

LONDON, SATURDAY, JUNE 15, 1867.

EARS OF WHEAT FROM A CORNUCOPIA.

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RECEPTION OF LODGE VISITORS.

In the MS. records of those three century-old sections of the fraternity of operative Masons to whose archives we have enjoyed the privilege of access, we have never yet found the slightest trace of the appearance in Masonic courts of "visiting brethren," or the existence of any law on the subject of their admission; neither can we, in Scotland, point to any really ancient regulation anent the rights of visitors in lodges of speculative Freemasons, or the mode of their reception. The wretched condition in which the public roads were kept, and the dangers incidental to travelling, at and long after the institution of the present Grand Lodge, must have operated to render the visitation of lodges by transient brethren a thing of rare occurrence, except in the case of the Edinburgh lodges, whose favourable position in this respect was due to the custom, more universally observed then than now, of country gentlemen resorting to the Scottish metropolis to spend the winter months of each year in a circle of society larger and more varied and attractive than could possibly be met with in the provinces. In the early years of the Craft in its present phase of existence its courts were thronged with gentlemen Masons, principally men of independent means, to whom and the few commercial gentlemen then connected with the Fraternity, the practice of visiting sister lodges was very much, if not almost entirely, confined. In the district from which we write, the improvement which about the middle of the last century began to develope itself in roadmaking, as well as in the means of transit by public or private conveyance, led also to a corresponding development of the fraternal feeling prompting to the interchange of visits between lodges and individual brethren separated by long distances from each other. In the times of which we speak, and up to a comparatively recent period, troops passing to or from Ireland took Ayrshire in their route, and these contributed largely to the number of visiting brethren borne upon the *ederunt* books of many of the old west country lodges.

Deputations from sister lodges, and non-representative or visiting brethren, would seem when the custom of paying Masonic visits was yet young to have made it a point to repair to the lodge intended to be visited, at the hour at which the members were appointed to convene, and with them to take part in the opening ceremonial. If there was little formality in the reception of visitors, there was, on the part of the lodge visited, as little reserve shewn in the transaction of business in the presence of visitants, who generally remained during refreshment, and with its members participated in the privilege of drinking punch and taking snuff at the lodge's expense; although, on occasions of their being visited by a brother of quality, the brethren were not averse to accept a treat at the hand of their guest. By and by visitors were treated to a more ceremonious reception, and greater vigilance was displayed in fencing the lodge against the intrusion of unworthy brethren;—and, as bearing upon this, we shall quote a by-law which we find to have been framed in 1799: "That there shall no visiting brethren be admitted into the lodge before the Tyler apprises the lodge, and the lodge be in good order to receive them. No admittance for any stranger brethren unknown, until such time as they give a proper account what they are and what lodge they belong to, and be carefully examined by the Past Master and whoever he shall choose to assist him." Under this regulation, visitors were wont to be admitted immediately on the opening of the lodge and before labour of any kind was entered upon—their entrance being greeted by the strains of the Masonic march played by the lodge fiddler, aided by a whistling accompaniment by the members, who also kept time with hand and foot until the strangers were seated;—and in recording the visits of such brethren, Secretaries are found ringing the changes thus: Brother so and so entered into the lodge as a visiting brother; another appeared in the lodge as a visiting brother; a third honoured the lodge with his presence, &c. So highly esteemed were such visits, that some lodges, with a prodigal distribution of honorary membership to visitors, placed their own sons in a minority as compared with the number of those whose only recommendation for appointment to the distinction referred to lay in their having once sat in the lodge.

With this excessive regard for, and encouragement of, the company of visitors came a change

in the mode of dealing with brethren charged with Masonic offences: lodge trials began more generally to be conducted before committees specially appointed to the work, the financial affairs of the lodge falling also to be attended to in committee—visiting brethren, however, being allowed to sit in open lodge during the discussions following upon the presentation of reports affecting the position of members or having reference to financial affairs, during the exercise of discipline, and at meetings for the election of office-bearers. It is still not unusual to find the accused put upon trial in the face of an open lodge; and even under such circumstances the exclusion of visitors is not of universal practice. Indeed the custom of excluding sojourners on any ground other than their inability to satisfy the lodge as to their being Freemasons of good standing, appears to have been introduced into this district within the last twenty years. Old Masons, some of them octogenarians, assure us that to shut the door of a lodge in the face of a worthy visiting brother was a thing never in their day thought of; but whether such an act would have been viewed as an encroachment on the rights of visitors, or as a breach of fraternal courtesy, our aged informants cannot determine, they never having heard the question raised.

While the rights of visitors in daughter lodges have never been authoritatively defined by the Grand Lodge of Scotland, the power which any individual member of that august body possesses, at any time and without discussion, to order the retirement of visiting brethren, may be held to rule the action of subordinate lodges as regards the presence of visitors at any of their meetings, save those summoned for the celebration of Masonic rites. Nevertheless, among the thirty-two lodges in the province the exclusion of visitors is but rarely, and then only under very peculiar circumstances, resorted to. Again, so far as the practice of Grand Lodge can be accepted as a precedent for the exclusion of visitors by lodges when engaged on business alleged to be private, those who advocate the right of lodges at pleasure to receive or to decline the visits of stranger brethren, may, we think, strengthen their position by a reference to the law anent Grand Visitations, which enacts “that, previous to such visitation taking place, the Master of the lodge to be visited shall send notice to the Masters of all the lodges in the district, requesting their

attendance along with their brethren;—but when visitations are purely of a business character, and made for the purpose of inquiring into the mode of conducting the lodge, examining its books, etc., no notice of such visits require to be sent to the other lodges in the district.”

In addition to the eminent authorities quoted recently in the MAGAZINE in support of the view that in particular circumstances a lodge can deny admission to visitors, Bro. Dr. Rob. Morris, one of the greatest of living Masonic jurists, may be cited: he says, “During the hour of elections, and during the more delicate passages of trials, &c., visitors should, of their own accord, withdraw. . . . In trials of a delicate case, in which moral standing and character are involved, it will sometimes occur that the members prefer to be private and without visitors. In such case the Master will direct all visitors to withdraw. A Mason visits lodges by courtesy, not by right.” The subject under notice has in various forms and at divers times been discussed in these pages—the editorial voice being more than once found re-echoing the sentiments of those who would set a limit to the rights of visitors.

For our own part, and notwithstanding the array of law and usage advanced against it, we are of opinion that whenever the ring of the gravel has proclaimed the existence of an open lodge of Free and Accepted Masons, within the inner lines of that circle any worthy brother, known to be such, has an undoubted right to be present, there (should he so choose) to remain until the communication terminates. And we humbly think that to urge private business as a plea for the exclusion of visitors betrays a suspicion of transient brethren scarcely in unison with the principles of a fraternity by whom that Charity which thinketh no evil is esteemed as chief of the Masonic virtues, and is calculated to present a barrier to that undisturbed flow of fraternal communion which should ever and in all circumstances characterise Masonic communications. If it were not told us in so many words, the impression left on our mind on being made, was that in no circumstances could a worthy Craftsman feel otherwise than at home when knocking for admission to a Mason lodge. But if when so presenting himself the applicant finds that he is excluded merely because the brethren within do not choose to admit visitors, how could he be blamed for regarding the much-vaunted universality of the brotherhood’s love as

empty sentimentalism, beautiful in theory but utterly worthless when attempted to be tested by an active practice.

In Scotland another mode of snuffing out visitors has recently been inaugurated, namely, to close the lodge immediately on their entry; but this objectionable course of procedure is, speaking from personal observation, only adopted by, or at the instigation of, brethren supposed to have private pique to gratify by the unfraternal act.

FREEMASONRY CONSIDERED.

By ANTHONY ONEAL HAYE.

(Continued from p. 382.)

III.

There are no remains of the Craftsmen of the Middle Ages more fraught with interest to the thoughtful Freemason of the present day than the beautiful collegiate church, or chapel as it is commonly called, of Roslin, built on a commanding eminence, from which the looker sees spread out beneath him the grand valley of the Esk, with the magnificent trees of Hawthornden, and the old manor house crowning a high bluff, closing the vista. It seems a practical example of "looking up from Nature unto Nature's God." So retired a spot must have been dear to the contemplative monk, whose mind among the glorious scenery, far from the city's turmoil, and the heart's burnings of selfish and ambitious churchmen, would gain in his holy musings glimpses of that heavenly peace and joy in an after state, of which this earth knoweth naught, neither can it give. Nor, returning to the chapel, would this strain of pious mental melody quit him, for that wondrous work of the builder's skill, that wild warbling of a magnificent poem in stone, that grand combination of "the solidity of the Norman, with the finest tracery and ornamentation of the Tudor period,* which makes the building a gem of architectural beauty, would tell him likewise of the Great Master's hand, which had spread out the heavens like a scroll of glory, and whose spirit of harmony, breathed into the builder's heart, had caused to arise this confusing mass of order. It would tell him, moreover, in that wondrous diversity of design, where no two pillars are alike, that God has made no two men alike, but yet by his power the world is still held in the balance, and man

has still a claim to be called "the son of the Father." And, at length, his steps, leading him to the altar, would place him before that utter extravagance of human ingenuity and skill, and the "Prentice Pillar" would preach to him in its stone, of death, while the Star in the East, hanging from a drop in the groining, above the High Altar, would point to that land beyond the grave, where sorrow is unknown and peace reigns eternal.

The legend of the "Prentice Pillar" is well known, but it is necessary here to refer to it. During the building of the chapel the plan of a certain pillar having been lost, or having never been sent from Rome, where the charts had been prepared, the Master builder went to the Eternal City to obtain a fresh one. An apprentice, who had previously displayed great talent during his absence, cut out a pillar which so pleased the brethren that they immediately set it up in the vacant place, and went on finishing the building. The Master Builder returned from Rome, saw the pillar,—and inflamed by rage and jealousy,—killed the apprentice with a heavy setting maul. The apprentice was the son of a widow, and the head of the Master, with a kind of ruff round his neck,—the legend says he was hanged for the crime; the apprentice, with a gash on the brow; and the widow are placed in corners. I need not point out the great resemblance of this to a legend of considerable importance in Masonry, where a person is killed; and also to another legend, where a Fellow Craft prepared a stone, which was thrown among the rubbish by the careless or incompetent overseer, but which afterwards became the crown of the building.

This legend is not confined to Roslin Chapel; but will be found in many gothic churches. A similar story is told of a fine circular transept window in Lincoln Cathedral, as also in Rouen Cathedral of two rose windows in the transepts, —both fine, but one finer than the other; the latter the work of an apprentice, who had competed with his master, whose work was the inferior, and who in jealousy slew him,—and of many other Continental Cathedrals. Now this legend was current before the year 1700. I could suppose that the three heads in Roslin Chapel stood for Christ, the Virgin Mary, and perhaps Joseph. There might, however, have been some story connected with their being so placed, like the spirit of the legend, of which we

* Britton.

now have no account. But the universality of the legend of the murder of the prentice, a widow's son, by a heavy setting maul demands a little consideration. This consideration each brother must give himself, or the subject, may be discussed in lodge. It would be out of place to do so here. I may state that my own opinion is that in former times there was a third degree, or at least a superior degree, which treated of death and the resurrection, given at great assemblies of the chief Craftsmen, just as "capping" takes place in our universities; but those received must have been few in numbers, and gradually the assemblies falling off, the members would die out, and the degree be lost. Hence the substitute characters of the modern third degree. We have no precise details of its rise, the minute books of the time are silent on the subject, but it is perfectly clear that, at the same time, this degree came into operation all over the Masonic world. No one could be hardy enough to insist upon it being the old degree, which was lost, but to complete the Rite, the third, although a substitute is necessary, because it speaks of the death of that which was not, and then was. Any degree beyond the third is absurd. The veil is drawn, the compasses with extended points are put in our hands, it is to nullify the whole system to presume that what is hid can be revealed in this life, and as an eloquent and learned brother writes relative to the Royal Arch, "its object is to supplement the third degree of St. John's Masonry, but this is entirely unnecessary, as it is known to every intelligent Master Mason that this Order (*i.e.* St. John's Freemasonry) is complete in itself, and that which was lost can only be found beyond the veil of time, towards which the eye of the aspirant is directed."*

I must confess that I am surprised that a body of men, numbering amongst them the greatest talents of the time can longer bolster up such absurd degrees, falsifying as they do the whole principles of Freemasonry. Furthermore how can an Installed Master reconcile his obligation as such, with his practice, supposing he belongs to these upper degrees.

"Art. 8.† You promise to respect true and faithful brethren, and to discountenance all impostors, and dissenters from the original plan of the Institution."

"Art 10. You admit that it is not in the power of any man, or body of men, to make alteration or innovation in Masonry."

I fear some Masters have not studied these articles. Let these upper degrees then abandon the name of Masonry, if they will not, I am afraid by the letter and spirit of these articles, St. John's Freemasons must abandon them. If obligations are only made to be broken, it would be as well not to make them at all.

The third degree then treats of Death. Let us for a brief space consider this dread subject.

In the prime of summer, have you, my brethren, ever seen between two glorious days of sunshine, one of gloom; or have you ever felt, while mirth and laughter rolled their glad waves around you, a sudden chill strike your heart, killing the jest upon your tongue, the smile upon your lip; a chill which you could not account for, a cloud upon your mind, when never shone your horizon more brightly? Nature, and the secret emotions of the soul, point the same stern lesson—Death. Have you not wandered through a garden, plucking roses; have you not in your gathering plucked one withered and dead; have you not thrown it away, and then stooped to pick it up, wondering why one should be dead while the others lived? Does not nature teach that, in the midst of life we are amid death? Does not the universal creation eternally point to the grave, not alone amid her cold gleaming palaces of ice, but also among her bowers of rare blossoms? If, then, nature tells this in all her varied phases, can we wonder that the soul, that spark of the Divine Creator, that most sensitive, that most inscrutable gift of the great I Am, should likewise point out this truth, that in our glee we may not forget the stern fact that we must die.

