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CONTENTS.

| | PAGE | | PAGE |
|-------------------------------|------|---------------------------|------|
| CHARITY | 95 | ROBERT BURNS AND FREE- | |
| ROUND AND ABOUT. BY "THE | | MASONRY | 105 |
| DRUID" | 96 | FACTS AND FANCIES:—GRAND | |
| MASONIC MEMS | 98 | LODGE OF SCOTLAND. — | |
| EMINENT MASONS AT HOME: | | KNIGHTS TEMPLAR, &C. ... | 106 |
| NO. 7.—THE REV. STUDHOLME | | AMONG THE BOHEMIANS. BY | |
| BROWNRIGG, M.A., AT THE | | "KING MOB" | 108 |
| NATIONAL SOCIETY, WEST- | | COLONIAL AND FOREIGN ... | 109 |
| MINSTER (with a Portrait) ... | 102 | GATHERED CHIPS | 110 |
| THE SENIOR DEACON | 104 | ANSWERS TO CORRESPONDENTS | 110 |

CHARITY.

THE extent of the Masonic Benevolence for the past year is known, and the sum of £48,443. 18s. 3d. is the total of subscriptions to the three Masonic Institutions which the English Craft in the United Kingdom voluntarily support from year to year. Although the income for the year to each charity is somewhat lower than the average of the past seven years, as will be seen from the table given below, yet, considering the depression which still hovers over most of the professions and in dustries of the country, the sum speaks well for the charitable propensities of the Brethren. There are hundreds of Brethren in affluent walks of life whose names do not appear in the printed lists of subscriptions, but a very wide experience of these cases would undoubtedly show that the finger of charity is as keen with them as any of those who appear as supporters of the Institution. It is the silent gift to those who we know are worthy of assistance that most nearly brings us to the requirements of those charitable obligations demanded of us in the sublime ceremony of initiation. There are many who believe that this teaching of charity has in some measure destroyed the *raison d'être* of Freemasonry. It may be so. There are more applicants for vacancies in the schools every year; there are increasing numbers of supplicants for relief from the funds of the Board of Benevolence; and it is not owing to the unfortunate state of commerce that these applications are made. It is a grand thing to know that the Craft is equal to meeting the majority of these cases, and that it can thus ameliorate the embarrassments of men who have slid from their estates down the easy tracks of misfortune and ill-luck. But it would be a far grander thing for ourselves, outside humanity, if there were fewer applicants for relief from within our ranks, so that the Craft might build up an edifice of outside charity which the world might know of and respect, and, through that knowledge, respect more soundly the basis upon which the teachings of Freemasonry rest. There should be no feverish elections for children in the charitable schools of the Craft, and no bitter disappointments when the gates of eligibility have closed upon some hopeless applicant whose claims for admittance are greater than those whose wider circle of friends have secured the more votes. This question of election to

the schools must sooner or later receive some calm attention, so that the abuse to which the existing system leads may be in some measure lessened.

The details of the year's income are as follows:—

| ROYAL MASONIC BENEVOLENT INSTITUTION. | |
|--|----------------|
| Donations and subscriptions | £15,118 16 8 |
| Grand Lodge | 1 600 0 0 |
| Do. Chapter | 150 0 0 |
| Dividends | 1,752 13 10 |
| Interest on cash at call | 108 8 1 |
| | £18,729 18 7 |
| ROYAL MASONIC INSTITUTION FOR GIRLS. | |
| Donations and subscriptions | £11,073 8 5 |
| Grand Lodge | 150 0 0 |
| Grand Chapter | 10 10 0 |
| Part payment North Wales Life Presentation (Centenary) ... | 250 0 0 |
| Dividends on stocks and interest on dep'ts'ts | 3,014 2 7 |
| Miscellaneous receipts | 488 8 6 |
| | £14,986 9 6 |
| ROYAL MASONIC INSTITUTION FOR BOYS. | |
| Donations and subscriptions | £13,803 12 4 |
| Grand Lodge | 150 0 0 |
| Grand Chapter | 10 10 0 |
| Dividends | 548 9 6 |
| Music fees | 95 11 0 |
| Miscellaneous | 119 7 4 |
| | £14,727 10 2 5 |

The average and total sums received during the past seven years are:—

| | R.M.B.I. | R.M.I.G. | R.M.I.B. | Total. |
|------------------------|---------------|----------------|--------------|---------------|
| 1883 | £18,449 6 0 | £12,650 1 2 | £25,010 17 1 | £56,110 4 3 |
| 1884 | 19,901 7 8 | 14,928 19 0 | 13,293 10 11 | 48,823 17 7 |
| 1885 | 21,374 7 1 | 16,768 19 6 | 16,272 16 0 | 54,416 2 7 |
| 1886 | 18,194 13 6 | 15,346 18 10 | 13,956 15 5 | 46,798 7 9 |
| 1887 | 28,968 4 4 | 16,420 0 6 | 15,661 16 1 | 61,050 11 1 |
| 1888 | 21,361 15 1 | 49,259 4 4 | 12,283 2 5 | 82,904 1 10 |
| 1889 | 18,729 18 7 | 14,986 9 6 | 14,727 10 2 | 48,443 18 3 |
| Totals for the 7 years | £146,979 12 3 | £140,569 12 10 | £111,006 8 1 | £398,555 13 2 |
| Average per year | £20,968 10 4 | £20,081 7 6 | £15,858 1 2 | £56,906 10 5 |

During the year the Board of Benevolence granted relief to 358 applicants at a cost of £9,144, an average of nearly £25. 10s. each person.

There is no question but that these figures could be very happily increased by a recognised system of representation each Lodge or Chapter should undertake from year to year. Thus, if the W.M. of each Lodge and Chapter should represent during his occupancy of the chair the interests of the Benevolent Institution, the Senior Warden represent the Boys' Institution, and the Junior Warden the Girls', each to form his own list of subscriptions, and be answerable to the representatives of the several Institutions through the Secretary of the Lodge or Chapter, then a very healthy state of competition would be set up and an excellent and beneficial result to the Grand Charity of Masonry would ensue. Each officer would or should head his own list with a personal donation of five guineas, and if his efforts among his friends in the Lodge or elsewhere only resulted in procuring another five, each Institution would immediately rise in the value of its charitable income. In its crude state this suggestion might be open to many objections, but where charity is concerned objections are very often a wholesome necessity. Perhaps some Brethren could not afford the large sum of £15. 15s. in three years, but surely the possession of the three highest offices in a Lodge should be worth the amount.

Ground and About.

If influenza attack you, and the fogs and mists of an unnatural winter get into your throat, drive over to London Bridge or Victoria, and train it to Brighton. You have done it, of course! And did you ever find influenza, or fog, or mist, or unnatural winters there? I went the other morning—not on pleasure bent, however. I struggled through the pitchy atmosphere of the City, and reached the station just as the twelve express was starting. Gradually we steamed through the damnable curtain of London, and rushed along through the sun-girdled fields of Sussex and the Downs. Was it winter at Brighton, I wondered; and why we poor dwellers in the Metropolis should not be favored with the climatic luxuries of this sister of ours by the sea.

* * *

West Brighton and East Brighton and Brighton itself have changed since I used to be taken down there twice a year for the benefit of my nurse's health. Hundreds of houses have grown up à la South and West Kensington, upon ground that was fields and meadows in my recollection, and the rattle of omnibuses continues from misty morn to dewy eve. A long way to the right from the station live a perfect horde of newspaper men and *dilettanti*, and if you are careful enough to inquire you will come across the residence of the Senior Grand Warden of Middlesex, who swears by Brighton much as he swears by no other part of the civilised world. The glories of the interior of this exteriorly unambitious house are too much for a modest "par"; so you walk away with promised visions of an "At Home" a little later in the year, and ring not the bell that would admit you to one of the best men Brighton has ever housed.

* * *

There are friends who must be seen, and you see them. There are some maiden aunts and bachelor uncles to be called upon, and you call upon them. There are respectable jarvies waiting for a fare, and you satisfy them. And then there is that walk along the sea-front back to West-street—and, of course, you walk along it. You did not expect to run against William B., but you do; and actually you meet William C., and just married, too. What a charming wife William C. seems to have! Good luck to you, "Billy;" may your life beyond the mantle of the present be as jolly as it was with the old boys at Winchester. But, married, you dog! What surprises there are in life!

* * *

Coming home in the train—how many years is it since I came home from Brighton last?—a seaside-looking old lady busies herself with writing on the backs of envelopes, which presently she distributes to the occupants of the carriage. I get one, and find it is an exhortation to wash myself in the blood of the Lamb, and become whiter than snow. Dear old soul! I am going to have that precious little sermon framed and hung up above my desk. I wonder how many rebuffs she gets in her quiet mission of well-doing!

* * *

Some months ago I was possessed of a guinea which I promised to give to the neatest child at the Girls' Institution. I applied to the Matron, who referred me to the Secretary; the Secretary referred the matter to the Committee, and there it ends. Perhaps in the dim future, when my hair is grey, and I totter down Great Queen-street to beg a copper and a crust from a Brother of a future generation, the Royal Masonic Institution for Girls will apply to me for that guinea, and I shudder when I think of what the interest will amount to! And to think that I promised to publish the portrait of the lucky maiden!

* * *

My contemporary of Queen-street, who studiously avoids mentioning the title of this journal, and never acknowledges its receipt—*The Freemason*—prints a very full résumé of the last year's work

in the Craft. Its knowledge of Latin is unfortunately limited, and its acquaintance with English composition more so, but it otherwise carries out its purpose admirably. Its Lodge reports are full to overflowing, and this feature commands much respect from the Craft generally. We should not like to guess what Bro. Kenning loses each year over the publishing of his twenty-year-old "journal," but to give such a mass of printed matter—and matter which is the most expensive to set—for threepence, must mean a very serious deficit on each issue. But Bro. Kenning is rich, and perhaps he does all this for charity.

* * *

Our printer failed to notice our corrections in the spelling of two certain writers on Masonic matters in our last issue. I regret his carelessness the more, because Bro. Hughan has expressed to us highly complimentary remarks upon the *MASONIC REVIEW*, and has contributed an article which will appear in a future issue. Bro. Lane also reads our columns and sends us his books, and credits us with a knowledge of him beyond the influence of the under-housemaid at Bromley.

* * *

Another of those functions which the unbounded generosity of the Drury-lane Lessee arranges from time to time for the entertainment of his friends, was held at Drury-lane on the 6th inst., when the Baddeley Cake was successfully cut by Bro. Fernandez. Mr. Harris had invited a number of Masons, with the result that the place was packed with Brethren, who drank the wines and devoured the food in the usual manner among Masons. In fact, it was to some extent a Gastronomic Exhibition. Bohemia, with its *élite*, filled the stalls and private boxes, and derived great pleasure from the spectacle of a thousand hungry and thirsty followers of the Masonic Order struggling to reach the heavily-laden tables, and, as Mark Twain says, "get outside as much victuals as time permitted."

* * *

The Lord and Lady Mayoress looked in and stayed an hour. T. P. O'Connor brought two or three of his City followers, and looked a greater Irishman than ever. J. L. Toole was unhappy, but forgot his unhappiness as time wore on. The Lumleys were there, and a strong contingent from the Adelphi, including J. L. Shine, who was receiving a "lecture" in the stalls, to his evident amusement. Thorne the Younger and Mr. Alexander escorting Miss Neilson. Four constituencies of the Lower House were represented by their M.P.'s, and the House of Lords peeped its head inside the auditorium and left. There were but a very few ladies outside the profession, present. Miss Phyllis Broughton represented comic opera, Miss Sylvia Grey burlesque, and Miss Agnes Hewitt, with Miss Minnie Palmer, pantomime, and many lords of the financial world were in close attendance. The Guards' Band played "God Save the Queen" in the Rotunda about 3.30, and everybody went home to bed.

* * *

The pension business connected with the R.M.I. for Boys is again topsy-turvy, and all the haggling will, no doubt, begin over again. The Provisional Management Committee has addressed a circular note to the Craft containing the following:—

In view of the narrow majority by which the Resolution proposing to grant to Bro. Binckes a retiring allowance of £350 per annum was carried at the last General Quarterly Court, the Provisional Management Committee has decided to ask the next Quarterly Court not to confirm or proceed further with that resolution, but to substitute in its place another to grant him £250 per annum

Whilst asking with confidence for the grant of £250 per annum, the Provisional Management Committee has considered and sanctioned a scheme to raise a fund of £2,500 in lieu of granting a pension to Bro. Binckes, styled the "Pension Indemnity Fund, R.M. Institution for Boys," the immediate object of which is to relieve altogether the Institution from any charge on its funds, and at the same time to recognise the services of Bro. Binckes and provide some means for his "honorable retirement" from the office of Secretary, after upwards of twenty-eight years' service.

The Provisional Management Committee has the pleasure to announce that a distinguished Brother, fully believing the generosity of the Craft will support the scheme, has munificently placed at the disposal of the Provisional Management Committee the sum of £2,500, to enable it to commute the proposed allowance of £250 per annum and arrange at once with Bro. Binckes for his retirement, and to allow six months for the collection of the fund. The

attitude Bro. Binckes has assumed in this matter is highly gratifying to the Provisional Management Committee, and tends very materially to assist such an amicable and satisfactory settlement.

* * *

The Quarterly Court will be held on the last day of the present month, when Bro. E. V. Greatbach will move:—"That the Provisional Committee are hereby empowered to give Bro. Binckes such honorarium as they may deem expedient, not exceeding the sum of £1,000, out of the funds of the Institution, on his retirement from the office of Secretary," Bro. Hawkins previously moving the reconsideration and rescinding of the resolution as to pensions declared to be carried at the last Court.

