

LONDON, SATURDAY, JULY 11, 1863.

EARS OF WHEAT FROM A CORNUCOPIA.

By Bro. D. MURRAY LYON, A.M., Masonic University of Kentucky, U.S.; Corresponding Member of the Union of German Freemasons, Leipsic; one of the Grand Stewards in the Grand Lodge of Scotland; P.G.S.W. of Ayrshire; author of the "History of Mother Kilwinning," &c.

THE MASTER MASON DEGREE—ITS FIRST APPEARANCE IN SCOTLAND.

While, as we believe, Scotland was indebted to the mediæval Building Fraternities of the Continent for its organisation of its first lodge of the Mason Craft, to its union and incorporation with England in 1707 we are inclined to ascribe its subsequent acquaintance with and adoption of what for nearly a century and a half has been known in Scotland as Freemasonry; for that this system of Masonic Degree was an *importation* must, we think, be obvious to Scots brethren when they remember that in the processes of initiation and advancement conformity to the new ceremonial required the adoption of genuflections, postures, etc., which, in the manner of their use—the country being then purely Presbyterian—were regarded by our forefathers with abhorrence as relics of both Popery and Prelacy. It should also be borne in mind that previous to the introduction of Speculative Masonry into Scotland, the number and quality of officers necessary to direct the affairs of lodges were not such as could render practicable the working of any elaborate ritual. A Deacon, Warden, Clerk (who was no Craftsman), and Officer, were the only officials in Mother Kilwinning till December, 1735, and in some other lodges till a later period; and with such a meagre array of officers, how by any possibility could the *dramatis personæ* of Speculative Masonry have been sustained?

In his courteously-framed comments upon Bro. Hughan's invaluable "Analysis," our learned brother, "Masonic Student," points to the existence at York in the fourteenth century of *le loge lathomorum*, in proof of the antiquity of the third degree. However much such testimony may tend to support the claims to hoary antiquity which are put forth in favour of the Master Mason degree, it possesses little weight from a Scottish stand-point; for archaeologists have yet to establish the existence of a Lodge of Secret Custom, or anything resembling such an institution, in connection with the Scottish Craft at any date anterior

to the transformation of the once purely Operative Lodges into the Symbolical Freemasonry of the eighteenth century. There is no record extant, Masonic, or profane, from which can be drawn any conclusion further than that in their organisation the members of the ancient building associations of Scotland were leagued together for the protection of their common rights, and much after the manner of the trades' unionists of modern times. They had their entry-money, their money-test of membership, their regulations for the limitation of the number of apprentices, their relief fund, their fines for defaulters, and their "Coventry" for recusants. And in the furtherance of what appears to have been the primary object of their institution, the Crafts' "leagues and bands" of the fourteenth and succeeding centuries were often brought into collision with the community, whose protection from the extortionate charges for tradesmen's labour was sought through administration of the laws that were from time to time enacted by Parliament because of the arbitrary and oppressive measures of the courts of the Mason and other Crafts. A similar feature is presented in the early history of the Craft in England; and it has not escaped the notice of our learned brother, J. G. Findel, who recognises in it evidence sufficient to justify a modification of the extravagances of some Masonic historians in their representations of our kings and queens having in ancient times been the "nursing fathers" and "nursing mothers" of the Craft. The office of "Deacon or Maisterman" was created by Act of Parliament (1424), and by the same power it was afterwards alternately subjected to suppression and restoration, as the interests of the commonwealth might require.

We have already shown that in the sixteenth century Masonic Courts for the reception of Masters and Fellows could not be legally constituted without the presence of the Deacon and Warden, who were on such occasions to be accompanied by a certain number of Apprentices, and that only Notaries-Public were eligible for the office of Lodge Clerk whose duty it was, under an oath of fidelity, to write and attest all indentures, minutes of meetings, etc. We find, too, that when the practice prevailed of individual brethren entering to Mother Kilwinning members forth of the lodge, such newly-made brethren were on the faith of having received "The Word" admitted in

the capacity of apprentices, and held as competent to take part in any other business of the lodge. We cannot, therefore, regard the law rendering the presence of Apprentices necessary to the reception of Masters or Fellows in any other light than as giving strength to the supposition that in such receptions no secrets were communicated that were not known to apprentices; and this is still more apparent when it is considered that the office of Deacon, the highest in the lodge, as well as that of Warden, was sometimes held by brethren before they had been advanced to the grade of Fellow.

This was the case in 1672, when in view of some real or supposed advantage that was expected to flow from the patronage of the nobility and other non-operatives of distinction, John, Earl of Cassillis, was elected Deacon of Mother Kilwinning, and also on the occasion of the same office being held in 1674 by Alexander, Earl of Eglington.* Even the first "Right Worshipful Master" of the Lodge of Kilwinning (Patrick Montgomerie of Bourtrehill) was elected and installed into office when only an "Entered Prentice"; and it is certain that the then Hereditary "Patron, Protector, and Overseer"† of the Craft knew nothing of Masonic degrees till the 18th of May, 1736, at which date he was in the Canongate Kilwinning Lodge "admitted a brother of the Ancient and Honourable Fraternity of Free and Accepted

* The appointment to the head Masonic office at Kilwinning of these two noblemen is indicative of the views of the lodge upon the great political and religious questions of that exciting time. Cassillis was one of the Commissioners from the Church of Scotland to the Assembly of Divines, whose deliberations at Westminster resulted in the adoption of the "Solemn League and Covenant for reformation and defence of religion, the honour and happiness of the King, and the peace and safety of the three kingdoms of England, Ireland, and Scotland." Eglington espoused the principles which led to the Revolution, and enjoyed the confidence of William III.

† Hitherto it has been the custom to designate St. Clair and his predecessors in office as "Grand Masters" of the Craft, and as having presided over certain "Grand Lodge" communications. Such phraseology is, strictly speaking, incorrect; for prior to the formation of the Grand Lodge of Scotland the titles, "Grand Master" and "Grand Lodge" were recognised neither at Kilwinning nor any other Masonic quarter in Scotland. The adoption of the designations referred to was doubtless the work of "Speculatives," actuated by a desire to imitate the example of their Masonic neighbours in the South. Notwithstanding this, however, some may still feel further disposed, when alluding to the ancient centre of Scottish Masonry, to use the prefix "Grand," as implying all that is meant to be conveyed by "the Heid Lodge of Scotland"—an appellation by which, as may naturally be inferred from the Masonic Ordinance of 1599, it was at one period known. Aspirants to the honour of priority over Mother Kilwinning must not shut their eyes to the fact that even, when called upon to occupy a secondary position, that lodge had under its jurisdiction the Masons of Glasgow, the possessors, we presume, of those so-called ancient royal charters of which now-a-days we hear so much,

Masons." His advancement to the degree of Fellow Craft took place on the 2nd of the following month, and to that of Master Mason within a few days of his election as "Grand Master" of the newly-formed Grand Lodge of Scotland.

Up to within a short period of the abdication by St. Clair of the Protectorate of the Craft, there is a total absence from lodge records of any allusion to secret Masonic rites other than what was embraced in giving "the Mason's Word"—a privilege which seems in 1715 to have been conceded by St. Mary's Chapel to the founders of the Lodge Journeymen, who had previously done so upon their own responsibility. Great value was attached by Craftsmen to possession of this talismanic monosyllable; for all who were "without the Word" were regarded by the lodges as Cowans, to work with whom subjected defaulters to fine or expulsion. "The Word," then, given, under oath, as a means of mutual recognition and assistance, seems to have been the chief, if not the only, secret which was communicated to members of the Fraternity apart from those common to any trade or handicraft, and which could only be acquired by personal application, or through the wisdom and experience of skilled artificers of the same profession. Then there was the oath of fidelity, which, in presence of Apprentices, Fellows, and Masters alike required to take, and in which they promised to be "leil and true" to Church and State, and to the Trade with its acts and ordinances. From the fact of its being customary for the brother who "made" another at a distance from his lodge personally to report to head-quarters as to the "obligation" under which the novice had been entered, we are of opinion that the form of initiation was simple in the extreme, and varied according to the capacity of the initiator and the circumstances under which the entry took place.

As to the "Master Masons" of Operative times being the *bona fide* employers of labour, the Masonic ordinances which we formerly quoted, as well as the tenor of the charter to the lodge of Kilmarnock that emanated from Kilwinning in 1734, and which embraced regulations that were totally inapplicable to Speculative Masons, prove that such was the case—and not only so, but it was also necessary that ere a Master could be recognised as such he should give practical proof of his skill as a craftsman in the particular department of work in which he purposed to serve the public: in the employment of apprentices and

fellows, pricing of work, etc., he was also subject to the regulations of the lodge. There is indeed a notice in the records of the Lodge of Edinburgh of the Quarter-Master-General of the Army having been created a Master Mason; but in this act—taking into account the period at which it was conferred (1641) and the social position of the recipient—we can only recognise the Fraternity's formal admission to the freedom of the trade of one who from some cause or other they delighted to honour. In later times (1720) we find Masonic Associations displaying their loyalty towards the House of Hanover, by investing with a similar distinction citizens who had taken up arms against the Jacobites. But in none of the cases referred to could there be said to be anything relating to the conferring of Masonic Degrees.

The fact that the Master degree abounds with archaisms does not of itself contribute much to the settlement of the question of its antiquity. It is no breach of charity to suppose that its fabricators knew their mission too well to frame the ritual in language that would point to its modern origin: hence the antique garb in which it is masqued. It is in the resolution of Mother Kilwinning (June 1735)—a step which we are inclined to regard as that lodge's formal adoption of Speculative Masonry—that we find positive evidence of the existence in Scotland of a Master Mason degree in the sense in which the term is now understood—a contemporaneous notice of three separate degrees being furnished by the records of Canongate Kilwinning as shown in Bro. Oneal Haye's admirable sketch of that lodge. One cannot fix the precise time at which Speculative Freemasonry with its Jewish legend was imported into Scotland. It may have been before 1735; in all probability it was, taking into account the influx of non-operatives into our lodges that took place shortly after the union between the two kingdoms had been effected; but of the fact there has yet been no written evidence produced.

THE SCOTS GREYS AND FREEMASONRY.

We are indebted to "Miles" for the information that the Greys are "at present commanded by a gallant officer who is also a Freemason." That information is all the more welcome and gratifying for being imparted contemporaneously with the publication of Kingslake's account of the Heavy Cavalry Charge at Balaclava—an episode of the Crimean war in which the name of Bro.

Colonel George Calvert Clarke is associated with such deeds of valour as must ever redound to his fame as a soldier. Bro. Colonel Griffiths is also honourably identified with the charge of the "Three Hundred." In the course of a recent visit to our repository, we found that our retrospect of the Scots Greys' connection with Freemasonry lacked a feature which from its importance we now supply. In noticing some of the eccentricities of the Lodge of Kilwinning, we showed that in 1778 Archibald, 11th Earl of Eglinton had been elected "to be Most Worshipful Grand Master of the Mother Lodge for life." He held the post of Deputy Master in 1742. This brother began his military career as a cornet in the Scots Greys about 1739-40, and afterwards held the colonelcy of that distinguished regiment. Without recapitulating our former remarks upon General the Earl of Eglinton, we may here state that in his lordship's early connection with the Royal North British Dragoons, coupled with his close relation to Mother Kilwinning, we think we are furnished with a clue to the circumstance which led to the erection of the "Scots Greys Kilwinning," and also to the probable date of its original Charter.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 3).

BOOK THIRD—CHAPTER V.—(contd.)

The news of the successes of the Crusaders at the Nile, had filled the Christians at Acre with the greatest joy. The surrender of Damietta and the return of the vanquished army converted their glee into consternation. Instead of the power of the Musselmen being for ever broken, it was re-strengthened; instead of the cities of the Holy Land becoming once more the heritage of the Christians, they remained surer in the possession of the Infidel; and instead of peace after victory, war after defeat stared the unhappy Christians remorselessly in the face. As ever happened in the case of defeat the leaders were blamed, accused of ambition and weakness. The gallant Templars and Hospitallers who had shed forth their blood like water, who had been the safety of the Christians, and the most prudent councillors of the war, who had stumped their truth and fidelity in the cause of the Cross, upon the myriad slain of

the enemy, and who had given so many of their own brethren as martyrs to one of the noblest, but worst requitted causes, for which man ever drew the sword, were obliged to make an apology for their conduct. Their valour and resignation were stigmatised as pride and cowardice, their bravest actions censured, and their prudent councils characterised as favourable to the Infidels. It is a matter of wonder to us that the religious Orders did not tear the Cross from their shoulders, and abandoning such a thankless cause in imitation of kings and nobles, leave the Palestinian Christians to their own resources. Had they done so no one could have blamed them.*

The affairs in Palestine had reached a crisis, and John de Brienne, wearied of the unsubstantial honour of King of Jerusalem sailed for Europe, taking with him his daughter Violante, then a girl of thirteen. John intended marrying her to some one who would relieve him from the crown, and so permit him once more to take up his residence in the west, for he looked upon the throne of Jerusalem as little better than exile. A council was summoned by the Pope to meet at Ferentino to consider the state of the Holy Land. Pope Honorius III., the Emperor Frederick, the Grand Master of the Hospitallers, the Grand Preceptor of the Templars in Italy, and other important personages were present.† The crown of Jerusalem and the hand of Violante were offered Frederick upon condition of his setting out without delay to Palestine. To this he agreed, the marriage was solemnised, and Frederick swore on the Gospels to head the crusaders in person. He left port for Acre in August, 1227, but after being three days sick at sea, he returned to land, pleading ill-health. For this the Pope excommunicated him. His treatment of Violante was cruel in the extreme, for not only did he neglect her, but debauched her cousin who had accompanied her. John de Brienne was bitterly mortified, and ceased to interfere in his son-in-law's affairs. The next year without obtaining pardon from the Pope, the Emperor set out for Acre which he reached in September. Here he was coldly received. The Templars refused to march under his banners, as the Pope had sent them strict injunctions to have nothing to do with him. The other Christians likewise avoided him, as an excommunicated person.

