to praise a Highland estate. "By —," said he, "I have an apple-tree in Herefordshire that I would not swop for your entire property!" I left Scourie at eight the following morning, with the intention of sleeping at the inn near the ferry of Kyle Skou, but matters fell out otherwise. Having walked three miles along an excellent road, winding by many a tortuous flexure, among huge rocks and by the side of small lakes, I came to Badconl, a fishing hamlet at the head of a bay studded with islands. Here a consuming thirst seized me, and failing to find fresh water, I asked a girl who was herding cows on the hill side whether she could direct me to a spring. "Come with me," was her reply, "and I will give you a drink." She led me into a house, and showing me into a snug parlour, desired me to sit down while she went in search of some milk. Presently she returned with a jug of delicious milk and a glass. Anxious to know to whom I was indebted for the refreshing draught, she informed me that I was in the Doctor's house, of which she had the care while the owner was from home, and that she was quite sure he would be pleased to hear that his milk was put to such good use.

At Wick he endured mighty stench, and watched with great minuteness, in spite of them, the process of disembowelling and preserving the herrings, which give employment to so many fishermen, and cost so many lives. At Brawl Castle, a haunted relic of the days when wicked Earls of Caithness boiled bishops in return for an excom-

munication, he spent the grouse-shooting days of the season, and explored the neighbouring moors and cliffs. It is a significant mark of the out-of-the-way character of this district of Scotland—the region of fierce feudal quarrels, of which the couplet says—

Sinclair, Sutherland, Keith, and Clan Gunn,
There never was peace when thae four war in—

that there is not a tolerable map of it to be had, to help the pedestrian across its wilds. John o'Groat's House is a name which conveys to many nothing but the idea of an imaginary point: what there is to be seen there Mr. Weld shall tell:—

You see I cling to the belief that there was such a person as John o'Groat, not being willing to give up a pleasant story. Some, I know, contend that John was a Scotchman, and derived his name from his calling, which was ferrying persons across the Pentland Firth for fourpence, or a groat, but I side with those who believe him to have been a worthy and canny Dutchman, who settled in this land-end locality—the Berubium of Ptolemy—at the beginning of the sixteenth century. The story runs that he had eight sons, unruly whelps, who, very improperly having no respect for the law of primogeniture, disputed for precedence at table. Other fathers might have resorted to a little wholesome personal chastisement to correct such conduct, but John o'Groat hit upon an expedient which answered perfectly, as it had the effect of satisfying all his ambitious children. He built an octagonal room with eight entrances, and placed therein an eight-sided table, by which means each of his sons entered by his own door, and no one could be said to sit at the head of the table.

Well, mythical as you will perhaps pronounce this story to be, there is no doubt that John o'Groat's name has a world-wide fame. But it seems that just as the perturbations caused by casting a stone into still water are apparent in far distant circles long after their centre has subsided to rest, so John o'Groat's name, that has been carried to the uttermost ends of the earth, is ignored by some persons residing close to the site of his famous house.

I base this on the fact that a young man whom we engaged to carry some cloaks to the site of John o'Groat's house, declared, much to our astonishment, that he did not know where it was, and yet he had lived in the neighbourhood all his life. This ignorance was the more astonishing, because he knew well where John o'Groat's buckies were to be found, said buckies being the very pretty shells (*Cypræa arctica*, or European cowry) found on the shore close to the locality of John o'Groat's house. But though the site of this house is not known to all in the vicinity, you need no guide to find it.

Following a path on the edge of the cliff, dipping occasionally into charming little bays paved with silver sand, we came to one of rather larger dimensions. At the head of this stood John o'Groat's house. The site is marked by four small grassy hillocks, the sole vestiges of the celebrated structure.

If we may judge by the album kept at the Houna Inn, pilgrims to this far north point of our island believe John o'Groat's house to be a substantial edifice. The pages teem with expressions of disappointment, outpoured generally in bad prose and worse verse. Here is a specimen:—

"I went in a boat,
To see John o'Groat,
The place where his house doth lie;
But when I got there
The hill was bare,
And the devil a stone saw I."

The lines have, however, the merit of being perfectly truthful, for the hillocks are destitute of a single stone, and you have to draw largely on your imagination to believe that any house ever stood on the spot.

The result of the Free-kirk controversy has been to multiply "kirks" out of all portion or prudence, but it has also given rise to many fanatics, such as he tells us of as follows:—

But what is that in the distance, moving up the hall, flapping what look like huge wings? Any object having life, in these wastes, excites curiosity. I hastened on, and was soon near the mysterious figure, not less mysterious when more closely seen.

It was a tall bony man, with a large blue camlet cloak, lined with green baize, disposed in reefs round his shoulders; his head gear a rusty black hat of obsolete shape, beneath which protruded the edges of a dirty white night-cap; and his body clothes, black cloth that had long since seen their best and brightest days. Strange-looking bundles, of various sizes and shapes, were hung about him, and seemed to incommode him as much as the wine jars inconvenienced famous John Gilpin.

To encounter man or woman, boy or girl, in Sutherland, and pass on without speaking, would be to proclaim yourself a misanthrope. A "Good day" on both sides was quickly followed by conversation. We were both going so Riconich, where I purposed sleeping; we would go there together, and so we were companions for the day.

But who is your companion? you will perhaps ask. Well, dear reader, I can tell you now, though if you had put this question to me at the close of my walk with the wayfarer I could not have told you, so ill did I succeed in ascertaining the calling, business, or pursuit of the strange figure.

He was a "Man." Why, of course he was, you answer. Put on your spectacles, my friend, and look at that informing substantive again. Observe how it is embraced by two commas, which means, in this case, that my companion belong to the religious sect who call themselves "The Men," and was therefore a "Man." And as you have probably never heard of these people, whose proper *habitat* is the north of Scotland, I will tell you something about them.

The peculiar feature of the sect is self-election. They repudiate all ecclesiastical discipline and authority, detest prelacy, liturgies, and Erastianism, and consider that they alone are judges of their spiritual progress, which is poured upon them by God's grace. All theological learning is held in utter contempt, and the language of the most ignorant "Man," if he asserts that he speaks by Divine inspiration, passes for Gospel truths among their followers.

The "Men" wear, during summer and winter, a cloak, which they wish to be considered apostolic; black garments, if they can obtain them, and through Caithness and Sutherland, where they abound, a cotton cap or handkerchief. This possesses great significance. The more it approaches pure white, the more blameless and holy does the wearer desire himself to be considered, and, strange to say, is considered by the sect.

The great object of these spiritual mountebanks appears to be to excite the people who are foolish enough to listen to them, to a frenzied hatred of all other religious sects. "One," says Investigator, "amid the breathless silence of a multitude of listeners, rose and declared that a word had been sent to them which he could not but speak, and it was, that whatever might be the marks of grace, none were to be found in those big parish ministers who fed themselves and not their flocks; those idle shepherds, into whose flock the true sheep would not enter; those carnal worldlings, who, unlike the apostles, wore boots—(deep groans from the old women)—and travelled in gigs!" (Here expressions of horror were heard in every part of the meeting.) "But, ho! ye devils, ye cannot make me silent; I will lift up my testimony against you in this meeting, and will warn the simple, lest they fall into your snares."

Another "Man" drew up what he called his dying testimony, leaving a blank for the insertion of the date of his death. In this precious document are the following passages:—

"I, Alexander Campbell, as a dying man, leave my testimony from first to last against the Reformed Presbytery; they are false hypocrites. Leave my testimony against the letter-learned men, that are not taught in the college of Sinai and Zion, but in the college of Babylon.

"I, as a dying man, leave my testimony against paying unlawful tributes and stipend, either in civil or ecclesiastical courts, not according to the word of God—if otherwise, they shall receive the mark of the beast.

"I, as a dying man, leave my testimony against the low country, as it is not kind to strangers.

"I, as a dying man, leave my testimony against men and women conformed to the world in having dresses, parasols, and vain head-sails, and men having whiskers, like ruffian soldiers, as wild as Ishmael, not like Christians, as Jacob—smooth."

And that there may be no mistake respecting his unchristian antipathy to all other sects, he says—

"I, as a dying man, leave my testimony against Quakers, Tabernacle folk, Haldians, Independents, Anabaptists, Antiburghers, Burghers, Chapels-of-Ease, Relief, Roman Catholics, Socinians, Prelacy, Arminians, Deists, Atheists, Universalists, New Jerusalemites, Unitarians, Methodists, Bareans, Glassites, and all sectarians."

After this we draw breath, and thank God Alexander Campbell has no jurisdiction, spiritual or otherwise, over us. Why, the most zealous member of the Holy Office, in its palmy *auto-da-fé* days, was a lamb compared to this "Man."

The habitually frigid Highlander is easily excited by religious fanatics, and when you hear that the "Men" are regarded as divinely inspired, you will have no difficulty in believing that they easily eke out the *quod vivit*. Going from house to house, praying in some, exhorting in others, they are rarely allowed to depart empty-handed, or at least unrefreshed. My "Man" had been for an eight weeks' spiritual cruise through Caithness, making Wick his head-quarters, and was returning to his home, hung about, as I

told you, with bundles; and how well his purse was lined I cannot say.

Some geological notes about Burgh-head give occasion for the introduction of a capital story of the late Dr. Buckland. Mention is made of the question relating to fossil marks showing the fact of marine and amphibious animals migrating over land, and Mr. Weld says:—

This, I remember, was a subject of grave discussion one evening at the Geological Society when the meetings were enlivened by the observations of the late Dr. Buckland. What could have possessed the animals—they were fossil tortoises, I believe—to be all travelling in the same direction? That was the question; one, be sure, of great importance—at least you would have thought so had you heard the keen manner in which it was discussed. At length the Dean solved the problem. "You said, I think," quoth he, "that the footprints indicated that the beasts were travelling from north to south?" "Yes," replied the author of the paper, as gravely as if a barrister had asked him whether he had seen a man murdered. "Then," said the Dean, "they were Scotch tortoises on their way to England to better their condition."

The account Mr. Weld gives of his return, by the last coach for the season, is a graphic illustration of one side in the character of a people, who pride themselves on being the most righteous and religious on the earth; and with this we must conclude our long extracts. Our author says:—

I left the steamer at Bannavie, passed the night in the excellent hotel, supped with one tourist, an American, who was in raptures with the Highlands, and had seen them leisurely and well, and the next morning dressed by candle-light and left by the huge van-like coach for Loch Lomond, *via* Glencoe. It was its last journey for the season, and a strange journey it was, for, at every place between Bannavie and Loch Lomond where we stopped, we took up various articles belonging to the coach establishment; brushes and buckets, horse-cloths and harness, with an enormous quantity of whisky contained in living barrels, said barrels being the ostlers. The fact is, the coach was returning to its winter quarters to be laid up in ordinary until the ensuing season; and, as no passengers were expected, everybody considered that he had full licence to get drunk. How the coach got through Glencoe is a mystery to me. I walked, and arrived at King's House long before the coach reeled up to that lonely abode. Here more ostlers full of whisky were taken up, with the result, of course, of increasing the drunken confusion of everybody; and so we galloped down that long hill across the shoulder of the Black Mount, and through Lord Breadalbane's forest, to Tyndrum, scattering, to the dismay of their shepherds, thousands of sheep that were being driven to Falkirk Cattle Trust, and which whitened the road for many miles. That the coach, with its motley and tremendous load, arrived whole at Tyndrum, is highly creditable to its builder, for so erratic were its motions that I momentarily expected to find myself sprawling on the road, and see the vehicle break up into innumerable fragments.

NOTES ON LITERATURE, SCIENCE, AND ART.

We give the following bit of private history, with the correspondence of the Duke of Wellington and Lord Dunsford, as received from Dr. Wright, son of the ingenious gentleman whose tale it tells:—

23, Somerset-street, Dec. 1, 1830.

The accompanying letters are characteristic, and I think there is nothing in them of so personal a kind as to make me hesitate about their publication. Much, indeed, of their interest depends upon a knowledge of the circumstances under which they were written; and I add the short history, believing that this may, of itself, possess a special interest to that large number of your readers who are volunteers or sportsmen. In 1820, the percussion had well nigh superseded the old flint lock, but there were certain practical objections to the innovation which, we may be sure, the steady old shots of that day made the most of. The detonating powder with which caps were then charged had chlorate of potash as its chief ingredient, usually mixed with gunpowder from which the nitre had been previously washed. Its disadvantages were, that it rusted the lock and barrel, by producing rapid oxidation of the metal, that it was affected by damp, and that the charcoal (from the gunpowder) generated dirt. In that year, my late father, a keen sportsman and an excellent chemist, was led to turn to practical account some experiments he had made with fulminating mercury as far back as the year 1805, soon after its discovery. He primed some caps with a preparation of this powerful detonator, mixed with a solution of benzoin, to afford a varnish as protection against damp, and he and his friends were convinced, by a winter's trial, of their superiority.

After many experiments, he wrote to the Duke of Wellington, pointing out the advantages of the new substance, it being clean, and unaffected by damp, producing no rust, and being, moreover, safer than the old preparation; that is to say, less liable to explosion from accidental, and what seemed spontaneous, causes during manufacture, and requiring a harder blow to inflame it. In the same letter he suggested the application of the principle of percussion to ship-guns. The reply was as follows, and the incorrectness of both decisions is remarkable:—

“London, Dec. 17, 1821.

