

LONDON, SATURDAY, AUGUST 22, 1863.

MASONIC REFORM.

(From the Melbourne Masonic Journal.)

The London FREEMASONS' MAGAZINE states, "It is an undeniable fact that in Freemasonry, as well as in all other societies—whether kingdoms, states, corporations or families—every now and then a few reforms are necessary. In approaching this subject we shall do so in a conservative spirit, feeling sure that the best plan to avoid dead locks and violent measures is by dealing with improvements as required, and advocating a gradual progress in accordance with that of the outside world. Freemasonry is as liable to the charge of being looked upon as a stationary science, as some others of our antiquated institutions, and many in the Craft deplore this state of things, because, in their early days of membership, they fondly imagined it was to be to them a loving teacher, introducing to their view a higher education and a more appreciative acquaintance with those sciences and arts of which it assumes the custody. A glance at our position at the beginning of this present year, 1863, will show that there are some Masonic reforms imperatively necessary."

Now, if reform is required at home, where, we should suppose, our Craft would appear in the most favourable light, and be kept most free from abuse, how much more is it required in this young colony, where Masonry has been introduced under great disadvantages, and those disadvantages still kept up by means of three separate Constitutions ruling over the same society in the same country.

Several years past, when Port Phillip was an unimportant place, inhabited only by a few, just eleven years before Victoria was separated from New South Wales, some zealous brethren, remembering the customs of their fathers, determined to establish a Masonic lodge in their new-found home. Honour be to them for the thought. After several months' delay, they succeeded in founding the Lodge of "Australia Felix,"—the first Masonic lodge ever held by civilized man in the place we now call by the name of our beloved Queen. The Grand Lodge of England granted the warrant of the "Australia Felix," and is, therefore, the parent constitution of the colony.

When the colony progressed, the Masons initiated under the Irish Constitution thought proper to seek for a warrant from the Duke of Leinster, who granted one, and thus the "Australia Felix Lodge of Hiram" had its rise. Some years passed, and then the Scotch Masons wished to hold their warrants from their own Constitution, and the Lodge of "Kilwinning" resulted from their efforts, and from these lodges the majority of the Masons in this colony have sprung. Now, although we desire to honour the founders of the Craft in Victoria, it must be apparent that the brothers who founded our Order here also gave a beginning to the Masonic error. That error was

the establishment of three ruling powers, each independent of the other, in so small a community as ours. If the patriarchs of our Order had been content with establishing any Constitution, whether English, Irish, or Scotch, and adhering to the laws and customs of that Constitution—had disseminated the principles of Masonry—they would have done a great benefit to society, and nipped in the bud that feeling of rivalry which, it must be acknowledged, now exists between the three Constitutions in this colony.

In England no lodges meet unless under the authority of the Grand Lodge of England. No Masonic meetings are held in Ireland unless with the sanction of the Grand Lodge of Ireland. And in Scotland the same system is carried out, and all Masonic proceedings are under the control of the Grand Lodge of Scotland. In Europe no country grants warrants beyond the limits of its own nationality, and this dividing of the ruling power into Grand Masters of various countries has been the means of destroying any symptom of rivalry in Masonry that might arise between brethren whose political ruling powers might be at variance with each other.

In Victoria, the Masonic scheme is altered; three ruling powers, totally distinct from each other, holding no council together, having different customs, claim equal right and title to the rulers of the Craft; the consequence is, that instead of perfect harmony, there is an amount of rivalry between members of the various Constitutions, completely at variance with the rules and principles of Freemasonry. Brethren do not consider themselves as members of a great universal body, but simply as English, Irish, or Scotch Masons. We have heard some express themselves in such un-Masonic terms as—"He is only a Scotch Mason," "Oh, that is Irish Masonry," or "That is new-fashioned English Masonry." We have heard these expressions, and they were not spoken by young inexperienced Masons, but we regret that they have been uttered by brethren of provincial rank, whose zeal for their private Constitution led them to forget the universality of Freemasonry. This rivalry between Constitutions is our greatest evil. Reform is wanted; but it is most difficult to point out the best mode of carrying out that reform—all reformation should be effected with the least possible disturbance of existing rights—hence a great deal of difficulty appears when we consider how this great and growing evil among us is to be reformed. Two modes of action are open for adoption; either to effect a union of the three existing Constitutions, or to create a new and supreme ruling power for the colony of Victoria. If the reform could be effected in the manner first laid down, by the amalgamation of the three Constitutions, few if any of the existing rights would be violated, and a great measure of reform would be obtained. On the contrary, if a new ruling power be created without the consent of the existing powers, years may

elapse before a perfect system can be adopted for the guidance of the Masonic fraternity in Victoria.

All Masons are agreed on the fact that a new Constitution is required in this colony. The Provincial Grand Master under the Irish Constitution does not deny that fact, but states that he does not think the time has yet arrived when we are to be deemed worthy of self-Masonic legislation; while other Masons think the time has arrived, but, on account of their colonial Masonic training, will not join in any movement for the establishment of a Victorian Masonic ruling power, because it might interfere with the action of the particular Constitution under whose banners they have enlisted; others do not think any time opportune, because they hold office in one or other of the existing Constitutions, and do not wish to deprive themselves of their rank. But to all such we say, act for the good of the general society; and if you think it an error to maintain three separate ruling powers to guide the members of our Craft, seek the best way to reform that error, and reform it, no matter how it may accord with your position or your prejudice.

We have brought under the consideration of our readers what we deemed the most important reform required in Victoria—that is, a reformation in our ruling powers. We stated then that we wished to consider this question in a conservative spirit, and, in the same spirit, we will now point out the only modes in which that reform can be carried out. The error of having three ruling powers must be apparent—each claiming supreme authority over the lodges under their jurisdiction. This error might be reformed if the head of the three Constitutions agreed to the desirability of having only one Masonic ruler, as they could easily amalgamate their authority, and appoint, with the consent of their brethren, one of themselves to be the Provincial Grand Master under either of the Constitutions; but although this plan would interfere but little with existing rights, and the reform would be complete, inasmuch as a unity of rule would be established, yet such unity would be valueless, because the ruler would derive all his authority from a power existing at a distance from the colony. This leads us to consider the second error: “The absence of the source of power.” This has been felt for a long time to be a most grievous error. How many important Masonic subjects are neglected for want of what we may term a Masonic Court? Where are our benevolent asylums, and our orphan schools? Are the Masons of Melbourne so poor that they cannot erect a Masonic Hall? or does the distance that intervenes between the motive power and the machine of Masonry destroy the effect? We must not be understood to write thus in disrespect of either of the three brethren who hold the high and honourable positions of Provincial Grand Masters, because we believe that they are most

suitable to fill their important offices, but we write of their office, which we believe to be one of the drawbacks to Masonry in this colony. They have power in name, but none in reality. They are perfectly powerless for good, yet if their own Masonic feelings did not preserve them from arbitrary conduct they would be most powerful for evil. A short example will show the truth of this statement.

It does not follow because a brother is appointed by a Grand Master, that he is an old Mason, or a young one of quick apprehension, who has aptly learned from his elder and more experienced brethren the rules laid down for the guidance of Masons in Masonry. No. He may be a most inexperienced brother, one who never ruled a lodge either as Master or Warden, and thus a most inexperienced brother may be appointed to rule and guide brethren of many years' standing, and of known practical experience in the working of Masonic Lodges. What may be the result? The experienced Mason may, in the direction of his lodge, perform some duty as his knowledge directs him to do, and the inexperienced Provincial Grand Master may differ from him in opinion, and call on the Mason of experience to conform to the ideas of the inexperienced Mason appointed by a Grand Master, and the inexperienced ruler may suspend the experienced Mason from all the right and privileges of Masonry, if he does not submit his mature judgment to the opinion expressed by one who can have no possible erudition on the subject on which he is appointed to legislate. Now comes the gist of the second error. The suspended brother can appeal to the Grand Lodge under whose jurisdiction he has placed himself. But let us suppose that the notice of suspension has been issued this present day. No mail will leave for England before the 26th inst., and it will be due in London the second week in August. No meeting of the Grand Lodge will be held until September, and if the Grand Secretary will reply by the following post, the judgment of the Grand Lodge will not be received before the second week in November—the brother thus being for six months under suspension for an act that, supposing it even to be a breach of Masonic discipline, might have been sufficiently punished by either an admonition or a short period of suspension. Such a mode of ruling is a monstrous error. The ruler may be incorrect in his judgment, and the supposed offender may appeal, but yet, whether innocent or guilty, the punishment is inflicted, because, the real ruling power resides at a distance of sixteen thousand miles. Therefore the amalgamation of the three existing Grand Lodges (as we have heard suggested by several brethren) would not meet the requirements of the colony, because the second error would still want reformation, and we should be still obliged to send a six months' postal voyage to enable us to adjudicate on questions that we should be able to decide for ourselves in Victoria.

The two great reforms required are, a unity of Masonic rule, and the presence of the Masonic ruler in Victoria. Before considering how these desirable reforms are to be carried out, for the information of our country brethren we will submit a case for their consideration, which, when they read, if they do not at once advocate the two great reforms required, they must be most apathetic in their Masonic feelings. The case we will submit is no fancy sketch, but one which has occurred in this colony, and within a few months. We have no personal feeling in the matter, our sole desire is to benefit the Craft, and to write for the guidance of brethren who reside at a distance from Melbourne.

The case we will submit is this: That a brother may be suspended by the Provincial Grand Master of one Constitution, and that suspension may not be acknowledged by the brethren of another Constitution; and if that brother is a member of any Constitution from which he has not been suspended, he can enjoy all the rights and privileges of Masonry if he thinks proper. Does not this point out the necessity of a unity of rule?

In order that all may understand this important question, we will detail the circumstances to which we allude. A brother holding high provincial rank, under the English Constitution, believing that he had a right to perform a certain duty, refused to permit a brother of superior rank to displace him in the performance of that duty. The Right Worshipful the Grand Master required an apology to be made for such refusal. The offending brother requested time to consider the question, but the Provincial Grand Master insisted on compliance with his order without consideration, and suspended the brother for non-compliance with his orders. Now, we will not presume to judge who may be right or who may be wrong. That has nothing to do with the question, which is—the position we are placed in, having three ruling powers over the Masonic body in Victoria.

When the notification of the suspension of the brother we allude to had been issued to the English lodges, we heard brethren of high Masonic rank under the Irish Constitution who requested the suspended brother to attend the opening of a chapter, the warrant of which chapter bore the name of the suspended brother as a petitioner.

No, to assume a case, and one not at all unlikely to occur: Suppose a brother suspended from his Masonic privileges by the Prov. G. Master under the Irish Constitution, and let us suppose that he also is a member of a Lodge—say a W. Master under the English Constitution, and that that Constitution does not acknowledge the suspension; or, to take another view of the case, that the Provincial Grand Masters of the other Constitutions do not take any notice of such suspension until such time as their respective Provincial Grand

Lodges may meet, the suspended brother may present himself at the porch of the very lodge from which he has been suspended, and as Worshipful Master of a lodge under another Constitution, demand admission. These errors are easily obviated by establishing a unity of rule in the colony of Victoria. How that ought to be established will be the subject for consideration in our next number, and we hope that every brother in the colony may give this most important question his serious consideration. It will not do to be lukewarm. Masonic reforms are required, and the force of Masonic opinion carries us to the reformation of our Masonic errors, and steadily points to the establishing a unity of rule in the colony of Victoria.

A unity of Masonic rule and the presence of the ruling power in Victoria are requisite for the benefit of the Craft. How are these requirements to be obtained? This is a most important question, and demands serious consideration. Masons have at all times been noted for their loyalty, not only to the head of the State in which they reside, but also to the head of the Constitution under which they had been initiated; it is, therefore, a very serious matter for consideration, How can we preserve our loyalty, and at the same time effect the desired reformation of obtaining a Victorian Constitution?

In 1855, when our Canadian brethren sought for a reformation of a similar character, and requested that the Constitutions of the United Grand Lodge of England, so far as they relate to the District Grand Lodges in colonies, should be altered so as to allow the lodges in Canada West, in Provincial Grand Lodge assembled, annually to elect their Provincial Grand Master, to control the working and operations of the Craft, and through their Provincial Grand Master to grant, not only warrants to private lodges, but, if necessary, to form County or Provincial Grand Lodges in the province; the United Grand Lodge of England still retaining and exercising a superior and governing power and jurisdiction over the Craft in this province.

The Most Worshipful Grand Master, the Earl of Zetland, replied,—“What the governing power and jurisdiction would be, should the former part of the prayer of the petition be granted, he was at a loss to imagine. This petition was sent by the Deputy Provincial Grand Master, not by the Provincial Grand Master of Canada—pretty plain evidence that the Provincial Grand Master wholly disapproved of it. He conceived that the Deputy Provincial Grand Master had no right to petition the Grand Master, or to call the lodge he held for such a purpose a Provincial Grand Lodge; the proper source was the Provincial Grand Master, and he felt that he (the Earl of Zetland), as Grand Master of England, was perfectly justified in ignoring that petition. They asked that the Constitutions of the Grand Lodge should be altered

so as to permit the Provincial Grand Lodge of Canada West to elect their Grand Master. Did they think that the Grand Master of England would propose such a measure to the Grand Lodge, so to alter the constitution of Freemasonry? He was not surprised that the Provincial Grand Master would have nothing to do with it. It was so preposterous that he did not feel he could send an answer that could be respectful to that body, even if he could have regarded it as emanating from the Grand Lodge of Canada. He, therefore, had not sent any answer to that petition. He would not be the person to come down to the Grand Lodge to ask them to alter the Constitutions of Freemasonry in this country, or to pass a law which should derogate from the prerogative of the Grand Master, or the dignity of the Grand Lodge. He did not act from any pride or feeling of his own; but he considered he was bound, by his obligation as Grand Master, to hand down the office he held to his successor without any detraction from the prerogative of the office, and it was his firm determination so to do; and if the Grand Lodge should differ from him on that point, he should leave that chair to his successor unimpaired and unfettered."

The Most Worshipful the Grand Master also called the petitioners rebellious brethren, and treated them as such. Now, while seeking for our reformation, we must take especial care to commit no act that could for a moment disturb the fraternal feelings which must always bind us in the bonds of fellowship with our rulers. We do not agree with the course of proceeding adopted by the brethren who have initiated a movement in favour of this reform, because they have made an appeal to the various lodges, under the different Constitutions, asking them to take into consideration the advisability of establishing a Grand Lodge of Victoria. We do not think a lodge has power to take such a subject into consideration. They hold their Masonic powers by a warrant granted by a Grand Lodge, and the Master of each lodge guarantees to preserve that warrant and transmit it to his successor. If a lodge entertains any question which affect that warrant, or if a Worshipful Master permits such a question to be entertained, they not only act unfaithfully to the Constitution they hold their power from, but also exceed the powers conferred on them by that Constitution, and would well deserve the censure of the Most Worshipful their Grand Master.

The proper course to be pursued would be to draw up a petition to the three Grand Lodges, and let every brother favourable to this most essential reform sign that petition as an individual Mason; but it should not be signed by an brother as representative of a lodge.

