

LONDON, SATURDAY, JULY 28, 1866.

THE CHIEF CORNER STONE.

A SERMON PREACHED BEFORE THE BRETHREN OF THE COUNTY OF MONAGHAN, ON ST. JOHN'S DAY, 1866, IN THE PARISH CHURCH OF SCOTSHOUSE,

By the REV. DR. ROBOTHEM.

"And have ye not read this Scripture? The Stone which the builders rejected is become the Head of the Corner; this was the Lord's doings, and it is marvellous in our eyes."—*St. Mark* xii, 10, 11.

These words, expressed in the plain but forcible language of operative Masonry, I have chosen as being very suitable to form the basis, the foundation of my subject on the present occasion; they were used by Christ himself, when addressing the Jews in the parable of the vineyard; and they show the propriety of inculcating principles by the types and figures of Masonry. Jesus Christ, who possessed divine knowledge, who came from heaven to redeem the world, who had all wisdom, and all the powers of language at his command, thought proper in this plain and beautiful language of Masonry, thus to introduce himself to the Jews of that time. The parable of the vineyard, from which the text is taken, referred to the Jewish nation at large, and more especially to their rulers and teachers, because they neglected their duty, and were unfaithful to their trust. But God sent prophets to call them to repentance, and to remind them of the promises of a Messiah who was to come. But instead of "repenting and doing works meet for repentance," they apprehended the servants of God, and treated them as enemies. Notwithstanding this, the Lord thought proper to send his only and well-beloved son, supposing that they would "reverence him." But when they saw the Son, the Saviour of the world, they said amongst themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours." When our Lord had spoken this parable, he made this enquiry, "When the Lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him he will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." To bring this admission home to their consciences, and to leave them without excuse, he called their attention to a passage of scripture contained in

Psalm cxviii, the 22nd and 23rd verses:—

"The Stone which the builders refused is become the Head Stone of the Corner; this is the Lord's doings; it is marvellous in our eyes." I feel it to be my duty in addressing you, my friends of the royal craft, who are assembled on this anniversary in the temple of the Lord, to declare unto you, and to this congregation, the whole counsel of God; and I feel happy in being appointed to preach to you on the present occasion, although I cannot but wish it had fallen on one more skilled in the science of Freemasonry. However, I gladly avail myself of this opportunity, in all simplicity and sincerity, to exhort you not merely to perform your Masonic duties with freedom, fervency, and zeal, but, also, I exhort you, by the mercies of God to perform your Christian duties—to look for salvation to Jesus Christ, "the Head Stone of the Corner," to secure for yourselves by his merits, and through a lively faith in his blood, immortality in mansions not made with hands, eternal in the heavens. Seeking the assistance of the Divine Spirit, I purpose to bring the text before you under the following heads:—I. To show that "the Stone which the builders refused," is the Lord Jesus Christ himself. II. That he "is become the Head of the Corner." III. That "this was the Lord's doing, and it is marvellous in our eyes." And, in conclusion, I shall make such practical remarks on the text, and on your Masonic Institution and duties, as the subject and the occasion may require. First, then, the Scripture quoted by Christ was doubtless that recorded in the 118th Psalm, 22nd and 23rd verses: "The Stone which the builders refused is become the Head Stone of the Corner; this is the Lord's doing, it is marvellous in our eyes." In many parts of Scripture, God has been pleased to speak in the symbolical and significant language of operative Masonry. Three times in the Old Testament and six times in the New Testament, is the text referred to. Even the Jewish Rabbies, and the learned of all ages, acknowledge that it expressly refers to Christ. I need not multiply texts on this subject, for if, after the abundant proofs which may be found in the Prophets, the Evangelists, and Apostles, any human being, who has heard, or read, and digested them, hesitates to make a full belief in the Lord Jesus Christ, "the Stone which the builder's rejected," then, I say to him, "neither would he be persuaded though one rose from the dead." II. I remark that the Lord

Jesus Christ "is become the Head of the Corner." Having just shewn you that the Redeemer of the world is typified by that "Stone which the builders rejected," and would have thrown aside as worthless among the rubbish; but which, by the mighty power of God, and to the astonishment of the apostles and disciples, became the Chief Corner Stone, supporting the whole spiritual temple, and uniting the several parts of it into one building, "an habitation of God through the Spirit,"—I will now show its accomplishment, and that Christ "is become the Head of the Corner." No sooner had Adam fallen from his first estate, than the Lord God declared to him, that, notwithstanding the ruin and degradation he had brought upon himself and his posterity by his disobedience, he would provide a Saviour in the person of his Son, the Messiah who should come.

It was foretold that the Messiah should come before the sceptre departed from Judah, that is, before the Jewish government was destroyed, and accordingly the Lord Jesus appeared, shortly before it was overthrown by the Romans. It was also foretold that he should come before the destruction of the second temple; accordingly, Christ appeared some time before the destruction of the city and Temple of Jerusalem by the Romans, as prophesied by Haggai. It was foretold by the prophet Daniel, that Christ should come at the end of four hundred and ninety years after the rebuilding of Jerusalem, which had been laid waste during the Babylonish captivity; that he should be cut off; and after that the city and temple should be destroyed and made desolate; all which happened accordingly. It was foretold that he should be born of a virgin, in the town of Bethlehem, that he should be of the tribe of Judah, of the seed of David, that "the Spirit of the Lord should rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;" so that at twelve years old they found him in the temple in the midst of the doctors, both hearing and asking them questions. And all that heard him were astonished at his understanding and answers. And after entering on his ministry, his miracles were many, great, and beneficial. It was also foretold that he should die a violent death, that he should be "wounded for our transgressions, and bruised for our iniquities, that the chastisement of our peace should be upon him, that with his stripes we should be healed, that

God would lay on him the iniquity of us all." All which was accomplished in the sufferings of Christ, "who died for our sins, the just for the unjust, that he might bring us to God." He is, therefore, by his miraculous birth, by his ministry, by his death, by his glorious resurrection and ascension, become the Head of the Corner, that is, the grand ornament, stability, and cement of the whole spiritual temple. The wisdom, strength, and beauty of the whole edifice, which God is building up by the incorporation of Gentile converts with the believing Jews, who bring forth the fruits of righteousness to his praise and glory.

III. "This was the Lord's doing, and it is marvellous in our eyes." It is evident from the whole tenor of Scripture, that it "was the Lord's doing," for, he is not only the Creator and Governor of the universe, but by him all things exist in heaven and earth, and for his pleasure they are and were created. That the Almighty should, after the disobedience and fall of man, condescend still to look upon him, and provide, in the person of his only Son, a Saviour, not only to redeem him from eternal death, but to raise him, by faith in his blood, to the mansions of immortality, is mercy beyond human comprehension, "which things the angels desire to look into," for here God's holiness and justice were satisfied, and his goodness and mercy displayed, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Oh! the height and the breadth, and the depth of the love of God, for that whilst we were enemies, he hath granted us his salvation.

Remember, my brethren, that "this is the Lord's doing, and it is marvellous in our eyes." Yes, it is marvellous! all the different ingredients in the work of our redemption by the Lord Jesus Christ, are indeed marvellous; this wondrous work could only have been accomplished by the omnipotence, the omniscience, and the omnipresence of the Lord God Almighty!

Having thus briefly considered the several divisions of the text, I will now more immediately address myself to the members of the Masonic Institution. To those of you who know the science of Freemasonry, who know its operative or practical, and its speculative or theoretical character, many passages of Scripture, to which I might have referred, will appear in all their force and beauty. That the science of Freemasonry

was established by Divine authority, and has been preserved, under the most trying persecutions, by the Almighty Architect of the Universe cannot be questioned. That its doctrines are contained in the Volume of the Sacred Law, all its rites and ceremonies prove; and I am sure its secrets are not opposed to the Sacred Volume. As far as I understand, no lodge in these kingdoms can be held unless that blessed book be open before all the brethren, forming their reliance, their joy, their hope, and their crown of rejoicing. That the Institution was planned for the benefit of mankind cannot be denied. See men of every nation, tongue, and people, of every persuasion, joining in adoration and praise of the Almighty Architect of the Universe. Then look at the kindness rendered by man to his brother. The din of war has been made to cease—the slaughter of the battle-field has been stopped—by one emblem of Masonry. Those who were in deadly conflict have thrown down their weapons and embraced as brothers.

How often has the shipwrecked mariner, cast on a foreign shore, found himself and his unfortunate companions, when on the verge of misery and death, rescued and relieved by the kind hand of a brother? How often has distress been alleviated, the afflicted comforted, the widow, the orphan, and the distressed supported; the prisoner freed, and works of charity and mercy quietly and unostentatiously performed? Surely, an Institution framed for such noble purposes must ever benefit mankind!

How is it then that Pope Pius IX. in his Allocution pronounces Freemasonry to be “monstrous, impious, and criminal; full of snares and frauds—a dark society; the enemy of the Church and of God, and dangerous to the security of kingdoms.”

None but a wilful slanderer would write a condemnatory philippic on any subject, without preparing for the task by reading all that had been previously written upon it. An honest opponent ought carefully to study the evidences on both sides of a question before he pronounces a final judgment. The absurdity of saying that Freemasonry is “dangerous to the security of kingdoms” and “subversive of civil governments,” is best answered by the fact that all the sons of George III., save one, were active members of this Institution—two of whom succeeded to the throne of these realms, and a third was father to our present sovereign; and for ages the nobility and

the foremost leaders in religion, arts, and science, have been enrolled amongst its members, and many of our dignified clergy are proud of their connection with Masonry. Another serious charge alleged against the Freemasons in the Allocution is, “that they are not only kindled with an ardent hatred against the religion of Christ,” but are also “enemies to the Church of God.” It may well be asked, how can this be, when all the prayers used by the Freemasons, like those of every Christian Church, are sealed by an invocation to Jesus Christ, the Redeemer of mankind? As, for example, the most ancient Masonic prayer used in your lodges in the most early times is as follows:—“The mighty God and Father of Heaven, with the wisdom of His glorious Son, through the goodness of the Holy Ghost—three persons in one Godhead—be with us at our beginning, give us grace to govern us in our living here, that we may come to his bliss that shall never have an end.” The prayer which was written and used by one of your own brethren was in the following form:—“Most holy and glorious Lord God, thou Architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that where two or three are gathered together in thy name, Thou wilt be in the midst of them; endue him with divine wisdom (meaning the candidate) that he may, with the secrets of Masonry, be able to unfold the mysteries of Godliness and Christianity. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour. Amen.” I subjoin the formula which was used by the ancient section of the Craft:—“We beseech Thee, O Lord God, to bless this our present undertaking, and grant that our new brother may dedicate his life to thy service. This we most humbly beg, in the name and for the sake of Jesus Christ our Lord and Saviour. Amen.” The prayer used *about the latter end of* the last century had this invocation:—“Let grace and peace be multiplied unto him [the candidate] through the knowledge of our Lord Jesus Christ. And grant that we may be all united as one, through the same Jesus Christ, our Lord, who liveth and reigneth for ever and ever. Amen.” And the prayer used by Dr. Arnott, Grand Chaplain of Scotland, in 1858, contains the following passage:—“Most gracious God, who hast made known to us in thy Son the fulness of all blessing and glory, grant that we ever continue grounded and settled in Him. Let us not swerve at any

time from our attachment to Him; but may we so trust in Him as our Prophet, Priest, and King, that we shall give ourselves wholly to his guidance and protection. Suffer us not to doubt that by His grace we shall be sanctified and made acceptable to Thee. Relying on Him as our Mediator, may we yield ourselves to Him with full confidence of heart, and so endeavour to glorify Thee in Him, and Him in Thee during our whole lives, that at length we may be partakers of that heavenly glory which he hath purchased for us with his most precious blood." Can the members of a society which regularly uses such prayers as these be consistently branded with the offensive appellation of being enemies to God and Christ," and accused of "clandestinely conspiring against his Church! Besides the assertion that Freemasons are inimical to the Church of God is not borne out by facts. Freemasonry is practised under the sanction of laws enacted in a British Parliament, by lords spiritual as well as temporal, and confirmed by the supreme head of the Church in these dominions, its principles are open to discussion; no one can be ignorant of its existence, and its tenets are not hid under a bushel. Yet it is pertinaciously asserted in the allocution that "the Masons are enemies to society, and haters of the Church." On the contrary, if it had not been for Freemasonry, there would have been no Churches. To whom is Christianity indebted for its magnificent buildings?—To the Freemasons. Who built all those stately edifices which dignify and adorn every Christian land?—The Freemasons.