“The Duke of Wellington presents his compliments to Mr. Wright, and has the honour to inform him, that the application of fire by percussion to naval ordnance has been considered by various committees of officers of the Navy and of the Artillery, each of which has decided against it in every form. There are strong objections to the use of the copper cap, mentioned by Mr. Wright, which Mr. Wright has not taken into consideration.”

In September, 1823, my father published a full account of his process in the *Philosophical Magazine*. Its superiority was soon generally admitted, and none other employed; but although generally adopted by Government some years after this date, its usefulness never received any other official recognition than is contained in the above letter from the Great Duke. I believe the only business transaction which ever arose out of the invention was an expenditure of money in stopping some attempts to pirate and patent the discovery. Some years ago, the late Lord Dundonald being interested by the above narrative, I forwarded him a copy of the Duke's letter, with the particulars, and received this courteous reply:—

“July 13, 1855.

“Sir,—I thank you for your very interesting note, showing how the greatest characters may be led to acquiesce in wrong conclusions (from mental indolence) by trusting to ignorant, jealous, or interested officials. I shall preserve your valued communication as a testimonial to the fact, how difficult it is for merit to obtain a fair hearing.—I am, Sir, your obedient servant, DUNDONALD.”

There is such a difference in style between these two letters, that I think it right to mention that I was almost a stranger to Lord Dundonald.

HENRY G. WRIGHT, M.D.

It appears from Mr. Henry Gouger's newly published *Personal Narrative of Two Years' Imprisonment in Burmah*, that there is or was, until recently, full employment for a second John Howard in connection with the prisons of the Burmese empire:—“When night came on, the ‘father’ of the establishment, entering, stalked towards our corner. The meaning of the bamboo now became apparent. It was passed between the legs of each individual, and when it had threaded our number, seven in all, a man at each end hoisted it up by the blocks to a height which allowed our shoulders to rest on the ground while our feet depended from the iron rings of the fetters. The adjustment of the height was left to the judgment of our kind-hearted parent, who stood by to see that it was not high enough to endanger life, nor low enough to exempt from pain. Having settled this point to his satisfaction, the venerable chief proceeded, with a staff, to count the number of the captives, bestowing a smart rap on the head to those he disliked, whom he made over to the savage, with a significant hint of what he might expect if the agreed tally were not forthcoming when the wicket opened next morning.”

A strong feeling is gaining ground amongst those who feel interested in the education of the people, in favour of female inspectors for girls' schools.

Sir Benjamin Brodie, in his recent address to the Royal Society, remarked:—“It is a poor pedantry that would exalt one kind of knowledge by disparaging others. Literature, the Arts, the Moral and Physical Sciences, all of these have elevated the condition of mankind. But it is by the union of the whole, that the greatest results have been obtained. At the same time, it may confidently be asserted, with respect to the physical sciences, that they have an advantage over every other department of knowledge in this respect, that the field of inquiry is practicably unlimited. The student may, indeed, meet with an impassable barrier in one direction, but in that case he has only to proceed in another. As he advances, the horizon which terminates his view recedes before him. He enters on fresh scenes, gathers in new knowledge, and every addition which he makes to it becomes the foundation of further knowledge, to be afterwards acquired. In the meanwhile, under whatever circumstances he may be placed, whether he be in the cultivated valley, or amidst the glaciers of the Alps, on the wide sea, in the crowded city, in the busy factory, in the broad sunshine, or in the starlight night, he has only to look around him to find objects which have to him a peculiar interest, exhibiting relations which are not perceptible to those whose minds have been otherwise

engaged. In the gorgeous sunset he finds in the changing colour of the clouds, or at noon in the dark blue sky above, illustrations of the phenomena and laws of light. The flashes of the aurora are to him not mere objects of curiosity, but are associated with the magnetism of the earth, and with that mysterious force which, like the force of gravity, connects us with the sun, and probably with all other heavenly bodies, even with those which are at the greatest distance from us. In the tumultuous movements of the atmosphere which tear up trees by their roots, and cause the destruction of life by shipwreck, he recognises the law of storms, and is enabled to comprehend how the mariner, by steering his course in one direction, may avoid those dangers to which he would be exposed if he were to steer in another. In this way it is plain that even a moderate acquaintance with the physical sciences cannot fail to add to the interest of life: an advantage which, under occasional circumstances, may be extended even to the humbler classes of society. A professor of one of our ancient Universities, and a distinguished Fellow of the Linnean Society, does not consider it to be incompatible with his duties as a parish priest, nor beneath his dignity as a philosopher, to give such simple instruction in botany to the girls of the village in which he resides as may enable them to understand the Flora of the neighbouring district; thus affording them not only a useful but a cheering occupation for hours which would otherwise be passed in idleness.”

The *Illustrated London News* says:—“Sir John Bowring, Governor of Hong-Kong, and Superintendent of Trade in China, is a son of the late Charles Bowring, of Larkhear, near Exeter, who died, full of years, April 4th, 1856. His mother was Sarah, the daughter of the Rev. T. Lane, of St. Ives, Cornwall, who was descended from the famous lawyer, Sir John Maynard, and through him from William of Wykeham, the pious and munificent founder of the two Colleges of St. Mary, at Winchester, and New College at Oxford.

The *Athenæum* remarks:—“Those who satirize cattle shows, simply because the beasts exhibited at them are loaded with costly fat, that is of comparatively small service for human consumption, miss seeing the aim and use of such contests. A gold medal is not awarded to the owner of the fat pig as an encouragement to other swine proprietors to make their stock prodigiously fat. The winner gets the prize for producing an animal constitutionally adapted to convert cheap food into good flesh, and so showing that others of its breed may materially benefit society as meat-creating machines. To demonstrate that an animal is endowed with this faculty, it is necessary to expand it to the utmost, that the limit of its productive powers, in respect of quantity, may be discovered. In thus ascertaining the extreme weight it can be induced to yield, a large amount of unprofitable fat is brought into existence. But fat alone, or a singular power of secreting fat, will not get an animal a Smithfield medal. The uninitiated eye cannot penetrate the superincumbent masses; but a judge knows by ‘the feel’ of an animal the sort of meat—fat or lean, firm or loose—its interior muscles are composed of, as easily as a physician, by a touch of the pulse, discover whether his patient is sick of inflammation. Indeed, long practice in examining, first, the live forms of beasts, and then their dead carcasses, enables breeders, by the unaided eye, without the assistance of touch, to tell of a creature ‘what it is like inside.’ It would surprise the profane to be told with what accuracy the priests of the Smithfield mysteries can by sight declare the history and worth of huge ox—its breed, feeding, weight, the quantity and character of the internal fat, the size and quality of each joint. At the firstoutset of the Smithfield Cattle Club, the judges came to their decisions in the following manner. Out of an entire class they selected, by eye and handling, what appeared to them the two best beasts. These were killed, and after inspecting them dead, and examining their internal structure, the critics determined which was the better of the two. It was, however, ere long found needless, as well as embarrassing, to persevere in this plan.”

Mr. James Blackwood has the following works in preparation:—*Illustrious Men; their Noble Deeds, Discoveries, and Attainments. Illustrious Women who have Distinguished Themselves for Piety, Virtue, and Benevolence.* And a new novel by B. Hemyng, *The Dark Cloud with the Silver Lining.*

Mr. Henry Gouger, in the preface to his *Personal Narrative of Two Years' Imprisonment in Burmah*, says:—“After reading the interesting book of Major Yule, and there finding the King and his Court discussing the merits of treaties with some appearance of common sense, holding disputations on nice questions of government and civil policy, giving good dinners, criticising paintings, manifesting good faith in compacts, getting rid of bad customs, abolishing degrading compliances at court, correcting its institutions, and, above all, coming to understand the map of the world and the necessity of treating other nations with consideration and respect, I

must confess it is with some difficulty I do myself recognise the ignorant, conceited, and arrogant power it was when I became acquainted with it. Most nations have undergone great changes during the last forty years, and the Burmese seem to have kept pace with them."

We are sorry to learn that the Schools of Design at York and Bath lack adequate support, as well as that of Wolverhampton. The latter is to be carried on a little longer, to give it another chance of success.

The marble bust of Dr. Croly, by Behnes, presented to the poet some years ago by public subscription, is to be placed in the church of St. Stephen's, Walbrook, where the remains of the poet-rector have been interred.

An exhibition of Stothard's paintings is to be held in London next spring.

Mr. Henry Kingsley, brother to the Rev. Professor Kingsley, will commence a new novel in the January number of *Macmillan's Magazine*, under the title of "Ravenshoe; or, the Adventures of a Young English Gentleman."

A national edition of the works of Dante is about to be issued, by subscription, at Florence, the profit of which is to be devoted to a monument to the bard.

Sir Benjamin Brodie, President of the Royal Society, has appointed General Sabine, Sir John Boileau, Sir Henry Holland, and Thomas Graham, Esq., vice-presidents for the next year.

The metal of the new bronze coinage is already complained of as scratching and breaking easily.

A monument to Bessel, the late German astronomer, is about to be erected at Königsberg, by the Prussian Government. It is to consist of a bust of the astronomer, executed by Herr Siemering, which is to be placed on the outside of the University buildings.

Great complaints are being made at present of the practice of copying paintings regularly pursued in some of our public picture galleries, and then selling them for replicas, or duplicates.

An exhibition of the works of the late French painter Decamps will take place in Paris next spring.

The French literature of the seventeenth century absorbs, almost exclusively, the Paris writing and reading world. Indeed, much labour and pains are bestowed in hunting up all the remains of the literature of that time, and in the attempt at reproducing the classical works of the time of Louis the Fourteenth in their original purity and correctness. Critical editions appear every day; manuscripts, or where they are wanting, first editions are compared; and it is now evident, though hardly credible, what alterations these classical works have undergone in the course of time by the negligence and arbitrariness of the editors. Many things are lost, and past all hope of recovery, for instance, in the Letters of Madame de Sevigné; but other works, which have suffered cruelly, pay for the trouble of restoring them to their original state. Thus, the Letters of Madame de Maintenon, a genuine edition of which M. de Lavallée has undertaken. The Duke of Noailles, who is in possession of the family papers, has opened his archives to the editor, which contain a great number of the original letters. Hitherto these letters were only known in the form which La Beaumelle had given them. M. de Lavallée has found a great part of the original letters used by La Beaumelle; and it is astonishing how unscrupulously the first editor has handled them,—altering, leaving out, and changing the dates.

There is preserved at the Lord Chamberlain's Office a small folio volume, written about the year 1639, containing a great deal of curious information respecting masques and old English plays, performed before the Court. There is no notice of Shakspeare in it; but there are very curious scraps about Ben Jonson, Inigo Jones, and other illustrious characters. Now, this volume is of no earthly use where it is, but it would be a very desirable acquisition to the British Museum; and we cannot help thinking that if the matter were properly represented to the Court, there would be a disposition to present the volume to the national library. Should

the transfer take place, it is not improbable that much new and important information, especially respecting Inigo Jones, would be accessible to the public.

We understand that Mr. Robert Browning, whose knowledge of the history and profound feeling for the theory of Art are evinced by his poems, has been studying Art practically for some months past.

Poetry.

THE WORLD AND THE CRAFT.

REAL AND IDEAL.

A Dialogue in Verse.

REAL.

They write of your age—"immemorial" time,
And date your maturity from Solomon's reign;
Speak of your virtues—throughout every clime,
Profit and pleasure, morality, gain.
Gained by your laws, if truly observed,
Gained by the precepts, secretly thine (?)
Those secrets of nature oft have I heard,
To peer and to peasant alike are divine.
Why hold your power as Prospero's rod,
And arrogate virtues I doubt you possess?
Duty to neighbour, yourself, and your God;
Mere words, and not deeds, did you truly confess.
Do the virtues you claim really live in the heart?
Your precepts divine—do they always control?
Make perfect, as nature's counterpart,
Raising the man, and exalting the soul.
It reads well, I own; it sounds equally so:
All that is human must err—be not blind;
You have your shadows, clouding the glow;—
Seek out this truth—seek, and you'll find.
Look, look on that sign—the compass and square,—
An emblem of duty, you'll say;—aye, 'tis well.
Call out its owner—the mask—away, tear!
Profit, not pleasure, thus breaks the spell.
Why such as these to thy order belong?
Remodel your laws—blot out these stains!
Invited, I know, in numbers they throng:
For morality? No!—their own selfish gains!

IDEAL.

Truth!—thou spirit of morality, arise!
Thy aid I crave, false men to know,—
Mercy's qualities—thy attributes I prize—
And guided thus, justice with these endow.
My temple raised in God's holy name,
Sacred 'gainst all who dare thus forget
That solemn obligation: I here claim—
Sealed by them—an eternal debt.
Was it for these my holy ritual sung?
Was it for such as these I've toiled?
Was it for man alone—thus begun?
No—God eternal! Am I foil'd?
My temple like unto Moses' tent—
A tabernacle of wisdom, strength, and beauty!
By Abraham, inspired sent
To teach honour, truth, and duty.
The solemn covenant with Jacob made,
With God's angels bright descending,
Shall these from their memories fade?
Death were better than such ending.
Emblems sacred ne'er were ordained
For vain man or his false display;
In Masonry pure the reward that's gained,
Is an eternal, bright, continuous day.
The Square, the Level, and the Line,
A moral deep applies to that human sod;
A token-present, as a sacred sign,
To guide mortality unto its God.