Death, then, is the proper subject of contemplation for man; the conqueror of kings, the liberator of captives, the soother of the weary, the comforter of the heartbroken, and the reliever of the earth-tired. Many creeds have claimed to be catholic: none of them can boast more truly of its catholicity than can the grave. Pope and priest, monarch and subject, freeman and bondman, all must die; all must take that long and unknown road, alike unguided, but yet, if sought for and obtained, comforted and lighted by the Divine spark kindled at the fountainhead of light. And in this teaching Freemasonry excels earth's ordinary teachers. There is no distinction made of persons; she dins

* Laurie's History of Freemasonry, page 215. Ed. 1859.

† Grand Lodge of England Laws. Ancient Charges. Ed. 1863.

into her children's ears the dread truth, "thou, too, must die." The mightiest of her sons have travelled the unknown road; the weakest have gone the same way. For this reason she displays prominently in her courts, amid the songs of mirth and the shouts of glee, the skull and the cross-bones. She urges importunately upon her children the truth that man is a perishable being, and that all things must die. Yet, while teaching this stern fact, she places upon the altar of each lodge the volume of the Sacred Writ, wherein man finds the only guide which will make man happy in this life, and certain of an entrance into those higher courts, where He, who gave her to earth as a great teacher, reigns to judge, to reward, or, oh dread reality, to punish!

Have we not often been told by the ignorant and the unthinking that Masonry is bad, that she leads her novices in the paths of wickedness, and confirms them in the ways of sin? Aye, scarce a day passes but such statements are made, statements as vile as they are false. Will any man, the most prejudiced against us, dare to repeat these calumnies when told that the volume of God's word is ever open at our meetings, that his holy name is constantly invoked in our assemblies, not with laughter nor with scoffing, but with fear and trembling; that the ribald and the debauchee are expelled from our society, and the wicked and the vile refused admittance? Dare he repeat these, when the great truth is kept ever before the eyes of the brethren, that death is the doom of all, and that after death cometh the judgment? If so, then what can we say to such an one, but that the heart is deceitful and wicked above all things, and, with Freemasonry, in his estimation, stand condemned the great, the noble, and the virtuous of all nations and of all degrees. Have we not witnessed the demeanour of those, who, when at length resolved to probe the mystery which men cling to with such tenacity, through the perils of persecution, through the tortures and the faggots of the inquisition, even till the cold hand of death is laid upon their hearts, smite their bosoms, and confess with pain, with mortification, and with contrition, the evil which they spoke against us in their ignorance, and confess that Freemasonry is the sister to religion. Many a one, and I myself among the number, have scoffed at Freemasonry as a vain show, and a hollow cheat, before the light shone down upon the dark waters of ignorance, and now acknowledge with gratitude, that the

first thoughts of an after state, the first gleams of an awakening to a higher and better life, and the first longings to be enrolled in that society of the Almighty's chosen, were engendered by the teachings of Freemasonry. Because they have felt this to be so, do fathers bring their children before the altars of Freemasonry, and dedicate them to its life-long service. I do not know a better guide for a young man in commencing life than the doctrine taught in our lodges that he must die. The brightest day must be swallowed up in night, and the grandest life be forgotten by men in death.

(To be continued.)

PICKINGS UP, JOTTINGS DOWN, AND SUGGESTIONS DONE IN THE ROUGH.

When thou haply seest
Some rare note-worthy object in thy travels,
Make me partaker of thy happiness.—*Shakespeare.*

Twice a year I am on parole for two or three weeks. On such occasions I visit as many lodges as come within the compass of my ability. Sometimes I am edified and sometimes I am not, but I am bound to say always hospitality entertained. I thought perhaps some of these "Pickings," "Jottings," and "Suggestions" might neither be unacceptable to you nor uninteresting to some of your readers, therefore I draw a bow at a venture, and crave your merciful consideration.

I have been uniformly impressed during my peregrinations of the want—the great want—of some thoroughly efficient but kindly and therefore acceptable supervision throughout the provinces. I feel sure that suitable machinery could be set in motion at small cost, and thereby irregularities would be prevented, the weak strengthened, and indecencies checked. I have been obliged frequently, I regret to say, to witness both irregularities and indecencies. I remember on one occasion visiting a lodge which met at the principal hotel in a country town. The local militia were at the time embodied, and the lodge room was occupied by the officers. Fortunately some of their number were members of the "mystic tie," and therefore ready to sacrifice something to convenience brethren, but even then the ceremonies were most indecently rendered. There cannot be a doubt but that the Craft would benefit greatly if lodges did not hold their meetings at houses of public entertainment, and I am thankful to find that this is felt, and "Masonic halls" or "Masonic

rooms" are becoming the rule. I have often found, too, the ceremonies slovenly given through lack of lodges of instruction and commendable ambition on the part of the members. Several times I have been at a loss to conceive what would have been the result if a helping hand had not been present in the shape of a visitor. On one occasion I visited a lodge and found the Tyler utterly ignorant of his duty, and having been invited to preside was under the painful necessity of reproving him. In another lodge not a single working brother was present, and the consequences are easily conceived. In another the following facts were laid before me and my opinion sought. A candidate was proposed in a lodge in his native town, but not accepted. Twelve months afterwards he was again proposed and with a similar result. His name was then given to a brother from a distant town, who did not know the candidate, and by him handed to another brother equally ignorant of his fitness or unfitness. Nevertheless he was proposed, seconded, ballotted for, approved, and initiated, without equity. I had no hesitation in saying that the W.M. of the lodge where the initiation took place was guilty of extreme dereliction of duty, and that if I were W.M. of the lodge where he was twice rejected I would not admit him as a visitor, and that I felt confident the rulers of the Craft would support me when all the facts were laid before them. There should surely be some remedy in such cases!

On more than one occasion remembering Burke's playful suggestion to Thomson when he contemplated a visit to Manxland that—

"The proper study of mankind is *Man*."

I determined to "do" the island. Here I found the lodges with two exceptions under the Irish Constitution, and languishing for want of organisation. The best men in Mona are Masons, but they have few opportunities for understanding the beauties of Masonry. I spoke to several leading gentlemen and they were unanimous in their desire to be included in some province, and Cumberland and Westmoreland was suggested as the most convenient. If this desirable change was effected a great stimulus would undoubtedly be given of Masonry in Mona. I feel sure the newly appointed P.G.M., Lord Kenlis, would gladly undertake the responsibility, and what would be pleasanter than an occasional meeting of Provincial Grand Lodge in *Ellan Vannin*, which could be conveniently reached *via* Whitehaven. I trust

the proper authorities will take the matter up. Will the indefatigable Bro. Edward Busher? The House of Keys has been reformed, and why not the Island Masonry?

I have often found great want of caution in admitting visitors. One lodge I attended I found no brother able to test me, at another no attempt was made, although I was totally unknown. In contrast to this laxity I have more than once witnessed the most rigid strictness manifested.

I believe the irregularities I have named, being only some of what I have witnessed, would be remedied by the appointment of "Provincial Inspectors," whose duty should be to visit lodges, counsel brethren, and report annually to the P.G.M. Such appointments would, I feel sure, greatly tend to develope "that adherence to order and spirit of fraternal union which has given (and will continue to give) energy and permanency to the Constitutions of Masonry."

MASONIC NOTES AND QUERIES.

SACRED MUSIC IN LODGES.

At the present day, when the liberal arts have attained unprecedented perfection, and in a nation so justly celebrated for scientific accomplishments, I have no hesitation in presuming that my brethren of the Masonic fraternity will receive my humble ideas on the great benefits to be derived from, nay, the necessity of propagating the use of, sacred music in lodges during our solemn ceremonials with that kind leniency which is the distinguishing characteristic of the Craft.

Music is a sublime science. True Freemasonry is co-equal. The principles of the latter, of themselves, not only elevate the mind but also instruct, forward, and encourage the contemplation of a future existence. So also does the former, but in a different though in as pleasing a manner. It gives us a taste of heaven whilst on earth, and lifts up our hearts to heavenly things. True Freemasonry teaches us how to prepare for that future state in which we hope to sing the praises of a redeeming love throughout the ceaseless ages of an eternal world. It teaches us *the Art of Heaven*, and what is that great art? The poet says,

"The Art of Heaven, the order of this frame,
Is only music in another name."

What, then, must be the elevating effect where the two are combined? Surely they can form a power sufficient to warm the coldest heart, to melt the hardest, to charm the fiercest—to dispel our cares, to assuage our pains, to inspire our souls with holy joy, and "tune our tempers to the lyre."

It is customary here, at the introduction of the candidate, for some musical brother (if by good luck one should be present) to *commence* to play—say something in the style of the Vesper Hymn—I say "commence," for that department of the ceremonial.

is considered of such little consequence that, the moment the door has been closed on the candidate, the harmonist is abruptly and unceremoniously stopped, not only in the middle of a strain, or even a bar, but it as often happens in the middle of a note. Moreover, the same ungraceful and thoughtless style of procedure is adopted throughout the whole of the beautiful and imposing ceremonials in which Masonry so happily rejoices.

Why, I ask, is the office of Musical Director in a lodge not of as much importance as that of the functionary of the Church styled the clerk or precentor?

I am not, surely, as a Mason restricted from admitting to the world that our ceremonials are of a holy and religious nature, neither would the acknowledgment of the importance of such an office do aught but redound to the credit and glory of our Order.

If the propagation of sacred music in lodges were more attended to, and full choral effect given to the ceremonies of our Order, as, doubtless, was not only the original intention but the practice, then, I hesitate not to assert, our ritual would stand pre-eminent when compared with whatsoever liturgy, as its precepts tend to unite every creed and persuasion in the one great end of Freemasonry, which is "Glory to God in the highest, and on earth peace and goodwill towards men."—J. H. M. BAIRNSFATHER.

SIGNATURES TO ARTICLES.

I cannot agree with Bro. A. O. Haye as to the desirability of brethren signing all articles contributed to the *Freemasons' Magazine*. I believe Bro. Haye is both a young man and a young Mason. Is it not probable, then, that I should attach more value to his productions and opinions, if they were anonymous, than if they were dignified with his name at the foot? For instance, Bro. Haye attacks the higher degrees, and, amongst other matters, sneers at the Templars, because the Order of the Templars and that of St. John of Jerusalem are given as separate degrees, when, as Bro. Haye affirms, it is well known that, at the suppression of the former Order, all the knights became Hospitallers. Hence the absurdity of making two Orders or degrees out of what had virtually become one. I am quite willing to admit that a large proportion of the Knights Templars, when released from their vows joined the Knights Hospitallers; but it is a well-known fact that many of the Templars did not do so, and, until Bro. Haye can prove that I am wrong in this assertion, I decline to bow to his *ipse dixit*. Anonymous writing does not appeal to the personal vanity of the writer, whilst at the same time it has far more influence with the reader, and I for one shall regret the time when every young writer on Masonry thinks it necessary to parade his name and titles at the head or foot of his productions in the *Freemasons' Magazine*.—✠ 18°.

ATHEISM.—OUR LODGES.

The answer to an argument contained in a paper which a correspondent lately sent, that Atheists ought not to be excluded from our lodges, is that Atheists, when they present themselves as witnesses, are excluded from our Courts of Justice.—C. P. COOPER.

WASHINGTON.

The following is a verbatim copy of the memorandum which a New York brother saw a short time ago in my manuscript collections upon Freemasonry:—"Oraison funèbre du Frère George Washington, prononcée le 1^{er} Janvier, 1800, dans la Loge de l'Aménité, Orient de Philadelphie, par le Frère Simon Chaudron, Orateur.—[Caillot, Annales Maçonniques, Tome IV., p. 18.].—C. P. COOPER.

FRANKLIN.

The ensuing copy of an extract in my manuscript Masonic collections is sent to the *Freemasons' Magazine*, in compliance with the request of a very enthusiastic American brother. . . . Le Frère Delalande, un magon zélé, fondateur et ancien Vénérable de cette loge (les Neuf Sœurs) celui qui avait donné la lumière Maçonnique à Franklin et à tant d'autres hommes, prodiges eux-mêmes de la lumière." Caillot, Annales Maçonniques.—Tome V., p. 93. The foregoing extract from Caillot makes Delalande (he was the celebrated astronomer) the founder of the lodge "Les Neuf Sœurs," but an extract from the "Monde Maçonnique," printed in the communication "Voltaire's Initiation," *Freemasons' Magazine*, vol. 13, p. 186, makes Helvetius the founder of that renowned "Temple."—C. P. COOPER.

FRANKLIN'S PORTRAIT.

Turgot's Latin inscription for the portrait of Franklin is:—

"Eripuit cælo fulmen, sceptrumque tyrannis."

It has been justly remarked that this is a line of which any author might be proud.—From a bundle of Masonic Memoranda in Bro. Purton Cooper's manuscript collection.

AMERICAN FREEMASONRY.

A literary brother, lately deceased, being asked why he had abandoned a favourite project of collecting materials for a Masonic biographical work, made the strange answer, that it was because he found more illustrious names in American Freemasonry than he found in English Freemasonry.—From a manuscript in Bro. Purton Cooper's Masonic collection, entitled "Freemasons' Table Talk."

CHRISTIANITY THE SOURCE OF FREEMASONRY.

Brother. . . . The Abbé Marotti is the writer who, according to a passage somewhere in "Thory, Histoire de la Fondation du Grand Orient de France," makes Christianity the source of Freemasonry.—C. P. COOPER.

CONDORCET.

There exists a Masonic song attributed to Frère Condorcet. I subjoin four lines:—

"Je préfère mon tablier
O toutes les richesses.
* * *

Rien ne rend heureux
Que la Maçonnerie."

This, I assure our Bro. S., is all that I know concerning Condorcet that may not be found in any good biographical dictionary. An esteemed correspondent's letter received a few hours since, reminds me of a French *bourgeois* with whom I was acquainted at

Paris, April 1814. This *bourgeois* possessed the ring in which Condorcet carried the poison that he swallowed (trial and the guillotine being imminent); and one day, showing me the ring, he spoke at great length of Condorcet. But a diary kept in early life proves that I learnt nothing whatever from him that was not accessible in print to all whom curiosity might lead to look for it.—C. P. COOPER.

FREEMASONRY AND CHRISTIANITY.

In the latter part of my contribution of last Saturday the concluding paragraph should run—"We are taught that the leading principles of our Order are brotherly love, relief, and truth. Only in the New Testament are brotherly love and relief (or charity) strictly enjoined and accurately defined, whilst there can be but one truth taken as a general principle, and our blessed Saviour has declared that He is the way, the truth, and the life."—H. B. WHITE.