Freemasonry is a secret society, says the Pope, and consequently sinful. "A society which avoids the light of day must be impious and criminal." These are his words: in answer to this I may quote a Reverend Brother of your own; he says: "Our leading tenets are no secrets. It is no secret that the abstract principles of Masonry are of Divine origin. It is no secret that the system embraces and inculcates evangelical truth. It is no secret that there is not a duty enjoined, nor a virtue required, in the volume of inspiration, but what is found in, and taught by speculative freemasonry. It is no secret that the appropriate name of God has been preserved in this institution in every country where Masonry exists while the rest of the world are sunk in heathenism. It is no secret that we feed the hungry and clothe the naked, protect the widow and orphan, and in all things, according to our ability, do good to the

whole human family. And above all it is not, neither can it be, a secret that a good Mason aims at the appropriate discharge of all his Christian duties."

On a full view, then, of the allocution, it appears that the Holy Father's argument resolves itself into this absurd proposition:—The brotherhood assert that Masonry is a moral and Christian institution, while I, although knowing very little about its mysterious principles, as positively assert that it is "the root of all evil." Now, which of these affirmations is most likely to be correct? As the system of secrecy embodied in the science of Freemasonry has always been considered by the uninitiated as a great stumbling block to its progress, it may not be amiss to say something on this head: of all the arts which Masons possess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value, and that it is agreeable to the Deity himself, may be easily conceived from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the *arcana* of heaven; nor can they divine to-day what to-morrow may bring forth. Secrecy is no novel doctrine in the world. The apprentice must keep his master's secrets, the master must take care of his own; a juror must keep the counsel of his fellows, a statesman the secrets of his cabinet, or public business could not be carried on, and ruinous would be the effects on the nation. What would be the consequence were the sentinel to communicate to the enemy the secret pass word by which his post is guarded? The principle of secrecy pervades in a greater or less degree the policy of every institution, therefore it cannot with fairness be a charge against this ancient institution, whose foundation is upon this very principle. Enough is shown to the world in the broad philanthropy upon which the institution is founded, in the faith, hope, and charity inculcated. Unlike many institutions of modern days, and some of the modern systems of education, Freemasonry never instructs in science, without connecting with it morality; as every type, figure, character, and emblem in the lodge has a moral tendency which inculcates the practice of virtue. And this brings me to notice some of the symbols used in Freemasonry;

these are very expressive, and full of instruction, or founded on or taken, most of them, from Scripture. There is the "All-seeing Eye." By this you are reminded that wherever you are, or however you may be assembled, the all-seeing eye of God is in the midst of you, overseeing all your actions, and observing the secret intents and movements of your hearts. This emblem, if rightly considered, is of infinite importance to your present and future welfare. The all-seeing eye of God is everywhere present. He is equally in the lodge-room and in the closet; in the broad expanse of heaven, and in the secret recesses of caverns, vaults, and dungeons. He observes every action, whether of sacred prayer, or of impious blasphemy. The Cherubim is another beautiful emblem; much importance is attached to that great symbol of the glory of God. It is a subject which adds much to the dignity and authority of your science, inasmuch as its illustrations had formed an important part of speculative Masonry, from the moment it flamed into awful grandeur on the eastern portal of the garden of Eden to the present time. The Cherubim had their faces placed towards each other, thereby affording an emblem of unity and concord. These are the distinguishing characteristics of Masonry; in that science there is neither "first nor last," "strongest nor weakest," "highest nor lowest;" there are only brethren, all equal, all wishing the welfare of one another, all united and promoting harmony among themselves, and in the world at large. Another very expressive emblem is "the point within a compass." This circle is supported on the sides by two perpendicular parallel lines, which represent the two St. John's; on the periphery of which rests the Holy Bible. In going round this circle we necessarily touch upon these two lines, as well as on the Holy Scriptures, and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err. The Masonic apron, a handsome, becoming, and very ancient appendage, is a badge of innocence and a bond of friendship; while your body, then, is girded with the Masonic apron, let your soul be clothed with innocence, let your thoughts be pure, your desires holy, your wishes sanctified. I cannot omit noticing the square, the compasses, and the twenty-four inch rule. When I hold up the square, what virtues are presented to your view! As an appendage to an operative Mason, it is, indeed, used merely to try and adjust

irregular angles, and to assist in bringing rude matter into due form. But as a speculative Mason's jewel, it teaches morality and justice; it shows the beauty of order and sobriety, and displays the advantages arising from a mutual communication of benefit. In a word we are instructed by this instrument to act upon the square with all mankind, by doing to others, as in similar circumstances we would have them do to us. The obvious use of the compass is for the formation of plans and designs from which all noble works of art are completed in their just and elegant proportions. In Masonry, however, they have a reference to something more than this. They admonish us to walk righteously and soberly amongst our brethren; to avoid every degree of intemperance which may degrade the man into the brute, and to render to every one his due—tribute to whom tribute is due, fear to whom fear, honour to whom honour. Lastly, the 24-inch rule, whose apparent use is merely to measure lines and distances: amongst Masons, refers more particularly to the 24 hours of the day, and points out the necessity of a regular distribution of time, one portion of which must be applied to labour, another to rest and refreshment, and a third to prayer and meditation.

There is another thing connected with Freemasonry which I must not pass by; I refer to the Masonic Schools for maintaining, clothing, and educating the female children [orphans] of reduced brethren. There are other great public Charities of the Institution which I need not mention. Then withhold not your contributions lest the Masonic Charities should suffer want. Remember that the fatherless, the widow, and the orphans of departed brethren demand your care and attention, as well as your distressed brethren. There is not a true Mason in the world who would publicly withhold his approval or deny his support in some way or other from these great Masonic Charities. All Masons, I have before said, are not Operative Masons; there is a great and influential body numbering thousands, who are Speculative or Free and Accepted Masons; to those who are this day assembled I would address a few words. Freemasonry requires you by the ancient charges to obey the moral law as contained in the Holy Bible; that, of all men, Masons should best understand, that God seeth not as man seeth, for man looketh at the outward appearance, but God looketh at the heart. A Mason is, therefore,

bound never to act against the dictates of his conscience. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love. They are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the creed they may profess. Thus, Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a distance. Freemasonry requires you to study the liberal arts and sciences, by which you may benefit yourself, your family, your friends, your fellow-creatures, and be an honour to your country. It requires you also to study and practise the cardinal virtues of temperance, fortitude, prudence, and justice, to carry out the principles of brotherly love, relief, and truth; and above all to follow faith, hope, and charity. It requires you also to be good and faithful subjects, true to your Queen, just to your country; peaceable, honest, industrious, temperate in all things, good members of society, kind to your wives and families, courteous to your friends and neighbours, anxious to do good to all men, to love the brotherhood, to fear God, to honour the Queen. To exhaust the various subjects on which Masonry treats transcends the powers of the brightest genius, for it is an Institution founded on reason and truth; its deep basis is the civilisation of mankind, its greatest glory is, that it is supported by the mighty pillars of science and morality.

I must now, my friends, proceed to a practical application of the text, and I again ask you, "Have ye not read this Scripture? The Stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes." The Stone here spoken of, as I have before proved, is Christ. Those who rejected Him, the children of Israel, the Jews. The prophet Isaiah, in the 53rd chapter and 3rd verse, foretold this:—"He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from Him. He was despised and we esteemed Him not." He was rejected, and the Gentiles were brought in, as is recorded in the 13th chapter of the Acts of the Apostles, 46th and 47th verses—"Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from

you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath He commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Here, then, were we brought into the salvation of Christ Jesus, and we must build our hopes on this firm foundation, this Chief Corner Stone, or we shall perish. "For there is none other name under heaven given among men whereby we must be saved," but only the name of our Lord Jesus Christ. You and I, if we do not heartily believe this, shall perish everlastingly. Build then, ye Masons, and all ye people, on this Chief Corner Stone, this firm foundation laid in Zion, for Christ is the rock of your salvation, and your sure refuge. Trust not to your own righteousness, but ask of God, through Jesus Christ; rely entirely on his redeeming love, and God will grant you pardon for your sins, and receive you into mansions of eternal felicity. Are there amongst this congregation any who despise the promises of God, who neglect the means of grace? If so, let me call upon you to consider that you crucify the Lord of Life and Glory afresh, and will receive greater condemnation; whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Before I conclude, I must call your attention to the uncertainty of human life, for since your last anniversary, it has pleased the Almighty Architect of the universe to take to himself an eminent brother, the late Alexander Dudgeon, Esq. As a Mason he was deeply skilled in science, and the loss which the institution has sustained cannot be readily supplied. You must fervently pray, and firmly rely on the mercies of the Great Architect of the Universe, that he will raise up a successor in his own good time, endued with wisdom from on high. Although anxious to show forth and maintain his own faith, yet, according to the principles of your Order, he held out the right hand of fellowship to others. He died regretted by the free and accepted Masons over whom he, for many years, presided with such zeal and ability. The grief depicted on the countenance of each of the Freemasons who attended his funeral, clearly showed the estimation in which the revered chief was held. Let us then, my friends, improve ourselves by reflections on this subject. You see no rank, no elevation of cha-

racter can stop the approach of death ; no attainments can neutralize its power, no wisdom lift us above its reach.

I cannot conclude this discourse better than in the words of St. Peter, in his first Epistle, second chapter, second and following verses : " As newborn babes, desire the sincere milk of the word, that ye may grow thereby ; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, behold, I lay in Zion a Chief Corner Stone, elect precious ; and he that believeth on him shall not be confounded. Unto you, therefore, which believe he is precious ; but unto them which be disobedient, the stone which the builders disallowed, the same is become the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the world, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

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 45.)

Dinner having been discussed, about two hundred of the brethren being present, those of the company who did not require to leave by train harmonised in the light for a few hours with the members of St. John's.

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"Music we have too
 Yet no loose strains excite unchaste desire,
 No wanton sounds profane Urania's lyre :—
 There Concord and Decorum bear the sway,
 And moral music tunes the instructive lay ;
 For Thee shall music strike the harmonious lyre,
 And while she charms the ear, Morality inspire."

So sang the poet, and well did the several vocalists of the evening sustain the above truthful portraiture of the social gatherings of the Craft. Bros. J. and A. Hastings, J. Bennet, J. Sibbald, Joseph M'Caig, and A. Glendenning, having been

called upon by the R.W.M., rose and sang in a most effective style the following Ode, composed for the occasion by Bro. W. R. Richardson, Middlesbro', Yorkshire :—

Hail! glorious art Divine;
 May thy light ever shine
 Over the land.
 Kings have knelt at thy shrine,
 Sceptres to thee resign,
 And own thy command.
 Strong in our country's cause,
 In God and honour's laws,
 Forward we move ;
 Working with all our might,
 All mankind to unite,
 In bonds of love.
 Israel's wise king we know,
 Well understood our laws,
 And it approv'd ;
 And kings of our own land
 Have joined our Mystic Band,
 And have it lov'd.
 Ages are witness, then,
 That great and noble men,
 Brothers have been ;
 And on this Jubilee,
 Joyous our shout shall be—
 God save the Queen!

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Bro. Cook's rendering of Burns's well-known "Heart-warm fond Adieu" was greatly admired, as was also "The Dress of Freemasons," sung to the tune of "Garb of Old Gaul," as, among the sons of St. John's, Bro. Robert Brown only can do—the chorus being given with a will that would have sadly disturbed the equanimity of eaves-droppers, had any such been within earshot :—

In the dress of Freemasons, fit garments for Jove,
 With the strongest attachment, true brotherly love,
 We here are assembled, all jovial and free,
 For who are so wise and so happy as we.
 Then since we're bound by secrecy to unity and love,
 Let us like brethren faithful to every brother prove ;
 Then hand in hand we'll firmly stand, all Masons in a ring,
 Protectors of our native land, the Craft, and the Queen.
 With justice, with candour, our bosoms are warm'd,
 Our tongues are with truth and sincerity arm'd,
 We are loyal, we're trusty, we're faithful to those
 Who treat us as friends, and smile at our foes.
 Then since we're bound, &c.
 Though some with ambition for glory contend,
 And when they've attained that, despise each poor friend ;
 But a Mason tho' noble his fame to ensure,
 Counts each Mason his brother tho' ever so poor.
 Then since we're bound, &c.
 But not to our brethren alone we confine
 True brotherly love, that affection divine ;
 For our kind-hearted Sisters in that have a share,
 For as we admire, we're beloved by the fair.
 Then since we're bound, &c.