Such a petition would be respectfully attended to, if presented to the Grand Lodges through the Provincial Grand Masters of the three Constitutions; and such petition should set forth good rea-

sonable grounds for seeking the proposed reformation. There are many reasons which can be put forward. We will suggest a few:—

That great inconvenience attends the administration of Masonic justice, on account of the distance between this colony and its ruling powers—the Grand Lodges. That the powers conferred on Provincial Grand Masters exceed those of the Grand Masters, and may be used in a most arbitrary manner, to the detriment and injury of both the individual Mason and the Craft. That the Provincial Grand Master, being appointed by the Grand Master at home, the brethren in the colony are deprived of all choice in their ruling power, and must obey a brother placed over them without their wishes having been consulted. That no appeal lies from the decision of the Provincial Grand Masters to the Provincial Grand Lodges, though appeal may be made from the decisions of the Grand Masters to the Grand Lodges. That the Provincial Grand Masters are not elected annually, but continue during the pleasure of the Grand Masters, although the Grand Masters themselves must be annually chosen by their brethren.

The anomaly of the position of Provincial Grand Master may not be felt in Great Britain, the fount of power being at home; but in this distant colony what there is but a nominal authority, is made, by distance, an unmasonic despotism. At home if the Provincial Grand Master does any act which aggrieves a brother, appeal can at once be made to the Grand Lodge; but here, although appeal can be made, yet the brother who makes the appeal must be deprived of his Masonic privileges for an almost indefinite time.

The petition should also show that the sums of money which are remitted as Grand Lodge dues are of no benefit to colonial Masons, none having ever received any benefit from the Fund of Benevolence; while on the other hand those sums retained here would supplement the brotherly relief afforded often to distressed brethren from our old home country.

The great evil of having three rival Constitutions should also be pointed out, and care should be taken to state how injurious it is to Masonry to have three separate Provincial rulers, three distinct Provincial Grand Lodges, and three different modes of working; and the attention of the Grand Lodge should be attracted to the greatest of the evils attending the perpetuation of those three powers, that, the rivalry which exists between them, makes them grant warrants in a most indiscriminate manner; thereby, although increasing the number of Masons, greatly decreasing the respectability and utility of the Craft.

While pointing out the grievances requiring redress, we should not omit to point out, for the consideration of the Grand Lodges, the many Masonic advantages we would obtain from a unity of Masonic rule. That if we were acknowledged as competent to govern ourselves, and a Consti-

tution granted, empowering us to legislate for our Masonic requirements, we would become a sister Grand Lodge, united with our brethren not only with the bonds of Masonry but also with the ties of nationality. That such a concession would not sever our connection with the Grand Lodges of Britain, but unite us more more firmly in a sacred union of Masonic and National brotherhood.

We should also show our British brethren that if we had the power of annually electing our Masonic ruler, we would also have the power of rejecting him; and by the exercise of such power, we could keep the honourable position of Victorian Grand Master free from every taint; while at present, although we are governed by brethren possessing the confidence of the Craft, and respected by the fraternity, yet if, in the fallibility of human nature, any of them committed a crime, disgrace would attend the body of which he was a representative, and from which he was not excluded. We do not for a moment suppose that there can be a suspicion that any of the brethren who preside over us could ever do an act for which any Mason should blush; but the honour of Masonry must be most jealously guarded, and we should be in a position to remove any brother it was deemed necessary for the honour of the Craft to supersede.

We should also point out the great benefit we should derive from having a Grand Lodge, to which we could appeal on all questions of Masonic importance, such lodge being held in the district, and its members knowing the wants and wishes of the brethren under their jurisdiction. Our British brethren should also be informed that if we had the disposal of our own funds, we could employ them judiciously in Victoria, in establishing several institutions requisite for our Masonic success; that we want an Orphan Asylum, and a House of Refuge for our aged or indigent brothers; and we should most emphatically state that the existence of three separate Constitutions has prevented the erection of a Masonic Hall in the capital city of this golden colony.

If such a petition was signed by the majority of the brotherhood, and presented to our British brethren, we might rest assured that our petition would be received in a fraternal manner, and the justice of our demand would be acknowledged; and we hope the words of the Right Worshipful the Provincial Grand Master of the Irish Constitution may have been spoken authoritatively, when he stated "that if it could be shown that the establishment of a Grand Lodge in this colony would be beneficial to Masonry, that His Grace the Duke of Leinster and the Grand Lodge of Ireland would be the first to acknowledge the independence of the Grand Lodge of Victoria."

The address of the Right Worshipful the Provincial Grand Master under the Irish Constitution to the members of the Lodge of Hiram, on the subject of the proposed Grand Lodge of Victoria, was more judicious and Masonic.

He did not put forward his sentiments and opinions as Provincial Grand Master, but laying aside his position of Ruler of the Craft, he addressed his brethren as one of themselves, as a private member of the Lodge of Hiram, as a Past Master and founder of that lodge. And as he seems to have studied the question, and has endeavoured to refute some of the arguments put forward by the *Masonic Journal* in favour of the establishment of a Grand Lodge of Victoria, we will carefully examine his objections, and explain our reasons for our advocacy.

Our Right Worshipful Brother agrees with our statement that a lodge has no power to take into consideration any subject that might lead to the subversion of the Constitution from which its warrants emanate; as well might a few citizens of Melbourne write to His Excellency the Governor, and request permission to address their fellow-colonists on the subject of establishing a Republican form of government in Victoria; yet experienced Masons have done a similar act, when they asked permission of the three Provincial Grand Masters to address the various lodges, and consult with them on the advisability of forming a new Masonic rule in Victoria. Our Right Worshipful Brother could not shut his eyes to the fact that the Masonic body are desirous of a change; but he feels it his duty, as representative of the Irish Constitution, from which he holds his authority, to advise his brethren who are desirous of change to resign their membership, and thus leave themselves free, to establish any Constitution they please, without bearing the taint of disloyalty to their Masonic rulers. Judging the question from his point of view the advice is good, but we would not recommend any brother to follow it to the extent of resigning his lodge. We would advise every brother to take care that no question which could affect the Constitution from which his warrant is derived should be discussed in his lodge. The Worshipful Master of each lodge is bound to transmit to his successor the warrant of his lodge as he received it. If a Worshipful Master permits a discussion on such a question as the advisability of establishing another Constitution in opposition to the one under which he holds his warrant, and that, even an individual brother is led away from his Masonic allegiance, that Worshipful Master has betrayed his trust, and has been neglectful of the important charge confided to him at the time of his installation.

Therefore, we advise our brethren to follow the example of their brethren in Sandhurst. Let a Masonic meeting be held wherever a lodge meets, let the members discuss the important question,—the desirability of establishing a Grand Lodge; and if the majority of the Masonic brotherhood think it advisable to apply to the home Constitutions for permission to form a Grand Lodge for themselves, let them do so; there would be nothing un-Masonic or disloyal in that act; and we are certain that if a correct appeal be made to the three constitutions, they would be rejoiced to hail the proposed Lodge as a sister Grand Lodge. A great deal of time has been lost since the 18th April by the committee appointed by the meeting held on that date, to take into consideration the best mode of establishing a Victorian Grand Lodge. They have taken the wrong course, they have addressed the lodges and not the individual Mason, this course has been most erroneous and would have been corrected before if their proceed-

ings were made public. Time after time has the question of the non-publication of the proceedings of that committee been mooted in this journal, but we have only received two reports, and our readers can see how very meagre they were. The very letters addressed to the lodges by the committee were withheld from publication, and therefore the knowledge of these letters kept from the majority of the brethren. However, it is not too late to mend, and that committee is composed of honest, straightford Masons, and we believe their error was one of judgment, not of the heart. We trust, therefore, that they will abandon their "un-Masonic" course of addressing the lodges, and at the meeting which they now call that they will take steps to procure the signatures of as many of their brethren as possible to a petition embodying the wants and wishes of the Masons of Victoria; and have such petition sent to the three Grand Masters at home, who will at once see the justice of our respect for self-Masonic legislation. And if they do not accede to our request, then we can take the alternative proposed by our Right Worshipful brother, "resign our lodges, and be free to form what Constitution we please."

Our Right Worshipful Brother alluded to the question of the amount of fees remitted to the home Constitutions, and considered that it would be more expensive to us to keep up a staff of Masonic officers here to discharge the duties of the Grand Lodge Officers of home. That our warrants and certificates could be obtained cheaper there than here. We regret our Right Worshipful Brother should have put forward such an argument. Would he or any sane brother entrust the success of his business to a person living 16,000 miles away, simply because he could the services of a manager at a small cost, or because he would save a few pounds in letter-paper? Absurd. Would not the great benefit derived from a local manager more than cover any expense incurred in having the managing power resident. If this is true of trade, it must also be true of government. Our political dependence on our home country is very slight. We do not now send to Britain for laws to govern the colony—in fact, statesmen are becoming every day more enlightened, and districts will soon have the management of their own local affairs; and thus it should be with Masonry. What can the Earl of Zetland, the Duke of Leinster, the Duke of Athol, or the Grand Lodges which they prepresent, know about our Masonic requirements? Nothing—positively nothing; or if they do know anything about us, their information must be obtained from some resident amongst us. Some months must elapse before we can obtain the benefit of the wisdom of those honoured brethren. Now, we have every respect for the Home Constitution and authorities, yet we cannot bring ourselves to believe that the power of Masonic rule is, like some wines, improved by a six months' voyage; therefore, even if we pay a little more for our Masonic ruling power, let us have it close at hand.

Our Right Worshipful Brother also stated that it was no grievance to have our Provincial Grand Master appointed by the home authorities, because although the Provincial Grand Masters are appointed by the Grand Masters, yet they are appointed in accordance with the wishes of the brethren over whom they are

to preside. Our Right Worshipful Brother could not have considered this portion of his proposition much. In Britain the Grand Masters have yearly to undergo the formality of an election—we say formality, because they are so highly respected and venerated, that no change would be made, yet a change might be made: while our Provincial Grand Masters, once appointed, no change can be made, unless by the Grand Master, and then only after the lapse of considerable time. It is an axiom that all power springs from the people. Men give up certain rights for certain safeguards, and in yielding a portion of their liberty in appointing a ruler over themselves, obtain the greatest amount of real liberty. The Master represents the people; not so with the Masonic rulers. The Masonic body of this colony have no election, and, therefore, are not represented. They must obey whoever may be placed over them; and no change can be made. Let us suppose that one of our ruling brethren should so far forget himself as a Mason as to commit any offence against the State. What degradation would it not be to the Masonic body to have such a ruler. A period of several months should be lost before our Grand Master could appoint a new Provincial Grand Master. Moreover, unless the election of that officer be annual, he does not represent the Masonic body. How many Masons have been made since our Right Worshipful Brother obtained his high office, and yet their wishes have never been consulted. How many brethren protested against the appointment of one Provincial Grand Master, and that protest, whether right or wrong, was unheeded. What becomes, then, of the assertion of our Right Worshipful Brother, that the Provincial Grand Masters hold their appointment in accordance with the wishes of their brethren?

Having carefully considered the objections raised against the establishment of a Grand Lodge of Victoria, we will adduce a few more reasons in favour of its establishment.

If a Provincial Grand Master adjudicates on any Masonic question, and a brother feels himself aggrieved by that judgment, no appeal can be made to the Provincial Grand Lodge, although appeal could be made against the acts or judgment of a Grand Master to a Grand Lodge. This places the ruling power of a Masonic province in the hands of an individual not in the lodge of that province. The fount of power in Britain is a Grand Lodge. The provincial power is vested in the Provincial Grand Master. Why a representative should have a greater amount of ruling power than the person he represents, is an anomaly which cannot be understood, yet is to be seen in the office of a Provincial Grand Master. We therefore seek to establish a Grand Lodge for Victoria, to put ourselves on an equality with our brethren in Britain, who have the appointment of their own ruler, subject to the Council of a Grand Lodge.

Some of our up-country brethren may not desire to join in the present movement on account of a false idea of the honour they attach to their union with an ancient body—the Grand Lodge of England. We hear daily such ideas promulgated. Nothing can be more erroneous. Grand Lodges are of modern origin, and a century and a-half has scarce passed away since the Grand Lodge of England was established. Since that time various Grand Lodges have sprung

into existence; colonies have, like ourselves, asked for the privilege of self-legislation and obtained it, and we read of Grand Lodges nearly all over the globe.

We have in our past numbers given the records of the struggle of our Canadian brethren to obtain their Masonic independence. Our readers have read how, in the first instance, refusal (and almost reproach) was the reward of the struggle. They asked only for an increase of Masonic privileges, and being refused, they stood upon their just right as Masons and took what none had a right to withhold, the right to govern themselves. For years they sought some concessions which were refused, but at last they declared their independence, and the Most Worshipful the Grand Master, under the Grand Lodge of England, said.—“Very recently great concessions were proposed to be made to the Canadian brethren. These concessions were admitted by the Provincial Grand Lodge of Canada West to be ample, but they were said to be made too late. Though bound to do nothing to induce the Canadians to throw off their allegiance, he had always considered they had a perfect right to declare their independence, and to govern themselves, if they felt it was for their own advantage. He hoped the Grand Lodge would assist him in carrying the recognition in a way to conciliate the Grand Lodge of Canada, but without losing sight of the interests of those lodges still holding under the Grand Lodge of England.

Let us follow the example of our Canadian brethren; and seek as they did, in the first instance, by remonstrance and petition to obtain the boon of self-legislation. If we can show good and sufficient reasons why such a favour should be granted to us, our Right Worshipful Brother, J. T. Smith, has stated, that the Grand Lodge which he represents would recognise “A sister Grand Lodge of Victoria.” If we solicit in vain the alternative remains.

GRAND LODGE FOR VICTORIA (AUSTRALIA).

(From the Melbourne Masonic Journal.)

TO OUR BRITISH BRETHREN,—Whatever serves the interest of the Masonic brotherhood in Victoria must necessarily be of importance to our brethren in the country we still call our home, and knowing that our brother of the *Freemason's Magazine* may be able to serve his Victorian brethren by disseminating their wishes and requirements, we address a few words to our British brethren.

It is expected by several Victorian brethren that the July mail will convey to Britain, to our British brethren assembled in Grand Lodges in England, Ireland, and Scotland, a petition that our mother Grand Lodges may grant us a Constitution empowering us to form a Grand Lodge for Victoria.

In order that this petition may not be placed before them without due notice, we will with the most fraternal feelings state a few reasons why our request should be granted.

Firstly, that our desire to establish a Grand Lodge does not arise from any feeling of dissatisfaction towards any or either of our home Grand Lodges, but simply from a desire that we should be permitted to govern ourselves without the unavoidable delay, which must occur when we are obliged to send 16,000

miles to decide any question of Masonic discipline. We do not desire to separate from our British brethren, but we pray that our connection may continue, and that we may be permitted while legislating for ourselves, at the same time, to derive our authority to do so from the United Grand Lodges in our mother country, and thus still partake of the prestige attached to the British Masonic Constitution.

Secondly, we desire to establish a Victorian Grand Lodge, because we believe that we are more capable of judging our Masonic requirements than strangers to our wants and wishes, no matter how closely they may be allied to us with the bonds of Masonry.

Thirdly, we desire to establish a Victorian Grand Lodge, in order that there may be a unity of Masonic rule over us, and by having such, do away with a rivalry which must, of necessity, exist where three Constitutions are established, each of them claiming supreme power over the brethren enrolled under their Constitution.