CORRESPONDENCE.

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

SIR KNIGHTS.

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

DEAR SIR AND BROTHER.—When the Grand Vice-Chancellor of the Order of Knights Templars of England steps forward to apply the rod, a humble individual, like myself, has only to "kiss, grin, and bear it." While I do so, let me, in respectful terms, regret that he has considered "either directly or by implication," that I have ranked him in the category of "fools." If he will re-read my note he will perceive that no such construction can be put upon it.

At the same time I may be permitted to ask Sir Knt. M. H. Shuttleworth as to his statement of my being "wrong in speaking collectively of the members of the Order as Sir Knights," why, at page 495 of Vol. xv. of this *Magazine*, I find on the fourth line below his own name, the words "the following *Sir Knights* were present." I asked a simple question in my note—I ask it again.

I think Bro. Shuttleworth has been very unhappy in running tilt in favour of a windmill, taking it for a giant; still more is he unfortunate in the whole four paragraphs of his letter. He seems to be totally unaware that when the ancient Order of the Templars existed, such a thing as "Baronets and Knights" being "created by the Royal prerogative" was unknown, still less were "Knights Commanders and Companions" known in the ancient Order.

Might I ask, if the present Order of Knights Templars and Knights of Malta are successors of the ancient Knights, how it comes that he calls himself "Sir Knt. M. H. Shuttleworth," when, if he had lived in the days of Jacques de Molai, he would have been known as "Sir M. H. Shuttleworth?" Might I point out to him that his great authority, Sir Walter Scott, with all his faults and failings, was never guilty of calling a celebrated character of his *Sir Knight* Brian de Bois Gilbert. It is one thing addressing a man as *Sir Knave*, another calling him *Sir Knave Wamba*.

I trust that Bro. Shuttleworth will see that my note was *pertinent*.

For authors' opinions as to Sir Walter Scott and the Templars, and his value and veracity as an historian, I have to refer to the "Secret Societies of the Middle Ages," and to Bro. Haye's "Persecution of the Knights Templars;" in the latter of which works Bro. Shuttleworth will find all Sir Walter Scott's statements with regard to the Templars proved false and contrary to facts.

I must confess my surprise that the "Grand Vice-Chancellor" for England quotes the most violent and untruthful of the traducers of the Templars as an authority, when Sir Walter knew so much of the ancient Order as to dress Brian de Bois Gilbert, first in the cloak of the Teutonic Knights, and afterwards in that of the Knights Hospitallers.

I may refer Bro. Shuttleworth to such works as Bro. Ashmoles "History of the Garter," 1715, and Carter's "Analysis of Honor and Armory," 1660, for an idea of Knighthood and Knights, and their proper style of address.

Apologising for the space; but the question seems important.

Yours fraternally,

J. H. M. BAIRNSFATHER.

BRO. W. J. HUGHAN AND A P.M. OF JERSEY.

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

DEAR SIR AND BROTHER.—My letter, protesting against the unhappy form of comparison as derogatory to the brethren of the province of Jersey, elicited from Bro. Hughan the most frank, sincere, spontaneous, and satisfactory explanations, affirming on his honour as a Mason that he had no intention whatever to hurt the feelings of any Mason or body of Masons.

Believing as I do in his assurance, I hasten to respond to his fraternal appeal in heartily and cordially withdrawing all offensive, bitter, and objectionable phrases contained in my communication, and they are hereby withdrawn for ever. I may add, that I consider the act of writing this declaration as one of the most agreeable and soothing moments of my life. I may also state that my conclusion arrived at is fully and entirely shared and endorsed by most influential brethren whom I have consulted on both occasions.

Yours fraternally,

A HUMBLE WORKING P.M. OF JERSEY.

THE KNIGHTS TEMPLARS.

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

DEAR SIR AND BROTHER.—Bro. A. O. Haye, in a recent article on Masonry, attacks the Knights Templar, the Royal Order of Scotland, and the Knights K—h, of which last I can confidently state he knows nothing. Bro. Haye ridicules the idea of making the Knights Templar and Knights of Malta two degrees, since he says that on the suppression of the first-named Order the whole of the Knights joined the Order of Knights Hospitallers, now Knights of Malta, a statement which I have no hesitation in saying is utterly devoid of foundation. A writer in the "Encyclopædia Metropolitana," in an article on the subject (quoted in Dr. Oliver's "Historical Landmarks of Freemasonry," speaks thus of their connection with the brethren of the mystic tie:—

"These knights were much connected with the

Masons, and are supposed to have been frequently initiated among the Syrian fraternity. On the dissolution of their Order in the 14th century, the Provincial Grand Master of Auvergne, Pierre d'Aumont, with two Commanders and five Knights fled disguised as Masons to one of the Scottish isles, where they found the Grand Commander Hamptoncourt, and other members of their Order; and they resolved to preserve the institution, if possible, although in secret, and adopted many of the forms of the Freemasons to conceal their real designs. They held a chapter on St. John's Day, 1313, when D'Aumont was chosen Grand Master, and in 1361 their seat was removed to Aberdeen, and by degrees the Order spread, under the veil of Freemasonry, over great part of the Continent, though its rank and power were at an end. Now, sir, which am I to believe—a respectable and unprejudiced authority like the "Encyclopædia Metropolitana," supported as it is by the greatest light in modern Masonry, Dr. Oliver, or the self-constituted President General of the Masonic Literary Union? Yours fraternally,

A KNIGHT TEMPLAR.

RED CROSS KNIGHTS.

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

DEAR SIR AND BROTHER,—In the last number of the *Freemasons' Magazine*, under the above title, there is an account of the meeting of the Rose and Lily Conclave, in which it is stated that, in the course of the evening, the G. Recorder, Sir Knt. Little, undertook to confer the dignity of K.H.S. and Knight of St. John upon all members of the conclave who were also Royal Arch Masons, in conformity with an edict to that effect recently promulgated by the Grand Council.

May I ask Bro. Little by what authority the degree of Knight of St. John (of Jerusalem, I presume), is given in a conclave of Red Cross Knights? I was under the impression that that degree could only be conferred in a Priory of Malta, under the Grand Conclave of Knights Templar and Knights of St. John of Jerusalem and Malta. Perhaps Bro. Little will oblige us with a little information upon this subject. Yours fraternally,

A KNIGHT TEMPLAR AND KNIGHT OF THE ROYAL ORDER OF SCOTLAND.

[We believe the degree referred to is not the same as a Knight of Malta, and, indeed, has nothing to do with it, the degree of Knight of St. John only being conferred as appendant to the degree of that of the K.H.S.—ED. F.M.]

THE TWELVE TRIBES.

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

DEAR SIR AND BROTHER,—In your valuable *Magazine* of 11th August, 1860, you give the ground colours of the banners of the twelve tribes, omitting those of Levi and Joseph in inserting the two half tribes of Ephraim and Manasseh.

If the above is correct, what are the devices for the banners of E. and M., as they are not given in the 49th chapter of Genesis; and what is the ground colour for Joseph?

Can you at the same time inform me the order in which the banners should be placed in the chapter?

Your reply will greatly oblige a constant reader.

Yours fraternally,

H. HOTHAM, P.Z. Chapter de Sussex.

Newcastle-on-Tyne, June 4th, 1867.

[The colour of the standard of Ephraim was green, and the device an ox. The ensign of the tribe of Manasseh (or Joseph) was flesh colour, and the device is a fruitful bough growing by a well, with luxuriant branches running over the wall.

The R.A. tracing board gives the order in which the banners or ensigns should be placed, viz.: first on the left of the M.E.Z. is Judah—a lion surmounted by a crown and sceptre—then follows Issachar, an ass couching beneath its burdens; Zebulun, a ship; Ruben, a man or running water; Simeon and Levi, a sword and dagger; Gad, a troop of horsemen; Ephraim, an ox; Manassa, a bough growing by a well; Dan, an eagle—it is also represented by a serpent biting the heels of a horse; Asher, a cup; Naphtali, a hind. The ensign of Simeon and Levi was yellow; they were represented by implements of war, the former by a sword, the latter by a dagger.]

THE LATE BRO. MAJOR-GENERAL MACDONALD, D.G. MASTER FOR MADRAS.

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

DEAR SIR AND BROTHER,—Doubtless some good brother at Madras will have informed you of the great loss our district has suffered in the death of our District Grand Master, Major-General William Pitt Macdonald.

Too much cannot be said in praise of so good a man and Mason. His lodge at Madras had a funeral service to his memory, and Lodge Victoria in Burmah (No. 832), the Master of which had been his friend for upwards of thirty-years, had also a service. This I enclose a copy of, as also of the letter of condolence sent to his bereaved widow. The addresses are by R.W. Bro. Colonel Greenlaw, P.S.G. Warden of England, and G.M. of 832. We naturally ask ourselves what will be the fate of the Order in Madras? Who is there "able and willing" to undertake the work? There are those willing to take the honour, but are they willing to work, and, if willing, are they able? We hope the M.W. the Grand Master will not nominate a successor till he is certain the person is *fit*.

The brethren feel that in Madras they require one at their head who has the Order at heart, who is a steady, temperate man, and one who is conversant with all the rules and working of the Order, and look with some anxiety at the selection.

Yours fraternally,

Rangoon, 25th April, 1867.

J. D.

The following is the address of condolence above referred to:—

Lodge Victoria in Burmah (No. 832),
Rangoon, 16th April, 1867.

To Mrs. Macdonald.

Madam,—We, the Master, Past Masters, Wardens, and Fellows of Lodge Victoria in Burmah (No. 832), have just received, with deep concern, the intelligence of your sad bereavement, and of the severe loss experienced by our Order by the demise of your

husband, our beloved District Grand Master, Major-General William Pitt Macdonald, and we would not wish a mail to leave Rangoon without its conveying our deepest and heartfelt sympathy with you in your great sorrow.

You have, dear Madam, the heartfelt condolence of every member of the lodge, and, we feel sure, of every member of our Order in the Masonic district of Madras.

It is our earnest prayer that He who never errs, and who has seen fit so severely to afflict you, may support and guide you in your present time of sore distress.

With profound respect, dear Madam, we beg to subscribe ourselves, on behalf of all the members of the lodge,

Your sincere friends and well-wishers,
S. T. A. J. Greenlaw, W.M.
H. Duncan, W.P.M.
Jos. Dawson, S.W. offg.
Horace Spadman, J.W. offg.
A. M. Buchanan, Sec.
A. M. BUCHANAN, Sec. S32.

THE PRIVILEGES OF A LEWIS.

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

DEAR SIR AND BROTHER, — In your issue of Saturday, the 1st inst., among the answers to correspondents, I find it stated, "Any son of a Mason is a Lewis, and entitled to all the privileges of such, no matter how long his father has been a Mason." Will you permit me to ask if this is a final and authoritative decision on the subject?

I have often heard the question argued, and many intelligent Masons agree with me that the above definition does not appear at all satisfactory. If the question is open to discussion, I should like to elicit the opinions of experienced Masons on the point, as my own impression decidedly is (and I think it is founded on reason and common sense) that only those children who are born after their father has become a Mason are entitled to the name and privileges of a Lewis. It really seems to me that any other interpretation deprives the privilege itself of almost all its beauty and value, by making it so common that there would be nothing remarkable in a person being a Lewis. The privileges of a Lewis are great, and the very fact that such an one may be initiated at the early age of eighteen (three years earlier than the bulk of mankind), seems to me forcibly to point out that a Lewis must be one who all his life had seen an example of Masonry in his family, and was, consequently, more than usually anxious for the time to arrive when he might be admitted to its privileges.

I trust you will acquit me of presumption in thus pressing the question again upon your notice, but really, until I am positively informed that the first-named definition of a Lewis is that sanctioned by the Grand Lodge of England, I can never bring myself to believe that a man with a large family, by simply joining the Masonic Order, can immediately confer upon each of his numerous sons the important privileges of a Lewis, any more than he could make them Frenchmen by taking up his residence in France.

Yours fraternally,

HAROLD YOUNGMAN,

S.D. Perseverance Lodge (No. 213), Norwich.

[Our correspondent seems to have some very exalted notions as to the "value, beauty, and greatness" of the privileges of a Lewis, but, although we have in our time come under that category, we have—and we say it most reverently—failed to discover any great privilege beyond the fact of following in a lineal descent one who had the pleasure and honour of belonging to our noble Order. We know of no unwritten law upon the subject, and even the "Book of Constitutions" is silent upon it. We are told, it is true, that those who have "borne the heat and burden of the day," as an act of filial duty towards an aged parent, are entitled to a privilege, and what is it? Why, simply if one of them is named for initiation on the same evening with some dignified personage, he can claim precedence of him for the services he has performed. And this is the sum total of what our correspondent talks of as "beautiful, great, and valuable." As to the privilege of a son of a Mason to be admitted at eighteen years of age, he has no claim to anything of the kind, and, even if anyone is admitted before arriving at the age of twenty-one, that is by no means confined to the son of a Mason, and some very special reasons must be given before the Grand Master will grant his dispensation for the purpose. Here, again, we must refer our brother to the "Book of Constitutions," in which it is expressly stated that "No man shall be made a Mason in any lodge under the age of twenty-one years, unless by dispensation from the Grand Master or Provincial Grand Master. Every candidate must be a free man, his own master, and, at the time of initiation, in reputable circumstances." Therefore, the wording of the only rule touching upon the subject does not help our correspondent in his notions upon the assumed rights of a Lewis, as any man, even supposing none of his family ever belonged to our Craft, can be made a Mason while he is under age, provided sufficient reason is shown to the Grand Master for him to give his authority for it. Without it, the Lewis or any one else must remain outside the pale of Freemasonry until his age can no longer offer a bar to his admission. As to who is considered a Lewis, we have already answered that question.—Ed. F.M.]

THE COMPASSES, SYMBOLS OF ALMIGHTY POWER.—There is a Grand Anglo-Saxon miniature in the British Museum of about the year 1000. God is here in the person of Christ, holding the sphere of the world. The right hand holds the compasses, symbols of Almighty power. The figure of the compasses is from the magnificent passage in Proverbs: "When he prepared the Heavens I was there, when he set a compass upon the face of the deep." Of one of these devices to image forth the mechanism of divine power Milton has also made use, where he describes the Omnipotent Word, on the wings of cherubim uplifted, riding far into chaos:

Then stayed the forvid wheels, and in his hand
He took the golden compasses, prepared
In God's eternal store, to circumscribe
This universe and all created things:
One foot he centered, and the other turned
Round through the vast profundity obscure;
And said, "Thus far extend, thus far thy bounds,
This be thy just circumference, O World!"