* * *

Whether £350 per annum is too much to burden a charity with is a question upon which minds will differ, and the subscribers to the charity have a very sound case in opposing the proposed pension. I think this idea of commutation an excellent one, and one that can easily be fulfilled. I was in Yorkshire the other day, and broke my journey home, at Pontefract, where I called at the banking establishment of Bro. Tew, the Prov. Grand Master for West Yorkshire. Bro. Tew, like most people at this season of the year, had just left, with his children, for Leeds, to witness the pantomime there, so that I did not see him, but his representative at the bank told me that Bro. Tew had opened an account for the purpose of raising this £2,500, and that subscriptions were coming in very fast. I am afraid this is the explanation of Bro. Langton's announcement that a distinguished Brother has munificently placed this large sum at the disposal of the Committee. There is something rather extraordinary about this, as the Yorkshire folk are dead against the pension, and their champion is the Prov. Grand Master of West Yorkshire, the gentleman who is supposed to have made this offer to the Provisional Committee. Whatever happens, and whatever conclusion the subscribers may arrive at, one thing is most evident, that a speedy solution of the difficulty is absolutely necessary. Everybody connected with the affair seems stuck on the horns of a dilemma.

* * *

One gentleman, who signs himself "Veto" in a letter to me bearing no address, but the postal stamp of Ipswich upon the envelope, thinks I am interested in Mr. Binckes's favor, and advises me that "a public journal should take the popular side in matters of this sort." I am only with Mr. Binckes in so much as those subscribers who have expressed their pleasure in sweetening the remaining years of his life. Was he a man who had made provision for the future, he could not for an instant continue in the invidious position he is now placed, at the mercy and caprice of a section of the charity biassed by a report which is a blot upon the escutcheon of Freemasonry, and a section who makes him the scapegoat for the shortcomings of a body of Committeemen. What Bro. Binckes may be personally I do not know, for I have not the pleasure of his personal acquaintance.

* * *

Sir Algernon Borthwick, Bart., is one of those very few men willing to admit he has not done his duty by the Craft. His career has been so eventful, however, that excuses may be made if he has not found time to pay more attention to it. He is the proprietor of the *Morning Post*, which has risen to be a very valuable property since it was reduced to the price of a humble penny. Sir Algernon has a fine mansion in Piccadilly, and an historical place in Scotland. He is a man of but medium height and age. He was knighted in 1880, and made a Baronet seven years later, and has been M.P. for South Kensington since 1885. In personality he is of a kind and courteous disposition, has made tons of money, and knows how to keep it. He is a Scotchman by birth.

* * *

There still seems to be a very widespread belief that the President of the Royal Academy is one of us. I am afraid Sir Frederick Leighton has no very high opinion of the Craft, for he tells me of an insulting letter he received a little time back

from a disappointed student of the Academy Schools, upbraiding him for his want of Masonic obligation in not awarding the writer a prize he felt himself entitled to. These cases of Craft etiquette—or want of it—should be brought before some tribunal at Great Queen-street, and dealt with in a prompt and emphatic manner.

* * *

Mr. Edward Terry, as soon as his Grand Treasurership expires, intends to spend the remainder of the year in India, through which he will make a tour, accompanied by his wife. Mr. Terry is very fond of travel, and gets quite enthusiastic over the lions of the place he happens to be visiting. On one occasion, whilst yachting in the Mediterranean, his party saved a young Russian who had happened upon some calamity of shipwreck or something of that sort, and, although Mr. Terry has never seen him since, a yearly gift of cigarettes and tobacco testifies his thankfulness to his benefactor.

* * *

The 1st of next month is the last performance of "Sweet Lavender," out of which Bro. Terry has secured a very handsome fortune, exceeded in recent years but by the phenomenal receipts of "Dorothy." In Mr. Terry we may centre the rise and fall of English burlesque; so eventful has been his career, and so highly-interesting and instructive it is, that his friends have outweighed his scruples, and he has at last consented to allow his reminiscences to be written.

* * *

Tucked out of sight in the High-street of Pontefract, close to the Market-place and opposite the "Lion"—the cleanest hostelry south of the Tweed, and superbly managed by Mr. Sweeting and his two charming daughters, well known of hunting squires—and behind a quaint shop front, is to be found, surrounded by his books and old-world stationery, Bro. Holmes and his family of eleven sons. Bro. Holmes is the proprietor and editor of the *Pontefract Advertiser*, but the curious fact about this publication is that the entire production from week to week is the work of himself and his boys. His youngest compositor is a lad of nine, who, wonderful to relate, can set up anything in the most expert manner. The little chap loves the work, and struts about the place with the dignity of a grey-haired comp. engaged by Hansard. In his quiet, uneventful life, Bro. Holmes has opportunities of exercising his love for antiquarian research, and besides being a prominent member of several Yorkshire Antiquarian Societies of renown, he has written a history of his native town and published an exhaustive work upon "Pontefract Castle," the guide-book to which is from his pen. Bro. Holmes is not very communicative, but when you have managed to "draw" him you will be sure to hear his admiration for his neighbor and patron, Bro. W. Tew, the Provincial Grand Master for West Yorkshire.

* * *

The Chairman at the anniversary festival of the Benevolent Institution, to be held on the 26th prox. at the Freemasons' Tavern will make himself famous if he can suggest a means whereby the enormous number of applicants for admission into the Institution can be comforted in their old age. That for each vacancy that occurs there exist from fifteen to twenty applicants reveals a most unpleasant condition of affairs. It is easy, indeed, to reduce the numbers of eligible inmates by increasing the minimum age at which a man or woman becomes eligible, but such a means is very uncharitable and extremely unfair. The question of degree, solely from the point of age, has no weight when threescore years are reached and passed. It should be a matter of worthiness first, of destitution second, and age last.

* * *

A lady of my recent acquaintance, who, though not a rich woman by any means, is possessed of property and an income that to many would be considered an ample one, had a son for some years a student at the Boys' Schools. This young gentleman was elected by a large majority of votes, and since his retirement from the school has been articed to a profession in which he is expected to, and

undoubtedly will, make a position. No one would seek to tell me, I should hope, that that lad had a just right to be admitted a scholar of the Institution. In another case, which has but now come under my notice, a very worthy Brother has died, who for thirty-five years past has been in receipt of a Government pension. Although the pension has ceased, his widow has a little property and an income sufficient to keep her in comfort for the rest of her life, but a family of three unmarried daughters, who have lived at home under the support and care of their parents, has prompted an application to the Board of Benevolence with every hope of success.

* * *

Another year of dead endeavors buried beneath the tombstone of time, and another year upon us to lure us into the belief that as its predecessor dies, with all its troubles and disappointments, so this one is born with greater hopes and ambition. How we all live for the future! At school we long for Christmas to come, so that we may spend that promised week with Jack Fenton and Jack Fenton's sister. Is it really Jack or his sister we long for? Then we are anxious for school life to cease in favor of that hour when we may step out into the world, with a tall hat and irreproachable "patents." Then we wish to "become a Mason," which does not satisfy us. We must get married—which does not satisfy us; and so we go on unsatisfied until the end of the chapter, always living for something to be obtained to-morrow, always ambitious for something that only futurity can procure us. Next year will give us more than this. Wait till December comes round, and the last days of the old year, too. We can drink a little extra wine to the death of the present, and one glass more to the health of the New chapter. As the bells ring out the funeral march we can clasp hands, sing "Auld Lang Syne," and convince ourselves that the new Year—long live the New Year—will be full of accomplished hopes and satisfied endeavours. Pshaw! What dreaming insects we are after all!

THE DRUID.

Masonic Mems.

At the annual festival of the Moira Lodge (92), held the early part of last month at the Albion Tavern, Aldersgate-street, Col. Sir Norman W. Pringle, Bart., S.W., was installed into the chair by Bro. R. F. Gould, the distinguished Masonic historian. All the officers and many P.M.'s of the Lodge were present, and many visitors, among them being the Grand Treasurer, Bro. Frank Richardson, Major Lambert, Col. R. W. Edis, and Lieut. Coe Pratt, At the banquet which followed, "The Memory of the Earl of Moira" was proposed in a learned manner by the Treasurer of the Lodge, Bro. T. L. Wilkinson, P.M., and in response to the toast of the Worshipful Master, Sir Norman promised to uphold the dignity of the chair during his term of office.

* * *

Lieut.-Col. Pratt, R.A., in responding to the toast of the "Visitors" said:—"I feel that my having been called upon to respond for so many distinguished brethren is due to the fact that I this year fill the chair of a London Lodge—the Quatuor Coronati—of which one of the principal founders is the Bro. Gould to whom the W.M. has already alluded in such eloquent terms. The object of this new Lodge is to find out something about Masonry. We Masons have been sarcastically alluded to as people who kept shut with a secret key an empty room. No one can deny that there is some foundation for the epigram, but our wish is to furnish the room, and to clothe with flesh the skeleton we have been long carrying about with us. Few among us again have not wondered at, and perhaps resented, part of our ritual as not being in accordance with modern ideas. If we can show that the quaint and archaic forms are but a survival of long past times, and once had a definite meaning, we shall confer a boon on all Masons, and explain many things that are now hid in darkness. I may add that

our Masonic researches are published, open to all, and procurable at slight expense. I am sure, however, that, whatever we learn, we shall not be able to find a better exemplar of good companionship and hospitality than the Moira Lodge."

* * *

Bro. the Rev. T. W. Lemon, M.A., P.P.G.J.W. of Devon, Provincial Prior, &c., of Hertford College, Oxford, late Vicar of Buckerell, Devon, having performed the statutable exercises, has, by decree of the Convocation of his University, been admitted to the Degrees of Bachelor and Doctor of Divinity, by acclamation. We hope to have an early opportunity of spending a few hours with this "Eminent Mason at Home."

* * *

The December meeting of the Committee of Management of the Royal Masonic Benevolent Institution was held in Freemasons' Hall as usual. Bro. Jabez Hogg, P.G.D., occupied the chair. The minutes of the previous meeting having been read and verified, the Secretary reported the deaths of one male and one widow annuitant and one widow candidate. The Warden's report for the past month was read, and one application from the widow of a recently-deceased candidate for half her late husband's annuity was granted. Eleven petitions (seven men and four widows) were considered, with the result that of the male petitions five were accepted, one deferred, and one rejected, while the widows' petitions were accepted, the names of those accepted being ordered to be placed on the list of candidates for the election in May, 1890.

* * *

Brother Thomas Girdwood, who died at Craigmore, Rothesay, on the 1st of last month, was ninety-three years of age, and was made a Mason in St. John's, Maybole (11), on March 23, 1822, so that at his death he had been nearly sixty-eight years a member of the Craft.

* * *

There is a Lodge in the Glasgow Province that has no less than seven Gunns on the roll of membership. Five of them were present at the last meeting, and these five are now in office. There is a father and three sons; the fifth, though a "real good Gunn," is not related to the others. You will see, says the writer, that another Gunn would have made a complete battery. The old Gunn was a gunner in his time, and has done good service for his country in India and elsewhere.

* * *

The Right Hon. the Marquis of Breadalbane, R. W. Prov. G. M. for Perthshire, East, has visited St. John's Lodge (137), accompanied by a deputation of Brethren from Perth. The books having been examined, the Grand Master expressed his satisfaction at the accuracy which they displayed and the flourishing condition of the Lodge both in regard to membership and funds. The Lodge is now in a healthier condition than it has been for the past five years.

* * *

The General Committee of the Royal Masonic Institution for Boys held their monthly meeting at Freemasons' Hall, on Saturday last. Bro. Richard Eve, P.G. Treas. presided, and there were present Bros. George Plucknett, P.G.D., Treasurer of the Institution, G. Everett, C. F. Hogard, G. Corble, W. Masters, J. Glass, Joseph D. Langton, S. Richardson, W. A. Scurrah, F. E. Bennett, William Smith, E. Valeriani, E. de la Coste, C. H. Webb, E. Chamberlain, Stanley J. Attenborough, W. W. Morgan, J. S. Cumberland, Gordon Smith, George Mickley, M.A., M.B., the Rev. R. Morris, M.A., LL.D., W. Maple, Arthur H. Scurrah, G. P. Britten, A. Durrant, Alfred Lamb, G. R. Langley, G. P. Gillard, J. H. Hawker, W. M. Stiles, J. Newton, C. D. Mote, E. St. Clair, Andrew Motion, A. J. Dixie, W. H. Saunders, G. Motion, Edwin Storr, and F. Binckes (Secretary). The minutes of the previous Committee having been read and verified, three petitions were considered, with the result that one was deferred and two accepted, and the names ordered to be placed on the list of candidates for the election in April, 1890. Four applications made in respect of grant towards

outfit were acceded to. On the motion of Bro. Dixie, seconded by Bro. Cumberland, the selection of the Rev. H. Hebb as the new Head Master was approved. The report of the Provisional Management Committee, relating to Dr. Morris, was submitted, but what resulted from the discussion thereon is not clear. The following is an extract from this Report:—

“The Provisional Management Committee has considered the claim of Dr. Morris against the Institution upon the termination of his services,” and “under all the circumstances, the Committee recommends that a sum of £500 be offered to Dr. Morris in settlement of all claims under the agreement and in lieu of notice, and by way of recognition for his services to the Institution, as the Provisional Committee cannot see its way to recommend the granting of a pension to Dr. Morris.”

A report was also presented, but merely for the information of the Committee, on the subject of Bro. Bincke's retiring allowance, from which the following passage is an extract:—

“The Provisional Committee, having regard to the small majority with which the resolution as to Bro. Bincke's retiring allowance was carried, and the various other circumstances connected therewith, ask the Court not to proceed further with the resolution granting a pension of £350, and to substitute in place thereof one of £250.”

Bro. Thomas Wakley, jun., of the *Lancet*, is the newly-installed W.M. of the Old Westminster Lodge, associated with the Westminster School. The S.W. is Bro. Hyde Clarke, of Moorgate-street.