Fourthly, we desire to establish a Victorian Grand Lodge, because we wish to have a unity in our mode of working. Our British brethren may not clearly understand this desire, because each Constitution at home holds its power only in the island in which it is established, and therefore our brethren there never see any of their Masonic ceremonies performed in various ways, but here, in Victoria, a brother may visit a lodge on one night, and see (let us suppose) an initiation, conducted in the same manner in which he himself was initiated, and the next night he may attend another lodge meeting, perhaps in the same room, and initiating a candidate, and yet the ceremony may be totally different, even in essential landmarks. One lodge works what they call the English manner, another the Irish, a third the Scotch, while a fourth will make a jumble of the lot, and be perfect in none. We therefore desire to see established a united system, based upon the three Constitutions of Britain, which we respect.

Fifthly, we desire to establish a Grand Lodge in Victoria, in order that we may have the appointment of our Grand Master, thereby having a voice in our ruling Masonic power—a right inherent to every Briton, a right accorded to every free people, but which we do not possess.

Sixthly, and above all, we desire to establish a Grand Lodge in Victoria, in order that we may have a Court of Appeal from the judgment of an individual brother to a congregation of the brotherhood. Here we have no appeal from the judgment of a brother appointed to the position of Provincial Grand Master, and retained in that position without our wishes being annually consulted, unless we make appeal to the Grand Lodge of the Constitution under which he acts—a Provincial Grand Lodge being only a cipher in Masonic rule.

On these grounds we appeal to our British brethren to take into their fraternal consideration our requirement of a Victorian Grand Lodge, and to treat us as brethren, equally free with themselves: and we hope, when our humble petition will be brought before the Grand Lodges, that they will consider calmly the reasons above stated, and grant the request of their Victorian brethren, for the benefit of self-legislation to be conferred by establishing a Victorian Grand Lodge.

MARK MASONRY IN SYDNEY, N. S. W.

Amongst the various orders of Freemasonry, no branch has, in so short a period, advanced more rapidly than that of the Mark Lodge of Sydney under the English Constitution. In the latter order the mark degree is a comparatively recent revival of one of the most beautiful and most emblematical workings of the Order, but which was discarded from the English Constitution under a misconception. It was re-introduced in England some few years ago, by Lord Leigh, and thus formed a separate Order, independent of the Grand Lodge of England. The present Grand Master is the Earl of Caernarvon. About five years ago, Bro. Frank Haes, of this city, visited England, and having there received the degree of Mark Master, considered that the introduction of that Order in Sydney would be advantageous for the advancement of Freemasonry in general; he therefore obtained from Lord Leigh a warrant for the foundation of a lodge of Mark Masters, to be called the Sydney Lodge, No. 25. With some difficulty, Bro. Haes managed to carry his designs into execution, Bro. Leworthy, who was named in the warrant, being appointed the first master of the lodge. He, however, shortly afterwards retired in favour of Bro. Haes, under whose care the lodge struggled into light. On the departure of Bro. Haes for England, the present Worshipful Master was appointed—Bro. Moss Israel—whose management of the lodge was so satisfactory, and his working of the degrees so dignified, and productive of results so valuable to the Order, by the attraction of a vast number of members, that at the expiration of his year of office he was unanimously re-elected to fill the chair. The lodge now numbers one hundred and thirty members. It having been considered advisable to take a special part in the joyous commemoration of the nuptials of their Royal Highnesses the Prince and Princess of Wales, by presenting an address, his Excellency the Governor-in-Chief, appointed two o'clock yesterday (June 11) to receive the deputation. The brethren, numbering between thirty and forty, assembled at the Masonic Hall, and habited in their aprons and regalia, proceeded to Government House, where they were introduced to his Excellency by Bro. Lord John Taylour, aide-de-camp to the Governor, who wore his collar and jewel as senior deacon of the lodge. Bro. Israel, W.M., addressed his Excellency in a few appropriate words, indicative of the proverbial loyalty of Freemasons, and their love of virtue, the quality most inherent in the Royal family of England, and Bro. H. N. Montagu then read the following address:—

"To their Royal Highnesses the Prince and Princess of Wales.

"May it please your Royal Highnesses,—

"With the most profound respect, we, the Mark Master Masons of New South Wales, forming the Lodge No. 25, English Constitution, under the government of the Grand Lodge of Mark Master Masons of England and Wales, and the Colonies, and Possessions of the British Crown, presided over by the Earl of Caernarvon, &c., &c., Grand Master, have the honour to address your Royal Highnesses in congratulation of the auspicious occasion of your nuptials.

"Your Royal Highnesses may rest assured that throughout Her Majesty's dominions, amongst the millions of hearts that have responded to the joyous announcement, none have felt a more unfeigned and vivid gratification at the happy event, nor amidst Her Majesty's subjects, will your Royal Highnesses find any more sincere in their aspirations and hopes, for your future happiness, with which that of the entire British nation is so thoroughly identified.

"We have the honour to subscribe ourselves your Royal Highnesses most humble and most obedient servants,

"M. ISRAEL, Worshipful Master.

"A. COHEN, Senior Warden.

"W. J. JENKINS, Junior Warden.

(L.S.)

"For the entire Lodge of 130 members.

"Sydney, New South Wales, June 11."

The W.M. then handed then handed the address to his Excellency, who, in reply, stated that he would take special care of it, and see that it should be directly forwarded to their Royal Highnesses. The deputation then retired.—*Sydney Empire*, June 12th.

MASONIC NOTES AND QUERIES.

THE NAMES OF THE ANGELS.

Josephus, in his "Wars of the Jews." Book II., c. viii., in treating of the doctrines of the Essenes, says that, among other obligations, they were bound to preserve "the names of the angels." Have they been preserved? What were the names of the angels? Is there any work containing a list of them and their attributes?—P.M. 841.

NUMBER OF LODGES AND ROYAL ARCH CHAPTERS.

Can you inform the Craft if any change in the numbers of chapters is contemplated. Each chapter being attached to a particular lodge, and if not of the same name as the lodge, is certainly of the same number. As the number of the lodges are changed is submitted that the number of each chapter should also be changed.—R.E.X.

MARKS OF MARK MASONS.

If "Tesseræ" will patiently wait a short time he may avail himself of a copy of several thousand marks, which have been collected by a very zealous Mark Master Mason, who has made them is study for some period, and who is engaged in determining the mode of translating such marks for the benefit of the Craft in general. The copies will be lithographed, with such key to their solution as the collector may be advised to do. The notice of publication will most likely appear in your columns. If "Tesseræ" be a Mark Master Mason let him pay Bro. H. G. Warren a visit, or appeal to the W.M. of his lodge, for a full answer to his question.—R. E. X.

MOZART'S MASONIC FUNERAL MUSIC.

In the number for July of *La Monde Maçonnique*, there is the following paragraph:—"Le public musical de Leipzig a été charmé récemment par l'exécution de la musique funéraire Maçonnique de Mozart, pour orchestre complet. C'est un court adagio, d'une beauté admirable et d'un caractère extrêmement curieux, Othon John en parle ainsi e:—'Mozart n'a rien écrit qui plaise davantage par la technique et la parfaite harmonie des sons, et qui produise une impression plus profonde, par le sentiment sérieux et la vérité psychologique, que cet adagio. C'est l'expression musicale du recueillement viril qui, en face de la mort, cède à la douleur sans fléchir devant elle. Mozart, qui était Francmaçon, a composé cet adagio en 1785, à l'occasion de la mort des Frères Mecklembourg et Esterhazy.'" Can any musical brother inform me if the above music has been printed, and in what edition of Mozart's works it can be seen?—MATTHEW COOKE.

A MASONIC CONGRESS.

Would it not be for the benefit of Freemasonry in general, if a congress of Masons were to meet for the purpose of assimilating the rites of various countries, and revising the whole Masonic system upon certain defined grounds?—A LOVER OF ORDER.—[It would be well if such a Utopian could be carried, but but it cannot. The same sort of thing has been tried over and over again, and failed. The plan of one of these meetings was as follows:—

ART. 1. The Grand Lodges of North America do hereby form "A North American Masonic Congress."

ART. 2. This Congress shall consist of three representatives from each Grand Lodge in North America assenting hereto; representatives to be selected as each of the Grand Lodges may severally determine.

ART. 3. The officers shall be a President, and a Senior and Junior Vice Presidents, and Secretary, who shall be elected at each session, and, except the Secretary, the official duties of each shall cease with the close of the session.

ART. 4. There shall also be elected at each session three Permanent Committees each consisting of five members.

1st. Committee of International Correspondence.

2nd. Committee of Work, Symbolism and Philosophy.

3rd. Committee of Jurisprudence, embracing Masonic History and Antiquities.

The Chairman of the several Committees shall constitute an

Executive Committee to supervise and direct the correspondence and in connection with the Secretary, prepare reports and present business for the next meeting.

The meetings of the Congress shall be called to order for organization by the Secretary, or in his absence by the Chairman of Committees in the order named.

ART. 5. Meetings shall be held triennially on the Friday preceding the 2nd Tuesday of September, and in such place as the Congress may from time to time determine.

ART. 6. The representatives of a majority of the Grand Lodges associated shall be necessary to form a quorum.

ART. 7. The Congress may take cognizance of all cases of difference which may occur between two or more Grand Lodges. Provided the parties shall mutually submit the said difference to its decision.

ART. 8. The Congress may consult and advise on questions of Masonic Law and Jurisprudence to the end that a uniformity of law and usage may be accomplished, but it shall not assume the exercise of any power in the enforcement of its degrees, except such as may result from the mere force of opinion.

ART. 9. It shall be in order at any session of the Congress to provide for the reading of papers or essays, or the delivery of discourses upon Masonic subjects.

ART. 10. The incidental expenses of each Congress, necessary to the transaction of its business shall be borne by the Grand Lodges parties thereto, being equally divided among them.

ART. 11. The ratification of these articles by five Grand Lodges shall be sufficient for the organization of the Congress.

ART. 12. No change in these articles shall be made without the consent of three fourths of the Grand Lodges parties thereto.

ART. 13. Any Grand Lodge may become a member of this Congress by adopting the Articles of Association.

ART. 14. Should any Grand Lodge desire to withdraw from this Congress it can do so; but it is expected, as a matter of Masonic courtesy, that it will adopt a resolution to that effect in open Grand Lodge, and give notice thereof to the Secretary of Congress.

SUPPLEMENTARY ARTICLE. When five Grand Lodges shall have ratified these Articles, pursuant to the provisions of Article 11th, and shall have notified a Secretary to be hereafter elected, of such decision, he shall thereupon issue a circular to the several Grand Lodges specified in Article 2nd, inviting them to affiliate with this body, and to assemble in Congress at the city of Memphis, Tennessee, on the Friday preceding the 2nd Tuesday of September, 1862.

In testimony whereof, we the delegates to this Congress have hereunto set our hands to the foregoing articles, at Chicago, in the State of Illinois, this 14th day of September, 1859, subject to the ratification thereof by our respective Grand Lodges.

All of which is respectfully submitted.

A. T. C. PIERSON,	} Committee.
A. G. MACKAY,	
PHILIP C. TUCKER,	
JOHN L. LEWIS, JR.,	
CYRIL PEARL.	

Bro. J. Q. A. Fellows then moved that the plan as read be adopted; when Bro. A. B. Thompson called for a vote by Grand Lodges which resulted as follows:

Ayes—Arkansas, District of Columbia, Louisiana, Maine, Minnesota, New York, South Carolina, Vermont, Iowa.—Total, 9.*

Bro. G. M. Hillyer, of Miss., stated that the plan, as amended, met his personal approbation. In deference, however, to the known wishes of Mississippi, in opposition to a general Grand Lodge, or Central Confederation of Grand Lodges, he would refrain from voting; but expressed the hope that the jurisdiction he represented would, upon reflection, agree to the proposed association.

Nays—Bro. N. D. Elwood of Illinois, voted No by instruction of his Grand Lodge, but would advocate the plan.

Bro. Albert G. Mackey, then moved that the Convention now proceed to the election of a Secretary, as provided by "Supplementary Article," which was adopted.

Bro. Samuel G. Risk, of Louisiana, being then nominated, was unanimously elected said Secretary.

Bro. E. H. English, of Alabama, moved that four members be added to the Committee on Plan of Organisation, making a

* Several Representatives from other Grand Lodges, sitting as advisory members, and not feeling authorized to vote, expressed their full approbation of the plan, and had no doubt it would meet with the sanction of their respective Grand Bodies.

Committee of nine, who shall be a Committee of Correspondence; which was adopted.

The Chair appointed the following brethren under the above motion, viz.: Giles M. Hillyer, of Mississippi; E. H. English, of Arkansas; John Frizzell, of Tennessee; B. B. French, of District of Columbia.

Bro. H. Buist, of South Carolina, offered the following resolution, which was adopted:

"Resolved, That the thanks of this convention be and are hereby tendered to its President for the able, courteous, and dignified manner in which he has presided over its deliberations."

On motion, the Committee on Correspondence were allowed sufficient time to prepare an address to the Grand Lodges of North America, to be appended to these proceedings.

On motion of Bro. John L. Lewis, Jr., the Committee on Correspondence was continued, and with the Secretary elect, instructed and empowered to make arrangements, as provided for in Article 4 of the plan adopted, for the assembling of the Congress in 1862, in case of its ratification.

On motion of Bro. A. G. Mackey, the committee of Correspondence was, with the President, empowered to read and approve the minutes of this Convention, when prepared by the Secretaries.

On motion, it was ordered that five hundred copies of the proceedings of this Convention be printed immediately for distribution, and that the same be paid for by *pro rata* subscription of the members party thereto.

On motion of Bro. P. C. Tucker, the Convention then adjourned *sine die*.

FINLAY M. KING,	President.
ABNER B. THOMPSON,	} Vice Presidents.
J. Q. A. FELLOWS,	

ROB MORRIS, Secretary.

SAMUEL G. RISK,	} Assistant Secretaries.
S. A. M. WOOD,	

Address to the Most Worshipful Grand Masters and Grand Lodges of Ancient, Free, and Accepted Masons on the Continent of North America.

FRATERNAL SALUTATIONS:

By the action of a Convention of Grand Lodges, begun and holden in the city of Chicago, Illinois, the 13th day of September, 1859, in response to a circular issued by the Grand Lodge of Maine, bearing date May, 1857, it is made the duty, as it is the pleasure, of the undersigned, to address you and invite your early and earnest attention to the proceedings of the said Convention; asking that you will, after due consideration, take such action thereon as, in your wisdom, the interests of your distinguished Grand Body, and the interests of Craft Masonry, seem to require.

The proceedings of the Convention, which form a part of this Circular, so fully define the objects of the organization as to leave little for this Committee to say by way of explanation. The Articles of the Association, in their most essential features, have been before the Grand Lodges of the country for nearly a year, in the proceedings of the Grand Lodge of Minnesota, by her M.W. Grand Master, in response to the Circular from Maine. A careful comparison of those Articles with these now submitted for your consideration will show the truth of our assertion, that they have been subjected to a patient and searching review by five of our number, as well as the careful scrutiny of a very large Convention, representing nearly all the Grand Lodges of the United States, to which the largest liberty was allowed for criticism and amendment. We certify you that the Articles agreed upon, and the course pursued in their adoption, give ample assurance of our desire to guard the rights, dignity, and authority of the several Grand Lodges, and to present the basis of an Association, "potent for good and impotent for evil," on which they may safely unite in promoting the progress and prosperity of our ancient and cherished Fraternity.

