

LONDON, SATURDAY, DECEMBER 5, 1863.

## GRAND LODGE.

The proceedings at Grand Lodge on Wednesday may be dismissed, at least for the present, in a very few words. On the motion for the confirmation of the minutes being put, Bro. Savage, who becomes more conservative every year—as men do as they advance in life—moved the non-confirmation of that portion of the minutes which provided for the appointment of a Committee of Inquiry into the working of the Lodge of Benevolence, and, notwithstanding an excellent reply from Bro. Stebbing, Grand Lodge carried the amendment; so that no inquiry is to take place. We are sure there is plenty of room for reform in the management and working of the Lodge of Benevolence, and nothing proves it more than the fact that inquiry is opposed by those members of the lodge who are in the position of almost life governors, and virtually rule the roast—the Masters of the year looking on in mute astonishment, and, from their inexperience, being almost powerless.

Next came the nomination of the Grand Master for the ensuing year; and though there had been many rumours, during the past month, of opposition to the noble Earl at present at the head of the Order none showed itself, and the Earl of Zetland is therefore once more the only candidate.

This was followed by the appeal of the Rev. Bro. Wallace against the decision of the Provincial Grand Master of the Isle of Wight on the non-acceptance, on the ballot, by the Albany Lodge of Newport of Bro. Wallace as a joining member. The Provincial Grand Master, though declining to compel the lodge to receive Bro. Wallace, acted a most conciliatory part, and used his best exertions to get the brethren opposing Bro. Wallace from exercising their right of veto a second time. Bro. Wallace, however, declined again to go to the ballot, and hence this appeal. It was a stupid squabble, arising out of past disagreements in the lodge, and ought never to have come before Grand Lodge. As, however, Bro. Wallace refused to allow the matter to go to arbitration, as was suggested, it was proceeded with, and resulted in the decision of the Prov. G. Master being upheld.

The reports of the various Boards and Committees were next received and dealt with, the only feature worthy of notice being the announcement that the contract for the first and second sections of the new buildings in Great Queen Street have been taken for £24,170. A Grand Lodge of Emergency will shortly be held to lay the foundation stone.

Then came the final business of the evening, the appeals from Jersey, and resulted in the suspension of

three of the appellants from their Masonic privileges as English Masons being confirmed, as we said last week, it must be—the case being too clear to admit of a doubt on the subject. The other appeals were not entered into, owing to the lateness of the hour; but that is of little consequence, as the same rule which decided the cases which came before Grand Lodge applies to all.

## MOTHER KILWINNING.

BY BRO. D. MURRAY LYON, K.T., PROV. J.G.W. OF Ayrshire.

No. VII.

We omitted at the proper place to note a second hiatus in the minute-book of the Kilwinning Lodge—extending from 1696 to 1703, both inclusive. These breaks in the records of the lodge might naturally enough be accepted as indicative of a suspension of the meetings of the Mason court, did not the preservation of certain minutes in scroll furnish evidence to the contrary. It seems to have been the practice of the Kilwinning brethren to jot down upon detached sheets of paper the transactions of the “society,” leaving the entry of the same to the convenience or discretion of their clerk: and the extreme carelessness in this respect shown in the management of the lodge will account for the paucity of Masonic information conveyed through the medium of the more ancient of their minuted acts, and explain also how so many of the daughters of Mother Kilwinning have been left to prove their paternity by other means than by a reference to the Mother Lodge records. We have before us the scroll minute of the annual meeting of the Lodge of Kilwinning held Dec. 20, 1693: that fragmentary document sets forth that the Dyken and Wardan (Thos. Caldwell and John Kilpatrick), with other seven members were “all present and answered at the present court;” and that the absentees, fifty in number and hailing from all quarters of Ayrshire, were “decerned to pay what is contained in the statutes and acts of the forenamed rules and acts belonging to the Antient Lodg of Killwinning, for the transgression in not meeting at the tyme appointed be the bretheren, and so hold them as contemners of the said lodg,—which they are obliged to pay.”

Theism is said to be the religion of Freemasonry. Theoretically this may be so; but in practice the Kilwinning Fraternity ignore this cosmopolitan characteristic of the Order, and substitute in its stead a feature (not, however, till after the novitiate has crossed the threshold of the lodge), which effectually debar Turk or Jew from a full participation in their work. We are led to this remark from a glance at the grounds upon which the first recorded *honorary* member of Mother Kilwinning was selected for that Masonic distinction. In recording the minutes of the meeting, December 20th, 1766, the Secretary writes:—

“ . . . Mr. Alexander Gillies, Preacher of the Gospel, formerly entered in another lodge, having this day preached before the brethren in the Church of Kilwinning, to their great edification, and with

universal applause,—the brethren, in consideration of the learning, sobriety, and *sound divinity* of the said Mr. Gillies, do unanimously admit him as an Honorary Member of the Mother Lodge of Kilwinning."

In conferring this honorary rank upon a Protestant clergyman in consideration of his "sound divinity," the Lodge of Kilwinning not only cast a reproach upon the faith of those of their brethren belonging to another sect of Christians, but commit themselves to the expression of belief in a creed repugnant alike to the feelings of brethren of the Jewish persuasion, Mahomedans, and all others to whom the religion of the Cross is a "stumbling-block, and rock of offence." In unison with this profession of faith on the part of the descendants of the Craftsmen whose zeal for the Roman Catholic religion led them to devote time and talent in the construction of the Abbey and Monastery of St. Winning, the prayers of the Mother Lodge continue to be presented to T.G.: A.O.T.U. through "our Lord and Saviour Jesus Christ." Looking at the statutes and charges by which our ancient Scottish brethren were bound to regulate their lives, the Kilwinning Fraternity of the present time cannot, in thus ignoring the universality of faith claimed for Masonry, be chargeable with a narrow-mindedness peculiar to themselves, nor with the obliteration or removal of the landmarks indicating their relation, as Masons, to the religion of the country in which the lodge has for so many centuries existed.

According to the Eglinton MSS., already frequently referred to in these papers, Wardens of lodges were held answerable to the *Presbytery* (a convocation of parish ministers) for "all offenses" committed by the "maisonis subject to the Lodgeis" over which they were placed; and to the Deacon and Warden of Kilwinning was it "geiven . . . to put furth of their societie and company . . . all personis disobedient ather ta Kirk, Craft, Counsall," etc.;—at the period in which these statutes were penned in connection with the Ordinance issued for "ye guid orduir keeping" of the Lodge of Kilwinning, the Presbyterian Kirk of Scotland was that to which the Scottish Craft were amenable for offences against religion and morality;—an old MS. "Narration of the Founding of the Craft of Masoury," still preserved in the archives of the Lodge of Kilwinning, opens with a prayer which could only be offered by Christian Masons: "O Lord God! the Father of Heaven, with the power of *His glorious Son*, and the Holy Ghost, which are Three Persons in one Godhead, be with us at our beginning, and give us grace so to govern us in our living that we may come to the bliss that never shall have an ending. Amen! So mote it be;"—and the following sentence in the Charges to Prentices embraced in the same MS. clearly show the Roman Catholic faith to have been that of the Craftsmen to whom the Mason oath was administered prior to the Reformation:—" . . . that you sall be a trew man to God and the *Holy Church*, and that you use no heresie nor error, to your understanding, or discredit man's teaching. . . So help me God and the *Holy Dame*."

So much, then, for the Universality of the Masonic faith, as exemplified in the practice, past and present, of Mother Kilwinning. But while thus as a lodge

assuming a position antagonistic to the principle which excludes from the mystic circle everything approaching to sectarianism, Mother Kilwinning's benevolence is not so circumscribed. From the earliest recorded disbursements, the general poor of Kilwinning and the surrounding parishes appear to have, up till the beginning of the present century, indiscriminately shared with the indigent of the Order the funds set apart for the alleviation of distress arising from "honest poverty;" nor has the haughty Moslem failed to eat of the crust provided by the bounty of the Kilwinning Lodge.

As many of the unorganised branches of Mother Kilwinning became absorbed in the erection by charter of new lodges, the making of Masons by individual members of the Mother Lodge, scattered throughout the country, became less frequent; and because of the initiation fees being in numerous cases appropriated to the use of the parties officiating, the practice was discountenanced by the lodge, and eventually prohibited. In 1769 a couple of delinquents are thus subjected to Masonic discipline: "It having been presented to the Lodge that George Moodie and John Armour have since last meeting entered . . . as Apprentices, but neither them nor these apprentices have appeared at this meeting, nor any money paid into the Box for them, the Lodge, to show their abhorrence of such practice, declare that all the four shall be incapable to enter into any Masonic meeting until the lodge receive satisfaction."

Then as now "black mail" was wont to be levied upon lodges by indolent and improvident brethren: and to protect themselves from this other species of imposture, Mother Kilwinning passed, in 1717, the following enactment: "As the lodge have been imposed upon by begging brethren, both here and at Irvine, it is resolved that no charity be given to travelling brethren without an order from the Master."

Varied have been the offerings made to the Kilwinning Lodge—jewels, songs, aprons, etc.; but while all such are simply acknowledged by a vote of thanks, to that presented in 1774 by a non-resident brother is accorded a minute which casts into the shade all former gifts, and at same time reveals the donor's appreciation of the wants of a lodge, and the high estimation in which the brotherhood of the period held everything relating to "refreshment:"—"The lodge having received from Bro. John Lang, Glasgow, a very handsome present of a Cross of Mason Glasses, with half a Dozen Constables, flower'd and cutt with the name of The Mother Lodge thereon, sensible that this is the most valuable Present they have ever received from any Son, they desire the Deputy-Master to return him their acknowledgements, and to drink his health by all the Rules of Masonry." One of these *Constables* (a very large stalked tumbler capable of holding an English quart) is still preserved at Kilwinning and graces the festive board on extraordinary occasions. Although resident in Glasgow, Bro. Lang's "very handsome present" was farther acknowledged by the appointment in 1775 of that brother to the Senior Wardenship of his mother lodge. The Craftsmen of the last century seem to have had a partiality to drinking from "mason glasses;" for where the daughter lodges in the district did not happen to possess a stock of the favourite crystal, that belonging to Mother Kilwinning was

not unfrequently borrowed to meet the exigencies of their annual re-unions: at that of the "Largs Kilwinning" in 1768, seven of the "mason glasses sent from Kilwinning" having been broken, the statutory sum fell to be paid into the Mother Lodge box.

En passant, we may note a few of the curiosities of lodge disbursements:—"soldiers and sundries" cost the Lodge of Kilwinning £2 16s. 2d. in 1764; the sacred and the profane are brought into unseemly proximity by the entry of £3 5s. as being paid in 1766 for a bible, two song-books, and seventeen mason drinking glasses; "paid to a *Turk*, who is a masson, 5s.;" "given to Peter Daly, *gentleman*, a travelling brother in distress, half-a-guinea the gift of the M.W.M; paid half-a-crown to a spinster "in a dying condition, and in great want;" to expenses connected with sale of material of the old Court-house, 1779—men's wages, advertising, and *drink*, 6s. 4d.; auctioneer's wages, 4s. 6d.; three brethren superintending the roup, 4s.; 3½ bottles toddy to Stewards when *speaking* for the dinner to be served on occasion of laying foundation stone of new hall; 2 bottles of toddy to stewards when making toddy to the meeting; 2 bottles toddy to stewards when settling accounts; to Miss Laird, for her trouble in cleansing the lodge jewels, half-a-guinea; and during the next twenty years there is no end of allowances of toddy and porter to "musicianers," drummers, soldiers, tylers, stewards, fiddlers, and visiting brethren.

In 1779, "the brethren resolve to resume the ancient day of meeting, viz., St. Thomas Day, ye 21st December, next anniversary meeting—the 20th having by an error continued to be observed for many years past." Next year, therefore, "the ancient instituted day" was resumed as that on which the annual meeting and election should in all time coming take place, and which arrangement still continues to be adhered to. We fear the ancient records of Mother Kilwinning must have been a sealed book to those at the helm of lodge affairs when the act just quoted was passed. A glance at their oldest minute-book would have shown the lodge that not the 21st but the 20th December was held to be the "ancient instituted day;" and the resurrection of the long-buried Masonic ordinance of 1598 proves the brethren of 1642 to have been right in holding their annual election and festival on the 20th of December, and those to have been wrong who adopted the 21st December as the anniversary day of the Mother Lodge. As Masons have a proverbial love for the preservation of the ancient landmarks, now that we have cleared away the rubbish concealing from view one that was restored by the Maister of Wark to His Majesty in the end of the 16th century, it is for the Lodge of Kilwinning to consider whether they might not with propriety discard Thomas the Apostle, in so far at least as the celebration of his natal day is concerned, and resume the *Twentieth* of December as the "ancient day of meeting" for election of office-bearers and holding high festival under the roof-tree of their venerable Mother.

Not till 1783 did Mother Kilwinning procure and issue engraved diplomas; but the few still emanating from this grand old Masonic centre have been printed from the diploma-plate obtained in the year just mentioned, and run as follows:—

"To All Men Enlightened, Greeting:

"We, the Most Worshipful Grand Master, Deputy Right Worshipful Grand Master, Wardens, and Secretary of THE MOTHER LODGE, KILWINNING, Do hereby Certify That our Well-beloved Brother A.B. hath been regularly and lawfully Entered an Apprentice, passed a Fellow Craft, and raised to the Sublime Degree of a Master Mason, in this Lodge on the . . .  
"Given under our hand and Seal, Mother Lodge Kilwinning, the . . . and year of Masonry . . ."

Here follows that replaced by the above:

"The Light shineth in Darkness, and the Darkness comprehendeth it not. Let your Light so shine before men, that others seeing your good works, may also Glorify' Our Grand Master 'who is in heaven."

"To all whom these presents may come, Greeting:

"Know that the bearer, Brother A.B., was under due and regular vouchers made an ENTERED APPRENTICE, Passed FELLOW-CRAFT, & raised to the Degree of a MASTER Mason, in the MOTHER LODGE KILWINNING. And as such We recommend him to all Brethren on the face of the Earth;—and to prevent this being made a bad use of, by falling into impure hands, We have caused our Brother to write his name upon the Margin, so by causing him to sign it on a separate paper, you may be able to Judge if this be his Diploma.

Given under our hand and seal, at Kilwinning, the day of A.L. 5779."

With the exception of a simple note written upon an 8vo page of parchment certifying that the bearer "was this day (Dec. 20, 1766) entered a Mason Apprentice in the Mother Lodge of Kilwinning," we have not been able to discover the form of the Kilwinning diploma of a date prior to 1779; but as the following is a copy of that in use, in 1768, by the Ayr daughter of Mother Kilwinning, it is not unreasonable to suppose that it might be a transcript of the Kilwinning one of the same period:—

"And the Darkness Comprehendeth it not:

"In the *East*, a place full of Light, where Reigneth Silence and Peace;

"At Ayr the , in the Year of Light 5768, and of *Salvation* 1768;

W<sup>e</sup>, the Master, Wardens, and Sectry of the Holy Lodge of St. John, named the Ayr Squaremen Kilwinning Lodge, Adorned with all ye Honours, And Regularly Assembled by the Mysterious Members of the said Lodge,—Do declare, Certify, and Attest, to all Men Lightened, Spread on the Face of the Earth, That Brother W.G., whose name and signature is underwritten hath been received by us an Enter'd Apprentice, and past a Fellow-Craft, and that after having Sustained with Strength, Courage, and Firmness, the most principal Works, and Wonderful Tryals, We have given him as a Recompence due to his Zeal, diligence, and Capacity, the Sublime Degree of a Master, And have admitted and Initiated him as such to our Mysterious and Secret Works;—In which he hath helped us with his Talents and Knowledge.