A special dispensation having been granted, the Drury Lane Lodge will, during the year of office of the W.M. elect, the Lord Mayor, hold their meetings at the Mansion House. The old ballroom will be fitted up specially for the election ceremony on Tuesday, Feb. 11. Mr. Alfred Caldecote is composing an anthem for the occasion, and after the ceremony his Lordship will entertain the members and a distinguished company at a banquet in the Egyptian Hall.

The Maharajah of Mysore has granted a loan of 10,000r. to the Freemasons of Mysore for the purpose of erecting a Masonic Temple. It is reported that his Highness is anxious to become a Mason, and that he contemplated asking Prince Albert Victor to initiate him into the mysteries of the Craft when his Royal Highness visited Mysore; but it has been officially announced that Prince Albert Victor will not be able to accept any Masonic congratulations during his stay in India.

The annual meeting of the Provincial Grand Lodge of Derbyshire was held on December 16, at the Masonic Hall, Derby. In the absence of the Marquis of Hartington, Prov. G.M., the Right Worshipful Bro. Haughton Charles Okeover, of Okeover Hall, Ashbourne, Deputy P.G.M., presided. Every officer of the Lodge and a very large number of Past Provincial Grand Officers were present. The reports presented by the Worshipful Masters of the various Lodges bore remarkable testimony to the prosperity of the province. The report of the Charity Committee called upon the Brethren to use all their efforts to concentrate the voting strength of the province upon the candidates it is intended to support at the forthcoming elections for the various charities. Bro. Thomas Cox, P.P.S.G.W., after a quarter of a century's service as P.G. Treasurer, tendered his resignation, and proposed as his successor Bro. Thomas Roe, M.P. This was seconded by Bro. Woodiwiss, P.S.G.W., and carried unanimously. Bro. Cox's services were acknowledged by a resolution, and a Committee was formed to raise a testimonial to him. Bro. G. T. Wright, P.P.S.G.W., was re-elected chairman of the Charity Committee, and the Masonic Hall Committee were re-appointed. The Deputy P.G.M. then proceeded to appoint and invest the officers for the ensuing year in the following order:—Bros. A. E. Cockayne (Bakewell), P.S.G., W.; F. Sudbury (ex-Mayor of Ilkeston), P.J.G., W.; Revs. E. E. Morris (Bakewell) and T. B. Mundy (Draycott), P.G. Chap.; T. Roe, M.P. (Derby), P.G., T.; W. Beadon Woodforde (Belper), P.G., R.; Wm. Naylor (Derby), P.G., S.; J. Whittaker Brigg (Derby), P.S.G., D.; C. F. Chamberlain (Burton-on-Trent), P.J.G., D.; J. E.

Harrison (Buxton), P.G., S. of W.; W. J. Piper (Derby), P.G., D. of C. (re-elected); J. Marsden (New Mills), P.G., Ass. D. of C.; T. Wilkinson (Chesterfield), P.G., S.B.; W. H. Hodgson (Glossop) and J. Heathcote (Matlock), P.G., Standard B.; W. Bradbury (Glossop), P.G. Org.; J. H. Clarke (Derby), P.G. Assist. Sec.; R. L. H. Mole (Derby), P.G., P.; T. E. Yeomans (Derby), P.G. Assist. B.; W. W. Heywood (Derby), G. C. Copestake (Derby), S. Timmins (Derby), T. Berridge (Derby), D. Frost and Tatham (Ilkeston), P.G. Stds.; and Thos. Day, P.G. Tyler.

The Rev. H. Hebb has been elected in succession to Dr. Morris, Head Master of the Royal Masonic Institution for Boys. Alderman Sir R. N. Fowler, Bart., M.P., is the Chairman of the Committee formed to promote Mr. Edwin Storr's candidature for the impending vacancy in the Secretaryship of this charity.

Another Lodge was added to the roll of Lodges of the Province of Herts, on Tuesday, the 17th ult., by the consecration and dedication of the Ravenscroft Lodge (2331) on the register of Grand Lodge of England, and 19 in the list of Hertfordshire Lodges. The ceremonies took place at the Red Lion Hotel, High Chipping, Barnet. The Ravenscroft Trust is visible almost everywhere in the locality of Barnet, and dates back several centuries—some say, to the fourteenth, and some the fifteenth century—when one Ravenscroft left estates, then producing a small sum of money annually, for certain charitable purposes. Hence the name of Ravenscroft was chosen as the title of the Lodge, the founders of which had first proposed the name of “Duke of Fife.” His Grace, however, recommended a local title, and the founders selected the name by which the Lodge will be known. Bro. Colonel Thomas F. Halsey, M.P., Provincial Grand Master for Herts, performed the ceremony, and he was assisted by Bro. G. E. Lake, Deputy Provincial Grand Master; Bro. T. S. Carter, P.M. and Sec. 403, P. Prov. G. Warden, as S.W.; Bro. Mihill Staughter, P.M. 404, P. Prov. G. Warden, as J. W.; Bro. H. Tipper, P.M. 2054, Prov. G. Registrar, as I.G.; and Bro. James Terry carried out his duties as G.D.C. A large number of Brethren were present.

An address on vellum is to be presented to Major George Lambert by the Clerkenwell Lodge, on his retiring from the office of Treasurer, which he has held since the formation of the Lodge.

The festival of the Hampshire and Isle of Wight Masonic Educational and Benevolent Institution held last month, at Landport, was a very successful one. The Prov. Grand Master, Bro. W. W. B. Beach, was in the chair, and the proceeds resulting from the exertions of twenty-three Stewards amounted to the substantial sum of £449. 10s. 3d. It was stated that the Province had during the past two years subscribed £1,764 to this institution, besides what it had given to the Central Charities.

A movement is on foot to establish in the city of Durham a new Lodge, to be called the Universities Lodge, the membership to be restricted to graduates of a British University. Among the founders we observe the names of Bros. the Rev. Canon Tristram, D.P.G.M. of Durham, the Rev. Canon Kynaston, and Dr. Hill Drury, P.M. 85, W.M. 1379.

The *Chronique*, which is a Masonic and avowedly anti-religious paper of Brussels, sounds a note of alarm regarding the well-attested growth of precocious criminality among the younger generation. It declares that “the wretched heroes of the assize courts during these past few years are all at an age when the greater part of us are scarce commencing the education our lives.” And “examples are not wanting of child murderers, who are generally characterised by the ferocity of wild beasts against their victims, often combined with unheard-of refinements of cruelty.” Atrocious crimes are quoted in proof which have been committed, with a knowledge of

evil and a perversity scarce credible, by children of thirteen, twelve, and even nine years. In France, during 1884, out of over 7,000 suicides, there were sixty-seven children of less than sixteen, and 331 between sixteen and twenty one. "The question," says the *Chronique*, "is contemporaneous rather than modern," and declares that this "well authenticated lowering of what may be called the legal age of criminals" has taken place during the last fifteen years.

* * *

The half of the free income of the Grand Lodge of Scotland for the year ending November 28 last amounts to about £1,426, and of this sum £713 will be at the disposal of the Board for the granting of annuities in the year 1890. A similar sum will fall to be capitalised for the fund. Of the £500 at the disposal of the Board for the year 1889, the sum of £325 was voted in annuities, leaving a balance of £175 available for present grants. The quarterly meeting of the Board for granting annuities takes place this month.

* * *

The consecration of the Borough of Greenwich Lodge 2,332 took place on Wednesday, the 11th ult., in the presence of a distinguished body of Masons. The ceremony was performed by Col. Shadwell Clerke, G. Sec., assisted by Bros. Dr. Ralph Gooding, P.G.D., as S.W.; Lieut.-Col. G. Haldane, P.G.S.B., as J.W.; the Rev. J. S. Brownrigg, P.G.C., as Chaplain; Frank Richardson, P.G.D., as D.C.; Colonel W. Bristowe, P.G.S.B., as J.G.; and H. Sadler, G. Tyler, as Tyler. The Lodge having been duly consecrated and constituted, the Consecrating Officer installed Bro. T. W. Boord, M.P., W.M. designate, and that Brother having been saluted by a Board of Installed Masters, some thirty or more in number, invested his officers:—Bros. A. H. Bateman, acting I.P.M.; Capt. Blakey, P.M., P.G.W. Kent, S.W.; H. Roberts, P.M., J.W.; W. T. Hunt, P.M., Treas.; G. P. Carter, Sec.; A. H. Oakley, P.M., S.D.; J. G. Thomas, P.M., J.D.; J. Pitt, P.M., I.G.; A. Bateman, P.M., D.C.; W. Kipps, P.M., Org.; E. Watkins, P.M., Stwd.; and E. Spinks, Tyler.

* * *

The Mount Moriah Lodge, No. 34, which has been established since 1754, but which has not hitherto had a chapter attached to it, had this want supplied on Tuesday, the 17th inst., by the consecration of the Moriah Chapter, No. 34. The impressive ceremony was performed by Comp. Col. Shadwell H. Clerke, G.S.E., as M.E.Z., assisted by Comps. Chas. Belton, G. Std. Br., as H.; Rev. J. S. Brownrigg, P.A.G.S., as J.; Frank Richardson, G.D.C., as D.C.; and C. F. Matier, P.G.D.C., as S.N. The founders of the chapter, all of whom were present, are Comps. Alfred Rixon, M.E.Z. designate; W. G. Gribbon, H. designate; T. B. White, J. designate; S. J. Attenborough, J. A. P. Ingoldby, A. C. Thorpe, W. H. Glazier, A. Dutton, and J. Chambers.

* * *

Writes W. J. Hughan:—"The distinguished frater, Col. MacLeod Moore, Great Prior of Canada, has published the 'Allocution' he delivered at Montreal, October 22, 1889. It is fully equal to his previous deliverances on the subject, and makes a very readable sketch and exceedingly interesting digest of the facts relating to the origin and character of Masonic Knight Templary. Had such enlightened and common-sense views prevailed in the past, there is no doubt that the Order would have taken a firmer hold of the Craft in this country. Any attempt to prove the continuity or direct descent from the ancient military Order after its suppression in the fourteenth century must fail, as, Masonically, the imitation of the extinct body was subsequent to the origin of Degrees early last century. I quite believe, with Colonel Moore that if K. Templary is dead 'its teachings have survived.' The Great Prior's declaration that the present *Knights Templars* 'are not a

military association, they only borrow the name from the ancient chivalric Orders, whose principles and rules they are supposed to imitate,' deserves to be carefully noted, as it is true in theory and fact. Likewise an objection to the prefix 'sir,' used throughout the U.S.A., and to 'sir knight' in England, 'assuming a title of the British aristocracy,' is an inconsistency which should be entirely removed by the adoption of the term *Frater*, being merely the Latin term for brother. He says 'there is no such thing as Masonic Knighthood,' and another bubble is also pricked in his statement that the 'York Rite' has been dead from about 1790. The modes of recognition peculiar to the K.T. and Malta are shown to be modern in origin, and the 'Baldwyn' of Bristol and other old encampments cannot claim an existence prior to the latter part of the last century. The allocution deserves a large circulation and many readers, as no one can speak more authoritatively and sensibly on the subject than the veteran Colonel Moore, of Canada."

* * *

At the last meeting for the year 1889 of the Board of Benevolence, at Freemasons' Hall, Bro. Robert Grey, P.G.D., President of the Board, presided, and the Senior and Junior Vice-Presidents, Bros. James Brett, P.G.P., and C. A. Cottebrune, P.G.P., occupied their respective chairs. Bro. Col. Shadwell H. Clerke, G. Sec., Bro. A. A. Pendlebury, A.G. Sec., Bro. W. Dodd, and Bro. W. H. Lee represented Grand Secretary's office. The Brethren first confirmed recommendations made at the former meeting to the extent of £170. There were thirty-nine cases on the new list, qualified through Lodges in the London district, and at Luton, Southend, Whitehaven, Liverpool, Uxbridge, Colchester, Riverhead, Sheerness, Rochford, Newbury, Stony Stratford, Willington Quay, Filey, Meerut, New York, Gibraltar, Guildford, Dover, Tenterfield, N.S.W., South Shields, Tunis, Calcutta, Knutsford, Cleckheaton, and Chester. Five of the cases were deferred, being incomplete, and one was dismissed, not being within the rules of the Fund of Benevolence. The remainder were relieved with a total sum of £782. There were in this sum two recommendations to Grand Lodge of £50 each; five to the Grand Master of £40 each; and six of £30 each. There were also eleven immediate grants of £20 each; two of £15 each; four of £10 each; two of £5 each; and one of £2.

* * *

The success attendant upon the fortunes of the Scots Craft Lodge (2319), the consecration of which took place at the latter end of July last, has been so great as to induce the members to apply—successfully—for a petition for a Mark Lodge. The consecration took place on December 19 at the home of the mother Lodge—the Scottish Corporation Hall, Crane-court, Fleet-street. The Consecrating Officers upon the occasion were Bros. the Earl of Euston, P.G.W., as W.M.; Capt. N. G. Philips, P.G.W., as S.W.; Col. Shadwell H. Clerke, P.G.W., as J.W.; W. R. M. Pope, as Chaplain; Charles H. Driver, P.G.M.O., as D.C.; and W. C. Gilles, P.G. Steward, as I.G. In addition to the above, all the founders, with one exception, were likewise present. These were Bros. C. F. Matier, P.G.W., G. Sec., W.M. designate; Vero Shaw, S.W. designate; John Whitehead, J.W. designate; Capt. J. Parke Airey, G. Steward; H. E. Campbell, Beaver; Robert Berridge, P.G.M.O., G.D.C.; and George Henderson.