Nor need we devote much time or space to show that Craft Masonry has need of such an organization. In the face of all assertions to the contrary, we array the simple facts unfolded in the history of efforts to secure this object, so fully presented in the proceedings of Minnesota, for 1858. We may also appeal to the able circular put forth by the Convention which formed the basis of a National Confederation in the city of Washington, in Jan. 1855.

If we go back to the formation of our National Union, we find Pennsylvania nominating our distinguished brother, George Washington, as General Grand Master of Masons, and desiring

the Lodges of the country to unite with her in placing him at the head of a General Grand Lodge. Georgia, in 1790, South Carolina in 1799, and Pennsylvania in 1809, endeavoured to unite the Grand Lodges in a General Grand Lodge. In 1822, as the result of a Convention held in the city of Washington, a resolution was adopted declaring it "expedient and for the general interests of the Order, to constitute a General Grand Lodge of the United States." The circular which was sent out to the Grand Lodges was signed by M. W. John Marshall, of Virginia; M. W. Henry Clay, of Kentucky; M. W. William Winder, of Maryland; Wm. S. Cardell, of New York; M. W. Joel Abbot, of Georgia; John Holmes of Maine; Henry Baldwin, of Pennsylvania; John H. Eaton, of Tennessee; M. W. Wm. H. Seaton, of Washington; M. W. H. C. Burton, of North Carolina; M. W. Christopher Rankin, of Mississippi; M. W. Rev. Thaddeus Mason Harris, of Massachusetts.

As we turn to these early efforts and look back upon these venerable names, most of which are now transferred to "The Records of the Silent Lodge," we are reminded of the words of one of our own living Poets,

"The dead govern—the living but obey."—*Albert Pike.*

The thoughts, the convictions and aspirations of the dead now animate the hopes, inspire the purposes, and direct the energies of the living. It would seem almost disrespectful to their memory to seriously re-argue the question now, which they so well demonstrated in the maturity of their manhood.

It is true, their appeal was unsuccessful. Their cherished object was defeated by adverse action on the part of some Grand Lodges. Some of the arguments by which the Masonic writers of that day defeated this effort, have been revived and republished in reply to the Maine Circular, as the best possible arguments against it. We mean no disrespect to the living or the dead, when we say that the circular signed by John Marshall, Henry Clay, and their illustrious compeers, remains to this day, unanswered and unanswerable; a monument of Masonic fidelity and sagacity, worthy of their legal, civic, and literary fame, and their moral worth.

The Committee deem it unnecessary to urge the consideration that the objects aimed at by the Congress are worthy of the most earnest efforts of the ablest minds of the age. These objects are so fully stated in the Articles of Confederation as to need no enumeration. The whole field of Masonic labour and research, embracing all countries and all time, is before us, affording ample scope for our highest energies, leaving neither time nor motive for profitless controversy or arbitrary legislation.

The Masonic fraternity on this continent are in a course of resistless progress in numbers, in mental and moral force, with increasing desires for more light and a broader humanity. Our relations with the older nations, from which waves of population are flowing to us across the two great oceans of the world's commerce, are such as to render it increasingly desirable for us to know the condition and progress of our ancient Craft in those countries where it had long been cultivated before its altars were consecrated on these western shores.

The practical question which all will weigh is, Will the experiment succeed? Will the objects aimed at be gained? If so, will the results justify the endeavour?

That will depend on those who make the investment, which need not be very expensive surely, if all or a majority of the Grand Lodges shall cordially unite. The expense of representation need not be a burden, as the meetings will occur but once in three years, and at the same time with the General Grand Masonic bodies. There is an array of talent and learning now in the order, which if called forth, may furnish a rich intellectual banquet at every meeting, and may accumulate rich treasures of Masonic lore to benefit ourselves and those who come after us.

We believe that Freemasonry has yet a mission, an altar and a Priesthood, with a future more glorious than than the past; and that the advancement of Christian civilisation, so far from superseding or rendering it obsolete, will but enlarge and elevate the sphere of its labour and make still higher demands for all the consecrated talent and Masonic skill we can train around our altars. Is it too much for us to ask a fair experiment for the organization here proposed.

May we not hopefully invite all the Grand Lodges on the Continent to give their hand and heart to these Articles of Association, and meet us with a full representation of their highest wisdom and skill at the Congress proposed for 1862? With this cherished hope we ask that you will give an early response to

this circular, so soon as your Grand Lodge shall be able to consider and decide upon the subject herein presented.

The committee also invite suggestions in relation to the subjects within the range of its inquiry, that may need the early attention of such a Congress.

All communications in reply to this circular should be addressed to the Chairman of this Committee, care of Ira Berry, Esq., G. Sec. of the Grand Lodge of Maine, whose office is at Portland, Maine.

CYRIL PEARL, Maine.
A. T. C. PIERSON, Minnesota.
ALBERT G. MACKAY, South Carolina.
JOHN L. LEWIS, JR., New York.
PHILIP C. TUCKER, Vermont.
GILES M. HULLYER, Mississippi.
BENJ. B. FRENCH, District of Columbia.
ELBERT H. ENGLISH, Arkansas.
JOHN FRIZZELL, Tennessee.

CORRESPONDENCE.

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

THE LATE VENERABLE THE ARCHDEACON
R. LANE FREER, D. PROV. G.M., HEREFORD-
SHIRE.

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

DEAR SIR,—In your notice of the death of this eminent, worthy, and beloved brother, his Masonic career requires amendment.

He was initiated in the Apollo Lodge at Oxford, Nov. 8th, 1826; exalted in the Alfred Royal Arch Chapter, at Oxford, 1827; joined the Palladian Lodge, Hereford, 2nd Nov., 1858; became S.W. of that lodge, 1859; appointed Prov. G.S.W., Hereford, 1859; elected W.M. of Palladian Lodge for 1860; appointed D. Prov. G.M., Herefordshire, 1860; became K.T. in the Encampment of the St. Almans, at Worcester, 23rd April, 1863, and was a postulant in the S.P.R.C. Chap. of St. Dunstan, at Worcester.

Thus has died, amongst a weeping and bereft people, a pattern worthy for all to follow, the father of the fatherless, the protector of the widow and widowed, a zealous contributor to every charitable institution which was made known to him, a lover of everything consisting of piety and virtue, a warm patron and supporter of the Masonic art, a Vice-president of the Girls' Masonic School, and last year one of the Stewards.

Although the funeral was intended to have been as private as circumstances would permit, he was interred at Bishopstone, on Monday, the 17th inst., in the presence of a large concourse of people, who went purposely, many of them travelling for miles, to pay the last sad office of respect due to departed worth and merit, the church being crowded by clergy and gentry, rich men and poor men, parishioners or otherwise.

Amongst the clergy was the most Rev. the Bishop of Hereford, the Very Rev. the Dean, the Canon, and Ecclesiastics of Hereford Cathedral. Many Freemasons from all parts were there; the brethren of the Palladian Lodge, the Royal Edward Lodge, Leominster, where he was well known and so much respected, attended, all desirous to express by their presence their appreciation

of one, who whilst exercising his office as a minister of the Most High with tenderness, implanted with the most tender regard those essential qualifications in the hearts of all who profess or call themselves Christians—reverence and humility.

The church was what under other circumstances would have been characterised as brilliantly illuminated, but now of a very mournful character, and the cortege led by the choristers in surplices, accompanied by Mr. Giles, the surgeon-attendant, the Chaplain, the Rev. Rowland Hill, passed through double lines of Freemasons, who closed in double file, the procession entered the church in solemn array, and at the grave the Freemasons paid a just tribute to the departed gentleman and brother, by gently dropping over him sprigs of the plant recognised in the ceremonies of the fraternity.

The whole district for miles around was pervaded by a general gloom, and for a very long time the charities dispensed by the late good and excellent brother, will be remembered by many who may not probably find so generous and liberal a successor. In truth it may be said of him, "He has lived respected and has died regretted."

It was an honour to be known by him—it was a delight to render him comfort of any kind. The church has lost a high dignitary, the Masonic fraternity has lost one of its brightest ornaments.

I am, dear Sir and brother, yours fraternally,
E. S. COSENS, ✠

THE PROVINCE OF KENT.

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

DEAR SIR AND BROTHER,—In the rough draught of a letter, printed on page 79 of your present volume, there is an error, arising from the insertion of a word where, in the manuscript, a blank was designedly left, which I am desirous of pointing out. The passage "Many brothers in town, I am persuaded, possess the numbers of the MAGAZINE for August and October, 1860," should stand thus:—"Many brothers in * * * *, I am persuaded, possess the numbers of the MAGAZINE for August and October, 1860." The asterisks are meant to represent the town in which the brother resided to whom my letter was addressed. The members of the lodge held in that town are numerous, and reputed wealthy; and they not unseldom afford to the world evidence of their being such; and amongst them, I conclude, must be many who subscribed to the FREEMASONS' MAGAZINE, and possess its past numbers.

I will take this opportunity of stating that it would grieve me much to learn that my conclusion was wrong. An extensive circulation of the MAGAZINE in the Provinces is, in my judgment, necessary for the full prosperity of the Craft. In a lodge, such as I have described, there ought to be many brothers, by purse and example, promoting that circulation.

Yours fraternally,
CHARLES PURTON COOPER.

Chateau Frampas, 12th August. 1863,

THE PROVINCE OF CORNWALL.

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

DEAR SIR AND BROTHER,—As a Mason of some standing, anxious to assist in carrying out with zeal, earnestness, and such ability as I may possess, the great principles of the Order, and especially those of charity, fraternal feeling, and respect for the opinions of others, I cannot but imagine that many, actuated by the same motives, must, like myself, have read with much surprise and concern, a report in your last number of a sermon preached at Truro, on the occasion of the meeting of the

Provincial Grand Lodge of Cornwall, by a Mason, a Past Grand Chaplain of two Provinces, to a body of Masons. I can hardly conceive a case of greater inconsistency and breach of propriety, as well as an infraction of our leading tenets and practices, than to make a church, lent for such a purpose, the arena for a most uncharitable attack on a Bishop, who at least has shown that he knows how to bear meekly and patiently the obloquy that has been heaped upon him, and for the discussion of a subject respecting which mens' minds are at present much divided. For, to say nothing of the assertion (by the Bishop) that a large body of the clergy hold, privately, if not publicly, opinions similar to his own, on most, if not all of the topics on which he has written, a very large proportion of the laity do undoubtedly sympathise with him in his doubts, and still more in the persecution he has had to endure. The days are happily past when the right of private judgment on the part of the people can be controlled by their "spiritual pastors and masters," the education of the two classes being to so great an extent equalised. It appears to me that an opportunity of delivering a discourse to the Craft should be used only in such manner as to cement the ties of brotherhood, by setting forth the beauties of our Order, the grand objects it has in view, the means of reconciling it with Christianity, the power it has to control the unruly minds and affections of its votaries, and the desirability of regarding with leniency the failings or mistakes of others. Instead of this, the reverend brother referred to has taken advantage of his position, to enter at great length into a question tending to produce dissension and animosity, to anathematize and abuse a Bishop of the Church to which he himself belongs; nor is his manner of doing this less objectionable than his matter; for, if I mistake not, he renders his conduct still more open to objection, by imputing to him "the avowed advocacy of deistical or rationalistic opinions," a charge which I imagine the Bishop of Natal would repudiate with the greatest indignation, did he think it worth his while to notice every attack upon him. Be that as it may, I hold that subjects of the class alluded to are such as ought to be carefully avoided at all times in societies of Masons, especially when assembled for the purpose of carrying out our peculiar ceremonies, and this is in accordance with our ancient charge, the enforcement of which is as obligatory on a Chaplain as on an Entered Apprentice, wherein it is said, "your obedience must be proved by abstaining from every topic of political or religious discussion." Had I, as a Mason, been present, I should certainly have quitted the church as soon as I discovered the nature of the address, and I cannot but hope the brethren, at least to some extent, participated in this feeling, since among the list of toasts at the subsequent banquet, one in honour of the preacher is not mentioned, a very unusual omission, which it may be presumed was intentional after such an act of impropriety, and so complete a breach of Masonic discipline. I shall be much disappointed if others more able and influential than myself do not take up this matter in your columns or elsewhere, with all the force which the occasion demands.* Meanwhile, as an individual deeply interested in the welfare of the Order, I cannot rest content without a protest, as public as that which calls it forth, not against the Chaplain's opinions, for with these I have nothing to do, every one being free to form his own, but against their promulgation with feelings of bitterness, on a special occasion when every word ought to breathe a spirit of peace, good-will, and harmony.

I am, dear Sir and brother, yours fraternally,
P.M. AND W.M.
Jersey, August 11th, 1863.

* We trust if done at all, it will be elsewhere, for though giving publicity to this protest, we cannot open our columns to religious controversies.—Ed.

THE MASONIC MIRROR.

METROPOLITAN.

Lodge of Finsbury (No. 861, late 1163).—The brethren of this young and happy lodge (held at Bro. Samuel Wickens', Prince of Wales, Banner-street, St. Luke's, Bro. James Bond, W.M.) had their summer banquet on Tuesday, Aug. 11, at Bro. Benningfield's, Crown Hotel, Broxbourne, Herts. They were accompanied by their wives and sweethearts, and a more delightful day could not have been. The time of meeting was ten o'clock, a.m., at the Great Eastern Station, Bishopsgate-street, and mustering between 30 and 40 by the time the train was about to leave. The officials of the Great Eastern Company very kindly and courteously conducted the brethren to two carriages which they had reserved for the party, for which they were very thankful, and as some of the ladies had not met before the day's enjoyment began by a pleasant introduction, so that by the time they reached Broxbourne all were pleased and happy with each other. On arriving at the Crown Hotel, Bro. Benningfield (in his kind and gentlemanly manner) escorted the ladies and brethren to his beautiful garden and grounds, where a delightful treat awaited them. A more lovely show of flowers of every kind could not be found, and second only to Kew, or the Crystal Palace Gardens, his show of holyhocks and dahlias, for which he is famous, were in full bloom. In fact, the garden and grounds were in first-rate order, and great credit is due to Bro. Bennington for his good taste and attention. The party amused themselves for an hour or two at different games, such as bowls, quoits, Aunt Sally, and boating, &c., until three p.m., when the bell rang for dinner. Forty-one sat down, sixteen ladies and twenty-five gentlemen. The hall was well furnished with the good things of this life, everything was put on in good order, and not the least confusion ensued. After doing ample justice, and a blessing being asked of the G.A.O.T.U., the W.M. wished that the brethren and ladies would leave the banqueting-room for half-an-hour, while the dessert was being placed on the table, which was freely indulged in on their return. The usual toasts were given and responded to. Bros. Tutill, Locke, Bond, and a lady visitor (Miss Harriet Beles) enhanced the pleasure of the party by some excellent harmony. In the evening, the different games were resorted to until eight o'clock, when the bell was rung for tea. The ladies, after enjoying this delightful and refreshing beverage, got themselves ready for the nine o'clock train, to return to London, which arrived at the Bishopsgate Station at the early hour of ten o'clock. All matters passed off happily, and a more harmonious party could not have met. The ladies were so delighted with their day's excursion some of them said they should have a very favourable opinion of the brotherhood and Freemasonry in future, seeing the brotherly love that existed among them, and wished for another such a treat next year. There is great credit due to the W.M. for the manner in which the party was got up, and to Bros. Cope and Excell for their good management as Stewards.