"As witness our Hands and Seal."

Although in much "distress" from the want of money sufficient to liquidate the liabilities following upon the erection and fitting up of their new hall, the Lodge of Kilwinning displayed great forbearance with

certain brethren in Mauchline, debtors to the Box: if upon inquiry instituted by the Master, the circumstances of the said defaulters were found to be "necessitous" and unfavourable to the upliftment of their bills, it was agreed that "operation for payment" should not be proceeded with, and a number of these protested bills seem eventually to have been consigned to oblivion, and the debtors forgiven. The mention of this trait in the character of the Mother Lodge, in contradistinction to their previously-recorded readiness to adopt harsh measures against their debtors, recalls to our recollection an equally pleasing feature in the Masonic character of Burns, brought out in a letter addressed by him to the Tarbolton Kilwinning St. James, a copy of which, through the kindness of the Past Master of that Lodge (James Brown, Esq.,) we were permitted to take. Like Mother Kilwinning, Burn's Lodge had been victimised by brethren borrowing money upon the guarantee of bills the acceptance of which resulted in loss to the funds of the lodge. While suffering from such cause the Tarbolton brethren had in 1786 resolved to press for the payment of their lent money; and it is in reference to that resolution that the poet thus feelingly interposed to prevent its being rigorously put in execution:

"MEN AND BROTHERS,—I am truly sorry it is not in my power to be at your quarterly meeting. If I must be absent in body, believe me I shall be present in spirit. I suppose those who owe us monies by bills, or otherwise, will appear. I mean those we summoned. If you please, I wish you would delay prosecuting defaulters till I come home. The Court is up, and I will be home before it sits down. In the meantime, to take a note of who appear and who do not of our faulty debtors, will be right, in my humble opinion, and those who confess debt and crave days, I think we should spare them.—Farewell.

"Within your dear Mansion  
May wayward contention,  
Or withered envy ne'er enter—  
May Secresy round  
Be the mystical bound,  
And Brotherly Love be the centre!!!

"ROBERT BURNS.

"Ednr. 23 Augt., 1787."

#### MANCHESTER MASONIC RELIEF COMMITTEE.

The following report of the Manchester Masonic Relief Committee, established solely for the purpose of relieving itinerant brethren, and not in any way interfering with relief which lodges may feel disposed to grant either to their own members or otherwise, has just been issued. The committee is formed of representatives from each lodge in Manchester, and the necessary funds are raised by calls *pro rata* as often as necessary. Much imposition has been detected by the means adopted of communicating with similar committees in Liverpool and Birmingham, and it is worthy of consideration how far the system might be advantageously adopted in other towns.

The committee have much pleasure in presenting their Fourth Report to the contributing lodges to this fund, being satisfied with the results which have been achieved since its organisation in March, 1861, and which have fully realised their most sanguine expectations.

Believing in the permanent establishment of the relief fund as one of the most useful institutions connected with the Order, and that lodges and individual members also acquiesce in this view, the committee (desirous to

save expense) have resolved to confine themselves, in future, to annual reports.

Out of 92 applications for relief, since the last report was issued in September of last year, 82 have been relieved in sums varying from 2s. 6d. to £3, and 9 only have been refused; and although in some cases, subsequently to relief being granted, it has come to the knowledge of the committee that the recipients have been unworthy Masons, yet the committee are convinced that they have been instrumental in rendering timely and substantial assistance to many really distressed and deserving brethren.

The Committees of Liverpool and Manchester, having experienced the value of a weekly interchange of reports of cases relieved by each, felt desirous to lay this important matter before the Birmingham brethren, and a circular was posted to each of the lodges in that town, calling their attention to the subject, and expressing a desire for a conference. In May last a meeting was accordingly convened in Birmingham, over which Lord Leigh, Prov. G.M. for Warwickshire, presided; deputations from both committees attended, and, having explained their views, the meeting unanimously approved of the scheme, and resolutions were passed establishing a relief committee in that town; the first report which this committee received from them prevented a sum of money being thrown away upon an impostor.

The committee tender their thanks to Bros. Marsh and Hine, the Hon. Secretaries, for the promptitude with which reports of cases have been exchanged; to Bro. Blackburn, their Treasurer, and to the deputation to Birmingham, consisting of the Secretaries, Bros. J. W. Petty and Lyons Wright, for their exertions in bringing to a successful issue the union of Birmingham with the two committees.

Three calls have been made upon contributing lodges during the past 12 months, amounting to £59 11s. cash received from other sources, £25, amounting altogether (with the balance brought forward from the last report) to £85 0s. 7d.; the disbursements are, relief granted, £92 16s. 6d.; other expenses, £5 18s. 6d., leaving a balance due to the Treasurer of £13 15s. 3d.

A call of 1s. per member was made on the 20th day of October last, and, to save delay in the collection of this and all future calls, it was resolved that Messrs. Bradley and Percy be requested to collect the same.

On behalf of the Committee,

J. L. HINE, Hon. Sec.

Masonic Lodge Rooms, Cross-street,  
Manchester, Nov. 17th, 1863.

#### ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

The following reports have been issued, and stand for consideration on Wednesday next:—

At a meeting of the Committee of Management, holden at Freemasons' Hall, London, on Wednesday, the 11th day of February, 1863.

It was Resolved,—

"That a Sub-Committee, consisting of the members of the Finance Committee of Audit, with Bros. E. Cox and R. H. Giraud, be appointed to consider the duties and emoluments of the collector, and to report to the next meeting of the Committee of Management."

At the meeting of the Committee of Management, on Wednesday, the 11th March, 1863,

The following report of the Sub-Committee was read viz:—

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE DUTIES AND EMOLUMENTS OF COLLECTOR TO THE ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

Your committee, having taken into their consideration the matters referred to them at the last meeting of the committee,

of the above institution, and been attended by the secretary and collector, beg to report as follows:—

1. That the duties of collector have never been defined by any resolution of the committee; it has, however, been hitherto the custom of the collector to give receipts for all sums of money contributed to the funds of this institution, whether by way of annual subscriptions or donations at the Festivals.

2. They further consist of waiting upon donors and subscribers for such sums as have been announced as annual contributions, and for such sums as remain unpaid by the stewards after announcement at the Festivals.

3. It has hitherto been the custom for the secretary to receive various sums of money at the anniversary festivals. These sums are either handed over to the collector, or paid into the bankers' hands by the secretary, and receipts for the separate amounts are forwarded by the collector to the various donors and subscribers.

4. The secretary has also, from time to time, received donations and annual subscriptions sent to him from provincial and other brethren, for which he has given receipts in the usual manner; the amount so received being paid by him into the bankers to the credit of the institution without the intervention of the collector, a commission of 5 per cent. being nevertheless allowed to the collector on such portions thereof as consist of annual subscriptions.

5. The emoluments of the collector have likewise never yet been determined on by resolution of the committee; a remuneration of 5 per cent. has, however, since the appointment of a collector in 1843, been awarded on all sums received, whether collected by himself from annual subscribers, or paid by the stewards of the Annual Festivals, or annual subscriptions received by the secretary.

6. Your committee, in order to guide them in their determination, have calculated the aggregate sum received by the institutions in the years 1860, 1861, and 1862; and also how much of those sums were received by the secretary, and how much by the collector.

7. In 1860, the gross sum received (inclusive of the annual grants from Grand Lodge and Grand Chapter and the dividends on funded property) was £4158 11s. 9d., of which sum £2634 0s. 9d. was received by the secretary, and £1524 11s. by the collector.

8. In 1861, the receipts amounted to £4509 7s. 9d.; £2628 18s. 3d. being paid into the bankers by the secretary, and £1880 9s. 6d. by the collector.

9. In 1862, £5115 14s. 9d. was received, for which sum £3262 8s. 9d. was paid to the secretary, and £1853 6s. to the collector.

10. Of the above amounts received by the collector, a large proportion consists of sums below 20s.; there having been paid to him, in 1860, the sum of £452 15s. 6d., in 1509 payments averaging 6s. each. In 1861 the sum of £343 14s., in 1106 payments averaging 6s. 2½d. each; and in 1862, the sum of £412 19s. 6d., in 1351 payments averaging 6s. 1½d. each.

11. Your committee have also calculated the sums paid to the collector, during the three before years, which are as follows:—

	£	s.	d.
For the year ending July, 1860 .....	108	12	0
Do. do. 1861 .....	126	12	3
Do. do. 1862 .....	92	13	5
Making a total of .....	327	17	8

Being an average annual payment of £109 5s. 10d., or 6½ per cent. on the sums received by the collector.

12. Taking the before recited facts into consideration, and bearing in remembrance that many of the donations and subscriptions to this institution are in small sums, your committee beg to recommend:—

1. That the duties of the collector be determined as consisting of the collecting the annual subscriptions to the funds of the institution, and of the outstanding donations at the Annual Festivals.
2. That he be also empowered and directed to give receipts to the various donors and subscribers for such sums of money as may be paid to the secretary on the occasion of the Anniversary Festivals.
3. That he be paid a commission of 10 per cent. on all sums collected by himself under 20s. each, and 5 per cent. on all

collections made by him of sums amounting to 20s. and upwards.

4. That the question of remuneration to be made to the collector on sums paid to the secretary be postponed until your committee, or a deputation to be appointed for that purpose, have had an opportunity of conferring with the committees of the other Masonic Charities upon the subject.

13. This scale will (if adopted), in the opinion of your committee, increase the amount of the receipts of the institution, whilst at the same time they calculate that the services of the collector will be rewarded by an annual payment of about 100 guineas.

14. Your committee have also to report, that they have taken into their earnest consideration a letter from Bro. L. Newall, P.M. 273 and Prov. S.G.W. for East Lancashire, dated the 18th February last, recommending the appointment of provincial collectors, their recompense being limited to votes; but viewing the suggestion as one not likely to benefit the institution, they refrain from advising the adoption of the suggestion, but would recommend to the committee a consideration of the question whether the institution's prosperity would or would not be promoted by awarding the rank of Vice-President to such stewards as bring to its funds a sum amounting to £100 and upwards, but without an addition to the number of votes they may be entitled to by virtue of their own subscriptions or donations.

(Signed)

JOHN UDALL,  
RICHARD HERVE GIRAUD,  
E. COX,  
BENJAMIN HEAD,  
WILLIAM YOUNG.

March 11th, 1863.

Resolved,

"That the Sub-Committee appointed at the meeting in February, in reference to the duties and emoluments of the collector, be retained in office, until they make a report, on the suggestions contained in the foregoing report."

At the meeting of the Committee of Management, on Wednesday, the 11th November,

The following report, as requested by the resolution of the Committee of Management of the 11th March, was read, viz.:—

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER THE DUTIES AND EMOLUMENTS OF THE RESPECTIVE COLLECTORS TO THE ROYAL MASONIC INSTITUTION FOR BOYS, AND THE ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

Your committee having met and deliberated upon the several matters connected with the duties and emoluments of the collectors to the above Charities, beg to report as follows:—

That the duties of collector to either Charity do not appear to have ever been clearly defined by resolution of the Committee or General Meeting of either Charity. Each officer has been simply appointed to collect subscriptions and donations.

That it has been the custom of the Secretaries of the above Charities to hand over any monies confided to their care on behalf of the respective Charities to the collectors, whose duties it has been to pay the same into the bankers and to forward receipts to the various subscribers and donors. This custom has, however, been at times departed from, one or other of the Secretaries having occasionally paid the monies received by him to the bankers of the Institution to which he was immediately associated.

That pursuant to a resolution of the House Committee, at a meeting held on the 21st day of October, 1856, it has been the habit of the collector to the Girls' School to attend at the office for four hours on two days in each week; but such an arrangement does not exist in the office of the Boys' School, the collector to that charity attending when and as often as he may desire to communicate with the Secretary.

Your Committee have likewise to report, that in addition to the duties of the collector to the Girls' School, Bro. Muggeridge has, for some years past, been paid a sum of £10 yearly as messenger to the Institution; but your Committee are unable to report further upon this head, the duties of messenger never having been defined. The Secretary to the Girls' School, in the absence of such definition, declining to avail of Bro. Muggeridge's services in such a capacity, the payment has become an annual charge upon the funds of the Institution without any services being rendered as an equivalent.

That it has heretofore been the custom to allow the Secretary of the Boys' School an annual sum of £10 to cover any expenses he may be put to in engaging the services of a Messenger when and as occasion requires.

That by a resolution of a quarterly general court, held on the 16th April, 1860, the collector to the Boys' School is allowed a commission of 3 per cent. on the amount announced at festivals and received prior to the Stewards' Settling Meeting; 3 per cent. on so much of the balance of the total sums announced as is paid to the Secretary; 5 per cent. on the portions of the balance received by himself; and the like per centage on subsequent and other donations.

That by a resolution of the Quarterly General Court, dated 9th October, 1856, the collector to the Girls' School is allowed a commission of 5 per cent. on all annual subscriptions and donations under ten guineas, and 3 per cent. on all donations amounting to 10 guineas and upwards, whether received by himself or by the Secretary.

Your Committee, upon consideration of the foregoing facts, beg to recommend that the duties of the collectors to the above-named charities, and of the collector to the Royal Benevolent Institution, be assimilated, and that each be directed to attend for three hours, viz., from eleven until two on Tuesday and Friday in each week, for the purpose of transacting their duties as collectors, of communicating with the Secretaries to the Institution, and of affording subscribers and donors the opportunity of paying their subscriptions and donations into the collectors' hands, at a central and appointed office.

The duties of collector and messenger being incompatible with each other, that an annual sum of £10 be allowed to the Secretary of each of the three Masonic Charitable Institutions for payment of Messenger's fees, and that this sum be not increased until the necessities of the Charities demand the constant attendance of a messenger to be appointed by the Committee of each Institution.

That each collector be allowed a commission of 10 per cent. on all sums collected by himself under 20s. each; 5 per cent. on all collections made by him of sums amounting to £1 and under £10; and 3 per cent. on sums amounting to £10 and upwards.

The question of remuneration to the collector to the Royal Benevolent Institution on sums paid to the Secretary and on sums collected at Festivals, having been postponed until your Committee had been afforded an opportunity of conferring with the Sub-Committee of that Institution thereon, your Committee recommend, conjunctively as a Sub-Committee of each Charity, that the three collectors be each allowed a commission of 1 per cent. on all sums collected at the Festivals, whether paid to the Secretary or collector of either Institution, and on all new subscriptions and donations paid at the office, and for which either the Secretary or collector shall give receipts; except on legacies, annual grants from Grand Lodge or Grand Chapter, and on the dividends derived from funded property; the per centage, nevertheless, on annual subscriptions and donations announced at Festivals paid at the office, after having been handed to the collector for the purpose of being received, to be in accordance with the scale enumerated in the preceding paragraph hereof.

Your Committee, during the above inquiry, having repeatedly had the subject of uniformity of remuneration to the Secretaries of the different charities brought under their notice, desire (though extraneously) to recommend that the payment to each of those officers be uniform in its amount, and respectfully suggest as a basis, an allowance to each of £150 per annum on the first £2000 received on account of donations or subscriptions, and 5 per cent. on all further sums received during the year, except on legacies, grants from Grand Lodge or Grand Chapter, and dividends on funded property.

(Signed)

JOHN UDALL,  
RICHARD HERVE GIRAUD,  
E. COX,  
BENJAMIN HEAD,  
J. CREATON,  
H. EMPSON,  
G. HAWARD,  
WILLIAM YOUNG.