—*Paradise Lost*, book vii.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE PROVINCIAL GRAND LODGES OF BERKS AND BUCKS AND KENT.—The annual meetings of the Provincial Grand Lodges of the provinces of Kent and Berks and Bucks took place on Wednesday last, the former under the presidency of Lord Homedale, and the latter under that of Bro. J. E. McConnell, Prov. D.G.M., but, in consequence of the late period of the week at which they were held, we must defer reports of the proceedings until our next impression.

BRO. SIR ARCHIBALD ALISON.—A funeral lodge of the late Bro. Sir Archibald Alison will be held in the City Hall, Glasgow, on the 4th July.

THE ROYAL MASONIC BENEVOLENT INSTITUTION.

At the last quarterly communication of the Grand Lodge the annual report of the Royal Benevolent Institution was formally presented, but few, except those who are actual Masters of lodges are aware of its contents. It showed that as regarded the Male Fund the receipts, including the balance in hand, amounted to £4,818 0s. 7d.; while the disbursements, including the purchase of £1,450 stock, amounted to £3,495 16s. 2d.; leaving a balance in hand of £1,322 4s. 5d. On account of the Female Fund the receipts, including the balance in hand on the 31st of March, 1866, amounted to £3,302 8s. 9d., and the disbursements, including the purchase of £1,250 stock, amounted to £2,447 1s. 6d.; leaving a balance on this account of £855 7s. 3d. For the sustentation of the building the receipts were £96 16s. 5d., and the disbursements, £56 5s. 5d.; leaving a balance on this account of £40 14s.; and a total balance on the three accounts of £2,218 2s. 8d.

The report stated that the committee of management, in issuing their annual report, had to congratulate the brethren on the continued prosperity of the Institution. Notwithstanding the monetary panic which occurred in the past year, and which, no doubt, to some extent affected the general receipts, the contributions from lodges, chapters, and individuals, with the amount subscribed at the Festival (which was held in January, last, by permission of the Most Worshipful Grand Master, under the able presidency of the R.W. Bro. the Right Hon. the Lord de Tabley, Prov. G. Master of Cheshire, and Past Grand Warden) nearly approached the amount subscribed at the preceding Festival. During the past year the rules and regulations of the Institution have been revised, and some alterations have been made, which have been duly approved by the Grand Lodge. To some of such alterations it may be well briefly to advert more especially to Rule 42 of the revised code, which authorises the committee to make use of a larger portion of life donations than heretofore, the former rule requiring that the whole of such donations should be invested, while the present rule permits that two-thirds, if deemed necessary, may be used for the purposes of the Institution.

Another important change is that which regulates the amount of the annuities. Formerly the annuity had reference to the age of the annuitant at the time of election, the annuities of the old men varying from £20 to £30. Under this rule it was found that the average of annuities was about £23. By the present rule the male annuitants will each receive £26 a year,

but the few who are receiving a larger sum under the old scale will not be affected by the change.

The sliding scale has also been abolished with respect to the female annuitants, who heretofore received some £20, some £25 a year. These alterations will somewhat increase the charge upon the Institution for payments to the annuitants in general.

The number of male annuitants at the date of the last report was 84, of female annuitants 53, and there were, in addition, nine widows, receiving, under the provision of the ninth rule, one-half of the amount paid to their deceased husbands.

Notwithstanding the addition to the annuities generally, consequent on the alteration of the law before referred to, the committee feel justified in recommending that the number of male annuitants be increased to 88, and the number of female annuitants to 56; and they confidently trust to the liberality and exertions of the Craft for the necessary funds beyond the fixed income of the Institution, the particulars of which are stated in the accounts.

From the above statement it will be seen that the Institution is in a very satisfactory condition, although it is to be hoped that the hands of the committee will be strengthened in their laudable exertions to extend the benefits of it to a larger number than have hitherto received them.

METROPOLITAN.

PANMURE LODGE (No. 720).

The monthly and installation meeting of this lodge was held on Monday, the 20th ult., at the Loughborough Arms, Loughborough-road, Brixton. Bro. Hodges, W.M., presided, and, having been elected for the second time, was installed into the office of W.M. of the Panmure Lodge for the ensuing year. The ceremony was most ably performed by a brother in the Craft celebrated for his correct working and high Masonic qualifications, viz., Bro. J. Thomas, P.M. 507, 720, 857, 860, &c., to whom a vote of thanks was accorded for his valuable services. A resolution was also ordered to be entered on the minutes expressive of the sense entertained by the brethren of the able government of the lodge by the W.M. during the past year. Two gentlemen were initiated, viz., Messrs. H. F. Hodges and J. T. R. Roberts. The balance-sheet was presented by the Audit Committee, and proved most favourable. After other routine business the lodge was closed, and the brethren re-assembled at the Grosvenor Hotel at seven o'clock, when the visiting brethren in considerable numbers from other neighbouring lodges also attended. The chair was occupied by Bro. Hodges, W.M., supported by Bros. Thomas, P.M.; Levander, P.M., P. Prov. S.G.D. Wilts; Gardner, Bowles, and Read, P.M.'s; Worthington, W.M. 507; Harvey, S.W. 902; Smith, I.G. 902; Oswin, Hare, Luning, Hopkins, and the following officers of the Panmure Lodge, who had been that day invested with the collars of their respective offices, viz., Bros. Taylor, S.W.; Gates, J.W.; W. P. Moore, Sec.; A. B. Smith, Org.; J. W. Anson, S.D.; Gwilt, J.D.; Prust, Dir. of Cers.; Wolpert, I.G.; Buckle, W.S.; Bell, C.S.; Dexter, Cheek, Lilley, Smith, Huntley, Roberts, Hodges jun., Carrias, Turner, Bringlee, M.D.; Hilder, M.D.; &c.

After grace the W.M. proposed "The Queen and the Craft," which was followed by the National Anthem with the addition of two appropriate Masonic verses.

The W.M. next proposed "The Health of the Most Worshipful Grand Master," remarking upon the fact that his lordship the Earl of Zetland was now approaching the period when he would have served the Craft in that amiable position for no less a time than a quarter of a century.

"The Health of the Right Worshipful the Deputy Grand Master, together with the officers past and present of Grand Lodge," was next given, and in the absence of any Grand Officer, at the request of the W.M., the P. Prov. S.G.D. for Wilts (Bro. Levander, P.M.), responded for the Earl De Grey and Ripon and his colleagues.

The W.M. next proposed "The Health of the Installing

Master, Bro. Thomas," upon whom he passed a high eulogium for the readiness with which on all occasions he advanced the interests of the Craft in every lodge with which he was connected. The toast was received with loud cheers, and Bro. Thomas replied in very felicitous terms.

"The Health of the Worshipful Master" was next proposed and heartily responded to, and that brother thanked the brethren for the marked favour shown to him by his re-election, and for the confidence thus again reposed in him. He was glad to know that his brethren were of opinion that he had been of some use to the lodge, and he promised that during the next year he would still further endeavour to place the lodge over which he presided in the highest possible position in the Craft.

"The Health of the Initiates" was next proposed, and Bro. Henry F. Hodges and Bro. J. T. R. Roberts severally responded.

The Entered Apprentices' song was admirably sung by Bro. Thomas, P.M., and the brethren joined most heartily in the chorus.

The W.M. then proposed "The Health of the Visitors," coupled with the name of the W.M. of the United Pilgrim's Lodge, whom he was glad to see had honoured the Panmure brethren by his presence. Bro. Worthington (W.M. 507) replied for himself and for the rest of the visiting brethren, expressing the great satisfaction he had experienced by partaking in the proceedings of the day.

"The Health of the Past Masters," was next proposed, the W.M. specially alluding to the services rendered to the lodge, and to himself, by Bro. Gardner, who returned thanks.

"The Health of the Wardens" was next proposed, and responded to in neat and appropriate addresses, by Bros. Taylor and Gates.

"The Treasurer and Secretary" were next given from the chair, and Bro. Thomas, P.M., holding the former office having already spoken, desired Bro. W. P. Moore, the Secretary, to acknowledge the compliment on behalf of both, which he did in a modest speech.

"The Health of the rest of the Officers" being also given, elicited an excellent speech from Bro. Gwilt, J.D., and short acknowledgments, couched in agreeable language, from Bro. Prust, Dir. of Cers., and Bro. Wolpert, I.G.

The Tyler's toast brought the proceedings to a close.

INSTRUCTION.

UNITED PILGRIMS LODGE OF INSTRUCTION (No. 507).—The weekly meeting of the United Pilgrims Lodge of Instruction was held on Friday evening, the 8th inst., at the Durham Arms, Harleyford-road, Kennington. Bro. Ord presided as W.M., and the ceremony of initiation was rehearsed, Bro. Webb, P.M., of the parent lodge, being the candidate; after which some of the sections of the degree were very ably worked by the brethren. Bro. Thomas, P.M. of the parent lodge, then drew the attention of the brethren to the very unsatisfactory manner in which the lodge of instruction had been going on for some time past, which, he said, was a source of great regret to the older members of it, as at one time it was well supported and attended. Lately, however, it had fallen off, and on two or three occasions they had been unable to form a lodge, there not being sufficient members for that purpose. It was very discouraging to those members of the Craft who were themselves well versed in their ceremonies and lectures, who attended, and were willing to afford information to others, if they found themselves almost alone in the lodge, and unable to carry out the duties from the want of a sufficient number to form a lodge. At one time they had a full attendance, and from the contributions of the members they were able so devote a considerable sum to their Masonic charities, but of late that had fallen off altogether. The subject had attracted the attention of the members of the parent lodge under the warrant of which that lodge of instruction was held, and they had come to the conclusion that it was desirable to remove the lodge from its present place of meeting; and, in accordance with their views, he had to move that the United Pilgrims Lodge of Instruction be removed, and henceforth held at the Horns Tavern, Kennington. Bro. Worthington, W.M. of the parent lodge, seconded the motion. Bro. Francis, P.M. of the St. James's Union Lodge, said he failed to see what advantage would be gained by the lodge in its removal to the Horns Tavern, as they had every accommodation afforded to them in the house in which they were

then assembled. It was quiet and retired, and they could do there just as they pleased. It was stated that Bro. Pannell, the host of the Durham Arms, was himself anxious for its removal, as their meeting at his house was to him a positive loss. Bro. Pannell said he had heard before that it had been determined to remove the lodge, and although it had been a loss to him he had been most anxious to afford them all the accommodation in his power. After some further observations from other members the motion was put and agreed to, and the meetings henceforth will be held at the Horns Tavern, Kennington.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*Lodge St. Aubyn* (No. 854).—The regular meeting was held on Tuesday, the 11th inst. In addition to the three degrees worked by the W.M., assisted by the W. B. Ives, of the Philanthropic Lodge, King's Lynn, who was present as a visitor, the report of the Audit Committee and the balance sheet for the year were received and adopted. The S.W. of the lodge, Bro. P. B. Clemens, was unanimously elected W.M. for the year ensuing, as was also Bro. Chapple, P.M., the Treasurer. It is a remarkable fact that this lodge, numbering over 100 members, have always been unanimous in the election of their officers, which abundantly proves that the cement of the lodge has been well preserved. The installation of W.M. and appointment of officers will take place on St. John's Day, and the banquet at the Odd Fellows' Hall, Devenport.

DURHAM.

WEST HARTLEPOOL.—*Harbour of Refuge Lodge* (No. 764).—This lodge met at the Freemasons' Hall, on Tuesday, the 11th inst. for the purpose of installing in the chair of K.S. for the ensuing year, Bro. W. C. Ward-Jackson, the W.M. Bro. R. B. Harpley occupied the chair with his usual ability, and opened the lodge to the second degree. The ceremony of installation was then proceeded with, and conducted by Bro. G. Moore, M.D., P.M. 531 and 764, P. Prov. J.G.W., with that impressiveness, clearness of enunciation, and perfectly natural manner, so peculiar to him, the rich tones of his voice giving additional effect to the beautiful addresses for which this ceremony is deservedly held in high estimation. Bro. Jackson's first duty being to select his officers, his choice fell upon Bros. S. Gourley, M.D., S.W.; J. Byres Watt, J.W.; W. Stonier, Sec.; W. Farrar, S.D.; J. W. Cameron, J.D. E. Hudson, I.G., who, with Bros. J. Miller, who had been elected Treas., and Atkinson, re-elected Tyler, were all invested and presented with the badges and emblems of their respective offices. The ceremony over, the W.M. reminded the brethren of the many valuable services Bro. Moore had rendered to the Harbour of Refuge Lodge, how that he was its first Master, had subsequently installed three of its Masters, and in many other ways had testified the warm feeling he entertained towards a lodge he had been one of the means of bringing into being, that it must ever tend to the advantage of the lodge to secure his advice and counsel among the Past Masters, and would be a graceful act of courtesy to elect him as honorary member of this lodge. He accordingly made a proposition to that effect. The Immediate Past Master, in seconding it, remarked that Bro. Moore had held the chair for a year and nine months, and during that period had initiated more candidates than any of his successors. The motion was then carried by acclamation, and acknowledged by the recipient of the honour in simple and graceful terms. A candidate was then proposed for initiation and the lodge was closed. At the banquet, which was served at Bro. Gallon's, the Royal Hotel, upwards of forty brethren sat down, including a considerable number of visitors. The W.M. was supported right and left by the Installing Master, the L.P.M., Bro. Harpley; Bros. Smalley, W.M. 541; T. Anderson, P.M. 541, and Prov. G. Sec. Northumberland; Smith, P.M. 24 and 541; J. B. Winter, P.M. 541; Sivewright, W.M. 531; Young, S.W. 124; Stokoe, S.W. 541, and Treas. 48; Sharp, S.W. 94; J. W. Hearon, 124 and 531; Drs. Stamp and Inglis, Sutton, and Berner, 531; Brunton, P.M.; Rank, P.M.; Kirk, P.M. and P. Prov. J.G.W.; Wood, Stafford, Carter, and others of this lodge. To praise the excellency of the fare, and to repeat all the expressions of good will that were interchanged during the evening, would be an iteration of what perhaps too often appears in these columns,

and would, we fear, stall our readers, suffice it that everything passed off with the harmony and goodfellowship that so eminently characterises our gatherings. The songs of Bros. Lohden, Stokoe, Miller, Farrar, Softley, Inglis, Stamp, Wilmott, &c., enhanced the pleasures of the evening, while the first-named brother did good service at the piano.