PROVINCIAL.

DORSET.

PROVINCIAL GRAND LODGE.

The Grand Lodge for this province was held at Wimborne, on Thursday, 13th inst., the *Lodge of St. Cuthberga*, Wimborne (No. 622, late 1009), having invited its attendance at their convenient new room. Present—Bros. Jos. Gundry, Prov. G.M.; Theobald Thos. Pearce, D. Prov. G.M.; C. R. Rowe, Prov. G.S.W.; J. H. Boyt, Prov. G.J.W.; H. W. Coombs, Prov. G. Sec.; B. J. Kenedge, Prov. G.S.D.; G. I. Gregory, Prov. G.J.D.; Geo. Nehe, Prov. G.S.B.; J. Maunders, Prov. G. Dir. of Cers.; R. Sydenham, Prov. G. Assist. Dir. of Cers.; H. Herbert, Prov. G. Org.; J. Dundee, Prov. G. Tyler, with many Past Provincial Grand Officers, the Masters, Past Masters, and Wardens of the lodges of Amity Poole; All Souls, Weymouth; Unity, Wareham; Faith and Unanimity, Dorchester; Friendship and Sincerity, Shaftesbury; St. Cuthberga, Wimborne; Montagu, Lynn Regis; and St. Mary's, Bridport, with many visiting brethren.

The Provincial Grand Lodge having been opened, and the minutes of the last Provincial Grand Lodge duly read and

confirmed, a communication was read from Bro. Crichnay, of Weymouth, informing the Provincial Grand Lodge that Bro. John Mowlan, of Swanage, had recently erected a building there for the purposes of a public institute for the town and neighbourhood; and that, actuated by a high regard for Masonry, and with a view to aid its establishing itself at Swanage, should any opportunity offer, he had inserted a clause in the deed of gift, reserving a right to Freemasons to use the edifice for the purposes of the Order. A record of this provision was ordered to be made, and the thanks of the Provincial Grand Lodge were voted to Bro. Mowlan. The Provincial Grand Master then addressed the lodge, commenting in feeling terms on the early and sudden deaths of Bros. W. Parr, F. Carsons, and B. Fox, and announcing the resignation of Bro. Pearce, D. Prov. G.M., from an opinion that brother held that the office should not be engrossed by one brother for a long series of years.

After the transaction of the business of the province, the Provincial Grand Lodge attended divine service at the Minster Church, where a sermon was preached by the Rev. G. Thompson, the text being taken from the 2nd Corinthians, 5th chap. 1st verse.

On the lodge being resumed, the officers were called on to resign their collars, and the following appointments were made:—

Bro. J. Montagu Pulteney Montagu,	D. Prov. G.M.
P. Prov. G.S.W., P.M. of Lodge 1009	
Henry Edwards, P.M. 1009 ...	Prov. G.S.W.
Richard Hoskins, P.M. 160 ...	Prov. G.J.W.
George Thompson, P.M. 605 ...	Prov. G. Chap.
George James Andrews, 605 ...	Prov. G. Reg.
Thomas Coombs, P.M. 605 ...	Prov. G. Sec.
G. Knight Stanton, S.W. 605 ...	Prov. G.S.D.
J. Pearks Gundry, S.W. 1009 ...	Prov. G.J.D.
R. Howard Shout, P.M. 605 ...	Prov. G. Sup. of Works.
Joseph Maunders, P.M. 199 ...	Prov. G. Dir. of Cers.
T. H. G. Windham, S.W. 963 ...	Prov. G.A.D.C.
James Tauswell, 694 ...	Prov. G.S.B.
H. Troughear Stogg, 199 ...	Prov. G. Org.
James Jesty, 199 ...	Prov. G. Purst.
John Thomas Ensor, 605 ...	
George Henry Davis, 605 ...	
William Chick, 605 ...	Prov. G. Stewards.
Samuel Davis, 199 ...	
John Baunton, 199 ...	
Alfred Ellis, 905 ...	
James Reynolds, 905 ...	Prov. G. St. Bearers.
James Spicer, 542 ...	
John Lovelace, 605 ...	Prov. G. Tyler.

Bro. Wm. Hamer, of Lodge 696, was unanimously re-elected Prov. G. Treasurer; and after passing the usual votes of thanks, the Provincial Grand Lodge was closed at 4 p.m. The brethren afterwards dined together at the Crown Hotel, Bro. S. E. Drux, Prov. J.G.W., having contributed a haunch of venison, and the Prov. G.M. and Bro. A. Guest having provided a handsome dessert. Bro. Ward, of the Lodge of St. Cuthberga (No. 622), Wimborne, a confectioner, sent a splendid cake, in the form of a Masonic temple, decorated with a miniature banner of each lodge in the province.

LANCASHIRE (EAST.)

MANCHESTER. Blair Lodge (No. 815, late 1116).—The monthly meeting of this lodge was held at the Raglan Hotel, Emden-street, on Friday, 13th inst., Bro. Dr. Peatson, W.M., in the chair, there was also present Bros. J. Eltoft, S.W.; J. Stephens, J.W.; J. Bradley, P.M. and W.M. 152; J. L. Hine, P.M.; M. Robinson, Sec.; J. Brumall, Treas.; W. Ashton, S.D.; S. Cheetham, Dr. Hill, and several other brethren, with about ten visitors. The lodge having been opened by the W.M., and the minutes of the last meeting confirmed, the ballot was taken for the election of W.M. for the ensuing twelve months, and declared to be in favour of Bro. Joseph Eltoft, S.W. Bro. Cheetham was elected Treasurer; Bros. Bradley and Cochrane, Auditors; and Bro. Fogg, Tyler. The lodge was then closed. At the refreshment board Bro. J. L. Hine, P.M. proposed "The Health of the Visitors," which was ably responded to by Bro. H. T. Baldwin, P.M. 246, and Bro. Mountain, 246, and others. Bro. Cheetham proposed "The Health of Bro. Bradley, P.M.," expressing the great pleasure the lodge felt in having him again amongst them, after such a severe illness, he not having been in lodge since September last; and also stating that the toast was proposed not for Bro. Bradley's well-known services in

Masonry, as Secretary of the Manchester Masonic Hall Company or as Secretary to the Provincial Charity Committee, or any other office held by him, but for the respect and esteem in which he was held by the Blair Lodge, and they trusted that his health might be permanently restored so that he might be long amongst them. Bro. Bradley having responded, Bro. Ashton proposed "The Health of the W.M. elect;" and Bro. Cheetham proposed "The Health of Bro. J. L. Hine, P.M. and Secretary of the Manchester Relief Committee."

Caledonian Lodge (No. 204, late 246).—The lodge was opened in form at the Masonic Lodge Rooms on August 12, with solemn prayer at a quarter past five o'clock. Present—Bros. E. Nathan, W.M.; Chas. Affleck, P.M.; Isaac W. Petty, P.M.; George C. Thorpe, P.M.; H. T. Baldwin, P.M.; J. H. M. Good, P.M.; James Payne, S.W.; S. P. Bidder, J.W., with 48 other members of the lodge. Visitors—Bros. Hamer, No. 104, Heywood, No. 78, Champion, No. 152, Stott, No. 317, and Houghton, No. 238. Mr. Thomas Lees Molyneux, Mr. Washington Heywood, and Mr. Jennison were balloted for and elected. Mr. T. Lees Molyneux was initiated by Bro. H. T. Baldwin, P.M. and Sec. Mr. Timothy Crowther was passed by Bro. E. Nathan, W.M. Bro. John Shaw was raised to the sublime degree of a M.M. by Bro. E. Nathan, W.M.; Bro. G. C. Thorpe, P.M., gave the traditional history. The brethren retired to refreshment; and, upon return to labour, Bro. Chas. Affleck, P.M., on behalf of Bro. Thos. Oakden (who was unavoidably absent), presented to the lodge the very handsome crimson velvet cushion, used to carry the Bible in the procession, on the laying of the foundation-stone of the Manchester Freemasons' Hall, on Saturday, the 25th ult. He (Bro. A.) much regretted that Bro. Oakden was absent.—Bro. Isaac W. Petty, P.M. and H. T. Baldwin, P.M., proposed that the best thanks of the lodge be given to Bro. Oakden, for his very handsome present. Carried unanimously. Bro. Isaac W. Petty, P.M., on behalf of Bro. John Bell, presented to the Caledonian Lodge, the beautiful Lewis, used in raising and lowering the foundation-stone on the 25th ult. Bros. G. Carter Thorpe, P.M., and Samuel Parker Bidder, J.W. proposed that the best thanks of the lodge be given to Bro. John Bell. Carried unanimously. Bro. Charles Affleck, P.M., called the attention of the brethren to the great services rendered by the Mayor and Corporation to the Directors of the Freemasons' Hall on the 25th ult., both by their admirable police arrangements and sweeping the streets on the route, just before the starting of the procession. In doing so, he would avail himself of the opportunity to propose a vote of thanks to two members of the City Council (also members of the lodge), he alluded to Bros. Councillors Hampson and Marsden. Bro. H. T. Baldwin, P.M., said it gave him much pleasure to second this vote of thanks. He was certain that every brother who walked in the procession had received such substantial proof of their services that they would cordially join in the vote. Carried unanimously. Bro. Thomas Rawson presented the lodge with a very beautiful album, made to contain the portraits of 200 of its members; it was beautifully bound, and had an appropriate inscription. Bro. Rawson said, remembering the large number of members belonging to this, his mother lodge, many of whom he was proud to know, were not only esteemed and looked up to by the Caledonian Lodge, but by many lodges in this and the neighbouring provinces, he felt that it was not right there should be a chance of their passing away without leaving some memorial for the present and future brethren to look upon; he was sure it would act as an inducement to the younger members to fix upon some worthy brother who had created for himself a name in Masonry—study his example, and try and do likewise.—Bro. Elias Nathan, W.M., who spoke with considerable emotion said, that when he recollected their numbers, it reminded him that each year might take one or more esteemed brother away from them; that during the past year two departed this life, one a member of many years' standing, and one who had only just entered upon his Masonic career, therefore, he felt that Bro. Rawson's present was one of a very thoughtful and impressive character.—Bros. W. Booth and Isaac W. Petty proposed the best thanks of the lodge be given to Bro. Rawson, which was carried unanimously. Bro. Silas Eastham presented two handsomely framed photographic pictures, taken during the ceremony of laying the foundation-stone of the Manchester Freemasons' Hall.—Bros. Baldwin and Affleck proposed a vote of thanks, which was carried unanimously.—Bro. Silas Eastham again rose and said, Worshipful Master, if the brethren will allow me the honour, I will photograph every member of the Caledonian Lodge, free of charge, so that Bro. Rawson's handsome present may not wait for occupants. (Loud applause.) Bro. Isaac W. Petty proposed

that Mr. Rhoades stand on good report. Bro. Chas. Affleck proposed that Mr. Oddy stand on good report. The lodge closed in peace and harmony at nine o'clock. The brethren retired to refreshment, and passed two very delightful hours, the pleasures of which were much enlivened by the excellent music of Bro. R. Seed, organist, who presided at the piano.

Cheetham and Crumpsall Lodge (No. 645, late 928).—A lodge of emergency was held at the Masonic Lodge Rooms, on Aug. 17th. Present—Bros. W. Emmott, W.M.; Robt. Whittaker, S.W.; Matthew Newton, J.W.; Thos. Blackburn, Sec., and fourteen other brethren. Visitors—Bros. Henry Thos. Baldwin, P.M., No. 204, and Vickars, No. 204. Bros. Gresty, Bennett, and Percival were passed to the 2nd degree by the W.M. Bro. Drinkwater was raised to the sublime degree of M.M. by Bro. Baldwin, P.M.

Faith Lodge of Instruction.—This lodge met at the Royal Archer, Dale-street, on Thursday, the 13th inst. Present—Bros. Henry Thomas Baldwin, W.M.; J. C. Hind, S.W.; Ignaz Schlesinger, J.W.; William Ashton, Sec.; Joseph Richardson, and a number of members and visitors. Business—The openings and closings in the three degrees, and three sections of the E.A. Lecture. The Secretary announced seven new propositions.

LANCASHIRE (WEST).

LIVERPOOL.—*West Lancashire Masonic Relief Fund*.—The following is the third annual report of the Secretary of the above fund:—"The Masonic Relief Committee in presenting the annual report at the termination of the third year of its labours have great pleasure in congratulating the lodges and chapters represented, on the satisfactory results obtained since the last report. Although only young as an organised committee, still its increasing usefulness is completely established, and the utility of its operations has been much enlarged through the exertions of several of its members undertaking the task of visiting and otherwise administering the relief granted in cases which were either doubtful or unknown, as a means of preventing imposition, or administering timely assistance where it was required; and the committee thank the brethren whether members of their own body or of lodges who have rendered valuable assistance in procuring situations for those brethren who have come before the committee, seeking employment rather than pecuniary aid. The committee in again alluding to the system which prevails in many places of indiscriminate relief, feel that it is desirable still to adopt means for effectually checking the career of a class whom we have unfortunately amongst us living wholly on the proceeds of systematic and unblushing imposition and mendicancy, and though as a committee there is no desire to monopolise or circumscribe the relief of the brotherhood but rather to see charity widely extended, yet it is wished that the benevolence of the Craft should be bestowed on deserving and worthy objects and not on vagabonds and imposters. The weekly interchange of communications and reports with the Manchester Relief Committee still continue, and has been of essential service to both committees, and they have conjointly been the means of inducing the brethren to establish a relief committee in Birmingham, and hope in a few days to be able to interchange reports weekly with that committee also. The committee cannot close their report without expressing their thanks to Bros. Hine and Marsh, Hon. Secs. of the Manchester and Liverpool Relief Committees, for their truly valuable services in promoting the interest of the Craft, but more particularly in bringing to a successful issue the formation of the Birmingham Relief Committee. On reference to the balance sheet it will be seen that the funds at the disposal of the committee are exhausted, and the Treasurer is in advance the sum of £1 10s. 5d. The annual grants from the lodges being now due they should be paid to the Treasurer. In accordance with the rules of the committee the lodges will please elect three brethren from each lodge to represent it on the committee, and communicate the names and addresses to Bro. Thomas Marsh, Secretary.—On behalf of the Liverpool Relief Committee, THOMAS MARSH, Hon. Sec."

AUSTRALIA.

(From the Melbourne Masonic Journal.)

VICTORIA.

PROVINCIAL GRAND LODGE UNDER THE IRISH CONSTITUTION. The quarterly communication of this Provincial Grand Lodge was held at the Ulster Hotel, Spring-street, on Monday, the 22nd June, by Bro. John Thomas Smith, Prov. G.M., in the

chair. Present—Bros. J. O. Rose, Prov. G.S.W.; J. Caro (from 349), Acting Prov. G.J.W.; J. A. Drysdale, Prov. G. Treas.; A. Ellis, Prov. G. Sec.; Rev. M. Rintel, Prov. G. Chap.; J. M. Bryant, Prov. G.J.D.; S. C. Buck, Prov. G. Dir. of Cers.; A. Short, Prov. G.S.B.; Masters, Past Masters, and Wardens, representatives of the Hiram, Washington, Carlton, Moonee Ponds, King Solomon, Duke of Leinster, Ballarat, and Hotham Lodges.