October 14th, 1863.

Resolved,

"That the reports of the sub-Committee appointed to consider the duties and emoluments of the collector and of the said sub-Committee, in conjunction with the committees of the other

Masonic Charities, be printed and circulated amongst the members of the Committee of Management of this Institution, with the view of its being taken into consideration at their meeting on the 9th December next."

### OLD DUNDEE LODGE (No. 18).

#### CENTENARY JEWEL.

The Old Dundee Lodge has just celebrated its centenary by the issue of a very handsome jewel manufactured by Bro. Platt, composed of the best gold and enamel work. The jewel, as will be seen by the annexed woodcut, is very chaste in its design, and is a reproduction of



the arms of the town of Dundee, taken from the corporate seal. The history of the lodge is somewhat interesting, and the M.W.G.M.'s warrant for its adoption sets this forth as follows:—

"To the Worshipful Master, Wardens, other officers, and members of the Old Dundee Lodge (No. 18), London, and all others whom it may concern,

"Whereas it appears by the records of the Grand Lodge that in the year 1722 a warrant of constitution was granted to certain brethren, therein named, authorising and empowering them and their regular successors to hold a lodge of Free and Accepted Masons at the Castle Tavern, in Drury-lane, which was then numbered 17 on the registry of the Grand Lodge, and, after several changes, and in consequence of the union of the two Grand Lodges on the 27th day of December, 1813, the said lodge became and now stands No. 18, on the registry of the United Grand Lodge of England, under the title or denomination of

'The Old Dundee Lodge,' and meeting at the London Tavern, Bishopsgate-street, in the City of London: And whereas the brethren composing the said lodge are desirous, now that one hundred years have elapsed since the constitution of the lodge, to be permitted to wear a jewel commemorative of such event, and have prayed the sanction of the Most Worshipful Grand Master for that purpose, and the M.W.G.M. doth hereby give and grant to all and each of the actual subscribing members of the same lodge, being Master Masons, permission to wear in all Masonic meetings, suspended to the left breast by a sky-blue ribbon not exceeding one inch and a half in breadth, a jewel, or medal, of the pattern or device of the drawing in the margin hereof, as a centenary jewel, but such jewel is to be worn only by those brethren who are *bonâ fide* subscribing members of the said lodge; and so long only as they shall pay their subscription thereto, and be returned as such to the Grand Lodge of England.

"Given at Freemasons' Hall, London, this 24th day of June, 1863. By command of the Right Hon. the Earl of Zetland, M.W.G.M."

This warrant has been very handsomely illuminated on vellum, framed in carved solid oak, with the Dundee supporters and legend; and both jewel and illumination reflect the highest credit on Bro. Platt for the taste, beauty, and art displayed in their production.

A TRUISM.—There is little difference between him that doth an injury, and him that requites it, but only that the one is wicked a little sooner than the other.

## MASONIC NOTES AND QUERIES.

JEFF. DAVIS A FREEMASON.

I should like to know if Jeff. Davis, the President of the Confederate States, is a Freemason? Certain matters in original correspondence from the South lead me to infer that he is. Does any one know?—F. FREELING.—[He is. He was Master of a lodge at Richmond when the war broke out. We know an American brother, now in London, who was initiated by him. General Beauregard is also a brother, and was a member of the same lodge.]

ESOTERIC TEACHING.

(Concluded from page 399).

But why trace further the now obsolete ceremonies of by-gone mythical ages and of the old world, while we can adduce to our purpose certain mystical rites of some of the aborigines of the new world, analogous to those first named, which their traditions refer to the most remote antiquity. We were ourselves an eye-witness to many of these rites only a few years ago, and we believe they are still practised by a portion of these Adamites, or Red Men,\* notwithstanding the advances of civilisation, so-called, and of the proscriptive doctrines of Christian sectaries among them.

The aborigines to whom we allude are the remnant of the Confederacy of "the Iroquois" (Bro-kua) so called by the French,† who still linger on the former hunting-grounds of their ancestors, the former sovereigns of the territory now embracing the state of New York. These five nations are, the Mohawks, the Oneidas, the Onondagas, the Cayngas, and the Senecas; of which there are not now more than three thousand left, men, women, and children, all told. In their figurative language, their territory was called a "long house,"‡ symbolising their union in one family by lineage as well as politically. This house was said to have its eastern door at Schenectady, at which the Mohawks kept watch, and its western door near Niagara, which the Senecas sentined.

It is not unknown to many of our brethren, that a few years ago we devoted ourselves, for a time, to the prosecution of antiquarian researches among those interesting sons of the forest. A portion of the fruit of our researches, so far as they related to the Honontkah, a secret society that formerly existed among them, we communicated to the *Freemasons' Magazine*; and the same was reproduced, with comments more worthy than the facts we furnished, by Bro. Kavanah, of Kentucky, and published in the *Masonic Miscellany*, then edited by Bro. Mackey, of Charleston, S.C. To the little we had then to say about the esotery, or "greater mysteries" of this secret order, we have now little to add, but shall refer to the lesser mysteries, if we may so designate them, to which all their people, women as well as men, were admitted, as were the ancient Greeks to the lower mysteries of Eleusis.

As we stated on a former occasion, we were moved to make the investigations we did, from an intimation in one of the annual addresses of M. W. De Witt Clinton, when Grand Master of the Grand Lodge of the State of New York, to the effect that an aboriginal Christian missionary had communicated to him some of the particulars of this society, which had formerly existed among the Iroquois|| in this State. From M. W. Morgan Lewis, late Grand Master of the said Grand Lodge, we also learned some facts of a similar character, that had been communicated to him by his father, a Welshman, when a prisoner among the Ohio Indians during the last century.

We have the satisfaction to acknowledge our poetical friend and brother, Alfred B. Street,§ of the WASA-HO-DE-NO-SONNE,

\* The literal meaning of Adam is red earth: so Josephus assures us.

† They call themselves Agnusioni, and by other names.

‡ Our ancient brethren of the Freemasonic fraternity called their places of meeting "long squares," extending from east to west.

|| There is, it seems, a small tribe of red men residing somewhere on the western part of this continent, which goes by the name of Iroquois. Of their traditions or observances we are not informed. They are not, the reader will perceive, the Iroquois to whom reference is made in this article. The publication of Bro. Kavanah's address, which we spoke of in a preceding page, elicited an editorial note of inquiry in one of the Masonic Magazines, calling on us to state if we intended, by the Iroquois, the small aboriginal tribe alluded to in this note. Our answer is now given.

§ Author of "Frontenac, the Atotarho of the Iroquois," 1849.

as a collaborator with us in the investigations named. We, therefore, claim a quasi joint ownership in the elucidations from his pen, which we shall quote on this subject: this we do in preference to using our own language, a liberty we know he will excuse.

He designates the Honontkah as an order answering to our Masonic Institution, that its members were bound by the closest ties, their meetings held with the profoundest secrecy, and its objects never fully made known to the world. Their *mark*, or sign of membership, was a stripe tattooed upon the skin.

*The Iroquois War Dance.*

"Of the eight totems, on each breast  
Displayed in blue tatoo impressed—  
Here crawled the *tortoise*, glared the *bear*,  
The *wolf* there lurked within his lair;  
The *crane* on slender limb stood here,  
Here bowed the snipe, there leaped the *deer*;  
The *beaver* here made waddling walk,  
And high in air there soared the *hawk*,  
While frequently was seen the *mark*  
Of the HO-NONT-KAH next the other,  
Which none deciphered but a brother;  
Order, mysterious, secret, dark!  
Each making (all save this unknown  
And this by only actions shown)  
The other's weal or woe his own.  
The Atotarho was its head;  
And through the league its members spread,  
The head Chiefs of the other nations  
Holding within next highest stations—  
\* \* \* \* \*

In the broad square a post was placed  
With stripes of red—war's hue—arrayed,  
Save in one spot where, rudely traced,  
Was the League's coat of arms displayed,  
Five Braves that in a circle stood  
With hands tight grasped in one another's—  
A heart amidst them—tribal brothers,  
Banded in one firm brotherhood.  
\* \* \* \* \*

As the sky kindled to the moon's rich flame,  
Within the area throngs of warriors came;  
Around the post in mazy file they wound,  
Then couched in rings successive on the ground.  
Within, two gaunt and withered figures sat,  
With drum and rattle each upon his mat,  
Whilst upward streamed in one high ruddy spire  
Beside the post the usual war-dance fire.  
The dusky ring wore looks of fixed repose,  
Until at last a tall young warrior rose,  
With hatchet, knife and war-club armed was he,  
A snowy mantle falling to his knee.  
Upon his breast the totem of the BEAR,  
The Ho-nont-kah stripe, too, placed conspicuous there,  
Midst records of his deeds, one crimson blaze;  
Dress worn alone on most momentous days!  
'Twas the young Atotarho! slow and grave  
He reached the fire, and then one whoop he gave,  
And as his brow grew dark, and wild his glance,  
He broke into the stamping, swinging dance:  
From right to left he went, the hollow beat  
Of the ga-nu-jah echoing to his feet,  
Chanting in measure to his rocking frame,  
Whilst from the two old forms a ceaseless droning came."

*The Iroquois Strawberry Dance.*

"Now must the Council Square's expanse  
Echo the usual Strawberry Dance,  
And thanks each bosom render there  
To Fire and Water, Earth and Air.  
The file, the Council House around  
Was ranged: \* \* \* \* \*  
First, Yu-we-lon-doh bowed his head  
To where the sun its splendour shed,  
Then waved his arm—the drum awoke,  
The rattle into clatterings broke;  
And forward, with his rocking feet,  
The Chief began the ground to beat,  
Swelling his guttural anthem strain,  
Followed by all the stamping train,

Each joining in at every close  
Where Hoh-wah-ne-yo's praise arose ;  
Whilst the long ring the square around,  
Like a slow coiling serpent wound.

"Earth, we thank thee! thy great frame  
Bears the stone from whence we came,  
And the boundless, sweeping gloom,  
Of our glorious League, the home ;  
Thou the strawberry's seed dost fold,  
Thou its little roots dost hold,  
First of all the fruits that raise  
Gifts for us in summer days.  
Thanks, too, thanks we give thee, lowly,  
Hoh-wah-ne-yo, great and holy!  
Maker, wise! of all the sire,  
Earth and Water, Air and Fire!

"Water, thanks! we safely glide  
On thy bosom long and wide ;  
In thy rills, their way that take  
Through sweet flowers our thirst we slake ;  
Thou dost give the strawberry vine  
Drink, when hot the sunbeams shine,  
Till its leaves spread fresh and bright,  
And its buds burst forth in white.  
Thanks, too, thanks we give thee, lowly,  
Hoh-wah-ne-yo, great and holy!  
Maker, wise! of all the sire,  
Earth and Water, Air and Fire!

"Air, we thank thee! for the breeze  
Sweeping off the dire disease ;  
Thou dost bring the gentle rains ;  
Thou dost cool our feverish veins ;  
Thou dost kiss the strawberry flower  
Nestling in its grassy bower,  
Till its little wreath of snow  
Swings its fragrance to and fro.  
Thanks, too, thanks we give thee, lowly,  
Hoh-wah-ne-yo, great and holy!  
Maker, wise! of all the sire,  
Earth and Water, Air and Fire!

"Fire, we thank thee! for tiny ball  
With its glory brightening all,  
And the blaze which warms our blood,  
Lights our weed and cooks our food.  
To thy glance the strawberry swells  
With its ripening particles,  
Till the fruit is at our tread  
In its beauty rich and red.  
Thanks, too, thanks we give thee, lowly,  
Hoh-wah-ne-yo, great and holy!  
Maker, wise! of all the sire,  
Earth and Water, Air and Fire!"

*The Iroquois Thanksgiving Dance.*

"Brave, Sachem, sire, boy, matron, maid,  
By the Priest To-ne-sah-hah led  
In a long file, slow treading, wound  
Thrice the Tear-jis-ta-yo around ;  
Then through the maize fields sought the shade,  
Where lay the customed offering-glade.  
There at a pile of faggots dry,  
Heaped with dew-bespangled forest flowers,  
Just gathered from their sylvan bowers,  
(The Atotarho standing by.)  
As the sun showed its upper rim,  
The gray-haired priest, with upturned eye,  
To HOH-WAH-NE-YO raised the hymn.  
The sun-fired calumet he bore,  
Sending its light smoke-offering o'er.  
Yah-hah! to us once more,  
He returns to us once more."

"HOH-WAH-NE-YO! Mighty Spirit!  
Humble thanks to thee we render.  
Hoh-wah-ne-yo! Spirit vast!  
"Hoh-wah-ne-yo! Mighty Spirit!  
Thou art to our League a father,  
Hoh-wah-ne-yo! Spirit good!

\* \* \* \* \*

He ceased—struck steel and flint, and fire  
Glittered in sparks upon the pyre ;  
Then, as the offering sent its smoke  
On high, the Braves their dance awoke ;  
Whilst To-ne-sah-hah by the flame,  
The rocking stamping ring within,  
Praised still the Hoh-wah-ne-yo's name.  
Amidst the rude ga-nu-jah's\* din.  
But, as passed off the morning's shade,  
The sacrificial rites were stayed  
Until the sunset's dipping light,  
When Thurenserah, at the head  
Of all his Braves, would, in its sight,  
The dance of Hoh-wah-ne-yo tread.

*The Dance of the Great Spirit.*

"But now the sun, in its descent,  
Its rich and stretching radiance bent ;  
Suddenly To-ne-sah-hah beat ;  
Suddenly To-ne-sah-hah beat  
A great drum, planted in the square :  
Ceased war-whoop shrill, paused flying feet,  
The ball no longer whirled in air ;  
And as once more together came  
The village throng, his lodge from out,  
Amidst a general joyful shout  
Stepped Thurenserah's graceful frame,  
The close white robe was o'er his breast ;  
The snowy plume beside his crest ;  
His right hand grasped a bow, sketched o'er  
With deeds; his left an arrow bore.  
He strode with slow, majestic pace  
To where his Hoh-se-no-wahns† stood  
Armed like himself; then all the place  
Left for the sacrificial wood.

The Braves, with arrow and with bow  
In either hand, gazed steadfastly  
Upon the sun, whose parting glow  
Streamed down the glade's green vista free.  
And as the west's rim felt its flame  
The Atotarho forward came,  
Quick swinging in a dance his frame ;  
And in the mild and mellow blaze,  
Where a soft, golden carpet shone,  
Began, in quavering, guttural tone,  
The Hoh-wah-ne-yo's hymn to raise.

"Mighty, mighty Hoh-wah-ne-yo! Spirit pure and mighty!  
Hear us!  
We thine own Ho-de-no-sonne, wilt thou be for ever near us!  
Keep the sacred flame still burning! guide our chase! our  
planting cherish!

Make our warriors' hearts yet taller! let our foes before us  
perish!  
Kindly watch our waving harvests! make each Sachem's wisdom  
deeper!

Of our old men, of our women, of our children be the Keeper!  
Mighty, holy Hoh-wah-ne-yo! Spirit pure and mighty! hear us!  
We thine own Ho-de-no-sonne, wilt thou be for ever near us!  
Yah-hah! for ever near us! wilt thou be for ever near us!

"Mighty, mighty Hoh-wah-ne-yo! thou dost, Spirit purest,  
greatest!  
Love thine own HO-DE-NO-SONNE, thou as well their foemen  
hatest!