We stand to our Queen, to our Master we bend;
For these are the rulers we are bound to defend;
And when such a Queen, such a Master arise,
As Britons, as Masons, we've cause to rejoice.

Then since we're bound by secrecy to unity and love,
Let us like brethren faithful to every brother prove;
Then hand to hand we'll firmly stand, all Masons in a ring,
Protectors of our native land, the Craft, and the Queen.

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Thus the semi-centennial demonstration was ended; but its happy memories will long keep possession of each participant's heart. As to the clothing of No. 252, in addition to the ordinary badge, its officers wear a silk collar. The distinctive colour used to be dark blue, but in 1851 green was adopted. Green is the colour of the ribbon and clothing of the Grand Lodge of Scotland; it is also the emblematic colour of a Knight of the Red Cross (a degree conferred in encampments of Knights Templars), and of a perfect Master (the fifth degree in the Ancient Scottish Rite). The Red Cross Knight is reminded by this colour that truth is a divine attribute, and that, like the green bay tree, it will flourish in perpetual verdure. Blue is the colour of the clothing of the Grand Lodges of England and Ireland. It is said to be the appropriate colour of the first three degrees of Ancient Craft Masonry, and has been explained as emblematic of universal friendship and benevolence, instructing us that in the minds of Freemasons these virtues should be as extensive as the blue arch of heaven itself. We are not aware of the circumstances under which the Lodge of Thornhill discarded blue as the colour of its livery. There is no mention of the change in the minutes. . . .

There have been "greater and lesser lights" among the representatives of St. John's in Grand Lodge. Its first Proxy Master was, as we have already indicated, Bro. John Maitland, accountant, who was Assistant Grand Clerk from 1821 to 1837 and Grand Clerk from 1837 till his resignation of that office on his removal to London in 1846. He relinquished his proxy commission in 1847, and was succeeded by another distinguished brother, John Deuchar of Morningside, for several years Grand Bible-bearer in the Grand Lodge of Scotland. F. D. McCowan, M.D., a brother of considerable eminence, proved, during the years 1852-4, a worthy successor to the brethren named, and withdrew from the post on his election to the chair of Mary's Chapel, No. 1. He is an ex-Grand Deacon, and Representative in Grand Lodge

from the Grand Orient of France. Judging from his Masonic antecedents, Bro. F. Barrow of Glasgow is well qualified worthily to sustain the prestige of St. John's, of which he is the present Proxy Master.

Of the five hundred candidates who have crossed the tessellated border in the Lodge of Thornhill, more than one-tenth have been brought to light by the present R.W.M., now completing his second year of service in that capacity. No previous R.W.M. of St. John's has put his mark upon so many blocks as Bro. A. C. Hislop; and his work will stand long after he has been translated to the Celestial Lodge. His mark is the pentalpha, or endless triangle with five points.

LECTURE ON THE ORIGIN, NATURE, OBJECT, AND TENDENCY OF FREEMASONRY.

DELIVERED TO THE BRETHREN OF THE LODGE OF LIGHTS (No. 148), WARRINGTON, AFTER THE S.W. HAD DONE HIS DUTY ON MONDAY, THE 25TH DAY OF JUNE, 1866.

By Bro. H. B. WHITE P.M. and Treas., 148, Prov. G. Steward, West Lancashire, K.T. S.P.R., &c.

Brethren: At our last meeting, I announced my intention of giving, this evening, a lecture on the origin, nature, object, and tendency of Freemasonry. I would not, however, have you to suppose that, in the short space of time available for the purpose, I can do more than give you a general outline of the subject, which is practically almost inexhaustible. I originally intended to deliver the lecture in open lodge, but, having received an intimation that a portion of it might by some be deemed too nearly allied to a religious discussion to be there admissible, I have deferred it until after the ordinary duties of the evening are ended.

Firstly, then, as to the origin of Freemasonry, I can tell you *positively* nothing, and in this respect I believe I am not singular; all sorts of conjectures have been hazarded as to the foundation of the system, but none are capable of proof, and I much question whether, if it could be proved when Masonry was instituted, it would not at once lose one of its principal charms; it ought and practically must suffice us to know that it is excellent in itself, and has existed from time immemorial. Some enthusiasts make the Craft coeval with creation, and state that Adam received it direct

from the Great Architect of the Universe, and practised it in the Garden of Eden. This idea is an evident absurdity, for how could a society which Masonry necessarily is, exist with only one member? for we know that our mother Eve (if Masonry then bore any resemblance to what it is now), could not have been a participator in its privileges, still, if these advocates for the remotest antiquity of the Craft, would content themselves with stating that the principles inculcated by Freemasonry, have been recognised as truth from the beginning of time, they would undoubtedly have right on their side, for we can have no doubt, that adoration of and obedience to his Creator, and a reverence for truth and justice were amongst the first lessons learnt by Adam in Paradise. Others attribute the formation of the society to the would-be builders of the Tower of Babel, and state that when God thought fit to stop that impious enterprize, by confusing the tongues of the projectors, they, finding that language failed as a medium of communication, organised another system of intercourse, and thus laid the foundation of the Craft; we know, however, that this view is not consonant with Masonry as known to us, as all its leading features have reference to a much later period. The most generally received opinion is, that Masonry originated with the building of King Solomon's Temple, when, the employment in that vast undertaking of a multitude of workmen of all nations, necessitated the adoption of some means of intercommunication other than the ordinary one of language, this idea bears the impress of reason, but is incapable of actual proof. I will only refer to two other periods suggested as eras of the origination of Masonry, namely, one which has been in some quarters favourably received, the time of the Crusades, the other suggested by parties inimical to the Craft, the period immediately subsequent to the execution of King Charles the II., this latter notion is happily capable of refutation, and in a manner most interesting to us as a lodge, for we know, from the diary of that eminent antiquary Elias Ashmole, that he was made a Freemason at Warrington in 1646, a period antecedent to the accession of Cromwell to almost regal power, and when, from the fact of there then being a lodge held in so comparatively unimportant a place as Warrington, Masonry must have had a prior existence of many years. Before leaving this part of my subject I cannot refrain from stating, that I believe much undeserved ridicule

has been brought upon the Craft by the injudicious, and, in some instances, absurd advocacy of unfounded theories as to its origin and universality. We have or have had amongst us enthusiasts who have found, or rather have imagined that they have found Freemasonry existing amongst savage tribes, who had never had any intercommunication with civilised communities, and others who have discovered a verisimilitude between the Craft and the rites and ceremonies of the secret or select societies of the Greeks, Romans, Brahmans, Druids, and others, as to the former, whilst totally disbelieving the actual existence of the institution amongst the unenlightened savages, I can without difficulty understand that individuals unacquainted with one another's language, and able to converse only by signs, might casually meet and attempt to communicate, and there might, amongst the eccentric gesticulation, which would necessarily occur, be accidental resemblances sufficient to lead an ardent and active imagination to suppose the existence of Freemasonry; as to the verisimilitude in the latter instance, I accept it, to the same extent that I believe that all phases of religion, however erroneous, have features in common, and are corruptions and distortions of truth, and have, in fact, a common origin. In whatever age Freemasonry may have originated, I verily believe that, at the present time, there is no Masonic body in the world, out of England, that can trace its origin from any older source than the Grand Lodge of England, instituted at the revival in 1717, and, although satisfied of the Craft having existed for centuries antecedent to that date, I consider any man injudicious and unwise who seeks to impose upon the community at large his own theory of its origin; and, in dismissing this portion of the subject, let us content ourselves with knowing, that the institution is, undoubtedly, ancient, as "having subsisted from time immemorial."

We now pass to the important consideration of the nature of Freemasonry, or in other words, I have to answer the oft-reiterated question, "What is Freemasonry?" We have a stereotyped answer, "It is a system of morality, veiled in allegory, and illustrated by symbols." This answer is undoubtedly correct, so far as it goes, but I hope to be able to show—and if I do not succeed the fault must be mine—that Freemasonry is more than this; in giving this stereotyped answer to the uninitiated, I have been met with the remark that

Christians have no need of, and ought not to recognise, any system of morality other than that laid down for our guidance in the volume of the Sacred Law; I content myself with stating in reply, that Masonry is not *another* system of morality, but the identical system inculcated in the Scriptures, and that Freemasonry is the handmaid of Religion; I may then be asked if the doctrines of Religion and Freemasonry are identical, what need is there of the latter institution? This question I would answer by asking another,—after the fashion of our brethren in the sister isle. If the Bible contains all teaching necessary to salvation, what need have we of sermons and religious works? I wish, however, to show that Freemasonry is something more than a system of morality. A short time since an eminent Mason, Bro. Charles Purton Cooper, in the column of the FREEMASONS' MAGAZINE devoted to "Notes and Queries," stated, that the religion of English Freemasonry is "Christianity, with a toleration, in the lodge, of all faiths which acknowledge the existence of the G.A.O.T.U." I go further than Bro. Cooper, and unhesitatingly assert that the religion of all true Masonry on the face of the globe is Christianity; and that until a Freemason can discern Christianity in Masonry, he has not arrived at a true knowledge of his profession. In bringing forward this assertion I may be met with the following objection. If the religion of Masonry is Christianity, why do we ignore our Saviour Christ in all our invocations and ceremonies? Why do we say that the religion of Masonry is an universal religion? How can Jews and Mahomedans be Freemasons?

Before proceeding to answer these objections, I will bring forward a few facts as arguments that the religion of Masonry is Christianity. A candidate on his initiation is admitted into the lodge after a certain preliminary ceremony has been gone through, and this ceremony, he is afterwards taught, has allusion to an ancient exhortation, "Seek and ye shall find, ask and ye shall have, knock and it shall be opened unto you." I need not remind you, brethren, that this exhortation is to be found in the New Testament and not in the Old. Afterwards an invocation is offered to the G.A.O.T.U., and in his name the candidate registers his vows: who then is the G.A.O.T.U.?

In the 1st chapter of the Gospel according to St. John we read, "In the beginning was the Word and the Word was with God and the Word

was God. The same was in the beginning with God; all things were made by him, and without him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not." The whole of Freemasonry is comprised in the chapter from which these few beautiful but comprehensive and significant words are taken, and the G.A.O.T.U. can be none other than the Word by whom all things were made, and without whom, &c. When we make a Mason, we profess to bring him to the light, and the light we seek to bring him to, and which he will be brought to if he is led to understand the system aright, is "the light of men" referred to in the foregoing quotation, and afterwards referred to in the same chapter as "the true light which lighteth every man that cometh into the world." If it be not so the light that is in us must be darkness, and when a brother asks us for bread we must give him a stone. If time permitted I could bring forward many more and conclusive evidences of the recognition of Christianity in our system, even as at present worked; but as I may be addressing some who are not as yet entitled to a full participation in our mysteries, I will content myself by bringing forward the principles inculcated in that excellent charge, delivered to every initiate, and which he afterward pledges himself to maintain, in which as a Freemason he is recommended seriously to contemplate the Volume of the Sacred Law, and to consider it the unerring standard of truth and justice, and to regulate his actions by the divine precepts which it contains, and he is told that therein he will be taught the important duties he owes to God, his neighbour, and himself—to God by never mentioning, &c.; to his neighbour by acting, &c., by practising towards him, &c., by relieving his necessities and soothing his afflictions, and doing unto him as in similar instances he would wish that his neighbour would do to him. Now, when the Initiating Master places his right hand on the book before him, it is the Bible, comprising both Old and New Testaments, which he charges the candidate to consider the unerring standard of truth, and it is from the doctrines of the New Testament that the candidate will learn the duty of doing to his neighbour as he would that his neighbour should do to him. So long, then, as the Bible, in its entirety, is accepted, as it always has been, and

must always be so long as true Masonry exists, as the Great Light of the Craft, I think no reasonable man will venture to contend that Christianity is not inculcated in its teachings.