W. T. J.

[We have been requested to publish the above as likely to tend to the suppression of the too common display of signs for trade purposes by the "brewer, the baker, the candlestick maker," &c. If it has the effect desired, we shall be most gratified; but we are compelled to admit that the poetry far exceeds our understanding.—Ed.]

CORRESPONDENCE.

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

MASONIC PERSECUTION.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—There is a great mistake in your leader of last week under the head of "Masonic Persecution"—also in Bro. P.M. Warner's letter—which please correct in your next issue.

I beg to say Dr. Bowles, Prov. G.M. of Herefordshire, appointed the Venerable Archdeacon Freer as Prov. G.S. Warden, and not D. Prov. G.M., as reported, although at that time Archdeacon Freer was S.W. of the Palladian Lodge, and, therefore, not entitled to that appointment, not having served the office of Master of a lodge. The Venerable Archdeacon Freer was not fully acquainted with the laws upon the subject at that time, or I am sure he would have at once refused the office; but I can assure you he is the right man in the right place. It is also the wish of every Mason in the whole province to see Bro. the Venerable Archdeacon Freer the Prov. G.M. of Herefordshire. We should then have a gentleman whom everyone in the province highly respects, and Masonry would consequently flourish in this province an hundredfold. It is no use having gentlemen placed in that high position who consider those beautiful ceremonies of Freemasonry as so much *tomfoolery*. The office of Prov. G.M. ought to be conferred upon Masons who take an interest in the working of Masonry, and not on those who do not adhere to her true principles.

In Bro. Warner's case, Dr. Bowles charged him in open lodge with being the author of the letter referred to. He stated that he had moral proof of it, after Bro. Warner had positively denied it. I think, with you, that Dr. Bowles's conduct ought to be brought before the G.M., that he may be taught a lesson for the future. What can we expect, if the Prov. G.M. is acting in the way Dr. Bowles is, but the breaking up of Masonry in the province?

I can confidently say to Bro. Warner that every member of the Palladian Lodge believes him to be quite innocent of the charge laid against him by the Prov. G.M., and that the brethren of the Palladian Lodge will hold out to him the right hand of friendship whenever he chooses to visit that lodge.

I am, Sir and Brother,
A MEMBER OF THE PALLADIAN LODGE.
Hereford, December 17th, 1860.

WAS ADAM BLACK OR WHITE?—Dr. Guthrie, at a recent meeting in Edinburgh, said he was not sure but what Adam was black. (Much and long continued laughter, and cheers.) He would tell them the reason why. (Renewed laughter.) Major Denham, a distinguished African traveller, went to that country, and spent three or four years in the home and cradle of the slave race, and he had got so accustomed to the dark beauties of Africa, and had got so much to admire what men call God's image in ebony, that when he reached the shores of our own land, and saw the white ladies, oh, they looked very sickly-like to him. (Laughter.) That was a fact in a man's experience. (Renewed laughter.) And he was now going to tell them a fact in philosophy, and he had never heard it answered. The celebrated Dr. Fleming, professor of natural science in the Free Church College, and one of the greatest naturalists of his day, maintained that black was the right and proper colour, and that we are all bleached up—(roars of laughter)—that we were just like one of those shawls that were seen sometimes in the Cowgate—(laughter)—the colour clean gone. (Renewed laughter.) He would give them a physical fact in connection with this. The skin that covered our bodies was composed of certain layers—one of these anatomists called the *rete mucosum*. That was a learned term—(laughter)—but it was a sort of membrane which consisted of a congeries of cells. Now, in the white man these were very like the boxes kept in such shops as those of Mr. Knox—they were all for show—there was nothing in them—(laughter);—but in regard to the dark race the *rete mucosum* was filled with what is called a black pigment, and if the *rete mucosum* was not made for the black pigment, what was it made for at all? (Laughter.) That was rather a philosophical argument. (Renewed laughter.) The opinion was held by some that the black race was the old original race of man; black face and a white heart. There was many a man who had a white face and a black heart. (Cheers.)

THE MASONIC MIRROR.

MASONIC MEMS.

At a Quarterly Communication of the Prov. Grand Lodge of East Lancashire, just held, it was resolved to present a hundred guineas to the Royal Benevolent Institution for Aged Masons and their Widows, fifty to each fund.

A meeting has been held of representatives of the three lodges held in Middlesex, out of the London district—viz., the Union, Uxbridge; the Carnarvon, Hampton Court; and the Crescent, Twickenham, at which it was resolved to memorialise the M.W. Grand Master, praying him to unite them under the guardianship of a Prov. G.M.

The list of Stewards for the forthcoming Festival of the Royal Benevolent Institution for Aged Masons and their Widows has been published, and numbers eighty-seven, the largest list ever obtained since the establishment of the Institution.

The *London Almanack*, one of the neatest of publications of the Stationers' Company, is this year illustrated by an excellent engraving of the Freemasons' Girls' School, and will be, therefore, acceptable to every Freemason, requiring a sufficiently complete and yet not too large sheet almanac.

A special meeting of the Grand Conclave of Masonic Knights Templar has been summoned for the 25th January, to elect a Supreme Grand Master in the room of Col. Tynte, deceased. The fraters are ordered to appear in mourning.

METROPOLITAN.

GRAND STEWARDS' LODGE.—The last public night of the year was held in the Temple adjoining Freemasons' Hall, on Wednesday last, Bro. H. G. Warren, W.M., presiding. The lodge being opened, the sections of the second and third degrees were worked by Bros. Hewlett, P.M.; Hinxman, S.W.; Samuels, J.W.; Nutt, S.D.; Merryweather, J.D.; and Watson, Sec.—At the close of the working a vote of thanks was given to the W.M. and brethren on the motion of Bro. S. B. Wilson, P.G.D., and Adams, G. Purs.—The W.M., in acknowledging the compliment, announced that the M.W.G.M. had been pleased to intimate his intention of giving the Preston lecture to the Grand Stewards' Lodge, and it would be worked at an early meeting.—Bro. M. Cooke presided at the organ.

BRITISH LODGE (No. 8).—This distinguished lodge met at the Freemasons' Tavern, on Monday, 17th December. Five brethren were passed to the degree of Fellow Craft, and a gentleman was initiated into the mysteries of Freemasonry, which ceremonies were admirably performed by the W.M. Bro. Cowlard, assisted by the officers of the lodge. This being the day of election, Bro. Walter Noke (S.W.) was unanimously elected W.M. for the ensuing year, and Bro. John Noke (father of the lodge) was unanimously re-elected Treasurer. The visitors were Bro. Fenn, of the Prince of Wales Lodge (No. 324), and formerly of this lodge and Bro. Froome, formerly of this lodge.

EXOCII LODGE (No. 11).—The second meeting of the brethren took place on Wednesday, the 12th inst., at Freemasons' Tavern, when Mr. W. C. Hitchen was most ably initiated into the first degree by Bro. Garrard. The worthy S.W., Bro. Watson, was unanimously elected W.M. for the ensuing year; and Bro. W. Williams, after seven years' satisfactory performance of his duties as Treasurer, was unanimously re-elected to the same office. It is interesting to remark, that Bro. W. Williams has been a staunch and valued friend to this lodge for above twenty-two years. Other business having been transacted, the brethren retired to banquet, which was served in Messrs. Shrewsbury and Elkington's well-known style. The W.M. Bro. G. E. Sewell presided. The visitors included Bros. Webb and H. Kopke, whose vocal abilities (with those of Bro. Peter Matthews) added greatly to the pleasures of the evening. This lodge supplies a Steward for the three Masonic Charities next year:—Bro. P.M. Peter Matthews, for the Benevolent Institution; Bro. P.M. F. Ledger, for the Boys' School; and the new W.M., Bro. Watson, for the Girls' Festival. Bro. Crawley was re-elected Tyler.

KENT LODGE (No. 85).—This lodge held a regular meeting at Bro. Harris's, Three Tuns Tavern, Borough, on Wednesday, December 12th. There were four gentlemen initiated in the mystery

of Masonry, viz., Dr. Slecman, A. W. Sidney, Collins, and Sprague. The ceremony was worked in the most efficient manner by Bro. G. D. Cossins, the W.M., and an excellent staff of officers, among them being that well-known and Rev. Bro. Anslow, S.W. There was also a passing of Bro. Purt, and raising of Bro. Elliott, both of these degrees being worked in an excellent manner. Much credit is due to the lodge, not only for the excellent working, but especially for the care they had taken in receiving into Masonry only those they would feel a pleasure in receiving in the family circle. After the lodge closed, the brethren sat down to one of Bro. Harris's excellent banquets. The usual toasts were given and responded to, and the evening was spent in harmony. The visitors present were Bros. H. J. Thompson, 78, 227, 257; Balborney, 613; Dyer, 33; Thomas, 699, S. Australia.

DOMAIC LODGE (No. 206).—The installation meeting of this lodge was held on Monday evening December 10, at Bro. Ireland's, Masonic Hall, Fetter-lane. Bro. Brett, P.M. (in the absence of Bro. Haydon, W.M.) occupied the chair. He was supported by his Officers, and the following visitors:—Bros. C. Gunn, 73; J. Edwards, S. (Scotland); J. J. Everest, W.M. 91 (Freedom); W. Small, 1082; George Thoms, S.D. 219; E. Böttell, 1037; W. H. Everest, W.M. 709; W. Tuck, 25; E. Farthing, S.W. 118; Sasbource 251; J. Dudgey, St. John the Baptist, 46; W. Birch, P.M. 168; F. White, S.W. 709; Charles Lee, P.M. 9; Ford, St. James's Union, 211, &c. The lodge having been opened and the minutes read, Bros. Simpson, Baigent, Small, Slater, and Wavell were questioned, and having given proofs of their proficiency, they were in a most solemn and impressive manner raised to the sublime degree of Master Masons. The lodge then resumed to be second degree, and Bros. Sutherland, Merritt, and Needham were respectively passed to the degree of F.C. The lodge then resumed to the first degree, and Messrs. W. Moes, W. Manton, and B. Bryant were introduced, and in due form regularly initiated into the privileges and mysteries of ancient Freemasonry. The next business was the installation of Bro. Moore, the W.M. elect, into the chair of K.S., that impressive rite being most ably performed by Bro. Brett, P.M., in the presence of P.M.s Adams, Snow, Marshall, Carpenter, Smith, &c. The customary salutes having been given, the W.M. invested his officers as follows:—Bros. Russen, S.W.; Wilson, J.W.; H. Thompson, S.D.; Osborne, J.D.; and Meekham, I.G.—Bro. Everest, W.M. No. 91, proposed that the thanks of the lodge be given to Bro. Brett, P.M., for the very able and efficient manner in which he had worked the ceremony of initiation that evening, which was seconded by Bro. Farthing, and carried unanimously. Nothing further occurring for the good of Freemasonry, the lodge was closed, and the brethren adjourned for refreshment. After the loyal and Masonic toasts had been disposed of, Bro. Smith, P.M. and Treas., said he had been entrusted by the W.M. for a short time with the use of his gavel, and the brethren, he had no doubt, would understand the use that he should make of it, which was to propose, "The Health of their W.M. He need utter no words in recommendation of the toast, for he was sure the brethren must all have felt surprised at the way in which their W.M. had performed the duties of the lodge. In that lodge there was a great deal of business to perform in a very short time, and he believed that at the end of his year of office the brethren would have no cause of regret in having elevated him to that honourable position. He gave them "The Health of Bro. Moore, their W.M.," and wishing him health and prosperity. (Cheers.) The W.M. thanked the brethren for the very kind and hearty manner in which they had drunk his health, and that they were satisfied he had ample proof in the smiling faces he saw around him. The W.M. then proposed "The Health of the Visitors," which was responded to by Bros. Lee and Dudley, the former expressing his great gratification at the working of the lodge, and the manner in which the officers had performed their duties. The next toast was that of "The Past Masters of the Lodge," for which compliment Bro. Carpenter returned thanks in his usual humorous and happy strain, which elicited roars of laughter. "The Health of their newly-initiated Brethren" was then given, for which Bro. Bryant returned thanks. Bro. Smith, P.M., proposed "The Health of Bro. Haydon, their immediate P.M." and remarked that as he had consented to act as Steward for the lodge at the coming Festival for the benefit of the aged Freemasons, he hoped the brethren would support him upon that occasion. Several other toasts were given, and the evening was spent in the most complete harmony.

LODGE OF UNITED STRENGTH (No. 276).—At a meeting of this lodge, at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, Bro. J. N. Frost, W.M. Bro. William Leedham was initiated into Masonry, and Bro. Vesson passed to the second degree. Bro. Winsland, S.W., was elected W.M. for the year ensuing; Bro. Allen, P.M., was unanimously re-elected Treas., and Bro. Beckett, Tyler. The Audit Committee was appointed, and several accessions to the lodge were announced, promising a busy year to the W.M. elect.