KENT.

SYDENHAM.—*Crystal Palace Lodge* (No. 742).—On Thursday, the 6th inst., this numerous and influential summer lodge held their annual installation meeting, the attendance being very large. The W.M., Bro. Samuel P. Acton, took the chair soon after one o'clock, well supported by all his officers. The lodge was opened, and the minutes of the previous meeting were confirmed. Bros. Shringley and Thomas were examined as to their proficiency, and having satisfactorily acquitted themselves were passed out for preparation. In the interim the lodge was opened in the third degree. The candidates were then re-admitted, and duly raised to the sublime degree of M.M.'s, the ceremony being beautifully rendered. Lodge was then lowered to the second degree, and Bros. Raper, Westbrook, Brewer, Blundell, and Langton went through the ordinary questioning, and were favoured with the F.C. degree. The working tools were well explained by the W.M. The chair was then resigned to Bro. Palmer, P.M., who performed the ceremony of installation most admirably. The new Master, Bro. Davison, now occupying the chair of K.S., proceeded to appoint and invest his officers to assist him in the onerous duties of the next twelve months. They were as follows:—Bros. T. Foxall, S.W.; S. Foxall, J.W.; H. Tenill, S.D.; A. Braun, J.D.; H. Matheson, J.D.; Henry Thompson, Sec.; and Westbrook, Org. Bro. Handford, P.M., desired to place his resignation of the office of Treasurer into the hands of the lodge; his health being so precarious he feared his power of continuing to do justice to so important an office. This portion of the evening's business was ordered to stand over till next meeting. The following candidates having been balloted for and unanimously elected, viz., Messrs. Thomas Wildash, George Cousins, William May, George Fowler, and M. Johnson, they were properly introduced and regularly initiated into the mysteries of the Order. They individually and collectively returned thanks for the honour vouchsafed them, and trusted, as time progressed, to merit some further mark of favour. Business being ended, the brethren adjourned to the banquetting hall, where a first-class banquet awaited them, and to which ample justice was done, Bro. Bertram receiving great praise for his excellent arrangements. The evening passed off most harmoniously, and the brethren separated about ten o'clock. The next meeting is announced for the first Thursday in August, emergencies excepted.

WORCESTERSHIRE.

TENBURY.—*Lodge of St. Michael* (No. 1,097).—The annual meeting of this lodge was held on the 30th ult., at the Swan Hotel, Tenbury. Bro. Sir F. Ousley, W.M., having opened the lodge at two o'clock, the first business was to initiate Dr. Berkeley Murray, the ceremony being well worked by Bro. the Rev. J. H. Bluck, P.M., Bro. Bullock acting as Deacon, and presenting the working tools. The by-laws having been read, the lodge was opened in the second degree, when Bros. H. A. Hobbs and Thos. Price were examined as F.C.'s, and entrusted by Bro. Bluck, and on their return to the lodge Bro. W. J. Bullock, P.M. of No. 979, Crewe, raised them to the sublime degree of Master Masons. Bro. Bullock's working was perfect, and Bro. Gregg, P.M. and W.M. 751, Ledbury, was an unusually efficient S. Deacon. The lodge was closed down to the second degree, when Bro. Bullock presented Bro. Rev. J. Hampton, the W.M. elect, to the Rev. J. H. Bluck, the Installing Master, who performed the ceremony admirably, Bros. P.M.s Newton, Bullock, and Gregg giving most efficient aid, and presenting the working tools of the third degree in the order of their names, Bro. Bullock, in the F.C. tools, giving full illustrations of the square, level, and plumb, which had a most pleasing effect on many of the members who heard them for the first time. The board of Installed Masters numbered ten, and the number of brethren present, thirty. Bro. G. Bannister, P.G. Org. Hereford, presided at the organ, and the whole ceremony was a great treat to all present. The whole of the brethren then sat down to a excellent banquet. The W.M. proposed "The Health of Bro. the Rev. Sir F. A. G. Ousley, I.P.M." first, as he was compelled to leave early for

the evening service at St. Michaels. This worthy Mason's health was drunk in a perfect ovation of applause, and he made a most appropriate reply. The other Masonic toasts were duly honoured, and Bro. J. Newton, P.M. 280, Prov. S.G.W. Worcestershire, responded for the Prov. G. Officers; and Bro. Gregg for the visitors. Bros. Bluck and Bullock (whose working was highly commended by the W.M.), as the Installing Masters. The Initiate made a short sensible speech after Bro. Bluck proposed his health. Bro. Ousley proposed the W. Master, who made a speech that spoke volumes for the due performance of his year's work. Bro. Bullock, in proposing the Masonic Charities, suggested that the lodge ought to make it a rule to annually qualify for at least one vote to each of the great charities, as it only wanted the will, he was sure they would possess the means. The Tyler's toast brought to a close one of the most pleasant Masonic gatherings ever held in Tenbury. There was some capital singing, and Bro. Hampton's "Tom Rowling," and Bro. Bullock's medley "The Twins" received a *furore* of applause.

IRELAND.

PROPOSED MASONIC MALE ORPHAN SCHOOL.

A numerous attended and influential meeting of the members of the Masonic Order was held on the 31st ult., in the large dining room of the Freemasons' Hall, Dublin, for the purpose of considering a proposal for the establishment of a school for the support and education of the sons of deceased and deserving members of the Masonic Order. At four o'clock the chair was taken by Bro. William S. Tracy, J.P.

Bro. the Rev. Henry H. J. Westby, Hon. Secretary, proceeded to state the objects of the meeting. He said that it was with great diffidence that so humble a member of the body as he was had taken the liberty of calling them together; but the cause which had brought them together had actuated the brethren not only to come, but would actuate them in bringing to perfection the object they had in view.

As he had been called upon to make a statement, he would bring before the meeting a few facts with regard to the establishment of a school for the maintenance of the sons of deceased Masons. He had most prayerfully and anxiously thought over the matter, and he was thoroughly convinced that they would all join with him in the prayer which he had offered up to the Great Architect of the Universe, that he would of his infinite mercy encourage, perform, and carry into effect this very charitable and glorious project. Four plans had been propounded at this preliminary meeting for the purpose of carrying out the object. First—that they should establish a school, under their own control and management, for twenty-four orphans; and upon inquiry they discovered that they could not carry out this plan with a sufficient staff, and all matters in connection with such an establishment, for a smaller sum than £10,000. Nothing short of that sum would satisfy the claims of the children of their deceased brethren, and that was the sum he would ask for. He was going in now for the raising of that £10,000, and he hoped that before twelve months or so they would have a great part of it subscribed. To maintain an establishment of that kind they would require a sum of £10,000 firstly, with the prospect of at least £500 or £600 a-year. He hoped that none of their brethren would be deterred from giving small subscriptions, or such as they could afford, when they heard of the more wealthy brethren giving £50, £30, £25, or £20. If wealthy brethren forced these sums upon them, why should they refuse them? But he believed, after all, there was nothing like the annual subscription of £1 per annum. A sum of five shillings per quarter would not be a severe matter out of a man's pocket, but if each of the brethren would contribute such a sum, it would maintain an institution of the kind proposed. He would suggest that life governors should be appointed out of those who subscribed £10 or upwards; but he thought that the annual subscriptions of £1 a-year would bring in as much as the larger subscriptions in the aggregate. Another plan which had been proposed was that of sending their twenty-four orphans out to other schools to be educated. That would cost them about £30 a-year for each boy, and would amount to £600 or £700 a-year. The third scheme was that of allowing the children to be educated by the Incorporated Society at a cost of £6 a-year each. It was an admirable society, and the children would receive an

excellent education, but the expense of board, &c., would bring the amount up to over £800 a-year; and that was abandoned. The last scheme, which, although his own, he was most happy to say was not entertained for a moment, and which had the effect of bringing this important meeting together, was suggested to him by an endowment being made by a reverend brother, the rector of Harold's-cross of £2,000 to the King's Hospital, to maintain four orphans in that institution. He need not tell them that it was a most admirable institution, with every appliance for maintaining and giving a most excellent education to boys; but he was happy to tell them that the project for an endowment was immediately abandoned. Why should not the Masonic body in this country—a body of considerable weight and importance—do something in proportion to their means and standing like what has been done in England? The initiations into the Order in England in the year 1865 had been about ten thousand members. He did not know the number of subscribing Masons in this country, but he should say they amounted to about 20,000, and if each of them would give but a small sum in support of the charities connected with the Order, a large amount could be obtained. The subscriptions to the various Masonic charities in England amounted to £2,000 per annum, including the Boys' and Girls' Orphan Schools, and for aged Masons and Widows of Masons. The Masons in Ireland should take example by this; and if they were not as wealthy as their English brethren, they should, at least, try to follow in their wake. Their Masonic Female Orphan School was now in an admirable position, and he had no doubt if the same exertions were made on behalf of the Boys' School, it would be soon in as flourishing a condition. He had received a number of letters of apology from brethren who were unable to attend, but who wished their names placed on the subscription list, of whom he would name the following:—Bro. Henry De Burgh, £20; Bro. Ellis, £10; Bro. Smyly, £25; Bro. Ferguson, £10; Bro. Gambleton, £30; and Bro. W. E. Snell, of London, £30. He concluded by saying that he hoped they would do as he intended, and that was to work hard for the prosperity of the Masonic Orphan Boys' School.

Bro. E. R. D. La Touche said that, as Senior Grand Officer, the duty devolved upon him to move the first resolution, and in doing so he would merely ask the meeting unanimously to endorse the principle that a school for orphan boys should be established in connection with the Order. In one point of view he felt that he was pre-eminently qualified to solicit that honour at the hands of the brethren, on the ground that he was Honorary Secretary of the Masonic Female Orphan School. Many of them had heard the objection raised by some of the brethren, to the effect that if this proposed school was established they feared it would have the effect of militating in some degree against the prosperity of the Female School; and he need hardly say that he should never think of asking them to establish the proposed institution if he thought it would in any way interfere with or diminish the liberality of the brethren to the Female Orphan School. He trusted that the fact that the Secretary of the Masonic Female Orphan School proposed this resolution would relieve the brethren of any apprehension that they entertained. He entertained no apprehension of the kind. He would refer to a fact or two to show the position of that school at present. He had been looking over the report of the year, in which Bro. J. F. Townsend had relinquished the position of Honorary Secretary to be Deputy Grand Master, and when he undertook the duties of Secretary and when it was thought that Bro. Townsend's retirement would have injured the prosperity of the school. He had compared the receipts of that year with those of 1866, and found the result very satisfactory. In the former year the subscriptions amounted to £226, while last year they reached £808. The donations in the former year amounted to £108, while in the latter they were £647. In the former year the dividend on stocks was £27, while last year it was £102. The Grand Lodge was the only source of income that had not increased in proportion; but then they paid certain fees, whereas now they paid an annual stipend to the Charity. He had no doubt that, instead of the School for Boys interfering with the Female School, it would contribute very considerably to its success and prosperity. He had watched the progress of that School for ten years, and had seen the liberality of their brethren gradually expanding—that they were becoming more sensible of their Masonic obligations, and especially the highest and most important of all—love to the brethren, and charity to the orphans of their poorer brethren. Although not as sanguine

as Mr. Westby that they would have £10,000, or even £5,000 within the next year, he was confident they would gradually progress in the good cause, and that the establishment of the school would show to the world how sensible they were of their Masonic obligations. The resolution he had to move was as follows:—

"That a school be established, to be called The Masonic Orphan School, for the education and maintenance of the Order, under the Irish Constitution, and that a subscription list be forthwith opened for carrying out this benevolent project."

Bro. Alderman Manning seconded the resolution, and said he had great pleasure in so doing. He thought every lodge—not only in Dublin but throughout Ireland—should open subscription lists on behalf of the Boys' Orphan School. It would be disgraceful if they were not able to raise the required amount in two or three years. He suggested that the brethren ought to dispense with one of their annual dinners, and give the amount it would cost to the funds of the proposed school. As he wished to be practical, he would give £25 towards it.

Bro. Charles Stuart Murphy said he had been a governor of the Masonic Female Orphan School for thirty years, and watched its progress during that time. He wished to give it as his opinion, lest any might be led to think otherwise, that the establishment of a boys' school would not interfere with the female school.

The resolution was carried unanimously.

Bro. Francis Quin, Grand Organist, had great pleasure in moving the next resolution, which did not require any remarks of his to recommend it to them:—

"That the Most Worshipful the Grand Master, his Grace the Duke of Leinster, shall be the patron, and the Right Worshipful the Deputy Grand Master, Bro. John Fitzhenry Townsend, Q. C., LL.D., and the Provincial Grand Masters of Ireland shall be presidents of the proposed institution."

Bro. S. H. Bolton seconded the resolution, which was carried unanimously.

Bro. Dr. P. C. Smyly moved the third resolution, as follows:—

"That the following brethren be appointed trustees to the fund, in whose names all money collected shall be lodged in the Royal Bank, Foster-place:—Bros. J. F. Townsend, T. Mostyn, the Rev. H. H. J. Westby, W. S. Tracy, and R. D. La Touche."

Bro. S. N. Lane had great pleasure in seconding the resolution, which was unanimously adopted.

Bro. R. W. Shekleton, in moving the next resolution, remarked upon the obligations they were under to the two Honorary Secretaries, who had been instrumental in getting up this meeting and promoting its object. He moved—

"That the appointment of the Rev. H. H. Westby and Joseph Radcliffe as Honorary Secretaries be confirmed."

Bro. T. E. St. George seconded the resolution, which was also carried.