Again we aver, that the three leading principles of Freemasonry are brotherly love, relief, and *truth*; if therefore Christianity is truth, it must be recognised in, and form one of the leading principles of, Freemasonry; otherwise we must deny the truth of Christianity. If Christianity therefore, is truth, all other faiths must be the reverse, and can have nothing in common with Masonry; for the truth of Masonry is that called for in our courts of justice, as "the truth, the whole truth, and nothing but the truth." Our freedom is one of our greatest boasts, and the New Testament informs us that it is the knowledge of the truth that shall make us "free."

I will now proceed to refute the arguments against this position, to which I have previously alluded. In answer to the first, "If the religion of Freemasonry is Christianity, why do we ignore our Saviour Christ in our invocations and ceremonies?" I answer emphatically that we do not, as I think I have conclusively shewn, by my preceding observations, and, moreover, until the fusion of the two Grand Lodges in December 1813, when, for some unaccountable, and much to be regretted circumstances, an alteration was effected, the ceremonies, and especially the lectures, were full of direct Christian references, and, without going beyond the 1st degree, I may state, that, in an edition of the *Ahimon Rezon* (the text book of the ancient Masons), published in 1756, I find a prayer, stated to have been used amongst the primitive Christian Masons to the following effect:—"The might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that shall never end. Amen." And another prayer mentioned there as used at "making," concludes:—"This we most humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour." In an old text book, dated 1767, I find the following invocation, in the prayer then used, "on the making of a Mason," "grant that this our friend may become a lawful brother, let grace and peace be multiplied unto him, through the knowledge of our Lord Jesus Christ." The lodge lectures, in use before 1813, abound in Christianity, but more especially those appertaining to the 3rd degree, which, I do not intend now to enter upon, but even in those of the 1st degree, in illustrating the principal steps of the Masonic ladder, viz., F., H., and C., it is stated, that, a true *Christian* faith is the evidence of things not

seen, but the substance of things hoped for; this maintained and well answered, by walking according to our Masonic profession, will turn faith into a vision, and bring us to that blessed mansion above, where we shall be eternally happy with God, the Grand Geometrician of the Universe, *whose Son died for us*, and rose again, that we might be justified, through faith, in His most precious blood," and in likening prudence to a blazing star, enlightening us through the dreary and darksome paths of this life, the lecture goes on to say, "we may apply this emblem to a still more religious import, it may be said to represent the star, which led the wise men to Bethlehem, proclaiming to mankind the nativity of the Son of God, and here conducting our spiritual progress to the author of redemption." I might proceed to quote to a much greater extent, but think I have done enough to maintain the principle, that Christianity is not and never was ignored in the invocations and ceremonies of Freemasonry, which is one of the most formidable arguments against the Society frequently urged by its detractors, and particularly by ministers of various religious denominations. Then the question, why do we say that the religion of Masonry is an universal religion is readily answered; the true religion of Masonry, and the only religion that can be called universal, is "the knowledge of the Lord which shall cover the earth as the waters cover the sea," and that "knowledge of the Lord is undoubtedly Christianity. It is true, we do not require candidates for our mysteries to declare themselves Christians, any more than we question the religious opinions of those who enter our public places of divine worship; so long as they outwardly comply with certain observances, we are glad to receive them within our pale, in the hope that the "true light" may ultimately shine upon them. As to Jews and Mahomedans being Masons, I believe they never were admitted until a comparatively recent date, and although, as a moral institution, Masonry has many excellencies and advantages to them, they can only receive it as the former receive and recognise the Old Testament, without understanding its true import; in short, to us is accorded the inestimable privilege "of knowing the mysteries, but to them it is not given," because "they seeing see not, and hearing they hear not, neither do they understand" the light for them shineth in darkness, they being in darkness comprehend it not.

The concluding part of my subject has, I hope, been considerably explained by what I have already said. I sincerely wish that all professing Masons perceived the true object and tendency of Freemasonry, I fear that, as a rule, Masons are something like poets, "born and not made;" some men cannot see books in trees and sermons in stones, "a primrose by the

river's brim, a yellow primrose is to them, and it is *nothing more*." I fear, however, that some Masons illustrate the old adage, that "there is none so blind as those who *won't* see;" otherwise, I cannot understand how brethren, who have entered our Society from proper motives and gone through even the first of our ceremonies with proper attention, can ask, as they sometimes do, "What is there in it after all?" "What is the use of it?" Can they not, or *will* they not see that it tends to promote obedience to God, love to man, and submission to duly organised authority, and that it teaches the excellencies of faith, hope, charity, temperance, prudence, fortitude, justice, brotherly love, relief and truth, secrecy, fidelity and obedience. If they do not discern these advantages in Freemasonry, the fault is in their own blindness, and not in the system; they may be assured that it is above their comprehension and not beneath their notice; and they are great losers, inasmuch as they cannot perceive that the object and tendency of Masonry are to promote "Glory to God in the highest, on earth peace, goodwill towards men."

So mote it be.

SYMPATHY WITH ITALY.

The following has been received from an esteemed Correspondent. Although, as a Masonic Journal, we are bound to keep ourselves aloof from what may excite religious or political controversies, yet we venture, on this occasion, to insert the annexed extract from the *Jersey Express*, of the 12th inst., believing that it will be interesting to the brethren at large, even though they may hold diverse opinions on the subject itself:—

"On the 11th inst., at the Masonic Temple, Stopford Road, a very interesting 'Personal Narrative, with a few words on passing events,' was read by Bro. H. L. Manuel, who has just returned from Italy, and who has mingled there with all classes to ascertain the state of public feeling. The narrative was highly interesting, relating as it did the great enthusiasm now existing in Italy among all classes, from the prince to the beggar, from the old man to the child, who escapes from his home to join Garibaldi—deserters even offering to return and fight for their country, and business being suspended without the least complaint. Bro. Manuel entered into lengthy details on both the character and physical appearance of the Italians whom he described as being a gallant high-minded nation. His description of Garibaldi with whom he has had a personal interview, and his warm appeal for sympathy with Italy, proved that his heart and soul were in the Italian cause, to which he may

confidently rely upon having drawn all who had the pleasure of hearing him. Bro. Manuel was frequently applauded whilst reading his narrative.

"Mr. G. Picot moved the following resolution:—

'That this meeting earnestly sympathises with the cause of Italy, and trusts that it may soon meet with its crowning success, by the redemption or the cession of Venetia.

'That a committee of friends of Italy be appointed this evening, whose special duty shall be, in the event of a prolongation of hostilities, to collect subscriptions for suffering Garibaldini; and, in the hoped for early termination of war, to congratulate the illustrious General Garibaldi,—the impersonation of chivalry and patriotism—on the happy attainment, to which he has so pre-eminently contributed, of Italian unity and independence.'

"It was seconded by Bro. Clement Le Sueur and unanimously carried.

"A committee was appointed with power to add to their number.

"A vote of thanks proposed by Bro. C. Le Sueur, and seconded by Bro. A. Schmitt, was duly acknowledged by Bro. Manuel.

"We believe Bro. Manuel will be prevailed upon to give another lecture on Italy; if such be the case we feel sure that all who are interested in that country, will go and hear his interesting *narré* of what he has witnessed."

MASONIC NOTES AND QUERIES.

ENGLISH FREEMASONRY ESSENTIALLY MONOTHEISTIC.

The letter from a Brother, at Hamburg, avowing himself a Pantheist has been left with me. In answer I can assure him that English Freemasonry continues to use the words of the paper, a long passage of which he cites—"essentially Monotheistic." It may be true, as a recent publication asserts, "that there is an immense amount of Pantheistic sentiment floating about in the poetry, criticism, and even in the speculative thinking, in all European countries, and in America, in the present day." No such sentiment, however, as I believe, has found its way into our lodges.—CHARLES PURTON COOPER.

DEVELOPMENT OF FREEMASONRY.

Upon this subject a Brother, at Cambridge, sends me many questions. Only a Prophet could answer them. All that I can venture to write is that the Development of *true* Freemasonry which, it is hoped and believed, will one day be established in all countries, even those in which the Great Architect of the Universe is not yet acknowledged, is certainly and satisfactorily, although silently and almost imperceptibly, going on in our English Lodges. These Lodges exist in every part of the Globe; they are coextensive with Queen Victoria's dominions, upon which it is said, and we know it to be no vain boast, that the *Sun* never sets.—CHARLES PURTON COOPER.

THE MASONIC MIRROR.

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

ROYAL MASONIC INSTITUTION FOR BOYS.

Agreeably to the notice given in our issue of the 14th inst., a quarterly general court of the Governors and subscribers was held on the 16th inst. at the offices of the Institution. Bro. Udall in the chair. A resolution which had been passed for giving four votes—two for each election of boys—to guinea subscribers, was objected to and was non-confirmed by a considerable majority, on the ground that it would be very unfair to the life subscribers. The Governors have decided upon having two efficient masters for the management of the school, and on the proposition for a grant of £95 to Mr. J. Russell, on his retirement from the office of head master, a direct negative was moved which not meeting with a seconder, the motion was put and carried with one dissentient. It was stated that the number of candidates for admission to the school in October next is forty-one, and that there is reason to believe the number will be increased to forty-six.

THE MASONIC SCHOOLS.

It will be a source of great pleasure to our numerous readers to learn that the pupils of the Royal Freemasons' School for Female Children remaining during the holidays at the Institution visited Brighton on Tuesday last, accompanied by some ex-pupils and the few boys also remaining at the Boys' School, in all about thirty in number. They reached Brighton under the care of several members of the House Committees, Matrons, Governesses, and Secretaries shortly after eleven o'clock. Conveyances for the whole party (kindly furnished by Messrs. G. Evans, Hatcher, G. Hill, and Steers) were in readiness, and, after a drive to Hove, they returned along the cliff to the Old Pier, upon which the children rambled for nearly an hour. They were then conveyed to the Pavilion (permission having been granted for inspection), which, together with inspection of the Museum, occupied their attention until one o'clock, when they were called to luncheon, Mr. Booth having, with his accustomed kindness, sent an ample supply of buns and pastry, and Messrs. Schilling and Co. and Mr. W. Lucas light beverages and fruit. These appreciated and despatched, the terminus was gained for a visit to the Swiss Gardens, Shoreham, Bro. Goodchild kindly giving *entrée* to the whole party. Upon arrival, a cold collation, and an excellent one, was in readiness, of which fifty partook. This over, the juveniles and attendants speedily repaired to the theatre for the concert, which, especially in the comic department, created genuine laughter and delight. Meanwhile the Brighton and London brothers remained at the festive board, under the presidency of Bro. W. Curtis, Steward to the Girl's Anniversary Festival, and a fraternal interchange of kind wishes and compliments ensued. The theatre could scarcely have been emptied before the call was made for "Gulliver's Travels," which afforded further pleasure. This concluded, and boating, swinging, &c., indulged in, the tea hour arrived, upwards of seventy (owing to the arrival of several other Brighton brethren) partaking of the "Bohea," to which Bros. Hayllar, Stanford, and Nell materially contributed. Another run, and the burlesque of "Ho-mi-Hi" had every child and adult as a witness. Hearty was the applause, and the pleasure unmistakable. Shortly after seven the children were mus-

tered upon the lawn, and to each was handed "A present from Brighton" (to which Messrs. Woollett and E. H. Cohen contributed) worth acceptance, and evidently highly prized. The hour of departure was at hand, and shortly after half-past seven the esteemed *protégés* left for Brighton, and, by the eight o'clock train, were conveyed safely to their homes. It remains but to be stated, as justly due, that Bros. W. Curtis, H. Saunders, J. Robinson, C. Wren, Walter Smith, J. Bull, Stanford, J. Curtis, Weston, &c., all of Brighton, were conspicuous in their attentions to the invited, and that Mrs. Jarwood and Miss Davis, Matron and Governess of the Girls' School; Miss Hall, Matron Boys' School; Bros. Patten and Binckes, Secretaries to the Schools; and Bros. Young, Pans, Hewlett, Nutt, Head, Udall (Girls' House Committee), and Muggeridge, came specially from London to aid in the enjoyment of those dear to them.

METROPOLITAN.