Panther's heart and eye of eagle, moose's foot and fox's cunning!  
Thou dost give our valiant people when the war-path's blood is  
running;

But the eye of owl in daylight, foot of turtle, heart of woman,  
Stupid brain of bear in winter, to our valiant people's foemen!  
Mighty, holy Hoh-wah-ne-yo! Spirit pure and mighty! hear us!  
We thine own Ho-de-no-sonne, wilt thou be for ever near us!  
Yah-hah! for ever near us! wilt thou be for ever near us!"

As ceased the strain, the warrior band,  
Arrow and bow reared high in hand,  
Arranged their files, and widely dashed  
Into a dance with eyes that flashed:  
Now toward the west, and now o'erhead,  
Timing their chantings to their tread ;

\* The On-on-dah-gah name for the Indian drum.

† "Chief warriors" in the On-on-dah-gah tongue.



Whilst frequently the war-whoop rung  
In thrilling cadence from their tongue;  
The dull dead drum-stroke sounding low,  
Like the deep distant partridge-blow.  
With mingled grace and dignity  
The Atotarho led the dance;  
To Hoh-wah-ne-yo now *the knee*  
*Bending*, with lifted reverent glance;  
Now springing to his feet, with eye  
Fixed where the sun had fall'n below,  
Leaving within the cloudless sky  
A spot of tenderest, yellowest glow.

*The Sacred Flame.*

"A hollow shaft of stone stood there  
Upon a hearth in spaces hewed,  
Hollowed beneath, through which the air  
Uncensing gushed, a furnace rude.  
From the barred hearth, the *sacred blaze*  
Streamed up in broad and splendid rays;  
Before it reached the shaft, it showed  
A spot that like an EYE-BALL glowed,  
So keen, away recoiled the sight  
Before the fierce and searing light.  
A low, deep rumble from it came  
The voice mysterious of the Flame;  
As though To-gan-a-we-tah wise,  
Ere went he to his native skies,  
Had left, with deep and tender care,  
His warning voice for ever there.  
Each *Union Feast* it seemed to speak  
To the crouched ring of warriors near:  
"Never the League, my children, break,  
If Hoh-wah-ne-yo's frowns ye fear:  
And never let my gleaming eye,  
Kindled by the red lightning first,  
When on the mountain-pine it burst,  
And dashed it into atoms, die!"

SUN WORSHIP.—We cannot pursue this subject further at this time without rendering ourselves obnoxious to the charge of wandering from our text. A word or two, however, we must not omit, to vindicate our friends, the "*pagan* Iroquois," from a slander uttered against them in respect to a certain ceremony hinted at in the preceding narration. Early Christian missionaries among them, witnessing this ceremony, the waving of the hand towards the sun, and not understanding their language, set them down as worshippers of that luminary; than which nothing can be farther from the truth.

The ceremony used by the ancient sun-worshippers, alluded to in the Book of Job (xxx. 26-23) of saluting the "god of day," was by kissing the right hand, and waving it towards that part of the heavens where the sun appeared. Although the Iroquois had a similar rite, it could not, in justice, be imputed to them as iniquity; nor did they, in using this rite, lie against their great, holy, wise, and good HOH-WAH-NE-YO, whom they acknowledged with the purest reverence as their Creator, Preserver, and most bountiful Benefactor!

Reader, you would not have believed this slander against them had you been present with us when the Onondaga chief, who aided us in our researches, reported, after an interview with a centenarian brother of the Ho-nont-koh, that he could elicit from him no express revelation of the design or object of this secret order; but that,

With deep solemnity he gently press'd  
His dexter hand upon his heaving breast;  
Then slowly moved it, touching lips and head:  
There silent held it—not a word he said,  
Until at length he raised his arm on high,  
With upright index pointing to the sky.

APPLICATION.—Dear brother, reader of our hints and suggestions, after you shall have more or less thoroughly studied celestial and elementary music, and the symbolism of the planets in their dance around the sun, will you have made more or less progress in one department of the higher mysteries of our sublime Order, as developed in our philosophico-religious degrees.

"Blessings on all *unselfishness*! on all that leads us in love to prefer one another. Here lies the secret of *universal harmony*; this is the diapason which will bring us all into tune."

Like music, *benevolence* is a universal language. *Is it not the universal language of Masons?* It speaks not the dialect of

any one family, tribe, or nation. The whole human race is to the true Freemason a band of brothers, every member of which is entitled to his regard.

Study not that kind of philosophy which imparts irreverence for the Deity.

\* \* \* "The Polygar,  
Who kneels to *sun* and *moon*, compared with him  
Who thus perverts the talents he enjoys,  
Is the most blessed of men!"

Man should feel grateful, not proud, that he has been "made a little lower than the angels"—the ministers of God. He is himself a microcosm:—

"In little all the *sphere*.  
For us the *winds* do blow,  
The *earth* doth rest, heaven *move*, and fountains flow,  
The *stars* have us to bed;  
Night draws the curtain which the *sun* withdraws:  
*Music* and *light* attend our head.  
O! mighty love, man is one world, and hath  
Another to attend him."\*

FRIAR WILLIAM DYSSE.

What is known of a celebrated English preaching friar—William Dysse—who was a Freemason in the 15th century?—CARMELITE.

## CORRESPONDENCE.

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

### THE GLAMORGAN LODGE AND THEIR LATE ILLEGAL PROCEEDINGS.

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

DEAR SIR AND BROTHER,—With much surprise and pain I read in your two last impressions a report and remarks upon the alleged proceedings of the officers of the Glamorgan Lodge, at a meeting held on the 15th inst., because your correspondent has given you a most untruthful and garbled record of what happened; and, with surprise, that a brother should have so far forgotten his obligations to the Craft as to report, in a public paper, that which should not have been spoken or written of, so that the matter should be heard of outside the portal of the lodge. Your correspondent, if he thought the proceeding of the Glamorgan Lodge irregular, could have vindicated himself, and the Craft generally, by bringing the matter before the Board of General Purposes. I say he might have done so, if the officers of the Glamorgan Lodge had committed any offence such as he charged them with, but I distinctly deny that anything unconstitutional was done at the lodge mentioned by the Master, Wardens, or subordinate Officers, excepting myself. I certainly did, in announcing the candidate, act as described (so far your correspondent is correct), which I did not knowing the real state of the case, having been misled in the matter by your veritable correspondent himself, and for which dereliction of duty on my part I am now truly sorry, and shall at the next meeting of the lodge tender my humble apology to the brethren for the offence I have committed against them. I may remark that the W.M. was not aware that I made any omissions in that part of the ceremony entrusted to me. The only person who knew anything of it was the Inner Guard, who himself properly discharged his duty.

So much for your correspondent's report. As for the remarks it called forth in your last week's number, I can only say that the only one they disgrace, in my opinion, is the writer himself. That the article in question emanates from the pen of a brother in this town I have not the slightest doubt; and, I think, if you do not wish the stigma to be attached to yourself, you will, at once,

\* George Herbert.

acknowledge or repudiate the authorship of so unfair, unjust, and disgraceful an attack upon the officers and members of the Glamorgan Lodge.

I am, Dear Sir and Brother, yours fraternally,  
NELSON D. MARKS, S.D.  
Glamorgan Lodge.

[We have reason to believe, from letters in our possession, that the report of our correspondent was in no instance garbled. As regards Bro. Marks's impertinent observations in the last paragraph of his letter, we unhesitatingly answer his challenge by announcing that the article of which he complains was written in our own office, and we are quite prepared to stand by it, and the opinions therein expressed.—ED. F. M. AND M.M.]

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

DEAR SIR AND BROTHER,—I have read, with deep regret, your leading article on the "Double Initiation" in the Glamorgan Lodge. Having to preside at a lodge of emergency in the Bute Lodge the same evening the event referred to took place, I am not so well acquainted with the particulars of the case as many others, and shall only briefly refer to them.

I cannot, however, allow the allusion to our Provincial Grand Master to pass unnoticed. Since the first steps were taken for forming the Bute Lodge, about ten months ago, I have had many interviews, and much correspondence with him, and I unhesitatingly affirm that no greater calamity could befall the province than the removal of our excellent and respected Prov. G.M. May that event never take place until, in the natural course of events, he shall be summoned to receive the reward promised to the faithful in all ages!

It is not often that a Prov. G.M. is called upon to act judicially; but in a recent case, in which I was much interested, I can speak with confidence of the great attention he paid to every point, of the strict impartiality manifested throughout, of the firmness of his manner, of his gentlemanly and courteous bearing, and last, but not least, of the thorough acquaintance of Masonic law and Masonic principles which he evinced.

I do not propose to express an opinion on the case in question; but, whether right or wrong, it must be borne in mind that a thorough knowledge of Masonic law, however valuable it may and must be, is not the only qualification for a Prov. G.M.

A Prov. G.M., in pronouncing a legal opinion, ought to be in possession of all particulars of the case, but in this instance the discussion had taken place before he entered the lodge, and he simply heard the statements (the correctness of which I do not for one moment doubt) of two Past Masters of the lodge, both of whom had served or are serving the high office of Warden of the Province. It is only reasonable that a Prov. G.M. should wish to have the advice and assistance of his principal officers, and, relying on their opinion, he acquiesced in the decision of the lodge; but, I am informed, did so only as an ordinary subscribing member of the lodge, and refused to express that opinion in open lodge, as he did not attend in his official capacity, and had not heard the full arguments.

The case was one possessing many peculiarities, and a great difference of opinion existed in the lodge. I believe no brother is so well able to rule the affairs of the province as Col. Tynte. Ever ready to promote Masonic or other Charities (and I may here mention he has inaugurated a most comprehensive scheme for every Master of a lodge in the province to become a life governor of all the Masonic Charities), firm and strictly impartial in every act, dignified, yet easy of access, of the highest character as a man and a Mason,—no one who has the honour and privilege of knowing him can fail to respect and esteem him.

I would rather, and will yet hope that a more able pen than mine may be used in expatiating on his many

excellent qualities; but I beg to assure you that, however unable to do him justice, no one can more respect him than,

Dear Sir and Brother,  
Yours faithfully and fraternally,  
JOHN C. THORP, W.M. of the Bute  
Lodge, 960, and subscribing  
member of the Glamorgan, 36.

#### MASONIC CHARITY.

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

DEAR SIR AND BROTHER,—“Lodge No. 600” “having been (*i.e.* its members) interested observers of the correspondence between their esteemed and worthy ‘Treasurer’ and ‘Investigator’ in the columns of your MAGAZINE, feel it incumbent on them to express, by a vote of its members in lodge assembled, their unqualified approval of the course taken by their Treasurer in that correspondence.”

Lodge No. 600 also respectfully asked you to allow this superlative resolution to appear in your MAGAZINE, along with a statement that it was passed unanimously, and will be recorded on the minutes of the lodge, so that future generations of *harmonious* brethren may be fully apprised of the notoriety the lodge had attained in these days.

Lodge No. 600 does not state how many of its “eighty-one” members were then in “lodge assembled,” nor whether a fracas improved its harmony, or if any of its members declined to vote, or retired in dudgeon to more congenial spheres. This, of course, need not necessarily appear on its minutes, nor even in your paper.

Lodge No. 600 does not say by resolution, or otherwise, if the disbursements of its funds, as set forth in the tables published in your MAGAZINE of September 12th, be true or false, or if Table No. 1 be not a braggart show on paper of “funds,” which have not, nor ever had an existence, except in the fertile imagination of its “esteemed and worthy Treasurer;” but it virtually admits that the doubt is beyond its power to gainsay.

Lodge No. 600 does not say by resolution, or otherwise, what becomes of the various sums stated in Table No. 2 to be voted to “Institutions connected with this lodge,” or if those various sums are ever disbursed out of the *one general fund*, or if the “Institutions” have now, or ever had an existence, except in the tables; but it virtually admits its total inability to account for them.

Lodge No. 600 does not give its reasons for ignoring the Masonic Charities; but, by giving its sole support to local institutions it virtually admits its non-Masonic sympathies, and furnishes a strong argument against itself as a Masonic lodge, and establishes its claims to be ranked amongst the friendly societies.

Lodge No. 600 does not state how large a number of its members are non-resident, nor does it say what is the average attendance at its lodge meetings, or what is its provincial *status*, nor the condition of its chapter (*the furniture of which is on sale*); but it virtually admits that all this is unanswerably detrimental to its position as a Masonic lodge.

Lodge No. 600 does not answer the inquiry, if it has falsely returned members as “subscribing members” to avoid encroachments on its own funds; but it tacitly admits the impeachment.

Lodge No. 600 may pass a resolution “approving the course taken by its Treasurer in this correspondence;” it may record the same on its minutes, and publish it to the Masonic world, but it dare not attempt to remove the stigma under which this correspondence has placed it; it dare not enter into controversy respecting the truthfulness of the tables, which it deliberately published in your MAGAZINE, and which have been deliberately assumed to be a falsity; it has not the moral courage to attempt their defence, and it virtually stands

convicted of an imposition unworthy a Freemasons' lodge.

I am, dear Sir and Brother, yours fraternally,  
INVESTIGATOR.

November 30th, 1863.

#### LODGE OF HARMONY (No. 600).

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

DEAR SIR AND BROTHER,—My feelings were greatly shocked on reading in your last impression a "resolution," which had been forwarded to you for insertion from the lodge of Harmony (No. 600), in which my simplest rules are set at defiance. My esteemed Bro. Cocker assures me that he entertains serious alarm that his regulations have been most cruelly treated by the same lodge.

Will you kindly watch over both interests, and enlist the protection of the brotherhood on our behalf?

I am, dear Sir and Brother, yours fraternally,  
LINDLEY MURRAY.

York, December 1st, 1863.

#### THE ANTIQUITY OF MASONIC DEGREES.

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

DEAR SIR AND BROTHER,—May I beg you to allow me once again to notice the last communications of "Delta" and "Rosa Crucis," though I had, indeed, intended to close our controversy? I have but little to say to "Delta."

As regards the old York system, I recognise no authority but that of the old York Grand Lodge; and it is idle for "Delta" to quote the *ipse dixit* of a High Grand Official as an answer to any question to him.

That surely can be no authority as regards the point in dispute.

Whatever individual Masons may choose to call the York system, or to dub the York Rite, the only true system I know of is that system of working which is limited to the Craft Degrees and the Royal Arch; while the only authority I could consent to bow to is that of the Old York Grand Lodge.

I do not see that anything else which "Delta" has said calls for further remarks from me. But, with respect to "Rosa Crucis," the case is very different; he has put forward a good deal which requires notice. I beg respectfully again to assert, despite so high an authority, that our present system of Craft working is much anterior to 1715.

The very phraseology of portions of our ceremonies is much earlier, speaking philologically, than the beginning of the eighteenth century, to which "Rosa Crucis" seems wishful to limit them.

"Rosa Crucis" is, moreover, completely in error as regards the Sloane MS., 3848, disproving the Master's degree.

This statement, taken apparently from Bro. Dr. Oliver's "Masonic Treasury," and clearly not verified by "Rosa Crucis," as it ought to have been, is, as I have already pointed out, in a previous letter to "Delta," a grievous blunder. The Sloane MS., 3848, is nothing but a transcript of the old history and articles, and operative regulations of Masonry, written by Edwardus Sankey, in 1646, October 16th. It has nothing to do with the ritual of Masonry, but yet, incidentally, it does clearly point to the separate Order and functions and grade of Master.

But there is a Sloane MS., 3329, which, as I have already stated in THE MAGAZINE, is most decisive of the question, as I look upon it, and which I recommended "Rosa Crucis," as I recommended "Delta," to peruse for himself. He will then see that about the middle of the 17th century, as I asserted, there is evidence sufficient to prove to all instructed Masons, that the Master was separate in degree, in authority, in secret, from Fellow Craft and from Apprentice.

