

LONDON, SATURDAY, APRIL 28, 1866.

RECOLLECTIONS OF THE LODGE OF
FREEMASONS AT THORNHILL.

By D. MURRAY LYON, *one of the Grand Stewards in the
Grand Lodge of Scotland.*

(Continued from page 306.)

No. IV.

. . . Besides paying the tyler, an allowance is made by No. 252 to its Treasurer and Secretary; and in this the brethren follow an ancient custom of the Mother Lodge, whose "Clark's" fees were once regulated by "ancient statute;" although the salaries in question are more of a nominal character than adequate compensation for the labour incurred in the discharge of duties, ordinary and extraordinary. But while apparently parsimonious in their payment of those of their officials whom they regard entitled to wages, the brethren of Thornhill have on several occasions and in divers manners given tangible expression to their feelings of gratitude for special services rendered to the lodge.

To their first Proxy Master, Bro. John Maitland, accountant, who for twenty-seven years represented them in the Grand Lodge of Scotland, they in 1822 presented a sash and jewel, for his "attention to the interests of the lodge." In November, 1853, Bro. Robert Brown, a worthy Past Master of the lodge, and an occasional lecturer to the brethren on the principles of the Order, was the recipient of a "handsome silver patent lever watch and appendages," donated by the lodge, "in token of esteem for him," and in acknowledgment of his long-continued, varied, and highly important labours in furthering its interests. Bro. the Rev. Edward Dobie was in 1857 presented "with a portrait of himself similar to the one in the lodge room," the artist being Bro. Thos. M'Pherson, an Honorary Member of St. John's. After ten years' service as Treasurer of the lodge, Bro. William Brown was in January, 1862, rewarded by the gift of "a very superb time-piece, surmounted by a bronze figure of a crusader on horseback;" so satisfied were the brethren with the zealous and straightforward manner in which the respected keeper of their purse-strings had managed the financial affairs of St. John's. And from a consideration that the scrupulous attention he had ever given to the calls

of the lodge had, perhaps, too often deprived his wife of the enjoyment of her husband's society in the privacy of domestic life, but without attempting to compensate for the sacrifice Mrs. Brown had thus been called upon to make, the lodge, through Bro. Brown, begged her acceptance of a "very handsome silver-gilt teapot, in token of the esteem in which she was held by the brethren of St. John's." Again, in September, 1864, do we find the Lodge of Thornhill decorating the breast of Bro. the Rev. George Dudgeon, an honorary member of No. 252, with "one of the most beautiful chaplain's jewels ever issued from the hands of the Grand Jeweller (Bro. Hay), in acknowledgment of important services rendered to the lodge on the occasion of its recent jubilee demonstration."

. . . While the lodge has been thus liberal in the bestowal of substantial honours, it has also been the recipient of remembrancers of fraternal consideration. The presentation of a gold jewel to the lodge by the P.G.M. has already been noted. Bro. William Gordon, of Kilmarnock, donated to his mother lodge a hiram for its Master and a column for each of its wardens. A trowel and chisel was the gift of Bro. Robert Brown. Bro. Schink, of Edinburgh, presented a plate of the Duke of Athole. A box to hold the lodge jewels came from Bro. Charles Howitt. Bro. John Thomson sent a good book of Masonic songs, "for which the lodge (it is recorded) paid him the compliment of drinking his health;" and as the book was "meant to members of the lodge solely," it was arranged that each member should have four days' use of it. But all these gifts sink into insignificance when compared with the munificent one made to the lodge by his grace the Duke of Buccleuch and Queensberry. It is recorded of the Kilwinning Fraternity, that out of gratitude to Alexander Earl of Eglinton, for having granted, at a nominal rent, a site for their hall, they elected the noble donor Master of the mother lodge for life; and it was from a similar feeling that the brethren of St. John's, Thornhill, unanimously agreed "respectfully to offer" the right of initiation to his Grace the Duke of Buccleuch, and to present him with the following, in some respects extravagantly written, address:—

The Memorial of the Right Worshipful
Masters, Wardens, and Brethren of St.
John's Lodge of Freemasons, Thornhill.

My Lord Duke,—We, the memorialists, beg

leave to address your Grace on a subject which is most interesting to us as a constituted body, and in which your Grace is intimately connected. In 1833 this body found themselves denuded of a lodge room, in consequence of the alterations which were made in the interior of the Queensberry Hotel, in Thornhill, where they formerly held their meetings. They petitioned your Grace for a site on which to build a Mason hall, which petition was immediately and in the kindest manner granted them. That building was opened in 1834, and from that date till the present time our lodge has gradually and steadily prospered.

We have now upwards of one hundred members, and, without vanity, all respectable men. The truly Masonic manner in which we have conducted ourselves as "brethren of the mystic tie," and the regularity with which we have made our settlements with the Grand Lodge of Scotland have more than once been acknowledged by them in terms highly laudatory, and pleasing to us as members of the Royal Craft. A few years ago, in connection with Masonry, we formed a brotherly society, constituted in terms of the Acts of Parliament, for aiding and assisting our members while suffering under distress and the discomforts of old age. This society, we are happy to inform your Grace, is also in a flourishing condition, and has done much good.

But while we are thus basking in the sunshine of prosperity, and quietly enjoying in our own hall that occasional retirement from the cares of the world which the brotherhood so much covet, our noble benefactor is never forgotten. We are proud at all times to acknowledge your Grace as the grand lever by which we are raised to our present honourable position in society, and to whom we owe all our Masonic independence. At a late general meeting of our lodge it was proposed and unanimously carried that a deputation be appointed to wait on your Grace and communicate to you our present comfortable circumstances, the knowledge of which, we fondly hope, will not be unpleasing to your Grace, and to convey the very grateful sense we entertain of the many obligations we, as well as the whole inhabitants of Thornhill, are under to your Grace.

May it therefore please your Grace to accept the heartfelt expressions of gratitude of the members of St. John's Lodge of Freemasons, Thornhill, and your Grace's memorialists will ever pray, &c.

Signed in the name and by authority of the members of St. John's Lodge, by

PETER DALZIEL, *R.W. Master.*

PETER BROWN, *Senior Warden.*

JOHN KELLOCK, *Junior Warden.*

WILLIAM BROWN, *Secretary.*

Thornhill, 1st October, 1851.

It was at first determined that the lodge should in procession proceed to Drumlanrig Castle, there formally to present the foregoing memorial; but this idea was very properly abandoned. To solicit any one to become a Mason is quite contrary to the philosophy and general usage of the Order, and lessens its dignity. It is, as Dr. Morris remarks, "of the same sort of evil as if a chaste virgin were to solicit a man to accept her in marriage." A minuted "vote of thanks" is another mode by which the lodge has at various times marked its sense of special favours conferred on it. We shall note a few of the more prominent of such votes. The first that we find is that accorded in 1821 to "Mr. James Ross for the honour conferred on his mother lodge by his brotherly and gentlemanly behaviour." Bro. Ross was W.M. in 1817, and removed from Thornhill in 1819; but what special benefit accrued to St. John's from his "brotherly and gentlemanly behaviour" does not appear. In 1854-5, Bro. Dr. F. D. M'Cowan was thanked "for his services as Proxy Master of No. 252, and for the interest he had taken in the lodge." The vote of thanks to Dr. Andrew Chalmers, in 1859, in consideration of his having "examined candidates without fee or reward," was accompanied by an offer to make him an honorary member—a kindness which the worthy medical adviser of St. John's did not accept till August, 1865. For "his portrait of the Rev. Edward Dobie, painted gratuitously for the lodge," Bro. Thomas M'Pherson in 1856 "received the thanks of the brethren; and was also enrolled an honorary member." In 1864 thanks were voted to the Treasurer and Secretary, Bros. Robert Brown and James Sibbald, for the "excellent manner" in which they had discharged their respective duties in connection with the celebration of the fiftieth anniversary of the lodge; and, for their kindness in allowing the jubilee procession to walk through the garden and grounds of his Grace the Duke of Buccleuch; Captain Clark, Dabton, and Mr. M'Intosh, Drumlanrig, had a similar compliment paid them by St. John's. Again, in 1865, Bro. John Smith received the

thanks of the brethren "for his very able service, and trouble he had taken, in drawing up the laws of the Masonic Brotherly Society." Nor must we omit to record the stereotyped yet not the less hearty and unaffected vote of thanks which annually falls to the fair ones who grace with their presence the lodge assembly. The terms in which this vote is proposed, and the enthusiasm with which it is carried, are quite in harmony with the sentiment conveyed in the couplet—

"No mortal can more the ladies adore
Than a Free and an Accepted Mason."

THE POPE A FREEMASON.

In an article on "Freemasonry in Italy," our new contemporary, *La Squadra*, of Alexandria, has the following:—

"Were Masonry really such as the enemies of progress chose to depict it, we ask ourselves, what would become of Catholicism which actually has for its head Pio Nono who has been a Mason, and must consequently, as they will have it, be contaminated by the impious doctrines of that sect? But fortunately Masonry is just the reverse of what they chose to take it for, and from Pio Nono himself we have ample testimony to that effect. When the latter was apostolical nuncio at Philadelphia, he, upon the solemn occasion of his initiation into the Order, expressed himself as follows:—'I have received from you, men and brethren, the true light, whilst heretofore I had been in the very deepest darkness. I am now fully convinced that Freemasonry is one of those associations the most worthy of regard and the most beneficent known to the world, and on the other hand I am greatly delighted to say that I now belong to you,'* and upon a later occasion, when he received his promotion to a higher degree in the Order, he uttered these words: 'I shall warmly uphold this most noble Order which has for its mission to moralise the universe, and raise and uphold abandoned mankind.' †

A notice to the same effect was published a few months ago by the *Monde Maçonnique*, but we

* Veramente, io ricevo da Voi, uomini incliti, la vera luce, mentrechè pria d'ora era nelle tenebre più profonde. Sono ormai pienamente convinto che la Massoneria è una delle più ragguardevoli e benefiche associazioni che il mondo conosce, come sono contentissimo da altra parte di appartenervi.

† Io mi renderò caldo difensore di questo nobilissimo Ordine, la cui missione è dedicata a moralizzare l'Universo e sollevare e difendere la derelitta umanità.

did not think proper to reproduce it, as no substantial proof for it was given; as, however, the same account is repeated more circumstantially now by our Egyptian contemporary, and the *ipsissima verba* alleged to have been uttered by the neophyte are put forward, we have no longer any hesitation in giving publicity to this statement. If the latter (for which we leave the responsibility to *La Squadra*) be correct in substance, there must be, at all events, at least one egregious mistake in it. An apostolic nuncio never resided in a place called "Philadelphia." The city of Philadelphia in Pennsylvania had ceased to be the seat of the Executive Government of the United States, before the present Pope was born; besides, the See of Rome never entertained official diplomatic relations with the transatlantic republic; the Archbishops of New York and New Orleans have occasionally volunteered to act as mouth pieces of the Vatican, but as a rule no apostolic nuncio is kept in *partibus infidelium*. Moreover, it is hardly necessary to prove that Mastai Ferretti could not have been representative of the Pope at Philadelphia, considering that he never crossed the Atlantic, at least Mr. Hippolyte Castille, in his life of Pius IX, says nothing of it. On the other hand, if by "Philadelphia" a small town is meant which, according to Ritter, is situate in the *Abbruzzi citeriori* and has at the present time a population of about 3,500 inhabitants, we do not see what an apostolic nuncio could have had to do there, and are not aware that a Masonic lodge ever existed in that place, even during the reign of Joachim Murat. At all events the notice referred to has, in this particular, a very apocryphical appearance, and we shall be happy to lay a satisfactory explanation before our readers, if *La Squadra* will favour us with one; besides this, further and more substantial evidence is indispensable, before we can find the head of the Catholic Church guilty of that perjury and treachery with which he has been charged in consequence of his allocution of last September.

THE DOCTRINES OF JESUITISM.

After having, in two previous numbers, laid before our readers the instructions given to the members of the Society of Jesus, with reference to the way of dealing with the established authorities of a State, we now give the continuation of the *Monita*, shewing especially the mode in which the

temporal possessions of the Order were to be augmented by means of adulation and by handling an alleged spiritual power vested in its members. From the various communications that have reached us, bearing upon the subject under notice, we select one by "Pragmaticus," which will be found in another column. The writer, though repudiating the point of view of the See of Rome, undertakes in a somewhat disconnected and incongruous manner to explain, not to defend the line of conduct that has been followed by the Pope with respect to the Society of Jesus; he objects to the mixing up of Pio Nono's name with discussions on the doings of his agents and auxiliaries, and suggests as good policy that we should "leave the person of the Pope entirely out of the question in all these discussions." Besides, Pragmaticus requires us to repel the attacks on Freemasonry, without touching Catholicism; to impugn the sayings and doings of the head of the Roman Church, without in any way alluding to his person. Surely our esteemed brother goes somewhat too far in carrying out his ideas of toleration, if he finds fault with the mode in which we have dealt with this question. It is quite evident that if the Pope attacks us, we must needs defend ourselves against the Pope and in doing so, we have in no wise directed our weapons against the man Mastai Ferretti, but against Pio Nono as the official and acknowledged organ and representative of a doctrine that has commenced war upon us. We do not think we have ever resorted to any but "lawful weapons." The "No Popery" cry to which our correspondent alludes, was never raised by us. Our journal has never devoted itself to any other kind of "propagandism" than that of light and truth. Albeit the overwhelming majority of our readers belong to the various denominations of the Protestant Church, we have always upheld the universality of Masonic faith, and confined ourselves to a strictly "pragmatical" treatment of religious questions affecting Masonry. Our correspondent may lay aside all apprehensions on that score; he may rest assured that it never entered our mind to use any disrespectful expression against the Sovereign Pontiff personally, nor the Church of which he is the head; but we shall ever consider ourselves in duty bound to oppose, to the utmost of our power, the machinations of those sects that are the sworn foes of Masonry no less than of all true religion.

In our next number we shall return to this

subject, and show more fully to "Pragmaticus" as well as to other objectors that their alarm at "Protestant Propagandism," through the agency of Freemasonry, is perfectly groundless, and hope no juxtaposition will be made in future between the malicious schemes of a false Protestant in the 17th century and our own unpretending labours, undertaken with a view to vindicate, by mere moral means, the good cause of Masonry.