The chairman said that, fearing he would not be able to attend the meeting that day, he had drawn up a few suggestions for the consideration of the committee to be appointed to carry out the object, which he would now fraternally submit to the meeting. They were as follows:—Much was well and truly said at a preliminary meeting of the friends of the proposed institution about the limited charities of the Masonic body, numbering as it does, so many men of rank, influence, and fortune, and so many men in comfortable, if not in affluent circumstances, the aggregate amount of whose contributions to the sacred cause of charity only maintains thirty-eight poor children! It must be said, however, as in some degree vindicating the Order against such an implied charge of parsimony, that there are funds sufficient in the hands of the treasurer to maintain a greater number of children than those now in the school; but, unfortunately, the house cannot safely contain a greater number, and for several reasons, known to its supporters, its size cannot be increased; and the consequence is, that there are at this moment nearly, if not fully, twenty orphans at the door of the institution, vainly praying for its shelter and support in their dire necessity. The contemplation of this state of things has been absolutely painful to the governors of the school, and many of them, seeing the insurmountable difficulties in the case, would be glad to see the house disposed of, if it could be sold without a serious loss to the charity, and a larger house purchased or rented for the reception of the orphans. These observations regarding the female orphan school are only meant as preliminary to suggestions regarding the intended male school, the establishment of which may be rendered conducive to the benefit of the other by the purchase of the house at its cost price (about £2,500),

transferring its inmates to a larger concern, and then forming a boys school of a limited number (say twenty-four) in the premises vacated by the female orphans, for whom it is believed that ample accommodation could now be had, by purchase or otherwise, in the house formerly occupied by the late Dean Pakenham, in Harcourt-street. From the foregoing it will be observed that the first thing to be done will be to collect from the Order the sum of £2,500, for the purchase of the house in Burlington-place, which sum, it is imagined, would pay for a more suitable house for a girls' school in another situation; and when so much is done it will then be time enough to collect funds, to form a staff, and arrange for the annual support of a boys school. These suggestions embrace two objects, namely, the improvement of one school, and the establishment of another; and it is admitted that so far from their interests being antagonistic, the advantage of one must necessarily be for the advantage of the other; and the credit of the whole would be justly due to the benevolence of the Masonic Order, which credit would not be accorded to it by the public if even a larger sum than that suggested were paid for the maintenance of a few orphans to any public institution. He concluded by saying that he was sure the people of the provinces—the north of Ireland particularly—would heartily respond to the appeal on behalf of this object.

Bro. C. T. Walmisley, Deputy G. Sec. and Treas., read some letters enclosing subscriptions from gentlemen who were unable to attend. He also requested his own name to be put down for £20.

Bro. Lane said he was very glad that the meeting had come to the conclusion of establishing an institution for the education of boys. He would have pleasure in giving £10 in aid of the charity.

Bro. Tracy having been moved from the chair, and Bro. La Touche called thereto,

Bro. the Rev. H. H. J. Westby proposed a vote of thanks to Bro. Tracy for his dignified conduct in the chair, and for the warm interest he has at all times manifested in the orphan children of his deceased brethren.

The proceedings then terminated.

A subscription list having been opened, the following brethren entered their names for the respective sums annexed:—

Bros. Thomas Hone Yapten, £50; Edward H. Kinahan, £50; Maxwell C. Close, £50; Joseph Radcliffe, £25; Philip C. Smyly, M.D., £25; John H. Ferguson, £10; William S. Tracy, £10; Arthur Ellis, £10; John H. Edge, £10; Theophilus E. St. George, £10; Henry A. Hewitson, £10; Henry De Burgh, LL.D., £20; William E. Gumbleton, £30; Edward Samuel Snell, £30; Charles T. Walmisley, £20; Stuart N. Lane, £10; Alderman Manning, £25; Samuel H. Bolton, £10; Arthur R. Oldham, £10; Francis L. Dames, £20; Richard B. De Burgh, LL.D., £10; Henry Downes, £10; William Dobbin, £15; Robert Dames, £5; William L. Payne, £10; William Anderson, £5; Edmund R. D. La Touche, £10; Robert W. Shekleton, £5; Ralph S. Cusack, £10; M. L. Davies, £3.

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESAREE (No. 590).

A special meeting of this lodge was held at the Masonic Temple on Tuesday, the 28th ult. The lodge was opened in due form by Bro. H. L. Manuel, W.M., assisted by Bros. J. Oatley, S.W.; A. Viel, J.W.; A. Schmitt, P.M., Sec.; J. Durell, P.M., Sec.; C. Le Sueur, I.P.M.; Ph. E. Le Sueur, S.D.; G. J. Renouf, I.G. The attendance of members and visitors was, as usual, very fair. The circular of summons was read. The lodge having been opened in the second degree, at the request of the W.M., Bro. A. Schmitt took the chair in order to perform the ceremony of raising to the degree of M.M. He informed the brethren that Bro. Buesnel was a candidate for preferment, and proceeded to examine him as to his proficiency. His replies having been given in a most respectable manner, he was entrusted and dismissed for preparation. The lodge having been opened in the third degree, the candidate was duly received and raised to the rank of M.M., in solemn and impressive style. Bro. H. L. Manuel, W.M., delivered a lecture on the import and moral bearing of the third degree, which, being eloquent,

impressive, beautiful, and convincing, was listened to with marked attention. It is to be regretted that, for obvious reasons, it cannot appear in print. The lodge was closed down to the first degree when, at the request of the W.M., the chair was taken by Bro. C. Le Sueur, P.M. Mr. Joseph Gregg, a candidate for initiation, highly recommended as being worthy of reception into the great Masonic family, was ballotted for and unanimously accepted, which was followed by his initiation into the Order with all the power, correctness, and solemnity for which the acting W.M. is so distinguished. The working tools were explained by Bro. J. Oatley, S.W. For want of time the delivery of the charge and lecture on the tracing was deferred. No other business offering, the lodge was closed in love and harmony.

The annual meeting of the Césarée Lodge was held on Thursday, the 30th ult., at the Masonic Temple, for the sole purpose of installing the newly-elected W.M., and the appointment of officers for the ensuing twelve months. A fair number of members and visitors assembled at half-past four o'clock. Soon after that time the lodge was opened by Bro. H. L. Manuel, W.M., supported by Bros. J. T. du Jardin, as I.P.M.; J. Oatley, S.W.; A. Viel, J.W.; A. Schmitt, P.M. and Sec.; J. Durell, P.M. and W.M. elect; Ph. Binet, P.M., &c. Among the visitors were Bros. P. W. Benham, P.M. 244; Fh. W. Le Quesne, W.M. 877; W. H. Long, W.M. 958; R. Binet, W.M. 1,003; T. Wade, Prov. G. Steward; J. W. Eckford, S.D. 877, and several others. The arrival of Bro. J. Le Cronier, M.D., the D. Prov. G. Master, having been announced, the W.M. deputed several P.M.'s to welcome and escort this highly esteemed brother, who entered the Temple accompanied by five Past Masters. He was received with full honours and much enthusiasm by all the brethren, standing, and in due form. The minutes of the last regular and of the special meeting were read and confirmed. The Secretary also read the proceedings of the Board of General Purposes, containing several recommendations, and the report of the Audit Committee. It was moved, seconded, and resolved, "That the recommendations contained in the report be approved and entered on the minutes." The lodge was opened in the second degree."

The W. Master now requested Bro. A. Schmitt kindly to perform the ceremony of installing his successor. As soon as he had assumed the chair, Bro. J. Derell, W.M. elect, was presented by Bros. H. L. Manuel and Ph. W. Le Quesne, to the Installing Master to receive the benefit of re-installation at his hands. After he had assented to the ancient charges in the usual manner, and taken the O.B., was inducted into the chair of K.S., saluted and proclaimed W.M. of Lodge La Césarée (No. 590) on the roll of the Grand Lodge of England, under the customary conditions. The lodge was lowered to the second, and afterwards to the first degree, the ancient salute being given, and proclamation made in each. The W.M. then briefly addressed the brethren, congratulating them on the favourable position of the lodge; he especially exhorted the officers, whom he was about to appoint, to a continuance of that strict and untiring zeal and regularity which they had hitherto evinced in the performance of their Masonic duties, and expressed his conviction, that with their earnest co-operation, and the fraternal support of the brethren, upon which he was well aware he could implicitly rely, he should, at the close of his term of office have the pleasing gratification of witnessing the increased prosperity of the lodge.

The following appointments were made, Bro. A. Schmitt in each case officiating in the investiture, and offering appropriate observations:—Bros. A. Viel, S.W.; G. J. Renouf, J.W.; H. L. Manuel, I.P.M.; Rev. C. Marrett, Chap.; N. Le Goupillot, Treas.; E. Pixley, S.D.; Ph. Benest, J.D.; J. Oatley, I.G.; W. Croad, Dir. of Cers.; H. Du Jardin, Tyler. Lastly, after some well-merited and highly complimentary remarks, the W.M. conferred the appointment of Secretary upon Bro. Schmitt, who proceeded at once to read the report on the condition and prominent events of the lodge during the Mastership of Bro. H. L. Manuel, as follows:—

"Worshipful Master and Brethren,—Again has another year rolled on, peacefully and laboriously and usefully on the part of our modest individual union, part of a great whole, entitled 'The Césarée Lodge,' and once more is it the duty of your Secretary to lay before you a condensed summary of our transactions, a summary, I repeat, for our esteemed Past Master, Bro. H. L. Manuel, has greatly abridged my labour in his address delivered on the day of the election of officers, by representing,

and considering the period of his expiring Mastership as one characterised by concord and fraternal happiness. Since he has taken this as a moral basis, you will permit me to cast a rapid retrospective glance over the events of the twelve months which have now terminated, viewing them with regard to their usefulness, to the labours which have been undertaken, and the results obtained, in the bosom of our lodge.

"My dear brethren, we must not forget, and I insist on this point, that all the fruits of our labour depend upon and must be attributed to that predominant cause which has as its foundation the zeal, the devotedness and the mental and moral activity which you have never ceased to manifest on behalf of our dear mother lodge. Like industrious bees, you have clustered round the banner of our beloved Césarée Lodge, so worthily sustained by our estimable Past Master, in order conscientiously to fulfil the duties which the cause of humanity imposes as obligatory on each of us personally and collectively. I cannot here omit to notice a light carelessness which has appeared to come over some among us. What is the reason of it I cannot explain. We may however attribute this Masonic lethargy chiefly to the weakness of human nature, which prevents us from practically comprehending and executing certain moral duties which we have solemnly engaged ourselves to discharge; to the want perhaps of devotedness to the great, noble, and benevolent cause which we have at heart, that is to say, to spread abroad the light, to extirpate that social plague which we call envy, egotism, and ignorance, by good-will towards all, by devotion and benefits to our fellow-creatures, and by the inculcation of the principles of truth, of justice, and of tolerance; nor must we omit to mention the position of some of our brethren, whose avocations and numerous business engagements prevent them from taking a more lively part and interest in our labours, notwithstanding their kind and sympathetic disposition towards our Institution. In all confidence then I address our brethren, to whatever lodges they may belong, and I entreat them to endeavour to shake off this apparent Masonic indifference, and to exhibit a life spent in harmony with our obligations, a life more active. I say, in a vast and fruitful field, in order that we may extract therefrom a more sensible and extensive amount of social improvement, of civilising progress, which may serve to dissipate secular darkness so hurtful to liberty and to the happiness of the human race.

"I must now call your attention to two accomplished facts, which bear an import of great interest to us. First I allude to the appointment of our respected Bro. John Le Cronier, *M.D.*, to the rank of Deputy Provincial Grand Master. Thus this worthy and distinguished brother has become our chief *de facto*; we bestow upon him our affection and our profound esteem which he has won by his sentiments of justice, impartiality, and his conduct which is worthy of all praise. Need I exhort you, dear brethren, to continue to accord to him your fraternal support in every respect and on all occasions, so as to render his difficult and onerous task less heavy and more effective? I am convinced that you will always be ready to answer any appeal he may make to you. You cannot but have observed that his appointment as Grand Master has been the inauguration of a year of relative peace and prosperity; I repeat, relative, for the excellent intentions of his heart are often counteracted by a superior influence, which it is for us to render important by our united efforts in his support. The nomination of Bro. E. Jaboneau by the W.M. to the position of Orator constitutes a fact of much importance to our lodge, a post which in its nature is designed to teach and edify us. Thus, brethren, our body has reason to congratulate itself on possessing members zealous and competent to enlighten us in the path of truth, of beauty, of goodness, and of Masonic knowledge; occasionally to procure for us some intellectual recreation after labours which are conducted according to a system of routine, by enlarging our hearts, and enriching our minds with ideas suitable for the development of our faculties, and for the strengthening of our deeply rooted convictions, as workmen employed in the construction of the moral temple, under the soul-inspiring guidance of the Great Architect of the Universe.

"Already, however, it is time to quit the moral domain, and to touch on a subject which must equally interest you. It is now my duty to lay before you the result of our labours during the last year. You cannot doubt that I am happy in being able to inform you that the lodge has conferred the Masonic light upon nine gentlemen, all of unblemished character and reputation. Moreover, five brethren have requested the honour of

becoming joining members of the lodge, whom we have admitted in the most cordial manner. All these acquisitions, I can confidently affirm, are, without exception, excellent in quality, and enable us to look forward to a prosperous and brilliant future, if we desire it. Such a future depends only on ourselves, on our zeal, on our devoted and enlightened activity, and on our concord. We have laid a groundwork, and acquired a territory sufficiently glorious; let us endeavour by our ardent and united efforts to cultivate it, continuously to sow good seed and to manure it, so as to render it more abundant and fruitful; let us not repose upon our laurels; let us, on the contrary, be vigilant, united, affectionate, and zealous, and let us adopt as our motto, "Qui vive."

"Dear brethren, with deep emotions of grief do we see one of our band carried away from among us by the inflexible course of time; but an especial sadness oppresses us, when, notwithstanding the hopes of early age and the logical course and sequence of life, we see one of our esteemed brethren disappear from the scenes of this earth, at a distance from his native country, from his family, and from his friends. Such was Bro. Capt. William Smith, a member of this lodge and of that of St. Aubin, whose death we have here to record. He has been called to the Grand Lodge above, where let us hope that he will have received the reward of having earnestly and honestly employed the period of his existence in this world. Thus, this token of regret and affection is due to this enthusiastic and loyal Mason, whose conduct was always regulated in conformity with the principles of our Institution. He died at Ceylon.