If "Rosa Crucis" will look to the end of the Harleian MS., 2054, in the handwriting of Randle Holmes, he will see this statement indisputably confirmed.

"Rosa Crucis" talks about what he is pleased to call "the Legend of Hiram" being unknown in 1646.

It is strange that he has forgotten the simple fact that in all the MS. histories and constitutions of the Order, whether you take additional MS. 23, 198, or the Harleian 2054, or the Lansdowne 98, or the Sloane 3848, or the Sloane 3323, or the printed copy in the "Gentleman's Magazine" of 1815, allusion either by direct name, or by what is clearly a clerical error, is made to Hiram of Tyre, or Hiram the Master.

Thus the outer constitutions or articles confirm, as we well know, our inner oral traditions. I am sorry that "Rosa Crucis" has to quote the authority of the writer of "Ahiman Rezon." In no controversy where Masonic truth is sought, or Masonic honour is upheld, can such unreliable, such unworthy authority be put forward either with safety or propriety.

I do not believe his statement, for the simple reason that we have plenty of evidence to contradict it, and that we prove him to have been an unscrupulous partizan and a reckless and discreditable opponent of Grand Lodge.

"Rosa Crucis" asks me what it is I contend for; I answer him shortly.

That we have now, in our Craft system of working and in the Royal Arch, substantially the same ritual as prevailed among the operative lodges. That, when in 1715, the speculative element got the upper hand, the same old system was preserved and handed down, allowing, of course, for the preponderance of the speculative element, and for the unavoidable changes of time and circumstances.

But what I have now contended for, and contend for still, is, that notwithstanding recent attacks we have abundant evidence and proof that Craft Masonry is both in itself and in its ritual older than any other Order or degree whatsoever.

It is older than the Masonic Knights Templar or the Grand Conclave; it is older, as I believe, than the Chevaliers du Temple at Paris; it is older than "Malta Pass," or Ancient and Accepted Rite.

If "Rosa Crucis" really believes that any of the above named Orders, or degrees, retain the actual system of the Orders whose names they bear, he is right to continue firm in that belief.

I can only express an equally confident opinion as to the superior antiquity of Craft Masonry and the Craft Ritual, as the forerunner of all inner and secret organisation, as the foundation on which every other ritual actually rests. I wish, in conclusion, that "Rosa Crucis" would favour us with a few authorities and references for all his many and startling statements; will he refer me to the "Constitutions of the French Langue," to the Order of Grand Lodge in 1722, to the acknowledgedment in 1787?

These are facts and dates, better than any statements, and one really likes to see for oneself the context of such important documents.

I quite agree with the remarks of Bro. Dr. Oliver; and as my only object is the upholding of Masonic truth, and the support of what I conscientiously believe to be unimpeachable, I beg, once more, gratefully to subscribe myself,

Yours fraternally,

EBOR.

November 30th, 1863.

#### THE SUSPENSIONS IN JERSEY.

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

DEAR SIR AND BROTHER,—Though in your leading article of to-day you have expressed your total dissent from the arguments in the letter from Bro. Desmoulins, which is very properly appended to it, therein are personal statements respecting myself, as your correspondent,

charging me as "not content with the modest post of reporter;" as "assuming the character of public accuser;" as "not fraternal;" as not giving "fair play;" as inflicting a "wrong;" as quoting "a certain part of Bro. Baudains' memorial," and not "the whole."

Allow me in a few lines to answer these sweeping accusations. It has been my object, in regularly forwarding to you reports of the two lodges named, to be as short as was consistent with correct impressions. Frequently with this view I gave the pith of the remarks of brethren, when the exact words would extend to too great a length; and I can conscientiously assert, that in the body of the reports I do not add expressions of my own. An instance is adduced by Bro. Desmoulins, respecting which I affirm that there is nothing in it which was not stated in one form or another in open lodge, on October 29th. Indeed, on examination, it will be seen that it formed part of a summary of a communication from the Prov. G.M., which was read to the members, and at the time I did not know that you would insert the letter itself, which would have rendered it unnecessary. On reference to my private note to you, sent therewith, it will be found that a copy of the document was forwarded with a view to keep you *au courant* as to the proceedings, not for insertion, though I gave you permission to make any use of it you pleased, as the public property of the Craft. In addition to this, in reference to the last charge urged against me, I may observe that I could not give the whole of Bro. Baudains' memorial, as I had not then, nor have I to this moment seen it; nor was any portion of it laid before the Césarée Lodge, except that contained in the communication of the Prov. G.M. The very fact that what you received from me was the document I had from the Prov. G.M., in my capacity as W.M. of St. Aubin's Lodge (No. 958), is sufficient to show that it was not intended to be incorporated with the report of Lodge La Césarée (No. 590).

I might deal in a similar manner with the six clauses of Bro. Desmoulins' letter in support of the regularity and propriety of the Lodge Les Amis de l'Avenir, but this will be more appropriately left to others at the discussion in Grand Lodge on Wednesday next.

My only object is to clear myself in the minds of your readers against charges of unfairness. I regret to find, however, that this is made a personal matter, a course from which I have endeavoured to abstain. The question is of great importance to the Craft on general grounds, and in such a light only have I endeavoured to treat it, never allowing the discussion of it in private with those who entertain a different opinion to be conducted in any than the most amicable and courteous manner.

Yours faithfully and fraternally,  
H. H., W.M. 958, P.M. 43.

Jersey, November 28th, 1863.

P.S.—In the address to the Rev. Bro. F. De La Mare, the word *also*, on the seventeenth line from the bottom of the second column on page 429, should be *alas*!

#### WESTERN INDIA.

TO THE EDITOR OF THE FREEMASONS MAGAZINE AND MASONIC MIRROR.

DEAR SIR,—As you have given publicity to the report referred to in the following letter, I shall be greatly obliged by your publishing my letter, as a protest against the unmasonic conduct of the brethren of the Scotch Provincial Grand Lodge of Western India.

Yours fraternally,  
Bombay, Oct. 27, 1863. J. J. FARNHAM.

To R.W. Bro. R. B. Barton, Provincial Grand Master of Western India, under the Grand Lodge of Scotland.

Right Worshipful Sir and Brother,—When you invited me to become Prov. G. Chaplain of your Prov. G. Lodge, while I felt grateful to you for the honour, I, at first, felt compelled to decline, for two reasons. My connection with the District Grand Lodge of Bombay, under England, and with other English Masonic bodies, made such

a demand, first, upon my time, and, secondly, upon my purse, that I felt I should not be justified in undertaking any further engagements of the same kind. Your generous offer, however, to make me an honorary member, and to free me from all expense, did away with one of my objections, and induced me to waive the other; and I consented to accept the honour you so kindly offered to confer upon me.

I am sorry, however, to say that circumstances have arisen which make it impossible for me to continue in that office.

I allude to the circumstances relating to R.W. Bro. Judge. It appears that at a time when, according to the Constitutions of the Grand Lodge of Scotland, there was no Prov. G. Master of Western India, and consequently no Prov. Grand Lodge, and no Prov. G. Secretary, under that Grand Lodge, Bro. Judge received a letter, addressed to the Prov. G. Secretary. As at that time he was the only Prov. G. Secretary in the Presidency, he opened the letter as a matter of course; but, finding that it was not intended for him, and that it contained money, he did the only thing he could do, viz., he returned it to the sender, stating what was perfectly true, notwithstanding all attempts to prove the contrary, that there was no Prov. G. Secretary under Scotland. On this, Bro. Summers, who at that time assumed to himself, in spite of the Scottish Constitutions, to be Prov. G. Secretary, wrote a violent and most unmasonic letter to the English Prov. G. Master, accusing Bro. Judge of improper conduct, without having heard his explanations. That a brother should have been found who could write such a letter is not, perhaps, a matter of much surprise, because we know too well that, in the Masonic body, there are men who are Masons only in name. But, to my great astonishment, I find now that you, Right Worshipful Sir, are appointed to the dignified office you hold, and the Provincial Grand Lodge of Western India is able to resume her functions, that body seems to approve and support the conduct of her Secretary; and instead of expunging the letters written by Bro. Summers from her minutes, and compelling him to apologise to Bro. Judge, she calls on Bro. Judge to apologise for having spoken the truth. Not only is this the case, but I find in the last number of THE FREEMASONS' MAGAZINE a record of the proceedings of a meeting of the Provincial Grand Lodge of Western India (which meeting, by the by, was an illegal one), when a letter was read, in which your Secretary speaks of R.W. Bro. G. S. Judge, a P.M., the Master of a lodge, D. Prov. G.M. of Bombay, Principal Z. of a Chapter, Prov. G. Superintendent of Royal Arch Masons in Western India under the Grand Chapter of Scotland, and Prov. G. Commander of Knights Templar in Bombay, and therefore a man of no mean standing in Masonry, as "a Mr. Judge," and again, as "this Mr. Judge."

These proceedings are altogether so contrary to my notions of Masonic conduct, that I must respectfully beg to withdraw from a body who can so far forget what is expected of them as Masons and as gentlemen.

Until some apology has been offered to R.W. Bro. G. S. Judge for the wrong done, and the insult offered to him by the Provincial Grand Lodge of Western India, and, moreover, until that apology has been made public through the columns of those publications which have been the medium of publishing those particulars, I must decline to attend the Provincial Grand Lodge of Western India, working under the Grand Lodge of Scotland, or any lodge working under her sanction.

I shall send a copy of this letter to the FREEMASONS' MAGAZINE.

I have the honour to be, Right Worshipful Sir and Brother, yours faithfully and fraternally,

J. J. FARNHAM, 237 (Eng.),  
P.M. 757 (Eng.), Prov. G.  
Chap. of Bombay.

Byculla, Bombay, 20th October, 1863.

## THE MASONIC MIRROR.

### GRAND LODGE.

The quarterly communication of Grand Lodge was held on Wednesday. The throne was occupied by the Right Worshipful the Earl de Grey and Ripon, D.G.M., who was supported by Bros. Hall, Prov. G.M. of Cambridgeshire, as D.G.M.; A. Perkins, P.G.W., as S.G.W.; J. Havers, P.G.W., as J.G.W.; Tompkins, G. Treas.; Æ. J. M'Intyre, G. Reg.; J. Ll. Evans, President of the Board of General Purposes; Clarke, G. Sec.; Head, Webb, and Simpson, G.D's.; Rev. J. Huyshe, G. Chap.; Woods and Nutt, G. Dirs. of Cers.; Patten, P.G.S.B., as G.S.B.; Cockerell, G. Supt. of Works; Farnfield, Assist. G. Sec.; Stimpson, G. Org.; Dickie and Farmer, G. Purst. There were also present—Bros. Dobie, Prov. G.M., Surrey; Bagshaw, Prov. G.M., Essex; Fleming, Prov. G.M., Isle of Wight; Hammond, Prov. G.M., Jersey and Guernsey; Colonel Bowyer, Prov. G.M., Oxfordshire; Roxburgh, G. Reg.; Rev. Riland Bedford, P.G. Chap.; Potter, Udall, J. N. Tompkins, Savage, S. B. Wilson, W. P. Scott, L. Crombie, and Capt. Creaton, P.G.D's.; Jennings, P.G. Dir. of Cers.; Bridges, Pullen, and Walmsley, P. G.S.B.'s; Smith and Adams, P.G. Pursts., and about one hundred and fifty other brethren.

The Grand Lodge having been opened in due form and with solemn prayer,

The G. SECRETARY read the minutes of the quarterly communication of the 2nd September.

Bro. SAVAGE, P.G.D., rose to oppose the confirmation of a portion of the minutes having reference to the re-constitution of the Board of Benevolence, the motion for which was passed in a very thin Grand Lodge at nearly eleven o'clock at night, when many of the members were absent. He was opposed to giving to committees any such powers as were contained in the motion, and therefore he was desirous to stop it *in limine*. It was all very well to entrust a committee with the arrangement of details, but he contended that it was utterly opposed to all principle to refer the question of the construction of the Board of Benevolence to a committee. If they were to refer a matter like this to a committee, they would be at once driving a nail into the coffin of the Board of Benevolence. If the principle set forth in the motion were to be argued, let it be done in Grand Lodge and not in a committee. It was said that it was but a motion for inquiry, but he (Bro. Savage) asked them to stop the inquiry at once. He hoped that the Grand Lodge would not confirm the minutes having reference to this motion, having respect to the privileges of each lodge to send its representative to the Board of Benevolence. He did not mean to say that the Board of Benevolence was a perfect institution, but he did not believe that they would ever make it perfect by the means which Bro. Stebbing had proposed, as the whole management of it would fall into the hands of a small board. Therefore he repeated that it would be most unwise if the Grand Lodge were to sanction a question like this going to any committee whatever. If it was desired to give the Board of Benevolence greater powers, that was a question upon which he would not give any opinion. If they, too, wanted to have a permanent chairman of the Board of Benevolence, he would not say whether he was in favour of it or not, but he had his own opinion upon it, although he would not then give it. Were they to sanction this motion, it would be the complete destruction of the present board, and the formation of another on very distinct principles. He hoped they would not allow the Board of Benevolence to become a small board, and thus take the privileges from all other lodges,

all contributing to the fund, and according to all acknowledged principles, they had a right to have a voice in spending it. He moved as an amendment that that portion of the minutes having reference to the appointment of a committee to consider the constitution of the Board of Benevolence be not confirmed.

Bro. HALSEY, P.M. of the Caledonian Lodge, seconded the amendment.

Bro. STEBBING said he was very sorry that Bro. Savage was in such a state of alarm at the motion which he had proposed, but in that respect he found himself in the same situation as all other brethren who, like himself, ventured to propose improvements for consideration, which was all that he had asked of the Grand Lodge. He had given notice of them in the widest manner he possibly could, and there was not one member of Grand Lodge who did not fully know what was submitted for their consideration. The motion was only one for inquiry and not for legislation, and he felt assured that an enlightened and intelligent body, like Freemasons, need not be afraid of any inquiry, however deep they might dig to the root of truth or error. By the constitution of the committee, he (Bro. Stebbing) had shown that he wished for a fair and impartial inquiry. Their timid brother (Bro. Savage) was, however, opposed to this committee, although it did not ask for legislation, and only sought inquiry. Bro. Savage was disposed to stop even inquiry, and it appeared to him (Bro. Stebbing) he ought to have lived in the time of Canute, when it was proposed to stop the rolling tide, which was as vain as to attempt to stop inquiry into truth. Bro. Savage said the committee would determine the question, but he again asserted that it was not a motion to determine anything. If by inquiry they could put the Institution on a surer basis, let them do so. If the structure was rickety, let them repair it and make it more secure. As to the objection raised, that they should not spend money without all contributing to it having a voice in spending it, such a proposition could not be entertained; for, if such a principle were to be carried, every Mason throughout the country must be called upon to come up to London and to decide how the money was to be expended. (No, no.) If it meant anything, it meant, supposing a lodge consisted of a hundred members, that they should come up every quarter of a year to London, and to say how the money was to be expended. He was opposed to the antiquated notion that the committee were not to inquire, or that the subject should not be well circulated and ventilated. He should not go into the committee with any preconceived notion, and he hoped that the Grand Lodge would not elect any one to serve on it who had preconceived opinions. He strongly urged that there should be an inquiry into the constitution of the Board of Benevolence, and he had no doubt that the result would be for the good of Freemasonry and honour to themselves.