MERCHANT NAVY LODGE (No. 1083).—At a regular meeting held on Thursday, December 13, at the Jamaica Tavern, adjoining the East India Docks, Bro. Tildon Manton, the W.M., presided, and passed to the second degree, Bro. Wilkinson. A case of distress was brought before the lodge, and two pounds voted from the funds; a private subscription for the poor brother was entered into, which produced an additional sum of £3 12s. The lodge was closed, and about twenty brethren afterwards gathered around the W.M. at the social board. In the course of the evening Bro. Potts, in proposing "The Master's Health" referred to his having been the founder of the lodge; and to Bro. Manton it was indebted for its name; he rightly considering it would have a charm for the officers engaged in the commercial navy; and its benefits were made known by the many claims on its charitable funds for sudden cases of calamity, such as wrecks, or like casualties by sea. Bro. Manton was entitled to the respect of the lodge for his punctuality and attention to its interests, and would be an example to all who should follow him.—Bro. Manton, in reply, said it afforded him great pleasure to witness the continued good progress of the lodge; it was most gratifying to find his anticipations realised; he early saw the need of a lodge in London devoted to the officers of the merchant navy. The lodge, in its short period of existence, had initiated forty-four members of that profession, and he hoped that ere long its funds, by increase of members, would be equal to meet any case of sudden distress that might come under its notice. To "The Health of the Visitors, Bros. Kindred and How," the latter responded, and referred to the great good that the lodge might diffuse in spreading the principles and precepts of Masonry in distant lands. The mercantile navy was possessed of the power of advancing the progress of civilisation in savage climes, and of making the name of an Englishman respected and honoured; or, on the contrary, of teaching vice and immorality; hence how necessary was it that they should be imbued with the Divine principles of their time-honoured institution.—Bro. Johnson, P.M., with the permission of the W.M., proposed "Success to THE FREEMASONS MAGAZINE," and called on the brethren to give it better support than it appeared had hitherto been afforded to its able editor. After some other toasts, the brethren separated at an early hour.

BRITISH OAK LODGE (No. 1133).—CONSECRATION.—Nearly sixty brethren, over twenty of whom were Past Masters of lodges, assembled at Gurney's Hotel, on the confines of Middlesex and Essex, on Monday, December 17th, at two p.m., to participate in the imposing rite of consecration of this new addition to the Craft. The W.M. G.M. had deputed Bro. Stephen Barton Wilson to perform the ceremony, and he took the chair; Bros. Bolton and Finch, P.M.s, filling the Wardens' chairs, Bro. Rule, P.G. Purs., acting as Deputy Master, Rev. Bro. Charles Woodward, P. Prov. G. Chaplain of Australia, as Chaplain, and Bro. Jeremiah How, Prov. G.D. Cers. Herts, as Secretary and Director of Ceremonies. The ceremony was considerably enhanced by the aid of good music, Bros. Shoubridge, Fielding, and Winn being the vocalists. The rite of consecration concluded, Bro. Richard Fairbairn, the W.M. named in the warrant, was presented by Bro. Rule, and duly installed by Bro. Wilson. The W.M. was saluted and proclaimed in the several degrees, and Bro. Wilson delivered the usual charges. The W.M. then appointed and invested as his officers, Bros. George Norton, S.W.; William Mitcheson, J.W.; H. Bradley, Sec.; C. Hekkel, S.D.; Samuel West, J.D.; Edwin West, I.G. Bro. Robert Burrell was invested as Treasurer, and Bro. Hoare, Tyler. A ballot was taken for the reception of the following gentlemen:—Messrs. R. H. Wright, A. Gurney, H. Hindmarsh, Wilhelm Lund, and Thomas J. Cross. All were unanimously accepted, and, being in attendance, initiated into the Order. The W.M. then proposed a vote of thanks in grateful acknowledgment of Bro. Stephen Barton Wilson's kind services of consecrating the lodge and performing the ceremony of installation, which was seconded by the Senior Warden, and carried by acclamation. The lodge was duly closed, and soon after seven, about fifty brethren assembled at the banquet. The very excellent dinner having been disposed of, "Non nobis Domine" was sung by the vocal brethren.—The W.M. then begged the attention of the brethren to the first toast in all societies of gentlemen, and which Masons never omitted—"The Queen," to which, as comprehending all honour paid by the Order, was added "The Craft." The next toast, "The M.V.G.M. the Earl of Zealand," as the Sovereign of the Order, of course followed.—The W.M. rose again, and said: the toast that followed in order, irrespective of the chief personage mentioned, would include a time-honoured brother, whose name was a tower of strength in Masonry, who had that day honoured the British Oak Lodge by solemnly inaugurating its entrance into Masonry. Bro. Stephen Barton Wilson's attainments were widely known, and all present had had the happy opportunity of witnessing his consummate skill in consecrating the lodge and installing its Master; he, therefore, concluded by giving "The D.G.M. Lord Pamure, and the rest of the Officers, Past and Present, particularly including Bro. Wilson, P.G.D."—Bro. WILSON,

in responding, after briefly thanking the W.M. for the kind and complimentary way in which his name had been introduced, and a reference to Lord Pamure's merits, said it had afforded him much pleasure to have rendered his aid in opening the lodge, which he must consider bore great promise of success; and he concluded by wishing "Prosperity to the British Oak Lodge," which he offered as a toast. The proposal was received with acclamation.—Bro. WILSON then said, that from his position that day, and in a new lodge, he should assume the place of P.M., and propose "The Health of the W.M. in the Chair." The skill and ability Bro. Fairbairn had displayed in his first appearance as a Master was an augury of the good work the lodge would perform.—The W.M., in reply, referred to the successful result of the efforts of himself and the other founders of the lodge, and by the numbers of gentlemen who by its means sought admission into the Order. He tendered his warmest thanks to all who had assisted in the matter, and especially to Bro. Wilson for his advice.—The W.M. then offered a cordial greeting to the numerous visitors, especially alluding to the Master and brethren of the Lodge of Sincerity, who had recommended the petition. "The Officers" were then pledged, and the Senior Warden replied.—The W.M. said that he could not conclude the day without asking the brethren to join him in another toast, which had a double claim to their notice, it was wishing "Success to THE FREEMASONS MAGAZINE," and, as its able editor was not present, he would couple it with the name of Bro. How, who was connected with the publication, and who had so kindly and ably assisted in the celebration of the rites that day, being personally known to many present; and, as Bro. How had in another lodge passed his own son and their Treasurer to the second degree, he hoped that, on the return of Bro. Alfred How to his native land, he would not fail to visit the British Oak Lodge.—Bro. How, in reply, regretted that Bro. Warren was not present to give expression to his gratification in finding the lodge acknowledged the literary organ of the Craft. For himself he could but say that he was honoured in being invited by Bro. Wilson to assist in the work, and that he should never forget the W.M.'s kind notice of himself and his son.—The Tyler's toast concluded a very happy meeting.

RANELAGH LODGE (No. 1136).—The second meeting of this lodge took place on Tuesday, the 11th, at the Windsor Castle Hotel, King-street, Hammersmith. The lodge being opened in due form, the W.M. Bro. Purbrook proceeded to pass Bros. Lee, Lines, Clayton, Emmanuel, and Stothers to the second degree. Messrs. Tilling, Mansell, Allsop, Toplin, and Crouch, were admitted into the mysteries of the Order. The lodge was then called off, and the brethren retired to banquet, served up in a very nice manner by Bro. Clayton. After the usual toasts, the W.M. proposed "The Health of the Initiates." He said he trusted what they had seen of Masonry would convince them that they had not entered any light or futile Order, for to be a good Mason was all the world could wish of them.—Bro. Crouch replied in a very *apropos* speech on the part of the initiates.—Bro. Earwinder, P.M., on the part of the visitors, proposed "The Health of the W.M.," highly complimenting him for the admirable manner in which he had conducted the ceremony. He said, without the slightest egotism, he had never heard it better performed. The W.M. then proposed the health of Bro. Viscount Ranelagh; also, thanking him for the kind manner in which he had allowed the lodge to use his name. His lordship, in a very excellent speech, stated that nothing gave him greater pleasure than to see the Society flourish, for it tended to bring all classes together in one friendly brotherhood. Bro. Clark, S.W., replied for the Officers in a very neat speech, thanking the brothers for the high compliments paid them. The lodge was then closed in due form, after which Viscount Ranelagh proposed a toast, one which, he said, Masons generally neglected, which was "The Press," his lordship passing some very high compliments upon it, although, he said, sometimes abuses crept in its management. The musical arrangements were under the direction of Bro. Amos, of the Crystal Palace.

PROVINCIAL.

BERKS AND BUCKS.

STONY STRATFORD.—*Scientific Lodge* (No. 1142).—*Consecration*.—A warrant having been obtained by some brethren connected with the railway interest, chiefly located at the great station at Wolverton, and of which lodge Bro. James Edward McConnell, the Superintendent of the Southern Locomotive Department of the London and North-Western Railway, was named as the first Master, to be held at the Cook Hotel, in Stony Stratford, it was decided to have the lodge opened on Saturday, December 15; but inasmuch as that the Hotel rooms were inconvenient for the purpose of the first meeting, a dispensation was granted by the

Grand Registrar to have it holden in the National School-rooms close by. Bro. John Hervey, P.G.D., was the Grand Master's representative for consecrating the lodge. Bro. Daniel Gooch, D. Prov. G.M. of Wilts, and Prov. G.S.B., acted as Deputy; the Rev. Bro. J. W. Laughlin, W.M. elect, of No. 201, as Chaplain, and Bro. Jeremiah How as Sec. and D.C. The interesting ceremony was gone through, in Bro. Hervey's able manner, in the presence of twenty-two brethren, among whom were Bros. Dr. Hinxman and William Watson, P. G. Stewards, Bro. Chubb, W.M. No. 38; Bro. Samuel Inns, P.M. No. 652, P. Prov. G.W. of Northampton; Bro. Tunnard, W.M. No. 652; Bro. Charles Davy, P. Prov. G.D. Herts; Bros. Fothergill, Platt, Figg, &c. The Rev. Chaplain being called on by Bro. Hervey, addressed the brethren to the following effect:—Were I required to defend the cause of Freemasonry before an audience prejudiced against it, I might perhaps need to use many words. But it being my pleasing duty to speak of our noble Craft before those who from experience know and appreciate its excellencies, I need but few words, and those only to stir up your pure minds by way of remembrance, so that your "mouths may be filled with arguments" to convince the outer world, and to recommend our system to those who have not already embraced it. Remember, then, the grand foundation principles of our Order.—That the volume of God's law is our court of final appeal in all matters of faith and practice towards our God, and towards all men. That brotherly love, relief, and truth are our distinguishing characteristics. That our objects of research extend to the depths of natural and heavenly science, embrace the investigation of moral truth, instruct us how to live, and teach us how to die. When I remind you of all this, and of the fact indisputably proved by the records of history, that wherever there was light there was Masonry to be found, and that where there was Masonry there was light; that its time-honoured institutions carry with them all the external evidence of antiquity, and the internal evidence of beauty, truth, and adaptation to our wants and duties, then I know and feel persuaded that you will join with me in feeling that our right hands should forget their cunning, our tongues should cease to speak, our hearts to beat, ere we cease to love, to honour, and to promote the extension and interests of our ancient, venerable, and noble Order.—The solemn rite of consecration concluded, and the lodge resumed in the second degree, the R.W. Bro. Daniel Gooch presented Bro. J. E. McConnell for installation, and he was, with all the ancient rite and ceremony, duly placed in the chair by Bro. Hervey, and saluted and proclaimed in the several degrees. Bro. William Smith was then invested as S.W., and Bro. David Stevenson, J.W.; the appointment of the other officers being deferred. The Rev. R. N. Russell, M.A., of Bechampton, was initiated, and some joining members proposed. The lodge was then closed, and the brethren removed to the upper room, where a very excellent dinner was prepared. A brief space was devoted to the dinner, and on the removal of the cloth, after thanks were offered to the G. A. O. T. U. by the Rev. Bro. Laughlin, the two first toasts to "The Queen and the M.W.G.M." were honoured. The W.M. said, the next toast in rotation was that of "The D.G.M. and the rest of the Grand Officers past and present;" and among the honourable body was the brother who, as the representative of the G.M., had done the Scientific Lodge the honour of consecration. They had also been favoured with the presence of Bro. Gooch, another Grand Officer, who had likewise assisted in the solemn rite of consecration, and to those brethren he tendered the thanks of the lodge for the important services given that day. Bro. Hervey, P. G. D., in acknowledgment to this toast, said it gave him much pleasure to have been selected for the important duty of consecrating the Scientific Lodge, which he believed was destined to become one of the most considerable in the registry, and its first initiate being a clergyman of the Church of England might be considered a guarantee of success.—Bro. Hervey, ere he resumed his seat, as time was wearing late, availed himself of the position he had that day assumed to propose the health of the W.M.; and in alluding to the station of Bro. McConnell in a large establishment as being in every way influential in forwarding the interests of the Craft, the members of the Scientific Lodge must consider themselves fortunate in having a brother so highly gifted as their first master. The W.M., in responding briefly, said he was deeply indebted to Bro. Hervey for the complimentary way in which he had proposed the toast, and he hoped that the Scientific Lodge would be as prosperous as that eminent brother had prognosticated.—The W.M. then proposed "The Health of their newly-initiated Brother," whom he trusted would prove the first-born of a large family.—The Rev. Bro. Russell said, as far as he could judge, he was satisfied with the step he had taken in becoming a member of the institution.—The W.M. then proposed "The Health of the Visitors," which was acknowledged by Bro. Dr. Hinxman.—The W.M. then proposed "The Health of the two Brethren who had assisted in the important duty of consecrating the Lodge, Bros. Laughlin and How," which was acknowledged by the former, who, also, as a minister, assured Bro. Russell that the

more he saw of Masonry the more satisfied he would be of his act in entering the order. "The Officers" was responded to by Bro. W. Smith, C.E., and as the clock pointed to the time of departure for most of those present, the first meeting of No. 1142 broke up. The furniture and jewels, manufactured by Bro. Platt, were especially admired.