ALBION LODGE (No. 9).—This excellent lodge held its summer banquet at the Greyhound Tavern, Dulwich, on Wednesday, the 11th inst., upon which occasion Bro. Stevens, W.M., was supported by a large number of the brethren, including the following officers: Bros. Willey, S.W.; Coste, J.W.; Deacon, J.D.; C. Lee, Treas.; and J. Burton, Sec. An excellent banquet was prepared, to which the brethren did ample justice. Upon the removal of the cloth the W.M. gave "The Queen," in a neat and appropriate speech, expatiating largely upon the merits of that illustrious and truly amiable lady. The National Anthem was charmingly rendered by Bro. Willey and others. Bro. Lee proposed "The Health of the Worshipful Master," and drew the attention of the brethren to the excellent working of Bro. Stevens, who, he said, had shown great proficiency in the ritual of the Order. As a man and a Mason he was worthy of imitation, and he (Bro. Lee) trusted the brethren aiming at so eminent a position as W.M. would follow so admirable an example. Bro. Stevens briefly returned thanks, and proposed "The Health of the Visitors, Bros. Elmes, P.M. and Sec. Domestic Lodge; Honner, De Lacy Lodge; Ford, Plymouth Lodge; and G. Taylor, Robert Burns Lodge." They each returned thanks in excellent terms. The toasts were interspersed by some good singing, Bro. Pallant giving that popular ballad of "Old Familiar Faces," with great taste and expression; Bro. Lee, "My Pretty Jane;" and Bro. Willey, the favourite *morceau* from "Satanella," "The Glorious Vintage of Champagne." Bro. G. Taylor presided at the piano, and added materially to the harmony of the meeting by singing several excellent songs. Before the conclusion of the evening, Bro. Stevens, W.M., in an excellent speech, proposed "The Memory of Bro. Rackstraw, may he rest in peace," and "while we drop the sympathetic tear" to his memory, let charity induce us to throw a veil over his foibles, whatever they may have been; and let us not withhold from his memory the praise that his many virtues claimed. If he had faults—and who has not?—they were few. Perfection has never been attained, and the wisest, as well as the best of men, have erred. The toast was drunk in solemn silence, the brethren soon after returning to town, much pleased with the day's pleasure.

MANCHESTER LODGE (No. 179).—On Thursday, the 19th inst., the above lodge held their summer banquet at the Ray Mead Hotel, Ray Mead, Bro. John Harman, host (late of Freemasons' Tavern). The number assembled, forty-one; Bros. Pope, W.M.; Hampton, S.W.; and Gowland. The whole of the brethren were highly delighted with their entertainment, the rustic and beautiful scenery, aquatic sports, &c., expressing their determination not only to revisit the same next year, but to give Bro. Harman another visit or two this season.

BEADON LODGE (No. 619).—The ordinary July meeting of this lodge was held on Wednesday, at the Greyhound, Dulwich, under the Mastership of Bro. A. P. Leonard, who initiated Mr. T. H. Clapman, and afterwards passed Bros. S. Wells and Laundry, of this lodge, and Bros. James Barrett (871), and T. B. Johnson (141). Bro. E. S. Parker, S.W., was unanimously elected W.M. for the ensuing year. Bro. A. Avery, P.M., was

re-elected Treas., and Bro. Daly, Tyler. The auditors were appointed, and it was resolved that the audit meeting should be held at Bro. Bryan's, the Swan, Great Dover-street, on August 1, at 7 p.m. On the motion of Bro. J. Avery, I.P.M., seconded by the S.W., a P.M.'s jewel was voted to Bro. Leonard, to be presented to him at the close of his year of offices in August. The bye-laws were read, and the lodge was closed, after which an admirable banquet was served, and a delightful evening spent. The lodge was honoured with the presence of Bros. L. Alexander (188), J. Bavin (147), F. Walters (73), W. B. Roberts (181), J. Barrett (871), and T. B. Johnson (141) as visitors.

NEW CONCORD LODGE (No. 813).—On Thursday, the 19th inst., the annual summer festival of this lodge was held at the Crystal Palace, Bro. Main, W.M., presiding. No fewer than seventy-six gentlemen took their places at an elegantly-appointed table in the dining room of the Grand Saloon, to partake of a sumptuous dinner excellently served by Bro. Bertram, of the Crystal Palace. A second dinner was provided in the room above for thirteen ladies, the friends of a few of the members present. Among the company we noticed the following brethren from the Old Concord Lodge:—Bros. Dixon, W.M.; Gurton, Jackson, Nicholson, Emmens, P.M.'s; Sallust, S.W.; Manger, Taylor, and Masterman. There were also present Bro. Matthews, P.M. 11; Honey, 11; Bird, 20; Leah, 193; and Muggeridge. The cloth having been removed and the ladies admitted, the customary loyal toasts were drunk with the usual honours, after which "The Army, Navy, and Volunteers," ably responded to by Bro. Matthews; "The Visitors who are not Masons," to which Mr. Hows replied; "The Visitors who are Masons," replied to by Bros. Muggeridge and Leah; and "Success to the New Concord Lodge," were given and heartily received. A few other toasts were drunk. "The Health of the Ladies" who had graced the dessert by their presence," being the appropriate conclusion of a very pleasant evening. Bro. H. Parker presided at the pianoforte, and the vocal performances of Miss Alice Woolams, Bro. Woolams, and Mr. H. Thomas were all that could be desired. The toasts were given by Bro. Speight, the Tyler of the lodge, who, by reason of his powerful voice, made an admirable toastmaster.

PROVINCIAL.

LANCASHIRE (WEST).

LIVERPOOL.—St. John's Lodge (No. 673).—The annual meeting of this lodge was held on Wednesday afternoon, the 4th inst., at 90, Duke-street, and was opened in due form by Bro. R. Pearson, W.M. The minutes of former meeting were read and passed in the usual way. The ballot was then taken for two candidates for initiation, viz. Mr. W. Littlefield and Mr. W. Gallagher, which proved unanimous in their favour. The installation of the Master elect was then proceeded with, by Bro. Ralph Robinson, P.M. of the Merchants' Lodge, No. 241, assisted by Bros. Pearson, Wadham, Thornton, Pepper, and Hamer, Prov. G. Treas. The W.M., Bro. G. Ladmore, having been proclaimed in the usual way, appointed his officers, Bros. R. Pearson, as P.M. and Treas.; J. B. Bunting, S.W.; Stephen Johnson, J.W.; Hocken, Sec.; H. Thornton, S.D.; Milson, J.D.; Clarke, I.G. Messrs. Littlefield and Gallagher, who were previously ballotted for, being in attendance, were duly initiated by the installed W.M. Then the brethren, numbering about sixty, adjourned to dinner in the dining room. Grace having been said by the W.M., he gave several usual Masonic toasts, viz.: "The Queen, Prince of Wales, and the rest of the Royal Family," "The Most Worshipful Grand Master of England, the Deputy Grand Master, and the rest of the Grand Officers," "The Right Worshipful Provincial Grand Master of West Lancashire," &c. Several brethren contributed to the enjoyment of the evening. The brethren then resumed labour. Several propositions were proposed and seconded in regard to candidates for initiation. Business being over, the lodge was closed in peace and harmony.

THE HEAVENLY TEMPLE.—The stones appointed for the glorious temple above, are hewn, and polished, and prepared for it here; as the stones were wrought and prepared in the mountains, for building the temple of Jerusalem.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The regular convocation of this chapter was held on the 12th inst., at the Green Man Tavern, Tooley-street. Comps. F. Walters, M.E.Z.; C. A. Cottebrune, P.Z.; and H. A. Avery, J., opened the chapter, assisted by Comps. H. Muggeridge, P.Z.; J. W. Halsey, J. 507, and A. D. Loewenstark, J. 185, S.N. and Treas. of the chapter. The companions were then admitted, and the M.E.Z. invested Comps. A. P. Leonard as P.S., and T. J. Sabine as 1st A.S. There were also present Comps. A. P. Steadman, M. A. Loewenstark, and many others. The minutes of the former convocation were read and confirmed. A ballot was taken for Bro. J. Green. Letters of apology were received from several candidates, expressing their regret at not being able to attend. The ceremony of exaltation was then worked for practice. Comp. W. Y. Laing was elected Janitor of this chapter. The chapter was then duly closed till October. Visitors: Comps. J. W. Halsey, J. 507; Rev. W. Taylor, Jones, Barnett, and others.

MARK MASONRY.

CORNWALL.

FALMOUTH.—Lodge of Love and Honour (No. 94).—The members of this Mark lodge met at the Royal Hotel on Monday, the 16th inst., for the first time since the granting of the warrant on the 18th of June of this year. At 3 p.m. a Board of Installed Masters was formed, and afterwards the brethren were admitted. The lodge was then opened by Bro. W. J. Hughan, P.M. 78, J.G. Overseer, assisted by Bros. Thomas Chirgwin, W.M. 78, as S.W.; W. J. Johns, J.W. 78, as J.W.; Frank Harvey, W.M. 87, as P.M.; Capt. H. Barber, G. Steward; Captain Sleeman, D. W. Tremewen, T. Webber, F. W. Newman, and others. The warrant having been read, and the lodge duly opened for the purposes of Mark Masonry, several Master Masons were balloted for and accepted, and, three being in attendance, were advanced according to ancient custom by the acting W.M., who was ably supported by the members of the new lodge and the visiting brethren. Bro. Reginald Rogers (D. Prov. G.M. in the Craft), the W.M. designate, was then presented for the benefit of installation, whereupon Bro. Thos. Chirgwin, W.M. 78, took the chair, and, after having put the usual questions, requested all brethren to retire who were below the degree of I.M. A Board of Installed Masters was then formed, consisting of four, and the Installing Master proceeded to deliver the addresses, charges, &c., in a most masterly manner, and to the great satisfaction of the Board. The W.M. of 94 was then formally placed in the chair, and saluted accordingly. Bro. Reginald Rogers then appointed Bro. W. J. Hughan as I.P.M. 94, and thanked the members of the Board for their kind attendance and assistance. The degree having been closed, the brethren were readmitted, and Bro. Chirgwin, the Installing Master, very impressively delivered the charges to the Wardens, Overseers, and the members generally. The following brethren were then presented, appointed, and invested as the remaining officers of the Love and Honour Mark Lodge, and were conducted to their several stations by one of the Past Masters, amid the plaudits of the members:—Bros. Francis W. Newman, S.W.; Captain H. Barber, G.S., J.W.; Captain H. A. Sleeman, M.O.; D. William Tremewen, S.O.; J. Frederick Trull, J.O.; Thomas Webber, Sec.; W. Henry Dunstan, S.D.; Dr. Harris, J.D.; John Stills, I.G.; Giffin, Tyler. The W.M. then proposed that Bros. W. J. Hughan, T. Chirgwin, and F. Harvey be elected honorary members of the lodge, and that the thanks of this lodge be expressed to them for their assistance, and also for the attendance of the visiting brethren who contributed towards the success of the opening of the lodge. This being unanimously approved of, the lodge was closed, and the brethren adjourned to the banquet, at which Bro. F. W. Newman, S.W., presided, in the unavoidable absence of the W.M. It is quite impossible for us to speak too highly of the most effective arrangements made by the members of the Love and Honour Mark Lodge for the comfort of the visiting brethren. Their efforts culminated in the banquet, at which Bro. Middleton, of the Royal Hotel, almost surpassed himself. Everything gave complete satis-

faction, and the visitors left with the intention of never losing the opportunity of spending such an agreeable afternoon at Falmouth on any future occasion.

KNIGHTS TEMPLAR.

CORNWALL.

TRURO.—*Loyal Cornubian Encampment.*—The first meeting of this Encampment since its removal from Redruth, took place on Thursday, the 12th inst., when the Sir Knights assembled at the Phoenix Lodge Rooms, and the encampment was opened according to ancient ceremony by Sir Knight E. T. Carlyon, E.C. Two Companions were balloted for and installed, and the Commander for the ensuing year was unanimously elected. We are happy to state that the choice fell on Sir Knight F. W. Dabb, 1st Capt., whose interest in the degree is well known. Sir Knight W. Tweedy was elected Treasurer, and the Equerry was appointed as previously.