* * *

Sussex Freemasons will learn with interest that H.R.H. the Duke of Connaught, as Provincial Grand Master of Sussex, is about to appoint the Right Hon. Sir William Thackeray Marriott, Q.C., M.P., to be Deputy Provincial Grand Master in the place of the late Mr. Gerard Ford. Sir William, who is a Past Grand Steward of the Grand Lodge of England, first became connected with the province of Sussex as one of the founders of the "Earl of Sussex" Lodge (so named from the minor title of H.R.H. the Duke of Connaught, who, on June 15, 1886, was installed by the

Prince of Wales as Provincial Grand Master of Sussex, which was consecrated by the Duke of Connaught at Brighton Pavilion on July 15, 1887. The first Worshipful Master of the Lodge was the late Mr. Gerard Ford. Sir W. T. Marriott was S.W. In the following year he was duly installed in the chair, and having completed his year of office, was in October last appointed Prov. S.G.W., and in that capacity became temporary head of the Province, and accordingly presided at the banquet which followed the Provincial Grand Lodge meeting. Sir William's appointment is likely to prove popular. Among those who have previously filled the office are Bro. Thomas Read Kemp, M.P. (founder of "Kemp Town"), from 1830 to 1844; Colonel McQueen, 1854 to 1858; the late Colonel Dalbiac, 1858 to 1865; Bro. E. J. Furner, 1865 to 1877; Bro. John Henderson Scott, and Bro. Gerard Ford.

* * *

A new Masonic Lodge has been opened at Pudsey by the Right Worshipful Provincial Grand Master of West Yorkshire, Mr. T. W. Tew, who was accompanied by the leading members of the Grand Lodge. The Lodge has been dedicated to St. Lawrence (2,330), and is to have its headquarters at the Park Hotel, Pudsey. The Provincial Grand Master and the deputation from the Grand Lodge were received by the following founders and officers designate:—Brethren J. Symonds, W.M.; J. W. Taylor, I.P.M.; Chas. Cromack, S.W.; Robert Love, J.W.; Rev. J. N. Lee, chaplain; J. E. Hinings, treasurer; John Cromack, secretary; Joshua Hill, S.D.; John Sewart, J.D.; H. Kershaw, I.G.; and M. B. Newell, T.

* * *

The quarterly communication of the Sublime Scottish Grand Royal Arch Chapter was held in Edinburgh on the 21st ult., Companion James Crichton, presiding. A commendable alteration has been made in the law for the election of office-bearers in the daughter chapters, which has hitherto been on a fixed date. After this the elections can take place any time between September 15 and 31. On the recommendation of the Provincial Grand Chapter of the Lower Ward of Lanarkshire, it was resolved—"That the Supreme Chapter sanction the removal of Chapter "Commercial, No. 79," from said province to the district of Cathcart, in the province of Renfrewshire East." Under the immediate care of the energetic R.W.M. of Sir George Cathcart, 617, the chapter will soon regain its lost prestige.

* * *

The annual meeting of the Provincial Grand Lodge of Derbyshire took place on the 21st ult., at the Masonic Hall, Derby. The Deputy Provincial Grand Master (Bro. H. C. Okeover) presided, in the absence of the Marquis of Hartington. There was a large attendance of Brethren. After the reception of the ordinary reports, Bro. T. Cox, P.G., treasurer, announced his resignation, and Bro. Thos. Roe, M.P., was elected in his place. A vote of thanks was also passed to Bro. Cox for his twenty-four years' service, and a committee was appointed to more substantially recognise them. The Deputy-Provincial Grand Master then appointed and invested his officers, and Grand Lodge was closed.

* * *

Although the Ashburton Lodge (2,189) was consecrated in 1886, its work has gone on so quietly and unostentatiously that its existence was almost forgotten by the outer world until the 9th inst., when its first public function occurred on the occasion of laying a foundation-stone of the new Masonic Hall which is to be its future home. For some time the brethren, in spite of the care and attention paid them in their present quarters at the Commercial Hotel, have felt desirous of following the example of other Lodges in the Province of Devon by building a hall of their own for the exclusive purposes of Freemasonry, and at last matters were brought to a climax by the most generous offer of Bro. H. Stevens, Treasurer of

the Lodge, to make the brethren a present of a piece of ground to build on in his field adjoining Hayeldene. The offer being gratefully accepted, plans and estimates were prepared, and on the 9th ult. the building was sufficiently advanced to have the foundation-stone laid in the north-east corner according to Masonic usage.

* * *

Bro. John Lane writes to the *Freemason* of the 14th ult.:—"Through the courtesy of Bro. T. Lamb-Smith, P.P. J.G.W. Worcester, I have examined the minute-book and ledger of Lodge Mercy and Truth, Evesham, warranted in 1818, No. 703. It does not appear to have been a successful Lodge, notwithstanding the assistance it received from Cheltenham and other places. There are, however, a few points worth noting, viz., the members held a Lodge of instruction on three Sundays in September and three Sundays in October, 1818, and a Lodge of emergency on another Sunday in the latter month. One of the members paid the large sum of £30 for his 'entrance,' although the usual fee at the time, according to the ledger, for entrance or initiation was £4. 4s. only. On December 30, 1818, Bros. Monk and Snapp 'passed the chair in due form.' These were the two Wardens, the former of whom was elected W.M. at the same meeting. On April 28, 1819, the members resolved to hold a Lodge of instruction every Wednesday, 'and the non-attendants to forfeit threepence.' No place of meeting is recorded in the old Calendars, but the minutes show that the Lodge met at the Rose and Crown in 1818, removing to the Crown Inn at the end of 1819, and to the Cross Keys in 1824, where it continued until its demise in 1831. It, however, 'adjourned' on three several occasions, viz., to Bro. Bowen's Ship Inn, Pershore, on May 17, 1826, and April 18, 1827, and to the Coach and Horses Inn, Pershore, on August 29, 1827. These two books, with other property of the Lodge, were in the possession of the last Master until his death about ten years ago. Bro. Lamb-Smith's indefatigable efforts to unearth them has been crowned with success. Will other brethren imitate his example and report the result?"

* * *

The funeral of the late Bro. John Pursall took place on December 26, at the Cemetery, Warstone-lane, Birmingham. By the death of Bro. Pursall the Craft in the Province of Warwickshire have suffered a heavy loss. The deceased brother was a P.P.G.W. and Preceptor to the General Lodge of Instruction, P.P.G.J. of the Prov. Grand Chapter and Preceptor to the Chapter of Instruction. He has been a prominent figure among Masons for something like forty-five years, and during that long period has served every office connected with Masonry. His services as Preceptor for nearly thirty years will long live in the memory of local members of the Craft, and the training of the present generation of Masons is largely due to his perfect working of the ritual. He had the respect and esteem of every member of the Fraternity. At the funeral there was a large gathering of friends, who attended to pay a tribute of respect to the memory of their dead brother. The Provincial Grand Lodge and the various Lodges of the Province were largely represented.

* * *

The remains of the late Bro. W. A. Higgs were on Tuesday, December 31, laid in the family vault at Highgate Cemetery. The Lord Mayor, Mr. Sheriff Harris, and Bro. Under-Sheriff Beard sent their state carriages. The Lord Mayor, who was unable to attend the funeral in person, asked Mr. Sheriff Harris to represent him, and the Sheriff, who was accompanied by Mr. Henry Williams, joined the procession in a private carriage. Alderman Sir Polydore De Keyser, who was Lord Mayor during Bro. Higgs's shrievalty, was accompanied by Mr. Alderman Davies, co-sheriff with the deceased. Many who were not able to be present sent messages of sympathy and sorrow from all parts, and a large number of friends forwarded beautiful wreaths and other floral designs.

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Eminent Masons at Home.

NO. VII.—THE REV. STUDHOLME BROWNRIGG, M.A., AT THE NATIONAL SOCIETY, WESTMINSTER.

MR. PEARSON'S scaffolding still hides the north transept of Westminster Abbey from view, and the little man stands at the door of the north transept with his collection of photographs and guide-books for the use of country people and foreigners who come to see the tombs of the Abbey for the first time. Along the concrete paths, past the doors of St. Margaret's, and round by the Abbey from east to west the good-natured and civil policemen make their beat. So different from the sly and crafty officials who guard the portals of St. Peter's at Rome; these blue-coated preservers of the peace might have been selected for their unwonted courtesy; and, if their appreciation of their duties does not extend to a particle of admiration for the beautiful fabric always before them, they at least are very anxious that no lack of archaeological veneration in their own composition should deter you from admiring the edifice and its priceless contents, so you stay to chat a few moments with your old friend the photograph-vendor, and eventually pass into the sacred precincts of the Abbey Church. What memories—what memories are there! Another old friend of yours, Verger Coombes, comes to grasp the hand that you offer in remembrance of days gone by. You remember—and he remembers, too—the happy times when the brush and the pencil were at work as well as the pen. He points out the very window-pane you smashed up in the clearstory of the southern transept when you were making a measured drawing of the beautiful work that is to-day just as it was then—how many years ago? Yes; you remember old Coombes, and his description of the tombs and things of the Abbey. He gives the same descrip-

tions now as he has ever done these twenty years. Nothing about him is changed but his face, which is a trifle more wrinkled than it was, and crowned with white locks instead of grey. But all your memories are not pleasant ones. You can trace a vein of sorrow through the mist of years which have dealt lightly with you; but these are no times for sorrow nor for looking backward over pages which are out of print. So you wish the dear old place once more good-bye, and, just as Big-Ben is bellowing out the hour of three, you get again into the ceaseless current of traffic which ebbs and flows like the river running near at hand.

Upon the walls of Broad Sanctuary, on the opposite side of the railed-in garden to that where the ornate drinking-fountain, erected to the memory of Canon Wilberforce by his admirers in the House of Commons, stands to solace the hearts of the thirsty and temperate pedestrians who come over Westminster Bridge on their way westwards, is an original inscription in stone, taken from the gateway of the old Tothill Fields Prison. It reads thus:—"Here are several sorts of work for the poor of this parish of St. Margaret's West, as also the county, according to law, and for such as will beg and live idle in this City and Liberty of Westminster. Anno domini 1655." The old stone gateway of the prison itself, with the lock and key of the original gates, has also been removed, and are erected up against the dismal wall which overlooks the meagre entrance to "The Incorporated National Society for promoting the education of the Poor in the principles of the Established Church." Had the National Society endeavored to hide its light under a bushel it could not have found a more secluded spot than that at Westminster whereon to raise the habitation which has in years become the centre of a vast religious enterprise. When it commenced its work about seventy-seven years ago there were few parishes in the country where the children of the poor had any satisfactory instruction whatever, either religious or secular, and it is owing to the exertions of the National Society that there now exists in almost every parish in the Kingdom an efficient and well-managed Church School. More than 12,000 separate establishments are in union with the Society, which provides religious instruction to about one-half the children who are receiving public elementary education. This vast Institution has cost churchmen thirty-two millions of money, the collection of which goes on silently and increasingly from day to day. Within the dismal walls of the building at the back of the Broad Sanctuary is a vast emporium of educational books, and materials necessary for the religious tuition of the young. The classification of such materials must, in itself, be a laborious undertaking, for perhaps there are very few institutions in existence possessing such a vast stock of educational accessories as are piled within the walls of the National Society at Westminster.

At the end of a long and bare corridor on the first floor, without even a yard or two of linoleum to hush your footsteps, you enter a small apartment, which is the private room of the Rev. Studholme Brownrigg. You are lucky to have found the organising Secretary of this vast Institution at home, but he sits at his desk mapping out the final details of a Midland tour upon which he starts the following morning. There is nothing in the room denoting the presence of one of the busiest men in town. The walls are bare, save for one solitary framed photograph of a group of teachers of the Welsh Training School for Girls, at Ashford—the building you remember having passed hundreds of times on your way to Staines, to Datchet, or many of those up-river haunts the summer months have enticed you to in the boating season. Mr. Brownrigg is Secretary of this School, and it is in a very flourishing condition. How he manages to superintend its every department whilst carrying on his work at the National Society is one of those questions nobody can satisfactorily answer. His work with the Society consists chiefly of travelling to the different sub-centres and organising their sub-divided branches, keeping everything in touch with the parent body. When districts in course of time become mature and when they are ready to yield a harvest, or the prospects of one, to the glorious purposes of the

National Society, down swoops the Rev. Studholme Brownrigg with his marshalled forces, and extends still further the educational work of the Institution.

It was a happy day for Freemasonry when John Studholme Brownrigg was initiated into the Craft in the Scientific Lodge (88), Cambridge, on December 10, thirty years ago. From that moment he has steadily progressed in the acquirement of the mysteries of the ancient Order until now, when he is recognised as one of the greatest authorities upon the ritualism of the Craft. He was passed and raised in the Lodge of his initiation. Two years later he held the position S.G.D. of Cambridgeshire, joining the Isaac Newton University Lodge, and filling its chair in 1863. The same year he was invested with the Collar of S.G.W. of Cambridgeshire, since which, so far as Craft Masonry is concerned, he was the first W.M. and a founder of the SS. Peter and Paul Lodge, Newport Pagnell, and installed Deputy-Provincial Grand Master of Berks and Bucks in '73. He is also a Grand Chaplain of England.

To the Royal Arch he was exalted in September, 1861, in the St. George's Chapter, Dublin, afterwards joining the Euclid Chapter of Cambridge, of which he is Z. He was the first Z of the St. George's Chapter of Wolverton, Assistant G. Sov. of England, and Prov. G.H. of Berks and Bucks. He was advanced to the Mark Degree in Dublin, and, as stated above, was Founder of the SS. Peter and Paul Lodge of Mark Masters, Newport Pagnell. He was installed Provincial Grand Mark Master of Buckinghamshire on June 6, 1882, and is a Grand Mark Chaplain of England, 32 deg., he is P.M.W. Sov. and Recorder, Studholme Rose Croix; P. Grand Prelate K.T. of England; and P.E.P. and Registrar of the Studholme Preceptory.