* Michaud. Hist. des Crois., Liv. XII.

† Tyr. Cont. Hist. Col. 695.

Finding that war was out of the question Frederick sent to the Sultan of Damascus saying, that he had not come with hostile intentions, but as a simple pilgrim to pay his devotions at Jerusalem, and proposed a treaty of peace. This was agreed to, Frederick was put in nominal possession of Jerusalem, and marching to the Holy City, finding no one to crown him, he crowned himself in the Church of the Resurrection. The farce played out he returned to Acre. None of the military Orders established themselves at this time in Jerusalem, for they were well aware of what was meant by the Musselmen in surrendering Jerusalem to the Emperor, a surrender in name, but not in fact.

The Emperor was filled with a deadly hatred at the Templars, whose stern refusal to have anything to do with him, galled his pride. Upon his return to Acre he put all engines in force to annoy and harm them. He posted archers at the city gates to prevent them entering or leaving it, and placed soldiers in all the streets leading from their quarters, with instructions to insult them and the priesthood whenever they should appear.* The hatred which all classes of the community bore him, not only on account of his excommunication, but also on account of his malignant cruelty and friendship with the Infidel, caused him at length to quit the Holy Land, amid the congratulations of the inhabitants, who returned thanks to God for delivering them from his presence. He did not cease to persecute the Templars upon his arrival in Europe. He accused them of having endeavoured to deliver him up to the Saracens, and they retorted, and with justice, that he not only had leagued with the enemy, but had striven to give up all the Christian cities into the hands of the Sultan of Cairo. Frederick furthermore charged the Templars, that "their haughty religion reared on the pleasures of the native barons of the land, waxes wanton, and we know on good authority, that Sultans and their trains are received with pompous alacrity, within the gates of the Temple and that the Templars suffer them to celebrate secular plays,† and to perform their superstitious rights with invocation of Mahomet."

The Emperor had given instructions to his Lieutenant to seize all the property of the Order in his possessions, and in retaliation the Templars drove the Teutons and other Germans out of

* Rainald, A.D. 1229.

† Mat. Paris, A.D. 1244.

Acre and other parts of Palestine, and compelled them to take refuge in Tyre.* The Pope complained to all Christendom of the Emperor's violent proceedings. "Leagued in friendship with the Infidels, the Emperor showers favours upon them, and manifests his hatred to Christians by ruining the habitations of the Templars and Hospitallers, who up to the present time have preserved all that remains to us of the Holy Land. He has pillaged their houses and estates, and wishes to deprive them of the privileges conceded to them by the Holy See, in Order that he may subject them to his own imperial government and jurisdiction.† Shortly after the Emperor's return he began to grow alarmed at his position with the Pope, and promising to amend his life and manners he was reconciled. But he still persecuted the religious Orders, and the Pope was at last forced to send a nuncio to him, with a letter commanding him to desist.‡

In 1232 the Grand Master Peter de Montagu, died at a very old age at Acre.

(To be continued.)

CLASSICAL THEOLOGY, LXXXVIII.

XII.—NEPTUNE AND FEBRUARY.

The Olympia, Pythia, Nemia, and Isthmia, were the denominations given to those from great solemnities that combined the Pentathlon, or Pentathla, called in Latin Quinquertium, the exercise of the five principal masteries, namely, leaping, running, striking, darting, and wrestling, with poetry, music, dancing, and singing, &c. Thus we read in the first Pythian solemnity, the gods among themselves contended. Castor obtained the victory by horse-racing; Pollux by boxing; Calais in running; Zetes at fighting in armour; Peleus at hurling the discus; Telamon at wrestling; Hercules in the Pancratiun, or feats of all the masteries, and that they were all honoured by Apollo (Natalis Comes, Mythol. vol. ii.) with crowns of laurel, or a wreath of wild olive, in the Greek termed *κοτινος*, kotinos.

These games commenced at the end of every four years; or, that is to say, as the name of the number of the gymnastics express, at the beginning of every five years, partly from the esteem they were held in all over Greece, and partly, if

indeed not solely, because they were instituted in honour of the gods, deified heroes, and always began and ended with sacrificing to them. The games scarcely more than differed from each other than according to the places in which they were commemorated.

The Olympic celebrations originated, as said, by Hercules, as one of the Idæi Dactyli, in honour of Jupiter, the Olympian, were solemnized at Olympia, a city of Elis, from whence they derived their name.

These games became extinct for a short time after their primal institution, until ultimately renewed by Iphitus, from which period the Greeks reckoned their first Olympiad.

The visitors in these consecrated games were extolled and exalted as the greatest heroes. On their return home they were carried in a triumphant chariot. The city walls were thrown down to give them an entrance, and to signify, in the opinion of Plutarch (Synops. Lib. ii.), that fortifications are unrequired, where, among themselves, the inhabitants of a city possess such champions to defend it. The people of Pisa, but principally the Eleans, had the superintendence of these ceremonies, and the officers appointed to conduct them were called Adutia Alutia, the chief of whom was termed Alutarxes. Their functions were the same as *ραβδοχοι*, rabdochoi, or magistrates.

Women were not at first permitted to witness these exhibitions, but it is historically related that eventually they became combatants, and even that some obtained the highest prizes. Competitors for these athletic contests had to give in their names, and were required to prepare themselves ten months, during the termination of which they were forced to inure themselves to fatigue, and engage in regular combats.

In allotting the matches a given number of balls, bearing alphabetical letters, were put into a *Καλπις*, kalpis, or silver vase. Each who drew the same letter were to be the others' antagonists.

One of the duties of the Rabdochoi was the investigation of the characters of the competitors, lest any having a damaged reputation should contend. Also the Alutai could apprehend any disturber of the celebrations.

In the mental exercises of these festive solemnities, the prize of poetry, music, eloquence, history, and other branches of the fine arts, was likewise vigorously disputed, as we find in Strabo,

* Mat. Paris, A.D. 1243. † Wendover, A.D. 1223.
‡ Lapater, Cist. Milit. cap. viii., p. 82.

lib. xi; Julius Scaliger Poeticis, lib. i., xxiii., &c., &c. Thus Pindar tells us Aristomenes was crowned with the "Poia Parnasias," or laurel of Mount Parnassus. Also it has been stated (Natalis Comes, Mythol., lib. v. cap. ii) that Chrysothemis, the Cretan, was the first who gained a prize by singing; the next was won by Philamon, and after him, his son Thamyras obtained the victory. Orpheus, too, had raised himself to honours nearly equal to the gods' through his instructions in all the mysteries of religion, and the customs of Divine worship. Musæus took Orpheus for his model, and deemed it to be inconsistent with the high and renowned estimations they bore to seek the position of contenders. Of Eleutherus it is reported that the richness of his voice solely obtained him the mastery, what he sung having been composed by another; yet still all the candidates were obliged to be players upon the harp. It was the requirement of this instrumental proficiency that subjected even Hesiod to repulsion.

Likewise in the Pythian games there was a kind of operatic entertainment, or five parts song, called *Nouos*, *nomos*, during which a skilfully posturising dancing performance was produced. It represented the encounter between Apollo and Python. Part the first represented the young god preparing himself for the enagement. Part the second, his undaunted approach and solemn reproving the evil enemy. Part the third, the commencement of the fight, and the expressings of passion, sullen hate, and fiery rage; meanwhile the trumpets sounded their war notes and the points of war. Part the fourth, the celebration of the victory, the returning thanks, and the offer of sacrifices to the gods. Part the fifth portrayed the godly hero elated with his triumph, and animated with other feelings, increased by the high sounding paian, dancing gloriously in front of his vanquished and slain, and just erewhile vaunting and mighty antagonist. This last part of the descriptive verses and scene cannot but help to bring into some juxtaposition the combat of David with Goliath; and again, when he, being then the King of Judah, brought up the Ark of the Lord, and in the excessive joy of his heart, forebore not the grateful impulse of leaping and dancing before it.

Cicero asserts, with respect to the Olympic festivals, that a victory in the games amounted to scarcely less honour than a triumph at Rome. Happy as well as fortunate was the conqueror

thought, although, but a winner in a single contest; whereas the person who had achieved repeated successes was imagined to have attained to the utmost altitude of human felicity. This more, too, we are told (Plut. Lucullo) when one became the conqueror in all the games they styled him the wonderful of victories—of a condition more elevated than mortal; they bestowed honours on the city in which he was born, and on the place of his education. Happy and favoured, so has it been written, were his relations; felicitous and revered were his parents.

Every Athenian who had obtained a prize in the Isthmian celebrations was, by the Solonian laws, allowed a hundred drachms out of the public treasury; but at the Olympian festivals five hundred drachms were awarded to each conqueror in the games. According to all accounts, the glory of the all-victorious was superlative, beyond price, not to be estimated, and immortal. Crowned with the emblems of victories, they were conveyed to their homes in resplendent cars, drawn by four highly-reared steeds, and at times they had statues erected in remembrance of their prowess. In fact, all those exercises conducive to the training and adapting of men for war were most especially encouraged by the State.

MASONIC NOTES AND QUERIES.

EXCERPTS TOUCHING BRITISH MASONRY.

If all brothers, readers of our ancient chronicles, annals, records, rolls, &c., would make excerpts of what may be found in them touching British Masonry, and would send such excerpts to Bro. Hyde Clarke, or some other brother willing to take charge of them, a collection might in this way speedily be formed, which, placed in the hands of the individual whom Craft zeal will, it is hoped, some day prompt to write our genuine history, cannot fail, if judiciously used, greatly to abridge his labour.—CHARLES PURTON COOPER.

K. H. S.

What is the K. H. S. described in the *Masonic Mirror*? If K. stands for Knight, what is H. S.?—E. A.

THE TERM "GRAND LODGE."

"Artium Raccalaureus" is wrong in both his points. First, Bro. Hughan has not omitted to state his reasons for telling the Masonic student that he will find "Grand Lodge" a term of the last century. (See *Freemasons' Magazine*, vol. 17, page 421—next, "A Past Provincial Grand Master for Kent" has never expressed an opinion upon the matter.—C. P. COOPER.

BRO. WELLINS CALCOTT.

In a paragraph of Notes and Queries for July 4th, p. 9, is an enquiry and note from W. E. A. Axon, of Joynson-street, Strangeways, respecting Wellins Calcott, author of "Moral Thoughts," which went through four editions in five years, from 1756 to 1761. This note you should reprint. In 1769 Calcott published a book on Freemasonry. He was a native of Shropshire, and burgess of Shrewsbury, and therefore very likely a member of a Shrewsbury lodge. Calcott was in narrow circumstances, and published "Moral Thoughts" during wanderings in Birmingham, where he must have been in 1758, in Coventry in 1759, and in Manchester in 1761. The first and fourth editions, and possibly the others, contain lists of subscribers, which may throw some light on Calcott's connections and career. With the view of helping Mr. Axon's inquiries, I suggest to brethren to examine the records of Shrewsbury, Birmingham, Coventry and Manchester. Was Earl Powis, to whom "Moral Thoughts" is dedicated, P.G.M. of Shropshire?—R. Y.

CHRISTIANITY IN ENGLAND AT THE PRESENT DAY.

A brother at Oxford, who spends his vacation (Easter, 1868) in college, writes and likens Christianity in England at the present day, to a saccharine fluid undergoing some kind of fermentation hitherto unknown to science; and, pursuing the simile, he suggests that from this unusual process we may look for a new and purer beverage.—C. P. COOPER.

ARGUMENTS.

Fair arguments become foul when clothed in ribald words. Commonly their only effect is dishonour to him who uses them. From a MS. in Bro. Purton Cooper's possession, entitled "Freemasons' Table Talk."

CORRESPONDENCE.

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

NEW MASONIC ORDER.