NEWBURY.—*Loyal Berkshire Lodge of Hope* (No. 839).—This lodge held its annual meeting for the election of the W.M. and Treas. for the year ensuing, on Friday, the 7th inst., when Bro. Thos. Deller, S.W., was unanimously elected as the W.M., and Bro. W. H. Cave, as Treas.—Bro. E. S. COSSENS proposed, and Bro. H. Barsey, P.M., seconded, "That a vote of thanks should be presented to Bro. Pinnington on his resigning the office of Treas., for the care and assiduity with which he had conducted the business of office for the last two years, resulting in a most satisfactory state of the Lodge finances."—It was carried unanimously, and ordered to be entered on the minutes.—A numerous attendance of visiting brethren is anticipated at the installation of the W.M., which will take place on Friday, the 4th January next, and who will be inducted by Bro. E. S. Cossens, P.M. 1097, G.S. Berks and Bucks.

DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 292).—The regular December meeting of this lodge was held at Bro. Carman's, Golden Lion Hotel, on Monday evening, the 10th inst., the W.M. (Bro. J. Hinde, Prov. S.G.D. of Durham) presiding, supported by Bros. Oliver, P.M.; Buckland, S.W.; Roddam, J.W., and the assistant officers. After the opening of the lodge, and confirmation of the minutes, the lodge was open in the second degree, Bro. J. N. Buckland, S.W., was presented for installation by Bro. Oliver, P.M., as W.M. elect, to Bro. E. D. Davis, P. Prov. J.G.W., as installing Master. The lodge having been opened in the third degree, the brethren retired, when Bro. J. N. Buckland was placed in the chair, by a board of P.Ms., according to ancient custom, as Master of St. Hilda's Lodge (No. 292) The brethren having been re-admitted, the W.M. was saluted in due form. The beautiful and impressive ceremony of installation was conducted throughout by Bro. E. D. Davis, with his usual ability. The W.M. appointed his officers, and severally invested them as follows:—Bros. J. Hinde, P.M.; J. Roddam, S.W.; H. Hedley, J.W.; R. B. Ridley, P.M., Treas.; G. S. Shottan, Sec.; W. H. Fernie, S.D.; T. G. Buchanan, J.D.; J. Watt, Organist; J. Chambers, I.G.; J. Decchar, Tyler; Lawson and Eldson, Stewards. During the ceremony, Bros. Oliver, Preston, &c., contributed most essentially to the harmony, assisted by Bro. Watt on the harmonium. During the evening the Treasurer presented the lodge annual statement as examined by the auditors, showing a favourable balance in the bank of £186 12s. 5d.; and due from various sources, £105 10s. 6d.; during the year received—initiation and joining fees, £116 17s., subscriptions, £49 11s.; paid to Grand Lodge, £45 3s.; Prov. Grand Lodge, £23 1s.; donations, £10 5s.; charities, £11 3s. Two beautiful and chaste silver P.M.'s. jewels were presented by the W.M., in the name of the brethren, to Bros. Hinde and Oliver, in consideration of their past services to the lodge, which they severally acknowledged. The jewels were manufactured by J. Law & Sons, Edinburgh, and were suitably inscribed, and much admired. There was a very large attendance of the brethren, and amongst the visitors present were—Bros. Crookes, Prov. G. Sec.; E. D. Davis, P. Prov. J.G.W.; B. Levy, P. Prov. G.D.; W. E. Franklin, P. Prov. G.D.; E. Evans (W.M. elect. Palatine, 114, Sunderland, Durham); H. Hatham, P. Prov. J.G.W., and W. Twizell, P. Prov. G.D., Northumberland. The following P.M.'s. of the lodge were present—Bros. Josiah Ridley, Hewison, Forster, and Oliver. The annual festival is fixed for December 26th.

HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 152).—A meeting of this lodge was held on Thursday, the 13th instant, the W.M., Bro. Payne, in the chair, supported by Bro. Deacon, D. Prov. G.M.; Bros. Stebbing, Perkins, Fletcher, Abraham, Douglas, and other P.Ms.—Mr. Woods was initiated into the mysteries of Freemasonry, after which the brethren proceeded to the election of W.M. for the ensuing year; their choice fell on Bro. Passenger, who was elected by a large majority of votes.—Bro. G.M. Passenger then proceeded to thank the lodge for this proof of its confidence, and for the very Masonic spirit in which the contest for the chair had been conducted, bearing testimony to the worth and ability of the brother who had been his competitor on this occasion.—Bro. Abraham, P.M., was again elected Treas.; after which several candidates were nominated, and the festival of St. John's appointed for the 27th inst., when the W.M. elect will be installed. Nearly fifty brethren sat down to the banquet, and after the usual Masonic toasts and several eloquent speeches the brethren dispersed.

KENT.

ASHFORD.—*Invicta Lodge* (No. 1011).—Friday, December 7th, being the annual festival and installation of the W.M. elect, the brethren assembled at three o'clock, Bro. William Sheppard, W.M., taking the chair. After the other business of the lodge was disposed of, Bro. J. Munn, P.M. 376, P. Prov. G.S.W., presided, and regularly installed, with ancient ceremony, the W.M. elect Bro. James Smith Eastes, who, having been duly saluted, appointed his Officers as following:—Bro. M. Kingsford as S.W. for Bro. R. C. May, who was unavoidably absent; W. H. K. Springett, J.W.; B. K. Thorpe, Secretary and Treasurer; G. W. Greenhill, S. D.; H. Maand, J.D.; A. Kingsnorth, I.G.; and H. Collins, Tyler; Bro. Sheppard being the immediate Past Master. The W.M. of 147, Bro. E. Ashdown, and Bros. P. Monypenny, Key, W. Clark, and Samson, 147, Philpot, 235, Prov. G. Purst. and H. Dives, J.D. 376, honoured the brethren with their presence. The brethren, twenty-six in number, afterwards partook of a banquet, provided at the George Hotel, at which the newly-installed W.M. Bro. J. S. Eastes very ably presided.

STAFFORDSHIRE.

WOLVERHAMPTON.—*St. Peter's Lodge* (No. 607).—This lodge held its usual monthly meeting on Thursday, the 6th inst., at the Lodge House, Star and Garter Hotel. The W.M., Bro. J. Betts, presided, and was supported by Bro. Cooper, S.W., and Bro. Turton, J.W. The business of the evening consisted of raising Bros. Hinde and Deane; also the election of the W.M., Treasurer, and Tyler. The lodge having been opened in form and solemn prayer, the minutes of the last lodge were read and confirmed. The W.M. then proceeded to raise Bro. Deane to the sublime degree of a M.M., to the satisfaction of all present. Bro. Hinde, on account of illness, was unable to attend. Bro. Haseler was unanimously elected W.M. for the ensuing year. Bro. Chas. King, P.M. was re-elected Treasurer; and Bro. Jones, Tyler. Mr. Pratt was proposed a member. Nothing more being proposed for the good of Masonry, the lodge was closed in due form.

WARWICKSHIRE.

SETTON COLDFIELD.—*Warden Lodge* (No. 1096).—The annual festival of this lodge was held at the Moot Hall, on Tuesday, December 4th. A numerous gathering of the brethren of the lodge responded to the summons, and the following visitors were also present:—C. W. Elkington, D. Prov. G.M. Warwickshire, and P.G.S.B. W. Barwell, W.M., 51; F. Empson, P.M., 51; W. B. Briggs, P.M., 51; G. Hudson, W.M., 88; Bragg, 88; Coyney, 460; Forrests, 689; Mole, 689.—Bro. J. E. Codrington, P.M. 460, Prov. G.S.W. Oxfordshire, was duly installed as W.M. for the ensuing year, by Bro. F. J. Roberts, P.M. 857—the P.M. of the Warden Lodge, Bro. Riland Bedford, being absent in consequence of severe illness. The W.M. then invested the officers for the ensuing year as follows:—S. Kempson, S.W.; E. H. Kittoe, J.W.; W. S. Harrison, Treas.; J. Halbeard, Sec.; J. F. Green, S.D.; M. W. Wilson, J.D.; H. Addenbrooke, I.G.; G. Beech, Tyler.—The installation was followed by the annual banquet, the W.M. being supported by Bro. C. W. Elkington, D. Prov. G.M., and the other brethren before named.—The D. Prov. G.M., in returning thanks for his health, complimented the lodge in very high terms upon the efficiency which had been displayed in a lodge that day celebrating its first anniversary. The lodge was indeed in a highly prosperous condition, having initiated into Masonry eleven candidates during the past year, as well as having recalled to the banners of the Order several Masons who had ceased to subscribe to lodges; the brethren have not only found themselves able to support Masonic charities, but to gratify their private feelings by the presentation of a very handsome P.M.'s jewel to their retiring (first) Master. The jewel bears the following inscription—"Presented to Bro. W. K. R. Bedford, P.M., P. Prov. G.C. Warwickshire, by the brethren of the Warden Lodge, mxcvii., as a mark of their appreciation of his services as their first Master. Sutton Coldfield, Dec. 4, MDCCCIX." The absence of the P.M. on so interesting an occasion was much regretted by the brethren, and his health was not forgotten. The evening passed very pleasantly, being enlivened by some excellent singing from Bro. Briggs, Coyney, Addenbrooke, and Wilson, and everything promised a continuance of that prosperity which the lodge has hitherto enjoyed.—Bro. J. S. Newton, P.M. 689, should be added to the list of officers for the ensuing year as Director of Ceremonies.

YORKSHIRE (WEST).

SHEFFIELD.—*Britannia Lodge.*—(No. 162).—This lodge held its annual meeting in the lodge-room at the Music Hall, on Thursday, December 13th, at 5 o'clock, p.m. There was an unusually large gathering of the brethren to do honour to the installation of Bro. Wm. White, S.W., the W.M. elect. The W.M. Bro. Edw. Harrison, having opened the lodge in the first and second degrees,

resigned his chair to Bro. Thos. Danby, P.M., who installed Bro. White according to ancient form, in a most impressive manner, and in the performance of that interesting ceremony displayed his usual great ability and Masonic skill. The W.M. then appointed and invested the following brethren as officers for the ensuing year, viz., Alex. Hay, S.W.; Septimus Arden, J.W.; Henry Webster, Sec.; Joseph Rodgers, S.D.; Thos. Turton, J.D.; Wm. Short, I.G.; W.H. Naylor, P.M., and H. J. Garnett, Stewards. The W.M., while investing them with the collars and jewels of office, gave very appropriate addresses on the respective duties of each officer; and afterwards addressed the brethren generally on the duties they owed to each other, and to those who were appointed to conduct the business of the lodge. A committee was then appointed to superintend the arrangements for the annual Masonic ball, which will be held in January next. The sum of £10 was voted to the Royal Masonic Benevolent Female Annuity Fund. Bro. J. N. WARD proposed that THE FREEMASONS MAGAZINE be purchased for the lodge, and that all the previous numbers of the present series be obtained. He stated that the lodge had formerly taken THE MAGAZINE; but it was not then considered of much value, and was discontinued. Since it had been under its present management, it had much improved, and had become a really valuable journal, which ought to be in the hands of every member of the Fraternity.—The W.M. had great pleasure in seconding the proposition. He had himself derived much valuable information from the MAGAZINE, and he had long felt the want of a library of Masonic works in connection with the lodge. He hoped this would be a commencement, and that the brethren would be inspired with a desire to obtain more light and knowledge from reading the pages of this excellent periodical, and thus lead to the purchasing of all the best works relating to Freemasonry. The brethren unanimously approved of the proposition, and the Secretary was requested to take the necessary steps. A sumptuous banquet was provided in the lodge-room at 7 p.m., and was presided over by the W.M., who was supported by a number of Past Masters, and a goodly muster of the brethren. Grace having been said, and the cloth removed, the W.M. proposed the health of "Her Majesty the Queen," remarking that Masons had ever been loyal subjects, and happily, during the present reign, ours was not merely a loyalty of the lips, but of the heart. Then followed, in rapid succession, the usual Masonic toasts; after which the W.M. proposed "The Health of Bro. E. Harrison, the immediate Past Master of the Lodge." During his year of office, he had fulfilled his duties in a most exemplary manner, and set a pattern worthy of imitation by his successors. He had upheld the dignity of the chair, and diligently laboured to perfect himself in the proper working of the lodge.—Bro. HARRISON thanked the brethren for the cordial manner in which they had responded to the toast, and assured them he should ever have the interest of Masonry and the Britannia Lodge at heart; and now that he had taken his place amongst the rulers of the Craft, he should ever be willing to render any possible assistance or advice to those who wished it. He had the pleasure of proposing a toast which they would all drink with great delight. It was "The Health of their newly-installed W.M.," than whom no more zealous Mason could be found. Although but a very young Mason, he had risen rapidly to eminence; but he certainly would not have attained his present high position had it not been on account of his Masonic merits, and the diligence and ability he had displayed in discharging the duties of any office entrusted to his care. He had frequently travelled long distances, at a considerable expense of time and money, in order that he might be in his place in the lodge. His past conduct was an earnest of the future, and he had no doubt he would fill the chair with dignity, and perform its duties in such a manner as to reflect credit on himself, and honour on the lodge.—The W.M., in reply, said that he considered that day one of the proudest in his life, and he should ever feel grateful to his brethren for having so highly honoured him. From the moment of his entrance into Freemasonry, he had been impressed with a deep sense of the beauty and grandeur of its principles; and the more he had studied those principles the more he found in them to appreciate. He had always endeavoured to perform any duties entrusted to him to the best of his ability, and to allow nothing to prevent him from being present in the place which he had promised to fill. He had his reward in a clear conscience, and in being elevated, thus early in his Masonic career, to the chair of so ancient and distinguished a lodge, by the unanimous voice of his brethren. He hoped, with the assistance of the Past Masters of the lodge, and the officers whom he had just appointed, to discharge the trust they had reposed in him with fidelity, to fill the chair with dignity, and to perform its duties with satisfaction to all. Having visited many lodges, both in his own province and in various parts of the kingdom, some of which were justly celebrated for their excellent working, he could assure them he never had cause to blush for his own, which deserved to take rank with the best of them.—"The Health of the Past Masters" was proposed by Bro. Hay, S.W., and responded to by Bro. Longden, P.M.—Bro.