It is easy to see from this extended list of his progressive achievements in the Craft that the Rev. Studholme Brownrigg must have laid himself down to master all that a busy life would permit. His views upon various matters connected with the sentiment of Masonry are not universally shared, but his opinion in favor of class Lodges must be followed by a far greater majority of the Craft. In one of his renowned consecration addresses he expressed these opinions very forcibly:—

Whilst on the one hand we must stoutly maintain that in our Craft we are

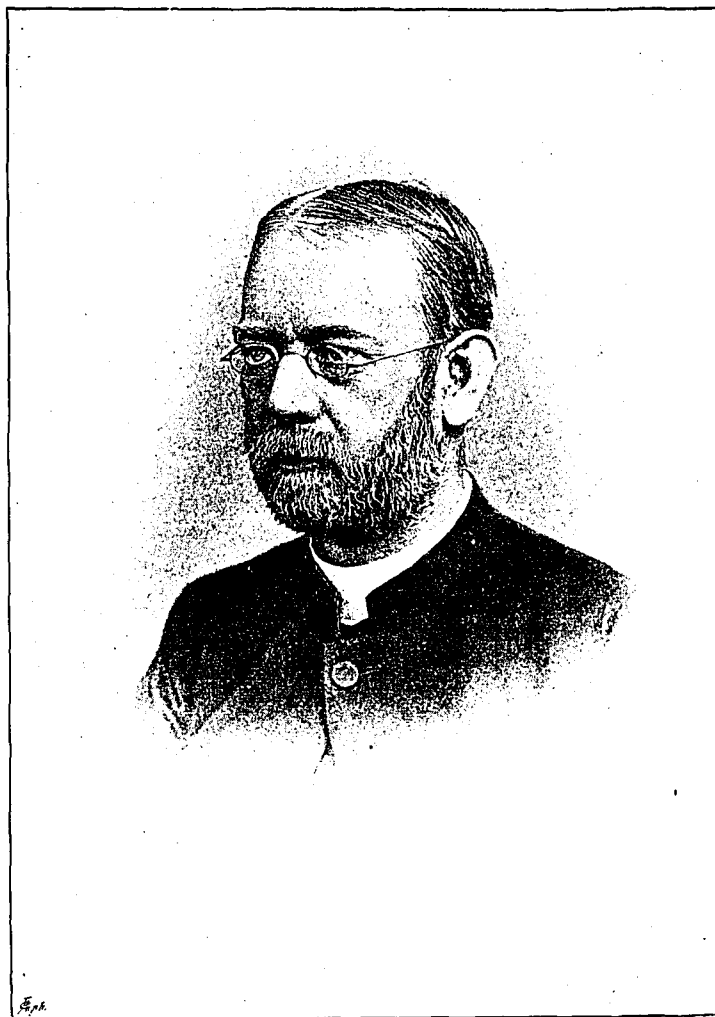
not seeking any increase of mere numerical strength, we must with equal strength insist that we cannot afford to be without any man whose moral and social position in the world makes him worth having in our Order. I have often regretted that men who would have done credit to us, and to whom our Order would have proved a benefit in the highest sense, have never joined us; and I have also often noticed that this loss has been in consequence of the want of an accessible Lodge congenial to the tastes and habits of the candidate. Remember that if we are rightly careful in the selection of candidates suitable to our Lodge, so also ought the candidate to be careful in the selection of a Lodge congenial and suitable to himself. Though our Craft embraces in a common Brotherhood men of wide difference in tastes and social position, it is not practical or desirable that the particular Lodge or Chapter should be equally comprehensive. I rejoice, therefore, in the multiplication (I repeat, within limits) of class Lodges, which without in any way endangering the landmarks of our Order, will open it out by providing Lodges and Chapters which will attract into our ranks those whom otherwise we should lose.

Words like these, coming from a man who is qualified to speak with decision upon educational matters pertaining to the interests of institutions such as Masonry belongs to, should of necessity carry weight with them.

Perhaps there is no greater proof of the love the Rev. Studholme Brownrigg has for Freemasonry than the fact that for the past few years, years wherein the ordinary Mason would consider he had done enough with his working tools of the craft, we find the busy man devoting all but a very small period of his spare moments to the practical assistance of his friend Colonel Shadwell Clerke in consecrating new Lodges and Chapters and the installing of new Worshipful Masters. Hardly a week passes—perhaps a week never has passed—but what Studholme Brownrigg is to be found in some part of the country assisting in the working of some Masonic ceremony or the other. In his own provinces or out of them, in the remotest parts of Cornwall, or among the hills of Yorkshire, this energetic and painstaking Brother is to be

found, tools in hand, working away at the glorious fabric which never will be finished.

It is a pleasant half-hour you spend with Mr. Brownrigg this dull December afternoon, in the plain little room, before the blazing fire. There is no time to tell of the old days at Cambridge, of which you would so wish to hear. He must have pulled as you have pulled upon the grimy, dirty waters running through the College grounds, but some years before you appeared upon the scene. He could tell you, no doubt, of the devilment of youth, just as sincerely as those who have not entered the Church, and forgotten old Peters of the Cross, or old Tom Riley of the Market-



THE REV. STUDHOLME BROWNRIGG, M.A.

place; but all that is now passed, and Studholme Brownrigg has long ago settled into the sober-sided Cambridge "old boy," recalling the reminiscences of his "terms" only when he gets drawn away from the demands of his official position. Mr. Brownrigg is a preacher of much strength, and holds the office of private Chaplain to numbers of Lodges, and to His Grace the Duke of Bedford. Whenever he is away on his National Society tours he is always ready to take the pulpit, and thus release a fellow member of the Church who, like himself, perhaps, has his hands full of good work and his time of good deeds. The Rev. Studholme Brownrigg will walk with you down the bare corridor to the head of the stairs, up which some of the highest magnates of the universe have come to consult the Secretary of the National Society. As you lose yourself in the evening blackness outside, and walk back through the Parliamentary heart of this vast Empire, past the Horse Guards, and "The Ship" with all its glories desecrated, over into Trafalgar-square with its miserable fountains still spurting its waters into the yellow fog that envelopes the city, you leave within the walls of the National Society at Westminster a man who, silently and singly, does as much good for Freemasonry as any of his contemporaries ever have accomplished.

The Freemasons of Hampshire and the Isle of Wight have at their head an enthusiastic and energetic member of the Craft. "An old Parliamentary hand" (Bro. W. W. B. Beach has had a seat at St. Stephen's for more than thirty years), he finds time, even when his senatorial duties demand attendance at Westminster, to respond to invitations to visit Lodges in different parts of the province, and under his genial and popular rule—which has now extended over twenty years—there has been a large increase in the numerical strength of the Craft. Bro. Beach has taken a warm interest in the Hampshire and Isle of Wight Masonic Educational and Benevolent Institution, which, though in its infancy, has acquired quite a respectable reserve, and is now educating six children in good schools near the residences of their relatives, so that the home influence is not lost. Bro. Beach presided at the annual festival of the Institution, which was held at Landport, when, owing to various causes—chiefly the severe weather—the attendance was not equal to what had been looked for. But then Bro. G. F. Lancaster, the "father" of the Institution, and its indefatigable Hon. Secretary, had the pleasing duty of announcing that the Stewards had brought in goodly lists of subscriptions from their Lodges and from individual Masons, the total reaching close upon £450. Other lists have to be received, and probably the full sum will not be far short of £500. Good business!

At the annual meeting of the Ryburn Lodge (1,283), held on Wednesday, the 27th ult., at the Masonic Hall, Town Hall street, Sowerby Bridge, the W.M., Bro. Thomas Gaukroger, P.A.G.P., before installing the W.M. elect, said: Brethren,—Before I vacate this chair and retire from the office of W.M., and before I instal my successor, there is one little pleasure which I should like to have, and that is to present to this Lodge a banner. I determined, on my being made W.M. of this Lodge, to do so, but could not possibly tell what form it was to take, for had this Lodge been consecrated to some patron saint, or nobleman, or country squire, the design would have made itself patent at once, but as for the Ryburn, the name of a river, I could not tell what to make of it; so in my difficulty I consulted Bro. Kendall, P.M., P.P.G.P., and he at once came to the rescue in his usual way. I left it entirely in his hands to do as he thought proper, and the result will be shown to you immediately. I now have great pleasure in presenting to you, Bro. Kendall, as the oldest P.M. of this Lodge, on behalf of the brethren of the Lodge, this banner, hoping it will be accepted and appreciated in the same spirit as its given.

Bro. H. B. Marshall, J.P., C.C., has accepted the Chairmanship of the Board of Stewards of the Festival of the Royal Masonic Benevolent Institution, which will be held next month under the presidency of the Lord Mayor.

THE SENIOR DEACON.

THERE are no offices in a Masonic Lodge which are otherwise than of great importance in relation to the proper conduct of all its ceremonials, and although the necessities connected with ritual and performance require a subdivision of the officers into principals and assistants, each in his station forms a necessary strand in that cord of union without which confusion and general disorder would prevail, and the work be jeopardised. Of the principal officers absolutely required by the constitutions of the Order for the purposes of Masonic work, and of the two important auxiliaries not included in the number of principals and assistants, we have already treated. And now I approach the task of endeavoring to instruct those who must necessarily qualify themselves for the discharge of higher functions when the promotion which should attend merit is offered for their acceptance. Chief amongst these, as nearest by station to one of the principal chairs in the Lodge, and, as an occupant thereof, to membership in Grand Lodge, is the Senior Deacon, the medium of communication between the Worshipful Master and his Senior Warden, and whose duty it is to see that all the Master's orders and commands are carefully and correctly conveyed and subsequently obeyed. He should be at all times sensible that this duty is not one of the least important, and that by a thorough acquaintance with the ritual of the three degrees, a gentlemanly and dignified manner of conducting the candidates through the respective ceremonies, and a ready and courteous reception of those Brethren who honor his Lodge by their visits, he can make for himself a reputation which will surely advance his further preferment, and greatly enhance the credit and reputation of his Lodge.

I shall not here enter into the question of the institution of the office of Deacon as a necessary complement of working Freemasons in a perfect Lodge. Whether before or after 1776, it has nothing to do with the present order of things. But it is interesting to know that the Deacons were appointed the immediate deputies and assistants of the respective Wardens, and that the Wardens' columns were at that time under the superintendence of the Deacons. It would appear that part of the Senior Deacon's duty was to see "that when the Lodge is at labor the column of the Senior Warden is elevated." Whether or not the control of that emblem is now rightly left with the principal officer in the west, it still remains a duty of the Senior Deacon to see that a pillar of strength is "in evidence" during work, and that the tracing-board of the Degree is in its proper situation. Indeed, it should be the care of that officer to observe all matters connected with the arrangement of the Lodge and its furniture, whether previous to commencement of or during labor, so that all things connected with the reception of the Brethren and the performance of the work may be in order. In an old charge, delivered to the Senior Deacon, we read: "You will be attentive to the Master; careful in introducing visitors, and in accommodating them; watchful in preparation; and although you halt at the door of the Temple, leading rightly those who require it." This is an excellent summary of a Senior Deacon's duties, and needs only the addition of an exhortation to punctuality and early attendance at all meetings of the Lodge to make it perfect. A few words as to the accommodation of visitors—I have used the argument before, and shall probably do so again and again, and here it is pertinent to the charge I referred to above. The Senior Deacon's position is at or near the W.M., and he should recognise that these words are intended to convey to him that the place of honor allotted to the chief rulers of the Order and to distinguished visitors is on the immediate right of the W.M. He should in courtesy give place to these, and such courtesy never fails to be observed in favor of the Lodge. So long as the Senior Deacon is near the right of the W.M. he is properly placed to receive commands.

As to the admission of visitors, we have noticed in some Lodges the invariable practice of reception of the visitor by the Senior Deacon (or in some cases by the Director or Master of Ceremonies)

at the inner porch, whence, after salutation, he has been conducted to the East and presented to the Worshipful Master before being invited to take his seat on the Master's right; and we strongly commend that practice as evidencing a fuller appreciation of the courteous manners and Brotherly affection we are taught by our Ancient Charges to observe towards one another.

In a Lodge in which there is no regularly appointed Director or Master of Ceremonies, the functions of that office are, or should be, discharged by the Senior Deacon. It is essential that but one Officer, or at the most two, should be permitted to move about the Lodge during labor, in order that the regularity and peace, without which there can be no perfect Masonic work, should be undisturbed. The Jewel of the Deacon's Office, a dove, is an emblem of that peace, and is characteristic of his duty and the orderly manner in which it should be discharged. It should also keep him constantly reminded that, as the Senior of the Assistant Officers, his influence should be used amongst the Brethren of his Lodge in particular, as well as in the Craft generally, to maintain peace, harmony, and unity, and to promote, without the intervention of either Master or Wardens, the settlement of any differences that may arise.

JAMES STEVENS.

ROBERT BURNS AND FREEMASONRY.

(Reprinted from the "Scotsman.")