The minutes of the last quarterly communication were read and confirmed. The correspondence having been read—

The Prov. G. Sec. proposed the motion standing in his name, "That the Provincial Grand Lodge celebrate the jubilee of his Grace the Duke of Leinster as the Grand Master of the Irish Masons, by a Masonic ball, and that the brethren of the English and Scotch Constitutions be respectfully invited to cooperate in the celebration." The resolution was duly seconded and carried.

A committee, consisting of the Provincial Grand Officers and the W.M.'s of lodges was appointed to carry out the resolution, with power to add to their number.

It was resolved, "That an address of congratulation to His Grace the Duke of Leinster on his having reached the fiftieth year of his presidency of the Grand Lodge be prepared and signed by the Provincial Grand Officers and the W.M.'s of lodges, and forwarded to His Grace."

Resolved, "That an address of congratulation be suitably engrossed and forwarded to their Royal Highnesses the Prince and Princess of Wales on their marriage."

The proceedings terminated at ten o'clock.

MELBOURNE.

KING SOLOMON LODGE (No. 492 I.C.)—The regular meeting of this lodge was held at the Traveller's Rest Hotel, Nicholson-street, on Tuesday, the 23rd June. Bro. J. M. Bryant in the chair. A gentleman who had been regularly ballotted for and admitted, was then initiated into our ancient mysteries. Bro. J. T. Smith, Prov. G.M., I.C., then entered the lodge and took the chair, Bro. Bryant, W.M., having vacated it. A board of Past Masters was then formed, and Bro. Rev. M. Rintel, who had been chosen W.M. for the ensuing six months, was then duly installed by the Prov. G.M., assisted by Bro. J. J. Moody, P.M., in the presence of seven Past Masters. The ceremony of installation having been performed, the brethren were admitted according to their rank, and the usual salutation given to the newly installed W.M. The following officers were then invested with the collars of their offices:—Bros. Rev. M. Rintel; J. Vasey, S.W.; R. A. Pullman, J.W.; J. M. Bryant, Treas.; J. Thomas, Sec.; J. M. Goldreich, S.D.; E. Delbridge, J.D.; T. Mills, I.G.; L. Levy, Tyler. No further business being before the lodge, it was closed in due form. We are happy to be able to congratulate the members of the King Solomon Lodge on the progress their lodge has made during the past year, and we are certain that under the management of Bro. Rintel we may expect a further improvement, both in the working and in the attendance. Fifty brethren attended the lodge, and afterwards sat down to an excellent repast, provided by Bro. Woolf, landlord of the Travellers' Rest. The usual loyal and Masonic toasts were given and responded to.

AUSTRALASIAN KILWINNING LODGE (No. 337, S.C.)—The regular meeting of this lodge was held on Wednesday, the 24th June, being the festival of St. John the Baptist. Two candidates were ballotted for and admitted, one being in attendance was duly initiated. The Secretary then read a circular from the committee for the establishment of a Grand Lodge of Victoria, asking for the co-operation of this lodge. The W.M. informed the brethren that the circular just read had been received some time ago, and it had been decided by the lodge to defer its consideration till this evening, notice thereof to be given in the summons to each member of the lodge. This had been done and he should now be happy to hear the opinion of the brethren upon this important subject. The feeling of the members being so very strong in favour of the establishment of the proposed Grand Lodge of Victoria, a very brief discussion took place; when it was proposed by the S.W., seconded by the J.W., "That this lodge cordially approve of the proposal to establish a Grand Lodge of Victoria." This resolution, upon being put to the lodge, was carried unanimously. There being no other business, the lodge closed at 9.45.

SOUTH AUSTRALIA.

MASONIC BALL, ADELAIDE.—The Masonic Ball on Thursday, June 11, was a grand affair. There were nearly 300 persons in

the room, though his Excellency the Governor was prevented, by a sudden attack of influenza, from attending. The Prov. G. Masters of the English and Irish Constitutions, Bros. Arthur Hardy and J. T. Bagot, were present, as were their deputies and the various officers in their official costumes. The Templars also appeared in the dress peculiar to their rank, and the effect was very striking. The decorations, which we understand were carried out under the superintendence of Bro. W. Fiveash, D. Prov. G.M., Dir. of Cers., were very elegant. The spacious hall was carpeted, and hung with banners, while inside the room green foliage and Masonic emblems graced the walls, and added much to the brilliancy of the scene. The initials of Her Majesty and their Royal Highnesses the Prince and Princess of Wales were conspicuously displayed, as also two true lovers' knots, emblematical of the recent Royal marriage. The gay dresses of the ladies, the characteristic habiliments of the Masons, the brilliant lighting of the room, the handsome ornamentation of the walls, and the lively performance of Schrader's band all combined to render the *tout ensemble* most imposing. A splendid supper was laid out in the Shades by Mr. Aldridge, who fully sustained the high character he has earned as a public caterer. An adjournment was made to the supper-table at midnight, after which dancing was kept up with undiminished vigour till morn approached.

GAWLER.—The funeral of the late Bro. George Gozzard took place on June 23d. At two o'clock the cortege formed in front of the deceased's dwelling. The procession was headed by the members of the Lodge of Fidelity of the Worshipful Order of Freemasons, of which brotherhood the deceased had been a P.M. The brethren were in regalia; after them came the chief mourners, followed by the hearse. The whole was brought up by a most numerous body of the residents of Gawler and the neighbourhood, all zealous to testify their last respect for their lamented townsman. The funeral then proceeded up Murray-street, along which route—and, indeed, through the whole town—the shops were closed, and the shutters up. The procession was met at St. George's Church by the Rev. Canon Coombs. The coffin being then taken into the church, the minister read the beautiful and impressive service appointed for the dead by the Church of England. At the conclusion of that portion set apart to be read in the church, the cortege again formed in the same order, and proceeded to the cemetery, where additional crowds had gathered to witness the last solemn rites. The coffin being lowered into the grave, the Rev. Canon Coombs concluded the service, and the brethren of the Lodge of Fidelity performed their interesting rites for the dead. Bro. Gozzard's loss will long be felt in Gawler, and his memory held in universal respect. He was a man who made many friends and not a single enemy during his residence in Gawler.

COLONIAL.

CEYLON.

Sphinx Lodge (No. 107).—Wednesday, June 24th, being the festival of St. John, was celebrated by the brethren of the Sphinx Lodge, by a banquet at the rooms of the W.M., Bro. Colonel Maydwell, Chatham-street Fort, Colombo. Previous to the dinner the brethren assembled in the lodge for the purpose of electing Office-bearers for the ensuing half year, when the following brethren were elected:—Bros. Colonel Maydwell, re-elected W.M.; Grindrod, S.W.; Rains, J.W.; Lemarchand, Treas.; Maitland, Sec.; Williams, S.D.; Ledward, J.D.; Bois, I.G.; Buck, Tyler. The funds of the lodge being in a prosperous condition, the brethren mindful of one of the leading features of the Craft, proceeded to set aside a considerable sum for Masonic charities in Ireland, as well as for local charitable purposes. The business of the lodge having been brought to a close, the brethren adjourned to the banquetting-room which was tastefully decorated with Masonic emblems and flags. For the first time, we believe, in Ceylon, the British and Danish national flags were combined with happy effect, and altogether the decorations were arranged with good taste. The dinner was served on three tables at the upper of which the W.M. presided, supported by the principal guests of the evening—all of whom were members of the Craft. Bro. Schultz assisted by Bro. Harrison, presided at the harmonium in the most admirable manner, greatly contributing to the festivities of the

evening, which, though the first occasion of the kind in Ceylon, was an undoubted and complete success. The brethren having done ample justice to the excellent fare provided for them, the W. Master requested them to charge their glasses, after which he rose and said:—Masons are never wanting in loyalty; one of our first lessons is allegiance to the Sovereign, and in all Masonic gatherings, the Queen is always the first toast, I will therefore propose with all honours,—“The Queen.” God bless her. The W. Master, in proposing the next toast, remarked:—The next toast on our list is one, which on this occasion has a very peculiar interest attached to it, and I would enjoin the brethren to receive it with every possible honour and enthusiasm, it is,—“The Prince of Wales, the Princess of Wales, and the rest of the Royal Family.” The brethren will observe the flag of Denmark occupying a prominent position on the west side of the room; it is there advisedly to do honour to her whose health, I believe I am correct in saying, is now proposed for the first time by any public body in Colombo; it will, therefore, be a lasting and a proud record in the annals of the Sphinx Lodge, that they had the high honour of being the first to drink Her Royal Highness’s health. He then said, the next toast I have the pleasure to propose is—“The Grand Master of Ireland.” His Grace the Duke of Leinster, a nobleman who had Masonry at heart, and under whose kind and vigilant rule the Masonic body of Ireland always has flourished, and, I am fully satisfied, always will flourish. He said, I will now propose to the brethren the health of the Deputy Grand Master, and the other Grand Officers of Ireland. I can assure you that all the Grand Officers are ever anxious to promote the good of every lodge under them, and they at all times offer all the assistance and kindness in their power. He then rose and observed,—The next toast on my list is that of the Grand Master of England and Scotland, the Earl of Zetland, and the Duke of Athol, noblemen who had long held their respective offices, and under whose rule the utmost good feeling, cordiality, and true Masonic spirit always existed among the lodges of the three countries. Bro. WYLLIE, W.M., of Lodge No. 665, being both an English and Scotch Mason, returned thanks in appropriate terms. Bro. COLONEL WADDY, in rising to submit the next toast, said,—Brethren, it was only after I had taken my seat at this table that I was told I had been selected to propose one of the toasts of the evening. Fortunately it is one which I feel convinced will in any case be warmly received by every one present. To me it is indeed ‘a labour of love,’ and it is doubly gratifying to me to have to propose the health of the oldest friend I have in Ceylon. When I name him I am sure all the glasses on the table will jingle in their anxiety to be drained to the health of the Master of the Sphinx Lodge, Bro. Colonel Maydwell. (Tremendous applause.) Well, brethren, was I not right in saying my toast would be enthusiastically received? No wonder that you have thus responded to it. You all know the worth of your Master; a man whose whole heart is enlisted in the good cause of pure Masonic principles,—whose untiring zeal in that cause is not less remarkable than his sound judgment and correct working in lodge. (Renewed applause.) The W. MASTER rose and responded as follows:—I really feel most deeply the very kind manner in which my old friend and brother, Colonel Waddy, has proposed my health, and the really cordial, and, I may say, enthusiastic reception it has met with at the hands of the brethren present. I feel it very much, and return my grateful thanks to the brethren for their kindness. This is the fourth time I have been placed in the high office I hold, of Master of a lodge, and I would enjoin all young Masons, so many of whom I see around me, to cultivate their new Order, for the longer they really act up to the principles of Masonry the more they will like it. During the past six months the lodge has not been idle, for sixteen brethren have been raised, thirty-one passed, and thirty initiated. We have held weekly meetings, and I fear I shall be obliged to require still to meet once a week, for there is yet a great deal of work on hand. I must really record my deep sense of the very able assistance I have received from all the officers of the lodge, from Bro. Ievers, S.W., downwards. One and all have been everything I could possibly wish, and have never absented themselves from any meeting unless they were obliged from absolute necessity. Still, although this lodge has recently so flourished and prospered that at the present time its members number, I believe, upwards of sixty, you should not forget that there has been a time of danger to the lodge, that it has had to contend with great difficulties, and that gratitude is due to a brother, who I regret is not among us this

evening. I refer to Bro. Thompson, P.M., whose steady zeal and energy has carried the lodge safely through the storm. Great praise is due to Bro. Thompson for his indefatigable exertions, and I am quite sure the brethren present will unite with me in regretting the cause of his absence this evening, his ill-health. I must congratulate the brethren on the present state of the finances, which enables the lodge not only to contribute to Masonic charities in the mother country, but also to the various local charities of the island in which they reside. In conclusion, allow me again warmly to express my thanks to the brethren, and the great pleasure I have had in presiding over a lodge which, though so large, is so harmonious and brotherly.—Bro. GRINDROD in moving the next toast said—I have great pleasure in proposing the toast placed in my hands, namely, the Worshipful Master of Lodge No. 58, Bro. Colonel Waddy, and I feel sure that it will be received in the same cordial manner as those that have preceded it.—Bro. COLONEL WADDY, in returning thanks for the “Queen’s Own” Lodge, No. 58, said it gave him much pleasure personally at being there as a guest of the Sphinx, and he was sure every member of his lodge joined in the feeling. When he arrived in the island he found Masonry all but defunct in Ceylon. He was indeed proud to feel that the “Queen’s Own” Lodge had been the means of imparting fresh life into the Craft, and that from it had arisen the new and thriving Sphinx Lodge, whose guests they were that night. (Applause.)—Bro. RAINS said,—The toast which has been assigned to me is that of the health of Bro. WYLLIE, W.M. of Lodge 685, Kandy. I regret that it has not devolved upon a more fluent speaker, and one better acquainted with Bro. WYLLIE, but I think that nothing could be more gratifying to the members of the Sphinx Lodge than the high compliment paid them by Bro. WYLLIE, in coming to join them in this celebration—a conclusive proof of his zeal for the prosperity of the Craft; and I have much pleasure in proposing his health.—Bro. WYLLIE returned thanks in a few words for the honour which had been done him.—The W.M. then rose and said,—I have now a toast to propose to the brethren, which I am very sure you will cordially receive. Masons are noted for their hospitality, and I am very proud to see so many guests among us this evening. I will therefore give you “The Visitors,” with which I would couple the name of Bro. Major Sim.—Bro. Major SIM responded.—Bro. H. R. LEVERS proposed the next toast—the healths of the new Wardens of Lodge No. 107.—Bros. GRINDROD and RAINS returned thanks.—Bro. LORENZ said that it was not enough to do homage to the rising stars of the lodge; and he could take the liberty of proposing two stars that had set—the Past Wardens, and, with them, the Officers of the Lodge.—In returning thanks for this toast, Bro. H. R. LEVERS said,—I can assure you that the very kind and cordial manner in which you have drunk my health gives me no small pride and gratification. Believe me, I consider that it is a very great honour to me to have been Senior Warden of a lodge so large and important as No. 107 may now fairly claim to be.—Bro. WYLLIE proposed the next toast, and paid a high compliment to the zeal and ability of Bro. Lemarchand, the Treasurer.—Bro. LEMARCHAND responded.—In proposing the next toast, Bro. DR. DANE said,—We have had a great many toasts proposed this evening, but the list would be incomplete without that which I have the pleasure to introduce, namely, “The Stewards,” to whom we are indebted for an entertainment which I have never seen equalled in my long experience of Masonic banquets. We know that King Solomon, first Grand Master of our Order, built the Great Temple; but I feel confident the refreshments supplied to his Masons could not possibly have equalled the magnificent feast provided by the Stewards on this occasion, for the more favoured Masons of the nineteenth century.—Bro. N. D. SCHULTZE responded.—The W.M. said,—I have now one more toast to propose to you, and will not detain you many minutes. The increase of Masonry has extended to a body of gentlemen who are justly esteemed by everybody, and whose hospitable board is always open to all, a body who have long been resident in the island,—the officers of the Ceylon Rifle Regiment. A short time ago there were but two Masons in the Regiment; now, Masonry is rapidly extending itself in the corps. I give you “The Officers of the Ceylon Rifle Regiment,” coupling therewith the name of Bro. Major Hook.—Bro. Major HOOK, in a most appropriate speech, returned thanks on his own behalf and for the officers of the Rifles.—Bro. WILLIAMS then proposed “The Ladies,” to which Bro. KING responded.—The Tyler then gave the concluding toast, after which the brethren separated.