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

Your valuable *Magazine* of the 4th of July contains the notice of an important Masonic event, which is rather obscurely stated, and on which many of your readers would like to have further information, as it is the restoration or recreation of a Masonic Order, an event which is seldom chronicled in these dull times of the three respectable, but ancient Craft degrees. It is interesting to watch the early and successful growth of a new institution, particularly in Masonry. The restoration, or as it may be more correctly stated, the recreation, of the K.H.S. is passed over in a few lines at p. 539, and put under another head. According to old Masonic works K.H.S. is Knight of the Holy Sepulchre of Jerusalem, of which an account may be found. Your journal states that the K.H. Order is now strictly limited to 99 members, and that there is a solemn and interesting ceremonial. The old Masonic works only give the old ceremonial, and do not state what the Order is now; and a further account is very much wanted, because, while one part of your statement

informs your readers that the Order is only a "reorganisation," another part describes it as "this noble Order," and again "that distinguished Order." This is not fully explained. Eighteen of the 99 limited members were present, and thirteen of them, who are officers, have "pledged themselves to fulfil their duties with zeal and fidelity, so as to do justice to its magnificent ritual."

All this excites an interest and curiosity which your *Magazine* does not yet satisfy, and in which more information is wanted, as many leading Masons and Grand Officers wish to share in the proceedings, and the number of members is strictly limited, so that early applicants may be unduly favoured.

You state that the utmost satisfaction was expressed by the new K.H.S. at being permitted to take part in the reorganisation of this noble order; and well it may be so, for it is rare to have the opportunity of being enrolled as the founder of a new Masonic body. It is therefore much to be wished that no unfairness should be exercised in choosing the early members, and excluding candidates who would offer. It is as well to remark that such candidates must be R.A. companions.

It is disclosing no great secret of the Sanctuary to inform the Masonic world outside the circle of K.H.S. that the magnificence of the ritual does not depend on the rooms, or their size, or their furniture, or the number of the members, but on the splendid dresses of the members and candidates. This may be one of the reasons why there was no banquet.

It must not be supposed that the eighteen K.H.S. then present were all of the 99 to be filled up, as there are other members already admitted, but yet leaving no great number of vacancies.

At present the meetings will be more frequent, but when the whole 99 are elected, there will not be death vacancies, when the occasions will be rare of learning what is disclosed on such opportunities alone in the traditional orations, and this only in the first point, revealing the way in which the H.R.A. is connected with the K.H.S., a tradition which is communicated to no R.A. chapter. As the R.A. supplements or completes the Craft degrees, so does the K.H.S. complete the R.A. degree.

One excuse for taking up your valuable space is that down to the last few weeks no opportunity has been afforded to R.A. Masons of attaining this knowledge for half a century.

The R.A. degree is supposed by some sceptical authorities not to be older than the middle of the last century, but this must be erroneous, as the connection with the K.H.S. must have taken place many centuries ago.

Yours fraternally,

K. H. R.

ST. JOHN'S MASONRY AND THE HIGH DEGREES.

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

Dear Sir and Brother,—It long has been, and still is, held by the Craft in Scotland, that the so-called higher degrees form no part of the structure of Freemasonry, which is complete and perfect in the third. The reasons for this conclusion are—that in the first, that through symbols and the tracing board the

brethren are taught the necessity of moral practice. In the second, the acquisition of knowledge and practice, in all which may refine and elevate the intellect, through the teachings of literature, science, and art; and in the third, to impress upon the initiate that all things are secondary to the preparation for a higher and holier state; surely such a structure is complete in itself; for even were some of its sublime and poetical traditions only parables such as the wise in ancient times instructed their disciples, on a form of these ceremonies, which many think were typical in the earliest ages of civilisation, and symbolical in the latter of the keystone of an edifice, so perfect as to require no embellishment from pretended discoveries, Marks, which in these days "signifieth nothing," on the attempt to revive Orders whose dignities arose from active duties, called for by the necessities of times which have for centuries passed away.

Yours fraternally,
Y.

MASONIC REPORTING.

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

Dear Sir and Brother,—A question of some importance to ritualistic Masons has been raised by a few of the brethren in my neighbourhood, which I would like to see treated by some of the able contributors to your *Magazine*, viz., how much of what passes in a Masonic lodge during initiations, &c., is intended to be held from the world by the candidates' obligation? Are the forms of opening and closing lodges—the rules to be observed in open lodge—the ends and objects of the Order—the beautiful lectures deducible from the ancient symbols of the Craft, and all the moral teachings so well known to every good Mason to be for ever sealed within the heart of the initiate? Or, on the other hand, does the Masonic secrets consist merely of the signs, words, and grips.

The want of a uniform system of Masonic formula has been very greatly felt in Scotland, and in one county at least an attempt has been made by the lodges to overcome this difficulty, but scruples in regard to the nature of our O.B. have to some extent retarded its progress.

It would be gratifying, therefore, to have the opinion of some of our able English brethren on the point referred to at the beginning of my letter.

Yours fraternally,
P. M.

THE GOOD TEMPLARS.

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

Dear Sir and Brother,—I notice a few words of banter in your last number, from Bro. Harris, in reply to a call from Bro. Hughan, in reference to the alleged habits of members of our Craft, springing from previous observations on the "Good Templars." I hope that they will not be misunderstood by any as confirmatory of an opinion which has been too commonly held, that the chief duties of Freemasons consist in eating and drinking, and that to wage war with excess and drunkenness is "anti-Masonic." Undoubtedly there was a time when such a charge was well-founded, but it must be borne in mind that half a century or more ago such was the custom at almost all social meetings, and that among certain classes

no man was esteemed who could not consume two or three bottles of wine at a sitting. Those times have happily passed, as well as the habits by which they were marked; but from some inexplicable cause, perhaps the secrecy with which our proceedings are conducted, the stigma has continued to be attached to us. The substitution of private rooms and Masonic halls for holding our assemblies in many towns, instead of taverns and public houses, has done much to correct this and other errors, and will, I hope, continue to do so to a much greater extent. As an instance of the prevalence of wrong impressions on this score, I may mention that a few days ago I was very innocently asked by a lady, not if the Masons would assemble, but if our feast would occur this week. My reply was, no, accompanied by the explanation that the lodge would meet, but that there is only one meeting in the year at which any refreshment is introduced. This is perhaps carrying out the principle of abstinence rather too severely; for I do think that after lodge duties a kindly feeling may be advantageously promoted by very moderate refreshment and an hour's social intercourse, when matters connected with the Craft may be discussed in a friendly colloquial manner, free from the formalities of the lodge room, where definite regulations must be enforced, in order to preserve discipline, and all observations must be addressed to the chair; besides, in the absence of these restraints, a better opportunity occurs of becoming acquainted with each other, for, entering a lodge as a member in a strange place nine months ago, where we separate as soon as we take off our clothing, I do not yet know all the brethren. In the lodges at another place, where, till lately, I resided for eight years, it was the custom to adjourn to another room for an hour or more, and I can speak confidently, from experience, of its salutary effect in encouraging intimate personal friendships between Masons. But a week or two ago I attended the annual banquet of a lodge, when about seventy brethren sat down, and though we were together at table for nearly four hours after the lodge was closed, I think I am safe in asserting that scarcely more than a dozen bottles of wine were consumed by the whole party, but plenty of lemonade, soda water, &c. Many who give us credit for over-indulgence in eating and drinking assume it as a fact that we are thus employed, probably because they are ignorant of the nature of our operations, ceremonial or otherwise; they have no idea of the great mental labour which all those must go through who accept office in the different branches of our Order, much more those who aspire to the government of a lodge, and who are determined to become thoroughly capable of discharging all their duties with skill and efficiency. As an instructor I am often amused at the surprise expressed by non-Masonic members of the families of those whom I teach, that we are thus almost daily engaged for an hour or two during many successive weeks. Lastly, our depreciators are little aware of the substantial aid afforded to the distressed, the widow, and the fatherless, not only in our extensive and valuable public institutions, but in more private acts of beneficence and charity.

Yours fraternally,
H. H.

EXPLANATORY NOTES TO LODGE MUSIC.

Published in the FREEMASONS' MAGAZINE during the months of June and July, 1868.

Originally compiled and arranged by Bro. CHARLES JOHNSON, P. Prov. S.G.W. for Jersey, and P.M. 491, and further revised and arranged, with additions, by Bro. Dr. H. HOPKINS, P. Prov. S.G.W. for Warwickshire, P.M. 43 and 958, &c.

No. 1.

To be chanted after the prayer in the first and third degrees.

I sought the Lord | and he | heard me
Yea. he delivered me | out of | all my fear.

No. 2.

To be chanted in all the degrees whilst the candidate is making the round of the lodge, to prove himself properly prepared, before being obligated. If he goes round only once, chant the whole; if several times, divide the verses at discretion; the last verse, "My foot standeth right," &c., *mezzo forte*.

- | | |
|--|--|
| <p>1. I will wash my hands in innocency, O Lord,
And so will I go to Thine altar.</p> <p>2. That I may show the voice of thanks- giving,
And tell of all Thy wondrous works.</p> | <p>3. Lord I have loved the habitation of Thy house,
And the place where Thine honour dwelleth.</p> <p>4. My foot standeth right,
I will praise the Lord in the congre- gations.</p> |
|--|--|

No. 3.

To be chanted while the candidate is saluting the volume of the Sacred Law in each of the three degrees.

Keep thy | tongue from | evil, And thy | lips, that they | speak no | guile.

No. 4.

To be chanted very *piano*, when the J.D. offers the charity box to the candidate in the first degree.

Blessed is he that considereth the | poor and | needy:
The Lord shall deliver him | in the | time of | trouble.

No. 5.

To be chanted after every prayer in opening and closing the lodge, and in the course of the ceremonies.

So — mote — it — be.

No. 6.

To be used in the third degree. This beautiful minor chant has a very fine effect. Take A, while the J.W. goes slowly round the candidate by order of the W.M. Take B, while the S.W. goes slowly round the candidate. Take C, while the W.M. goes slowly round the candidate before raising him. Take D, when the W.M. raises the candidate. Chant it with force and spirit.

A.—J.W.

Hear my | prayer, O | God, || And hide not thy- | self from | my pe- | tition.
My heart is dis- | quieted with- | in me, || And the fear of | death is | fallen up- | on me.

B.—S.W.

Fearfulness and trembling are | come up- | on me || and an horrible | dread hath | over- | whelmed me.
And I said, O that I had wings | like a | dove; || for then would I flee a- | way and | be at | rest.

C.—W.M.

As for me, I will | call upon | God, || and the | Lord | shall | save me.

D.

{ I am the resurrection | saith the | Lord; || Ho that believeth in | dead, yet | shall he | live.
{ and the life, | me, though he were |

(The last of these must not be used when any who are not Christians are present. In such case, either of the two following may be substituted.)

I know that my Re- | deemer | liveth || and that he shall stand | day up- | on the | earth.
or

The spirit of | God hath | made me || And the breath of the Al- | mighty hath | given me | life.

No. 7.

To be chanted while the candidate is going round in the second degree to communicate the signs and word to the Wardens. It may also be chanted immediately after the candidate has answered the questions previously to being entrusted, before the raising to the third degree.

Hear my law	O my	people :		<i>incline your ears un-</i>	to the	words of my	mouth.
I will open my mouth	in a	parable.		I will declare hard	senton-	ces of	old.
Which we have	heard and	known ;		and such	as our	fathers have	told us.
{ That we should not hide them	ration to	come ;		but to show the honour of the	works that	he hath	dono.
{ from the children of the geno-				Lord, his mighty and wonderful			
{ Marvellous things did he in the	land of	Egypt,		even	in the	field of	Zoar.
{ sight of our forefathers in the							
He divided the sea, and let	them go	through ;		He made the waters to	stand	on an	heap.
In the daytime also he led them	with a	cloud ;		and all the night through	with a	light of	fire.
He chose the	tribe of	Judah,		even the hill of	Zion,	which he	loved.
And there he built his	temple on	high ;		and laid the foundations of it	he hath	made con-	tinually
				like the ground which			

No. 8.

To be chanted when the candidate receives the Light in the first degree.
 Glory be to Thee, O | Lord Most | High.

ODE,

To be sung immediately after the lodge is opened in the first degree.

Tune, "Hark, the Vesper Hymn is stealing."

Hail, Eternal! by whose aid		May our work, begun in Thee,		By Thy glorious Majesty,—
All created things were made ;		Ever blest with order be ;		By the trust we place in Thee,—
Heaven and earth Thy vast design ;—		And may we, when labours cease,		By the badge and mystic sign,—
Hear us, Architect Divine!		Part in harmony and peace.		Hear us, Architect Divine!

ODE,

To be sung immediately after the lodge is closed, and before the I.P.M. concludes the work.

Tune, "Dulce Dommm."

Now the evening shadows closing		God of light, whose love unceasing		Humbly now we bow before Thee,
Warn from toil to peaceful rest ;		Doth to all Thy works extend,		Grateful for Thy aid Divine ;
Mystic arts and rites reposing		Crown our Order with Thy blessing ;—		Everlasting power and glory,
Sacred in each faithful breast.		Build,—sustain us to the end.		Mighty Architect! be Thine.

Arrangement of the Music for the opening and closing, and the three degrees, in Masonic Craft Lodge, in consecutive order.

OPENING AND CLOSING.

No. 5, after prayer in opening the lodge.		No. 5, after prayer in closing the lodge in the third degree.
Ode, after opening the lodge in the first degree.		" 5, " " " second degree.
No. 5, after prayer in opening the lodge in the second degree.		" 5, " " " first degree.
" 5, " " " third degree.		Ode, after the lodge is closed, and before the I.P.M. finishes.