After the encampment was closed the members partook of a cold collation in the banquetting room below. Sir Knight E. T. Carlyon, E.C., being in the chair. All seemed impressed most favourably with the bright prospects of the encampment from its location in Truro, which has now become the centre of Masonry in the province of Cornwall. Amongst those who were present we noticed Sir Knights Thomas Chirgwin, John Hocking, jurr., Stephen Holloway; William James Hughan, and others, and all were alike pleased with the success and prospects of the encampment.

IRELAND.

COUNTY OF MONAGHAN.

Sunday, the 24th ult., being St. John's day, the members of 881, Clones; 794, Newbliss; 184, Drum; 352, Castleblayney; and 351, Monaghan, attended divine service in the parish church at Scotshouse, where a most eloquent sermon, which will be found in another portion of our impression, was preached by the Rev. Dr. Robotham.

CHANNEL ISLANDS.

JERSEY.

St. Aubyn's Lodge (No. 958).

The regular monthly meeting was held at the Masonic rooms on Tuesday, July 17th. The lodge was opened at a quarter past seven o'clock, p.m., by Bro. Long, W.M., assisted by Bros. Oatley, S.W.; Manuan, acting as J.W.; and Dr. Hopkins as I.P.M. The minutes of the last regular meeting, and of one of emergency, were read and confirmed. A ballot was taken for admission of Bro. Le Gros as a joining member, which was unanimous in his favour. The lodge having been opened in the second degree, Bro. Bosdet was examined as to his proficiency, and after having been entrusted left the room for preparation. The lodge was opened in the third degree. Bro. Hopkins then took the chair, and on the re-admission of the candidate, raised him to the sublime degree of M.M., and gave the usual charge, after communicating the traditionary history. A lecture on the tracing board would have been given, but the lateness of the hour prevented. With the permission of the W.M., Bro. Hopkins, P.M., then addressed the lodge as follows:—

"Brethren,—Having, in all human probability, now, for the last time, with the kind permission of your W.M., enjoyed the privilege of taking part in the ceremonial observances of this lodge, I desire to address you in a few parting words; indeed, as the founder of this branch at St. Aubyn, of our beloved institution, such a course is not only natural, but I should be wanting in affection similar to that of a parent for his child, were I to omit to seize this the last opportunity of personal communion with you. Elsewhere on a former occasion, I have likened our connection as Masons to that of a family, in which the younger branches gradually, as they attain to manhood, leave the home to go out into the world, and promulgate the principles they have been taught within it, to communicate to others the blessings of which they have been sharers, to form other homes,

and rear up good and affectionate children, fitted by their training to instruct others, and in their turn to become heads of new families, or lodges. In the present instance the analogy does not hold good, inasmuch as it is the parent who wanders forth to seek another domicile, not, indeed, dismissed by his children, but voluntarily, under a press of circumstances which he is unable to control. Yet I cannot entirely lose sight of the fact, that at least one cause of my separation from you as a member of the family, or lodge, though welcomed in it as a visitor, is what in my mind amounts to a forgetfulness of Masonic principles, and of the great object of our institution, namely, the cultivation of the high moral tone which we profess; nor can I, in candour exonerate many professors, and in their own conduct sincere promoters, of all that is good and honest and praiseworthy, from a certain amount of blame, inasmuch as they have not considered it a part of their duty to evince their disapproval of serious dereliction on the part of some members of the Fraternity, and to unite with others who have not shrunk from active efforts to free the Craft from opprobrium. It appears to me that moral courage has been wanting, and that thus, in the absence of an amount of support, which might reasonably have been expected, a state of things is permitted to exist, not creditable to the Craft, not calculated to enable it to maintain a high character in the eyes of the external world, not such as will induce men who respect and appreciate elevating principles to enter our fold, nay, which causes many who have sought and gained admission, to be ashamed of their calling, and therefore, to withdraw from active service in it. I firmly believe, that by united efforts, by a determination to succeed, by a courageous opposition to what is wrong, a stigma which attaches to this province might have been removed. Excuse me if I have said too much on this subject; impute it, not to a desire to find fault, but to zeal, perhaps excessive, in the cause, and a wish to see Freemasonry cleared from imputations and holding the position to which it is entitled, if faithfully carried out in its integrity.

"Brethren, you have all undergone the solemn ceremony of initiation into the mysteries of our Craft; you have all sworn to encourage industry and to reward merit, to practise virtue, honour, and mercy, and equally to discountenance the unworthy, if by continuance in the path of untruthfulness, of vice, and of dishonour, they show that they are not amenable to right reason and obedience to the laws of God and of man. One chief advantage of a society such as ours is that it affords facilities for united action in the promotion of what is good and the repression of what is evil, and when we allow personal and private considerations to interfere with the general welfare, when we fail to employ our means for co-operation in the promotion of virtue and honour, it appears to me that we are traitors to the cause we are pledged to maintain.

"Brethren, you call yourselves Masons. The mere utterance of certain obligations, the listening to solemn warnings, the acquaintance with certain symbols, outward professions of brotherhood, do not constitute you Freemasons, unless your hearts are duly impressed and influenced by the sacred ties of fraternity, which have been the subjects of the discourses you have heard and the appeals which have been made to you. Let me affectionately and earnestly entreat you to study the mysteries with this view, to carry out in your lives the teachings of the lodge, to convince the world by your exemplary conduct, that merit is the only title to our privileges, to encourage the idea that active service is required from you, and that you are not at liberty to neglect at your pleasure the sacred obligations into which you have entered, or to swerve from the line of duty you owe to others as well as to yourselves.

"Brethren, you have had a claim upon me from the peculiar relation in which I have been placed with regard to you, not only as the founder of St. Aubyn's Lodge, but as to some extent held responsible for correct working, for the training of the officers, for the maintenance of Masonic principles amongst us, in short, for the executive in every respect. Conscious of many defects, and probably often erring in judgment, I am sure you will acquit me of a charge of lukewarmness or idleness to which I do not plead guilty, for in Masonry as on other objects, I have been accused of being too forward and interfering, where others have exhibited indifference and want of energy. The many acts of kindness which have been bestowed upon me by you proved that you at least have better understood me, and have encouraged me to persevere. For these I can but tender you my sincere thanks.

"When, with the deepest regret, but in accordance with what I deemed the path of duty, I resigned membership of your body, I expressed my willingness still to render you all the service in my power, and to respond to any call which you might think it desirable to make upon me. In thus acting, I then believed that for some considerable time at least, I should be in a position to fulfil my pledge. Circumstances have since transpired which put this out of my power, since before your next meeting I shall be removed from this island. Wherever I go I trust that I shall feel an interest in your proceedings, as I still do in those of the lodge in which I first saw the light, and of which, as an honorary member, I continue to receive all the circulars of summons. I have now to express my gratitude to those who at the formation of this lodge, contributed to its early success by their kind co-operation, and without whose aid, generously and efficiently given, any little efforts on my part must have failed. You know how completely I have made it a pet project, how desirous I have been that it should be well worked according to the authorised form of ritual. Earnestly do I beg you to adhere rigidly to it, the means of which I leave in your hands, and to permit no innovations.

"Many of you I have learned to respect for your virtues, to esteem for your consistent conduct both in and out of the lodge, to love for your disinterested personal kindness towards myself, to admire for all those traits of character which tend to make a good Mason. I am not one who easily forget attachments once formed, and as you will long live in my memory, I trust that I shall still occupy a place in your hearts, and keep up epistolary communication with you. One channel which I have opened will continue to be available, namely, the pages of the *FREEMASON'S MAGAZINE*, in which I shall look for accounts under the now common heading of "Channel Isles, Jersey." Pray appoint some brother to take my place as a contributor.

"In conclusion, brethren, if I have given offence to any, either present or former members of the lodge, I beg forgiveness, when I assure them that it has been unintentional. Occasionally opinions must differ, and when such is the case, mutual forbearance is required; while each one endeavours to act according to his conscience, he should be willing to yield where no important principle is involved. In this spirit it has been my desire and my aim to act, not always perhaps, with success, but still with the best intentions.

"Brethren, may you continue to prosper under your future Worshipful Masters, and, with them as your guides, remember to do justly, love mercy, practise charity, maintain harmony, and live in unity and brotherly love. With this exhortation allow me to preface what must now fall from my lips—the solemn word Farewell; and if not permitted to meet again in the earthly lodge, may we, by the preparation we have made within it, be found together as brethren in that house not made with hands, eternal in the heavens, where the world's Great Architect lives and reigns for ever. Again, brethren, farewell."

The W.M.'s chair was taken by Bro. Long, who made some remarks on the address just concluded, as did also Bro. Dr. Smith. On the proposition of Bro. C. Le Sueur, it was determined that Bro. Dr. Hopkins be requested to furnish a copy, that the Secretary might enter it on the minutes of the proceedings of the evening. The W.M. expressed his regret that he had not been able to procure the documents in a complete form which the lodge had ordered for presentation to the two Past Masters. He also presented the report of the last quarterly communication of the Grand Lodge. The lodge was closed at nine o'clock, the brethren adjourned for light refreshment, and, after the usual routine of toasts had been duly honoured, several special ones were given, which called forth some interesting addresses. The party broke up at a later hour than usual.

TURKEY.

CONSTANTINOPLE.

BUYUKDERE.

Leinster Lodge, No. 166, of Grand Lodge of Ireland.

The festival of St. John's was celebrated by this flourishing lodge on the 23rd June, when the installation of the W.M. and officers for the half year was held. The attendance of brethren was numerous on the occasion. After the lodge had been duly

opened, passed, and raised, a lodge of Installed Masters was formed when the ceremony was ably performed by Bro. Charles Green, W.M. of the *Deutscher Bund Lodge*, and Bro. G. R. Warren, duly placed in the chair of K.S. The brethren of the third degree having been admitted, the W.M. was saluted according to ancient custom and subsequently in the second and first degree. The following brethren were then invested as officers: J. Harris, S.W.; J. Ovenden, J.W.; M. Calijerovich, Treas.; G. Milleneri, Sec.; W. Costello, S.D.; N. Amanich, J.D.; J. Smorfitz, Dir. of Cers.; T. Nunn, I.G.; and M. Abella, Tyler. The W.M. delivered the charges of the Abiman Rezon with great effectiveness and then proceeded to initiate W. J. Hooking who had been duly ballotted for into the mysteries of Freemasonry.

After the usual business had been transacted and several candidates proposed the brethren adjourned to a splendid banquet at Bro. Lapiere's Hotel.

The W.M. in the chair. Every delicacy of the season was supplied on the occasion, and the Bro. host, a member of the Order of many years standing, spared no pains to contribute to the comfort of the brethren present. A first class band was in attendance, stationed in the beautiful garden of the hotel, one of the most celebrated in the vicinity of Constantinople; during the dinner the band played selections of operatic music, and after the cloth was removed appropriate airs to the different toasts. After ample justice had been done to the good things provided, the M.W. said it was unnecessary for him to make any observations in proposing the first toast of the evening, as Masons their loyalty was proverbial, he therefore, gave them, "The Queen," drank with all the honours, the band playing "God save the Queen." The W.M. in proposing the next toast, said, it was but right that they should do due honour to the sovereign of the country in which they resided and under whose liberal sway they were allowed the freedom of meeting, not merely around that board, but for the discharge of their Masonic duties, he had therefore much pleasure in proposing the health of H.I.M. the Sultan Abd-Il-Aziz-Khan, the toast was drunk with three times three, the band playing the Sultan's hymn. The W.M. said it is now our duty to do honour to the beloved M.W.G.M. of Ireland, His Grace the Duke of Leinster, whose long and eminent services had endeared him to every member of the Craft, he need not make any further preface than to call upon them to drink in a bumper "The Health of the Most Worshipful the Grand Master," which was duly honoured with full Masonic honours. The next toast was "The Deputy Grand Master and Grand Officers of the Grand Lodge of Ireland," drank with Masonic honours. The W.M. said he had much pleasure in proposing conjointly "The Most Worshipful the Grand Masters and all the Grand Lodges," which received full Masonic honours. The W.M., in calling upon the brethren to receive heartily the next toast on the list, said he felt much pleasure at seeing some representatives of other lodges present, although he regretted that, from unavoidable causes, several brethren deputed by lodges were unable to be present. It was a source of pleasure to the Leinster Lodge to have amongst them members of other lodges, and he could only say they should always be welcome. The toast he would now ask them to drink was "The Sister Lodges of Constantinople," which was drunk with Masonic honours. Bro. R. A. Carleton, on behalf of the Oriental Lodge (No. 687), Bro. C. Green, for the *Deutscher Bund* (No. 819) and Bulwer (No. 89) Lodges, Bro. Rodocanachi for the *Arété Lodge* (No. 1041), and Bro. H. Krasnopolski for the *Italia Lodge*, severally returned thanks.