Poetry.

KING SOLOMON'S TEMPLE.

BY AUGUSTINE J. H. DUGANNE.

PART FIRST.

It is told, in a quaint old nursery tale,
That perchance you have often read,
How a castle lies hid in some charmed vale,
Remote from all usual tread;
And, within, an enchanted PRINCESS,
Asleep in her silken bed;
Whilst around about, under slumbrous charms,
Lie the forms of her lordly train—
And their squires, and archers, and yeomen-at-arms,
As valiant as ever drew rein;
But with helmets, and bucklers, and lances,
All clouded with mildew stain!
All corroded and mildewed with rust of time,
They are lying in court and hall;
Every young knight's beard bears a frosty rime—
Like the beard of a Seneschal,
Who awaits, in his chair, at the postern,
The sound of a trumpet call:
While below, in the crypts of his castle strange
Overbrooded by self-same spell,
There are shapes like friars, in cloister'd range,
Lying each at the door of his cell,
And awaiting, in motionless slumber,
The stroke of a summoning bell!
For whenever a Knight who is tried and true,
Rides late o'er the haunted wold,
And peals a loud summons the trumpet through,
That hangs at the postern old.
Then in all the crypts of this castle,
A bell is solemnly tolled—
And the Princess arises, in royal gear,
From the couch of her charmed rest,
And her knights and her nobles take shield and spear,
At their beautiful lady's behest;
And they hie to the gate of the postern,
To welcome their midnight guest!
Then afar through the cloisters and corridors,
Sounds a monotone stroke of the bell;
And each friar steals forth, o'er the marble floors,
From the door of his darksome cell;
And he creepeth away to the postern—
His marvellous story to tell;
While the bell of the castle is ringing amain,
And the wondering guest comes in!
And the Seneschal leadeth his ghostly train,
Away through the ghostly din;
Then the friars rehearse to the stranger
Their stories of sorrow and sin.
With a patter of prayers, and a dropping of beads,
They recount to the shuddering man,
How their souls waxed heavy with sinful deeds,
In the days of their mortal span;
And how Heaven's avenging sentence
Their earthly years o'erran!
And the Princess reveals to the stranger knight
How she needs must slumber away,
Till a Prince of the Temple in valorous fight,
Shall a Saracen sorcerer slay—
And the spell of his midnight magic
Disperse under morn's sweet ray.
And the climes of the earth are as Holy Lands
To the feet of the children of Song;
Every realm hath its Mecca, where pilgrim bands
To some Kaaba of Poesy throng;
And the Homes and the Tombs of the Poets
To the whole wide world belong.
In the paths of their minstrels the nations tread,
And the king on his bard awaits.
For Ulysses is dumb, and Achilles is dead
Until Homer their soul creates:
And 'tis Tasso who frees Jerusalem,
Though Godfrey wins her gates.

Through the twilight of oaks and of mistletoe bowers,
The hymns of the Druids I hear;
And the Fairie Queene lures me through labyrinths of flowers,
And I list to all melodies clear;
From the echoes of "woolly Morven,"
To the murmurs of sweet Windermere:
And I hear the old Norsemen chanting their tunes,
Under arches of boreal fires;
And the Troubadours singing, through rich, long Junes,
To their soft Provençal lyres;
And the Bards of the Cimbrian mountains,
O'erweeping their 'wilderer wires.
Oh! those voices of Song! how they ebb! how they flow!
How they swell, like the tides of the main!
Every age, every clime, hath its life-giving throe,
And its utterance of generous pain—
Till its Master-thought leapeth, full armored,
From out of some Jove-like brain!
Oh! the Heroes and Kings have no story to tell,
In the dust of their funeral urns;
But the songs of the Poets immortally dwell,
Wheresoever a true heart yearns—
In the halls of the royal David,
Or the cottage of Robert Burns!

PART SECOND.

But the House of the Past hath its Tongues of stone,
Yea! its Voices of marble and brass—
From the sands of the desolate desert up-thrown,
And the mold of the wilderness grass!
Though the myth of their awful Meanings
Too often we idly pass!
Where the Nile flows down, by its pyramid tombs;
Where the ruins of Tadmor lie;
Where the Petræan cities, from cavernous glooms,
Like sepulchres, startle the eye—
Oh! the voices of granite and marble
To our souls make audible cry.
Every crumbling plinth, every prostrate shaft,
Hath a murmur of mouldering years;
From each column and cornice the low winds waft
A dirge to our listening ears;
And each frieze, from its sculptured tablet,
Seems weeping, with stony tears.
Where the gardens of Belus o'er Babylon hung,
And where Nineveh's walls were raised;
Where the Hundred Portals of Thebes swang,
And old Tyre over ocean gazed;
And where, high upon Mount Moriah,
King Solomon's Temple blazed!
But alas! for that guest of the haunted grange,
If no Templar Knight be he;
And woe, when he listeth that story strange,
If no memories pure hath he!
To the spell of the socerer's magic
He must bow his powerless knee.
He must sink into sleep, with the shapes he sees,
And his buckler and helm will rust!
He must lie in the cloisters and crypts, with these
Who have risen, to greet him, from rust!
And await, with them, an awakening
By hero more pure and just!
Like that charmed castle, in haunted vale,
Is the wonderous Masonic Past!
Where the heroes and yeomen of History's tale
Are reclining in slumbers fast;
With the spell of an indolent Seeming
Over all their memories cast!
But the Princess, who sleeps in her mouldering bed,
Is the spirit of ancient Truth:
Lying evermore shrouded with tatter and shred,
But for evermore fresh with youth—
And awaiting the pure-hearted Seeker
To come, with his valour and truth!
Like the knights and the nobles in slumber profound,
Are our riddles and fables of old;
In their rust and their dust they encumber the ground,
And abide in their garments of mould—
Keeping Truth like a charmed Princess,
Asleep in their ghostly hold.

'Mid the haunted cloisters of History's script,
In the House of the Past they dwell;
Like the souls of the friars, they hide in each crypt,
And emerge from each darksome cell—
At the blast of a summoning trumpet,
Their wonderful stories to tell!

In the volumed marvels of Grecian mind,
And the records of Roman lore,
There are riddles of wisdom for human kind
To ponder a life-time o'er;
And to all of their mystical meanings
Each heart is an open door!
Every human heart is a Postern gate
To the House of the wondrous Past,
Where the heroes and sages of History wait
The sound of a trumpet blast,
That shall break the enchanted slumbers
For ages around them cast.

How the voices of Song, out of Dorian aisles,
With their Iliad and Odyssey swell!
How they roll from the shadows of Tuscan piles
Where the Florentine chanted of Hell!
And how grandly, through Gothic channels,
Of Paradise Lost they tell!
And the whispers of hearts, and responses of souls,
Flow around, like the west-wind kind,
When the song of the Singer of Avon rolls
Through the gates of our listening mind,
And the plaint of the pilgrim Harold
Sounds fitful and strange behind!

O! that mountain of God, in the realms of my love,
Hath a marvellous glory and worth;
And the Temple that rose, its High Places above,
Covers more than Jerusalem's girth;
For its aisles are the Highways of Ages,
And its courts are the zones of earth;
O'er its mythical meanings, and parabled sense,
I have pondered, in childlike mind
Until, back through the ages, with yearnings intense
My unsatisfied heart hath inclined—
Loning still for the word of the Master—
The word that no mortal may find!

In the dreams and the visions of fervent desire,
I have mingled with Levite and Priest;
With the widow's son, Hiram, and Hiram of Tyre,
Sitting down at meridian feast,
And beholding King Solomon's glory,
Arising like morn, in the East!
With mine ancient brethren, in Masonry's Craft—
When my soul the lambskin wore—
I have stood by the mystical corner-shaft,
And knelt on the fesselate floor;
With the glorious roof of the temple,
Like heaven's roof arching me o'er!

Under all the rude noises of battling thrones,
And of realms that jar and strive,
Flows the voice of our Master, whose tender tones
Overbrooded the Hebrew hive.
When he spake three thousand proverbs,
And his songs were a thousand and five;
When he sang of Mount Lebanon's cedar-tree
And of hyssop, that springs from the wall;
Of the fowls of the air, of the flesh in the sea,
And of things in the dust that crawl;
Till the words of his love and his wisdom
Enlightened and beautified all.

To the ruler of Sidon—the Lord of the Seas—
Flies the word of Jerusalem's king,
Saying, "Bid thou thy servants that Lebanon's trees
To Judean borders they bring;
And between us shall Peace be always
And blessings around us cling.
From his wars and his sorrows King David hath rest,
And he sleeps under Salem's sod;
But with trembling and awe, at his high behest
I abide in the paths he trod;
And I build on the Mount of Moriah,
A house to the Lord my God!"

Then, from far-away forests of Lebanon's come
Great floats unto Joppa's strand;
And from Tyre and Sidon arises a hum,
As of bees overswarming the land;
And it swells through the valley of Jordan
In chorals of Industry grand!
Under manifold halos of column and arch,
Through the soundless courts and aisles,
At the Word of their Master the Craftsmen march
To their labours, in lengthening files;
While the Temple arises before them,
From portal to golden tiles!

From the echoless earth, through the motionless air,
How that beautiful fabric upgrows!
From the heart of the King like a voiceless prayer,
How it mounts, in its fragrant repose!
Bearing upward King Solomon's worship,
As incense ascends from the rose!
In their brass and their silver, their marble and gold,
All noiseless the Crafts have wrought,
Till, in grandeur of silence, their works unfold,
As with life everlasting fraught;
And the Temple ascends from Moriah—
A Holy Masonic Thought!

By the glow of the greater and Lesser Light,
And the power of the Master Word—
By the Plummet of Truth, and the Level of Right,
And the Square that hath never erred—
Through the work of a Master Mason,
King Solomon's prayer was heard
At the fragrant morn, and the golden moon,
And the eventide's hour of balm,
All the arts of his craftsmen were lifted in tune,
Like the mingling of harmonies calm;
And the Temple arose on Moriah,
A Mighty Masonic Psalm.

Oh! that temple of God, from the House of the Past,
Shineth down o'er the centuried years
And my heart, through the veil of its mysteries vast,
The voice of King Solomon hears,
Asking me, with the Sign of a Master,
Why my soul no temple rears?
With the three Great Lights ever shining above,
And the tools of my craft at hand,
Why build up no fabric of prayerful love,
With the arch of a lifetime span'd;
And the wings of embracing cherubs,
Overbrooding its yearnings grand?

Oh; the House of the Lord that our lives might raise
How it gleams from our fair Youth-time—
How its manifold arches and architraves blaze
Through the wilderness dust of our Prime:
Yet our years, when they moulder to ashes,
Behold but its wrecks sublime!
For the House that we build in a lifetime's length,
From the midst of our worldly din,
Hath no Jachin and Boaz, establish'd in strength,
And no Holy of Holies within;
And we bear up no Ark of Zin!

There's a Mountain of God in each human heart
For that glorious Temple's base;
And the lives of each loyal Mason's art
May its grand foundations trace;
And within it, the wings of cherubs
May the Holy of Holies embrace!
Through the beautiful aisles of the charmed Past,
How its wonderful harmonies swell
When their Meanings arise at the Templar's blast,
From the mould of each darksome cell;
And the Soul of the True no longer
With dust of the False shall dwell!

When the Thought of our Morning shall royally plan,
And the deeds of our Day shall build;
And the Arch of Perfection eternally span,
With the measure Our Master hath will'd;
And the depths of our Holy of Holies
With incense of prayer be filled!

When the pillars of Strength in our Porch shall abide,
 With the Lilies of Beauty above,
 And the Vail of the Presence, encompassing wide,
 Overshadow the Ark of our Love;
 And the peace of the blessed Shekinah
 Enfold, like the wings of a dove!

Oh! the Cedars of Lebanon grow out our door,
 And the quarry is sunk at our gate;
 And the ships out of Ophir, with golden ore.
 For our summoning mandate wait;
 And the word of a Master Mason,
 May the house of our Soul create!
 While the Day hath light let the light be used;
 For no man shall the night control!
 "Or ever the silver cord be loosed,
 Or broken the golden bowl."
 May we build King Solomon's Temple
 In the true Masonic Soul!

ROYAL FREEMASONS' ASYLUM, CROYDON.—Friday, the 4th inst., being the day appointed for the girls and boys of the Freemasons' Schools to visit Brighton, a demonstration was made at this place in honour of the event. At an early hour an immense flag, kindly lent by Bro. Bean, of the Greyhound Hotel, was seen floating from the upper window of the Warden's house, various banners being also exhibited from the apartments of the inmates; and long before the time appointed for their trains to pass by, the whole of the brethren assembled on the terrace in full Masonic costume, the widows being also in their holiday attire, to give the little folks a cheer on their passage to Brighton, which compliment they duly returned on their way home in the evening.

THE WEEK.

THE COURT.—The Queen, with Prince Alfred, Prince Leopold, Princess Helena, and Princess Beatrice, arrived at their destination of Rosenau in the course of Saturday, and are now enjoying the benefit of privacy. The Prince and Princess of Wales continue at Abergeldie, and the Prince appears to be highly successful with his gun. Prince Arthur is at Datchet, but where is the Princess Louisa? The Court Circular sayeth not. The letter of the Queen on the late fatal accident on the high rope at Aston, near Birmingham, has led to a meeting of the magistrates of the county of Warwick. The magistrates express their regret that a park, which was opened by the Queen and her lamented Consort, should have been the scene of an occurrence so justly painful to Her Majesty, and they promise that so far as their jurisdiction and influence extend, they will do all that they can to secure the restoration of the park to its original use—the rational recreation of the people.