ARDEN, J.W., then proposed "The Health of Bro. Danby, P.M.," who had so ably performed the ceremony of installation that evening, and whose Masonic knowledge and uniform courtesy and kindness in giving instruction, or in any way serving the Craft, were so well known to every brother present, that he need not further expatiate upon them.—Bro. DANBY feelingly replied, and said that he was at all times at the service of the lodge, and never felt so happy as when engaged in some Masonic business.—A number of other toasts, interspersed with songs, filled up the evening, and the brethren retired about 11 o'clock, highly satisfied with their entertainment.

MARK MASONRY.

NEWCASTLE-ON-TYNE.—Wednesday, the 28th of November, being the day appointed for the installation of the R.W.M. of the Northumberland and Berwick Lodge of Mark Masonry, the lodge was opened by the R.W.M. Bro. Bell, assisted by the regular officers, and a great number of the brethren of the lodge. After the confirmation of the minutes, the R.W.M. elect, Bro. H. Hotham, was presented to the R.W.M. for installation, and that ceremony was performed by him, assisted by the R.W.M. of the Eclectic Lodge of Mark Masonry of Hartlepool, Bro. Hammerborn. The following were then installed Officers for the ensuing year:—Bros. S. Bell, P.M.; Henry G. Ludwig, S.W.; Andrew Gillespie, J.W.; Charles J. Bannister, Sec.; George Lambton, Reg. of Marks, and Treas.; Hermon Jarmite, S.D.; A. Loades, J.D.; J. Kley, M.O.; J. Jansen, S.O.; J. Reid, J.O.; J. Barker, M.C. and M.; C. F. Rosenberg, J.G.; John S. Potter, Tyler. The lodge being duly closed, the brethren adjourned to their banquetting-room; and, on the removal of the cloth, the loyal and Masonic toasts of the Order were given, and the whole proceedings were characterised with harmony and good feeling.

KNIGHTS TEMPLAR.

MANCHESTER.—*Jerusalem Encampment.*—This encampment met on Friday, the 15th inst., at the Masonic Rooms. In the absence of Sir Knight W. R. Callender, E.C., the chair was taken by Sir Knight Stephen Smith, P.E.C., who proceeded to instal the E.C. elect, Sir Knight Beeby Bowman Labrey, who appointed the following officers:—Sir Knights John Smith, P. 1st Cap., Prelate; John Yarker, 1st cap.; Benj. St. John B. Joule, 2nd cap.; G. P. Cooke, Reg.; J. L. Hine, Treas. (re-elected); G. P. Leather, Expert; Joseph Bowker, 1st S.B.; James Wilson, 2nd S.B.; John Collinge, Cap. of Lines. Comp. Wm. Allan, who had been elected at the previous meeting, was installed a Knight Comp. of the Order of the Temple. The time of meeting of the encampment was altered to five o'clock, for the convenience of those who reside at a distance, and the encampment being duly closed, the fraters proceeded to refreshment.

INDIA.

DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta on Monday, 24th September, 1860. There were present—R.W. Bro. John J. L. Hoff, D. Prov. G.M., as Prov. G.M.; William Clark, P. Prov. S.G.W., as D. Prov. G.M.; Henry Howe, P.D. Prov. G.M.; John B. Roberts, Prov. S.G.W.; Frederick Jennings, Prov. J.G.W.; Duncan Monteith, P. Prov. S.G.W.; John G. Llewellyn, D. Prov. J.G.W.; Hugh D. Sandeman, D. Prov. J.G.W.; V.W. Bro. Thomas Jones, Prov. G. Reg.; William H. Hoff, Prov. G. Sec.; W. Bro. Peter Anderson, P. Prov. G.S.B., as Prov. S.G.D.; D. Murray (of Lodge 284), as Prov. J.G.D.; John Smith (of Lodge 126), as Prov. G.S. of W.; William J. Money (of Lodge 80), as Prov. G.D. of C.; John W. Brown, Prov. G.S.B.; Joseph Van Gelder (of Lodge 80), as Prov. G.O.; Albert M. Dowleas, Prov. G. Purs.; Joseph K. Hamilton, P. Prov. G. Purs.; Ionis A. Emanuel and James W. Browne, Prov. G. Standard Bearers; David J. Daniel, Prov. G. Tyler. Bros. Isaiah J. Taylor, John Martin, John H. Doyle, William L. Wilmer, Prov. Grand Stewards; and representatives of Lodges Star in the East, No. 89; Industry and Perseverance, No. 126; True Friendship, No. 265; Humility and Fortitude, No. 279; Marine, No. 282; Anchor and Hope, No. 284; Courage with Humanity, No. 351; St. John's, No. 715; and Excelsior, No. 1127.

The District Grand Lodge was opened in form. The minutes of the Quarterly Communication held on the 11th June last were read and confirmed.

The officiating Prov. G.M., adverting to the subscription which had been raised for presenting a testimonial to the Prov. G.M., R.W. Bro. Ramsay, read the following extract from a letter from him, dated London, the 25th July, 1850:—

"I had almost forgotten to mention about the Masonic Testimonial, which is not yet finished. It is a handsome silver salver, of rich design, in alto-relief, representing Masonic characters, a Master receiving an Apprentice, with all the appropriate adjuncts, encircled by the Grand Master's Collar and Jewel, with my coat of arms, &c., and an inscription in the centre—very handsome. When finished, I will send you out some photographs of it; a copy for each lodge in the province. Kind regards to all the brethren."

The officiating Prov. G.M. reminded the brethren that, at the last Quarterly Communication of the District Grand Lodge they had expected to have the pleasure of receiving R.W. Bro. the Rev. T. C. Smyth, D. Prov. G.M. of the Eastern Archipelago and P. Prov. J.G.W. of Bengal. He now regretted to inform them that he had received a letter from the reverend brother, written on board the Peninsular and Oriental Company's steamer *Ganges*, between Malacca and Penang, stating that he was proceeding to England for eighteen months, on medical certificate. The brethren at Singapore had been desirous of entertaining him at a Masonic banquet previous to his departure; but the state of his health had prevented him from accepting the honour.

The officiating Prov. G.M. stated that the decision of the Supreme Authority in England had been received on the question of jurisdiction arising out of the establishment of a lodge at Rangoon under a dispensation from the Prov. G.M. of Madras. It being an important question, the following correspondence relating to it was read:—

To the Provincial Grand Secretary, Bengal.

DEAR SIR AND W. BROTHER,—I am induced to address you, from hearing that the Prov. G.M. of Bengal has objected to a lodge working under Madras being established in this station. I beg you to lay my explanation before the Worshipful G.M., to assure him that no disrespect was ever intended in making our application; nor do I think that he will continue his objection after hearing from you this explanation. When Rangoon was taken, a lodge was established in Rangoon. At that time the army was chiefly Bengal; now it is all Madras, some eighteen regiments, and a lodge is therefore wanted in our cantonment, which is some three miles from the lodge in Rangoon town. Many join who cannot do so to the other lodge, and already both lodges number a goodly lodge, showing that there is ample room for two lodges; and many are joining the new lodge that could not and would not join the town one. There could be no objection to working under Bengal were it at all feasible; but as all are Madras, and well known to our Prov. G.M., and as all draw pay and all accounts go to Madras, it is to the advantage of Masonry, and the convenience of ourselves, that we wish to work under our own presidency. And under these circumstances I sincerely trust that the Prov. G.M. will not object to the establishment of our lodge. We all wish to work under the Grand Lodge of England; but if it cannot be accorded to us as we desire, the application will be made to work under Scotland or Ireland. I feel sure that the R.W.G.M. will take the above into his consideration, and under the circumstances, remove his objections. Trusting to a speedy reply,

I am, Dear Sir, yours faithfully and fraternally,

A. S. GREENLAW, Captain, Paymaster, Rangoon.

Rangoon, May 27th, 1860.

No. 183 of 1860.

To Captain A. S. Greenlaw, Paymaster, Rangoon.

DEAR SIR AND W. BROTHER,—I have to acknowledge the receipt of your letter, dated 27th ult., respecting the lodge established at Rangoon under a warrant of dispensation granted by the Prov. G.M. of Southern India. In reply, I am directed to state, that as it appears from the proceedings of the Prov. Grand Lodge of Southern India (a printed copy of which has been recently received here), that the Prov. G.M. intends to make another reference to the M.W.G.M. of England on the subject, the officiating Prov. G.M. will await the decision of that Supreme Authority. He is, therefore, of opinion that no useful purpose would be served if he were to enter into a discussion as to whether it is, or is not, proper or desirable that a lodge should be established within the jurisdiction of the Prov. G.M. of Bengal, by the Prov. G.M. of another province. He, however, desires me to observe that he does not deny that there may be a necessity for the establishment of another lodge in Rangoon. The only question is, as to whether that necessity should not be properly met by the authority which has already established, and has for some years been exercising its jurisdiction in a territory included within the presidency from which the designation of the Prov. G.M. of Bengal is derived.

I am, &c.,

WM. H. HOFFE, Prov. G. Sec.

June 16th, 1860.

Extract from a letter from the Grand Secretary, United Grand Lodge of England, to the D. Prov. G.M., Bengal, dated London, May 25th, 1860.

"In one of your letters to General Ramsay, you refer to an application that has been made for establishing a lodge at Rangoon, and very properly call his attention to the fact that the petition ought to have been sent to him, or to yourself as his Deputy, as the place where the lodge is intended to be held is in the province of Bengal. This did not escape my notice at the time the petition was sent in; and in my letter to Colonel Macdonald, of the 25th February last, while pointing out in what respects the petition was informal, I made use of the following words:—And further, Rangoon being under the jurisdiction of the Prov. G.M. of Bengal, the petition must be submitted to him, or his Deputy."

"WM. GRAY CLARKE, Grand Secretary."

The officiating Prov. G.M. alluded to the recent demise of Bro. P. W. LeGeyst and Bro. J. E. Amory, and after paying a tribute to their memory, directed that the following resolutions, which had been passed in their respective lodges, should be read and recorded in the proceedings of the District Grand Lodge. Bro. LeGeyst having held the high office of Prov. G.M. of Western India, a copy of the resolution of his lodge had been forwarded by the officiating Prov. G.M. to the Prov. Grand Lodge at Bombay:—

Copy of Resolutions passed in Lodge Star in the East, No. 80, on July 11th, 1860.

Proposed by Bro. H. Howe, R.W.M., seconded by Bro. F. J. Mouat, S.W.—That Lodge Star in the East deeply laments the death of Bro. LeGeyst, P.M., by which the lodge has sustained the loss of a worthy and highly-esteemed member. The principal part of Bro. LeGeyst's Masonic career was spent in the Bombay Presidency; but during the last five years he has been connected with the Craft in Bengal, and has held the offices of Master and Past Master. The high reputation which our lamented P.M. brought with him from Bombay prepared the brethren here for that display of Masonic worth which Bro. LeGeyst's conduct in connection with the Craft always exhibited. In his intercourse with the brethren of this lodge, his unvarying kindness and urbanity endeared him to all, while his zeal for the best interests of Masonry, and his integrity in all matters connected with the Craft, won for him the confidence and esteem of the brotherhood. Entertaining these sentiments, the members of this lodge desire to place on record the expression of their high sense of the late Bro. LeGeyst's Masonic excellencies, and whilst bowing to the dispensation of the G. A. O. T. U., of their deep regret at the loss they have sustained by the removal of so excellent a brother from amongst them, resolved that a copy of this minute be transmitted to the officiating Prov. G.M. for his information.

(True Copy.)

R. BOYCOTT, Secretary, No. 80.

Extracts from the Lodge Industry and Perseverance (No. 126), July 6th, 1860.