"I now present to your notice the position of the lodge in its financial aspect. During the past twelve months our receipts have been £134 17s. 7d., our expenses £109 15s. 1d., leaving a balance in our favour of £25 2s. 6d. Let me now mention in detail some of the items. To the Grand Lodge of England, £34 8s. 4d.; to the Provincial Grand Lodge, £14 9s. 6d.; to the Masonic Temple, £18 15s.; grants to needy brethren, £13 3s.; gratuities, aprons, &c., £7; Tyler, £6. Total, £93 15s. 10d. The remainder has been spent in the expenses of management, refreshments, &c. Those intelligible accounts must be satisfactory to you, and convince you that the financial affairs of the lodge have been wisely, prudently, and economically conducted; that no useless and extravagant expense has been incurred; that the public treasure has not been wasted, which ought always to serve for the relief of the honest but unfortunate, or to accomplish purposes of Masonic usefulness.

"Now for a few last words. Just as the lodge is the point of departure of every Masonic institution, so is the W.M. the veritable essence and key of the Arch. Here, then, does he who has held the helm of government merit an especial mention, for were I in this recital to forget him I should doubtless render myself amenable to your censure. Our Immediate Past Master, Bro. H. Luce Manuel, has honourably and faithfully pursued the line of conduct which he laid down for his guidance on accepting the rank of W.M. I have great pleasure in expressing my belief that he has done so to the entire satisfaction of all our members. Faithful to his lodge, enthusiastic and devoted to Freemasonry, gifted with an eloquence at once severe and facile, calm in his bearing, patient and sympathetic in judgment, impartial and cool, blending courtesy with firmness, distinction with familiarity, knowledge with modesty, austerity with indulgence, he has succeeded in gaining not only the esteem, but the affection of all his brethren, and has well deserved of the lodge. To him, a man of heart and of courage, as our pilot during the past year, ought we most especially to attribute the prosperity of our lodge, the preservation of fraternal concord, and the enjoyment of intellectual delights with which he has regaled us, preaching, without stint or relaxation, his firm conviction that 'the royal art of Masonry is the art of loving God and our neighbour, and of seeking truth and all that is good.' To sum up the whole, I make the following proposition: 'That the lodge, fully satisfied with the Mastership of the respected Bro. H. L. Manuel, considers it a duty to express to him its deep feelings of gratitude for all the services already rendered, and still to be rendered, both to the Césarée Lodge and to the province, by awarding to him a vote of thanks inscribed on parchment.'"

It was moved, seconded, and resolved that the above report be entered on the minutes. The proposition contained therein relating to the vote of thanks to Bro. Manuel being duly seconded by Bro. John Thomas du Jardin, P.M., the first W.M. of the lodge, was carried by acclamation.

Bro. Capt. Thos. Hamon, of Lodge 244, was proposed as a

joining member. The lodge was then closed in love and perfect harmony, and the brethren adjourned to the refreshment room for the anniversary banquet, after which several eloquent speeches were delivered by Bros. Jaboneau, Orator, Manuel, and others.

We feel much pleasure in expressing our thanks to our esteemed Bro. Dr. H. Hopkins for the translation of the above report.

A special meeting of this lodge was held on Tuesday, the 5th inst., at the Masonic Temple, for the purpose of initiating a candidate. The lodge was opened in due form by Bro. John Durell, W.M., assisted by Bros. A. Viel, S.W.; G. J. Renouf, J.W.; H. L. Manuel, I.P.M.; J. T. du Jardin, P.M.; C. Le Sueur, P.M.; A. Schmitt, P.M., Sec.; Ph. Binet, P.M.; J. Oatley, I.G.; &c. The circular of summons was read, and also a letter addressed to the W.M., requesting him to proceed by emergency to initiate Capt. Jas. Gaudin. Being well known, and being recommended as a man worthy to be admitted into our mysteries, he was balloted for and unanimously accepted. Being in attendance, he was, after certain customary formalities, duly initiated into Masonry. Without flattery, it may be said that the ceremony was performed by the W.M. in a serious, solemn, and impressive manner. He also delivered the charge with great effect, and Bro. Oatley explained the working tools. The lodge was closed in love and perfect harmony.

INDIA.

RANGOON.

LODGE VICTORIA IN BURMAH.

A meeting of this lodge was held at Rangoon on the 16th of April, when a funeral service in memory of the R.W. Bro. Major-General William Pitt Macdonald, late District Grand Master for Madras, was performed. Bro. Col. A. J. Greenlaw, W.M., presided. After the lodge had been opened in the three degrees, a portion of the service for the dead was read by the Chaplain of the lodge, after which he delivered the following prayer:—

"O Lord God Almighty, before whom angels and archangels veil their faces as they cry Holy, Holy, Holy, prepare us to approach Thee. As we draw near to Thee, in Thy mercy draw near to us; let Thy blessing rest upon our gathering, and while we mourn for him who is not, comfort us with the assurance that Thou remainest the same for ever. Remind us that we are strangers before Thee, and sojourners as all our fathers were. Prepare our hearts unto Thee. Enable us to live for eternity, redeeming the time because the days are evil; and when Thou hast done in us and by us all the good pleasure of Thy will, may we rest in Thee, as our hope is our brother doth, and at the general resurrection in the last day be found of Thee in peace, being living stones upon the one foundation which Thou hast laid in Zion."

Brethren: So mote it be.

A hymn was then sung by the brethren, and after some sentences had been delivered by the Chaplain, with appropriate responses by the members of the lodge,

Bro. Greenlaw, the W.M., delivered the following address:—

"It is with the deepest regret and heartfelt sorrow that we have met this evening to perform this sad ceremony, in memory of our universally beloved and revered District Grand Master, Colonel William Pitt Macdonald, who whilst our head was also the brightest star by far in the province. There has never been a District Grand Master in Madras or elsewhere who has been more worthy of our love, 'for to know him was to love him;' not only did he win the love of every Mason, but of every one else who had the good fortune to know him. He was no ordinary man—his heart was full of goodness. Our lamented District Grand Master was in truth what is called 'a perfect gentlemen and a thorough good man and Mason.' How few can this be said of. He was a perfect gentleman, as possessing all the attributes of a gentleman. Honourable and true, high-minded and courteous, one ever ready to defend the poorest of God's creatures. His superiors honoured and valued him. His equals loved him, and were proud of his friendship. His inferiors looked up to him with love, respect, and deep admiration, as their friend, their adviser, their example and protector: while the poor looked on him with gratitude and devotion. Well, indeed, may we say he

was beloved—and this man, so good, and so beloved, was our chief, whose loss we and all Masons must long mourn, yet ever feel proud to think we lived under his Hiram. We need not notice his conduct as a public servant of Government, yet we may say that in this, like in everything else, he faithfully performed the duties of the station it pleased God to place him in; nor was there ever a public man more beloved and respected, nor one who is now so deeply regretted; kind and considerate, his heart was ever full of love to his Creator, faithfulness to his Queen, and goodness, gentleness, and unbounded charity and benevolence to his fellow man; ever ready to defend the character of others, whether rightly or wrongly aspersed, truly feeling that if he could say no good it was (as it is to all of us) better to be silent than to say or repeat anything that is ill. With such feelings we may safely answer the question, 'Where is he now?' He is in that abode of bliss that he as a Mason so strongly strove to gain, for God has said, 'He that believeth in me shall have eternal life.' Our dear departed brother has done his duty to the best of his ability to both God and man. He has feared God, and loved his neighbour. He has strenuously supported every charity around him, and now we feel confident that he is reaping that reward that the great Captain of our salvation has promised to those that conquer in His name. Yes! in the happy and eternal presence of Him who has said, 'Blessed are all they that die in the Lord,' and 'He that liveth in the Lord shall not die eternally, but have everlasting life.' We believe in God's promises, and therefore, as Masonry teaches, we may also believe that he who has so fought that he may conquer enjoys the fruit of his works and of his faith. His faith guided him—he now needs not faith. His hope supported him—he now needs not hope. His charity sustained him, and has gained him the summit of his profession—that eternal mansion veiled from mortal eyes by the starry firmament, where charity and love will ever live; for God is the God of love, and He has said, 'Glory, honour, and peace to him that worketh good.' So may we say of our dear departed brother, glory, honour, and peace are thine, for thy life was a life of working good."

Then came the following:—

Chaplain: May we set our hearts and souls to seek the Lord.

Brethren: So mote it be.

Chaplain: May we bear one the other's burdens, rule our spirits, and square our actions according to Thy testimonies.

Brethren: So mote it be.

Chaplain: May we have wisdom from on high to direct us, strength equal to our task to support us, and the beauty of holiness to adorn and render all our performances acceptable in Thy sight.

Brethren: So mote it be.

All together: Glory be to God on high, and on earth peace and goodwill towards men. We praise Thee: we bless Thee: we worship Thee: we give thanks to Thee for Thy great glory, O Lord God, heavenly king, the Father Almighty.

PRAYER.

Almighty Framer of our Spirits, give us thy blessing; accept our praises; hear our prayers. What Thou hast seen amiss forgive, smile now and ever upon our meetings. Bless our whole brotherhood. May all we do be begun, continued, and ended in Thee. Make us pitiful and courteous. Build us up together into an holy temple. May our walls be salvation and our gates praise, and the whole be fitly framed together, being built upon the provided foundation stone, elect and precious. Hear us, O King of Heaven, when we cry, and let the whole earth be filled with Thy glory. Amen, and Amen.

Brethren: So mote it be.

Bro. Colonel Greenlaw then delivered the following concluding address: This ceremony affords us a striking proof of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lessons to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our own dissolution. Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding death has established his empire over all works of nature, yet through some unaccountable infatuation we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death when we least expect him, and at an hour which we probably conclude to be the meridian of our existence. What are all the externals of majesty, the pride of wealth, or the charms of beauty when nature has paid

her just debts? Fix your eyes on the last scene and view life stripped of her ornaments, and exposed to their natural meanness; you will then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away. Let the present example excite our most serious thoughts and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasure of this life will cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge to whom the secrets of all hearts are known. Let us while in this state of existence support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the secret tenets of our Order. Then, with becoming reverence, let us supplicate the Divine grace to ensure the favour of that Divine Being whose goodness and power know no bounds, that when this awful moment arrives, be it soon or late, we may be able to prosecute our journey without dread or apprehension to that far distant country whence no traveller returns.

After some responses the lodge was closed, and the brethren retired impressed with the solemnity of the occasion that had brought them together.

MADRAS.

THE LATE GRAND MASTER OF MADRAS.

A special Grand Lodge was held at Madras, on the 25th of March, when a funeral service took place in memory of the R.W. Bro. Colonel W. P. Macdonald, the late District G.M. Bro. A. Macdonald Ritchie officiated as District G.M., and Bro. Scharlieb as Deputy District G.M.; Bro. Rev. J. Griffiths, M.A., officiated as Deputy Grand Chaplain, and Bro. Clement Tate, Grand Organist, played the Dead March in Saul on the harmonium. The services for the dead having been gone through, the Grand Chaplain offered up the following prayer:—

"Most glorious God! Author of all good, and Giver of all mercy! pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection. May the present instance of mortality remind us of our approaching fate, and draw our attention to thee, the only refuge in time of need, so that, when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that, after departure hence in peace and in thy favour, we may be received into thy everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life.

Brethren: So mote it be."

The District Grand Master delivered the following address:—

"Brethren: We are met this evening, as the ceremonial has evinced, to mourn the untimely death of our District Grand Master; but a loss so great must already have been deeply lamented individually by every brother in this district. By the sudden death of R.W. Bro. Colonel Macdonald Masonry has lost a strong support, and the poor and needy a generous benefactor. Endowed with many amiable qualities, and possessing a thorough acquaintance with the principles of the Order, both theoretically and practically, he ruled this district for a period of nine years with credit to himself and incalculable advantage to the Craft. He was no ordinary Mason. He was not only a most zealous and enthusiastic brother, but he was a Craftsman as experienced and efficient as he was zealous. Few brethren have ever shown greater ability in the several offices which he held in the Order, or have given greater satisfaction by the suavity—though at the same time the strictness—of his rule. He was most thoroughly esteemed and respected, not by Masons only, but by every section of the community among whom he lived. In whatever position he may have been placed he did his duty faithfully and well, as became a Christian gentleman and an honest Freemason. Whether we look at him as a soldier, a fellow-citizen, or a fellow-Mason, we must equally admire his good qualities. He was a brave and distinguished soldier, and by an accident was deprived of that reward for gallantry which he had won, and which otherwise would have been bestowed upon him. As a citizen no one was more careful of observing all that was due from a member of a duly organised

society either to the ruling powers or to his fellow-citizens. For more than thirty years he faithfully and honestly served the Honourable East India Company and Her Most Gracious Majesty, and during the whole of that time he also served, whenever required, a brother in distress, and never left the widow or the orphan uncared for or unsuccoured. As a Mason all are fully aware of the many excellencies possessed by our late R.W. Brother, that to think of them alone is enough to make us bemoan the more the great loss that we have sustained. In him abode Faith, Hope, Charity, these three: but the greatest of these was Charity. In Faith he lived a good life—believing that by faith in, and by obedience to, the commands of the great tribune God, man's sins will be forgiven, and his spirit called up to those mansions above, not made with hands, but eternal in the heavens. In hope also did he pass through the pilgrimage of this earth's mortal strife, believing that by faith in the tender mercy of the Most High, and by good works done towards man, he would be able, when the last day came, to meet his tremendous but just Judge, and be by him called to be numbered among his elect. In charity did the late R.W. Brother abound. His heart was for ever pulsating in the cause of charity. His advice, his time, his purse, was ever at the command of the widow and the orphan, the needy, and the distressed, whether they were Masons or not, so far as his circumstances in life would admit; his charity knew no limit. He was equally charitable also in forgiving injuries, and he may be said to have lived and died in charity with all mankind.

"We, therefore, this evening may part in a firm hope that our late R.W. Brother, by his great faith, aided by his good works, has been thus suddenly called from among us to make one in that Grand Lodge above, whence all goodness emanates, where the world's Great Architect rules and reigns for ever, and 'where the wicked cease from troubling and the weary are at rest.'"

Some religious ceremonies were gone through, and the lodge was closed in due form and with solemn prayer.

KNIGHTS TEMPLAR.