GENERAL HOME NEWS.—The mortality of London, after long ranging at a high rate, is now on the decline. There was a decrease last week of more than a hundred from the numbers of the week previous, and there was in the week that ended on Saturday a still further decline of about 80. There is still however, an excess over the corresponding average of the last ten years to the extent of 64 deaths. The fatal cases of small-pox amounted to 45, which is about the average number of cases since the end of May last. The disease, therefore, is not extending. The births last week were 1909, or rather more than 100 above the average.—Mr. Farnall's return to the Central Executive Relief Committee, at their last meeting, shows a slight increase in the number of persons receiving parochial relief in the cotton manufacturing districts. On the 8th instant relief was distributed to 145,849 persons, at a cost of £8930; and in the corresponding week of 1861 the number was 46,874, and the cost £2240. The increase of paupers in the previous week was 91; but as the Public Works Act comes into operation, Mr. Farnall anticipates that this state of things

will be altered for the better.—The *Gazette* contains the nomination of Sir James Hudson to be a Knight Grand Cross of the Bath. We suppose this is intended as a *solatium* to his wounded feelings in being dismissed so unceremoniously from his post at Turin to make way for Mr. Elliot. The *Globe*, indeed, affirms that the supercession is made at Sir James Hudson's own request. It is a pity that this excuse was not thought of before.—We regret to announce the death of the veteran Lord Clyde. He began his military career with the Walcheren expedition, served through the Peninsular war, where his name became a synonyme for all that is brilliant and daring, was the hero of the Crimean war, and closed his distinguished career with the suppression of the Indiau mutiny. For this last service he was raised to the peerage, and the popular name of Sir Colin Campbell was merged in that of Lord Clyde. His lordship was in his 72d year, and was never married. His title expires with him.—The Rev. Dr. Raffles died last week at Liverpool, at an advanced age. He for many years held a leading position in the religious, literary, and scientific circles of that town, and for half a century he occupied the pulpit of one of its places of worship.—A five days' sitting of the Roman Catholic prelates of Ireland has led to a further attempt to establish an ascendancy of the Roman Catholic Church over national education in Ireland. Parish priests have been already forbidden to send their teachers to be trained in the model schools of the National Board, and now the prelates have decided on establishing Catholic training Colleges. They have also determined to erect a new building, at a cost of £100,000, for the Roman Catholic University at present existing in Dublin.—The "Nationalists" of Ireland have been holding a demonstration at "Meagher's Rock," on the Slievenamon Mountain, a locality notorious as the scene of some of the incidents of the disturbances of 1848. The treatment of the sister isle was spoken of in language less loyal than vehement, and Lord Palmerston and the Irish aristocracy were denounced as none but excited Irishmen can denounce. One of the speakers called on the "Nationalists" to rally round the green flag, and plant it for ever above the red on the highest parapets of Dublin. A resolution, pledging the meeting to wait for an opportunity to redress the "wrongs" of Ireland, was carried by acclamation.—Rumour attributes to Mr. John Brown, the well-known iron-plate forger, and the present Mayor of Sheffield, an intention to contest one of the seats for that borough at the next vacancy. His friends have got up a requisition, in which they state that they are taking up the question on "commercial grounds only."—In the course of his annual address to his constituents at Tavistock, on Thursday, Sir John Trelawny said that he thought it desirable that the question of church rates should not be raised again in the present Parliament. He also expressed a wish that the position he had hitherto taken in the debates upon that subject should be occupied by a younger and more active man.—Sir Richard Mayne, moved by statements that have been published, to the effect that the cost of the City police is not greatly higher than that of the metropolitan force, and that the greater cost such as it is, is compensated by greater security to life and property than in the other districts, has addressed a letter to Sir George Grey controverting both these statements. By calculations which he submits for inspection, he endeavours to show first that the cost of each man in the City force is £13 5s. 4d., or 21 per cent. higher than in the metropolitan force; and next, as regards security, that the number of "efficient apprehensions"—those that result in bringing the offenders to trial—were in the City 10 to every 32 crimes; in the metropolitan districts 10 to every 37 crimes. One prisoner out of every two apprehended in the City is discharged by the magistrates; one out of every four in the metro-

politan district. Sir Richard uses other arguments to show the superiority of the metropolitan force, and ends by an appeal for amalgamation.—An inquest has been held on the bodies of a man, who leaped into the Regent's Canal, and his wife, whom he previously murdered. It appeared that there were three children living at home with their parents, but that the whole family were in great distress, and had recently applied for parish relief, which was afforded them. The jury took the charitable view of the unhappy man's conduct, and ascribed the murder and the suicide to his insanity.—The examination of Mr. Alfred Styles, the ex-Garibaldian, charged with endeavouring to form an English brigade for the service of the Polish national government, has been concluded at the Bow-street police court. The defendant, who was prosecuted by the agents of the Russian government, was committed for trial.—An inquest has been held on the body of the omnibus conductor who was run over on Holborn-hill by another omnibus, which was racing with the one he had in charge. A good deal of evidence was given, and some witnesses stated that the deceased, whose horse was foremost, called to the driver to pull across the road so as to stop the advancing omnibus while he went to take up a passenger. Other witnesses gave their opinion that the driver of the hindmost omnibus must have seen the deceased in the road, and might have pulled up before striking him. After a long consultation the jury were discharged as they were nearly equally divided on the question whether their verdict should be manslaughter against the driver or accidental death.—An adjourned inquest has been held on the body of George Harris, who it was alleged had died partially through the refusal of the authorities of Bethnal Green Workhouse to admit him when in a dying state. The jury decided that the death was natural, but they give their opinion that persons in a dying state should be admitted immediately on application to a workhouse.—A singularly horrible disclosure has been made at Wolverhampton. A young man and woman lived together in a house in one of the low districts of that town. About a month ago, the woman went away, leaving a message with one of the neighbours for any person who might call at the house. She never returned, and the house, which had remained locked up from the time of her disappearance, was entered by some of the neighbours, when the dead body of the woman's supposed husband was found lying on a mattress in one of the rooms. The body bore several marks of violence, and there can be little or no doubt that the deceased was murdered about the time the woman left the town. There is considerable reason for believing that the supposed murderess has committed suicide, and that her body remained undiscovered for nearly a fortnight under circumstances almost similar to those relating to the finding of her victim.—At the South Lancashire assizes, yesterday, a seaman, named Benjamin Thomas, was found guilty, and sentenced to death, for the murder of a lodging-house keeper, named Rowlands, at Liverpool. The prisoner conducted himself in the dock with fearful violence, and it required the strength of several police officers to keep him under restraint.—The recent disaster on the Great Eastern Railway, near Lynn, has been investigated before another Coroner's Jury. The verdict in this second inquest was given on Thursday night, and the Company finds itself once more censured for neglecting to fence the line properly. At the first inquest the Government Inspector was blamed for "passing" the line in September last; but this stigma is removed by the verdict of Thursday night, which declares that Captain Tyler was perfectly justified in certifying that the usual condition had been complied with.—Another Liverpool murderer was sentenced to death at the South Lancashire assizes, on Wednesday. The victim was a hard-working

woman, named Hughes, and the prisoner, her husband,—a drunken quarrelsome fellow,—had ill-treated her because she would not find him money to spend in drink.—At the same assizes, in the Civil Court, Mr. Justice Mellor tried an action brought by a Manchester merchant against the Alliance Marine Insurance Company, for £1200, on an insurance effected after the loss of a cargo, but before that loss was known to the plaintiff. The Assurance Company pleaded that the insurance was fraudulently effected; but the jury gave a verdict in favour of the plaintiff.—An attempt was made to burn down the church of St. Peter's, in the market town of Godalming, on Sunday night last. The attempt fortunately did not succeed, but it was found next morning that a quantity of partially-burnt paperhanging was lying about in the aisles, and that several of the doors of the pews were sorely scorched. Suspicion fell on a man named Hackman, mainly on the ground that the paperhanging which covered his room in the town, and which was stripped off in several places, corresponded in pattern to the unburnt fragments that were lying about in the church. Hackman was in consequence apprehended, and, after being examined by the magistrates, was remanded.—A man named Rinaldi was indicted at the Central Criminal Court on Wednesday on the charge of attempting to forge Austrian notes. As this was done by means of photography his counsel set up the ingenious defence that forgery by means of photography was not contemplated, and therefore not prohibited by the statute. The judge reserved the point, and as the prisoner was found guilty on the facts, sentence was deferred.—The two condemned men, Holden and Eldridge, were executed at Maidstone on Thursday at noon.—News has been received at Lloyd's of the total destruction by fire of the British ship *Caribou*, Cameron master, on her voyage from Liverpool to Bombay. The second officer had gone below to get some spirits of turpentine, and as he was holding a light in one hand and the vessel containing the spirits of turpentine in the other, the ship gave a lurch, which threw him off his balance. The spirits came in contact with the light, and the ship was soon in a blaze, which all the efforts of the crew were unable to extinguish. They took to their boats, and were finally landed at St. Vincent's, Cape de Verde Islands.

FOREIGN INTELLIGENCE.—It has been officially announced in Paris that the Emperor Napoleon has revoked General Forey's confiscation of the property of the Mexicans who have borne arms against the French, and likewise the prohibition to export specie and bullion from Mexico. The announcement added that as, notwithstanding the great improvement in Mexican affairs "there are still some armed bands in existence who find sources of support from certain custom-houses," the French Admiral will, after the 25th inst., blockade the Mexican coast from Campeachy to a point ten leagues south of Matamoras.—The *Memorial Diplomatique* announces in the most positive manner that the Archduke Maximilian "accepts, with the consent of his august brother the Emperor of Austria, the crown of the new Mexican empire." The New York journals publish a statement to the effect that Comonfort and Dablado have accepted the new order of things imposed upon their country by the force of the French arms, while Juarez, still holding firmly out, had sent agents to Washington to solicit assistance from the Federal government.—According to St. Petersburg advices, transmitted by way of Berlin, the French and English notes in reply to Prince Gortchakoff's despatch, are "of a pacific nature." They express regret at the Russian refusal to agree to the "six points" and a European conference, but declare the willingness of the French and English cabinets to await the measures which the Russian government may adopt, "in the

hope that they may lead to peace." Nevertheless both powers "make Russia responsible for future consequences," and "repeat their former observations with increased emphasis."—Cardinal Antonelli is stated, by letters from Rome, to have again tendered his resignation, which this time has been accepted by the Pope. Cardinal Alferi is said to be Antonelli's successor.—Dissensions, according to *La France*, have broken out amongst the chiefs of the insurgent Poles, and it is not unlikely that the movement will henceforth be directed wholly by the extreme party. If this be correct adieu to the hopes of the believers in Polish independence.—A slight change in the *personnel* of the Turkish Ministry is reported from Constantinople, Hussein Pacha having been appointed head of the War Department, in the room of Hallil Pacha, resigned. The recent movement of Russian troops have induced the Ottoman Government to establish a camp of observation at Schumla.—Intelligence from Vera Cruz states that Juarez, ex-president of Mexico, was still at San Louis Potosi, and that a French cruiser had captured an English brig with a cargo of 10,000 muskets on board, in the waters of Matamoras.—A banquet was given on Saturday night to the German Princes at Frankfort, when the Emperor of Austria took occasion to address the assembly. The speech was short but pertinent. "As Princes," said his Majesty, "we are all united in hearty love to our common fatherland." The statement that a collective invitation to the King of Prussia is to be given by the assembled Princes is confirmed, and we learn that the King of Saxony is to convey the message.—Frankfort advices affirm that the Austrian scheme for a reform of the German Federal Constitution proposes that the directory shall be composed of Austria, Prussia, Bavaria, and two other German states; that the Federal Diet shall consist of an upper house formed of the Princes, and a lower house formed of delegates from the different diets; that the Federal Diet's powers shall be increased, and its sessions triennial; and that certain federal laws, enforced by federal tribunals, shall be established throughout Germany. The Congress was opened on Monday by the German princes, who resolved to send a "deputation" in order to solicit the King of Prussia's attendance at Frankfort, and the task of carrying the message had been deputed to the King of Saxony.—The Belgian *Indépendance* asserts that a coolness has sprung up between the French, Austrian, and our own Cabinets, the assigned cause being the English and Austrian refusal to fall in with the views of the Emperor of the French on the Polish question.

AMERICA.—The *Africa* has arrived with New York advices to the evening of the 6th instant. It was reported at Washington that the bulk of General Meade's army had crossed the Rappahannock, and taken up a position which would oblige General Lee either to fight or retreat beyond the Rapidan. Meanwhile, a portion of the Confederate army had taken possession of the heights of Fredericksburgh, and large reinforcements are said to have reached General Lee. On the 2nd inst. the Federals were still engaged in their attempt to seize Battery Wagner, at Charleston, but the Confederates had successfully resisted every attack. Additional troops, it is said, were being hurried forward to the assistance of General Gilmore, who had not, it would seem, abandoned his design of taking the work which the Southerners were defending with so much bravery. The Richmond journals report that General Banks had been defeated "in Louisiana" with heavy loss. No attempt had been made to enforce the conscription in New York, and no one appeared to know when the government would again risk a collision with the people of that city. A "retaliatory proclamation" had been issued by President Lincoln,—the object being to intimidate the Confederate government into

treating the negro soldiers who may fall into their hands in precisely the same manner as white prisoners of war are treated. The possibility of a war with England forms the subject of an article in the *Washington Republican*, which is described as a semi-official organ. We are accused of "injustice, insolence, and outrage through a series of years," but retribution is looming in the future. The first thing to be done on the outbreak of hostilities would be the conversion of the steam marine of the Northern States into privateers, and then, as a matter of course, "British commerce would be driven from the ocean."—The Inman steamer *City of New York* left the city whose name she bears on the 8th. The siege of Charleston was progressing on the 4th. It is stated that General Lee's army was to be reinforced to number 150,000 by about the middle of this month, and that if Meade have not by that time advanced, Lee is to assume the offensive. On the other hand, General Meade has been reinforced by 15,000 men from Grant's army. A strange item of intelligence comes from Yazoo, to the effect that the "city has been stripped, in consequence of the hostile attitude of the people. Quantities of merchandise and furniture, and numbers of negroes, have been carried away." President Davis has issued a spirited and hopeful address to the army.

INDIA AND CHINA.—By the arrival of the China and Australia mail we learn that at last a temporary settlement of the Japanese difficulty has been arrived at. At Shanghae there appears to be a lull in the civil war, there having been no action during the preceding fortnight, but from Nankin we learn that a large Imperial army is assembled before that city, with the view of taking it before Captain Osborne's force can arrive. At Canton and Hong-kong matters are quiet. The Melbourne papers are chiefly occupied in discussing the recent change in the Ministry. From New Zealand we have an account of an engagement between the English and the natives at Taranaki, resulting of course in the discomfiture of the latter. The intelligence brought by the Bombay mail seems to throw some doubt on the identity of the person supposed to be the infamous Nana Sahib. With him was captured a blind Brahmin, who turned Queen's evidence, and denounced his fellow-prisoner as the monster of Bithoor. The details of the manner in which the capture was made are interesting; but we shall not be surprised if, after all, we have trapped the wrong man. Troubles are apprehended at Kandahar, consequent on the death of the Ameer of Cabool, and British intervention is talked of as possible. We should say, however, that we have had enough of interference in the affairs of the Affghans within the experience of the present generation to render such an event highly improbable and impolitic. There have been heavy rainfalls in different parts of India, and in Madras the cotton crops have suffered considerably, and in Kurrachee property to the amount of 14 laes of rupees has been destroyed.—By an anticipatory telegram from Suez, *via* Shanghai, July 4, we have news from China, Japan, and Manilla. The Japanese have paid the indemnity, but on the other hand the important intelligence is added that the Mikado had issued orders to expel foreigners and to close the ports. The loss of property through the earthquake in Manilla amounts, it is said, to 40 millions of dollars.

TO CORRESPONDENTS.

ENGINEER must be mistaken.

J. W.—There never was any brother of the name connected with the MAGAZINE, so far as we know.

ARCH MASON.—No.

A. B. C.—The *Book of Constitutions* and the *Royal Arch Regulations* are both out of print.

BRO. BLOMLEY.—Next week.