Bro. John Martin, S.W. in charge, rose and addressed the brethren on the sad bereavement the lodge had sustained by the untimely demise, since their last meeting, of their esteemed brother and J.W., John E. Amory, and begged to propose that the following minute be recorded:

"The brethren of this lodge desire to place on record the expression of their sincere regret at the sudden and unexpected demise of their well beloved brother, John Ellery Amory, J.W. of Industry and Perseverance (No. 126). His kindness of disposition and Masonic zeal endeared him to us all. He well exemplified in his brief but bright career that, by square conduct, level steps, and upright intentions, he looked with the eye of faith and hope to attain to those mansions from whence all goodness emanates.

The officiating J.W. seconded the proposition, which was carried unanimously.

(True Extract.)

JOHN SMITH, Secretary, No. 126.

The officiating Prov. G.M. appointed Bro. W. L. Wilmer to be a Prov. G.S. in the room of the late Bro. Amory, and invested him with the badge of the office, expressing regret at the same time that, as in the case of Bro. Mouat, there was nothing better to offer him than an appointment which he had already once filled.

It was announced that Bro. H. D. Sandeman, P. Prov. J.G.W., had been appointed a member of the committee appointed to carry out the scheme for the erection of a Masonic Hall in Calcutta.

The officiating Prov. G.M. stated that there had been differences between one of the lodges at the Presidency (the Marine, No. 282) and its immediate Past Master. The lodge had excluded that brother; but the officiating Prov. G.M., on due consideration, and aided by the opinion of the Prov. G. Officers' Lodge, had reversed the sentence. The Master had then reported that the excluded

brother had been restored to his privileges in the lodge; but he had also notified his intention of appealing to the Most Worshipful the Grand Master of England against the decision of the officiating Prov. G.M. He had been informed, in reply, that the officiating Prov. G.M., on receiving the appeal, would forward it to England, and in the meantime would furnish him with copies of any documents he might require for the preparation of it. The officiating Prov. G.M. added that the lodge, having carried out his order, might continue to hold its meetings, awaiting the receipt of a reply to its appeal.

The report of the Finance Committee was read and adopted.

The balance in hand on account of the General Fund was Rs. 3499 2 7, and the Fund of Benevolence, Rs. 2627 10 11.

The result was considered satisfactory, showing a floating balance, on the 30th June, 1860, of Rs. 2551 15 11, and an average expenditure of Rs. 41 less than the current average receipts.

With reference to the case of Bros. E. Delamer and J. Freeman, ex-members of the Kussowlie Lodge Triune Brotherhood (No. 984), the consideration of which had been postponed at the last quarterly communication of the District Grand Lodge, a letter was read from the Master of the lodge explaining how those brethren came to be admitted into Freemasonry.

Bros. Delamer and Freeman having had ample time to submit their defence, of which they had not availed themselves, it was proposed by Bro. Jennings, seconded by Bro. Clark, that they should be expelled from the Craft. The motion was unanimously carried, and the sentence of expulsion was formally proclaimed by the Prov. G. Purs., in the East, West, and South.

The officiating Prov. G.M. stated that it was his duty to lay before the District Grand Lodge another case in which a brother was charged with having seriously violated his Masonic obligations. The brother alluded to was Bro. R. Berrill, an old P.M.; and the charges against him had been preferred by the lodge at Allahabad, Independence with Philanthropy (No. 550). On the evidence produced, Bro. Berrill had been excluded from the lodge, and the officiating Prov. G.M. had confirmed the sentence. But the lodge were further of opinion that Bro. Berrill's position in the Craft itself was equally affected by the proved charges against him. The lodge had, therefore, passed a resolution strongly recommending the District Grand Lodge to expel Bro. Berrill from Freemasonry. A committee appointed by the officiating Prov. G.M., of which he himself was the President, after taking the whole case fully into consideration, had come to the conclusion that there were good grounds for the recommendation of the lodge. In a letter to the officiating Prov. G.M., dated 25th August, Bro. Berrill had begged that no steps might be taken in his case, pending the receipt of a reply to a reference which he said he had made to Bro. C. H. Wilson (a member of lodge 265, and formerly a member of the Allahabad Lodge).

Bro. Wilson, being present in the District Grand Lodge (having been specially summoned to appear), gave all the information in his possession, but stated that no reference had been made to him by Bro. Berrill.

After much discussion, the following resolution was moved by Bro. P. Anderson, seconded by Bro. H. Howe, and carried by a majority, namely, that in order to give Bro. Berrill ample time to submit his defence, the consideration of his case be postponed till the next quarterly communication of the District Grand Lodge, when the discussion shall be resumed at the point at which it has now broken off.

It was intimated that the following brethren had been excluded from their respective lodges for unmasonic conduct, and that the sentences had been confirmed by the officiating Prov. G.M.:—Bro. C. E. Falk, from Lodge Marine (No. 282), Calcutta, and Bro. J. W. Guthrie, from Lodge True Brothers (No. 609), Dinapore.

Referring to the correspondence with Bro. Douglas, read at the last quarterly communication of the District Grand Lodge, and to the resolution then passed, postponing the consideration of the case, the officiating Prov. G.M. stated that, on the 31st inst., the returns of the late Lodge Kilwinning in the East (No. 740), for the first and second quarters of 1859, had been received by the Prov. G. Sec., but had been sent back to Bro. Douglas for revision. Several names and dates, and the amount of the 10 per cent. assessment, had been omitted; and in one instance only the initials of a brother had been entered. From time to time, Bro. Douglas had assigned various reasons for deferring the submission of the returns; and now, after the lapse of a year and some months, those sent in by him were very defective, and bore marks of very careless preparation. The officiating Prov. G.M. further considered it a matter for regret that, through the *laches* of the Master, who was responsible, brethren initiated in the late Lodge 740 should be kept out of the possession of the Grand Lodge Certificates, for which they had paid.

It was proposed by Bro. Howe, seconded by Bro. Sandeman, that the amount due by the late Lodge Kilwinning in the East (No. 740)

to the District Grand Lodge should be written off to "Profit and Loss."

Before the motion could be put to the vote, Bro. John W. Brown, Prov. G.S.B., mentioned the substance of a conversation which he had had with Bro. Douglas on the above subject; and it was then proposed by Bro. Ledlie, as an amendment, that Bro. Douglas should be distinctly given to understand that, unless he furnished the returns for which he was responsible, and paid the amount due to the District Grand Lodge before the next quarterly communication, his case would be finally disposed of, and he would be severely dealt with. The amendment having been seconded by Bro. Jennings, was put to the vote, and was carried.

The following correspondence on the subject of nominating some brother for the office of Prov. G.M. of Bengal, in succession to R.W. Bro. Ramsay, was read:—

To W. H. Hoff, Esq., Provincial Grand Secretary.

DEAR SIR AND V.W. BROTHER,—I believe it is requisite that notice in writing should be given to the G. Sec. of any intention of bringing forward a motion in the Grand Lodge, and I accordingly beg to inform you that it is my intention at the next quarterly communication of the District Grand Lodge to give notice of a motion that, at the succeeding quarterly communication in December next the members of the District Grand Lodge proceed to the ballot, for the purpose of electing, for nomination to the Grand Master of England, a Prov. G.M. of Bengal, in succession to R.W. Bro. Ramsay.

I am, Dear Sir and V.W. Bro., yours fraternally,
Calcutta, Sept. 7th, 1860. H. Howe, Master, Lodge No. 80.

To H. Howe, Esq., Master of Lodge Star in the East (No. 80).

DEAR SIR AND R.W. BROTHER,—I am directed to acknowledge the receipt of your letter, dated 7th inst. There is no rule requiring notice to be given previously of any motion about to be brought before the District Grand Lodge. The officiating Prov. G.M., however, appreciates the courtesy which has prompted you to inform him of your intention to give notice at the next quarterly communication of the District Grand Lodge—"That, at the quarterly communication to be held in December next, the members of the District Grand Lodge proceed to the ballot, for the purpose of electing, for nomination to the Grand Master of England, a Prov. G.M. of Bengal, in succession to R.W. Bro. Ramsay." Having regard to the peculiar difficulties which now beset the question of making a permanent provision for the government of this province, and which have induced the M.W. the Earl of Zetland to maintain the present temporary arrangement for some time past, the officiating Prov. G.M. has long been of opinion that the best plan which the brethren could adopt would be to fix upon a successor to R.W. Bro. Ramsay, and to submit his name to the central authority in England. But the question is one of such importance that the officiating Prov. G.M. is of opinion that the sense of the whole province should be taken; for when a brother has been elected in whom it is unequivocally shown, by a great preponderance of votes, that a large amount of confidence is placed, the disadvantages under which the country lodges labour, owing to their inability to send representatives to the District Grand Lodge, will, in some measure, be counterbalanced. In England, where there are great facilities of travelling rapidly and at small expense, the provincial lodges are always able to have themselves represented in the Grand Lodge and in their respective Prov. Grand Lodges. But this is not the case in India, where it is only when a Master, a Past Master, or a Warden of a country lodge is on a chance visit to Calcutta, that he attends the Prov. Grand Lodge and exercises his privilege as a member of it. Hence, since the country lodges are necessarily almost wholly debarred from such a privilege, there is the greater need that the head of the Executive in this province, from the authority vested in whom "emanates" the Prov. Grand Lodge itself, should be one in whom general confidence is reposed, or one whom the M.W. the Grand Master, from his own sources of information, judges to be worthy of his confidence. The propriety, therefore, of giving every brother in the province a voice in the election (since an election is now desirable, and perhaps unavoidable), is apparent; and the officiating Prov. G.M. would justly incur the blame of not having protected the interests of the country lodges if he were to allow it to take place in the District Grand Lodge, in which the province is so partially represented. There are in Calcutta and Howrah 9 Craft lodges; the country lodges are 20 in number. And under the English Constitution proxies are not allowed as in Scotland. But there is another objection which has equal weight with the officiating Prov. G.M. The appointment of the Prov. G.M. is the prerogative of the M.W. the Earl of Zetland; and it behoves the officiating Prov. G.M. to be very careful how he acts in such a delicate matter. The whole body of Masons composing the Craft lodges may very reasonably make known their wishes to the G.M.; but the officiating Prov. G.M. is of opinion that the election should not bear on it anything like an official stamp. It must not form a part of

the proceedings of the District Grand Lodge, and must not go forth as the act of the District Grand Lodge; for if the officiating Prov. G.M. were to permit it to issue as such, he might lay himself open to the blame of having acted without rule and against usage. Under these circumstances, the officiating Prov. G.M. would suggest whether it would not be better that some expedient should be adopted for communicating to the lodges in the province the names of such of the brethren as may be eligible for the office of Prov. G.M., and inviting votes (each lodge having only one vote), returnable within a fixed period. On receipt of the votes, the result might be forwarded to the W.M. the Grand Master, for his Lordship's consideration.

I am, &c., Wm. H. HOFF.

September 11th, 1860.

Provincial Grand Secretary.

After various opinions had been offered, the officiating Prov. G.M. adhered to the objections set forth in the above letter. He stated that, in the absence of any rule or a single precedent, he could not allow the election to take place in the District Grand Lodge without the express permission of the M.W.G.M. He could not take upon himself the responsibility of doing that which, at some future time, might be quoted as a precedent obstructive of the free exercise of the prerogative of the M.W.G.M. If the brethren, however, wished it, he would apply to the G.M. for permission. He himself was of opinion that the officers and members of the District Grand Lodge, acting irresponsibly as individuals, might at once adopt suitable measures, out of the District Grand Lodge, for making a nomination. Such an act would not be on record, and would bear altogether a different complexion from that to which he saw objection. A course was thus open to the brethren for immediate action. But if it should be adopted, the suffrages (which, he thought, should not be restricted to the nine lodges of the presidency, when there were twenty-nine in the province), should be sent to England through some unofficial channel, not through the Prov. G. Sec.

A motion that the M.W.G.M. should be solicited to permit an election for nomination to take place in the District Grand Lodge was moved by Bro. Jones, seconded by Bro. Anderson.

The motion was followed by an amendment, proposed by Bro. Clark, seconded by Bro. Ledlie, that the question should not be referred to the M.W.G.M.

Bro. Jones then withdrew his motion.

There being no other business, the District Grand Lodge was closed in form.

THE WEEK.

THE COURT.—The Royal family still continue at Windsor, where they will spend the Christmas. On Saturday her Majesty held a private investiture at the Castle, when several gentlemen, civil and military, received the honour of Knight Commanders and Companions of the Bath. On the previous evening the second dramatic performance of the season took place in the Theatre of St. George's Hall. The piece selected for representation was Mr. Tom Taylor's "Babes in the Wood."