MONITA SECRETA SOCIETAS JESU.

SECRET INJUNCTIONS OF THE SOCIETY OF JESUS.

(Continued from page 285.)

CHAPTER. IV.

Injunctions given to the spiritual advisers and confessors of men of distinction (noblemen).

1. The members of our Order are to direct princes and men of distinction in such a manner that they may appear to them to have only the furtherance of the glory of God in view (*ad majorem Dei gloriam tendere videantur*), and to endeavour to imbue them with such an austerity of conscience as the princes themselves may admit of; and they should not introduce themselves from the outset, but only gradually, into the management of the government and policy of princes.

2. It should further be impressed upon their minds that, in the distribution of honours and dignities in the State, due regard should be paid to justice, and that it would be a great offence against God if princes were to infringe upon these principles, and act under the impulse of passion; and our associates should contend frequently and earnestly that they have no desire whatever of introducing themselves into the administration of the State, but that they are prompted only by their duty to tender their advice. These principles once firmly seated in, and fully appreciated by, the minds of princes, the virtues are to be pointed out which should be possessed by those who are to be appointed to dignities and the chief public offices, and thereafter such men be designated and recommended who are sincere friends of our Society. But this is not to be done by members of our Order directly (unless a special demand be made by the prince); it will be more expedient if some friends or relations of the prince be interposed for that purpose.

3. Therefore, spiritual advisers and confessors belonging to our Order should always keep a list of such friends of ours who may be well adapted for the discharge of public duties, more particularly if they behave liberally towards the Society, and in proper time they should skilfully and by artifice impose (*cum dexteritate insinuent*) such persons upon princes, either directly or through the agency of third parties.

4. Our preachers and confessors should take special care to treat princes with suavity, and cajole them, not to hurt them either in sermons or in private discourse, to dispel from their minds every fear, and admonish them chiefly to adhere to faith and justice in their policy.

5. They are to refrain almost entirely from accepting small presents for their private use, but are to impress upon the donors that the province and the corporate college are chiefly in quest of their benevolence; their bedrooms are to be furnished but scantily, their garments not to be shining in any way, and they should be always ready to give aid and consolation also to the meaner persons of the palace, so as not to appear as if they lent themselves only to the service of the great.

6. At the death of any officer of State, they are to

take care to substitute at the earliest moment one of the friends of the Society, and not to allow any suspicion to arise, as if they wished to take the government out of the hands of the prince; therefore they are not to act directly, as has been said heretofore, but to interpose some faithful and powerful friends who would easily stand such odium as might arise from their interference.

CHAPTER V.

How to behave towards members of other religious Orders officiating in the same churches as members of our Order.

1. This class of people (*genus istud hominum*) are to be met courageously; it is to be explained to princes, men of authority, and such as are in any way favourable to us, and it is to be impressed on their minds in proper time, that our Society contains the quintessence of all Orders, and that it only dispenses with the cant and the apparent austerity in life and manners of the others; that if those excel in other respects, our Society shines brighter in the Church of God.

2. The shortcomings of the members of other religious bodies are to be investigated and noted; they are to be shown up to our faithful friends prudently, and chiefly in such manner as if we deplored them; and thus it should be proved that those men cannot discharge as effectively as ourselves those duties which they have in common with us.

3. The very greatest efforts are to be employed in opposition to those who intend to establish schools for the teaching of the young, in localities in which members of our Order are already teaching with honour and utility. It should be impressed upon princes and magistrates that these people would cause troubles and rebellion in the commonwealth, unless a stop be put to their machinations; that the origin of such troubles would arise from the very schools in which a different mode of instruction were introduced, and that our Society is fully competent to supply to all the wants of instruction. Should, however, such clericals have obtained certificates from the Pope, or be recommended by a cardinal, they are to be opposed by us through the agency of princes, of noblemen, who should be caused to inform the Pope of the great merits of the Society, and of our entire sufficiency for the purposes of the instruction of the young. Testimonials should also be procured from magistrates, and shown in public, certifying our good conduct and effective tuition.

4. The members of our Order should give more especially practical proofs of their virtue and the effects of their teachings, by keeping their pupils in proper trim in their studies, and in scholastic plays performed before magistrates and the people, and calculated to secure the applause of the latter.

CHAPTER VI.

How the Society is to gain wealthy widows for its cause.

1. For this purpose fathers somewhat advanced in age, but of a lively turn of mind and an agreeable deportment, should be selected. By them those widows should be visited, and as soon as these show any signs of being favourably disposed towards the Society, let its good offices be offered and its merits be pointed out to them. When they have been secured in this manner, and introduced to visit our churches, a confessor should be attached to them to properly guide them, chiefly with a view to make them persevere in the state of widowhood, by showing and praising its great utility, and the happiness to be derived from it. Their attention should be directed also to the eternal merit to be derived therefrom, which would be a most efficient means of escaping the tortures of the purgatory.

2. The confessor should induce them also to provide a chapel or private place of worship in their own houses, in which they might devote themselves to meditations

and other spiritual exercises, and thus the easier be kept aloof from the conversation and the visits of relations; and though they may have a chaplain, our associates should not forbear from celebrating the mass, and give them proper exhortations, and they should try to keep the chaplain under their authority.

3. Changes in the internal management (*gubernatio*) of the respective houses should be made cautiously and gradually, and due regard paid to persons, localities, propensities, and the devotion of the parties.

4. Such domestic servants chiefly as do not adhere to or communicate with the Society are to be discarded (*amotendi*) one by one, and instead of these, whenever the occasion occurs, such persons as adhere to or depend on us are to be recommended. By this means we may become acquainted with all that is going on in the family.

5. The confessor is to exert himself to the best of his ability, that the widow should in every circumstance resort and act up to his advice, that she may show, whenever the opportunity occurs, that his advice forms the essence of her spiritual progress.

6. She should be made to frequently partake of the sacraments, and particularly of penance, in which she is to fully disclose the most intimate sensations of her mind, and whatever temptations she experiences. A frequent communion and spiritual intercourse with the confessor is to be suggested, and special prayers are to be held out as an inducement, and she is to be made to recite the litany, and submit daily to a scrutiny of her conscience.

7 To obtain a more perfect knowledge of all her propensities, it will be proper to let her repeat her general confession, even if the second should not always fully agree with the first.

8 The good things of widowhood, the troubles of matrimonial life, chiefly when entered upon for a second time, the dangers attending it, &c., and other things to the purpose should be most effectively impressed upon her mind.

9. Sometimes certain parties may be skilfully proposed to her for marriage, but they must be such as are well known to be thoroughly disliked by the respective widow. If she should be favourably disposed towards any others, she should be made acquainted with their vices and bad habits, and thus a thorough disgust for a second marriage called forth in her.

10. If once she appears to have fully made up her mind to remain in the widowed state, a spiritual life is to be recommended to her, but not a religious one the evils (*incommoda*) of which should rather be exposed and exaggerated, rather a life like Paula's or Eustachius's. The confessor should also manage, if once she has taken a vow of chastity for two or three years to come, to gradually shut off every idea of a second marriage. At this stage every communication with the opposite sex, and all recreations even in company of her own kindred or relations are to be done away with, with a view to promote her connection with God (*titulo majoris conjunctionis cum Deo*). As regards the clergy by whom such a widow is visited, or whom she visits, if they cannot all be excluded, there should at all events be such amongst them as hail from us (*ex nostrorum nutu dependant*).

11. If once the widow has been brought to this stage, she must be induced gradually to apply herself to good works and chiefly to charity (*elemosynae*), but still she is not by any means to be allowed to do so, unless by the direction of her spiritual adviser; and it is to be impressed upon her that charitable gifts should be bestowed with discretion, and that through misapplied charity sins are often caused and fomented, and that none but very limited profit and merit is to be derived therefrom.

(To be continued.)

ORATION DELIVERED BY BRO. THE REV.
H. G. VERNON, M.A., PROV. G. CHAP-
LAIN, LANCASHIRE (WEST), AT THE
CONSECRATION OF THE TEMPLE
LODGE (1094).

At the dedication of this our Masonic Lodge it has devolved upon me in the discharge of the duties of the office which I have the honour to hold to address to you a few observations suitable to the interesting occasion.

There is always, no doubt, a feeling of solemnity attached to all the meetings of the brethren, even when the business that calls them together is of the most ordinary nature, for no degree exempts us from the serious obligation which is the glory of the Craft, at all times and under all circumstances at the opening of a lodge, solemnly to invoke the presence and countenance of the Great Architect of the Universe, but to day we are called together for a purpose so august and sacred that all levity and carelessness must be utterly impossible, while in pursuance of dedicating this lodge to His service, who as the Great Master Builder has originated the principles upon which our Masonic order professes to be founded.

And first as to principles, which are the foundations of any order, our principles are that our members should be mutually beneficial to each other and instruments for the good of society, which, in the Scriptural phrase, is to "be of one mind, having compassion one for another," and to love as brethren; wherever there is a brother like ourselves, the offspring of one common stock, partaker of the same nature, and sharer of the same hope.

And so in numberless instances it has proved itself to be; it has gained for the wandering traveller kindness in an inhospitable and savage clime; it has quelled the violence of the marauder by land and of the pirate by sea; it has in all the various and distinct nations which diversify the map of the world, discovered everywhere an object for the display of that beneficence which each brother owes to his fellow.

Looking back to the pages of ancient history, we trace even in the records of the Sacred Volume the origin of our Order.

Our society is both ancient and honourable, for virtue is virtue whether it be ancient or modern; whether it dazzle from the throne or glimmer from the cottage, and is one which having stood the

lapse of ages and the storm of opposition, proves itself to be erected upon a good and sound foundation. The principles of our Masonic Order, are derived from Him who is the maker and the builder of the Temple of the Universe, the Grand Master of all, in whose presence alone we seek to be approved, and to whom, as on all occasions, so now much more especially, we dedicate this lodge. But presuming that with due investigation as to character and worth, the ranks of our Order be enlarged and strengthened, and with honourable fidelity our principles be preserved and practised "that Masonry and brotherly love" ought to go hand in hand.

Let me intreat you then, diligently to search the Scriptures for the secrets of our art, and while you seek to pry into the Covenant, the signs and tokens which subsisted and were communicated between the Kings of Judah and of Tyre, O may the spirit of the widow's son be in you, filling you with a knowledge of the points on which they all turn, even wisdom to design, strength to execute and the beauties of holiness to adorn;—remember that the same pages contain an inestimable pearl of great price, and that they only are the wise and good who make that pearl their own. Gain this and you thus lay hold on the right pillar both of solid fame and spiritual wealth, whereby you shall be established, and then you may safely rest upon the left, a still higher column in our scientific line, for in that you will find strength. Whether our lodge meets on the high mountains of worldly grandeur and is beheld from afar, or in the lowest vales of obscurity and noticed but by few; whether under Adoniram, you were on the tops of Lebanon, or with Aholiab and Bezaleel, are in distinguished offices near the sanctum sanctorum, or with the sons of Levi serve at the altar—be zealous in the discharge of all the duties demanded of you, nor faint though it fall to your lot to labour in the Plains of Jordan in the clay ground between Succoth and Zeredatha.

May we be found workmen that need not be ashamed, and in reliance on the integrity of our Great Master Builder, and on the title we derive from him, may we humbly but confidently hope that a blessing will descend from the Most High upon our labours and our meetings, and that from associating together as brethren in unity here, we may through Him, meet again as brethren in bliss hereafter. So mote it be.

LODGE OFFICERS, THEIR POWERS AND DUTIES.

*From a Lecture delivered before Stella Lodge
(No. 458, N.Y., U.S.).*

It is a common failing among men either to suppose that they fully understand those things which daily pass their inspection, or to adopt the still worse theory that it is not worth while to inquire into matters which get along very well by themselves; which they presume to have always been moving at the same pace, and which, they take it for granted, will always continue to run in the same groove. There is a certain amount of laziness in this trait of our mental conformation, which ought not to be encouraged among Masons, who should not be satisfied with accepting opinions at second-hand when the way is open to them to verify what they read or hear, by personal examination. It is given to every Mason, and every generation of Masons, to maintain intact the landmarks and distinguishing character of the institution, and to transmit them unimpaired to their successors, on whom the same responsibilities will in turn devolve. Now, if we do not take the trouble to understand the nature of our trust, if we are satisfied to observe the mere routine, and trust to Providence to take care of the loose ends for us, it is somewhat difficult to believe that at the lapse of another century Masonry, as we have it, will not have essentially changed its features, and assumed such a form that we who know it now, if we could again walk the earth and visit a lodge, would fail to recognise our old love, and bewail us that our Masonic *penates* had fallen into the irreverent hands of the profane. During the last hundred years the ritual has undergone radical changes, and the rite we now practice, though still named the Ancient York rite, is no more like that system in its original form than a modern banquet is like "a dinner of herbs." The tendency to cumulate words and ceremonies, though partially held in check, like the waters of a river when they meet an obstruction, is nevertheless constant; and from the simplicity of the fathers we have progressed to the rather ornate composition which puts the words of Shakspeare into the mouth of Solomon, and rounds its periods with quotations from poetry not written till the frost of ages had settled on the brow of the institution. In like manner the laws of the Craft and the powers and duties of officers under them have grown from a simplicity within the comprehension of every man

to a complex system, requiring study and application to understand, and long practice to apply.

I feel entirely free to say that unless a greater interest is manifested in the subject by the brethren at large, unless we have more reading, thinking, and acting Masons, the time will speedily come when the innovators will get the best of us, and ancient Masonry will be consigned to the dust and cobwebs of memory. We have no right to accept anything as a matter of course, and in view of the fact that every man fit to be made a Mason has been endowed by the Great Architect with the power of thought and the talent for inquiry, we are sinning against our manhood in quietly accepting as genuine the feathery impostures of the host of innovators, from Webb to Drew, from Lawrence Dermott to the association of Conservators.