INITIATION.—FIRST DEGREE.

Organ, when the candidate for initiation enters the lodge.		No. 8, when the candidate receives the Light.
No. 5, immediately after the prayer.		Organ, while the candidate goes round to communicate to the
" 1, to follow close on the preceding No. 5.		Wardens the signs and word.
" 2, while the candidate goes round to show that he is properly prepared.		No. 4, when the J.D. offers the charity box to the candidate.
" 3, while the candidate salutes the volume of the Sacred Law.		Organ, while the candidate is leaving the lodge.

PASSING.—SECOND DEGREE.

Organ, while the candidate enters the lodge.		No. 3, while the candidate salutes the volume of the Sacred Law.
No. 5, immediately after the prayers.		" 7, while the candidate goes round to communicate to the
" 2, while the candidate goes round to show that he is properly prepared.		Wardens the signs and word.
		Organ, while the candidate is leaving the lodge.

RAISING.—THIRD DEGREE.

No. 7, after the candidate has answered the questions on the second degree, and before he is entrusted.		No. 3, while the candidate salutes the volume of the Sacred Law.
Organ, when the candidate enters the lodge.		" 6A, while the J.W. goes slowly round the candidate.
No. 5, immediately after the prayer.		" 6B, " S.W. " " "
" 1, to follow close on the preceding No. 5.		" 6C, " W.M. " " "
" 2, while the candidate goes round to show that he is properly prepared.		" 6D, while the candidate is being raised.
		Organ, while the candidate is leaving the lodge.

THE MASONIC MIRROR.

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

MASONIC MEMS.

WE are informed by the secretary of the Royal Albert Asylum for Idiots and Imbeciles, Lancaster, that any lodge contributing the sum of five guineas will be entitled, through its W.M., to a vote at each election of candidates, for twenty-five years; and for a donation of ten guineas to a vote as long as such lodge shall be in existence.

THE chief corner-stone of a new Masonic Hall, in St. John's-place, Halifax, was laid on Tuesday, the 30th ult., by Bro. Lieut.-colonel Sir Henry Edwards, P. Prov. G.W. We have received a report of the proceedings, and if space permits shall publish it in our next.

AT a meeting of the Anglesea Lodge, No. 1,113, on 5th May last, Bro. J. C. Fourdrinier, I.P.M., P. Prov. G.W., was presented, in the name of the lodge, by Bro. William Bulkeley Hughes, M.P., P. Prov. S.W., with an address, a P. Prov. G.J.W.'s jewel, and a purse of money, as a token of the esteem in which he is held for the service he has rendered to the province. We have received a report of the interesting proceedings, but in consequence of its great length we are reluctantly compelled for the present to allow it to stand over.

IN answer to numerous inquiries of the whereabouts of Bro. Robert Morris, we beg to inform our readers that he left England for America on Tuesday, after a sojourn in London of only five days. We regret to learn that a serious illness in Syria, from which he only partially recovered, is the cause of his abrupt departure.

UNITED GRAND LODGE.

In consequence of want of space last week we were unable to give the whole report of the proceedings of the emergency meeting of the Grand Lodge, which we now supply.

THE GRAND MASTER.

Bro. the Rev. Robert J. Simpson, G. Chap., brought forward the motion of which he had given notice:—

"That the following brethren constitute a committee to carry out the resolutions passed at the last Grand Lodge in reference to the celebration of the twenty-fifth anniversary of the M.W. Grand Master's accession to office as Grand Master of England: Deputy Grand Master, all the Provincial Grand Masters *ex officio*; Lord Eliot and J. Havers, P.G.W.'s; Rev. R. J. Simpson, G. Chap.; S. Tomkins, G. Treas.; A. J. McIntyre, G. Reg.; J. Ll. Evans, President of Board of General Purposes; A. W. Woods, G. Dir. of Cers.; Hervey, Savage, Head, G. Cox, P.G.D.'s; Symonds, P.G. Assist. Dir. of Cers.; Young, P.G.S.B.; J. Smith, P.G. Purst.; Mason, P.G.S.B.; Sharpe, LL.D., P.G.S.; B. Baker, P.G.S.; E. Cox; Bennoch, P.G.S.; Adlard; Rev. Sir J. Hayes, Prov. G. Chaplain Berks; Cope, Prov. G.S.B. Cheshire; Deighton, Prov. G.D., and Evans, Cambridge; Powell, Bristol; S. Leith Tomkins, P.G.S.; Metham, P.G.D. Devonshire; Coombs, Dorset; Crosby, Durham; Meggy, Essex; Newmarch, Gloster; Stebbing, P.G.D. Hants; Hyde Pullen, P.G.S.B. Isle of Wight; R. Callender, E. Lancashire; Kelly, Leicester; Rev. C. Martin, Norfolk; Dr. Goldsbro', N. Wales; Inns, Northampton; R. Allen, Nottingham; Earl Percy and Spiers, P.G.S.B. Oxford; Bridges, P.G.S.B. Somerset; David Williams, South Wales; Dorling, Suffolk; Morrison, Surrey;

G. E. Pocock, P.G.S.B. Sussex; E. Busher, P.G.S.B. Westmoreland; C. E. Winnington, Warwick; Sir D. Gooch, P.G.S.B. Wilts; Dr. Bell, Yorkshire (North and East); Bentley Shaw, G.D., and Nelson, Yorkshire (West); W. Gray Clark, G. Sec.; with power to add to their number."

Before the rev. brother proceeded with his statement,

The G. Master said: As to the motion of Bro. Simpson, it is a matter in which I am concerned, and I have attended here as a point of duty, but upon such a subject I ought to give no opinion. I therefore ask Bro. Fawcett, Prov. G.M. for Durham, to place the question before the Grand Lodge, and although I shall occupy the chair, as there are some other matters to be disposed of, upon this I shall abstain from taking any part in the proceedings.

Bro. the Rev. J. Simpson then proceeded, and said he must crave the assistance and indulgence of Grand Lodge in bringing forward this motion, because he felt incompetent to the task he had undertaken, and would gladly have placed it in other hands. He had pressed it upon several members of Grand Lodge, older and of mere experience than himself, but they would not take it upon themselves. He claimed the assistance of Grand Lodge on that ground, and on another, as that was the first time he had spoken in Grand Lodge, as he had not been able to attend their meetings, although he had been long a member of the Craft, except within a few years. Although not able during a career of something like twenty years as a Mason to attend, yet notwithstanding he had been an attentive observer of the illustrious nobleman and true English gentleman who had presided over the Craft during that eventful period. When he looked at the number of lodges, at the increased number of members, the extension of their Fraternity in the colonies, the marked improvement in the tone of members towards each other, and the expansion of their charities, he felt thankful to the Great Architect of the Universe for the favours they had received, and which marked the annals of the most venerable society in the world. Its success, however, like many other good things, had been achieved through trials and difficulties. Masonry had been tried in many ways. It had been assailed with allocutions and statements put forward by men in high places, who, like one of Milton's characters, preferred darkness, and hated the light which beamed from Freemasonry. Masonry, however, had survived them all, and would survive them still. If those walls could speak they would tell them that great and knotty points had at times been raised in that Grand Lodge. There might have been hasty words uttered, but the harmony was never disturbed, and their honoured chief, like another, was able to take up the refrain of the song, and say, "Fear not, but trust in Providence wherever you may be." Whether they looked at the improvements which had taken place in their great institution, or the difficulties which had been got over, they would have ample means for coming to a conclusion that for the manner in which their Grand Master had presided over their institution for twenty-five years right well and worthily, he was entitled to their respect and esteem. He (Bro. Simpson) was compelled to speak in the presence of their Grand Master, and he should not do so in terms of fulsome adulation, but he should ask them to express that esteem in something more than words in paying the tribute of respect to their Grand Master. He trusted that there would be a fitting occasion when the members might rejoice together, and while recently a great monarch held a celebration for his silver wedding, he hoped they would also celebrate the patrimonial alliance which for a similar time had existed between the Grand Master and the Masons of England. He trusted that the committee would be

able to carry out this object, and he should rejoice if they should present a tribute of respect to their Grand Master for the dignity, urbanity, and zeal with which he had for twenty-five years presided over the Craft. He (Bro. Simpson) had ventured to place on the paper the names of some brethren to carry out the wishes of Grand Lodge expressed at the last quarterly communication but one, when it was determined to mark the era in a way the brethren might think befitting for it. He (Bro. Simpson) had a great difficulty in attempting such a delicate task, but he had been assisted in it by several members of Grand Lodge who had suggested to him the names of those who in their respective provinces had shown themselves to be good men and Masons, to form the committee. When he put down those names he had no idea that they would be anything more than the nucleus of the committee, leaving the initiative to the brethren themselves; and he should feel delighted to find other names added, as he did not for a moment conceive that the committee was to be confined to the names he had put down. He had one observation to make in conclusion, and that was this. At a time like that, when they all saw a great amount of combination amongst men, especially those of the same class, and associations tending to gather large bodies of men, too often, he feared, for no good purpose, that was a time when they ought to show to the world the solution of a problem by which men of all political opinions and creeds—men of every class of society—could meet on common ground, for the most holy of purposes, of a religious character, with allegiance to the sovereign of their native land, and regard and affection to the chief of their noble Order. When they found classes breaking up, and keeping separated, it was pleasing to them that they could meet on common ground and pay respect to their Grand Master, and thus in their measure fulfil those noble precepts consecrated by the prestige of eighteen centuries, "Honour all men, love the brotherhood, fear God, and honour the king."

A brother said he had great pleasure in seconding the motion, and congratulated the brethren on the many happy years they had enjoyed under the rule of their Grand Master. When they looked back at the progress that had been made under his rule for twenty-five years, during which time the numbers in Freemasonry had increased, and a greater amount of harmony prevailed than ever existed before. He thought it was the duty of the brethren to raise a memorial to him, so that he might be happy to say that he was pleased in having ruled over them so long. A number of leading brethren and active Masons in the different districts had appended their names, and although he had other names to propose, he thought they might safely leave it in their hands to carry out the object, and he felt obliged on behalf of the brethren to the Grand Chaplain for having brought the subject forward.

Bro. R. Stewart said he rose to complain of the nomination of so small a committee. If he understood the subject, the object was to pay a noble debt of gratitude due to their Grand Master, and that could not be done by the names of those he saw before him, but let it be brought forward in all the lodges. Let them give their Grand Master a silver marriage; but the first thing he would ask them to do was to put some of the Masters of lodges in London and the provinces on the committee.

Bro. H. G. Warren said the names placed in his hands did not represent the London lodges, for on looking down the list he found all the names but one on it were either Grand Officers, or members of the Board of General Purposes. He had sometimes differed with the Grand Master, but if they did honour at all, let it be so general that there should be no complaint on the part of any one that he had not had an opportunity of taking part in it. During the time the lodges were meeting

nothing had been done in it, and now it must remain for some time before the lodges would meet again to take the subject into consideration.

Bro. Simpson said; To have included other names would have been premature in the first stage, and the fact of his omitting the names of the London Masters was with a desire that the initiative should come from the Grand Lodge, which he thought should rather have been taken as a compliment to them than to exclude any one from the list. He was in hope that in Grand Lodge there would have been a large attendance come prepared with names to be upon the committee. The larger it was the more complimentary would it be to the Grand Master, and the more likely to be carried out.

Bro. Bennoch said it was clear a nucleus of a committee must be formed before any action could take place, and it would be its first duty to put itself in communication not only with London lodges, but every other lodge throughout the country, so that they might get up such a demonstration as to make it not only a silver wedding, but a golden demonstration throughout the kingdom. If names were to be given in *ad captandum* it would take until twelve o'clock at night to receive them, so anxious were the Craft to be members of this committee.

Bro. the Earl of Limerick said it would have been impossible to name the members of every lodge, and those who had been named ought to be looked upon as a committee of selection to send out invitations broadly, and get as much support as possible. In Grand Lodge there was always a number of brethren of London and its neighbourhood, and the brethren living in the provinces at longer distances might be a little overlooked, but they desired the general support of the whole country acknowledged by the Grand Lodge of England. He believed it would be advisable that those brethren who were so well known—he alluded to the Deputy Provincial Grand Master—should be appointed *ex officio* members of the committee.

Bro. Hyde Clarke suggested that an opportunity should be given to the District Grand Masters to concur in the object of the meeting.

Bro. Simpson said he was prepared to adopt the suggestion that all Deputy Provincial Grand Masters and District Grand Masters should be included *ex officio* on this committee.

Bro. Havers said it had been suggested to him that the colonial brethren should have time to share in this resolution, and thought the committee should have full power to make any addition to their number.

Bro. Stewart said the committee was not large enough.

Bro. Havers said he had received a large number of communications from the provinces within the last few days on this subject, and he had advised them to wait for a short time to see what would be done at that meeting. He thought it would be absurd to propose the Deputy Grand Masters to be added to the committee, as most of them were already named.