The R.W.D.G. MASTER then put the motion that so much of the minutes of the last Grand Lodge as regarded the appointment of a committee to consider the constitution, duties, and powers of the Board of Benevolence be not confirmed.

The motion was carried by a large majority.

### NOMINATION OF THE GRAND MASTER FOR THE ENSUING YEAR.

A Brother, whose name we could not ascertain, said,—I have the honour to nominate the Right Hon. the Earl of Zetland as Grand Master for the year ensuing. I have long known him, and whether in his public or private capacity, he has always proved himself a true Mason and a true Englishman. Therefore I have great pleasure in proposing the Earl of Zetland as Grand Master for the year ensuing. (Loud cheers.)

The R.W.D.G. MASTER: It is my duty to ask if there is any other proposition. To this question there was no response.

## APPEAL FROM THE ISLE OF WIGHT.

The next business on the paper was the appeal of Bro. the Rev. A. Wallace, of Newport, Isle of Wight, against the decision of the Prov. G.M. of the Isle of Wight in the matter of a complaint laid before him on the 19th February, 1863. On the notice being read by the G. Sec.,

Bro. MASON said, before this matter was entered upon, he wished to offer a few remarks to the Grand Lodge upon the subject. He had carefully examined the papers, and he found they contained matters of a personal nature; and he thought that it would be for the interest of the brother concerned, to the credit of Freemasonry, and the harmony of the Grand Lodge, if the appeal was not entered into, but referred to the arbitration of some member of Grand Lodge. He had no doubt that the brother in question was entitled, under the "Book of Constitutions," to submit his appeal to Grand Lodge, and he had taken the necessary steps for that purpose. He had the right to submit all matters, on an appeal to Grand Lodge, but there was a great difference between the right and the policy of bringing such personal matters before them. They, as Freemasons, advocated brotherly love, relief, and truth, and the promotion of those principles on which their Order was founded; and he thought Bro. Wallace would do well to allow the appeal to be decided by the Grand Registrar, Bro. Stebbing, or any other brother in whom the Grand Lodge would have confidence. He could not conclude with a motion, but he hoped Bro. Wallace would consult his own interests, the credit of Freemasonry, and the harmony of Grand Lodge by submitting his appeal to the arbitration of the Grand Registrar of their Order.

Bro. WALLACE said he was the person who was most deeply interested in the matter, and there was no man present who took a deeper interest in Freemasonry than himself; but the reason he had brought forward this appeal was in the exercise of that right which every Englishman possessed to defend his character from the aspersions which had been cast upon him. He had no feeling of anger against any of the persons concerned, but he did not know where else than to Grand Lodge he could go to vindicate his character.

Bro. HAYERS said he rose to order. If their rev. brother consented to the course suggested by Bro. Mason, well and good. If he did not consent to the course proposed, then he thought they ought to enter upon the appeal at once.

The R.W.D.G.M. said that Bro. Havers had rightly laid down the rule. If Bro. Wallace was not prepared to accept the suggestion of Bro. Mason, they had better proceed with the appeal at once.

Bro. WALLACE: I am not prepared to agree to his suggestion.

The G. SECRETARY then read a long correspondence on the subject, from which it appeared that Bro. Way, P.M., of the Albany Lodge, Newport, had threatened to black ball every candidate that was proposed so long as Bro. Reed, who was reinstated in his Masonic privileges by the Grand Lodge some time since, was a member of the lodge, and that he (Bro. Wallace) had been thus black balled, which he considered was an imputation cast upon his character, and he hoped the Grand Lodge would do him justice and acquit him of the aspersions that had been cast upon him.

The G. REGISTRAR said, without going through all this long correspondence, they ought to have the tangible grounds of appeal against the decision of the Provincial Grand Master.

The R.W.D.G. MASTER agreed with their brother, the Grand Registrar, that they ought to have the succinct grounds upon which the appeal was made, and that although documents might form supplementary evidence, that they ought not to form part

of the appeal itself. Anything which had taken place subsequent to the appeal could form no part of the case.

Bro. WALLACE said he held in his hand a copy of the minutes of a lodge of emergency.

The D.G. MASTER: Are the original minutes here?

Bro. WALLACE said they were not; but the W.M. of the lodge was present, and he would certify that the copy of the minutes he produced of the lodge of emergency at which P.M. Way stated to the members of the Albany Lodge that, so long as Bro. Reed was a member, he would blackball every candidate for joining, were accurate. Bro. Wallace then read several documents, and having done so, said that was the evidence he had to place before Grand Lodge, and he thought every reasonable mind would believe that he had proved the facts he had laid before Bro. Fleming, the Prov. G.M.; but by his decision he had ignored those facts. He (Bro. Wallace) had no wish to occupy the time of the Grand Lodge, but he felt bound to do something to vindicate his character from the aspersions cast upon him.

The R.W.D.G. MASTER wished to ask if that produced was a certified copy of the minutes.

The W. MASTER of the Albany Lodge said it was, if that was the copy which had been sent to the Grand Secretary.

The R.W.D.G. MASTER said it would have been more satisfactory had the original minutes been produced, instead of a copy.

The W. MASTER of the Albany Lodge said they were brought on a former occasion.

The R.W.D.G. MASTER said he would accept them, but it would have been more regular to have brought the original minutes.

Bro. HAYERS wanted to know what was the question before them. Bro. Wallace had said that Bro. Way had remarked that he would blackball every member who was proposed for joining. Now Bro. Way did not deny that he had done so, and he had made an acknowledgment to the Prov. G.M., expressing his sincere regret for having done so, for which he had been censured by the Prov. G.M. If Bro. Wallace asked them to reverse his decision, that would take away from Bro. Way the censure that had been passed upon him, and that would put Bro. Wallace in a worse position than he was at present.

Bro. FLEMING, Prov. G.M. of the Isle of Wight, said he thought that he was not the proper person to address the Grand Lodge. It was true that the minutes of the Albany Lodge had been sent to him, and when he read them he was so horrified at what Bro. Way had done, that he wrote to him and to the W.M. of the lodge, telling them that he should hold an inquiry upon it; and if it should be proved that Bro. Way had acted in the way stated, he should visit him with severity. Upon that Bro. Way wrote to him a most humble apology, stating that he was a very old Mason, that he had spent a large sum of money from time to time in charity, and being the father of five sons, who were all Masons, he asked him (Bro. Fleming) to forgive him. He told him that he must write to the lodge, and if they thought proper to forgive him, then he should have no objection. At a meeting of the lodge, after a long discussion, it was agreed that Bro. Way should be admitted amongst them, and they also passed a vote of thanks to him (Bro. Fleming) for the course he had taken. He was totally opposed to what passed in Grand Lodge in reference to Bro. Reed; but he having been restored to all his Masonic rights and privileges, he felt it to be his duty to carry out that resolution. He had given Bro. Wallace the best and most conciliatory advice, and had he been appealed to, he would have shielded him to the utmost of his power.

Bro. WALLACE wished to know if he had committed an error?

The R.W.D.G. MASTER said there was no charge against him of having done anything wrong.

Bro. WALLACE wished to read a document which had not been produced with the other correspondence.

Bro. HAVERS said it would not be wise to enter into personal questions, for, if they were once to do so, there was no telling where it would stop, and he would advise Bro. Wallace to let the matter drop.

The R.W.D.G. MASTER having looked at the paper proposed to be read by Bro. Wallace, said he found in it nothing of a Masonic, but a good deal of matter of a private character, and, therefore, he could not accept it.

A Brother moved that Bro. Fleming's decision be confirmed.

The G. REGISTRAR remarked that nothing had been said against Bro. Wallace's character. If Bro. Way had black-balled him over and over again, and refused to give any reasons for doing it, he had a perfect right to do so. The lodge had adjudicated upon the question; they had sent the result to the Prov. G.M., and he had received the thanks of the lodge for the way in which he had dealt with it. He seconded the motion that the decision of the Prov. G.M. be confirmed.

Bro. MASON sympathised with Bro. Wallace, in his desire to vindicate his character; but as no charge had been made against him, he should move, as an amendment, that he be requested to withdraw his appeal, and rest satisfied with the decision of the Prov. G.M.

The R.W. D.G. MASTER said he could not agree that Grand Lodge should make any recommendation to Bro. Wallace.

The motion was then put and carried, with but one dissentient.

#### THE BOARD OF BENEVOLENCE.

Twelve Past Masters were nominated to serve on the Board of Benevolence, and there being no other proposition, they were declared to be unanimously elected.

#### REPORT OF THE BOARD OF BENEVOLENCE.

On the motion of Bro. SAVAGE, the report of the Board of Benevolence for the last quarter was received and entered on the minutes. It contained recommendations for the following grants:—

Bro. J. S., of the Domestic Lodge (No. 177), London... £50

„ T. G., of the Lodge of Prudence (No. 388),  
Halesworth ..... 30

„ J. D., of the Vitruvian Lodge (No. 87), London 50

The whole of these recommendations were agreed to, but some conditions were, after a discussion, attached to the first. The other recommendations contained in the report were agreed to.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 13th November instant, showing a balance in the hands of the Grand Treasurer of £2855 10s. 3d., and in the hands of the Grand Secretary for petty cash, £50. Of these sums there belongs to the Fund of Benevolence £713 8s. 1d., to the Fund of General Purposes £1710 11s. 6d.; and there is in the unappropriated account £481 10s. 8d.

#### BOARD OF GENERAL PURPOSES.

The PRESIDENT OF THE BOARD OF GENERAL PURPOSES moved that the report of the Board be received and entered on the minutes.

The PRESIDENT OF THE BOARD OF GENERAL PURPOSES said there was one paragraph in the report which he wished to refer to, in which it was stated that the Board had had under their consideration the great increase of work in the office of the Grand

Secretary, in consequence of the continuing extension of the Craft; and therefore the Board were of opinion that an increase in the staff of clerks was absolutely necessary. He moved “That Grand Lodge do sanction the appointment of an additional clerk in the Grand Secretary's office, at a salary not exceeding £100 per annum.”

The motion was seconded and unanimously agreed to.

The PRESIDENT OF THE BOARD OF GENERAL PURPOSES said it was with great regret he had to bring under the notice of Grand Lodge the fact that the Wear Lodge (No. 427), Chester-le-street, Durham, and the Sefton Lodge (No. 680), Waterloo, Liverpool, had made no returns since September, 1859, although repeatedly applied to. He was therefore compelled under the law to move that they be summoned to attend the meeting of Grand Lodge in March next, to show cause why they should not respectively be erased.

The D.G.M. put the motion, which was carried unanimously.

#### THE GRAND LODGE PROPERTY.

On the motion of Bro. HAVERS, the report was taken as read.

Bro. HAVERS, in moving that the report be received and entered on the minutes, wished to draw the attention of the brethren to the last paragraph of it, as there appeared to be an impression that some part of the present building was about to be pulled down, and that the brethren would be put to inconvenience. Now, he wished to state that it was not intended to remove any part of the present buildings until the first section of the new building is completed, when a temporary entrance will be made to it, so that the Craft will be put to as little inconvenience as possible. He should move that the report be received, and then he should make a statement of some pleasing circumstances which had occurred since the printing of the report.

The motion was put and agreed to.

Bro. HAVERS then said that the Craft was entitled to the earliest information from the committee who had been appointed to act on their behalf. They had submitted their specifications for the work to nine or ten of the leading builders, and the tender of Mr. Ryder had been accepted for £24,170. He would explain these tenders—which was £15,280 for the first section and £8090 for the second section. It would be in the recollection of Grand Lodge that twelve months ago the estimate for the new buildings was between £35,000 and £40,000, but he was happy to say that the two first sections had been taken for the sum he had named, £24,170, and in the five lowest tenders there was barely a difference of £1000. It was intended in a few days to proceed with the work, and he hoped in a short time to ask the Grand Master to lay the foundation-stone of a building which should do honour to the Craft, and be an ornament to the metropolis. (Hear, hear.)

#### APPEAL FROM JERSEY.

The following notices of appeals from Jersey appeared on the paper:—

“Appeal of Bro. Philip Baudains, of Lodge La Cesarée (No. 590), Jersey, against his suspension from Masonic privileges by the Provincial Grand Master of Jersey.”

“Appeal of Bro. Charles A. Rondeux, of Lodge La Cesarée (No. 590), Jersey, against his suspension from Masonic privileges by the Provincial Grand Master of Jersey.”

“Appeal of Bro. E. Alavoine, of Lodge La Cesarée (No. 590), Jersey, against his suspension from Masonic privileges by the Provincial Grand Master of Jersey.”

“Appeal of Bro. A. Desmoulius, and eight others of the Lodge La Cesarée (No. 590), Jersey, against their suspension from Masonic privileges by the Provincial Grand Master of Jersey.”

The G. SECRETARY read a long correspondence which had taken place between Bro. Hammond, Prov. G.M. of Jersey, and

several members of Lodge La Cesarée, in reference to their having become either founders or members of a new lodge established there under the title of "Les Amis de l'Avenir," working under a French warrant. The Prov. G.M. of Jersey considered this to be an irregular lodge, to be founded in an English dependency, and suspended those who were members of Lodge La Cesarée from their Masonic rights and privileges until they should make due submission, and that suspension led to the present appeal.

The appeal of Bro. Baudains was first taken.

Bro. BAUDAINS read a long and able address, in which he enlarged on the universal principles of Freemasonry, tending to bring together those who might, but for it, have remained at a perpetual distance; and whether they were Masons of one country or another, they had all the same laudable end in view. He went on to explain that there were several Frenchmen living in Jersey who were Freemasons, but they had no opportunity of seeing their ceremonies worked as they worked in France, and they made an application to the Supreme Conseil de France for a new lodge. That application was granted, and on his joining the lodge he was offered the chair, which he accepted. As soon as he had accepted he wrote to the Prov. G.M. and to all the Masters of lodges in Jersey, inviting them fraternally to be present at his installation, keeping in view that truly Masonic bond which binds man to man. He regretted to say that, notwithstanding all this, the French who were domiciled in Jersey were unjustly refused admission into the English lodges in Jersey, without a shadow of a cause. The brother then proceeded at some length to vindicate, on historical data, the right for Frenchmen, although located in an English dependency, the common language of the country being French, to have a lodge granted by the Supreme Conseil de France.

The G. REGISTRAR said he did not wish to use harsh words at the excessive zeal of their brother, who had fallen into a grave error, who would have shown more Masonic feeling by expressing his willingness to submit to the decision of this Grand Lodge, instead of saying that he could not act in accordance with it unless it should be in his favour. The charge against him was, that he had taken part in the formation and upholding of a lodge that was not regular. That had been proved, for he held in his hand the original summons, calling the brethren to come together at his installation, which was attested by his own signature to it. They had then to consider whether, according to their constitution, this was a regular lodge, or were they called upon to confirm his suspension. For his (the Grand Registrar's) part, he had no hesitation, whatever, in saying that it was an irregular lodge. Was Jersey a dependency of the British Crown? He said that it was. Therefore, he said that no foreign lodge could have any right there; no foreign lodge had a right to invade it, any more than a foreign government could place a garrison there and take possession of it. The Governor of Jersey represented the Sovereign of these realms, and there was an appeal from him to the Queen in Council; so was there an appeal from the lodges there, to Grand Lodge. There were three Grand Lodges of England, Scotland, and Ireland, under either of whom lodges could be opened there; but no foreign lodge could found a lodge there. They had never recognised the Supreme Council of France, and he did not know that they would ever do so; for the "Book of Constitutions" said that no new lodge should be formed without the permission of the Grand Master or his Deputy. Their Bro. Baudains had been twice Master of an English lodge, and he had twice taken a solemn obligation never to countenance an irregular lodge; but now, as Master of a lodge, he was the first to sow schism among the members.