These preliminary remarks are offered not because it is expected they will at once be acted on, or even secure immediate assent, but on the principle exemplified by the lady who, having attended a festival, where every appliance of wealth and luxury was exhausted in making a display of dress and ornament, distinguished herself by wearing a simple wreath made from a branch of living oak, and who, the next morning, planting the acorns which formed part of it, left a monument to her memory in the noble and lofty trees which grew therefrom. Thoughts germinate and bear fruit, and these are submitted in the hope that, finding congenial soil in the minds of some who listen to them, they may in time bring forth verdure, and aid in weaning the Masonic mind from the love of novelty, from the desire for change; in increasing a love for the quaint old forms of the past, in making stronger the determination to "stand on the old ways and then make progression," in fostering a desire for knowledge, and encouraging a determination to know the right, and, knowing, to maintain it. Their application to the present theme will be noticed as we proceed.

The idea of a Masonic lodge carries with it a Master as distinguished from a mere presiding officer, as being in keeping with the whole symbolism of the Craft, based, as it is upon the acts and implements of operative Masonry; but a Master now-a-days is no longer, except in name, the same official as—to go no farther back—his antetype in 1717. Previous to that time, Preston informs us, lodges had no continuous existence.

They were in fact appendages to certain popular taverns, and assembled by authority of the Sheriff at their favourite locations when they desired to initiate some one into the mysteries of the first degree, which alone was in their possession. Under these circumstances there could be no permanent membership, and no business not immediately connected with the meeting in progress, and nothing for the Master to do beyond conferring the degree, which was of a much briefer description than at present. The abuses naturally growing out of this system led to the so-called revival of 1717, and to the adoption of a regular organisation and system of government, one of the points of which was that no profane could be made a Mason until he had stood proposed at least a calendar month. It is somewhat curious to note in this connection that a few years since we got back to the old ways so far as to have a mania for making Masons at sight, and carried it, as we generally do everything, to such an extent that the rule of proposing a candidate one week, balloting for and initiating him the next, got to be considered slow, and dispensations to confer the three degrees at once were as common as Brigadier-Generals lately were in Washington. To the firmness of Bro. John L. Lewis, Past Grand Master, we owe it that this evil was fully stopped in this jurisdiction; and let us hope that the good sense of the brethren will never permit any attempt at its revival to succeed.

After the formation of the Grand Lodge of England, from whence our Masonry comes, Bro. Anderson was empowered to publish the constitution and regulations collated by George Payne, and then, as the Craft grew in numbers, the lodges were authorised to confer the second and third degrees, and from that time may be said to date the organisation of lodges as we now have them. The regulations, thirty-nine in number, are the basis of our present system of jurisprudence, and they bear about the same relation to the present system that the acorn does to the oak. A glance at them, as compared with the intricacies of modern law, will furnish a better idea of the accumulated responsibilities of the Master in 1866 over those of his predecessors in the last century than I could give you in a volume.

The vast proportions of the society in the present day, the heavy membership of lodges in general, the numerous applications for initiation and advancement, the haste of applicants to get

through as soon as possible, the checks established by Grand Lodge to that inordinate haste, and the troubles that grow out of their use and abuse, the fact that all men are not Masons who belong to Masonry, the perverse qualities of our nature which so often lead us to magnify a slight difficulty into a full feathered quarrel, the forgetfulness of solemn covenants and the indisposition always to submit to the expressed will of a majority, the occasional tendency of majorities to forget the rights of minorities and abuse the power they hold, oblivion of the axiom that as a general rule Masonic office should seek the best man, and not the best man the office, though this is of course subject to exceptions, and, above all, the never ending and always recurring questions of law that present themselves for decision, all combine to make the office of Master one not to be undertaken without much experience in lodge matters and the possession of qualities not given to every man, however estimable he may be in a general sense.

(To be continued).

MASONIC NOTES AND QUERIES.

SOUL'S IMMORTALITY; THE BELIEF THEREIN.

A few lines furnish an answer to the letter of a Brother, written from Liverpool, which has reached me more than six weeks after its date. There are Freemasons who disregard all Positive Religions, and consequently all Sacred Books. Their belief in the Immortality of the Soul is therefore derived from some other source. That source is Man's Reason. Consider my communication to the FREEMASON'S MAGAZINE, vol. xiii., page 71, "Immortality of the Soul and Freemasonry."—CHARLES PURTON COOPER.

THEISM, DEISM, AND FREEMASONRY.

In my opinion a Brother, at Louvain, is wrong. "Theism" and not "Deism" is the word which should be used in relation to Freemasonry, when considered in the greatest extent of which it is susceptible, the limits prescribed by its essential doctrines not being exceeded. The following passage, extracted from the "Dictionnaire des Sciences Philosophiques," affords strong confirmation of my opinion, "Le théisme diffère du deïsme, bien que dans les noms, il y ait ce te seule différence, que l'un vient du Grec et l'autre du Latin. Le deïsme exclut quelquefois l'idée de providence, ou tout au moins d'une providence morale, d'une intervention, divine dans les affaires de l'humanité. Il est hostile à toute révélation, à toute tradition, et ne voit dans les faits qui portent ces noms qu'un fruit de l'imposture. Le théisme au contraire, ne suppos point ces restrictions."—CHARLES PURTON COOPER.

SPURIOUS OR CLANDESTINE LODGES.

What is their correct definition? — SIGMA. —

[Gadicke says they "are such as have been formed by avaricious Freemasons, who take money from those people who can have no idea of the difference between warranted and unwarranted lodges." Any number of Masons forming themselves into a lodge without the approbation previously obtained from a Grand Lodge is clandestine: and any lodge, however regular it might have been at its formation, continuing to work after the revocation of its warrant, by proper authority, is deemed clandestine, and its membership clandestine or irregular Masons. With such lodges, and their membership, no regular Mason can Masonically associate.

CORRESPONDENCE.

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

PROVINCIAL GRAND MASTERS.

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

DEAR SIR AND BROTHER,—After an interval of a year and three quarters, a meeting of the Provincial Grand Lodge of Jersey has been called and held for the purpose of installing a D. Prov. G.M., as mentioned in the report already communicated to you.

Allow me to quote from the by-laws of the Jersey Provincial Grand Lodge.

"1. That this Provincial Grand Lodge shall be held once in every year at the least, at such place as the Prov. G.M. shall be pleased to appoint.

"10. A preparatory committee, consisting of * * shall meet on the Tuesday previous to the annual meeting of the Provincial Grand Lodge, at which meeting any member of the Provincial Grand Lodge desirous of making a motion therein, or of submitting any matter to the consideration of the Provincial Grand Lodge, shall give notice of the same to the Prov. G. Sec. in writing. . . . And no motion or other matter shall be brought under discussion in the Provincial Grand Lodge unless it shall have been previously communicated to the aforesaid committee."

Upon this I remark, first, that the Prov. G.M. has been pleased to break the first by-law; secondly, that so long an interval having elapsed, he ought to have called a preparatory committee before the meeting; but nothing of the kind was done; therefore he broke the 10th law. The inference to be drawn is, that Prov. G.M.'s are above the laws, which are made only to keep inferior Masons in order.

One great cause of dissatisfaction among the members of the province at the neglect to hold a meeting of the Prov. Grand Lodge at the regular period, arises from the fact, that the fees payable by Prov. G. Officers on their appointment, which are unusually heavy in Jersey, have not been collected for one year, as there were no fresh elections, and thus the sum of £19 19s. has been lost to the Provincial Grand Lodge funds, which it appears are far from being in a flourishing condition.

After the installation, I rose for the purpose of proposing two resolutions, complimentary to the retiring and incoming deputies, for which this appeared the most fitting and graceful time, conceiving that the Prov. G.M., having broken two laws, would

permit my propositions as quite in accordance with, and indeed a part of, the business of the day. I suppose he smelt a rat, at least so it has been suggested to me, and though other brethren brought forward precedents for the course I desired to adopt, my request was peremptorily refused. Under all circumstances it was natural that he should be suspicious, dreading opposition, fearful lest "unpleasing truths here mortify the vain," but it was not right, as it appears to me, so to use his position as to treat a number of gentlemen like mere puppets pulled by the string of a Punch and Judy showman; nor would some of us have submitted so peaceably, but that there were several reasons for wishing on that occasion to be perfectly courteous, and to afford not the shadow of ground for complaint. I am informed that the Prov. G.M. afterwards "thanked God that the affair was over, and that, contrary to expectation, the meeting had passed off quietly without his having been bullied; thus rendering it one of the happiest days of his life." Does not this look like a consciousness of deserving such treatment? I shall be glad to have the opinions of others on the course pursued at the meeting, though none but those who are conversant with all the circumstances can fully estimate the case.

The question naturally suggests itself, whether a man so situated is fit for Prov. G.M. Two attempts have already been made to displace him, with matters connected with one of which your readers are partially acquainted, and are therefore aware of the difficulties to be encountered. Please God, however, we will make another, even though but three can be found to join in it, unless we are previously gagged by the execution of a threatened suspension, the object of which will be evident, for an alleged, but disputed, trivial breach of Masonic law, or rather etiquette, which in the view of some appears to be more heinous than offences against the moral laws of truth, honour, chastity, &c. Any delay thus caused can be but temporary, and if we ultimately fail, the Masonic world will see the effect of regulations in the Book of Constitutions which make Prov. G.M.'s *de facto*, irresponsible. Whether the authorities in London can be incited to adopt a remedy is another matter, and if the present state of things is upheld, we may with reason exclaim with Dogberry in the play,

"Fore God, they are both in a tale."

Yours fraternally,

P.M.

Jersey, April 17th. 1866.

POPERY AND FREEMASONRY.

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

DEAR SIR AND BROTHER,—Every true Mason owes you a tribute of gratitude for having exhumed from that oblivion into which they had sunk for many years, those *monita secreta* that will ever form a lasting monument erected to its own infamy by the most mischievous aggregation of men that ever disturbed the peace of the world. But will you allow me to submit a few observation with reference to the mode in which you treat the subject. You seem to identify the head of the Roman Catholic Church with Jesuitism, and thus establish a joint responsibility between the Pope and the Jesuits' General; all the

doings of the Society of Jesus would thus be laid at the door of the Pontiff of Rome, and the very *monita secreta* might pass as an integral part of the constitution of the Apostolic Church, and a corollary to the Catechism of Trent. To any adherent of the Roman Catholic persuasion it will appear that you base upon such ground an impeachment of Catholicism as a whole; it may be inferred by some that you revive the "No Popery" cry which we had not heard in this country for the last sixteen years, and carry on a Protestant propagandism in a tone that has happily become obsolete since the days of Titus Oates.

Doubtless an animosity of members of our Fraternity against the head of the Roman Church and his reckless agents and auxiliaries is very pardonable, for nothing could be less justifiable than the wanton aggression and the declaration of war against Masonry by the See of Rome. But it seems to me that these provocations do not warrant any attack on the person of the head of a communion to which three-tenths of all Freemasons belong. To be sure it is difficult to steer clear of the dilemma to which the Masonic writer is exposed under such circumstances; to struggle with lawful weapons against those who resort to unlawful ones puts him into a great disadvantage, but serves, on the other hand, to show the greater strength of his cause. I think no better and more forcible reply could have been given to the Pope's Allocution than that by Bro. Bluntschli which you published in vol. xiii., page 321, of your journal; and this reply is entirely objective, and makes no allusion whatever to the person of the Pope. Moreover, I am of opinion that there is nothing to show that Papism ever identified itself with Jesuitism; that this Order has been authorised by one Pope, suppressed by another, and reinstated by a third has no bearing on the doctrine of infallibility which at this moment is still an open question in the very bosom of the Catholic Church. The admission or exclusion of Jesuits or any other religious order has never been considered a question of dogma, but merely of expediency; the latter varying according to times and circumstances, and, from a Catholic point of view (which, I need hardly add, is not mine) no inconsistency is involved in this any more than in the fact that the official organs of the Roman Church do not oppose civil marriage in France, whilst in Italy and Spain they designate as concubinage a matrimonial union contracted without the intercession of a priest.

Finally allow me to observe that while fully concurring with you in all you have said about Jesuitism, I should consider good policy, from a Masonic point of view, to leave the person of the Pope entirely out of the question in all these discussions.

Yours fraternally,
PRAGMATICUS.

It is not what people read, but what they remember, that makes them learned.

It is not what people profess, but what they practise, that makes them good.

STRONG passions work wonders, when there is a greater strength of reason to curb them.

LADIES who use an excess of perfume must think men like seals, most assailable at the nose.

YOU may extract fire from most things, but from ashes never.

THE MASONIC MIRROR.

** All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

MASONIC MEM.

MARK MASONRY.—On Tuesday next, the 1st proximo, a regular quarterly meeting of Mark Masters will be held at the Freemasons' Hall, Castle-street, Carlisle, for the purpose of installing Bro. John Howe as R.W.M., also to advance eight brethren from various lodges in the province of Cumberland.

GRAND LODGE.

INSTALLATION OF THE GRAND MASTER.

The annual meeting of the Grand Lodge, with the installation of the Right Hon. the Earl of Zetland as Grand Master for the twenty-third time, took place on Wednesday evening. In consequence of the total destruction of the old temple, the Grand Lodge was held in one of the ordinary lodge rooms, and as this was of very limited dimensions, only a small portion of the brethren intending to be present, could obtain admission.

At five o'clock the Most Noble the Grand Master took his seat upon the throne; Bro. Sir Michael Hicks Beech, *Bart.*, *M.P.*, occupying his proper position, S.G.W.; and Bro. Victor Williamson, J.G.W. Bro. Admiral Sir Lucius Curtis, Prov. G.M. Hants, acted as D.G.M. There were present, amongst many others, the following brethren: Lord de Tabley, P.G.M. Cheshire; Alderman Spiers, D.P.G.M. Oxfordshire; F. Dundas, P.G.W.; Havers, P.G.W.; Manockjee Cursetjee, Prov. G.M. Bombay; Pestonjee Setna, from the Lodge of Zetland in the East, Hong Kong (introduced by Bro. Kennedy, P.M. 171); Huyshe, P.G. Chap. and D.P.G.M. Devonshire; Burlington, P. Prov. G.M. Bengal; Algernon Perkins, P.G.W.; G. Cox, G.D.; M'Intyre, G. Reg.; S. Tomkins, G. Treas.; A. Woods' G. Dir. of Cers.; Gray Clark, G. Sec.; Farnfield, Assist. G. Sec.; Udall, P.J.G.D.; George W. K. Potter, P.J.G.D.; John S. S. Hopwood, P.J.G.D.; F. P. Cockerell, G. Supt. of Works; N. Bradford, P. Assist. G. Dir. of Cers.; J. Emmens, G. Purst; B. Head, P.S.G.D.; J. Coward, G. Org.; Moore, P.G. Chap.; J. Savage, P.S.G.D.; Alston, P.G.W.; T. Fenn, Assist. G. Dir. of Cers.; W. E. Walmesley, P.G.S.B.; J. Smith, P.G. Purst.; Roxburgh, P.G. Reg.; T. Lewis, Assist. G. Purst.; J. Symonds, P. Assist. G. Dir. of Cers.; J. Nelson, P.S.G.D.; Rev. C. R. Davy, G. Chap., &c.