SUFFOLK.

IPSWICH.—*Royal Plantagenet Encampment*.—A conclave of the Knights Companions of this royal, exalted, and military Order—in connection with the Prince of Wales Lodge—was held in the Masonic Hall, Brook-street, on the 30th ult., being Ascension Day. The Sir Knights assembled at six o'clock in lodge room, under Sir Knight Sanderson, E.C., when Bro. A. J. Barber, Prov. G. Org. for Suffolk, was admitted into the ranks of this noble and ancient Order. The conclave being closed, the companions sat down in the banqueting hall to a well-served repast, the E.C. presiding. The loyal toasts were given, followed by those usual amongst Knights Templars. The evening was a most agreeable and pleasant one.

MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING JUNE 22ND, 1867.

Wednesday, June 19th.—GEOLOGICAL SOCIETY, at 8.

Thursday, June 20th.—CHEMICAL SOCIETY, at 8.

THE WEEK.

THE COURT.—The Queen, accompanied by Princess Louise, rode out on ponies on the morning of the 4th inst. In the afternoon her Majesty, accompanied by Princess Christian, and attended by the Hon. Mrs. Gordon, drove to the Lynn of Dec. The Queen, on the morning of the 6th inst., drove out, accompanied by Princess Christian. In the afternoon her Majesty, accompanied by Princess Christian, and attended by the Hon. Mrs. Gordon, drove to Alt-na-Guithasack. The Queen went out riding on a pony on the morning of the 7th inst., accompanied by Princess Beatrice. In the afternoon her Majesty drove out, accompanied by Princess Louise, and attended by the Duchess Dowager of Athole and Miss MacGregor. The

Queen and Princess Christian rode on ponies on the morning of the 8th inst. In the afternoon her Majesty, attended by the Dowager Duchess of Athole and the Hon. Mrs. Gordon, drove to Birk Hall. The Queen attended Divine Service, on the 9th inst., in the parish church of Crathie. The Queen, accompanied by Princess Louise, drove out on the morning of the 10th inst. In the afternoon the Queen, accompanied by Prince and Princess Christian and Princess Louise, drove to Glen Ey.

IMPERIAL PARLIAMENT.—THE HOUSE OF LORDS, on the 6th inst., had a short discussion on the Consecration of Churchyards Bill, introduced by Lord Redesdale. The Bishop of Oxford had brought forward another bill to effect the same object as that of Lord Redesdale, and eventually the Bishop's bill was read a second time, and that of Lord Redesdale discharged.—On the 7th inst., the business was devoid of public interest.—In the HOUSE OF COMMONS, on the 6th inst., Mr. Milner Gibson called attention to the conflicting character of the standing orders of the two Houses of Parliament as to railway bills. He condemned the order of the House of Lords, and moved a resolution declaring it to be inexpedient this session to make any alteration in the private bills through Parliament. Col. Wilson-Patten, Mr. Cave, and Mr. Dodson expressed concurrence in these views, and the motion was agreed to.—In reply to Mr. Maguire, Lord Naas made the gratifying announcement that none of the Fenian convicts would be hung. The sentences would be commuted to penal servitude for life.—Mr. Corry announced another act of leniency. He said that the officers who cut the broad arrow on the nose of a cadet on board the *Phæbe* had been reinstated. They had been warned, however, not to have any more play of that kind.—The Home Secretary gave some explanations in reference to the outrages in the streets the other day when a militia regiment marched to Regent's Park. The explanations were, in effect, that the police were not able to prevent the disorders. The regiment had marched without giving information to the police, and thus the latter were taken by surprise. The mob of thieves and ruffians were too much for the few constables left in the streets in the daytime. There were twenty-six people robbed of property worth £150. It is not unfair to speculate upon what would have been said in Parliament had it been in the City, instead of in the metropolitan district, that these disgraceful outrages had occurred. We should have heard no end of praises of the metropolitan police management, and suggestions that the City police should be put under the Metropolitan Commissioners. Suppose the other course be adopted, and the metropolitan force annexed to that of the City, the management would have a fair chance of being improved.—After the questions had been disposed of, the military men had a field night. All kinds of military grievances were discussed. Finally the House went into committee of supply.—On 7th inst., after it had been resolved that the House on its rising should adjourn for the Whitsuntide holidays, several notices came up for discussion on the proposal to go into committee of supply. The first of these related to the Greenwich sixpence paid by merchant seamen prior to 1834. Mr. Trevelyan, who brought the matter forward, insisted that, though the men who had paid this sixpence a month might have no legal claim for compensation, yet they had a moral right to some benefit from the hospital. This view was taken by other speakers, but Mr. Corry seemed to think that, because some of the pensioners had at one period of their lives been in the merchant navy, therefore all claims of merchant seamen were met.—Another topic of discussion was the distress in Mayo and Galway. Sir John Gray introduced the subject, and insisted that the Government ought to do something to alleviate the misery prevailing. Lord Naas replied that the Government had made careful inquiry into the state of the district, and the result was that,

while there was undoubtedly some pressure on the people in consequence of the inclemency of the spring, the state of things was not so bad as it had been represented. The poor-law authorities had ample means of meeting the distress, and therefore he did not think it would be desirable for the Government to interfere. After a few words from Dr. Brady, the subject dropped, and the House went into committee of supply on the army estimates.

GENERAL HOME NEWS.—The health of London is again reported by the Registrar-General to be in a satisfactory state, the number of deaths last week being 128 fewer than the estimated number, and lower in proportion to the population than in any week since July, 1862. The average rates of mortality in thirteen of the largest towns were per 1,000 of the population as follow:—London and Birmingham 19, Bristol 20, Salford 21, Sheffield 23, Liverpool and Hull 24, Leeds and Dublin 25, Newcastle-on-Tyne and Manchester 26, Glasgow 30, and Edinburgh 36. Thus it will be seen that the Scotch cities are almost twice as unhealthy as London, and their mortality very much greater than at any other place of similar magnitude. Surely their water supply is not derived from Loch Katrine, which the Registrar-General always quotes as the model of purity.—The annual festival of the charity school children took place at St. Paul's Cathedral on the 6th inst. The appearance presented by these children when assembled under the great dome is one of the most beautiful sights which this metropolis affords, while their singing, under the direction of Mr. Henry Buckland, is the most perfect juvenile choral performance that can be imagined. The fineness of the morning ensured the complete success of the demonstration. The sermon was preached by the Bishop of Carlisle.—The stage-play question in connection with music halls again turned up in one of our police courts on the 7th inst. Mr. Strango, of the Alhambra Palace, was brought up before Mr. Knox, at the Marlborough-street Police-court, to answer no less than thirty-four summonses for infringing the law in having brought out what the prosecuting parties maintained were stage plays. The London and provincial theatrical managers were the prosecutors. The piece particularly dwelt upon in sustinment of the charge was the well-known "Where's the Police?" The magistrate inflicted half the full penalty—£10—in each case, and made an order of 2s. for costs in each case.—Frederick Burton Lewis, the young man charged with stealing a large amount of money from his employers, was brought up on remand at the Guildhall Police-court. The charge was only entered for one sum of £100, but the evidence goes to show that the defalcations of the prisoner amount to some thousands. He was again remanded.—The 10th inst. was a splendid one for the holiday makers. There was an unclouded sun and a cool wind. Every place of out-door recreation in the neighbourhood of London had its thousands of visitors. The river steamboats were all deeply laden, and the railways took out heavy freights of pleasure-seekers. The Crystal Palace was, of course, largely visited. It could not be densely crowded, but the approaches to the building were taxed as train after train brought crowds of visitors. The grounds were in splendid order, and thousands of young people enjoyed themselves there most heartily.—The June sessions of the Central Criminal Court began on the 10th inst. The cases tried during the day were not of great interest.—George Edward Gurney, the person charged with attempting to bribe Mr. Tubbs, chairman of the Kensington bench of magistrates, was brought up for trial at the Central Criminal Court on the 11th inst. The accused, a keeper of a beer-shop, was desirous of getting a spirit license, and thought that by sending a private note enclosing £40 to the chairman of the magistrates entrusted with the granting of such licenses, he

would accomplish his object. The magistrate disclosed the matter to the proper authorities, and the charge of attempted bribery was the result. On the trial it was shown that the accused had sent the letter to the magistrate in ignorance of the law. He was found guilty, but was recommended to mercy, and sentence was deferred to allow the settlement of a legal point that was raised.—At the Central Criminal Court William Gosling Balls pleaded guilty to having received from a Matthew John Thomas £10 for having procured for him an appointment in the Post-office. Thomas is a young man from the country. He advertised for an appointment, and offered £40 to anybody that would get him one. Balls responded to the invitation. The situation was procured, but Thomas was unable to pay the money down, and got into difficulties. An exposure of the transaction was the consequence. Sentence upon Balls was postponed in anticipation of some further information being forthcoming respecting him.—Garotting by daylight is something new in the street outrage line. An offence of this kind was, however, committed in Islington the other day. A lady was passing along Upper-street between two and three o'clock in the afternoon, in the midst of a glorious June sunshine, when five men attacked her. Three of them held her from behind, and two came in front and nearly strangled her in their endeavours to forcibly tear a watch-chain from her neck. The two latter fellows were after a sturdy resistance captured, and were committed for trial by the Clerkenwell Police-court magistrate.—In the Court of Queen's Bench, on the 12th inst., an attempt was made to remove the trial of the tailor who is charged with intimidation from the Old Bailey to that court, but it failed.—At the Central Criminal Court, George Richard Martin, the individual who has made himself notorious in connection with extensive swindling transactions, in which well-to-do West End shopkeepers have figured as the victims, pleaded guilty to five indictments charging him with stealing a large quantity of jewellery and other property. The plan adopted by the prisoner for carrying on his dishonest calling was remarkable for its coolness and originality. It was shown time he had from time to time dishonestly possessed himself of £400 worth of jewellery, and had very nearly succeeded in getting hold of rings valued at £2,000. It was calculated that he had plundered different tradesmen of property to the amount of £1,000. He was cut short in his career by being sentenced to ten years' penal servitude.

FOREIGN INTELLIGENCE.—The proposal of Signor Ferrara in reference to the ecclesiastical property of Italy does not meet with favour in the Parliamentary bureaux. The question is, however, what will the Chamber of Deputies say to the proposal? That it will be hotly opposed is beyond doubt, and should it be adopted, the majority in its favour will in all probability be very small. The King has returned to Florence.—The Emperor Francis Joseph has been crowned King of Hungary. The ceremony took place at Pesth on the 8th inst., amid great rejoicing. The Emperor signalled his coronation by an act of grace. A complete amnesty was accorded to every class of political offenders, and all prosecutions of this kind which are now pending are absolutely quashed. Under an amnesty so comprehensive we presume Kossuth might, if he thought fit, return to his own country. Croatia does not share in the rejoicings consequent on the coronation of the King of Hungary. The reconciliation of Hungary and Austria gives no satisfaction to the Croats. On the 7th inst. an Agram paper had an article in which it declared that any Croat who should attend the coronation of the King of Hungary would be a traitor to his country. The paper was at once seized. Here is new trouble for Francis Joseph.—It would seem as if the Emperor

Napoleon and the King of Prussia had completely made up their differences. A Berlin telegram says that the Emperor is expected on a visit to Berlin in September next.—The Sultan has fresh troubles. A conspiracy against him is said to have been discovered at Constantinople, and arrests are being made. Not improbably the persons thus arrested are opposed to the concessions which are being granted by the Porte. Small as these concessions are, they are sufficient to rouse the ancient bigotry of the Mussulmen. Whether the affair will have any effect in preventing the visit of the Sultan to Paris remains to be seen.—The news of the capture of the Emperor Maximilian has been confirmed, but the rumour that he had been shot happily proves to be without foundation. He has been removed to the city of Mexico as a prisoner of war. The good faith of the Italian Government in respect to the Ecclesiastical Property Bill seems to be a good deal doubted by the Italian Parliament. A M. Brasseur has charged the Government with so arranging the bill as to hoodwink the Chambers, with a view to the retrocession of the property to the Church. At the sitting of the Chamber of Deputies, Signor Ratazzi was questioned on the subject. He indignantly denied the truth of the allegations of M. Brasseur, and declared that there was no understanding between the Italian and Papal Governments as to the ecclesiastical property. In such a matter the Italian Government would never think of first consulting the Papacy. Notwithstanding all this, however, the Church Property Bill, and the convention accompanying it, are not liked by the Parliament.—The coronation festivities at Pesth are shortened by the death of the Archduchess Mathilde. The King, while the chrism has scarcely dried on his brow, has to hurry to Vienna to be present at the funeral of the Archduchess. This is undoubtedly a sore disappointment for the Hungarians.—The Czar and his sons went to Fontainebleau on the 11th inst., and in the evening left Paris for Darmstadt. The King of Prussia is to leave before the end of the week, and on the 17th the Czar and King William will meet again in Berlin.—A report is afloat that Prussia is firmly resolved not to carry out in its integrity that clause in the Treaty of Prague which relates to the retrocession of North Schleswig. Something is to be given back to Denmark, but those strong places Alsen and Duppel are to be retained. The authority on which this report rests at present is anything but trustworthy, but there is great probability on the side of the story. Everything, however, tends to show that even conduct like this on the part of Prussia will not lead to war. The visit of the Czar and King William to Paris is generally believed to have been favourable to peace. It is even stated that disarmament to a certain extent has been agreed upon. This would be exceedingly good news if it were true. We hope it is. The *Moniteur* is very sanguine of peace.—As soon as William, King of Prussia, leaves Paris, he is going to take a holiday at one of the German baths for a month. Count Bismarck, too, will only return to Berlin to transact the business which then presses. Afterwards he will go into Pomerania for a holiday.

TO CORRESPONDENTS.

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TYRONE.—The ancient charge to which our brother refers specifically sets forth those offences by one Mason towards another which may properly be made the subject of complaint to the lodge to which they respectively belong, the principal of them being slander, wrangling, quarrelling, and backbiting. The subject is also very particularly alluded to in a way that is known by every Master Mason, but it is not to be supposed that a lodge, sacred to the principles and practice of our Order, is to be made a sort of small Court of Requests for the hearing of disputes about pecuniary matters, and especially as any decision which might be come to upon them can have no legal force whatever.