Bro. C. Green said that he had now the pleasure to propose a toast which might be said to be, to a certain extent, that of the evening. He would not occupy their time in dilating upon the merits and qualifications of their worthy W.M., Bro. G. R. Warren, whose zeal for Masonry, thorough knowledge of its principles, and working were known to all present. He felt happy to see the chair so well occupied, and he could only say that the lodge under such guidance must go on not merely satisfactorily but flourishingly. As a Mason of experience he (Bro. Green) could bear testimony to the ability which the W.M. had displayed that evening in the discharge of the duties devolving upon him, and he argued that, during the period he would retain office, his demeanour would serve as a bright example to those who would have to follow him. A more painstaking, and, he might add, better-adapted brother for the difficult post of W.M. he had seldom met with; and

well would it be for Masonry generally, if it could always find brethren such as Bro. G. R. Warren to preside over the administration of its affairs. Known and respected as this worthy brother was, he felt that it was an easy and pleasant task that he had now to discharge in calling upon them to drink the health of Bro. G. R. Warren. The toast was received with great applause, and drunk with full honours.

Bro. Warren, in thanking the brethren for the kind manner in which they had received his health, so flatteringly proposed by Bro. Green, felt deeply grateful. He could assure them that it would ever be his anxious desire to do everything in his power to contribute to the prosperity of this lodge, and to uphold to the best of his ability the ancient landmarks of the Order. He felt the deep responsibility that devolved upon him, but supported as he was by brethren whose zeal had been proved in the great advancement made in the lodge, knowing what indefatigable efforts had been used by Bro. Smoritt, whose admirable conduct in the chair had been so justly appreciated, he had every incentive to do his duty, and he promised them that he should not fail conscientiously to do his utmost to deserve their good opinion. He felt a reasonable pride in this, and he trusted that when his term of office expired they would have ample reason to be satisfied with all he had done for them. Their lodge had, although so young, flourished in a remarkable degree, and there was no reason by the cultivation of a true Masonic spirit amongst them, why it should not continue to do so. Holding fast to the sound course already followed, and stimulated by the hope of making our principles respected around us he had no apprehension as to the progress of the lodge. But however zealous a Master of a lodge might be, standing alone he could accomplish but little, he needed the active regular co-operation of his officers, and it afforded him (the W.M.) the liveliest satisfaction to know that the officers elected to walk with him were of the right stamp; he had the utmost confidence in them, he was conscious that they not merely knew their duty but would faithfully perform it. He begged to propose "The newly-invested Officers of the Leinster Lodge." Drunk with honours.

Bro. J. Harris, S.W., in returning thanks on behalf of his brother officers and self, assured the brethren that he felt grateful for the confidence reposed in them, in appointing them to their present position, and he promised the W.M. and brethren that nothing should be wanting on their parts to promote the best interests of the lodge.

Bro. Green said: I have now a very pleasing office to discharge, and in doing so will detain you as briefly as I can. The great success which has attended the Leinster Lodge has been mainly owing to the untiring exertion and great devotion of a brother whose zeal for Masonry has deservedly earned for him a great reputation amongst the brethren in this locality. At a sacrifice of time, with a perseverance and unflagging energy deserving the highest praise, our excellent Bro. P.M. J. Smoritt, not only surmounted every difficulty in forming this lodge, but in the chair as its W.M., he has worked with a zeal and ability, the proof of which I see around me this evening. Such services ought not to go unnoticed or unrequited. The brethren are too well aware of what our worthy brother has done for them to act towards him either with forgetfulness or ingratitude, and although he ought not to measure such valuable services in a mere material manner alone, still it must ever be a satisfaction to those also are recipients of a grateful acknowledgment of what they have done to be able to exhibit it in a tangible form to those nearest and dearest to them. The intrinsic value of a gift of this nature should never be taken as the measure of the feeling of those who present it. The great consideration is the spirit in which it is given. After some further remarks Bro. Green concluded by presenting, on behalf of the lodge, Bro. J. Smoritt with a tea service of plate, accompanied with a salver.

Bro. Smoritt, in feeling terms, thanked the brethren for their kindness towards him, and the manner in which they had appreciated whatever service he had been able to render them.

The W. Master in proposing the health of a brother to whom they were much indebted for his services, not only on that evening but on many occasions, felt that it was only necessary to name Bro. C. Green, to insure for what he had to say about him, a hearty reception. Those who knew—and he (the W.M.) imagined all the brethren in the locality did—how much Bro. Green has done for the Order, his great exertions, extensive knowledge, and hearty desire to render it always available, would agree with him that he was well deserving of the esteem and respect in which he was held in the Masonic world, not

merely in our own locality but elsewhere. No matter what sacrifice our brother was called upon to make, he always found him ready to respond, such conduct might perhaps be in a measure compensated by the noble consciousness our brother feels of not merely discharging his duty, but having earned for himself the universal good opinion of his brethren, and as an old and tried Mason, his example must serve as a strong incentive to our younger brethren to pursue the same course, with the certainty that wherever they may be placed and whatever advancement they may attain, the surest way to please ourselves as well as our brethren, is to be thoroughly in earnest in our Masonic work. He proposed "The Health of Bro. Green, W.M., Deutscher Bund Lodge, and Honorary Member of the Leinster." Drunk with honours.

Bro. Green heartily thanked the W.M. and brethren for the cordial manner in which his name had been received. He could only say that whenever or wherever his humble services for the good of the Craft might be deemed in any way serviceable they should always be most willingly placed at the disposal of his brethren.

Bro. Smoritt felt it was but due to the past officers of the lodge, that they should not forget the efficient services they had rendered. In his position in the chair he had, perhaps, the best opportunity of knowing how they had contributed to the well being of the lodge, he had much pleasure in proposing the past officers of the lodge.

Bro. R. A. Carleton, as senior past officer, begged on behalf of his colleagues, and himself to express their thanks for the kind manner in which their healths had been drunk, they were amply repaid for anything they had done by seeing the prosperity which had attended the lodge, with the permission of the W.M. he would propose a toast which he knew would meet their approbation, there were several esteemed brethren absent that evening and he was sure they were not forgotten, he (Bro. Carleton) would not detain them by referring to the services they had rendered, but he could not refrain from mentioning one, whose removal from the locality they all deeply regretted, he alluded to Bro. J. O'Connor, one of the original members of this lodge, and one of the most zealous Masons in the Empire, he was happy to be able to state that the brethren at Smyrna had elected him W.M. of their oldest lodge and a better Master they could not have. He begged to propose our absent brethren, coupling with it Bro. J. O'Connor. The toast was drunk with Masonic honours.

The Tylers' toast was then drunk and the company adjourned to the garden to witness a brilliant display of fireworks, and hear a selection of music by the band. During the evening a number of songs were sung by some amateur brethren. After promenading in the garden for some time and enjoying a view of the unrivalled scenery of the Bosphorus by moonlight, the brethren separated highly delighted with the novel pleasure of the festivities of an Irish lodge on Ottoman soil.

ROYAL GALLERY OF ILLUSTRATION.

The agreeable entertainment at the Gallery of Illustration continues a career of unabated success. There has seldom been a piece like "Yachting Cruise" better adapted to enable us fully to appreciate the talents of the celebrated trio of performers who delight the public in Regent-street. The season, we hear, will be brought to a close about the third week in August. Our readers, we have no doubt, will avail themselves of the opportunity of again enjoying the "Yachting Cruise," and the "Wedding Breakfast."

THE WEEK.

THE COURT.—The Queen drove out on the 18th inst. in a carriage-and-four, accompanied by Princess Louise and Prince Leopold, and her Majesty went out in the grounds on the morning of the 19th inst. The Queen drove out in the afternoon, accompanied by Princess

Louise and Princess Beatrice, and her Majesty walked in the grounds on the morning of the 20th inst. with the Princesses. The Queen drove out in the afternoon, accompanied by Princess Louise and the Princess of Leiningen: and her Majesty walked in the grounds on the morning of the 21st inst., with Princess Louise and Princess Beatrice.—Divine service was performed by the Rev. Geo. Protheroe, before the Queen, Princess Louise, Prince Leopold, and Princess Beatrice. The Ladies and Gentlemen in Waiting were present.—Her Majesty walked in the grounds on the morning of the 23rd inst. with Princess Louise. Prince Leopold and Princess Beatrice also went out. The Queen walked in the grounds in the afternoon with Princess Louise, and her Majesty went out driving on the morning of the 24th inst. The Queen drove out in a carriage-and-four in the afternoon with Princess Louise and Prince Leopold: and her Majesty walked in the grounds on the morning of the 25th, with Princess Louise and Princess Beatrice.

IMPERIAL PARLIAMENT.—In the House of Lords on the 19th inst., the Lord Chancellor brought in a bill to amend the law relating to extradition treaties. Its object was, he said, to enable French official documents to be received in our courts of law in cases of extradition, with the necessity of *viva voce* evidence to prove what they were. The bill was brought in to remove difficulties which stood in the way of the renewal of the Extradition Treaty with France. The Lord Chancellor expressed an opinion that the scope of the treaty should be enlarged. After a few words from the Earl of Clarendon the bill was read a first time. After some other business had been disposed of the House adjourned.—On the 20th inst. Lord Stratford de Redcliffe moved for some papers in relation to the Danubian Principalities. He took the opportunity to favour the House with his views on foreign affairs. He attacked Prussia for her aggrandising tendencies, and expressed a strong opinion that in some shape or other England should interfere. At any rate the House of Lords ought to protest against the dismemberment of Austria. The Earl of Derby threw something like ridicule on the suggestions of the noble lord, and declared that neither the duty nor the policy of England would lead her to interfere in the war. After some bills had been advanced a stage, Lord Shaftesbury expressed his approval of the course which had been taken in prohibiting the Reform meeting in Hyde-park. The House soon afterwards adjourned.—On the 23rd inst. there was a rather sharp discussion, began by the Marquis of Clanricarde, who called attention to that part of the speech of Earl Russell at the Cobden Club dinner on the 21st inst., in which he censured the Government for sharing with France in proposing an armistice based partly on the cession of Venetia to France. Lord Derby found fault with this, and explained that the Government had simply consented to join France in proposing an armistice without entering into any details. Since then France had conducted the negotiations on her own authority. He announced that an armistice had been concluded. Earl Russell explained what he had said, and expressed his gratification at hearing that an armistice was concluded. Some bills

were advanced a stage, and the House adjourned.—On the 24th inst. the Extradition Treaties Bill was read a third time and passed. Earl Granville asked what instructions had been given to the military in reference to the meeting in Hyde-park on the previous evening. Lord Derby was not able to get the precise instructions, but he took the opportunity of expressing gratification that no lives had been lost. He acquitted those who were leaders in the movement of any intention to provoke a conflict with the authorities, but he believed their intention was not to hold a meeting for the discussion of Reform topics, but to make a demonstration for the purpose of overawing the Government, and giving the impression that there was a general feeling in favour of Parliamentary reform. He hoped the experience of the previous evening would show them the impossibility of calling such a meeting without mischief. The noble earl enlarged on the mischief which had been done, and concluded by expressing an opinion that not improbably the inhabitants of the neighbourhood might be called upon to act as special constables. Earl Granville pithily remarked that the events of the previous evening were a sufficient answer to those who insisted that the working men did not care for reform.—In the House of Commons on the 19th inst. Mr. Mill asked the questions of which he had given notice in reference to the cruelties in Jamaica. The Chancellor of the Exchequer found great fault with the questions—first, because they assumed that the conduct complained of was illegal, and next that in some instances they were inaccurate. He announced that the Government did not intend to take any further steps in the matter without fresh information. In reply to Mr. P. A. Taylor, Mr. Walpole said it was by his order that Sir Richard Mayne had interdicted the proposed meeting in Hyde-park. Sir George Grey added that before he left office he had given orders that no meetings should be allowed in the parks. In reply to Mr. J. S. Mill, Mr. Walpole said the interdict simply applied to meetings in the parks, and not to orderly meetings elsewhere. There was a short discussion in reference to the Helston election, Mr. Lowe introducing it by reading a letter from the Mayor of Helston, explaining his conduct. The Chancellor of the Exchequer expressed his opinion that the Mayor, the returning officer, had not acted from any evil purposes. Viscount Cranborne introduced the Indian budget. The gross revenue of 1864-5 was £45,653,000, and the expenditure £45,846,000, leaving a deficit of £193,000. In 1865-6 the gross revenue was £47,041,000, and the expenditure £47,021,000, showing a surplus of £20,000. This was chiefly owing to the great increase in the opium duty. This year it was estimated that there would be a deficit of £72,800, but that was a sanguine estimate, for it took into account a very large revenue from opium—larger, he was afraid, than would be obtained. On the other hand, it must be borne in mind that the expenditure on public works was very large, and that was a charge which under other circumstances need not be wholly paid out of revenue. He showed how much had been done in the carrying out of public works, and urged that much more must be done to push forward railways. He described the condition