The Grand Lodge was opened in ample form, and with solemn prayer.

The GRAND SECRETARY then read that portion of the minutes of the last quarterly communication referring to the election of the Grand Master, which were put and unanimously conferred.

The noble lord having been proclaimed by Bro. Albert Wood, G. Dir. of Cers., his lordship was saluted in the usual manner on his again being installed as M.W.G.M.

The G. MASTER said: Brethren I cannot allow this opportunity to pass without expressing my sense of the great honour you have conferred upon me for so long a period. This is the twenty-third time that I have been honoured with your confidence, and I deeply feel your kindness. I will perform the duties of the office to the best of my power, which will be most

gratifying to me, and I hope that it will give you satisfaction. I shall now proceed to appoint the Grand Officers for the year, and in appointing our Brother Earl de Grey and Ripon to the office of Deputy Grand Master, I may say that I saw him yesterday when he excused himself from attending here to-day as he had to be present at a meeting of the Cabinet Council.

The D.G.M. was then saluted.

The G. MASTER then made the following appointments of Grand Officers for the year.

Bro. G. Greenhall, <i>M.P.</i>	S.G. Warden.
„ Maxwell Close	J.G. Warden
„ C. R. Davy	G. Chaplains.
„ Richard Thomas	
„ Samuel Tomkins	G. Treasurer.
„ Aeneas M'Intyre	G. Registrar.
„ J. L. Evans	President Board of General Purposes.
„ W. Gray Clarke	G. Secretary.
„ R. Brandt	G. Sec. for German Correspondence.
„ J. A. Clabon	S.G. Deacons.
„ Lawrence Newall	
„ Edward Snell	J.G. Deacons.
„ W. Gumbleton	
„ F. P. Cockerill	G. Supt. of Works.
„ A. W. Woods	G. Dir. of Cers.
„ Thomas Fenn	Assist. G. Dir. of Cers.
„ J. Mason	G. Sword Bearer.
„ William Farnfield	Assist. G. Secretary.
„ James Coward	G. Organist.
„ John Emmens	G. Purst.
„ Thomas Lewis	Assist. G. Purst.
„ Charles B. Payne	G. Tyler.

When Bro. Farnfield went up to receive at the hands of the Grand Master his reappointment he was received with several rounds of applause, and also on his return, on being reinvested as Assist. G. Sec.

The Grand Master then appointed the following as Grand Stewards for the year:—

No. 1 Chambers.	No. 26 Sharpe.
2 Leeke.	29 Wilkins.
4 Cockle.	46 Hayton.
5 Christie.	58 Hendley.
6 Weaver.	60 Binckes.
8 Noakes.	91 Middleton.
14 Broadbridge.	99 De Broen.
21 Turner.	197 Brown.
23 Wade.	259 Spiers.

THE LATE BRO. WHITE, PAST G. SEC.

The G. MASTER said he had a melancholy, but to some extent a pleasing, duty to perform; for they had recently sustained a loss which was deeply felt by all Masons of this country. It was to record their sense of the loss of one who was estimated for his truly Masonic ability, and who had served the craft for a great number of years. The brethren would, no doubt, see that he alluded to their late lamented Bro. White, who served the office of G. Secretary for nearly fifty years, and for a further period served the interests of Freemasonry, both before and after that appointment. He (the G. Master) never knew a man who had more at heart the good of the craft and the honour and respectability of the brethren than was entertained by their lamented brother. He served his office of G. Secretary with great zeal for many years, under the late Grand Master, the Duke of Sussex, who esteemed Bro. White as much as one man could esteem another. For himself, he always entertained the greatest affection for Bro. White, and up to the time he gave up his office of G. Secretary he (the noble Earl) always received from him the greatest assistance in carrying out his duties as G. Master. There was this peculiarity in Bro. White—his services were of the most valuable nature, for he was one

of the most correct and classical writers he (the G. Master) had ever known. If an address to the crown, or to any distinguished body was required, he knew of no man who had such facility in putting that address in chaste and classical language as Bro. White. It needed nothing from him to speak of the integrity of his life and the strict sense of honour by which he was always guided, as they were well known, and for such a loss he felt that the Grand Lodge would readily unite with him in paying a last tribute to his memory. He should, therefore, move the adoption of the following resolution:—“That there be recorded on the minutes the expression of the deep sense which this Grand Lodge entertains of the great loss which Masonry has sustained by the death of the venerable and esteemed Brother, William Henry White, who, initiated into our Order nearly seventy years ago, devoted his great powers of mind to its service, became singularly accomplished in all that pertains to the history and principles of the Order, to which he which he ever exhibited the most earnest attachment; and who, during a period verging on half a century, held the appointment of Grand Secretary, the duties of which high office he discharged with such integrity, zeal, and ability, as not only to conduce much to the advantage of the Order, but to deserve that his memory shall ever be held in respect and affectionate recollection by his brother Masons.”

Bro. Admiral Sir LUCIUS CURTIS said he rose with great pleasure to second the resolution now proposed by the M.W. the Grand Master. He had the pleasure of knowing Bro. White during the time that he held the office of G. Sec. under his late Royal Highness the Duke of Sussex. He concurred in every word stated in the resolution, and it must be gratifying to the family of Bro. White, to know the esteem in which he had been held by the brethren. He seconded the resolution with great pleasure, and his only regret was that it had pleased the Great Architect of the Universe to take him from them.

The resolution was then put, and agreed to unanimously.

The GRAND MASTER then moved—“That a copy of this resolution be forwarded to the family of their late Bro. White, with the assurance of the deep sympathy this Grand Lodge feels with them on the loss they have sustained.”

This was likewise put and unanimously agreed to.

There being no further business, the Grand Lodge was closed in ample form, and with solemn prayer.

THE BANQUET.

At six o'clock the brethren sat down to a splendid banquet in the large hall, the Grand Master presiding, supported by numerous Grand Officers, and the whole of the other part of the room was well filled; the gallery being graced by a large body of elegantly dressed ladies. The repast was of a very bountiful description, and the attendance to the company, under the direction of Bro. W. Rice, was all that could be desired.

On the removal of the cloth, “Deum laudate,” was sung by the professional singers.

The GRAND MASTER said: You all of you, I know, anticipate the toast I am about to propose. I call upon you to drink it in a manner becoming the Craft, and the Masonic body. We have been gratified this year by the first appearance of Her Majesty in public since her bereavement. We, no doubt, all rejoice at it, and look forward to Her Majesty still more showing herself among her loyal and faithful subjects. There is no body of men in this country (I say it without fear of contradiction), who are more loyal or more attached to the throne than the body I am now addressing; I, therefore, am sure that you will all join with me, heart and soul, in drinking the toast I am now about to propose, that of “Her Majesty the Queen.”

The National Anthem then followed.

The GRAND MASTER next gave, in appropriate terms, "The Health of the Prince and Princess of Wales, and the rest of the Royal Family."

Admiral Sir LUCIUS CURTIS, Prov. G.M. Hampshire, said: He had the honour to propose the next toast, and he really felt it a great honour to do so. He had not the power of eloquence, but the few words he had to say came sincerely from his heart. The toast he had again the pleasure to propose, was "The Health of the Grand Master," who had that day been installed as their Grand Master, which office, he had held for twenty-three years. As good Masons they esteemed him, and he hoped he might be their Grand Master for three and thirty years to come. They loved him with sincere and brotherly love that came from true Masons. They had him then before them in health, and God grant that he might long continue so.

The toast was most enthusiastically responded to.

The G. MASTER said: Brethren, I hardly know how to thank you for this demonstration of your kindness and forbearance to me. I have used the word "forbearance" for I must to say that, for the last twelve months I have almost felt incapable of attending to the duties which have devolved upon me, and therefore your confidence affects me very sensibly, for every time I come before you I receive stronger symptoms of your regard and affection. Still I feel my own afflictions. I feel that I have arrived at that time of life which as the Psalmist says is allotted as that of man, but yet I feel strong and able to attend to my duties. I assure you brethren that had it not been for a sense of your forbearance and your confidence, and I will say of the affection you have shown for me, I should have asked you a year ago to allow me to retire from your service, but after the support, the kindness, and the sincere affection I have received from the brethren, I should show myself to be ungrateful if I did not perform the duties which devolve on me through your repeated confidence in me. On this occasion I feel more affected by your kindness than I ever did before, and as long as it pleases you, and you deem me worthy of your confidence, I can assure you that I will never forfeit it, as I am most anxious to perform my duties with advantage to the Craft and to merit your approbation. I thank you for your kindness on this occasion, and I beg to drink all your healths.

Song—Madame Rudersdorff, "Where'er it be in silent night."

The G. MASTER said: Brethren, the next toast I have to give you is "The Health of the Right Honourable the Earl de Grey and Ripon, Deputy Grand Master," who would have been with us this evening but for his attendance being required at a Cabinet Council. The noble lord holds a very high office in her Majesty's Councils, but he is seldom absent from us. I feel great obligations to him for the readiness that he has volunteered when I have been absent to take my place and open Grand Lodge, and I am sure that he performed the duties of Grand Master in a manner very superior to anything you could hope for from me. All will admit that he deserves your confidence as well as thanks for the willing attention he always pays to the affairs of Freemasonry. I am sure you will not be able to find a more able and willing Deputy Grand Master, and I feel great obligations to him for the manner in which he performs his duties.

The toast was heartily responded to.

The GRAND MASTER said: Brethren, I have now the pleasure to propose a toast which I know you will drink with great satisfaction. There never was a time when the Grand Lodges of England, Scotland, and Ireland, were on more friendly terms

or acted better together. We have frequently, in former days, have had slight differences and, indeed, only very slight; but now there is no difference between us, and we are banded together to do the best we can for the interests of Freemasonry. I only regret that neither of the Grand Masters of Scotland or Ireland are present. I can account for the Duke of Leinster, Grand Master of Ireland, whom, I am sorry to say, is considerably older than myself, and he cannot attend our festive meeting. I saw him yesterday, when he was in excellent health, but a man at his time of life cannot go to public dinners, or indeed anywhere else, except where his presence is absolutely necessary. I know that he has great affection for the Grand Lodge of England, for he was present a few years ago at the laying of the first stone of the new building. As for the Grand Master of Scotland, he is a long way from London; and we cannot expect him to come so great a distance to join our festive meeting. He is engaged as a citizen of Scotland, in duties regarding that which has not affected Scotland so much as it has England, I mean the cattle plague; but I am delighted to see here Bro. Manockjee Cursetjee, D.G.M. Bombay, and D. Prov. G.M. Scotland, who has honoured us with his presence on this occasion. Therefore, I trust every brother will receive him as the representative of Scotland.

Bro. MANOCKJEE CURSETJEE said: Most Worshipful Grand Master and brethren all, in coupling my humble name with the latter part of the toast you could not have paid me a higher compliment. The toast was kindly given and enthusiastically responded to by the brethren all. The Grand Master of Scotland will, no doubt, be interested to find that a native brother from the East, but an humble representative of our Order under the banner of Scotland, has been selected to respond to that toast. It has been my good fortune to be personally connected with the late Grand Master for Scotland, and I spent many hours under his hospitable roof for three years, and I little thought he would be so soon taken away from us; but by his Masonic acts he has left a great name, and gratitude is due from every brother of the Land of Cakes. His name is held in high estimation in Scotland, not less than in other parts of the United Kingdom, but in England especially. The present Grand Master of Scotland worked for years in Masonry, under the late Duke of Atholl, and it is peculiarly gratifying to me and you to find the greatest cordiality exists between the heads of the craft under the banners of England, Scotland, and Ireland, and where can we find a better example of kindness, peace, and harmony amongst the heads of the Order; for without it what would become of the subordinates? It is the peculiarity of the Craft that there should be peace and harmony between the lodges of England, Scotland, and Ireland, and long may it continue, and in the lodges of the Continent also. It really seems to be the mission of our hallowed Order to cement peace and friendship, and to prevent war. It has been beautifully said of our Order, that it is more ancient than the golden fleece or Roman eagle, more honourable and dignified than the Garter, that Order of which we are the representatives, and whose badge is peace all over the world. I am gratified and I feel grateful that allusion has been made to the lodge of India of which I am the humble representative, and I am happy to say that the same feeling of cordiality exists between the Provincial Grand Masters of Bengal, Madras, and Bombay, the three provinces of India, which, to some extent, may be compared to England, Scotland, and Ireland, and all is peace and harmony. As I have said so much for the Land of Cakes, I hope some other brother will respond for the Emerald Isle for the honour the Grand Master has done us, and you, brethren, for the very cordial manner in which you have drunk the toast.

(The worthy brother delivered this address in excellent English and he sat down amidst loud cheering.)

The G. MASTER: I have now to propose "The Health of the Grand Officers of the Year," and I feel sure they will answer the expectations formed of them. I had the honour to appoint them, and from what I know of them I feel sure that they will deserve their appointments. At present we have nothing to thank them for, but at the end of the year I have no doubt they will have maintained the high character of the former Grand Officers. They have my best wishes, and I may say your best wishes, and without any further observations I shall propose "The Grand Officers of the Year," coupling with the toast the name of the Junior Grand Warden, Bro. Maxwell Close.