THERE is no period in Burns's life when the activity of his mind and body are more observable than the time he spent in the neighborhood of Tarbolton. That period embraced the years from 1777, when William Burness, the poet's father, entered into the occupancy of the farm of Lochlee, in Tarbolton parish, till 1788, when the poet removed to Ellisland, and fixed himself down to farming on his own account. The Kilmarnock edition (1786) and the Edinburgh edition (1787) of his works were covered in the interval between his entrance into and removal from the district. From his brother's remarks it can be gathered that there was no time when Burns showed more fully his enjoyment of life, and yet the period is fraught with incidents that might naturally have operated on his constitutional tendency towards melancholy. It was at Lochlee, on February 13, 1784, that his father died, after a manful struggle against poverty and hardship. This in a double sense put an end to the lease of the farm of Lochlee, and it was then that the brothers Robert and Gilbert tried their fortunes at farming as a joint venture a few miles further south, at Mossgiel. It was during the residence of the family at Lochlee that Burns was sent for six months to further his education at Kirkoswald, and a couple of years afterwards he showed his interest in intellectual pursuits by starting, along with his brother and one or two others similarly inclined, what was called the Tarbolton Bachelors' Club or Literary Society. This Literary Society has been resuscitated in recent years, under the auspices of the parish minister, and is carried on with much appearance of success. Very shortly after the formation of the Bachelors' Club, Burns was initiated in Tarbolton as a Freemason, and it is more particularly with this latter connection that we wish to deal in this article. Fortunately, the minute-books of the Lodges exist now as they were in Burns's time, and an inspection of them affords much amusement as well as instruction. Burns became a Mason on July 4, 1781, when the family had been about four years in the parish, and when he himself must have just started his unfortunate flax venture in Irvine, which morally did so much by its associations to damage the poet's character, and was so disastrous financially. His initiation took place in an old building then used as a public-house, and still standing at the end of the village of Tarbolton, nearest the Willie's Mill of "Death and Dr. Hornbook." The Lodge was named St. David's, but at the end of 1781, after he had been raised to the position of a Master Mason, Burns and some others left St. David's, and re-started St. James's Lodge, which for a time had been worked in combination with St. David's. It is in connection with the

minutes and relics of St. James's that Burns figures prominently as a Mason, three of the minutes having been completely written by his own hand, and about thirty of them having been signed by him as Deputy Master. The minute-book of St. David's is private property, and was lent to the International Exhibition at Glasgow. That of St. James's has always remained the property of the Lodge, despite the utmost exertions of various Burns Museum authorities. Neither persuasion nor money has ever succeeded in removing the property from its original owners, and its value is attested by a holograph certificate on the fly-leaf stating that it was re-bound by Mr. M'Kie, the well-known Kilmarnock collector and publisher. Mr. M'Kie did this during a visit to Tarbolton in 1853.

The rules of St. James's present some interesting features as indices to the custom prevailing during Burns's time. It is therein laid down that "at the third stroke of the Grand Master's hammer strict silence shall be maintained under a penalty of twopence." Every transgression of a rule seems to have been followed by penalties in the shape of fines and other modes of punishment. "Any speaker who shall deviate from the subject in debate has a like penalty inflicted upon him, and any Brother using another affrontively shall be extruded." More severe in its consequences is the "holding up of funds belonging to the Lodge by a Brother," such a crime being visited by the exclusion of such Brother from the Lodge for ever.

Whoever shall break a drinking-glass at any meeting shall be liable to the instant payment of sixpence sterling for it, and to the same sum for every other he may break before he leave the room or company." Those not at meetings within an hour of the fixed time shall be fined twopence, but well-grounded reasons "will excuse the transgressors" from the penalty. It is also provided "that if any Brother be so unfortunate as to have disordered his senses by strong liquors, and thereby rendered himself incapable of behaving decently, peaceably and kindly towards those around him; such Brother coming to the Lodge in that condition to the disturbance and disgust of his Brethren shall be prudently ordered away to some place of safety in the meantime, and at the next meeting shall submit to such censure and admonition from the chair, and to such a fine inflicted by the Lodge on him as to them may appear proper to punish his crime, and to deter him from it in all time coming.

This rule is admirably clear and full, so far as it goes, but not a word is there in it about the punishment meted out to those unfortunate enough to disorder their senses during the course of a meeting. The ideal of the Lodge is a high one, as can be gathered from the following:—

"Whereas a Lodge always means a company of worthy men and circumstance, gathered together in order to promote charity, friendship, civility, and good neighbourhood; it is enacted that no member of this Lodge shall speak slightly, detractingly, or calumniously of any of his Brethren behind their backs, so as to damage them in their professions or reputations, without any certain grounds; and any member committing such an offence must humble himself by asking "on his knees the pardon of such person or persons as his folly or malice hath aggrieved." Obstinate refusal to comply with the finding of the Brethren assembled shall be met by expulsion "from the Lodge with every mark of ignominy and disgrace that is consistent with justice and Freemasonry."

These rules were all written on the formation of the Lodge, the date of the first charter under Mother Kilwinning being May 17, 1771, and under Grand Lodge May 26, 1774, both of these original charters being still amongst the muniments of the Lodge. But the other rule was added under December 7, 1785, and signed, "Robt. Burns, D.M."

That whoever stands as Master, shall be bound at the entry of a new member for that member's dues, if the money is not paid, or security such as the Lodge shall approve of given.

Other minutes refer to orders for drinking glasses, confirming what may be inferred from some of the rules above quoted, that the meetings were to a great extent of a convivial nature. A good deal of attention seems to have been given to the financial affairs of the Lodge, frequent mention being met with in the records regarding "arrears," and some curious features are disclosed. Thus we learn that Bro. Hugh Wilson, Monkton, being considerably behind with his quarter accounts, it was agreed by the Lodge that they should be liquidated to two shillings, which he paid, and was admitted a member. Referring to the same general subject, it is noted "that no Brother that is behind with his quarterly accounts shall have any vote at their meetings, nor be allowed to wear the Lodge's aprons." "John Hall having been dunceted for his entire money,

the Lodge agreed to mitigate the expense to two shillings, which he is 'to pay at next procession.' In Burns's letter to the Lodge, written from Edinburgh on Aug. 23, 1787 (during one of his frequent short visits to the capital subsequent to the famous visit when he was made so much of) he urges the Brethren to "spare" debtors to the Lodge who "confess debt and crave days," and though the minutes breathe threatenings on many occasions, mercy seems, on the whole, to have tempered justice. Thus we read that the Lodge "gave up to Brother George Wilson his bill bearing date the 23rd of June, 1781, 9s. 4d., including interest, finding him at present in distress." On occasion, however, they went further. Those who had not paid their entries were to be prosecuted we are told, "for which purpose they have appointed the Secretary to write to John Hamilton, Esq., of Sundrum, for a warrant to call them before him as a Justice of the *Piece*." Decret seems to have been procured against certain members, and at one meeting the Brethren discuss how far they shall give effect to such powers. Frequent references are made in the minutes to bills and promissory notes given by the members to the Lodge. As an instance of this, it is recorded on September 7, 1785, that "Brother Hugh Steven granted his promissory note with caution for twelve shillings and sixpence sterling as his entry money," this being one of the minutes bearing the Poet's signature, and a full minute written in the hand of Gilbert Burns and signed by him as Junior Warden refers to the same subject. It is as follows:—

"Tarbolton, August 4, 1786.—This evening the Lodge met, when Quintin Rone and James Good, being before entered apprentices, were passed and raised, and gave promissory notes, with caution for their entry moneys."

The cabinet containing the funds of the Lodge and the Treasurer's books were periodically examined, the composing of a letter to "all the brethren indebted to the Lodge, either by bill or quarterly accounts," being referred to after one of these audits, and we can be tolerably certain that Brother Burns had the lion's share in this composition, prosaic even as is the subject. It is pleasing to note that the Lodge had other channels for their money than that caused by the drinking customs of the time. From a minute dated September 5, 1787, it is evident that benefactions to indigent members formed one item of expenditure—as "it was agreed to give John M'Millan, a Brother, three shillings, he being in distress by a misfortune.

(To be continued.)

The petition for the new Universities Lodge, Durham, is now ready, and only awaits the sanction of H.R.H. the Prince of Wales, M.W.G.M. The following is the complete list of the founders: Bros. the Rev. H. B. Tristram, D.D., F.R.S., Canon of Durham, D.P.G.M. of Durham, P.G.C.; C. D. Hill Drury, M.D., P.M. 85, W.M. 1379, P.P.G. Reg. Norfolk; the Rev. H. Kynaston, D.D., Canon of Durham, P.P.S.G.W. Gloucestershire, and Professor of Greek, Durham University; Joseph Forster, M.A., P.M. 1379 P.P.G. Reg.; Lionel Booth, M.D., P.M. 1334, P.P.S.G.W.; Richard Luck, M.A., LL.M., P.M. 111, P.M. 1610, P.P.G. Reg.; J. Lawrence, M.D., J.W., 1379; Rev. R. H. Yeld, M.A., P.P.G. Chap., Vicar of Birtley; Rev. Thos. Randell, B.D., P.P.G. Chap. Somersetshire, P.P.G. Chap. Durham, Principal of Bede's College, Durham; Rev. J. Rushton Shortt, M.A., Fellow and Tutor, Hatfield Hall, University of Durham; E. Jepson, M.D., J.W. 1334; and Rev. W. Proctor Swaby, B.D., P.P.G. Chap., St. Mark's Vicarage, Sunderland. The prayer of the petition being granted, the consecration will probably take place in March.

Bro. the Rev. Richard Peek, M.A., W.M., Adair Lodge, No. 936, P.M. 555, P.P.G. Chap. Suffolk, and M.E.Z. Henniker Chapter, has been appointed Chaplain to the English Church at Dinard, Brittany. His address for the next three months will be Villa Lucie, Dinard.

Bro. the Rev. J. E. Cox, D.D., Past Grand Chaplain of England, has resigned the office of honorary Chaplain of the Royal Society of Musicians of Great Britain, and is succeeded by the Rev. Edgar Sheppard, Sub-Dean of the Chapel Royal.

Facts and Fancies.

GRAND LODGE OF SCOTLAND.

THE Grand Lodge of Scotland, it is well known, was constituted in its present form in the year 1736. At that time it is supposed that a hundred Masonic Lodges existed in Scotland. Thirty-three of them sent representatives to Edinburgh, when, in the year mentioned, William Sinclair, of Roslin, resigned the office of Hereditary Grand Master of the Masonic Craft in Scotland, but a considerable number of them did not at once join the new organisation. The number of its adherents gradually increased, so that the Lodges that work under the Scottish constitution now amount to upwards of 750. For upwards of seventy years the Grand Lodge had no building of its own in which to transact its business and hold its periodic assemblies. In 1809 it purchased a tenement at the foot of Niddry Wynd known by the name of St. Cecilia's Hall, which had been erected in 1762 after the model of the Grand Opera Theatre at Parma, and in which the gentlemen of the Edinburgh Society of Musicians had held their meetings for the cultivation of music, both foreign and domestic. The Grand Lodge occupied this building until 1844, when it was sold to the Town Council to be converted into a school under the trust settlement of Dr. Bell, the founder of the Madras system of education. After this period the Grand Lodge rented premises in Frederick-street for the transaction of its business, and held its quarterly communications in a large room of the Waterloo Hotel. At a quarterly communication in 1857, James Finlayson, Master of the Lodge Defensive Band, and William Hunter, Master of the Lodge Journeymen, submitted a motion to the effect that steps should immediately be taken to obtain premises in which all the proceedings of the Grand Lodge could be carried on. This motion was cordially adopted, and a committee was appointed to look out for a suitable building, or a site on which one could be erected. The movement thus set on foot resulted in the purchase of Mr. Donald Horne's premises, 98, George-street, and the erection of an elegant and commodious hall, which was opened in 1858. To provide still more ample accommodation for Masonic purposes the adjoining house on the east was purchased a few years afterwards. The Grand Lodge thus possesses two tenements, the front walls of which still remain in the same state as the other houses in the street. They present nothing to indicate that they belong to a body whose ramifications and influences are not confined to Scotland, but extend to many parts of the civilised world. This state of matters is entitled to special notice, and reprehension when regard is paid to the characteristics of the Association to which they belong. It professes to be an order of men practising a symbolical ritual, founded largely on the implements and old traditions of the Masonic craft, and glorying in the title of Freemasonry. It might naturally be expected, then, that the building in which its headquarters were accommodated would be a choice specimen of the Masonic art. Although the Grand Lodge has held its present property for upwards of thirty years, not a word has been heard of its intention to construct a frontage to it that would be appropriate and creditable to the craft. This was not to be expected so long as it was burdened with a heavy debt, but this, it is understood, has been cleared off for a number of years, and a considerable balance now remains at the credit of the Lodge. It is true that a movement has been set on foot to procure funds to grant annuities to decayed and deserving Brethren, instead of the casual charity at present dispensed by the Benevolent Fund established by John Whyte-Melville in 1846. This is a most commendable object, and quite in keeping with the principles of Masonry, but could not funds be got to effect both objects? It is proposed to have a grand bazaar at the end of the present year to obtain money in aid of the Annuity Scheme. This is likely to be largely patronised both at home and abroad. It was heartily received at a great gathering of Freemasons at Bombay on Monday, December 2 last, which was presided over by Sir Henry

Morland, and at which the Duke of Connaught was presented with the patent of his appointment of Honorary Grand Master of all Scottish Freemasonry in India. It is expected that India will send liberal contributions of curiosities and works of art, which will sell at a high price. While the object of the Annuity Fund should be duly prosecuted, the embellishment of the Grand Lodge premises should not be altogether overlooked. Something sooner or later should be done to remove a reproach that at present is attached to the Grand Lodge of Scotland for possessing premises having so mean and no distinctive appearance.

KNIGHTS TEMPLAR.