of the country as prosperous and progressive, and declared it to be the duty of England to take advantage of the present opportunity to help forward the prosperity of India. A discussion ensued, in which Mr. Laing, Mr. Stansfeld, Mr. Smollett, Mr. Crawford, Lord W. Hay, and other members took part.—On the 20th inst., the Chancellor of the Exchequer announced that on the 23rd inst. he would bring in a kind of supplementary budget. Mr. Gregory introduced a discussion on Irish railways. He pointed out that the fares on them were high, and that for the most part they were unprofitable and badly managed. He suggested that they should be taken up by the Government and managed by a Board, under certain restrictions. Mr. Pim and Mr. Dutton having spoken, Lord Naas declined to adopt the suggestion of Mr. Gregory, but promised the full consideration of the Government to the matter during the recess.—Then began one of those discussions with which we are familiar when Sir John Pakington is in office at the Admiralty. Mr. Samuda complained that our navy was insufficient, and urged the building of more ironclads. Sir John Pakington declared the state of things to be worse than Mr. Samuda had represented it. Our navy was inferior to that of France, and even small countries were passing us. He promised to get on as fast as possible during the recess with the construction of turret ships. Mr. T. G. Baring denied that any haste was necessary. We had a much better navy than any other country in the world. He showed that when Sir John Pakington was in power before he rushed blindly into the construction of a class of ships which were of little use against the improved gunnery of these times; and it was to be feared that some similar step would be taken as to turret-ships, of which comparatively little was yet known. Sir John Hay, of course, supported his chief, and found upholders in Mr. Laird and Sir M. Peto. Sir John Hay, however, brought back the matter to the region of common sense, and shortly after the subject dropped. Mr. Laing then introduced a debate on foreign affairs, which lasted for a considerable time.—On the 23rd inst., after the question had been disposed of, the Chancellor of the Exchequer made a financial statement. He showed that the supplementary estimates would entail an expenditure of £495,000, whereas the surplus of Mr. Gladstone was under £300,000. In order to meet this deficiency it was proposed not to proceed with the Terminable Annuities Bill, and thus save an expenditure of half a million. Mr. Disraeli then went on to declare that the efforts of the Government would be directed as far as possible to reduce the expenditure. This speech was commented upon by Mr. Gladstone, who deprecated the reconstruction schemes of Sir John Pakington. This led to a defence of himself by the right honourable baronet. After this business had been disposed of, Mr. Beresford Hope moved a resolution declaring it to be advisable to build a new National Gallery on the site of Burlington House. A long discussion followed, and finally the motion was negatived by 94 votes to 17.—The Hyde Park demonstration was the subject of a long and interesting debates on the 24th inst. Mr. Bernal

Osborne, at the evening sitting, asked what instructions had been given to the police in reference to the affair. Mr. Ayrton made a capital speech in condemnation of the course taken in attempting to exclude the people from the parks. Mr. Walpole, who spoke as he declared under a sense of responsibility, quoted legal opinions to show that the Government might exclude the people from the parks. He took upon himself the responsibility of all the arrangements, and declared they were the best that could be devised to prevent a riot. Mr. Oliphant said he believed in the right of the people to use the parks for meetings, and he showed how foolish all the measures of the Government had been. The Government had said no meetings should be held in the park and several were held. They had called out military and police to prevent a riot, and there was severe rioting. Mr. Baillie Cochrane denounced Mr. Bright for writing a letter on the subject. Mr. Layard followed on the popular side, and was followed by Major Jervis, who delivered a most truculent speech. Sir George Grey believed in the right of the Government to exclude the people from the parks. Mr. Cowper wished to know where the people were to meet, if not in the parks. Mr. Mill strongly denounced the conduct of the Government, and warned them to be careful how they infringed the rights of the people. Mr. Disraeli replied to him in somewhat an insolent tone; and after Mr. Otway, Mr. Whalley, and Mr. Hadfield had spoken, the matter dropped.—On the 25th inst. some progress was made in committee with the Public Libraries Act Amendment Bill. Mr. Gregory's Landlord and Tenant (Ireland) Bill was withdrawn. The Sea Coast Fisheries (Ireland) Bill was withdrawn after some discussion. The Finsbury Estates Bill was withdrawn. The Church Rate Bills were fixed for next Wednesday. Mr. C. Fortescue moved the discharge of the order for the second reading of the Tenure and Improvement of Land (Ireland) Bill. A smart discussion ensued. Eventually the order was discharged. After some other business had been disposed of, the House adjourned.

GENERAL HOME NEWS.—The metropolitan health return of the Registrar General for the week ending July 21st, was issued last night. Its chief feature is the sudden increase in the deaths from cholera in the metropolis, the numbers for the last four weeks being—June 30th, 6; July 7th, 14; July 14th, 32; July 21st, 346. This "fatal explosion," to use the words of the report, "occurred chiefly in the comparatively poor districts in the East of London, 308, out of the 346 fatal cases having occurred in Bow, Poplar, Limehouse, Bethnal-green, and Mile-end Old Town." The general increase in the number of deaths from all causes over the previous week is 331. There is also an increase of 71 deaths from diarrhoea at the same time, it is remarkable that those from all other diseases, excepting typhus, have decreased. The report of the Commissioners of Sewers states that, so far as the City of London is concerned, the state of health is satisfactory, and no cholera has yet appeared. The annual rates of mortality in 13 of the largest places in the week ending July 14th, were as follow: Dublin, 17; Birmingham, 16; Edinburgh, 20; Hull, 21; Bristol,

22; Newcastle-on-Tyne and Sheffield, 27; Glasgow and Salford, 30; London and Manchester, 31; Leeds, 33; and Liverpool, 43. No rain fell in of the 13 towns.—There was a banquet at Lewes on the 19th inst. to inaugurate a new Liberal Registration Society which has been formed there. Most of the liberal members for the district were present. The proceedings evidenced the existence of a great and growing liberal spirit made all the stronger by the recent treachery by which the Government Reform Bill was lost and a Tory ministry installed in office.—We regret to have to announce the suspension of another bank. The Preston Banking Company, which was established in 1844, issued a notice informing the public that the bank is compelled to suspend payment, "owing to temporary difficulties."—The application by Mr. Hardman to the Court of Chancery for an order to restrain the incumbent and others from permitting the ringing of chime bells in the tower of St. Peter's Church, Norbiton, was heard before Vice-Chancellor Stuart, who decided that the motion must stand over until the defendants had complied with the direction of the law by obtaining the sanction of the bishop of the diocese to the ringing of the bells, the court otherwise having no jurisdiction.—The Elcho Challenge Shield was shot for at Wimbledon. Scotland carried it off by a considerable majority of points.—Happily all goes well yet with the Great Eastern. At noon on the 19th inst. she had run 712 miles, and had paid out 811 miles of cable. The insulation and continuity were perfect.—The new Government has been in power a fortnight, and it has already increased the expenditure by close upon half a million. Of this a goodly proportion is for breech-loaders and a turret ship.—The Reform League determined to carry out its intention of holding a meeting in Hyde Park. The matter was fully discussed by the committee of the League and it was determined that if the meeting were opposed the matter should be brought into court and the right of the people to hold meetings should be tried.—The reports from the *Great Eastern* continue to be satisfactory. On the 21st she had run 830 miles, and paid out 938 miles of cable. All was well. The somewhat perilous task of shifting from the after fore tank was accomplished without any difficulty.—Still good news from the *Great Eastern*. At noon on the 22nd inst., she had run 1,074 miles, and paid out 1,207 miles of cable. The insulation and continuity are perfect, and the weather is fine. It is worthy of notice that the vessel is almost exactly on the spot where last year, on August 2, the cable broke. She is passing over the greatest depth between Valentia and Newfoundland.—The Wimbledon volunteer gathering was brought to a close on the 21st inst. by a review of the Metropolitan Volunteer Corps. Before the review, the Princess of Wales presented the prizes to the successful competitors. The review passed off satisfactorily. The meeting is probably the most successful that has been held under the auspices of the National Rifle Association.—The *Great Eastern* goes on prosperously. At noon on the 23rd inst. ship's time, she has paid out 1,345 miles of cable, and run 1,196 miles. The insulation had improved 30 per cent. since starting.—Hyde-park was on the 24th inst. the resort of a large number of persons anxious to see the extent of the mischief

which had been done on the previous night. They found all the Park-lane railings thrown down, great gaps in the Bayswater-road, and one or two of smaller dimensions in Piccadilly. The flower-beds were for the most part scarcely injured at all; and, indeed, everything bore testimony to the good humour of the crowd which had on the previous evening overwhelmed the police and made good an entrance into the park. About noon a gang of roughs busied themselves with destroying flowers and shrubs and railings, and for the time there was no one—policeman or park-keeper—to interfere. Presently, however, the police arrived and went to work in the most indiscriminating manner, driving out of the park not only the roughs but a large number of respectable people, upon whom they laid about with their truncheons in the most unmerciful manner. As they charged the roughs those individuals scattered, but, gathering again, pelted "the force" with sticks and stones. Then the police, having no one to oppose them, made charges on to any groups of persons they could see, and contrived to do a great deal of running and create a good deal of laughter. This went on to late in the afternoon, and grew worse in the evening. Then again the military were called out, and the police distinguished themselves still more by assaulting women and girls. At the Marlborough-street Police-court, in the morning, many persons were brought up charged with throwing stones or assaulting the police. The magistrate seems to have dealt with them in the most summary manner. No testimony but that of the police was credited, and fines and imprisonment were awarded sharply. At Marylebone some lads were brought up who had been breaking windows at one o'clock yesterday morning. They were sentenced to fine and imprisonment.—The news from the *Great Eastern* is still good. At noon, ship's time, 1,480 miles of cable had been paid out, and 1,319 miles run. All was well, but the weather was foggy. The *Great Eastern* has now only about 400 miles to run, and there is every hope that it will be successful.—The Government has virtually acknowledged its incapacity to maintain order in London. In compliance with a request from Mr. Walpole, Mr. Beales and other members of the Reform League waited upon the Home Secretary on the 25th inst. Mr. Beales represented that the information he had received led him to believe that the brutalities of the police had so much exasperated the people that there was every prospect of most serious disturbances. He suggested that the police and the military should be withdrawn, and that an undertaking should be given that he should have every facility for raising the legal question as to the right of the people to the parks. After other gentlemen had spoken, Mr. Walpole, who wept, gave in. He would afford every facility for the trial of the right of the people; he would withdraw the police and the military, simply holding them in reserve; and he would leave to the Reform League the task of maintaining order. Mr. Beales would not undertake that order should be preserved, but he would undertake that the Reform League should do all in its power to maintain it.

TO CORRESPONDENTS.

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

A. MASON (Cheapside).—We must trouble you to furnish us with a list of the names of those to whom you applied, without which we could not feel justified in giving insertion to a communication based upon the subject of your letter in question, and to which, in its present state, we could not give publicity through our columns.

P.M.—The report to which you refer will be found in our present issue. We were unable to give it a place in our last. We have merely considered it necessary to give a *resumé* of the proceedings, and we believe that is all our readers generally expected of us.