Bro. MAXWELL CLOSE, J.G.W., said: Most Worshipful Grand Master and brethren, if on the one hand I rise with feelings of regret at the absence of my brother Senior Warden, on whose shoulders, in the ordinary course of events, the duty of responding to this toast would have fallen, on the other hand I accept the duty with pride and gratification as the Most Worshipful Grand Master has permitted me on my own part and the rest of the Grand Officers to tender our hearty thanks for the proud position in which you, Sir, have placed us this evening, and to you brethren, for the manner in which you have received the toast. I feel proud of my position, for in my early days of Masonry I was instructed that Masonry was a progressive science. I have not quite forgotten my Latin grammar, which says—

"Non progredi est regredi."

upon those principles I have invariably acted, and I feel gratified this evening to find myself in the proud position of a Grand Warden of England. In some cases it is very difficult to answer for others, but in the present I accept that duty with the greatest confidence, for I feel that my brethren will discharge their duty with zeal and an earnest desire to develop the interests of the Craft and the Grand Lodge of England. Brethren I beg to return you our united thanks.

The G. MASTER: I now beg to propose the next toast, which is "The Provincial Grand Masters of England," and in proposing that toast I believe that we have now as good, anxious, and hard working a body of Provincial Grand Masters as we ever had at any former period. I am happy to see around me a goodly array of Provincial Grand Masters. It is gratifying to me to see Provincial Grand Masters attending on these occasions, and particularly on the festivals for the Charities. On the occasion of the Grand Festival I take their attendance as a personal compliment to myself, and on other occasions I am happy to see a great number of Provincial Grand Masters. I thank them for their attendance, and I am sure it will be appreciated by all the brethren present. I beg to couple with the toast the name of Bro. Sir Lucius Curtis.

Bro. Admiral Sir LUCIUS CURTIS, Prov. G.M. for Hampshire, said, I cannot make a speech, but I thank the Grand Master for his compliment. Our Grand Master during the long period he has so ably presided over us, has at all times rendered to the Craft the most efficient service. I have had the honour of knowing our Grand Master for many years, and I know also he enjoyed the confidence of his Royal Highness the Duke of Sussex, our late Grand Master. I shall leave the other Provincial Grand Masters to speak for themselves, but I know I only utter their sentiments when I say that while the Provincial Grand Masters enjoy the confidence of their chief, every province will go on prosperously. Unless they did their duty, Masonry could not go on well. With regard to Hampshire, although not a large province, we have seventeen or eighteen

lodges in it. I was not brought up in courts of law or other professions where oratory is a necessary part of education, but a great part of my education was on board a man-of-war. I was bred up to speak my mind, and I shall always do so as long as I live. I thank you most cordially for the manner in which our healths have been received.

The G. MASTER: I have now to propose a toast which is one peculiarly interesting to all Masons—a toast upon which the usefulness of our Order mainly depends, namely, "The Masonic Charities." In proposing that toast I am happy to congratulate you on the success of our Charities, for they never so signally succeeded as in the present year. It has been unparalleled, and I trust that those festivals which will take place next year may be equally successful. That which was presided over by my friend near me, Lord de Tabley, was attended with unprecedented success, and the Annuity Fund Festival subscription was larger than on any former occasion. The next Festival for the Girls' School will be presided over by Bro. Havers, and I believe it will be equal to the past, for all are anxious to promote the success of our Charities, and I trust that the last of them will not fall short of the others. In giving the toast I shall couple with it the name of Bro. Patten.

The toast was drunk with great cordiality.

Bro. PATTEN, Secretary to the Girl's School, returned thanks, trusting that the brethren would well support that Charity, the festival for which would take place in May next, and upon which occasion Bro. Havers would preside. He hoped all present would come to his festival, and bring a friend with them, and then he would be doubly obliged to them.

The G. MASTER: I am now about to propose another toast, and although I am fatigued at this time of night, I am most anxious to do so before I quit the chair. The toast is "The Health of the Grand Stewards," who have so well and so ably conducted this Grand Festival. As I have said I was anxious to express my own feelings to them and I hope you will allow me to express your thanks to them for the way in which they have conducted this Festival. That it has been to your satisfaction and your advantage. They have catered for us in a very handsome manner and provided for our comforts. I am always anxious to attend these festivals, and when I received a letter from the Grand Stewards inquiring of me if I should be present, I did not like at my time of life to make a positive promise, but I said that nothing but illness should prevent me from attending. It was with doubt and hesitation that I wrote that letter, as I might possibly be prevented by illness from attending, and as this is the first public occasion for some time that I have done so, I hope I have presided to your satisfaction, I express my thanks, and I hope I shall include yours, to the Grand Stewards for the able manner in which they have conducted the Grand Festival, and provided for our comforts.

Bro. BIGG, President of the Board of Grand Stewards, returned thanks for that appreciation of their services.

The G. MASTER then gave "The Ladies who have honoured us with their Presence," which was enthusiastically received, and this brought the proceedings to a close.

The musical arrangements were under the direction of Bro. James Coward, G. Org., and the vocal performers were Madame Rudersdorf, Mrs. Poole, Bros. Barnby, F. Walker, Coward, George Perren, and Mr. W. H. Weiss, all of whom gave general satisfaction.

Bro. Spencer, as toastmaster, acquitted himself with his usual ability.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This lodge met on the 17th inst., at the Green Man, Tooley-street. The lodge was opened by Bro. Walters, and the W.M., Bro. Gooddy, afterwards initiated Mr. W. H. Reed, of Portsmouth. Bros. Trickett, Jenkins, Smith, Prince, and Hornsey were passed, and Bro. G. Freeman was raised. The ceremonies were performed in a very creditable manner, and the lodge was closed according to ancient custom. There was a goodly muster of the brethren, including Bros. G. Morris, J. T. Sabine, E. Harris, F. H. Ebsworth, D. Rose, M. A. Loewenstark, A. P. Steadman, G. Free, H. Moore, Marshall, Meager, Chipperfield, and Cooper.

PROVINCIAL.

CUMBERLAND.

CARLISLE.—*Union Lodge* (No. 310).—On Tuesday last, the 24th inst., a regular monthly meeting was held at the Freemasons' Hall, Carlisle. The chair of K.S. was occupied by Bro. W. Cocketh, W.M. and Chap., P. Prov. G. Chap., supported by Bro. G. G. Hayward, S.W.; J. Flack, J.W.; W. Carrick, S.D.; M. Fisher, J.D.; G. Somerville, Steward, as Sec.; Arthur Woodhouse, I.G.; Thomas Storey, Tyler; W. Murray, J. Sherrington, and J. Brown, P.M.'s. There were also present Bros. J. A. Wheatley, Dr. Thomas D. Wheatley, J. Gibson, J. Atkinson, M. Higgins, J. Barnes, W. Irwin, and W. T. Greaves, D. Prov. G.M., visitor. The lodge was opened in due form, and, after the minutes of former meetings were read and confirmed, the lodge was opened in the F.C. degree, and Bro. W. R. Hayward being a candidate to be raised to the sublime degree of M.M., was duly entrusted, prepared, and raised by Bro. J. W. Hayward, P.M. and Treas., P. Prov. S.G.D., in his usual able manner. The lodge was then closed down to the E.A. degree, and the ballot was taken for Bros. W. H. Pulford, 268, and J. B. Paisley, 371, as joining members, which proved unanimous in their favour. Bro. J. B. Paisley proposed a gentleman to become a member of this lodge. The lodge was then closed with prayer, according to ancient custom, and the brethren retired to the refreshment room, when Bro. W. T. Greaves, D. Prov. G.M., referring to the forthcoming election for the Royal Benevolent Institution for Aged Freemasons and their Widows, stated the number of votes he had obtained, and said he hoped to be able to obtain many more in support of Bro. Thomas Storey, Tyler of this lodge, he being a poor but deserving candidate for the benefits of the Institution referred to. Bro. Greaves trusted Bro. Storey would be one of the chosen few; if not, it would go hard with him until next year, as he was unable to support himself and family.

ESSEX.

COLCHESTER UNITED LODGE, No. 697.

The annual festival of what may be called the Military Masonic Lodge of Colchester was held on Friday, April 13th, at the Lodge-room, George Hotel. Bro. Charles Carnegie, P.M., who has mainly discharged the duties of the Mastership during the past year, as deputy for Bro. Capt. Boyce, who was ordered out to India very shortly after his installation, had been unanimously chosen W.M. for the ensuing year, and the ceremony of installation was ably and very impressively performed by Bro. Peter Matthews, P.M., P. Prov. J.G.W., and Prov. G. Dir. of Cers. for Essex. The following brethren were also invested with their respective badges as officers of the lodge:—Bros. A. Wolferson, Military Staff Clerk, S.W.; Lieut. Sheringham, 16th Regiment, J.W.; W. Smith, S.D.; D. Lewis, J.D.; B. J. Newman, I.G.; Witten, Tyler.

The annual banquet took place at 6 o'clock, and was served in excellent style by the host, Bro. Guiver. The W.M. presided, supported by Bros. R. J. Bagshaw, Prov. G.M. for Essex; P. Matthews, the Installing Master; Capt. Lea, 16th Regt., P.M.; Capt. Black, 6th Regt.; Capt. Gaynor, 38th Regt.; Quartermaster Anderson, 8th Depot Battalion, &c. There were also present the officers of the lodge, and Bros. Martin, Conyard, E. W. Lewis, W. E. Holland, and W. Middleton, No. 697. Visitors:—Bros. E. Bean, W. M. Darken, S.W. Ralling, Evans, Haast, and Harrington, Angel Lodge, No. 51; Franks, W.M.; and S. B. King, Secretary, Perfect Friendship Lodge; Ipswich, No. 376; Glass, W.M., Chigwell Lodge, No. 453; F. Green,

W.M., and W. Adams, Secretary, St. Peter's Lodge, Maldon, No. 1024; &c.

The W.M., in proposing "The Health of the Queen," remarked that at a time when treason and disloyalty were rampant in the sister kingdom it spoke well for the principles of Freemasonry that not a single member of that order had been in any way implicated in the Fenian conspiracy.

The national anthem, led by Bro. Wolferson.

The toast of "The Prince and Princess of Wales and Royal Family" was also drank, followed by "The Health of the Grand Master of England, the Earl of Zetland, the Deputy Grand Master, the Earl de Grey and Ripon, and the other Grand Officers."

The W.M. next proposed "The Health of the Prov. G.M. for Essex," Bro. Bagshaw, thanking him for his presence at their festival, and expressing a hope that, under his rule, the Order would continue to flourish in Essex as it had hitherto done. He also alluded to the probability of a Provincial Grand Lodge being held in Colchester in May next, and assured the Prov. G.M. that the brethren would rally round him upon that occasion.

The Prov. G.M., in returning thanks, said it was his privilege to be present at the opening of this lodge; and the interest with which he had watched its progress had been well repaid, for he had seen it grow and prosper. He knew from experience the value of Freemasonry in the army, especially in the Colonies; and he had always felt that a lodge constituted like this, principally to meet the requirements of a garrison, must prove of incalculable service. The good it had already done convinced him that he had not over-estimated its importance, for during the seven or eight years of its existence the number of initiations and of those who had gone to different quarters of the globe had exceeded anything that could be expected. Having lived in India the greater part of his life, and having had the good fortune at an early period to become a Mason, he had the strongest reasons for the deep interest he felt in an Institution like this, because, as one who was now getting an old man, he could say that to his connection with Freemasonry he owed very much of the prosperity he had met with abroad. Masonry brought its members much together; they could understand one another, and feel that confidence in each other which was essential to success; and he could point to very many persons who, like himself, were indebted to Freemasonry more than to anything else for their prosperity in life. It was not usual to invite persons to join their Order, but, on the other hand, he should never discourage a young man who was desirous of becoming a Mason, because if properly used it was likely to be of the greatest value to him. A great deal was said of Masonry being a secret society, but that was really one of its strongest recommendations. There were thousands of occasions in a man's life when he ought to be able to reserve his opinions, and if Masonry had no other merit, the mere fact of its inculcating secrecy made it almost invaluable. He was very glad to see several non-commissioned officers present. In the first lodge with which he was connected in India there were from 50 to 100 non-commissioned officers; and he had no hesitation in saying that that association was of essential service to men of that class. They not only enjoyed the intercourse and respect of their superiors, but through Masonry many who had been brought up in infidel principles were induced to search the Scriptures, and so brought to a knowledge of the Divine truth. As a Christian therefore he valued Freemasonry, and particularly in the army, where he should be glad to see the majority of non-commissioned officers, as well as of officers, belonging to the Order. He would only add that circumstances had prevented him from holding a Provincial Grand Lodge for the last two years, but he hoped to do so within a month from this time, when he had no doubt he should be supported by a large muster of brethren from the various lodges of the province, and especially those of Colchester.

The W.M. proposed "The better health of the Deputy Grand Master of the Province," Bro. Major Skinner, and "The health of the Provincial Officers," coupling with the latter the name of Bro. Peter Matthews.

Bro. MATTHEWS, in acknowledging the compliment, said, having had the privilege of consecrating the United Lodge, it was a source of great pleasure to him to witness its progress and success. True, the pleasure of each recurring visit had its drawback in the absence of many old friends; but they had been called away in the service of their country, and his hearty good wishes went with them. It was an honour to the lodge

to have had such Masters as Colonel Maydwell, Major Burney, Captain Pender, Colonel Freeling, and Captain Boyce; but, although circumstances had called them away, they still had the chair most worthily filled; and he hoped it would be as ably occupied for many years to come. As the Prov. G.M. had remarked, it was a great pleasure at this lodge to see officers, subalterns, and non-commissioned officers sitting down at the same table. A Masonic lodge was the only place in the world where that privilege was enjoyed, and he believed the non-commissioned officers knew well how to appreciate such a privilege. He hoped the lodge would continue to prosper as it had hitherto done.

The Prov. G.M. proposed "The health of the Worshipful Master," congratulating Bro. Carnegie upon being elected to so distinguished a position; and congratulating the brethren upon being presided over by a Master who did credit to the lodge by his efficiency as a Mason, and to himself by the moderation and good sense with which he discharged the duties of his office.