The Knights Templar date their origin from 1118, and after, though not without many vicissitudes, rising to great power, they fell into disrepute and suffered prosecution all over the Continent. Ultimately the Reformation in Scotland completely effaced Templarism there, and only in Ireland was there a remnant left, though, of course, without means or property belonging to the Order. This remnant, it is alleged, attached themselves, in the beginning of the eighteenth century, to the Freemasons of the time, and made it a *sine quâ non* that all Knights Templar in future must first be members of the Masonic Craft. The Knights Templar, as now constituted, became the governing body of the so-called higher Masonic degrees, *i.e.*, the degrees above Master Mason. In Scotland there are innumerable instances of Lodges working all the higher degrees, even up to and including the 32nd, till about 1800, when the powers of Lodges generally were reorganised and confined to the first three degrees of the Craft. On this event, the Scottish Knights Templar applied to the Early Grand Encampment of Ireland for charters authorising them to work Knights Templar Masonry. Such charters were readily granted, to the number of about sixty, Ireland itself holding a charter dated 1280, and signed by the Keeper of the Holy Sepulchre in Jerusalem and the Kings of the Irish Provinces. The Scottish Encampments, as they are called, worked fairly successfully and without incident for about ten years, till, in 1811, one William Deuchar, an Edinburgh engraver, a member of No. 31, as chartered by Ireland, set up, not for the ultimate advantage of the Order, an independent body of Knights Templar in Scotland, succeeded in getting the Duke of Kent to accept the then merely honorary position of the head of the new Order. Deuchar's Encampment, however, did not turn out the success anticipated, despite the royal ducal patronage. In 1812, twenty-two Encampments throughout Scotland held from the new Edinburgh Body, and worked under what have come to be known as "Deuchar" Charters. In 1830, however, owing to internal differences in the Edinburgh Body, Deuchar resigned, and his Masonic bantling ceased to exist. Doubtless in some shape or other it was continued, but so changed that it neither could nor did claim any connection with the original Deuchar institution. Its objects and name were both changed, for gentlemen who were *not* Freemasons were freely admitted at one time, and now their governing body is called the Chapter General of the Religious and Military Order of the Temple for Scotland. In Scotland at the present day only two Encampments owe allegiance to it, one in Glasgow, the other in Ayr. Next to the American, perhaps the English Knight Templar body, of which the Prince of Wales is head, with the Queen as patroness, is the one of greatest importance, and it may be noted that both these bodies decline to "recognise" the "Chapter General" of Edinburgh. Among the non-Freemasons admitted to the "Chapter General," the Duke of Leeds and Bishop Suther, of Aberdeen, may be instanced. The Aberdeen Encampment ranked as No. 21 of the Deuchar Charters, but was really a composite body, the senior portion originally holding a Charter from Ireland dated 1794, and, on Deuchar's resignation, ceased, along with almost all such similar bodies, to recognise the Edinburgh institution or to imitate its example in departing from the "ancient landmarks." So much so, indeed, that in August, 1850, a deputation went from Aberdeen to

Edinburgh, *by request*, and conferred the Knight Templar degrees on a number of Edinburgh Freemasons. In common with a few of the Deuchar chartered bodies, Aberdeen continued to exist, regularly working the degrees, but subject to no outside jurisdiction. In 1852 there was a proposal to accept a charter from England, but owing to certain difficulties—the main one being the disinclination of English Freemasons to have the appearance of interfering in Scottish Masonic affairs—the project was abandoned. England, however, then fully "recognised" the Aberdeen Encampment, and offered a welcome at all times to any of its members. Major Crombie, it may be here mentioned, is the commander, or head, of the local Knights Templar, a body fully equipped and working the degrees to such perfection and in such purity that there is scarcely any part of the world where English-speaking Freemasonry exists that Aberdeen Knights Templar are not favorably known. The bulk of the Knights Templar in Scotland, who were originally in allegiance to Ireland, continued in the even tenor of their way after the Deuchar secession. In 1822 they applied to Ireland and received a charter incorporating them as an independent body with the power of self-government, in Scotland, under the title of the Early Grand Mother Encampment of Scotland. Subsequently, in 1826, Ireland formally renounced all authority over Knight Templarism in Scotland, and acknowledged the Scottish "Early Grand" as her equal. Since then the "Early Grand" has had a continuous and unbroken record, and in recent years has attained to a very dignified position among the governing bodies of Templarism throughout the world. Quietly, measures are being taken for bringing under its wing the remaining Encampments in Scotland, whether "Deuchar" or "Irish," which at the present moment do not owe allegiance to any supreme body. Among the towns north of the Tay where Knight Templar charters exist may be mentioned Dundee, Montrose, Aberdeen, Peterhead, Rosehearty, and Banff.

THE FEMALE FREEMASON.

The Peace and Harmony (No. 199) Lodge of Freemasons of Dover has been presented by Bro. Edward Lukey, P.P.G.S.D., and P.M. of the Lodge, with two valuable old prints, one being the likeness of the only lady ever made a Freemason—the Hon. Mrs. Aldsworth, of Newmarket, county Cork, the daughter of Viscount Doneraile. Her initiation, it is said, took place in the year 1730, when she was a young, rollicking, and inquisitive girl of 19. The writer of the story is one Richard Hill, who lived to a great age, and who witnessed the initiation of this first and last female of the Order. The event occurred in Lodge 44, of Ireland, the members being composed of the *élite* of the neighbourhood. It happened on one particular occasion that the Lodge was held in a room separated from another, as is often the case, by stud and brickwork. The young lady being giddy and thoughtless, she determined to gratify her curiosity, made her arrangements accordingly, and with a pair of scissors (as she herself afterwards related) removed a portion of a brick from the wall, and placed herself so as to command a full view of everything which occurred in the next room. So placed, she witnessed the opening of the Lodge in the First and Second Degrees, which was the extent of the proceedings of the Lodge on that night. Becoming aware, from what she heard, that the Brethren were about to separate, for the first time she felt tremblingly alive to the awkwardness and danger of her situation, and began to consider how she could retire without observation. She became nervous and agitated, and nearly fainted, but so far recovered herself as to be fully aware of the necessity of withdrawing as quickly as possible; in the act of doing so, being in the dark, she stumbled against and overthrew something, said to be a chair or some ornamental piece of furniture; the crash was loud, and the Tyler gave the alarm, burst open the door, and with a light in one hand and a sword in the other, appeared to the now terrified and fainting lady. He was soon joined by the members of the Lodge present, and but for the prompt appearance of her brother (Lord Doneraile) and other steady

members, her life would have fallen a sacrifice to what was then esteemed her crime. The first care of his Lordship was to resuscitate the unfortunate lady without alarming the house, and endeavor to learn from her an explanation of what had occurred. Having done so, many members being furious at the transaction, she was placed under guard of the Tyler and a member in the room in which she was found. The members re-assembled and deliberated as to what, under the circumstances, was to be done, and over two long hours she could hear the angry discussion and her death deliberately proposed and seconded. At length the good sense of the majority succeeded in calming, in some measure, the angry and irritated feelings of the rest of the members, when, after much had been said, and many things proposed, it was resolved to give her the option of submitting to the Masonic ordeal to the extent she witnessed (F.C.), and if she refused, the Brethren were again to consult. Being waited on to decide, Miss St. Leger, exhausted and terrified by the storminess of the debate which she could not avoid partially hearing, and yet, notwithstanding all, with a secret pleasure, gladly and unhesitatingly accepted the offer. She was accordingly initiated. Mrs. Aldsworth, possessing a large fortune, was afterwards a great friend to the poor, and the Masonic poor in particular.

SIR MICHAEL R. SHAW-STEWART, BART.

Sir Michael Robert Shaw-Stewart, of Greenock and Blackhall, Bart., first saw Masonic light in Greenock Kilwinning, No. 12, and in February, 1848, was appointed Provincial Grand Master of Renfrewshire West—a position which he still holds. His introduction to office in Grand Lodge is referred to in Bro. Murray Lyon's "History of Freemasonry" in the following terms:—"Upon the retirement of the Earl of Dalhousie from the Throne in 1870, his Lordship, on account of his well-known interest in the Craft, and business abilities, recommended Sir Michael for the office of Grand Master Depute, with the ultimate view of his succeeding the Earl of Rosslyn in the Grand Mastership. Lord Dalhousie's recommendation was unanimously given effect to by Grand Lodge." In November, 1873, Sir Michael was elected Grand Master-Mason of Scotland, which post he held till 1881, when he retired in favor of the Earl of Mar and Kellie. In 1877 Sir Michael inaugurated the much-needed reformation in the conduct of affairs in Grand Lodge, which was carried through with signal success. Through his instrumentality the financial position of the Grand Lodge was immensely improved, Grand Committee was re-constituted and popularised, and confidence in the executive fully established. In proof of the high esteem in which Sir Michael was held by the Craft, his bust in marble was presented to Lady Octavia Shaw-Stewart, at Ardgowan, in November, 1879; and in February, 1880, a duplicate bust was placed in the Freemason Hall, Edinburgh. In the beginning of 1883 Sir Michael had a further mark of the appreciation of the Craft, when he was presented with a Past Grand Master's jewel in gold, enamelled, set with brilliants and rose diamonds. The Provincial Grand Mastership of Renfrewshire West has been in the Stewart family since the erection of the Province in 1826, and at present the Provincial Grand Lodge of that Province is in a most efficient condition.

PROVINCE OF ESSEX.—The Prov. G.M. Lord Brooke, M.P., has within the last week granted two warrants for new Lodges in the Province—viz., the Mistley Lodge, No. 2339, to meet at Manningtree, and the Easterford Lodge, No. 2342, to meet at Kelvedon. Both Lodges promise to be well supported, and when they are consecrated Lord Brooke will have thirty-one Lodges under his rule.

On Sunday last Bro. Sir F. Bally Ashton, K.C.M.G., completed his fiftieth year in the public service, having been appointed to a regular clerkship in the Foreign Office on January 5, 1840. He has been chief clerk since December, 1866. The event was celebrated by a dinner given by Sir Philip Currie, K.C.B., the permanent head of the department, at his private residence.

Among the Bohemians.

The *Speaker*, *Daily Graphic*, and *Woman* are out, and all three have Masons intimately connected with them. If any one feels inclined to write me that of course Masons are intimately connected with woman, please don't.

* * *

We have been told all about Harry Nicholls and his home at Bedford Park. He is now a celebrity, and an author; but I give it on the strongest terms of authority that our clever and enthusiastic brother has no intention whatever of becoming anything but a casual dramatic writer, and that he hopes never to let the ambition to become a manager, creep into his soul.

* * *

Says an evening contemporary:—"Mr. Joseph Whitaker, F.S.A., whose famous 'Almanack' has become as indispensable as Shakspeare or the 'Ready Reckoner,' possesses a singularly fine library, comprising upwards of twenty thousand volumes, many of them of rare antiquity and interest. Books have been the ruling passion of Mr. Whitaker's life, and in the spacious building which he has attached to his fine old-fashioned house at Enfield as a depository for his literary treasures, the greater portion of his time is spent. The wonderful almanack, which has grown year by year until it is now nearly double its original size, is a labor of love to its compiler, who considers no expenditure of trouble or research too great to devote to the task of rendering it absolutely complete and reliable. Every year has shown the addition of some one or more new features, and it is already difficult to suggest any information of general utility that 'Whitaker's Almanack' does not contain. Mr. Whitaker is the father of several clever children, some of whom assist him in the preparation of the unique work which has made his name a household word."

* * *

Bro. William Gorman Wills, the dramatist, is an Irishman by birth, having first seen the light in the town of Kilkenny. Mr. Wills is an artist by profession, dramatic writing having been only an after-thought with him. Some years ago he was near coming into the very front rank of portrait-painters. He painted a portrait of Miss Ellen Terry, which created a marked sensation, and gave promise of a distinguished future for the artist, but he has done little or nothing with the brush since then. True to his Bohemian nature, Mr. Wills has always lived in a studio, and he generally has two or three artist friends living with him. Art circles are rife with tales of the extraordinary personages to be met with in Wills' studio, and the eccentricity of the mode of life led there. Mr. Wills is himself an eccentric of eccentrics. The young dramatist Calmour used formerly to be Wills' secretary. Mr. Wills lives by preference in Chelsea or Fulham, in the midst of the brethren of the brush.

* * *

Says a brother scribbler of mine in the *Star*:—"A book that will be read with interest is about to be issued. This is Mr. Montagu Williams' Reminiscences. The two volumes should be fascinating reading, for few men have had a more eventful life than the occupant of the bench at Worship-street. He was born in Somersetshire in 1835. The son of a barrister, the grandson of a solicitor, and the great-grandson of a barrister, it would have been natural had he slipped at once into a wig and gown. But, no; on leaving Eton he became a master at the Ipswich Grammar School. However, the work of teaching little boys Latin and Greek was not much to his liking. What he wanted to do was to go to the Crimea and win glory, so he joined the army. Unfortunately, Sebastopol fell almost at once. Growing tired of barrack life on the South Coast, the young man retired from his regiment and went on the stage. While starrng in the provinces he fell in love with Miss Louisa Keeley, and married her. Strangely enough, it was his father-in-law, Mr. Robert Keeley, the veteran comedian, who induced him to leave the stage and read for the Bar. The legal father, grandfather, and great-grandfather had nothing to do with it.

* * *

Bro. "Montagu Williams 'was called' at the age of twenty-seven. From the first he showed a leaning towards criminal practice, and quickly made his mark at the Old Bailey. In trials out of number he acted as junior to Serjeant Ballantyne, then in the height of his fame. In the course of time the Serjeant broke down and retired, and it may be said that Mr. Montagu Williams took his place. Wedded to his work, a stranger to fatigue, possessing oratorical powers of a high order, he came in time to have the refusal of the bulk of 'defences.' To him the professional thief looked as to a friend. It is, indeed, whimsical to hear Mr. Williams, when speaking of the past, complain that he could never walk through a crowded thoroughfare without being at once recognised. 'All the rougns and loafers,' he says, 'knew me, and nudged one another, and sometimes they would greet me openly and with, I am afraid, more affection than elegance.'

* * *

"When at the summit of his fame a painful and dangerous malady seized the advocate's throat. Specialists were summoned from abroad, and they successfully performed an operation of a highly delicate nature. Strength

and health returned, but, alas! the powerful voice—the voice that had moved to tears the jury who had tried Lefroy—was gone for ever. To exert what voice was left, the doctor said, might be fatal. There was no help for it, and Mr. Williams retired from the Bar. The present Home Secretary, doing a wise thing for once, promptly made him a metropolitan magistrate, and, it may be added, a better magistrate never sat upon the Bench.”

* * *

Mrs. Cleveland paints on china, and the whole press of the whole world have certified the fact. President Cleveland is not a Mason, and was very sick at being “kept standing two hours in the cold witnessing a march past of American brethren last month.”

* * *

Bro. James Willing, affectionately known by everybody as “Jimmy W.,” is a member of the Strand Lodge, and a good Mason. He is connected with everything from Aspinall’s enamel, of which he knows more than he cares to say, to a certain penny weekly which is doing good business. A free-and-easy man, he does a deal of good, and has been known to pick up several humpty-dumpties and set them up on the wall again. Here’s a Happy New Year to him!