Bro. Fawcett, the acting G. Master, said that any objection that the committee was not large enough, was met by the words at the end of the resolution—"with power to add to their number," and he thought it would be inconvenient then to open the door by altering the form of notice. He knew that the committee would enlarge their numbers and make the matter well known, not only in the provinces of England, but wherever Freemasonry was known under the Grand Lodge of England.

The motion, with the Earl of Limerick's addition, was then put and carried unanimously.

COALS FOR THE MASONIC BENEVOLENT INSTITUTION.

By Bro. John Udall, P.G.D.—Moved, that the sum of £50 be given from the Fund of General Purposes.—That the money be

placed in the hands of the secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season.

The Grand Master put the motion, which was unanimously agreed to

THE FUNDS OF THE BOARD OF BENEVOLENCE.

On Bro. Clabon being called upon to proceed with the motion of which he had given notice.

Bro. Savage, P.G.D., suggested that the motion should be postponed until there was a fuller Grand Lodge. The Masters ought to give notice to their Wardens, and many of them were not aware of that meeting. If he was in order he would move that the subject be postponed until the meeting in December.

The Grand Master said he could not receive that motion without notice.

The notice on the paper was as follows:

By Bro. John M. Clabon, P.G.D.—

Considering.—1. The amount of the reserved fund of benevolence and the annually increasing surplus of that fund, as shown by the annexed table.

school, do apply the dividends of the funds respectively appropriated to the school in their discretion for the benefit of children who have been at the school.

1. In apprenticing them to any business or profession.
2. In making annual payments for a limited period to those proceeding to any of the public schools, colleges, or universities.
3. In aiding them to establish themselves in any business or profession.

With power to appropriate the surplus of one year, in like manner, in future years, and rendering to the Grand Lodge an annual account of their receipts and expenditure on account of the said funds.

Bro. Clabon said it appeared to be the feeling of the Grand Lodge at that moment, that he should proceed to make a statement, and although he did not venture to suppose that all would agree with him in what he recommended, yet he felt sure that the Grand Lodge would concur with him when he said that the subject was one of great interest. They took orphans into their buildings, where they gave them an admirable education, but at fifteen years of age, in the case of the boys, and sixteen in that of the girls, they were sent out into the world without any further education and without funds. Now

RECEIPTS.

PAYMENTS.

	Interest.		Contributions, Fees of Honour, Calendar.		No. of Masons Relieved.	Amount of Benevolence.		Charities.		Surplus.		Reserved Fund. S. Stock. M. Mortgage.	
	£	s. d.	£	s. d.		£	s. d.	£	s. d.	£	s. d.	S	£
1840		S	11,000
1850		S	12,500
1860	562	10 0	2,512	19 10	109	1,386	10 0	800	0 0	888	19 10	S	19,000
1861	592	10 0	3,019	11 2	146	1,883	17 6	800	0 0	928	4 2	S	20,500
1862	622	10 0	2,707	15 3	168	2,351	0 0	800	0 0	179	5 3	S	21,000
1863	630	0 0	3,067	6 9	170	2,310	2 0	800	0 0	587	4 9	S	21,000
1864	637	10 0	3,527	0 3	159	2,449	10 0	800	0 0	915	0 3	S	22,500
1865	675	0 0	3,640	10 9	134	1,672	10 0	800	0 0	1,843	0 9	S	23,500
1866	727	10 0	3,902	4 2	134	1,840	2 0	800	0 0	1,989	12 2	{ S M	19,874 5,000
1867	1,053	15 1	4,226	18 2	152	2,108	12 0	800	0 0	2,372	1 3	{ S M	9,279 17,500

Considering.—2. That no reasons exists for continuing this accumulation, and that without diminishing the principal of the reserved fund, the annual surplus may be applied with advantage for the benefit of this generation.

Considering.—3. That there is no existing provision for apprenticing the children of Freemasons on their leaving the Masonic schools, or in otherwise assisting them to commence life.

Move to resolve.—1. That one-third of the annual surplus of the Fund of Benevolence be appropriated for the Boys' School, and another third for the Girls' School, in forming funds for such apprenticeship and assistance.

2. That such one-third parts respectively be invested, and the dividends paid to the House Committee of either school.

3. That the House Committee, for the time being of each

he asked by his motion to supply that want. The first thing he had to do, was to tell them where he found the funds which he wished to utilise for that purpose. He found, upon examination, that the funds of the Board of Benevolence, which were produced by the quarterage of Masons, were not all spent, and there was an increase every year, and in a few years that accumulation had increased to £10,000, and at the present time it was nearly £30,000. So fast did these funds accumulate, that a few years ago they were enabled to lend £19,000 to meet the expense of building the place in which they were assembled. The first change, he proposed to make upon these funds would, of course, be their Charities, for which £10,000 would be sufficient, and then he proposed to give the surplus to those objects which his resolution had in view. They then received as quarterages about £4,000, and £800 or £900 as interest from

money invested in the funds, but they did not spend half that amount in grants by the Board of Benevolence; consequently there was a surplus of about £2,000 a year, which went on accumulating. Now the question had been asked whether they had any right to take away from future Masons the right of participating in these funds, but he should be exceedingly sorry to find that any one should be tempted to enter their Order for the sake of obtaining the benefits of them. However, having accumulated a large fund, the time must come when that accumulation ought to cease. They might keep £30,000 for the support of their Charities, and then consider what they would do for the future. As he did not believe that persons would be tempted to enter their Order for the purpose of obtaining a share of the funds of the Board of Benevolence, he thought they might fairly begin to consider what they would do with the surplus, instead of going on accumulating. He would begin by attending to the children of their schools on their leaving, and in doing so he thought there was nothing like an instance as an illustration. A leading boy left their schools, he being fifteen years of age, but he was not fitted to go to a trade or business, and there was no person to give him a premium. A situation, however, was found for him in a stockbroker's office, at 6s. per week, at which he must have remained for some time had not some friends come forward to make up the amount to 15s., to keep the lad until he was able to provide for himself. Therefore what they wanted was, some fund by which they could bridge over the interval of the time of a nice boy leaving school until he was able to keep himself. On this point he would read a letter he had received from Miss Davies, the talented mistress of the Girls' School, and the letter also gave the opinion of Miss Jarwood, the matron, on the subject. The letter was as follows:—

"My dear Sir,—Miss Yarwood and I have read and thought over your paper, and find that we have but little to add to what we said personally to you on Thursday, viz., that we feel, and have for some time felt, what a great boon such a fund as you propose would be, in helping our children in their first start in life. With so many who on leaving, look chiefly to their school for assistance in that respect, the great difficulty we have to deal with is "want of means." Cases are few (taking the number) where the friends can raise money for a premium. Some cases there are where they cannot even keep the child; should she give her services in a school, or in any business, for advantages received, they must at once *earn*; thus some are obliged to take situations inferior to their abilities, or the previous position of their parents. Some are a long time getting settled to anything, while others, who would be far better articulated for a time as governess pupils in good private schools, or apprenticed to business—which would lead to something *certain* in the future—are obliged to turn to that unfailling resource, a nursery governess, because it is a position which requires no premium, and one in which they may at once *earn*, however little it may be. For at the age of sixteen, however well a girl may have been educated, she cannot be more than *nursery* governess, neither will she ever be, unless she has the opportunity of continuing her education. Were such a fund once started the great advantage of it would soon be apparent and be felt. It would *increase* the ties of love and gratitude which bind these children to their school. To *it* they would owe *everything*; and the future would find many former pupils' names in its list of subscribers. This is a subject in which we feel deep interest, and in favour of which we cannot speak too strongly. Sincerely wishing it success,

"I am, dear Sir, yours respectfully,

" Sarah Louisa Davies.

" John M. Clabon, Esq."

He had also received a letter from Mr. Ferrier, the master of the Boys' School, to a similar effect, but he would not occupy the time of the brethren by reading it. His first proposition was that one-third of the surplus of the Fund of Benevolence

should be appropriated to the Boys' School, and another third for the Girls' School, in forming funds for apprenticeship and assistance. As to giving a sum of money for marriage portions, he had heard objections to that course, and he thought it would be better to omit that recommendation, and should offer no observations upon it, but leave the matter in the hands of Grand Lodge. At the last Grand Lodge it had been suggested that instead of having it referred to a separate committee of Grand Lodge, that another matter might be taken up by a committee on this subject, but as Bro. Symonds had shown him the terms of his motion he (Bro. Clabon) could not assent to it as it would compromise an inquiry into the whole of the funds of the Board of Benevolence. Now he (Bro. Clabon) only proposed to inquire into the surplus, and if a committee was appointed they would only deal with the subject as to applying the surplus to the schools, and would not be a committee to inquire into the administration of the funds of the Board of Benevolence. The names of three gentlemen, he was told, had been omitted, who ought to have been named on the committee, but if it was appointed he had no objection to include them. He had been in the chair at the Board of Benevolence, and he believed that the funds were well administered, and he suggested that there should not be an inquiry into the general conduct of the Board of Benevolence. He concluded by moving the recommendation previously set forth.

Bro. Udall, P.G.D., seconded the motion.

Bro. Spiers, P.G.S.B., inquired if Bro. Clabon had withdrawn the recommendation as to granting marriage portions.

Bro. Clabon said he had.

Bro. Savage, P.J.D., said he had already indicated what he considered would be the proper course to pursue, but he was told that he could not move that without notice. His lordship, however, had told him that he was at liberty if he saw fit to move the "previous question," but if he did that and it was carried it would get rid of the matter altogether, which he had no desire to do. He was aware of the motion of Bro. Symond's, and not having run it over he felt there would be a difficulty in proposing an amendment of that kind unless notice of it had been given at the Board of Masters. A large number of those who usually attended Grand Lodge had received no notice whatever of this amendment, and therefore he thought it would be much better to adjourn the debate upon this question, and especially so as the attendance was so limited, a large number of brethren not being aware of that meeting. Let them have time to consider the subject, for he must say that he had not come to a conclusion upon it, and was not prepared to vote upon it. He wanted time to consider it. He asked on his own behalf and he believed also a very numerous section of the Craft, that they should have time to consider the subject, and then they would also have the opportunity of giving notices of any amendments they might think necessary to propose at the Board of Masters. As the amendment of Bro. Symonds went beyond this question, and as it applied to the whole of the administration of the Board of Benevolence he moved, as an amendment, the adjournment of the debate to the December Quarterly Communication.

Bro. Grissell, G.D., seconded the amendment. Many members of the Grand Lodge did not know of that meeting, the Wardens having received no intimation from the Masters that it was to take place, and consequently had no means of giving notices of amendments.

Bro. Stewart opposed any further adjournment.

Bro. J. E. Saunders, G. Steward, said, as they were not about to come to any definite vote, the absent brethren could not be taken by surprise; but simply to put the matter in a train for inves-

tigation. When the committee brought up their report, if it did not commend itself to the judgment of the brethren, they need not accept their recommendations. If the motion was agreed to that night, to refer the subject to a committee, it would be considerably forwarded.

Bro. M. Cooke wanted to know his lordship's opinion as to the propriety of Bro. Savage's amendment.

The Grand Master said it was perfectly competent for Bro. Savage to move such an amendment without notice. Any important amendment required that notice of it should be given before the meeting of Grand Lodge, but they were that night only taking up matters not disposed of for want of time at the last meeting, and not considering new matter.

Bro. Warren wished distinctly to state that he should propose an amendment on Bro. Clabon's motion, extending the inquiry, if Bro. Savage's amendment was not carried.

Bro. Empson said they had met that night to continue with the business left over from the last Grand Lodge by reason of want of time to get through it, and he hoped they would conclude it that night.

Bro. Havers, P.G.W., said he thought that as they had before them a motion so important, and involving such serious consequences, as they were called together that night for the dispatch of business, it would be unwise to say that they could not attend to it; and therefore he hoped that Bro. Savage would not persevere with his amendment. As to Bro. Clabon's motion, he did not ask the brethren to come to a decision upon it, for it might be a good motion on a good question, and they could refer it for inquiry. He believed that it was impossible to administer any charity without occasionally getting into grave errors; but at the same time he did not believe that any charities were administered more carefully or more economically than their Masonic charities. There was no necessity for delay, and there was no harm in carrying the motion that night. As to the Book of Constitutions, although he was no stickler for words, still he found it stated that "The fund appropriated to the object of benevolence shall be solely devoted to charity." Now, the question might be raised whether this fund could be applied in the way proposed, and a question might arise whether they could dispose of two-thirds of the surplus of their funds without rescinding this rule. Then the third rule said that the distribution and application of this fund should take place on certain days, all of which were matters for consideration. He believed that it was a thing that ought to be done, and Bro. Clabon did not ask them to decide anything, but only to put it in a train for inquiry.

Bro. Hopwood hoped that Bro. Savage would withdraw his amendment, and let the business go on.

Bro. Savage said if he did that he did not know what other amendment might be proposed. Bro. Symonds's amendment had been shown to him, and it went immensely beyond what Bro. Clabon proposed.

Bro. Hyde Clarke said the meeting had been called for the express purpose of disposing of the business left over at the last Grand Lodge, and all the brethren had had notice of a motion for applying the surplus fund of the Board of Benevolence.