The W.M. returned thanks, observing that it would be his endeavour during his period of office to follow in the steps of his two immediate predecessors, Colonel Freeling and Captain Boyce; and if at the close of the year he should be thought to deserve the kind feeling which was now manifested towards him he should feel amply repaid for any exertions he might be called upon to make in connection with the Mastership of the lodge.

The W. MASTER said, having been honoured by the presence of the W.M. of an Irish lodge, of which he himself was a P.M., he would propose "The Health of his Grace the Duke of Leinster, G.M. of Ireland, and of Bro. Captain Lea, of Lodge 311, of the Irish Constitution."

Captain LEA returned thanks, and bore testimony to the high respect in which Bro. Carnegie was held by the members of Lodge 311, to which he formerly belonged.

The health of Bro. Matthews was next drunk, as Installing Master, with thanks for his kind and most efficient services; which Bro. MATTHEWS duly acknowledged.

With the toast of "The Visitors" was coupled the names of the following brethren:—Bean, W.M., Angel Lodge; Franks, W.M., Perfect Friendship Lodge, Ipswich; and Glass, W.M., Chigwell Lodge; who severally returned thanks.

The other toasts were "The late Master of the United Lodge, Bro. Captain Boyce," proposed by Bro. ANDERSON; "The Senior Warden, Bro. Wolferson," proposed by Bro. DARKEN; "The Junior Warden, Bro. Lieutenant Sheringham," proposed by the W. MASTER; "The Deacons, Bros. W. Smith and D. Lewis," proposed by Bro. MATTHEWS; &c., &c.

LANCASHIRE (EAST).

HULME.—BLAIR LODGE (No. 815).—A meeting of this lodge was held on the 13th inst., at the Hulme Town Hall. The chair of K.S. was occupied by Bro. Dr. Dill. Bros. John Hyde, Thos. A. Sidgreaves, Thomas Black, and Samuel S. Crossford were raised to the sublime degree of M.M. The ceremony included the lecture on the tracing-board.

LANCASHIRE (WEST).

LIVERPOOL.—*Temple Lodge* (No. 1094).—The following is a copy of the dedication and invocation referred to in our last as being delivered by the Prov. G. Chap. The oration delivered by him on the same occasion will be found in another page:—

Presiding Officer: In the name of the Great Jehovah, the Great Architect of Heaven and Earth, to whom be all honour and glory, I do solemnly dedicate this temple to Masonry.

Grand Chaplain: Grant, O Lord our God, that those who shall have the government of this lodge may be endued with wisdom to instruct their brethren in all their duties. May brotherly love, righteousness, and truth always prevail among its members, and may this bond of union continue to strengthen the lodges throughout the world.

"Glory be to God on high," &c.

Presiding Officer: In the name of the holy St. John, I do solemnly dedicate this temple to Virtue.

Grand Chaplain: Bless all our brethren, wherever dispersed, and grant speedy relief to all who are either oppressed or distressed.

"Glory be to God on high," &c.

Presiding Officer: In the name of the whole Fraternity, I

do solemnly dedicate this temple to universal benevolence and charity.

Grand Chaplain: We affectionately commend to Thee all the members of the whole Fraternity, may they increase in grace, and in the knowledge and love of each other.

"Glory to God on high," &c.

Finally, may we finish all our work here below with Thy approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy lights, glory, and bliss ineffable and eternal.

"Glory to God on high," &c.

"As it was," &c.

Presiding Officer: Brethren, in the name of the Most High, to whom be glory and honour, may he be with you at your beginning, may He strengthen you in the principles of our Masonic art, may He prosper you with success, and your zealous pursuits redound to the good of the Craft. By the divine aid we constitute and found you, my good brethren, into a Lodge of Freemasons, and from henceforth empower you to act as a constituted lodge in conformity to the rites of our order and the charges of our ancient Fraternity; may God be with you. Amen.

Grand honours.

Grand Chaplain: To the memory of the Holy St. John we dedicate this lodge; may every brother revere their characters and imitate their virtues.

"Glory be to God on high," &c.

"As it was," &c.

SHROPSHIRE AND NORTH WALES.

WELCHPOOL LODGE, (No. 998.)

The second anniversary of this very prosperous lodge was held in the lodge room at the Royal Oak Hotel, Welchpool, on Friday, the 6th inst. This meeting had, for some time, been anticipated with more than ordinary interest, it being that fixed for the installation of the highly and deservedly esteemed and respected Bro. Thomas Blakeman Brown, (whose exertions had in a great measure contributed to the success of the establishment of the lodge), who had been unanimously elected W.M. for the ensuing year. It was, moreover, the day appointed for the presentation, in a public manner, of a testimonial to the first Master of the lodge, Bro. Dr. Goldsbro', the Prov. S.G.W., who is a native of Welchpool. The ceremony of installation was performed by the retiring W.M., assisted by a board of P.M.'s formed by Bros. C. Wigan, Prov. G. Sec.; W. Brightwell, P. Prov. S.G.W.; H. Muggeridge, P.M., 192; the latter-named brother (who had consecrated the lodge, and was elected honorary member), acting as the Dir. of Cers. Bro. T. B. Browne having been duly installed, was saluted by the brethren in the several degrees, after which the following were invested as the officers of the lodge for the ensuing year:—Bros. Goldsbro', I.P.M.; G. Owen, S.W.; F. Smith, J.W.; T. Newill, Treas.; J. Samuel, Sec.; The Rev. J. M. Edwards, Chap.; D. P. Owen, S.D.; — J.D.; D. Andrew, I.G.; Barnard, Tyler.

It was then proposed by the W.M., and seconded by the Bro. Secretary, that a suitable Past Master's jewel be presented by the lodge to Bro. Goldsbro', P.M., in recognition of his valuable services, which was carried unanimously.

The following propositions were also carried unanimously:—
1st. That the lodge do constitute Bro. Goldsbro' a Life Governor of the Girls' School, on the occasion of his representing this lodge as a Steward at the next festival.

2nd. That the sum of one guinea be given as a donation to the Welchpool Dispensary, and the same sum as a donation to the Salop Infirmary. All lodge business being ended, the lodge was closed, and the brethren adjourned to an excellent banquet, at which the newly-installed W.M. presided, supported by the I.P.M., and by the following brethren:—Bros. the Rev. J. M. Edwards, Chap. R.N., and Chap. of the lodge; C. Wigan, Prov. G. Sec.; W. Brightwell, P. Prov. S.G.W.; H. Muggeridge, P.M., as Dir. of Cers.; P. B. Williams, F. Smith, J.W.; T. P. Jones, T. Coverdale, J. Eddowes, E. Pryce, J. Samuel, D. Andrew, W. Withy, T. Rutter, J. E. Poundley, J. H. Pollock, T. Morris, F. Roper, T. Gough, J. C. Frank, J. C. Edwards, B. Lay, &c.

Grace having been said, the W.M. and brethren rose from the table and assembled at the upper part of the banquetting

room, the doors of which were then thrown open and a number of the relatives and friends of the members were admitted, and the ladies were conducted to seats to witness the presentation of the testimonial. The testimonial, consisting of a very elegant and costly tea and coffee service of silver (purchased by subscription), obtained by Bro. D. P. Owen, S.D., from Messrs. Savory, of Cornhill, accompanied by a beautifully illuminated and richly framed address upon vellum, were placed upon the table before the Rev. Bro. J. M. Edwards, who, in the course of a most emphatic and feeling address, said, "Worshipful Master, and Brethren, ladies and gentlemen,—I am deputed by the brethren of this lodge to present these very beautiful testimonials to our worthy, retiring, worshipful Master, Dr. Goldsbro'. I could have wished that it had fallen into more able hands, and I feel that I cannot sufficiently express, as I ought on this occasion, the esteem and regard, as well as the high admiration and appreciation of the members of the Welchpool Lodge, of the very able manner in which you (addressing Bro. Goldsbro'), worshipful sir, have, for the past two years, attended and conducted this lodge, and of the great sacrifice of time and personal convenience, and which must have been attended by great pecuniary sacrifice.* By your exertions you have raised this lodge to a degree of prosperity perhaps unparalleled in the annals of Masonry. May you, very worshipful sir, live long to look upon these testimonials of the gratitude and esteem of the members of this lodge, and may they be preserved as cherished heir-looms by the members of your family, until time shall be no more. I need not add more than Bro. Goldbro', on behalf of the members of this lodge, I have very great pleasure in placing these at your service. (At the conclusion of his address, the reverend and venerable brother was much cheered by the members, and in this the ladies joined very heartily.)

Bro. Goldsbro' was deeply moved, replied to the following effect—"Worshipful Master, Brother Chairman, and Brethren, Ladies and Gentlemen,—It is an old proverb, 'that out of the fulness of the heart the mouth speaketh,' but there is also, if not a proverb, a well-recognised medical dogma, somewhat antagonistic to it, and the truth of which is at this moment very strongly impressed upon my mind, that, when the heart or any other vital organism is tasked beyond its normal powers (so intimately are all the organisms of that body associated with, and reciprocally dependent upon each other, for their integrity of action, through the medium of what is popularly termed sympathy), the functions of the whole become more or less weakened, impaired, or destroyed through the lesion of the one primarily affected, and the whole system is thus thrown out of gear. Brethren, my heart is indeed at this moment in that overtaxed state, and I feel that any attempt on my part to give adequate expression to its emotions on this occasion, must inevitably result in signal failure, and to my own utter discomfort and dissatisfaction. Overwhelmed as I have been by your unvarying warm-hearted and fraternal kindness, and now, by the highly complimentary terms in which our esteemed and eloquent Bro. Edwards has addressed me, in presenting me, on behalf of my brother members of this lodge, with these costly and elegant testimonials of your regard, I can but assure you, brethren, that I am deeply sensible of, and truly grateful for all your kindness, and I shall always look upon these testimonials with the greatest pleasure and pride as lasting mementoes, as well of your great fraternal kindness and esteem, as of the great happiness I have enjoyed as a member of this distinguished and prosperous lodge, daily recalling to my mind the familiar and friendly faces of those who now surround me, as also of those who, through domestic affliction, are unavoidably absent to-day, and the happy, happy hours, I have passed with them in the work of Masonry, mementoes which, during the remainder of my earthly pilgrimage, will be as cheering to my heart, as are the heaven-bestowed, evergreen oases, their shady palms, and cool and refreshing waters, to the parched and weary traveller across the sun-scorched and sandy desert. Brethren, I feel that I cannot say more than to beg you to accept individually and collectively, my most grateful and heartfelt thanks for the great honour you have this day conferred upon me."

Bro. P. B. Williams, in a most animated and highly humorous

speech, proposed "The Health of the Ladies present." Bro. Pollock very gracefully replied on their behalf, and the ladies, and other visitors, accompanied by several of the brethren, who officiated as Ladies' Stewards, retired to an adjoining room where a dessert was provided.

When the visitors had withdrawn, the Worshipful Master proceeded with the usual loyal and Masonic toasts, all of which were duly honoured, but throughout the evening all musical entertainments were spontaneously avoided as a mark of respect to several beloved members of the lodge, whose absence was caused by a severe domestic affliction which occurred early on the morning of the day of meeting.

In proposing the health of the P.G.M. (Sir W. W. Wynn), the W. Master observed that the excellent qualities of the Prov. G.M. were so well known to all present, to all throughout the province, and throughout the Craft, that no eulogy was required at his hands, and he should, without further preface, propose "The Health of Sir Watkins William Wynn, the Right Worshipful the Provincial Grand Master, and long life to him." Due Masonic honours. "Prosper the art."

The next toast was "The Very Worshipful and Reverend Bro. Dymock, Deputy Provincial Grand Master, and the rest of the Grand Officers, past and present," of whom the W.M. spoke in the most complimentary and well-merited terms of praise, and coupled with the toast the names of the two distinguished visitors who had honoured the lodge with their presence that

SURREY.

ROSE OF DENMARK LODGE (No. 975).—The last meeting of this lodge for the season, was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 20th inst. In the absence through illness, of the W.M., the lodge was opened by Bro. R. W. Little, I.P.M. and Sec., assisted by Bros. G. H. Oliver, S.W.; C. Page, J.W.; A. Squire, S.D.; J. Barnes, I.G.; Clarke, Hawkins, Dixon, Graham, Kelley, Smith, Beamish, Davis, Newens, Samels, Harrison, and other brethren. After the confirmation of the minutes a ballot was taken for Mr. Walter Hills Barnard as a candidate for initiation, and the same being in his favour, he was regularly introduced and admitted into the mysteries of the Order. Bros. Guy, Howitt, and Woodruff, were then raised, and the resignation of Bros. W. Buswell, J.D., and G. Buswell being announced and received with regret, Bro. G. Noyce was appointed J.D. by the acting Master, at the written request of the W.M. The annual subscription to the lodge was then unanimously raised, in pursuance of a notice of motion to that effect. The lodge was then closed, and the brethren adjourned to the banquet, when the usual loyal and Masonic toasts having been duly honoured, Bro. Little, the W.M., in the chair, proposed "The Health of the Initiate," remarking how pleased he was on the part of the lodge, to witness the infusion of young blood, in the person of Bro. Barnard. This toast was well received, and effectively acknowledged by the neophyte. The W.M. then proposed "The Visitors" coupling with it the name of Bro. Marsh, P.M. 28, of whose friendship the acting W.M. expressed himself proud, as he believed Bro. Marsh to be not only a good working Mason, but one devoted to the great and glorious principles of the Order. Bro. J. G. Marsh, in reply said, he felt highly delighted to meet the brethren of the Rose of Denmark Lodge—their excellent working, their ready hospitality, and above all their unanimity and good feeling had been observed by him, and in conclusion he trusted to have many opportunities of cultivating a more intimate acquaintance with the brethren he saw around him. The W.M. then gave the health of Bro. Thompson, P.M., (117), as a representative of the FREEMASONS' MAGAZINE, a journal which he said afforded the means of intercommunion between Masons in every clime and country, and was one which fairly reported the proceedings of lodges and fairly commented upon Masonic events, not in the unfraternal spirit which other would-be organs of the Craft had displayed when, instead of covering the failings of a brother with the mantle of charity, they were dragged forth not only for the criticisms of the Fraternity, but for the jeers of the outer world. He (the W.M.) was in favour of adopting in such cases an excellent maxim of the Craft—silence—or to go still farther and to bury the faults of a brother in the tomb of forgetfulness in the same spirit which prompted generous hearts to cast the veil of oblivion over the misdeeds of the dead. Bro. Thompson thanked the W.M. sincerely for the compliment paid through him to what was popularly called the "fourth estate," and which expression of opinion he assured