A member going to France could join any lodge he pleased; but in English provinces they could only have English lodges. He moved, in conclusion, that the decision of the Prov. G.M. of Jersey be confirmed, and that the suspension of Bro. Baudains be continued until he make due submission.

Bro. LEWELLYN EVANS seconded the motion, and said that even in France this lodge would be deemed an illegal meeting of Masons.

The D.G. MASTER said that no foreign Masonic jurisdiction could be exercised or established in the Queen's dominions, and English Masons ought not to take part in them. He did not doubt but that his brother had acted in good faith, and held to the belief that he had taken a step that was irregular; nor did he intend to act contrary to his obligation. But they were to take the facts and decide upon the question as it was brought before the Grand Lodge, irrespective of any individual consideration whatever. As to entering into the particular questions of the Grand Orient of France or other lodges in this country, they must be considered as a foreign system of Masonry, and English Masons ought not to join in any lodge of that kind in any portion of her Majesty's dominions.

Bro. BAUDAINS was then requested to retire.

The D.G. MASTER put the motion, which was agreed to.

Bro. BAUDAINS was then called in, and the D.G. Master informed him of the result, at the same time expressing a sincere hope that, as the decision of the Grand Lodge had been unanimously come to, that he would make due submission, with a view to his being restored to his Masonic rights and privileges.

Bro. BAUDAINS saluted the D.G.M., and retired.

The appeals of two other brethren were disposed of in the same manner, when it being past eleven, the other appeals were postponed. The Grand Lodge closed in due form and with solemn prayer.

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### METROPOLITAN.

ROYAL OAK LODGE (No. 871).—At the regular meeting held on Wednesday, November 25th, at Bro. J. Stevens's, Royal Oak Tavern, High-street, Deptford, Bro. Geo. Wilton, W.M., assisted by Bros. C. Staler, S.W.; H. A. Collington, J.W.; J. W. Weir, P.M.; F. Walters, Sec.; G. S. Hodgson, I.G.; J. S. Blomeley, W.S.; J. Stevens, J. W. Hinderwell, R. Phipps, &c., opened the lodge. The only visitor was Bro. J. C. Eckersberd, No. 7, Glasgow, Kilwinning, S.C. A ballot was taken for Mr. Ferdinand Lind, which was unanimous in favour of his admission, and he being in attendance was regularly initiated into the mysteries and privileges of ancient Freemasonry. The next business was passing Bros. J. W. Hinderwell and R. Phipps to the degree of Fellow Craft, after they had given sufficient proofs of their proficiency in the former degree. As each candidate was introduced separately the W.M. was able to render the ceremonies very impressively. The sum of one guinea was voted to support the Girls' School, one guinea to the Boys' School, and one pound to the Aged Freemasons and their Widows. Apologies were sent to the lodge from the several candidates for the various degrees excusing their absence in consequence of illness, business, &c. After business, the brethren spent a few hours in social reunion.

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### PROVINCIAL.

#### DERBYSHIRE.

WIRKSWORTH. — *Derwent Lodge.* — On Friday, November 20th, the second anniversary of this lodge of Freemasons was duly celebrated at the George Hotel. There was a large attendance of the brethren of the Tyrian, Arboretum, Beaureper, Derwent, and other lodges. The lodge was opened with the beautiful and solemn ceremonies peculiar to the Craft, after which Bro. Jas. Hindle, the W.M. for the ensuing year, was duly installed; the imposing ceremony of installation being performed by Bro. S. Collinson, P.M., of Derby, in a most able



and impressive manner, which will doubtless be long remembered by the brethren who were present. The newly-installed W.M., having taken the chair, proceeded to appoint the following officers, who were invested by Bro. Collinson with the jewels of their respective offices, and who at the same time addressed to each officer a few kind and appropriate remarks in relation to his duties:—Bros. J. Stone, S.W.; J. J. Staley, J.W.; W. G. Wheatcroft, Sec.; Walter Kirkland, S.D.; J. Kinder, J.D.; W. Smith, I.G. The brethren then proceeded to ballot for Mr. Edward Lacy, who was unanimously approved, and was forthwith duly initiated, with all the solemnities of the Craft, into the mysteries and privileges of Ancient Freemasonry; the ceremony of initiation being performed by Bro. Pratt, W.M. of the Beauveper Lodge, in an admirable manner. The lodge was then closed in ancient and solemn form, and the brethren, forty in number, sat down to a sumptuous banquet. The W.M. presided, and the following brethren were present:—Bros. J. Gamble, Prov. S.G.W.; S. Collinson, P. Prov. S.G.W.; F. Leacroft and B. Leacroft, of the Tyrian Lodge; Merchant and Jones, of the Arboretum Lodge; Sutton and Bentley, of the Moria Lodge, Staleybridge; Pratt, W.M., S. Stone, Sec., Pring and Watson, of the Beauveper Lodge, Belper; and I. Bowmer, P.M., W. J. Neale, P.M., J. Stone, S.W., J. J. Staley, J.W., B. Street, Treas., W. G. Wheatcroft, Sec., Walter Kirkland, S.D., J. Kinder, J.D., W. Smith, I.G., C. Walker, S.D., G. J. Smith, S.W., C. Wright, J.W., Allsop, J. Pickard, W. Shaw, W. Brooker, T. H. Newbold, J. W. Lee, G. Knowles, H. Tomlinson, Dr. Webb, N. Wheatcroft, J. C. Taylor, F. Barton, W. L. Hall, J. North, and E. Lacy, of the Derwent Lodge. After the cloth was drawn, "The Queen and the Craft" was proposed in appropriate terms, by the W.M.—The W. MASTER next proposed "The Most Worshipful the Earl of Zetland, the Grand Master of England."—Bro. J. Stone, S.W., proposed "The Right Worshipful the Earl de Grey and Ripon, Deputy Grand Master of England."—Bro. J. J. Staley, J.W., gave "The Most Noble the Marquis of Hartington, Prov. G.M. of Derbyshire," whom he regretted, as he was sure all his brethren did, that he was not that day able to be amongst them.—Bro. W. G. Wheatcroft, Sec., in appropriate terms, proposed "Bro. C. R. Colville, D. Prov. G.M. of Derbyshire, and the Officers of the Provincial Grand Lodge."—Bro. Alderman John Gamble, P. Prov. S.G.W., responded in a neat and feeling speech.—Bro. I. Bowmer, P.M., proposed in complimentary terms "The Worshipful Master of the Derwent Lodge."—Bro. Hindle, W.M., responded to the toast in a sensible speech, and gave "The Immediate P.M."—Bro. Bowmer appropriately replied.—Bro. Walter Kirkland, S.D., gave in complimentary terms "The Installing Officer, Bro. Collinson," who had that day performed so ably the imposing ceremony of the installation of their W.M.—Bro. Collinson, P. Prov. S.G.W., responded, and expressed the pleasure he always felt in meeting and assisting his Masonic brethren.—The W. MASTER proposed "The W.M. of the Beauveper Lodge," whom he complimented for the admirable manner in which he performed the ceremony of initiation.—Bro. Pratt, W.M. of the Beauveper Lodge, responded in an excellent speech.—The W.M. of the Tyrian Lodge was next proposed and appropriately responded to by Bro. F. Leacroft.—Bro. W. L. Hall proposed "The Past Officers of the Derwent Lodge," and Bro. Walker, S.D., in a neat speech, responded.—The W. MASTER proposed "The newly initiated Brother," to which Bro. Lacy duly responded.—"Our Visiting Brethren," responded to by Bros. Sutton and Bentley, and "Our Absent Brethren," proposed by Bro. Newbold, closed the list, and it is scarcely necessary to say that a more delightful gathering was never witnessed in Wirksworth. The game was kindly furnished by Bro. Capt. A. F. Hurt and Bro. W. G. Wheatcroft, and the dinner was admirably served by Bro. North. The proceedings were greatly enlivened by the excellent singing of Bro. Remolf, of Chesterfield.

#### DEVONSHIRE.

DEVONPORT.—*Lodge Friendship* (No. 202).—A regular meeting of this lodge was held at the Lodge Room, No. 2, St. Stephen's-street, Devonport, on Thursday, the 26th November. This being the night for the election of a W.M. for the ensuing term, there was a full attendance of the brethren. Present—Bros. S. Crocker, W.M.; John Rogers, as P.M.; Fox, P.M., as S.W., in the place of Bro. Murch, S.W., who was unwell; Ash, J.W.; J. R. Bickell, P.M., Sec.; Copplestone, P.M., Treas.; Welch, S.D.; Hawkins, J.D.; Ryall, I.G.; Price, Steward;

Radmore, Tyler; Murch, S.W.; Earle, D. Sale, R. Sale, Rockett, Mackay, Carling, Nankwell, Nichols, Simpson, Woodrow, Strathon, Collins, and others. Visitors—Bros. W. G. Davis, 190; M. Bentley and C. Stockman, 387, and Heath, 954. The minutes of the last regular lodge night, and of an emergency meeting having been read and confirmed, the lodge then proceeded to ballot for Messrs. W. Paul and Thomas Richards, as candidates for initiation, and for Bro. John Sutton, of Lodges Nos. 182 and 954, as a joining member; and the ballot having been declared all clear, Messrs. W. Paul and T. Richards were admitted in due form, and initiated into the E.A. degree by the W.M., the charge appertaining to this degree being separately delivered to each of the newly initiated brethren by Bro. Rogers, P.M. The lodge having been opened in the second degree, Bros. Woodrow and Strathon were examined, and the lodge was opened in the third degree, when they were introduced and raised to the sublime degree of M.M., this ceremony being ably performed by Bro. Bickell, P.M. The lodge was resumed in the first degree, and the brethren having voted £1 ls. as relief to the widow of a deceased brother, and the W.M. having announced the remaining business for which the lodge had been convened, viz., to elect a W.M., Treasurer, and Tyler for the ensuing year, John Rogers, P.M., suggested the propriety of electing a P.M. as the W.M. This evoked a spirited discussion, after which he proposed Bro. Bickell, P.M., as W.M. This was duly seconded, and Bro. Copplestone, P.M., proposed Bro. Murch, S.W., as the W.M.; this was also duly seconded, and, upon a ballot being taken, Bro. Murch was declared elected the W.M. for the ensuing year. Bro. Copplestone, P.M., was unanimously re-elected Treas., as was also Bro. Radnor as Tyler. Some routine business having been disposed of, the business of the lodge was brought to a close by a gentleman being duly proposed and seconded as a candidate for initiation. Lodge was then closed, and some of the brethren retired from labour to refreshment.

#### LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Wednesday, the 25th ult. The W.M., Bro. H. B. White, was assisted by the various officers of the lodge, and an excellent attendance of members. The lodge being opened in solemn form according to ancient custom, Bro. W. Robinson was passed to the degree of F.C. by the W.M., in a most precise and effective manner. The lodge was closed down, and a ballot was taken for a W.M. for the ensuing year, which proved unanimously in favour of Bro. John Bowes, the present J.W. and Sec. Bro. H. B. White was unanimously elected Treasurer; the Tyler, Bro. Joseph Robinson, was re-elected. Auditors having been appointed and several communications read, the lodge was closed and the brethren separated in harmony. The Festival of St. John will be celebrated on Tuesday, December 29th.

#### YORKSHIRE (WEST).

BRADFORD.—*Lodge of Hope* (No. 302).—On Monday, the 23rd ult., an elegant and richly chased tea and coffee service was presented to Bro. John Thomas Robinson. The tea-pot had beautifully engraved upon it:—"This silver service presented to Jno. Thomas Robinson, P.M., by his Masonic brethren of the Lodge of Hope (No. 302), as a testimonial of esteem and gratitude for his valuable services rendered to the lodge, Nov. 23, 1863." The presentation, on behalf of the lodge, was made by the W.M., Bro. Manoah Rhodes, who, in a lengthened and eloquent speech, addressed Bro. Robinson in the most gratifying and affectionate terms, thanking him for the long continued, varied, and important services which he had rendered, and which the brethren of the lodge—by this voluntary token of their approval—wished to acknowledge. Bro. Robinson, in a suitable reply, feelingly thanked the lodge for the kind and indulgent manner in which they had been pleased to recognise his services. There was a full attendance, a most agreeable evening was spent, interesting speeches were delivered, interspersed with glees, &c., and the usual loyal and Masonic toasts were given and warmly responded to.

Too much asseveration gives a ground of suspicion. Truth and honesty have no need of loud protestations.

## SCOTLAND.

**ROTHERSAY.**—*St. John's Lodge.*—The regular monthly meeting of this lodge was held on Monday last, the 30th November, when the brethren proceeded to ballot for the W.M. and office-bearers for the ensuing year, when Bro. D. J. Taylor was unanimously appointed W.M.; Bros. Allan Gilchrist, D.M.; Wm. Gilchrist, S.W.; William McKudy, Treas.; Sergeant John Griffiths, Sec.

## ROYAL ARCH.

**AYR.**—The first breach has been made in the walls of "Ayr Arnot (No. 1)"—an irregular chapter recently opened and consecrated by Bro. Donald Campbell, of Glasgow. On Friday week, W. R. Carr Foster, a brother of Lodge No. 165, who had been induced to join the unrecognised chapter referred to, but who has since renounced all connection with it, was, at a special meeting of the Royal Arch Masons, admitted as a member of the Ayr Chapter (No. 18)—First Principal Andrew Glass officiating in the administration of the Affiliation O.B. We understand that other brethren, who had been persuaded to join the irregulars, have applied to be affiliated into the Ayr Chapter.

## KNIGHTS TEMPLAR.

**AYR.**—A most interesting meeting of Ayr Priory (No. 4), took place on the 27th of November last, in the Hall of the Ayr Kilwinning Lodge. Some time ago Wm. Robert Carr Foster made application to be received into the Order of the Temple as a member of the Ayr Encampment; but, on the ground that he was a member of the irregular and unrecognised chapter, "Ayr Arnot," the Prior (D. Murray Lyon) declined to receive applicant's petition until he qualified himself by affiliating into a chapter holding of the Supreme Grand Royal Arch Chapter of Scotland. Bro. Foster having thus discovered the awkward position in which he was placed by his connection with an irregular chapter of R.A. Masons, lost no time in obtaining affiliation into the Ayr Chapter (No. 18), and in renewing his application to be received as a Knight Templar. The suffrages of the members of the Ayr Priory being favourable to Comp. Foster's admission, in due time he appeared before the outworks of the encampment, and, his pilgrimage accomplished, was dubbed a Knight of the Religious and Military Order of the Temple, whose head in Scotland is his Grace the Duke of Athole.

## IRELAND.

## ROYAL ARCH.

**LIMERICK.**—The annual dinner of the Royal Arch Chapter, Lodge 73, was held at their rooms, Cecil-street, on Thursday, November 26th, when a large number of companions assembled. Bro. Comp. George W. Pragnell, 1st Grand Principal, presiding, and who was presented with a P.G. Principal's Jewel, elaborately designed and beautifully engraved. Comp. Pragnell acknowledged the compliment in suitable terms. The loyal and Masonic toasts were duly given and received as Masons generally do. The health of the Prov. G. Master, Bro. Henry Westropp, was given, and warmly received by the companions, as also the health of the ex-Prov. G. Master, Michael Furnell, 33. Charity being always a characteristic of Masonry, Bro. Comp. Wm. Glover, P.M., was handed a handsome collection for the benefit of the distressed aged widow of a brother Mason. The reunion of some of the oldest and long absent companions was gratifying to the brethren present, who separated in peace, love, and harmony, after one of the most pleasant evenings ever held in Chapter 73.