Bro. Bennoch said it appeared to him a doubtful question whether a larger assembly of Grand Lodge could decide more accurately than they could decide that night; for if they were not to go on that night with the question a great amount of valuable time would have been wasted. Therefore he hoped they would go on with the discussion.

The motion for the adjournment of the debate was then put and negatived.

Bro. Symonds expressed his thanks to Bro. Clabon for having taken up the subject, but he thought before coming to any decision upon it at all, details should be thoroughly investigated by a committee. The amendment he should propose had been drawn up by the Grand Registrar, and having discussed it with Bro. Clabon, it met his views, and he then assented to it; but that night he took some exception to it. He wished before any conclusion was come to upon it, that the committee should consider the propriety of making alterations in the funds of the Board of Benevolence. To show how strong was his sympathy with Bro. Clabon's proposition, he had taken, as members of his committee, the names of all brethren who had shown an interest in their charities, and were Vice-Presidents.

Bro. Savage rose to order. Bro. Symonds's amendment would cover more ground than Bro. Clabon's proposition, and went immensely beyond it.

The G. Master ruled that Bro. Symonds was in order.

Bro. Symonds then read his amendment to Bro. Clabon's motion:—"That it be referred to the consideration of a committee of fifteen members to be named by the Grand Lodge, and five others to be named by the Grand Master, with instructions to such committee to report to Grand Lodge in December upon the proposed scheme, and generally as to the advisability of making any, and if any, what alterations in the appropriation of the Fund of Benevolence, or in the mode of dealing therewith." He said if Bro. Clabon would then state the names he wished to be added, he would adopt them as a portion of his amendment.

Bro. Clabon said they were Bros. Joseph Smith, Frederick Gales, and Joshua Nunn.

Bro. M. Cooke wished to ask a question. If he considered this was not a proper matter before Grand Lodge, when would be the proper time to take objection to it?

The G. Master: When the committee bring up their report.

Bro. Bellerby suggested that Bros. May, Gale, Warren, Brett, and Cotterbrune should be added to the committee.

The G. Master suggested that these nominations should be deferred until they had disposed of Bro. Symonds' amendment, but at the same time he warned the Grand Lodge against making the committee too large.

The amendment was then put, and carried by a majority of 47 to 24.

On being put by the Grand Master as an original motion,

Bro. J. R. Simpson, G. Chaplain, said he thought it very undesirable that a substantive motion should come as an amendment at the tail of another motion; and it appeared to him a dangerous precedent if they carried so important a measure in that way. He moved the omission of all the words in Bro. Symonds' amendment after the word "scheme."

Bro. Stewart seconded the amendment.

The G. Master then put the questions, when there appeared—

For Bro. Symonds' motion.....	33
Against it	31
	2
Majority	2

It was therefore declared to be carried.

There being no further business the Grand Lodge was closed in ample form and with solemn prayer, soon after eleven o'clock.

If one defrauds you, and exults thereat, he is the most to be pitied of human beings. He has done for himself a much deeper injury than he has done you. It is him whom God regards with mingled displeasure and compassion, and His judgment should be your law. Among all the benedictions of the Holy Mount there is not one for this man.

PROVINCIAL.

CORNWALL.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge for the province of Cornwall was held at Liskeard on the 23rd ult. The Guildhall was suitably fitted up for the occasion as a lodge-room, where the Grand Lodge was close tyed at ten o'clock a.m.

There was a large attendance of past and present officers of the province, all the lodges in the province being liberally represented at the meeting. The Provincial Grand Master, the R.W. Bro. Augustus Smith, presided, supported by the R.W. Bros. the Right Hon. Lord Eliot, *M.P.*, S.G.W. of England; Howe, G. Purst. of England; J. Roscorla, P.D. Prov. G.M.; Bros. T. Solomon, S. Prov. G.W., Mayor of Truro; F. W. Dabb; J. Prov. G.W.; Dr. J. Bannister, incumbent of St. Day; Dr. Treffry, Place, Fowey, Prov. G. Chaps.; W. Tweedy, Prov. G. Reg.; E. T. Carlyon, Prov. G. Sec.; J. O. Mayne, Prov. G. Assist. Sec.; E. H. Hawke, Prov. S.G.D.; S. Holloway, Prov. J.G.D.; J. Michell, Prov. G. Dir. of Cers.; G. Kerswill, Prov. G. Assist. Dir. of Cers.; H. Bale, Prov. G. Supt. of Works; Dyke, Prov. G. Org.; S. Harvey, Prov. G. Purst.; J. G. Richards and W. H. Bickford, Prov. G. Stewards; W. Rookes, Prov. G.I.G.; J. Polkinghorn, Prov. G. Treas.; Revs. J. Downes Hawksley, incumbent of Biscovey, and F. B. Paul, incumbent of St. Blazey.

The business commenced with confirming the minutes of the previous meeting, held at Redruth last year. The Prov. G. Treasurer submitted his annual statement, showing a balance in hand of £72 2s. 8d. Reports of the Cornwall Masonic Annuity fund and of the committee on petitions on relief were also brought up. Out of the cash in hand £50 were voted to the Masonic Annuity fund, £10 as a gift to a distressed brother, and £10 towards the expenses of the present meeting. Bro. W. Wyatt, of Truro, aged seventy-six, and a Mason of forty years' standing, was elected as a second annuitant on the Cornwall Masonic Annuity fund.

At this stage of the business the lodge was adjourned, and about 250 of the Masonic brethren, in full official paraphernalia, with the Provincial Grand Master's banner, the emblems and banners of the Order, and the banners of the lodges displayed, proceeded, headed by the Pensilva band, to the parish church to attend divine service. The prayers were read by Bro. Dr. Bannister, the first lesson by Bro. the Rev. J. Downes Hawksley, and the second lesson by Bro. the Rev. F. B. Paul. The sermon was preached by Bro. Dr. Treffry from the First Book of Kings, 6th chap., 7th verse. The rev. brother, in an eloquent address, listened to with deep attention, pointed out the peculiar manner in which the temple of Solomon was erected. There was no labour executed on the spot in the preparation of the materials, but the stones were all brought there ready fitted to be placed in the building—a typical figure of much mystic moment to the brethren as displayed in connection with the tracing board handed down through the Order, and to them and to the outer world, of the gradual building up of that temple, for which stones were being continually hewn forth from the quarries of sin and unbelief to be fitted, floated away, and set up in the edifice, progressing towards that day when the topstone being placed, the scaffolding will be taken away and masonry required no further.—The choral parts of the service and an anthem were rendered by the church choir, the major part of whom were very juvenile singers, in a highly creditable manner, both in voice and execution.

At the close of the service a collection was made. The brethren then re-formed in procession, and returned to the lodge-room.

On business being resumed, Bros. R. Rogers was re-elected the Treasurer, and Chirgwin Secretary of the Cornwall Masonic Annuity fund; and Bros. Holloway and Johns its auditors for the ensuing year. The Prov. G.M. next proceeded to appoint his officers for the ensuing year. Through the increase in Masoury and the number of lodges in his province, he said this part of the business was becoming every year more difficult for him—he had so many brethren eligible, from among whom to select. It was, however, his rule always to select from P.M.'s or W.M.'s of lodges, and a great deal depended upon the manner in which the lodges thus rightly prepared the candidates for these offices. He knew it was the practice in some of the

lodges when a brother was once admitted to the lower offices, for him to always pass up in rotation to the chair. This plan he did not, however, entirely commend. The brethren should consider the fitness of the candidates for office, and always elect the most suitable brother. He then invested the following brethren:—Bros. J. Roscorla, P.D. Prov. G.M.; the Right Hon. Lord Eliot, D. Prov. G.M.; J. H. Lawrence, P.M. 510, S. Prov. G.W.; Captain Kempthorne, 557, J. Prov. G.W.; Dr. Treffry and Rev. J. Downes Hawksley, G. Chaps.; W. Johns, G. Reg.; E. T. Carlyon, Prov. G. Sec.; J. O. Meyne, Prov. Assist. G. Sec.; W. H. Bickford, Prov. S.G.D.; J. Ough, Prov. J.G.D.; Boswetherwick, Prov. G. Supt. of Works; Dr. Kerswill, Prov. G. Dir. of Cers.; S. Higgs, Prov. G. Assist. Dir. of Cers.; Capt. W. T. Sobey, S.B.; T. Taylor, 318, Prov. G. Org.; S. Harvey, Prov. G. Purst.; W. Rookes, Prov. G.I.G.; W. Dawe, 510; J. Secombe, 510; S. Jacob, 967; W. J. Hughan, 131; J. Dawe, 970; and W. T. Parsons, 789, Prov. G. Stewards. Bro. W. Tweedy was re-elected Prov. G. Treas.; and Bro. Peter Carroll Prov. G. Tyler. The committee of three for relief—Bros. R. Rogers, W. Tweedy, and E. J. Carlyon were also re-elected. Bro. T. Solomon and F. W. Dabb were elected the auditors.

The Treasurer reported that the collection in the church had amounted to £11 11s. 3d.; of this one-fifth was given to the clergyman of the parish, two-fifths towards paying off the debt of £300 that is owing on the parish schools recently erected by the incumbent, the Rev. Flavel Cook, and the other two-fifths to the Cornwall Masonic Annuity fund.

Notice was given that at the next meeting of the lodge it would be proposed, that for the future it should be a by-law that the money obtained at those collections after sermons should be divided, one-fifth to the clergyman of the parish, two-fifths to the local charities, and the other two-fifths to Masonic charities. The next income of £20 arising from the Cornwall Annuity fund should be applied to providing schooling for the son of a Mason in the province, to be held for five years or otherwise, as might be determined, and that a committee be appointed to make the needful alteration in the rules. A P.M. of a lodge complained that a candidate that had been refused admission into the Order in his lodge, had succeeded in obtaining initiation by a lodge in the adjoining province of Devon, notwithstanding a protest had been sent, and then visited the complainant's lodge, to the annoyance of its members. The Provincial Grand Master said he would call the attention of his brother provincial of Devon to this matter. Candidates should never be initiated but in the neighbourhood of where they resided; or, at least, if there was a lodge there its officers should be made aware of the proposed initiation, and great care should be taken that they were eligible persons.

Some remarks were also made on the large number of impostors who were going about the country seeking and obtaining relief on the plea of their being Masons. The brethren were cautioned that fully ninety-nine out of a hundred of such applications were founded on imposition.

At the close of the business the lodge adjourned to the butter market, where about 170 of the brethren dined together. The market was gaily decorated with evergreens, flowers, and flags, and an excellent spread was provided by Bro. Venning, of the London Inn. After dinner the usual loyal and Masonic toasts were drunk, and several excellent speeches made in reply. The memory of the late Bro. Sir Charles Lemon, the last Provincial Grand Master, was also drunk in solemn silence.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (310).—At a lodge of instruction held on Tuesday evening, 16th ult., at the above rooms, the following brethren were present:—F. W. Hayward, P.M., P. Prov. S.G.W., in the chair; W. Johnstone, S.W.; A. Woodhouse, W.M., 412, P.G.S., as J.W.; J. Gibson, I.G.; J. Barnes, Tyler; also, Bros. J. Slack, W.M.; G. Somerville, J.W.; G. G. Hayward, P.M., Prov. S.G.B.; Sergt.-Major W. Forde, R. Metcalf, G. Turnbull, W. Court, Treas. Visiting brethren—S. Ramus (185), London; T. Gibson (327), W. Nixon, P.M. (412), H. Fleming, P.M. (412), Prov. G. Assist. Dir. of Cers.; W. H. Fryer, S.D. (1,211). The lodge was duly opened in the refreshment room; the subject of attending the ceremony of laying the foundation stone of the Royal Albert Asylum at Lancaster, by the Right Hon. Earl Zetland, K.T., G.M., on Wednesday, 17th ult., was then discussed, and several brethren signified their intention of being present on the occasion. Bro. Woodhouse intimated that he had been honoured with a purse,

and would be glad to receive any contributions towards so laudable an object as the R. A. A. The test question and sections of the first degree was then worked by Bros. G. G. Hayward, G. Somerville, and S. Ramus. The usual loyal and Masonic toasts were given and responded to. The acting W.M., in proposing the health of the visitors, remarked that he was pleased to say that of all the brethren he had had the honour of testing prior to their entering the lodge, he was confident that he never proved one who was more explicit in his answers than Bro. S. Ramus, and since the lodge had been opened he (Bro. H.) was better pleased to see the workings of sections by Bro. Ramus, and as regards Bro. Fryer, though he had not tested him, he was sure, nay, satisfied, as to his being a Mason for the manner he (Bro. F.) had answered the questions put to him during the lecture. Speaking of the remainder of the visitors, he thought it would be a loss of time to comment upon their abilities, for the brethren present were well acquainted with them, so therefore, without any preface, he begged the brethren to drink to the visitors health and prosperity, with musical honours, which was well responded to. Bro. S. Ramus rising to respond, said that it was the first time he had the honour of visiting a lodge in Carlisle, but he hoped that it would not be the last, for he was rather bashful in visiting a strange lodge; but he was thankful to say that he had met with men and brethren who had received and treated him more than a visitor, and was grateful for their kindness; and when he returned to London with what pleasure it would be to him to tell his brethren of the Tranquility Lodge, No. 185, how he had been received and treated in a land of strangers. He begged to thank the brethren for the toast they had been pleased to drink to him, and whenever he should come within the length of his cable town of "Merrie Carlisle" he would not forget to give them a call. The other visitors returned thanks in humorous and lengthy speeches. The lodge was then closed, and the brethren parted in harmony. The evening's entertainment was enlivened with the vocal strains of Bro. W. Johnston, F. W. Hayward, and S. Ramus.