* Bro. Goldsbro' resides in London, a distance of 180 miles from Welchpool, was the first Master of the lodge, and re-elected the second year. During his term of office he initiated forty-six candidates, and travelled to and fro a distance of more than 7,000 miles in the discharge of his duties as W.M. of this lodge.

the brethren was peculiarly grateful to his feelings. It was true he was connected with that mighty engine, the press, and for some time past with the FREEMASONS' MAGAZINE, and it had given him great gratification to observe how much the cause of Freemasonry was promoted by the interchange of ideas, by the diffusion of liberal thoughts, and by the record of its astonishing progress throughout the civilised world. Freemasonry was the pioneer of freedom, hence the hatred borne by despots against its principles and its practice. However, he—Bro. Thompson—would hope that the brethren in England might long have an honest and respectable organ, as were the FREEMASONS' MAGAZINE AND MASONIC MIRROR to cease to exist, the cause of charity would suffer to an incalculable extent. The health of Bro. Little, W.M. *pro tem.*, was then proposed in eulogistic terms by Bro. Potter, P.M. and Treas., who expatiated on the able manner in which Bro. Little not only performed the duties of the chair, but also those of Secretary. This toast was most cordially received, and Bro. Little, in responding, regretted the unavoidable absence, through indisposition, of the W.M. The health of the S.W. and J.W. were then announced, and the W.M. again took occasion to praise those officers for their zealous and efficient aid in the working of the ceremonies. Bros. Oliver, S.W., and Page, J.W., returned thanks in a brief but appropriate manner. Bro. Squire, S.D., acknowledged the toast of "The Officers," and the Tyler then brought the proceedings of this very happy meeting to an end. We must not omit to mention that Bros. Kelley, Squire, and other obliging brethren sang some excellent songs. day, viz.:—Bros. C. Wigan, Prov. G. Sec. of N. Wales and Salop; W. Brightwell, P. Prov. S.G.W.

Bro. Brightwell replied on behalf of the Prov. G. Officers, and reiterated the Masonic sentiments so feelingly and beautifully impressed by the W.M., and was proud to know that the Prov. G. Officers were held in such high esteem by the members of the Welchpool Lodge, and the Craft generally, as he could assure the W.M. and brethren that their constant endeavours and best exertions would be used to continue to merit the high esteem and approbation of the members of the various lodges of the combined provinces of North Wales and Shropshire. It could not but be most gratifying to the brethren of the Welchpool Lodge, to see that Bro. Dr. Goldsbro' had already elicited the good opinions of the Provincial Grand Master, in a manner which enabled them to see him clothed in Provincial Grand Lodge purple, in the distinguished appointment of Provincial Senior Grand Warden, as he felt convinced that that distinction would not be conferred in vain, for Bro. Goldsbro' had evidently sustained the dignity of the Craft, and had maintained the harmony and prosperity of the Welchpool Lodge, over which he had so efficiently and indefatigably presided during the last two years.

"Freemasonry," said Bro. Brightwell, "has existed from the remotest ages of the world, and has ever flourished most where civilisation and the arts and sciences have conferred on mankind their most precious gifts. Thrones and empires have been shaken to their centres; ancient cities have ceased to exist; kingdoms and provinces have had their periods. Where is Thebes and her hundred gates? Where is that ancient and splendid city, Babylon, with her magnificent hanging gardens? Where is Troy? around which Hector was thrice dragged by Achilles;—and many others. They are names only left. Yet amidst all these convulsions, amidst all this ruin, desolation and change, our refulgent star, 'Masonry,' has remained in all her meridian beauty and splendour, untarnished and undimmed. Amongst the many splendid ornaments which grace and adorn our order, is that greatest and noblest of all virtues, charity, which is designated as the chief of every social and moral virtue, and is the characteristic of every true Mason, and not only inculcates a supreme degree of love and veneration of the Great Architect of the Universe, but also an unlimited affection of our fellow-creatures of every clime, country, sect, and opinion. It unites the enemies of the earth, and our brethren of all creeds and colour.

'Christians and Jews, and Turks and Pagans stand

One blended throng, one undistinguished band.'

Within the walls of our lodges no discordant jarrings are ever heard, though the minds of men may be disturbed by the elements of faction, though despots may govern with a rod of iron, and though the apple of discord be thrown into every society and home, yet within our sacred walls the still peaceful voice of Masonry has ever been heard, and I trust will continue

to be heard 'till the end of time. With these few observations, Worshipful Master, permit me, in conclusion, to express my grateful acknowledgements for the distinguished honour conferred upon myself and Bro. Wigan, and for the truly Masonic feelings extended to the Provincial Grand Officers generally.

Bro. Goldsbro', I.P.M., proposed "The Health of the Worshipful Master, Bro. T. B. Brown," and paid a just tribute to the exertions he had used in the formation and successful establishment of the lodge, and said he was sure that under the presidency of so worthy and excellent a Master, and so true and zealous a Mason, the lodge could not fail to prosper, and he called upon the brethren to drink his health with full Masonic honours.

The W. Master in a speech replete with Masonic feeling, thanked the brethren for the honour they had conferred upon him, and said that his best efforts should be employed in maintaining the happiness of the members, the dignity of the Order, and the usefulness of the lodge in the province as well as in the Craft generally.

The W. Master proposed "The Health of the Past Master of the Welchpool Lodge," to which Bro. Goldsbro' replied at some length.

Bro. Brightwell proposed "The Health of the Rev. J. M. Edwards," and expressed the great pleasure it had given him to hear his eloquent and appropriate address to Bro. Goldsbro', P.M.

The Rev. Bro. Edwards returned thanks, and said that in the speech he had made he had only expressed what he really felt, and that it was quite unpremeditated.

The W. Master next proposed "The Health of the Officers of the Lodge," and observed that much of the success of the lodge depended on the punctuality and working of the officers, and he had good reason to hope that those whom he had appointed would carry out the duties severally assigned to them in the most satisfactory manner. The W.M. coupled with this toast the name of Bro. Francis Smith, J.W.

Bro. F. Smith replied for the officers, and said, on their behalf he begged to return their sincere and grateful thanks for the kind and complimentary manner in which the W.M. had proposed their health, and to the brethren for their warm response; and he had every reason to believe that all the officers had accepted office with the determination to do their duty. The S.W. had promised to fulfil his duty to the utmost of his power; nothing shall be wanting on the part of your J.W. to carry out his duties to the best of his ability, and though residing at a distance—a matter of a hundred miles or more—it will not prevent his attending to them. He trusted that throughout the year the performance of the duties of the officers would be such as to meet with the approval of the members of the lodge.

"The Health of Bro. Thomas Rutter," was then proposed by the W.M., who observed that the best thanks of the members of the lodge were due to him as Chairman of the Presentation Committee, and he complimented Bro. Rutter upon the very able manner in which he had carried out the wishes of the members of the lodge.

Bro. Rutter thanked the W.M. and brethren for drinking his health, and assured them that what he had done as chairman of their committee, he had done with a very great deal of pleasure, and was glad that it met with the approval of the members.

The W. Master next proposed "The Masonic Charities," and coupled with it the name of Bro. Henry Muggeridge, P.M. 192, and expressed the great pleasure it gave in again seeing amongst them so great and bright a star in Masonry, and hoped they might have that pleasure for many years to come.

Bro. P.M. H. Muggeridge said in reply—W. Master, brethren of the Welchpool Lodge, I beg to thank you for the honour you have conferred upon me in drinking my health, and in associating my name with the Masonic Charities, and I beg also to thank you for the great kindness with which you have received me on every occasion since the consecration. It is a great gratification to me to have been present on this occasion, and to have witnessed the presentation of these beautiful testimonials to our worthy Bro. Goldsbro'. I hope, and I have no doubt, that the Welchpool Lodge will continue to prosper. It is also a great pleasure to me to know that Bro. Goldsbro' will represent this lodge as a Steward at the Festival in aid of Royal Freemasons' Girls' School, on which occasion I shall also be a Steward, but for another lodge. Brethren, in this school are one hundred girls, the daughters of Freemasons, once in good cir-

circumstances, and there they are boarded, clothed, educated, and treated in the kindest manner. Brethren, I take great interest in all the charities, but the Girls' School is the one with which I am more immediately connected; and I hope that every brother of this lodge will avail himself of the first opportunity of visiting the school, and I can assure you that you will be highly pleased with your visit.

The Tyler's toast terminated the proceedings of a meeting which will long be remembered by every one who had the happiness of being present.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—OLD GLOBE LODGE (No. 200).—On Wednesday, the 18th inst., this lodge was held in the Freemasons' Hall, Scarborough. Present—Bros. G. Knight, W.M.; Wm. Bean, W. F. Rooke, B. Stewart, J. F. Spurr, H. C. Martin (Hon. Sec.), P.M.'s; Captain Geo. Symons, S.W.; J. M. Crosby, J.W.; Dr. Armitage, S.D.; J. W. D. Middleton, J.D.; J. Raper, I.G.; Sanders and Ash, Tylers, and upwards of thirty members, amongst whom was Bro. J. J. Griffiths, of the Lion Lodge, Whithy, a visitor. The lodge was opened in the first degree, and the minutes read and confirmed. Mr. John Barry, builder, Mr. Henry McKay, gentleman, and Mr. Charles Gray, wine merchant, of Scarborough, were respectively balloted for and initiated into the mysteries of the ancient and honourable Order of Freemasons. Bros. Marvin and Drake, having served some time as Entered Apprentices, each passed a satisfactory examination as to his proficiency in the science. The lodge was then opened in the second degree, and Bros. Marvin and Drake passed to the degree of F.C. This having concluded the business of the evening, the lodge was closed in the several degrees, in harmony and with prayer, at nine o'clock, after which the brethren adjourned to refreshment, and spent the remainder of the evening very agreeably, keeping within hail, and parted about eleven o'clock p.m.

MARK MASONRY.

SOUTHWARK LODGE (No. 11, S.C.).—A meeting of this lodge was held on the 9th inst. at the Green Man, Tooley-street. One Bro. was advanced. The following brethren were present:—Bros. A. P. Leonard, R.W.M.; F. J. Lilley, D.R.W.M.; J. C. Gooddy, J.W.; A. D. Loewenstark, P.R.W.M., Treas.; F. Walters, Sec.; F. Besant, Chap.; A. P. Steadman, S.D.; J. L. Vallentin, R. of M.; R. Ord, T.K.; W. Y. Laing, Tyler; and visitors J. Nunn, R. Watts, J. Stevens, R. Boncey, and H. Phipps. A guinea was voted to the Girls' School.

SAMSON AND LION LODGE (No. 86, E.C.).—The second meeting of this new Mark lodge was held on the 18th inst. at 14, Bedford-row. The W.M., Bro. A. D. Loewenstark, opened the lodge. After the reading and confirmation of the minutes of the last meeting, two candidates were advanced to this ancient and honourable degree. Two brethren were proposed for election as honorary members, and a vote of thanks was unanimously passed to Bro. F. Binckes for his services in consecrating this lodge and installing its first W.M. Bro. C. Sloman was unanimously elected a complimentary member. The following brethren were present during the evening:—Bros. M. A. Loewenstark, F. Walters (Sec.), A. Oberdoerffer, J. T. Hayo, J. Green, R. Boncey, C. Sloman, Barrett, E. Swan, and H. Davenport (one of the Davenport Brothers).

ANCIENT AND ACCEPTED RITE.

A meeting of the Supreme Grand Council was held on the 10th inst., when a Sov. G. Tribunal was opened for the purpose of advancing Bros. J. Montagu Pulney Montagu and Samuel Rd. Parr Shilton to the 31°.

On the 11th inst. the Chapter of Grand Elected Knights K.H. was opened, when there were present Bros. Col. Bowyer, Col. Clerk, H. C. Vernon, Capt. Philips, J. de Dios Merino Benavente, and A. G. Goodall, S.G.I.G., from New York and Brazil, 32°; Hyde Pullen, Sec. Gen. to S.G.C., M. Costa, Dr. Goolden, C. Goolden, and Capt. Boyle, 32°; R. Costa, C. J. Bannister, J. M. P. Montagu, S. R. Parr Shelton, 31°; and several brethren of the 30°. The brethren who were admitted

to the 30° were Bros. F. Martin Williams, W. H. Beaumont, Benno Paraviso, Hy. Saunders Edwards, Edward Busher, Edward Pierpoint, Francis G. Irwin, and Vincent Bird. Bro. Colonel Clerk performed the ceremony, and Bro. Hyde Pullen assisted him as G. Marshal. The ceremony was very ably and impressively performed, and, after it was over, as the brethren had to wait a short time for preparation for dinner, Bro. Hyde Pullen, at the request of Ill. Bro. Col. Clerk, kindly instructed the brethren in some requisite information as to the degree just conferred, for which a vote of thanks was proposed and given to Bro. Pullen. The chapter being closed, the brethren retired and partook of a sumptuous dinner, which seemed to afford general satisfaction.

CHANNEL ISLANDS.

JERSEY.