GENERAL HOME NEWS.—Some time ago Mr. Train received permission to lay down a line of street railway from Ball's-pond, through Hackney and Shoreditch, to Ropemaker-street; and desirous to continue it as far as the Bank—a necessary continuation to give a fair chance of success—he applied to the City authorities for leave to extend the line to Moorgate-street. The improvement committee of the Commissioners of Sewers having reported favourably on the application, the desired request has been acceded to, coupled with sufficiently stringent conditions for the proper carrying out of the work.—At the half-yearly examination of cadets at the Royal India College, Addiscombe, prizes were presented to the successful students. The Council of Military Education recommend that all the members of Class A should be commissioned, and that the dux be appointed to the Engineers. It would appear that the progress made has not been altogether such as could be desired, but this may be accounted for by the shortness of time allotted to study.—Christmas would be in danger of passing off somewhat lugubriously but for that most necessary decoration to the festive board furnished by the Great Metropolitan Cattle Market of the season. Consequently it is a point of no small interest how the supply stands, what the quality, and how range the prices. On all these heads the report of Monday's Christmas market furnishes a satisfactory answer. The total supply of head of cattle on sale was, home and foreign,—beasts, 8725; sheep, 24,650; calves, 370; and pigs, 515.—The Rev. Dr. H. Philpott has been appointed to the bishopric of Worcester, vacant by the death of Dr. Henry Pepys. Dr. Philpott's University career was one of considerable distinction, and his popularity in Cambridge is sufficiently shown by the fact of his having been three times elected to the office of Vice

Chancellor.—Mr. Traill, the magistrate of the Greenwich Police-court, has just furnished his official report to the Board of Trade on the loss of the *Connaught* steamer. This vessel, one of the Galway and New York line of packets, sailed from Galway on the 25th of September last, with 591 passengers and crew. On the 6th of October she was found to be leaking to such an extent that, notwithstanding the application of the whole pumping power, but little impression could be made on the leakage. At this time the *Connaught* was on her way to Boston, after calling at St. John's. The day following the discovery of the leak the ship took fire, and in the short space of two hours the flames had gained such an ascendancy that all on board gladly transferred themselves to the *Minnie Schiffer*, an American brigantine, commanded by Captain Wilson, which providential hove in sight at the moment. Two mail bags were saved; £10,000 in specie, together with the cargo and the baggage of the passengers and crew, were abandoned with the ship. The investigation has not led to any conclusions as regards the cause of the leak or the origin of the fire.—At the Central Criminal Court, Robert Ernest Graham, convicted last session of stealing watches, was brought up and sentenced to five years' imprisonment. A young married woman, named Jane Hannah Haynes, wife of a solicitor, was charged with throwing sulphuric acid in the face of her husband, with intent to injure him. She was found guilty, but sentence was respited, in the hope that an arrangement would be come to between the parties. In the New Court, George Catt was found guilty of bigamy, and sentenced to three months' imprisonment. George Huntington, who pleaded guilty last session of feloniously making away with property on purpose to defraud his creditors, was brought up and sentenced to three years' penal servitude. The somewhat notorious Mrs. Archer was placed on her trial for bigamy, found guilty, and sentenced to two months' imprisonment with hard labour.—In the Court of Common Pleas an action has been brought by Mr. Ailing, a commercial traveller, against the South-Eastern Railway Company, for damages sustained in the month of February last, through a collision at the Grove-ferry-road. It was shown that very serious injury had been sustained, and the jury found a verdict for the plaintiff—damages, £2000.—An action for assault, recovery of jewellery and wearing apparel, and for money lent, has occupied the Court of Queen's Bench for two days, and discloses an amount of moral filth nauseating in the extreme. The parties in the case were Anna Hooper, plaintiff, and Mr. Warde, described as a magistrate in Warwickshire, defendant. In 1848, Mr. Warde, having been divorced from his wife, took the plaintiff, at the age of seventeen, to live with him as his wife, and it was in the interval from that time up to last year that the matters complained of occurred—cart-whips, sticks, and such like gentle weapons being the implements of assault. A verdict was returned for the plaintiff—damages, £500 for assaults, £100 for the jewellery, and £80 money lent—£680 in all.—At the Oxford Winter Assizes, William Slimm, iron dealer, was charged with an assault on Enoch Cooper, with intent to commit murder. The circumstances of the charges occurred at Oldbury, in the month of July, and altogether were of the most deliberate and ferocious character, without one redeeming feature. A verdict of guilty having been returned by the jury on the chief count, the learned judge directed that sentence of death should be recorded against the prisoner, at the same time assuring him that he need not look for a greater commutation than penal servitude for life, or for twenty years.—On Wednesday morning Ald. Sir George Carroll expired at his residence, Cavendish-square. The deceased knight was in his eighty-first year, and had represented the ward of Candlewick for nearly twenty years in the Court of Aldermen. He has also filled the office of Sheriff, and that of Lord Mayor.

FOREIGN INTELLIGENCE.—The *Moniteur* states that from January next the French passport system is to be abolished in favour of Englishmen. The removal of the restriction is itself a matter of congratulation, but the complimentary terms in which the concession is made will enhance its value in the estimation of our countrymen.—The *Independance Belge*, at the conclusion of some remarks on the abolition by France of the passport system in favour of England, points out that Belgium in the link of connection between the West and the East, and contends that for that country to maintain the passport system, now that France has abolished it, would be simply ridiculous. It is therefore to be hoped that Belgium will soon follow the example set by her neighbour.—A letter from Paris states that as soon as the formation of the 4th battalion is completed, two fighting divisions are to be formed in each of the six great military commands, by which, on the peace footing, the Emperor will have an army of 120,000 men ready to march at a moment's notice.—At the suggestion of France and England, a suspension of hostilities was agreed to between the belligerents at Gaeta, in order that negotiations for its surrender might be arranged. The only condition that Victor Emmanuel

excepts to is one entitling Francis II. to send a representative to plead his cause in a future congress.—The latest accounts say that the bombardment will be immediately resumed, the King of Naples having refused the terms offered for its surrender. The King had issued a proclamation calling for the assistance of all loyal subjects, to whom he offers free and liberal institutions.—The Naples journals report that quiet has been restored in the Abruzzi and Calabria, and that the movement in the province of Avellina had been partially suppressed.—General Dunne, Garibaldi's aide-de-camp in all his campaigns in Sicily and Naples, was shot at Naples, on the 7th inst., by a man said to be a Sicilian, instigated thereto by the general, having known him to be a coward, interfering with his promotion. At the last accounts the general was still alive.—A decree of the Marquis di Pepoli has been issued suppressing all the religious orders and closing all the convents in Umbria. The Government will take charge of the religious treasury, out of which pensions will be granted to the monks and nuns, who will be sent to their homes. The Government also will take possession of the convents, which will be transformed into barracks, hospitals, and schools. The surplus arising from the ecclesiastical property will be applied to religious works and public instruction.—An important step towards the restoration of order in Upper Italy has been taken by the organization of the mobilised National Guard. The project of the Minister Minghetti for administrative decentralisation is also highly approved by the Naples journals.—The representatives of the states on the banks of the Rhine, assembled in convention, have considerably reduced the river dues.—According to dispatches from Vienna, a plan of Chevalier Schmerling will be put in execution within the next four months. According to this plan the empire of Austria will have an Upper Chamber, composed of 200 members, selected on the hereditary principle, the same as our House of Lords; and an Elective Chamber, consisting of 250 members, to be named by the provincial assemblies, on the plan of the United States of America.—

The agitation in Hungary seems daily to gain strength. The laws of 1848 are everywhere recognised as the basis of government, and an independent ministry for Hungary is also demanded. A conference at Gran met on the 18th, and appears to have been conducted with much moderation. A resolution to request the Emperor to grant the Electoral Law of 1848 was unanimously agreed to. The law is of a very democratic tendency, allowing votes to all who have the right of citizenship, a right which in many instances a peasant may acquire by a purchase of land to the value of £6. The Primate in his closing speech expressed a hope of an early convocation of the Diet, and exhorted the nation to union and confidence. The Primate afterwards gave a banquet in his palace, where the speeches delivered were of a very conciliatory character.—Information comes from Frankfort that the English ambassadors at Vienna and Berlin have been summoned to London to take part in the deliberations on the Venetian question.—The last accounts from Constantinople say the question of the occupation of Syria is still being discussed, but that it was likely the Porte would yield. An angry discussion had taken place between the Porte and Sardinia relative to the detention of the Sardinian vessels. The ammunition brought in them is to be returned to Genoa. The Russians have experienced farther defeats in Circassia.—According to the *Ost Deutsche Post*, Russia has despatched a threatening letter to Prince Couza, and concentrated 12,000 men in Bessarabia, on account of the preparations making in Moldavia and Wallachia for a supposed rising of the several nationalities, embracing, among others, Hungary and Poland.—The Persian army, according to intelligence received from Teheran, dated November 1st, has been nearly annihilated by an overwhelming Turcoman force. It is probable that the Persians, relying on their late victory over the Turcomans, and supposing they were incapable of further resistance, were taken unawares, and hence the total discomfiture they experienced.

CHINA AND INDIA.—Intelligence has been received at the Foreign Office, through St. Petersburg, from Peking up to the 9th of November, stating that peace was concluded on the 26th of October, and the ratifications exchanged; and that on the 5th of November the allied forces evacuated Peking, and the Emperor was expected immediately to return to his capital. The terms of the treaty have not transpired.—The papers from Calcutta to the 8th ult. state that the disturbed indigo districts had not at all improved, and that the ryots were sowing down all the indigo lands, and that what little of the October crop had been sown had been eaten and trampled down by cattle. This state of things is attributed to the line of conduct pursued by Mr. Grant in interfering in behalf of the ryots with the decisions of the police and magistrates. The dearth of civil servants is so great that all furloughs have been stopped in Bengal for the year. The most important news, however, is that of a mutiny of the 5th Europeans at Dinapore. The *Bengal Hurkaru* says a mutinous spirit had long existed in the regiment, but the officers knew nothing of it, and

that the outbreak was suppressed by Serjeant Major Macminnie, of the Bengal Artillery. A telegram, dated Bombay, November 16th, adds that the regiment has been disbanded. The same telegram says the combination in Bombay against the income-tax still continued.

AUSTRALIA.—The news from Australia by the last arrival is not of much importance. The meeting of the Melbourne Parliament had been postponed to the 20th of November. The volunteer movement was progressing, the force numbering 5000 men. The yield of gold had slightly decreased, and in the gold-fields revivalism was increasing, with its usual frightful results. At Sydney the Land Bill was under discussion in the Assembly, and in the Council the Upper House Constitution Bill was under debate. The news from New Zealand is to the 13th of October. General Pratt has returned to Taranaki to protect it from the anticipated attack by the Waikatos, who were expected in about a week.

AMERICA.—According to the latest accounts, the agitation on the secession question still continued. The American President had delivered his Message to the Senate and House of Representatives. It opens by describing the country during the past year as prosperous in all its material interests—the harvest as most abundant; commerce and manufactures as yielding fair and ample returns; and, in short, he says, no nation ever presented a spectacle of greater internal prosperity. He then asks, why is it that discontent now so extensively prevails, and that the union of the states, which is the source of all these blessings, is threatened with destruction? and answers the question by ascribing it to the long-continued and intemperate interference of the Northern people with the question of slavery in the Southern states, which has at length produced its natural effects, and resulted in the different sections of the Union being arrayed against each other. Should this apprehension of domestic danger extend and intensify itself until it shall pervade the masses of the Southern people, their disunion will become inevitable. Yet all that is necessary to restore peace and settle the slavery question for ever, and all for which the slave states have been contending, is that they be let alone, and permitted to manage their domestic institutions in their own way as sovereign states. The President then observes the election of a President in a constitutional manner cannot of itself justify secession or revolution. The constitution does not contemplate the act of separation or disunion, and therefore there can be no legal and constitutional secession of any state from the Union. To restore tranquillity, and furnish to all the States a guarantee for the enjoyment of their rights, certain amendments to the federal constitution are necessary, and may be proposed by Congress, and ratified by the states, or through the medium of a convention, called on the application of the States. The President next alludes to the foreign relations of the States, which he says are in all instances of a friendly nature, except with Spain. The two dangerous questions arising from the Clayton-Bulwer treaty, and from the right of search claim by the British Government, have been amicably and honourably adjusted, and the only question still remaining open is the disputed title between the two governments to the island of San Juan, in the vicinity of Washington territory, and as this question is under negotiation it is not deemed advisable at present to make any other allusion to the subject. The President then says the recent visit of the Prince of Wales in a private character has proved a most auspicious event in its consequences, and cannot fail to increase the kindred and kindly feeling which he trusts will ever actuate the governments and people of both countries in their political and social intercourse with each other. With Spain, the President says the relations are of a more complicated, though less dangerous, character than formerly, and that the numerous claims against the Spanish Government are still unsettled, and it is more than probable that the final adjustment of them will devolve upon his successor. The friendly and peaceful policy pursued by the Government of the United States towards the empire of China has produced the most satisfactory results; and the treaty of Tientsin, of 18th June, 1858, has been faithfully observed by the Chinese authorities. The relations with Mexico still remain in a very unsatisfactory condition. The message concludes with some remarks about the necessity of modifications in the tariff for the purpose of increasing the revenue, and recommends specific in lieu of *ad valorem* duties.

TO CORRESPONDENTS.

CAMDENSIS.—The lodge at Newbury is the Loyal Berkshire, No. 839; Bro. W. H. Cave is the W.M., and Bro. E. S. Cossens the Secretary.

W. C. J.—If a Warden is called upon to deliver the charge to a candidate, he should do so from his proper position in the lodge. Any other brother so called upon, should stand to the left of the W.M.

Bro. Chas. Batt, Swansea, must communicate with the book-seller who serves him. His name is not on our list of subscribers.