DERBYSHIRE.

ASHBOURNE.—*St. Oswald Lodge* (No. 850).—This lodge held its anniversary of St. John in the Assembly Room, Market-hall, at its regular monthly meeting on Monday, the 6th inst. The lodge was opened in due form. Bro. Frederick Britton, W.M. elect, was duly installed in the chair, the ceremony being performed in a most able manner by Bro. W. R. Holland, P.M. The W.M. then appointed the following as his officers:—Bros. S. B. Swindell, P.M.; James Britton, S.W.; Rev. H. W. P. Freeman, J.W.; W. R. Holland, P.M., Dir. of Cers.; E. Bradley, Treas.; H. Brambles, P.M., Sec.; B. Parkin, Org.; J. Howell, S.D.; J. Sheldon, J.D.; J. Corbishley, I.G.; W. Arnold, Tyler; J. W. Lister, P.M., and J. H. Anderson, P.M., Stewards. The brethren afterwards adjourned to a banquet provided by Bro. Wallis, at the Green Man and Black's Head, Royal Hotel.

DEVONSHIRE.

TORNES.—*Pleiades Lodge* (No. 710).—Thursday, the 2nd inst., being the proper day, the ordinary monthly meeting of the lodge was held, though it was unfortunate, owing to the annual regatta on the river Dart taking place, which being kept as a general holiday, prevented many of the members from attending. The chair was taken at 6.30 P.M. by Bro. John Heath, W.M., who opened the lodge in the first degree, assisted by Bros. Marks, as I.P.M.; Geo. Heath, as S.W.; Oldrey, J.W.; Watson, P.M., as S.D.; W. Cuming, as I.G. The minutes of the previous meeting were read and confirmed. Bro. Stafford having been presented as a candidate for the degree of F.C., on due examination was found to be proficient, and was regularly entrusted as such. He was then directed to retire, and the lodge was opened in the second degree. At the request of the W.M., Bro. Marks then took the chair, and on the return of the candidate, administered the ceremony by which he was passed to the degree of F.C. The charge and the lecture on the tracing board were given by Bro. Dr. Hopkins, P.M. Bro. J. Heath then resumed his place as W.M., and closed the lodge in the second degree. On the proposition of Bro. G. Heath, seconded by Bro. Marks, a gentleman was proposed for initiation at the next meeting. Several matters of business, interesting only to the members, were then discussed, and the lodge was finally closed at 7.30.

ESSEX.

BRIGHTLINGSEA.—*Lodge of Hope* (No. 433).—The regular meeting of this lodge was held at the Swan Inn, on Monday, the 29th ult. Bro. J. Ward, W.M., occupied the chair of K.S., and was supported by Bros. Minter, S.W.; Bragg, J.W.; Robt. Salmon, S.D.;—Wiseman, Sec.; Clarey, P.M., Treas.; Rodger, I.G. The lodge was opened in the first degree. The minutes of last meeting were read and confirmed. Lodge was then opened and closed in the second and third degrees. Bro. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, visitor from the United Lodge, No. 697, Colchester, delivered a highly interesting lecture on No. 1 tracing board. It was then proposed and seconded "that we contribute £1 1s. towards the Masonic Life Boat Fund." Some further business having been transacted, the lodge was closed, and the brethren adjourned to refreshment, and spent a pleasant hour in love and harmony.

SUFFOLK.

IPSWICH.—*Lodge Prince of Wales* (No. 959).—The members of this lodge celebrated the festival of St. John, at their Hall in Brook-street, on 24th ult. The lodge was opened at five o'clock, when the newly-elected W.M., Bro. the Rev. R. N. Sanderson, was duly installed by Bro. C. Townsend, the P. Prov. S.G.W. Bro. Norman presided at the organ. At the conclusion of the ceremony, the Rev. Bro. appointed his officers for the year. Before the lodge closed the W.M. said he had been requested to present a testimonial, consisting of a gold watch and chain, to Mrs. Dorling, which had been subscribed for by several members of the lodge, as a mark of respect for the interest she took in Masonry. In the absence of Bro. Dorling, Bro. C. T. Townsend took charge of the testimonial. The lodge having been closed in due form, the brethren adjourned to the banqueting-room, where a well-served dinner was placed upon the table by Bro. Spalding, which gave the greatest possible satisfaction to all present. About 25 were present. The tables were very prettily decked with flowers, and this being the Feast of Roses, each brother wore one in his coat—thanks to the kindness of Bro. Ward, of the Rosary, Foxhall-road. After the removal of the cloth, and the dessert and wines had been placed upon the table, the loyal toasts were given, followed by those usual among Masons, namely, "The Earl of Zetland," "The Earl De Grey and Ripon," "The Prov. G.M., Colonel R. A. S. Adair," "The D. Prov. G.M. and the Prov. G. Officers," "The I.P.M. and Officers of the Lodge," &c., &c. The evening was very pleasantly spent.

IRELAND.

TYRONE.

STRABANE.—*The Abercorn Lodge* (No. 188).—This young and prosperous lodge held their monthly meeting on Thursday evening, 25th ult., in the Masonic Hall, Church-street, Strabane, for the purpose of installing the office-bearers for the present year. The lodge having been opened, Bro. R. T. Turbitt, S.W., was duly installed W. M., to which he had been unanimously elected by the brethren at the previous meeting. The ceremony of installation was ably performed by Bro. J. Moody, P.M., assisted by Bros. R. M'Cleery, W.M., of 102 Lifford, Dr. Charles Smith, W.M., of 438 Raphoe, David M'Menamin, P.M., 102 Lifford, and J. Hetherington, P.M., 102 Lifford. The W.M. having received the congratulations of the brethren, proceeded to instal his officers in their respective offices, when the lodge was closed in peace and harmony, and the brethren adjourned to refreshment. The W.M. gave the usual loyal and Masonic toasts, which were received with the accustomed honours. Several Masonic and other songs were sung at appropriate intervals, and the brethren separated at an early hour, the harmony and pleasure of the meeting being unalloyed.

TURKEY.

SMYRNA.

ST. GEORGE'S LODGE (No. 1015).—An extraordinary meeting of this prosperous lodge took place on Friday, the 10th ult., at the lodge rooms, Crammer's-passage. About seventy brethren attended the meeting, among whom were the W.M.'s of the Dekran, Homer and Stella Ionia Lodges. The business of the

evening was the installation of Bro. Dr. Caracoussi as W.M. of the St. George's (Greek) Lodge for the ensuing year. W. Bro. S. Stab, P.D.G.W., P.M. St. John's and Dekran Lodges, acted on this occasion as installing officer. The whole ceremony was conducted with great solemnity. After closing the works of the evening, the brethren adjourned to refreshment, at which several speeches were made with reference to the great advantages derived from the introduction of Freemasonry into this country. The band of the Smyrna Theatre was in attendance during the evening. The usual Masonic toasts were given, after which the company separated.

ROYAL ARCH.

NORFOLK.

YARMOUTH.—*Friendship Royal Arch Chapter* (No. 100).—The quarterly meeting of this chapter was held on Thursday, 11th ult., at the Crown and Anchor Hotel, at which there was an excellent attendance. The newly-elected 3rd Principle Comp. Hanlon, passed Scribe E., was installed in the chair of J. by Comp. Henry John Mason, P.Z. The companions were then admitted, when two brethren of the lodge were exalted companions of the order. The chair of K., in the absence of the 1st principal, was taken by Comp. W. Wicks, P.Z. Comp. H. J. Mason, Prin. Soj., who, on this occasion, gave the mystic symbolic lectures. Too much praise cannot be given to Comp. Hanlon, P.S.E., Z., of the chapter, who, during his year of office, furnished the chapter with a complete set of new furniture, floor cloth, &c. A vote of thanks was ordered for his exertions to be entered on the books of the chapter. Thanks was accorded to Comps. Mason and Wicks for their attendance, coming from Norwich on purpose to assist the chapter on this and various other occasions. Amongst the visitors were Comp. H. W. Aylmer Williams, 105th Regiment of Light Infantry; and Comp. Loftus, of the Cappel Chapter. Every prospect now exists of an entire revival of this chapter, there being three candidates for exaltation. The chapter was then closed in solemn prayer, after which an excellent banquet was supplied by Comp. Franklin. The companions separated after one of the most satisfactory evenings spent in Masonry.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION MARK MASONRY (No. 86).—This lodge met on Wednesday, the 24th ult., at the Freemasons' Hall, Bro. M. A. Loewenstark, G.S., W.M., presiding. Many candidates were expected, but owing to unforeseen circumstances only one was present, Bro. J. Arnold, of No. 177, who was favoured with this advanced degree. Among the brethren present were Bros. J. J. Hayhoe, S.W.; Barrett, P.G.O., M.O.; J. Rosenthal, S.O.; M. Pilcher, J.O.; A. D. Loewenstark, G.P., P.M., Treas.; H. W. Pilcher, Reg.; F. Walters, P.G.P., S.M., Sec.; &c. The visitor was Bro. P. A. Latham, No. 55.

MASONIC FESTIVITIES.

SCOTLAND.

VISIT OF THE LODGE OF GLASGOW ST. JOHN No. 3^d TO MELROSE AND ABBOTSFORD.

The annual midsummer trip of the Lodge of Glasgow St. John took place this year to Melrose and Abbotsford, *viâ* Edinburgh, on 25th ult.; the brethren and their friends numbered about eighty.

On arrival at Melrose, about 11 A.M. breakfast was served in the hall of the Melrose St. John's Lodge (the hall in the hotel not being large enough); after which the brethren adjourned to the Abbey ruins, where, after viewing the ruins, and getting the popular version of their age, &c., those present had the pleasure of hearing an essay read by Bro. Baird, architect, giving a historical and technical description of the ruins, which, although it

made sad havoc of the idea that David I. founded the present building, was taken in good part by the Melrose brethren, and quite possibly gave sufficient light to some of them to change their former ideas. Abbotsford was also visited, and the beauties and interesting objects therein seen.

The day was beautiful, and it is hoped that when next the brethren of the Glasgow St. John's visit Melrose, they will find that Melrose St. John's, following the example of its elder brother, has also got itself enrolled under the banner of the Grand Lodge of Scotland, which would enable both to fraternize together more fully than can be done under the present circumstances.

Time going on, the brethren had to turn back to Edinburgh again for dinner, which was served in splendid style by the brother who is the proprietor of the Café Royal. Everything going off well, they started for Glasgow, and arrived home again all safe, and highly satisfied with the day's excursion.

THE ROYAL ALBERT IDIOT ASYLUM, LANCASTER.

LAYING THE FOUNDATION STONE.

The grand ceremonial for laying the foundation stone of the Asylum, with full Masonic honours, which took place on the 17th ult., in the neighbourhood of Lancaster, was looked forward to with much interest by all interested in the philanthropic work which has been begun. Long before the time appointed for the ceremony, the streets presented a very bustling appearance, and during the morning visitors began to pour in from all parts of Lancashire and adjoining counties, special trains being run from Manchester, Liverpool, Preston, Leeds, Carlisle, and other towns of importance. There was a large muster of brethren from neighbouring lodges, numbering altogether about 1,100. The inhabitants of Lancaster must feel highly honoured, when they remember that, under the auspices of the Grand Lodge of England, only four such ceremonials have taken place in the provinces since the laying of the foundation stone of St. Paul's Cathedral, London, in 1673.

From records of the last 60 years, we find that the foundation stone of the following institutions, &c., has been laid with Masonic honours, by the Grand Lodge:—The Freemasons' Hall, London, in 1864; the North Riding Infirmary, at Middlesbro', in 1860; St. George's Hall, Bradford, 1851; monument at Penshaw, in 1844, to the memory of the late Earl of Durham, P. Prov. G.M.; the suspension bridge at Hammersmith, in 1825; the London University and Caledonian Asylum, in 1827; the Licensed Victuallers' Asylum, in 1828; Charing Cross Hospital, London, in 1831; and Covent Garden Theatre, London, in 1808. Prior to those dates there does not appear to be a record of any foundation stone being laid by a Grand Master of the Grand Lodge since 1673.

At an early hour of the day appointed for the ceremony, lodge was opened in the Palatine Hall in ample form, when at least 300 Masters, Past Masters, and Wardens were assembled. The M.W.G.M., the Earl of Zetland, presided, assisted by the Marquis of Hartington, as E.G.M.; Bros. Le Gendre, N. Starkie, as S.G.W.; H. Grissell, as J.G.W.; Dr. Senior and the Rev. W. Bramwell Smith, as G. Chaps.; Capt. Cope as G. Treas.; Savage, as G. Reg.; W. Gray Clarke, G. Sec.; Bentley Shaw, S.G.D.; H. Browne and W. Latham, as J.G. Deacons; H. Cooke, as G. Supt. of Works; A. W. Wood, as G. Dir. of Cers.; Fenn, Assist. G.D.C.; E. Busher, as G.S.B.; F. Dean, as G. Org.; U. Nicholls, G. Purs.; C. B. Payne, G. Tyler; and Prov. G. Masters, Lord de Tabley and Lord Kenlis.