ST. AUBIN'S LODGE (No. 958).—The regular monthly meeting of this lodge was held at the Masonic Rooms, St. Aubin's, on Tuesday, April 17th. The lodge was opened at 7 p.m. by Bro. Dr. Hopkins, P.M., assisted by Bro. Long acting as S.W., and Bro. Mannan, J.W. The minutes having been read and confirmed, the acting W.M. announced the death of the Tyler in the rooms he had occupied on the lodge premises. His powers had long been failing, so that his duties had of late been performed with difficulty, and he at last sank from the effects of old age and infirmity, after having been fifty-five years a member of the Masonic body. Bro. Bullen was followed to the grave by the Constable of the parish, the W.M. and J.W. of the lodge, and other brethren. Several circumstances had conspired to prevent summonses being sent to all the members. The Secretary presented the printed report of the last meeting of Grand Lodge. Bro. E. C. Malet de Carteret, W.M., now entered, and having been received with due honours, took his chair. On the proposition of the Treas., seconded by the I.P.M., it was resolved that the Wardens and D.C. be requested to make arrangements for the installation and annual banquet similar to those of last year. A ballot was taken for Mr. Theophilus Jas. Bosdet, a candidate for initiation at seven days' notice, on the proposition of Bro. Le Cappelain, seconded by Bro. Mannan, after ample evidence had been received as to his fitness for it. This having proved unanimous in his favour, and the usual declaration having been signed and duly attested, the candidate was introduced properly prepared, and regularly initiated by the W.M. The charge was given by Bro. Dr. Hopkins, I.P.M. Bro. C. Le Saeur was unanimously re-elected Treasurer. On a ballot being taken for the election of W.M. for the ensuing year, the choice fell on Bro. Dr. Smith, P.M. 342, who, however, declined accepting the honour on the present occasion, but promised to be at the service of the lodge if elected at the end of another year. A ballot was again taken, when the W.M. announced the election of Bro. Long, P.S.W. 491, who returned thanks for the honour conferred on him, and expressed his intention to do all in his power for the advantage of the lodge. Other routine business having been disposed of, the lodge was closed with the usual solemnities at a quarter to nine, and the brethren adjourned for refreshment.

REVIEWS.

Odds and Ends, No. 12. Edinburgh: Edmonstone and Douglas. 1866. "Rough Nights' Quarters." By ONE OF THE PEOPLE WHO HAVE ROUGHED IT.

This number of Messrs. Edmonstone and Douglas's excellent and instructive series is devoted to a critique of the "Night in a Workhouse," letters which appeared in the *Pall Mall Gazette* in January.

We agree with our author that there has been a great deal of twaddle with reference to the "infamy" of some of the hardships described by the amateur "casual," as those to which the vagrant has to submit, and we think that the amateur casual certainly overshot the mark in this respect, as casual wards should not be comfortable gratis hotels for the idle and vicious who will not work, but decent places of refuge for those who have no other

shelter, and who prefer clean rough nights' quarters anywhere outside of a workhouse, in any honest company, if they can only get them for love, money, or labour.

"One of the People who has roughed it" gives some very vivid pictures of hard and rough quarters and rude fare taken from such authorities as the "North-West Passage by Land," Letters from High Latitudes," "My Indian Journal," &c., and proves, we believe successfully, that the "infamy" is not in the rough nights' quarters, but elsewhere; and life, music, adventure, and pleasure give place to pain, dulness, discord, and deadly ills, when discomfort is endured amidst dirt and misery, obscenity and profanity, in a casual ward. There is no poetry in grim poverty; but the Douglas was right when he said of old, "I would rather hear the lark sing than the mouse squeak."

In the words of our author, the worst of the casual story is in the description of men and manners, the dirt, and the lack of discipline in a place under supervision. The best cure for such evils seems to be in placing rogues and their casual wards under the police, who know how to deal with them.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING MAY 4TH, 1866.

Tuesday, May 1st.—INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, May 2nd.—SOCIETY OF ARTS, at 8.

Thursday, May 3rd.—CHEMICAL SOCIETY, at 8.

THE WEEK.

THE COURT.—The Queen, accompanied by their Royal Highnesses Princess Helena and Prince Leopold, and his Serene Highness Prince Christian of Schleswig-Holstein, drove out on the 18th inst., attended by Major-General the Hon. A. Hood; and her Majesty walked in the grounds, accompanied by Princess Helena and Princess Louise. The Queen, accompanied by Princess Louise, walked in the grounds on the 19th inst., and her Majesty drove in the afternoon, accompanied by Princess Leiningen. The Queen, accompanied by Princess Louise, Prince Leopold, and Prince Christian of Schleswig-Holstein, walked in the grounds on the 20th instant, and drove out in the afternoon, accompanied by Princess Helena and Prince Christian, and attended by Lady Augusta Stanley. Major-General the Hon. A. Hood was in attendance upon horseback. The Queen, accompanied by Princess Helena, Prince Christian of Schleswig-Holstein, and Prince Teck, walked in the grounds on the 21st inst., and her Majesty, accompanied by Princess Louise, drove in the grounds in the afternoon. The Very Rev. the Dean of Westminster performed the service on the 22nd inst. at Osborne, before her Majesty and their Royal Highnesses Princess Louise and Prince Leopold. The Queen, accompanied by Princess Louise, went out in the grounds on the 23rd inst., and drove out in the afternoon, accompanied by Princess Helena, and attended by the Hon. Caroline Cavendish. The Queen walked in the grounds on the 24th inst., accompanied by Princess Helena, Princess Louise, and Prince Christian of Schleswig-Holstein, and again in the afternoon, accompanied by Princess Louise.

IMPERIAL PARLIAMENT.—The House of Lords, on the 19th inst., went into committee on the Oaths Bill. The Marquis of Bath wished to add to the oath the words "On the true faith of a Christian," the object of which was, of course, to keep Jews

out of Parliament. He met with no support, however, and the amendment was negatived without a division. The amendment of Lord Chelmsford declaring the supremacy of the Crown was agreed to, and the Bill passed through committee. The standing orders were suspended, and the Bill was passed through its other stages. Subsequently the Marquis of Clanricarde commented rather strongly on the conduct of Chief Justice Lefroy continuing to hold his seat on the bench when by his age he was unfit to discharge the duties. Lord Chelmsford and Lord Lifford defended the Chief Justice.—The House on the 20th inst. had a short sitting, but discussed several topics. First the Marquis of Clanricarde made a personal explanation as to his remarks on the previous evening on Chief Justice Lefroy. Then the same peer originated a short but interesting discussion on the late report of the Sea Fisheries Commission. The Marquis of Townshend called attention to the carpet beating in the Strand Union Workhouse, and enlarged generally on the shortcomings of that institution. Earl Granville briefly replied. Some bills were advanced a stage, and the House adjourned at half-past six o'clock.—On the 23rd inst., the Earl of Clarendon read a letter from Lieut.-Col. Mereweather, our resident at Aden. It was to the effect that Mr. Rassam had been most courteously received by the Emperor of Abyssinia, who had given him presents, written a letter to her Majesty, and promised to give up the captives. Mr. Rassam was expected to arrive with the captives at Massowah on the 10th or 12th of April. The other business was of no importance.—On the 24th inst., Lord Houghton moved the second reading of the Qualification for Offices Bill. The Earl of Derby said as they had altered the Parliamentary oaths he saw no reason why this bill should not pass. After some brief discussion on oaths generally the bill was read a second time. Some other business was disposed of and the House adjourned at twenty-five minutes past six o'clock.—After a preliminary discussion, got up by Mr. Ferrand in reference from Harden, the HOUSE OF COMMONS went to work again at the Reform Bill. Mr. Graham opened the debate in a speech humorous in tone and invincible in argument. Lord Elcho followed. First he defended himself for opposing the bill; then declared that he would oppose any measure until he knew all he wanted to know about the constituencies. Subsequently he indulged in some strong flavoured bandinage at the expense of Mr. W. Layard, Sir W. Hutt, and others; and concluded with a declaration, which he again and again made in the course of his speech, that he should vote for the amendment. Sir William Hutt spoke in his own defence, and very briefly and pithily disposed of the charges which had been made against him. Then came Mr. Beresford Hope, who insisted that those who refused them the franchise were the true friends of the working men. Mr. Thomas Hughes followed with an able speech in support of the bill. Mr. Doulton came next, and in the course of a speech, almost every word of which showed how unfit he is to represent a Liberal constituency like that of Lambeth, said he should vote against the second reading of the bill. Mr. Milner Gibson replied to the speeches against the measure in a speech which was as remarkable for the moderation of its tone as for the inexorable of its arguments. The debate was weakly brought to a close for the night by Mr. Gathorne Hardy. Mr. Leveson Gower, the member for Bodmin, moved the adjournment.—On the 20th inst. the House had to dispose of some other matters before it would go to the debate on the Reform Bill. First the Speaker obtained leave to be represented by the Deputy-Speaker at a Royal Commission

which it was expected would give sanction to certain Bills in the House of Lords. The Commission, however, did not arrive. Next, Major Knox complained that though he and other members came down and secured seats, as they thought, by leaving their hats in places, they found those places occupied by other members. Two or three other members made a similar complaint, but the Speaker told them the only way to secure seats was to be in the House during prayers. When Mr. Adair brought up the report of the Nottingham Committee, Lord Cranbourne said he had been informed that as soon as the decision of the committee was given three sheriff's officers darted into the room and arrested Sir R. Clifton. His lordship contended that this was a breach of privilege, inasmuch as a gentleman did not cease to be a member until the resolutions of the committee had been reported to the House. He moved that the Sheriffs of Middlesex be directed to appear before the House at four o'clock on Monday. Major Edwards seconded the motion. Several members threw grave doubts on the statement, and Sir E. Paking said he had seen Sir R. Clifton walking away from the House with a friend. Somebody else suggested that the "friend" might be a sheriff's officer. Finally, on the suggestion of the Chancellor of the Exchequer the motion was withdrawn, in order that a better knowledge of the facts might be arrived at.—The Conservative hand with respect to the Reform Bill was shown by a notice of motion given by Mr. Albert Grant. He is to move, on the motion to go into committee on the Bill, a resolution in effect the same as that under discussion. The object, of course, is to talk the Bill out of the House.—On the motion to go into committee of supply there were some brief discussions, the most noticeable of which was a further demand for more electoral statistics by Mr. Hunt. At length the Reform debate was recommenced by Mr. Leveson Gower, who ably defended the Bill. Mr. Gregory followed in a smart speech against the Bill, and was replied to by the Solicitor General for Scotland, to whom Sir Stafford Northcote replied. Next Mr. Coleridge delivered a splendid speech in favour of the Bill, and Mr. Horsman came next, with some of his carefully polished antitheses. Mr. Bright moved the adjournment of the debate. The Chancellor of the Exchequer appealed to Mr. Disraeli to allow the debate to close soon, but got a very unsatisfactory answer.—On the 23rd inst. there was no falling off in the interest with which the Reform debate is regarded. The fact that Mr. Bright was to open the debate gave additional interest, and even at midnight on Sunday there were applicants for admission to the lobby, where those who are fortunate enough to have obtained tickets wait until the strangers' gallery is opened. Of course they did not procure admission then, but when the doors were opened at six o'clock yesterday morning they entered and took up their position. When the House met every seat was taken, and the gallery crowded. There were many peers present, and the liveliest possible interest was shown in the proceedings. Mr. Bright spoke for about two hours, and during the whole of that time kept the attention of the House. Of course there were now and then some of those unmannerly interruptions by which the Tories have lately signalled themselves. These were chiefly when the speaker demolished some one of their pet sophisms, or hit one of their number unusually hard. The speech was thoroughly moderate in tone, and as convincing as it was moderate. Mr. Whiteside followed Mr. Bright, and the contrast was indeed marked. Of course Mr. Whiteside saw no merit in the bill, and hit out right and left at its supporters. To him followed McCullagh Torrens, who, in a cool, argumentative speech, supported the measure. Mr.

Walpole came next, denying that the working men took any interest in the bill. He was replied to by Mr. Goschen, and Mr. Lowe moved the adjournment of the debate. The motion was seconded by Mr. Onslow, who took the opportunity of making a short but excellent speech in support of the bill. Then Sir Rainald Knightley complained that no gentlemen but those arranged for by the whips could get an opportunity of speaking; and his complaint was echoed by Mr. Butler-Johnstone and Mr. Hibbert. Mr. Gladstone appealed to the House to allow the debate to be closed before long, and Mr. Disraeli promised to do his best to bring it to a close on Friday night. The debate was then adjourned.—On the 24th inst., the discussions were of a varied character. Alderman Salomons introduced the question of the rating of Government property, and moved a resolution declaring it to be inexpedient that Government establishments should be exempted from local rates. A long and interesting discussion followed, the motion being opposed by the Government. Finally the motion was withdrawn. Mr. Knight then moved a resolution declaring it to be expedient that all items of poor-law expenditure not being in-maintenance or out-relief, or otherwise under the immediate control of boards of guardians or parish officers, should become a national charge. The Chancellor of the Exchequer opposed the motion, which was withdrawn. Mr. Sheridan then withdrew his motion with regard to the Fire Insurance duty, and also expressed his regret that he had not been in the House the previous evening at the close of the debate on the Reform Bill. If he had been in the House he should have given way. The next business on the paper was a motion for a select committee to inquire into the petitions in favour of the Reform Bill from Manchester and Harden. Mr. Ferrand brought forward the motion, and bluntly attacked a number of gentlemen, including the Chancellor of the Exchequer. He threw a good deal of dirt, but very little of it stuck, and finally he was compelled to withdraw the Manchester petition from the proposed committee, and confine the inquiry to the Harden petition alone. The other business was of little interest.—On the 25th inst., after some preliminary business had been disposed of, Mr. Bouverie moved the second reading of his Bill for abolishing the declaration of conformity with the Liturgy of the Church of England, which is now exacted from fellows of colleges. A lengthy and interesting discussion followed, the Bill being supported by Professor Fawcett, Mr. Julian Goldsmid, Mr. Neate, and Mr. Thomas Hughes. Mr. Walpole moved the rejection of the measure, and was supported by Mr. B. Hope, Mr. Schreiber, Mr. Selwyn, and Sir W. Heathcote. The arguments against the Bill were simply those which have been used over and over again. On a division, the second reading was carried by a majority of 22—the numbers being, for the second reading, 208; against it, 186. The other orders on the paper were disposed of.

TO CORRESPONDENTS.

* * * All communications to be addressed to 19, Salisbury-street, Strand, London, W.C.

ERRATUM.—In Bro. Charles Purton Cooper's communication "The Moral Law and Freemasonry," page 290 of the present volume, line 4, for "the main reason," read "human reason."

J.P.—Received with thanks and inserted.

R.A.—We have not yet received any reply. We cannot recommend to you any better course than that which we have already laid down as that which you should adopt.

J.E.W.—Your report, as also these received, from other brethren, together with some other matters, are unavoidably compelled to postpone giving until in our next, owing to the lengthy report of the Grand Festival in our present issue.