## ASIA MINOR.

## EPHESUS.

**THE ELEUSINIAN LODGE,** in the ancient city of Ephesus, was consecrated on the 4th November by the V.W. Bro. Hyde Clarke, D. Prov. G.M. of Turkey. A large body of Masons went down by special train.

## THE WEEK.

**THE COURT.**—Her Majesty and family still remain at Windsor. On Friday last, the Queen visited Prince Arthur at the Ranger Lodge, Blackheath, and the Prince has visited his royal mother at Windsor. On Monday, the Queen came to town and visited the Duchess of Sutherland and Lady Augusta Bruce. On Tuesday, the Princess of Wales's first birthday in England was celebrated at Windsor.

**GENERAL HOME NEWS.**—The Smithfield Cattle Show takes place at the Agricultural hall, Islington, on Monday next, and four following days.—The health of the metropolis has considerably improved within the last week. The deaths from all causes amounted to 1412, which was about 100 lower than the corrected average for the last ten years. In all the principal diseases there is a decrease. The births in the course of the week were 1931, which is nearly 500 above the average.—The Board of Trade returns for the month of October disclose upon the whole a satisfactory state of things. Our exports for the month amounted in value to £15,082,333,—an improvement of upwards of half a million sterling, as compared with the returns for September. In October, 1862, we exported goods to the amount only of £9,846,000, and the figures for the corresponding period of 1861 are £11,684,000. In the first month of the present year, our exports were valued at, in round numbers, £8,000,000; but each succeeding month, with the exceptions of May and June, has exhibited an improvement upon its predecessor. May was about £600,000 below April, while June, as compared with May, showed the unimportant falling off of some £13,000. Taking the ten months ending October the 31st, the continued prosperity of our commerce is again strikingly exhibited. Our exports in that period amounted to £119,377,045, against £103,519,269 and £105,480,242 in the corresponding ten months of 1862 and 1861 respectively. The imports of cotton for the month are put down at 552,311 cwt. against 534,104 cwt. in October, 1862, and 487,436 in the corresponding month of 1861; while, taking the ten months, we find that in the present year we have imported upwards of 1,000,000 cwt. more than in the corresponding period of 1862, but less than one-half the quantity returned for 1861. A further increase of 863 has taken place in the number of persons receiving parochial relief in the cotton manufacturing districts; and it is greatly to be feared that as the winter advances we must be prepared to meet a still larger amount of destitution. Much benefit has been anticipated from the Public Works Act, but Mr. Farnell stated at the last meeting of the Central Relief Committee, that owing to the length of time required for completing the plans and making "other necessary preparations" the Act could not, in his opinion, come fully into operation until spring. Several members of the committee commented strongly upon this mischievous delay, and also upon the large expense attending applications for loans, and it was resolved to call the attention of the Home Secretary to the matter, and to submit to his consideration a suggestion made to the committee that "the balance accruing to the Government in raising money under the provisions of that Act affords a means of relieving parties borrowing from the expenses complained of."—Lord Palmerston presided at the annual dinner of the Scottish Hospital, which took place at the Freemasons' Tavern, London, on Monday. The noble lord made several speeches in the course of the evening, but they contained nothing of public interest.—The Metropolitan Board of Works have held a special meeting to consider the various plans proposed to them for the utilisation of the metropolitan sewage. Some discussion took place on the different plans, and the members appeared to be unanimous on the point that none of the plans before them

were sufficiently worked out for practical adoption, though different members had different modes of expressing the common idea. Ultimately a motion to that effect by Mr. D'Iffanger was adopted.—The London Rifle Brigade and the London Scottish Rifles both met in great force on Saturday—the first at the Crystal Palace, the second at Westminster Hall—for the distribution of prizes. In both cases the prizes were presented by the wives of the lieutenant-colonels of the regiment, and in both the lieutenant-colonels congratulated the corps on their healthy and efficient state. Lord Elcho stated that Sir Hope Grant had consented to become the colonel of the Scottish Rifles in place of Lord Clyde. Lady Elcho made a spirited address to the regiment.—The University of Cambridge has been engaged in the election of a Professor of Political Economy. There were four candidates, but the choice of the electors fell on Mr. Fawcett, a blind gentleman, who has been twice a candidate for a seat in Parliament, and is an active member of the Social Science Congresses.—It would appear from a statement in the *Times*, that the Admiralty, acting upon a report from the dockyard officials, sent an order down to Sheerness last week, directing the *Repubhannock* (late Her Majesty's ship *Victor*) to be detained. As in the case of the *Alabama*, however, the Confederate agents were on the alert, and the order arrived "a few hours too late." It is asserted that when the *Victor* was sold her new owners alleged that they intended her for the Chinese trade, and she was re-christened the "*Seylla of London*." Like the *Phoenix* and *Cyclops* she was sold with her engines, machinery, and the whole of her gear complete, and it was announced at the time of her sale that "she was to be docked to have her hull examined before being taken away." She has ever since, apparently, been lying at Sheerness, and it would appear that she only left that dockyard when it became evident to her owners that hers would be the fate of the *Alexandra* and the Birkenhead "rams" if she remained another day in an English port.—A correspondent of the *Times* states that, in addition to the *Victor*, the *Phoenix*, and the *Cyclops*, the *Amphion* has recently been sold out of the Queen's service. The *Amphion* is a 26 gun screw frigate of 1474 tons. The guns and stores were removed from the vessels at the time of sale.—As six miners were being lowered down a colliery shaft at Kilnhurst, near Rotherham, the machinery appears to have got out of order, and the poor fellows were thrown to the bottom of the pit and killed.—A curious trial has taken place at the Central Criminal Court. A man named Everett was found guilty some time ago of receiving stolen goods, the principal witness against him being a convict of the name of Yates. The friends of Everett now put Yates on his trial for perjury, and they proved that on the day when Yates said he was at Everett's house and saw the stolen goods he was actually in gaol charged with an offence. The jury appeared to be satisfied, however, that Yates had only mistaken the date of his visit, and they returned a verdict of not guilty. At the same court, Bridget Lord, 27, charged with feloniously wounding Elizabeth Stout, was acquitted; two labourers and a tailor, charged with robbery and personal violence, were found guilty, and sentenced to various terms of imprisonment; Alexander Stewart, found guilty of exposing bad meat for sale, was sentenced to a fine of £50; Fanny Woole, 23, unmarried, charged with the murder of her illegitimate child, was acquitted; and Edward Beart, butcher, found guilty of forging and uttering a cheque for £25, was sentenced to three years penal servitude.—The Court of Queen's Bench has been occupied five days with the hearing of a somewhat extraordinary case. A Mrs. Symm brought an action against two medical men for putting her under restraint, and treating her as a lunatic. The defence

was that she was really suffering from *delirium tremens*, and that it was necessary to adopt the precautions taken. The jury returned a verdict for the defendants.—A begging advertisement writer has been caught and brought before the police magistrate at Southwark. A person calling himself the Rev. Wm. Hall had inserted an advertisement on behalf of the widow and daughter of a country magistrate, who were reduced to the utmost destitution, and were starving in Lambeth. The Rev. Mr. Lingham, the rector of Lambeth, made inquiries and found that the address to which the advertisement writer gave a reference was a small coffee-shop, where the prisoner called for and took away the letters addressed to the sham benevolent clergyman. When taken into custody he denied that he was the Rev. Mr. Hall, but only an unconscious agent of his, though he was unable to give any intelligent account of his principal. On examination a copy of another advertisement which has also appeared, soliciting aid for a distressed literary gentleman, was found. The prisoner was removed for further inquiries.—An inquest has been opened on the body of a young man, who was found in the Bridgewater Canal, near Runcorn, under circumstances that leave little doubt of his having been murdered. There were several knife wounds on his person, and by one of them his throat was cut in a manner that must have caused death in a few moments. The young man has not been identified.—The Bank of England has raised its rate of discount to eight per cent.—In the Court of Queen's Bench, a young man named Frankel has recovered £2000 damages from the London and North-Western Railway Company, for injuries sustained by him while travelling on an omnibus employed by them at Matlock. The omnibus began racing with a rival vehicle, by which the complainant was thrown out, and he appeared in court a mere wreck of humanity.—A mysterious case of poisoning, the victim being a young lady, near Droitwich, has produced considerable sensation. She was about to become a mother before she was a wife, and the taking of a dose of arsenic put an end to her wretched life. Under what immediate circumstances, however, the poison was taken is left an open point.—The death of another young lady, who was found drowned near Brighton, has also occupied the attention of a coroner's jury, but the inquest has been adjourned for further evidence.

FOREIGN INTELLIGENCE.—The Emperor presided over a Council of Ministers on Monday at Paris, and received the Papal Nuncio and the Russian and Spanish ambassadors, who handed to his Majesty the replies of their respective Governments to the invitation to the Congress.—The *Moniteur* has published the diplomatic correspondence which was closed by Earl Russell's announcement that England will not take part in the European Congress proposed by the Emperor Napoleon, and has not appended a single word of comment. The same paper has officially denied that the French Government has any connection with the publication of a pamphlet entitled, "*Napoléon III. et le Congrès*," which seems to have been framed on the model of the pamphlets that have once or twice foreshadowed the Emperor's policy, and which maintains that if there be no Congress there must and will be an European war. The Paris journals, even those which are not directly connected with the Government, appear to be greatly annoyed by the English Cabinet's refusal to take part in a Congress, and their annoyance is understood to be fully shared by the Imperial officials.—Advices from Copenhagen state that the majority of the municipal councils and nearly all the officials of Schleswig have testified their loyalty to King Christian, the latter by taking the oaths of allegiance, and the former by congratulatory deputations. The Duke of Brunswick is now to be numbered with those Princes

who recognise the claims of the Prince of Augustenburg.—In its sitting of Saturday, the German Diet, with only three dissentient votes, excluded Christian IX.'s representative from the assembly, and resolved to suspend the exercise of a vote for Holstein. In this sitting the Austrian and Prussian representatives delivered an important declaration, stating that the position of Austria and Prussia is fixed by the treaty signed by them in 1852. That treaty was accompanied by stipulations for the inseparable union of Holstein and Schleswig; and the Austrian and Prussian governments are prepared to execute the treaty if the Cabinet of Copenhagen executes the preliminary conditions. Herr Von Bismarck on Tuesday communicated to the Chamber of Deputies the views of the Prussian Government on the Schleswig-Holstein question. The Minister said however much the Treaty of London was to be regretted, yet Prussia was bound in honour to respect its stipulations, but expected a similar observance on the part of Denmark. Prussia had come to an understanding with Austria; and as the treaty was acknowledged to be in force, the necessity remained of carrying into operation the Federal execution, and they had accordingly proposed to the Diet that it should be carried out forthwith, and the two Governments would make the necessary military arrangements.—The English Cabinet has addressed to the German Diet and the Prussian government, and probably likewise to Austria, despatches intimating that England will faithfully observe the treaty of 1852, which secures the hereditary rights of Christian IX. to all the territories then united under the Danish Crown, and adding that it expects all the powers which acceded to that treaty will "share this opinion." According to the *Times*, the British Government has also advised, or will advise, Christian IX. to revoke the "patent of the 30th March," and thus deprive the German Diet of any pretext for ordering a Federal execution.—M. Fould's financial statement has been published, and recommends the Emperor of the French to raise a loan of 300,000,000 francs, 210,000,000 of which has been rendered necessary by the Mexican expedition.—According to the *Wiener Zeitung* the Austrian Government has relinquished the idea of the issue of a public loan, as circumstances are at present unfavourable to such an operation, and are making other preparations to cover the public expenditure and for the repayment of the sum due to the National Bank.

INDIA, &c.—A despatch received at the India Office confirms the intelligence of the Earl of Elgin's dangerous illness, and adds that the latest accounts of his condition on the 14th ult. represented him to be daily becoming weaker. Sir John Lawrence, who has had great Indian experience, has been appointed to succeed Lord Elgin, who was about to return home prior to his health, for a long time bad, succumbing to the active discharge of his duties. In a sharp "affair," which occurred on the Punjab frontier on the 9th ult., the British troops had about sixty men killed and wounded, including three officers killed and two wounded.—The detailed accounts from Japan brought by the China mail add little to the intelligence already published. At Nagasaki large bodies of armed men were gathering in the neighbourhood; many native merchants who had dealings with foreigners had been murdered, and the Governor had warned the British Consul that foreigners must be on their guard. Some leading Daimios were said to be pressing the Tycoon to expel all foreigners from Japan.

AMERICA.—Recent intelligence from America has been conveyed to us by the *Adriatic* and *China*,—the *Adriatic* having brought New York telegrams of the 20th ult., received in Newfoundland. Despatches from East Tennessee announced that after four days' "heavy skirmishing," General Longstreet had driven General Burnside's army into Knoxville, and had com-

pletely invested the city. On the 19th ult., General Longstreet captured a position in front of Knoxville, and the Federals retired within their defences. It was believed that General Burnside would "vigorously defend" the city, which was said to be "strongly fortified." There was no important news from Virginia; but General Lee was reported to occupy a position between the Rapidan and Orange Court House, and to have strongly fortified all the fords of the Rapidan. General Butler had proceeded to assume the chief command in North Carolina, and it was said that all the Confederate prisoners would be subjected to his control. Mr. Wendell Phillips, the well-known abolitionist orator, had made a speech in which he said that President Lincoln had informed him that the greatest folly of his life was the issuing of the emancipation proclamation. Some additional details of the operations of General Longstreet have been received. He crossed the Tennessee river on the 14th ult., and General Burnside retreated before him. There was "skirmishing" between the Confederate vanguard and the Federal rear; and on the 16th ult. General Burnside "formed a line of battle" at Campbell's Station. An engagement ensued, and lasted from noon till sunset, when General Burnside "checked the Confederates' advance," but retreated during the night, and arrived at Knoxville on the 17th ult. General Longstreet attacked a work in front of Knoxville on the 19th ult., and after an action which lasted some hours, the Federals abandoned their position, and retreated to "stronger defences." General Burnside, we are told, in "private despatches" of the 19th ult., "represented his position as secure, but stated that communication with Cumberland Gap is interrupted." At Chattanooga, General Grant was "expected to immediately assume the offensive." A similar "expectation" was entertained respecting the army of the Potomac; but it was said that the heavy rains had suspended General Meade's operations. Charleston accounts of the 17th ult. state that four "monitors" had passed up the channel, "apparently to ascertain the depth of water," and that 25 shots had been fired into the city, but had done no damage. General Banks occupied Brownsville on the 5th ult., without encountering any resistance.

## TO CORRESPONDENTS.

- A. A. O.—We cannot undertake to instruct the brethren as to the proper passages at which the Sacred Law should be opened in the various degrees. As the question comes from the Chaplain of a lodge, we should think he is rather in a position to instruct us. If a Warden is called upon to explain the working tools, we think it would be more convenient for them to stand to the right of the Master than to remain in their usual position. There is, however, no fixed rule on the subject. In the event of a sermon being preached for a Masonic Charity, there would be no impropriety in the prayers being read by a clergyman not a member of the Craft.
- S.—Appeal to the Prov. Grand Master in the first instance. Should you be dissatisfied with the result, as under the circumstances you probably will, you have your remedy before Grand Lodge.
- LODGE OF EMULATION.—Our report of the annual meeting of this lodge is unavoidably postponed.
- LODGE CESAREE.—Want of space compels us to omit the report but it shall appear next week.
- M. C. shall be attended to.