The M.W.G.M. called upon Bro. W. Gray Clarke to read the circular convening the meeting. The W.G.M. then explained to the Grand Lodge assembled the reason for this meeting, *viz.*, to lay with Masonic ceremonial

the foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties. After a few preliminaries a procession was formed, which was as follows:—

Band of Music.
Two Tylers, with Drawn Swords.
Lodges according to their numbers, Juniors walking first.
Members and officers of the Grand Stewards Lodge.

Grand Steward.	{	A Cornucopia with Corn, borne by a Master of a Lodge. Two Ewers with Wine and Oil, borne by Masters of Lodges.	}	Grand Steward.
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Assistant Grand Pursuivant.
Grand Pursuivant.
Grand Organist.

Trowel, borne by a Past Master. Mallet, borne by a Past Master.

Assistant Grand Director of Ceremonies.
Grand Director of Ceremonies.
Past Grand Sword Bearer.

Grand Superintendent of Works bearing a plate with the Inscription for the foundation stone.
Past Grand Deacons.
Grand Secretary, with the Book of Constitution.
President of the Board of General Purposes.
Past Grand Registrars.
Grand Registrar bearing the Great Seal.

Grand Treasurer bearing a phial containing the coins to be deposited in the Stone.
Past Grand Chaplains.
Past Grand Wardens.
Past Provincial Grand Masters.
Provincial Grand Master.

The Corinthian Light borne by the Master of a Lodge.
The Column of the Junior Grand Warden borne by the Master of a Lodge.
The Junior Grand Warden with the Plumb Rule.
Grand Steward. Banner of the Grand Lodge. Grand Steward.
The Doric Light borne by the Master of a Lodge.
The Column of the Senior Grand Warden borne by the Master of a Lodge.
The Senior Grand Warden with the Level.
Junior Grand Deacons (on the right).

Grand Steward.	{	The Grand Chaplain Bearing the Sacred Law on a cushion.	}	Grand Steward.
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The Deputy Grand Master with the Square.
The Ionic light borne by the Master of a Lodge.
The Grand Sword Bearer.

THE MOST WORSHIPFUL GRAND MASTER.
Senior Grand Deacons (on the right).
Two Grand Stewards.
Grand Tyler.

10th Lancashire Volunteer Rifle Corps with Band.

In addition to which the following also formed a portion of the procession:—

Band.
24th Lancashire Artillery Corps.
Militia Fife and Drum Band.
Independent Order of Oddfellows.
Fife and Drum Band.
Druids.
Clergy and Ministers.
Magistrates, Gentry, and Inhabitants.
Mayor and Corporation of Lancaster.
Central Committee of the Asylum.

At a few minutes past three o'clock the ceremony commenced, and was conducted according to the following order:—

The Grand Master having taken his seat, vessels of corn, wine, and oil borne by the proper officers, were placed on a pedestal on his left hand, placed for their reception. Dr. E. Denis de Vitre, chairman of the central committee of the Asylum, then presented an address to the Most Worshipful Grand Master. The address was as follows:—

"To the Right Hon. the Earl of Zetland, K.T., Most Worshipful Grand Master of the Free and Accepted Masons of England.

"The Royal Albert Asylum for Idiots and Imbeciles of the seven Northern Counties was projected in the year of our Lord one thousand eight hundred and sixty-four, and had its immediate origin in the munificent offer of £2,000 by a gentleman to erect a small asylum in the vicinity of Lancaster. A few individuals deeply impressed with the urgent necessity for a large establishment of this kind for the north of England, determined to take advantage of the gift thus opportunely offered, and ultimately ventured to appeal to the public for support to erect an asylum to contain from five hundred to eight hundred inmates. Every confidence was entertained that by supplying all available statistical information, and shewing the great benefits to be conferred by a proper system of education and training to this most helpless class of our fellow-creatures, the appeal would not be made in vain. It is with unspeakable thankfulness to the Almighty Disposer of all things that the central committee can now record the success which has so far attended their efforts.

Her Most Gracious Majesty has not only subscribed to the funds, but has permitted the asylum to be placed under her immediate patronage; the nobility, gentry, and indeed all classes of society, have nobly and cheerfully responded to the calls made on their liberality to an extent which justified the committee in commencing operations by contracting for a building to contain five hundred patients. To complete this building and pay for the necessary land at least £20,000 will still be required, but the committee are animated by the same hope which has hitherto sustained their efforts, and they confidently depend on the continued liberality of the public and the generosity of all who sympathise with suffering humanity.

It is, my lord, for this asylum, founded for the most beneficent and humane purposes by the free contributions of a generous and enlightened people, that your lordship, as the Most Worshipful Grand Master of the Free and Accepted Masons of England, has conferred upon the central committee the special favour of accepting an invitation to lay the foundation stone. For the very generous and unhesitating manner in which your lordship at once acceded to the invitation, thus evincing the deep interest your lordship and the Grand Lodge of England take in relieving the sufferings of your fellow creatures, the central committee beg, with a deep sense of obligation, to tender their very sincere thanks to your lordship and to all your brethren who may join in this very important ceremony, and devoutly pray that a Divine blessing may rest upon the sanction your lordship is about to give to this benevolent undertaking.

EDWD. D. DE VITRE,

Chairman of the Central Committee.

Lancaster, June 17th, 1868."

The Grand Master, in reply, said: Dr. De Vitre and Gentlemen,—I thank you sincerely for the address which you have just presented to me, and I assure you I take the liveliest interest in this institution. When I was asked to give my assent to come down and lay this foundation-stone, I considered it a very high compliment—a higher compliment than I deserved; but I feared that at my age I might be prevented, through want of strength, to come so far to lay the foundation-stone. I assure you that you have my best wishes, and I am very happy to think I am well enough to be able to perform the duty, which I do most gladly. I am not sure whether I am a subscriber—I do not know whether my name is down or not—but it has always been my intention to subscribe. If my name is not already down, I will be glad to place 100 guineas at the disposal of the committee.

LAYING THE STONE.

The upper stone having been raised, and the lower one adjusted, Bro. the Rev. Dr. Senior, P.G. Chap., of Wakefield, offered prayers. Bro. W. G. Clarke, G. Sec.,

read the following inscription from a plate which was placed on the foundation stone:—

"This foundation stone of the Royal Albert Asylum for Idiots and Imbeciles of the Northern Counties, was laid by the Right Honourable the Earl of Zetland, K.T., Most Worshipful Grand Master of Free and Accepted Masons of England, assisted by the Grand Lodge of England, on Wednesday, the 17th day of June, in the 31st year of the reign of Her Majesty Queen Victoria (Patron of the Asylum), and in the year of our Lord 1868, A.L. 5872. Edward Denis de Vitre, M.D., Chairman of the Central Committee; Edward Graham Paley, Architect."

The G. Treas. then deposited in a cavity of the lower stone a phial containing current coins of the realm, and the G. Sec. placed the plate containing the above-quoted inscription on the stone. Bro. Kelland then handed the silver trowel to the Grand Master.

The trowel is of a very beautiful design, was manufactured by Messrs. Ollivant and Bolsford, of Manchester, and cost sixteen guineas. Its extreme length is about 14 inches, the massive handle being six inches long. The width of the trowel at the widest part is $4\frac{1}{2}$ inches. There is an ornamental bordering along the edges, and in the central part appears the following inscription:—

Presented
to the
Right Hon. the EARL of ZETLAND, K.T.,
Most Worshipful Grand Master
of the
Free and Accepted Masons
of England,
upon the occasion of his laying,
with full Masonic honours,
the
Foundation Stone
of the
ROYAL ALBERT ASYLUM
for Idiots and Imbeciles
of the Northern Counties
AT LANCASTER,
on Wednesday,
June 17, 1868.

The trowel was enclosed in a neat case, covered with purple morocco, and inlaid with velvet of a like colour.

The cement was then spread, and the stone slowly lowered with three distinct knocks.

The Grand Master proved the just position of the stone by the plumb rule, level, and square, which were successively handed to him by the J.G. Warden, the S.G. Warden, and the D.G. Master. He next gave the stone three knocks with the mallet.

The mallet used on the occasion was quite a curiosity in itself, it being the same as was presented to King Charles II. by Sir Christopher Wren, when the foundation stone of St. Paul's Cathedral was laid in 1673. It bears a close resemblance to an operative's mallet; it is of an oval shape, the pattern being what is styled "the horse's head." Mallets of exactly the same form are, it is said, still used in some parts of Wales. There is a silver plate affixed to it, bearing an inscription, as follows:—

"By order of the M.W. the Grand Master his Royal Highness the Duke of Sussex, &c., &c., and W. Master of the Lodge of Antiquity, and with the concurrence of the brethren of the lodge, this plate has been engraven and affixed to this mallet, A.L. 5831, A.D. 1827, to commemorate that this being the same mallet with which his Majesty King Charles II. levelled the foundation stone of St. Paul's Cathedral, A.E. 5667, A.D. 1673, was presented to the late Lodge of St. Paul, now the Lodge of Antiquity, acting by immemorial constitution, by Brother Christopher Wren, R.W.D.G.M. and Worshipful Master of this lodge, and architect of that edifice."

A cornucopia and ewers containing wine and oil were handed to the Grand Master, who strewed the corn over

the stone, and afterwards poured on it the wine and oil, accompanying each act with the following speech:—

"I strew this corn upon this stone as an emblem of plenty, and may the God of Heaven shower down his blessings upon us, and may we have abundance and plenty in this country."

"I pour this wine as an emblem of joy and gladness, and may the blessing of Divine truth enlighten our minds, and may virtue flourish as the vine.

"I pour this oil as an emblem of peace, and may peace and happiness and brotherly love and affection prevail with us always."

The G. Chaplain then offered up prayer, after which the architect presented his plans to the G. Master, who approved of them.

Bro. the Rev. W. R. Smith, of Birmingham, then delivered a beautiful Masonic oration, which, for want of space, we are reluctantly compelled to omit.

Bro. Albert Words, G. Dir. of Cers., and Bro. Fenn, Assist. G. Dir. of Cers., had the marshalling of the Masonic procession; and they were assisted by Bros. A. Beesley, Prov. G. Dir. of Cers. for West Lancashire. The local Masonic referee was Bro. Dr. Moore, W.M. of the Rowley Lodge, who also conducted the G. Master and the officers of the Grand Lodge to the platform. Upon Bro. Dr. Moore the work of making arrangements for the Masonic ceremonial chiefly devolved; and it is only due to that respected brother to say that he performed his onerous task in a highly satisfactory manner.

About five o'clock a grand banquet was held in a marquee erected in Springfield Park, in front of the Rigby Hospital, presided over by Bro. the Earl of Zetland, and among those present were Bros. the Marquis of Hartington, Capt. Le Gendre Starkie, Chamberlain Starkie, Lord De Tabley, E. M. Fenwick, G. E. Wilson, (Dalham Tower), Montague Ainsley (Ulverston), Edward Lawrence, W. H. Wakefield, Edward Dawson, John Bowes, P.M., P.G.R. Cumberland and Westmoreland; Uriah Nicholls, and numerous other brethren, and the following corporate dignitaries:—The Mayor of Leeds, the Mayor of Preston, the Mayor of Blackburn, the Mayor of Stalybridge, and the Mayor of Durham. The caterer was Mr. Jennison, of Manchester, and the and the banquet was of a first-class description. The usual loyal and other toasts followed, which were duly responded to, interspersed with some good music.

[We hope, in the course of a week or two, to be able to afford space for some further particulars of this very interesting event, and to give an illustration of the front elevation of the building, reduced from the architect's drawing.—Ed. P. M.]

METROPOLITAN LODGE MEETINGS, &c., FOR THE WEEK ENDING JULY 18TH, 1868.

MONDAY, July 13th.—Lodge: Peckham, 879, Edinbro' Castle, Peckham-rye.

TUESDAY, July 14th.—Lodge: Wellington, 548, White Swan Tavern, Deptford.

WEDNESDAY, July 15th.—Gen. Com. Grand Chapter, at 3. Lodges: Beadon, 619, Greyhound Tavern, Dulwich. Marquis of Dalhousie, 1,159, Freemasons' Hall.

THURSDAY, July 16th.—Lodge: Cosmopolitan, 917, Great Western Hotel, Paddington.

FRIDAY, July 17th.—Audit Com. Boys' School. Lodge: New Concord, 813, Rosemary Branch Tavern, Hoxton.

SATURDAY, July 18th.—Lodge: Lewis, 1,185, Nightingale Tavern, Wood-green.

TO CORRESPONDENTS.

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

P. G. S. (Liverpool).—It is our intention to publish the whole of the Music, with Explanatory Notes, in Book-form, in a few weeks.