* * *

The Private Secretary to Col. North is Bro. Campbell—a South American, and a shrewd and clever man. He has not joined a London Lodge since his stay in England, but he loves Masonry, he says, and is longing for the day when a uniformity of ritual is arranged among Masons. Bro. Campbell has been laid up with influenza for some time, I am sorry to say.

* * *

Mr. Oules, R.A., is painting portraits of Bro. Col. North and his wife, for which watch the walls of Burlington House in the spring. Perhaps.

* * *

“La Tosca” is a beautifully-mounted play, but I am afraid has very little money in it, and I don’t like the reading of her part by Mrs. Bernard Beere. The idea is childish, and La Tosca not being a child should let her silly jealousy come from a high-toned woman of character rather than from a schoolgirl whose jealousy has no strength or force. Bro. Robertson’s Scarpia is more powerful than in the early days of the piece. It is intense; it is clever; it is beautiful. It is—like his Dunstan Renshaw—all that a fine actor can make a fine part. There is before Mr. Robertson an elevated region of renown in the dramatic world, of which he alone on the English stage, in my opinion, possesses the key. Go and see “La Tosca” if only to see its Scarpia.

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A son of Edmund Yates is sub-editor of *London*.

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One of the very hardest-worked men at present in London is Mr. Latham, the head man at “Gus’s.” He rises every morning at six in his chambers in Garrick-street, and journeys to The Elms before breakfast. A slashing race against time then goes on till long past midnight, and he has been known to have but thirty hours’ sleep in six days. Mr. Latham used to be with “Dagonet,” and he tells a very funny story of how he had to thrash that clever playwright and his collaborator, Mr. Henry Pettitt, to their desks to finish “London Day by Day,” a play which everybody—the authors included—put down as the very worst they had ever written.

* * *

Mr. William Davenport Adams—the dramatic critic of the *Globe*—who is to be found at “first nights” with his antique velvet-waistcoat, his one-button pea-jacket of the last century, and soft felt-hat of the one previous, has been rambling in bookland again, and has written what he saw. Mr. Adams d.d not write what he thought about the present drama at the Adelphi, with which he was very much disgusted. Why did he not say so!

* * *

I may as well say here that “London Day by Day” is, to my commonplace mind, as good as anything ever before produced there. It is certainly rubbish, but what drama is not. It makes you laugh, which is just what a drama ought not to do; but where have we seen anything better than Rignold’s “Harry Ascalon”?

* * *

The intellect of the country was most fitly represented in the pall-bearers, who walked by the side of Browning’s coffin. Mr. Hallam Tennyson, not unlike his father in appearance, stood for poetry in representing a poet who was the one peer of Browning. Scholarship had Dr. Butler and Browning’s dear old friend, the Master of Balliol; and from Scotland there came Dr. Masson, the erudite author of our standard *Life of Milton*, and Dr. Knight, one of the most accomplished students of the day. Medicine has no brighter ornament than Sir James Paget, the law no more learned Judge than Sir James Stephen, the pulpit no more eloquent preacher than Dr. Farrar. Sir Theodore Martin, author of the “*Life of the Prince Consort*,” the trusted literary counsellor of our Queen, was a friend of the poet, but his presence had, perhaps, a wider meaning than that of friendship. Music sent Sir George Grove; here, too, was Sir Frederick Leighton, speaking for the brush and the palette; and, finally, Browning’s esteemed publisher, Mr. George M. Smith. Surely it was a superb company.

KING MOB.

Colonial and Foreign.

Sir Henry Morland, Scottish Grand Master, presided on the 2nd ult. at the largest Masonic gathering ever held in Bombay, the occasion being the presentation to the Duke of Connaught of the patent of his nomination as Honorary Past Grand Master of Scottish Freemasons in India. Five hundred European, Parsee, Mohammedan, and Hindoo brethren from all parts attended the Lodge. A grand banquet, at which covers were laid for three hundred persons, was afterwards given. The entertainment was altogether a very brilliant and successful one.

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The committee appointed at a meeting of the three Masonic Constitutions working in New Zealand, held in Dunedin, for the purpose of considering an attempt to bring about a union with the view of founding a Grand Lodge in that colony, has submitted its report. The committee recommends that if the subordinate Lodges and the Craft generally approve of the formation of a Grand Lodge in New Zealand the following principles should be insisted upon, and made unalterable by the Grand Lodge, save with the consent of all the District Grand Lodges:—The Grand Lodge should meet once a year; and the place of meeting should be changed annually. The Grand Lodge should be composed of the District Grand Masters, Deputy District Grand Masters, and Wardens ex-officio, and fifty members appointed by the subordinate Lodges. The Grand Master should hold office for four years, and appoint his Deputy. But all the other Officers should be elected by the Grand Lodge. In other respects the Grand Lodge should have full legislative powers, and supervise the administration of District Grand Lodges. There should be five District Grand Lodges in the colony—viz., Auckland, Wellington, Westland, Canterbury, and Otago; and new District Grand Lodges may be constituted from time to time by the Grand Lodge. In the opinion of the Committee, no real union will be consummated until there is greater harmony among the members and Lodges on the question of a Grand Lodge; and this cannot be obtained without further consideration and negotiation. Pending the consideration of the foregoing recommendations by the subordinate Lodges, the Committee suggests that the Grand Lodge formed in Wellington should not be countenanced.

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The completion of the Masonic Temple, on Manhattan-avenue, Brooklyn, is a matter of moment to members of the fraternity, and of exceeding interest to all other citizens who like to know of the city’s growth and have an admiration of the art on which that growth so greatly depends. The building is four stories in height, and the structure alone cost 130,000 dols. Many thousand dollars are to be spent in decorations and furnishing, which will be carried out on a sumptuous scale.

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At a meeting of Lodge St. Andrews, S.C., Auckland (N.Z.), Bro. Macrae, on behalf of the late Bro. Mr. Justice Gillies, presented to the Lodge a French manuscript of Freemasonry, over a hundred years old, supposed to be the original ritual of the Grand Orient of France. This was accompanied by a manuscript translation by Bro. C. D. Whitcombe. Besides its documentary worth, the manuscript has a high monetary value.

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An interesting ceremony in connection with Masonry took place at the Masonic Hall, Moray-place, Dunedin, on the 11th October, when Bro. James Gore was installed as Right Worshipful District Grand Master of New Zealand South, Scotch Constitution, in succession to R.W.D.G.M., Bro Harvey, who has held office for the past five years.

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The Earl of Kintore, Governor of South Australia, was installed Grand Master of the Grand Lodge of Freemasons, by Lord Carrington, on the 20th of October. The celebration was made the occasion of an imposing ceremony.

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Denver, Colorado, has already commenced preparations for the triennial conclave of Knight Templar in 1892.

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The funeral of the late Bro. A. T. C. Pierson, Grand Secretary of Minnesota, took place with all the grandeur the State could give it on November 29. No fewer than three thousand Brethren, which included all the Grand Lodge Officers, attended the ceremony.

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A telegram from Belgrade confirms the report that the German police, by order of the Government, have suppressed several Lodges of the Grand Orient Freemasons at Nisch. The Brethren were sitting in open Lodge when the police entered and cleared the hall in the most unceremonious manner.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years’ standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 21, Bedford Square, London, W.C.

Gathered Chips.

The very ancient Masonic emblem, the *Mimosa pilotica* of Linnæus, known in the Bible apparently as the Shittah, or Shittim wood, represents a Lodge to the memory of the cunning man of Tyre, and great architect, who assisted Solomon, the Royal Grand Master, in the skilful work of his Temple, "in gold and silver, in brass, in iron, in stone and in timber, in purple, in blue, in fine linen and in crimson," referred to in one of our most important Masonic ceremonies. In ancient times the color white was the symbol of the Earth; blue, as the color of the sky, was a symbol of the Air; the purple, of the Sea; and scarlet, the symbol of Fire. Purple, to the Freemasons, is the emblem of Union, because it is produced by the combination of blue and scarlet, the symbolical colors of the Royal Arch Degree. To you, then, Brethren, members of the Acacia Lodge, there is much mystical significance attached to the symbolism of this tree or plant, so dear to Freemasons, which you have chosen as the name by which you are to be known to your Brethren throughout the world, "by night as well as by day." The acacia is said to grow very abundantly near Jerusalem. It is there an evergreen, and is often placed on Jewish graves. It is the *Acacia vera* of Tournefort. All Masonic writers have liked to discover much figurative teaching from the evergreen character of the acacia, and to deduce therefrom a mystical representation of the immortality of the soul and the resurrection of the body. It is remarked by Quantin, a French writer, that almost all the Ancient Mysteries had their sacred plants for badges, as examples: the Palm by the Egyptians; the Laurels by the Romans; the Myrtle by the Greeks; the Mistletoe by the Druids; the "Order of the Mustard-seed," instituted in Germany in 1739; "The Knights and Nymphs of the Rose," invented at Paris towards the close of the eighteenth century, where the Knights wore a crown of myrtle, and the Nymphs a crown of roses; and there are many others too numerous to elucidate in this address. Nations and countries, too, have chosen shrubs and flowers as badges and symbols of loyalty, union, or patriotism. There was the Rose of Jericho, a cruciferous plant. In the Song of Solomon what exquisite imagery is conveyed of the profession of the faith and hope of the Church, in the language, "I am the Rose of Sharon and the Lily of the Valley." The "Rose of Sharon" is the figurative appellation of the Son of Righteousness. The rose has been a favorite flower from antiquity for symbolism and emblem. It was consecrated to Harpocrates, the God of Silence, and in the mysteries the hierophant wore a crown of roses as emblems of silence and secrecy. The rose is a symbol of secrecy—*sub rosa*, under the rose, which signifies something to be said or done that forbids disclosure; and in the "Rose Croix" Degree the "cross and the rose" signify the secret of immortality. In politics, are not the white rose and the red rose symbolical of the Royal Houses of York and Lancaster? Would West Yorkshire part with its symbol of the *white* rose, or Lancashire the *red* rose? On the historical union of the two houses the two roses were united into one, and the rose has thus become the symbol of unity and patriotism, and the Royal badge of England. Take the thistle—is it not the national emblem of Scotland, and the Scottish Order of Knighthood? Is not the national motto and the Order of the Thistle the same for both—*Nemo me impune lacessit*—"No one provokes me with impunity"? Are not Scotchmen proud of their carline thistle—the blessed thistle—*Centaurea benedicta*—as they call it? Is not the "shamrock" the name given to the national emblem of Ireland? What Irishman would give up the symbolism of the plant called white clover—*Trifolium repens*—with its threefold leaf, said to have been used by St. Patrick to illustrate the doctrine of the Blessed Trinity—*tria in uno*? And is not the *leek* the national emblem of Wales? Again, what would become of parties or principles in the State or in society without their flowers and colors for their badges of organisation? The yellow primrose, the scarlet poppy, the lily of the valley? These and others convey a meaning and a symbolism more significant than the mere power of language, because they have made history; because the nations of the earth have made themselves or lost themselves renown under the spell of their mystic significance, and because these flowers and shrubs and colours appeal to our hearts and minds, each in its own loveliness of heroism and of charity, and affection of ideas, and are watchwords as precious to us as are friends and relations, or even life itself. It is delightful to find that there is still a healthy ferment of mind for hero-worship and badge-worship; that these symbols have not yet passed out of our public and private life; that the heart of man still beats young and fresh towards them; that the old imagery conveyed by means of colors and flowers and shrubs, the mistletoe, the palm, the myrtle, the acacia, and the old tales of Solomon, Hiram, and Ab Hiram, Damon, Pythias, Socrates, and Alcibiades, Shakespeare, and his nameless friend of love, passing the love of woman, ennobled by its own humility, deeper than death and mightier than the grave, can still blossom out, if it be but in one heart here and there, to show man still how, sooner or later, "he that loveth knoweth God, for God is Love." The Mason, then, is attached to, and has affection for his emblem, the "acacia;" it is the symbol of untainted purity of heart and life, and the badge of innocence. It is exquisitely interwoven with the beautiful legend of Solomon's Great Tyrian Architect, twice styled in Chronicles "Ab Hiram." He is said to have been

murdered through the jealousy of some Israelities, who also held a high position as members of the same profession with Hiram, and who, like him, were employed by Royal Solomon in producing his famous architectural works. Hiram lost his life rather than betray the sacred trust reposed in him. When his body was found by those sent in search of it, the "sprig of acacia" was struck at the head of his grave, to show where his body was interred. Ever since, the custom of planting an acacia, or sprig of that shrub, on a grave, amongst the Hebrews, arose from this circumstance. This custom explains the adoption by the Freemasons of the plant; and one of the characteristics of the genus is the sensibility of its leaves to the touch of human hands. The word signifying "innocence," or being free from sin, implies, says Bro. Hutchinson, "that the sins and corruptions of the old Law, and devotees of the Jewish altar, had hid Religion from those who sought her, and she was only to be found where innocence survived, and under the banner of the Divine Lamb."—THOMAS W. TEW, J.P., Prov. G.M., *West Yorkshire*.

The true beauty and resplendent glories of Masonry are seen in the sublime degree of a Master Mason, which symbolises the stage of old age after the period of active life has been passed. Those virtues are taught and hopes inspired which are calculated to comfort one's declining days, and prepare us for the exalted joys of the future glorious existence. As an Entered Apprentice the Mason is taught those elementary principles which are to fit him to confront the temptations and grapple with the ambitions of opening manhood; as a Fellow Craft, he is taught to continue his investigations, and patiently to climb the mountain of knowledge and to economise the forces of life by concentration, instead of expending them by diffusion; as a Master Mason he is taught that truth so hard to learn, which the seasons and passing years, and the tolling-bell and the open grave are constantly preaching to us, that he must die and present his work for inspection to the Supreme Builder. The Master Mason represents man after all the labours of life are over; it is the time of fleeting shadows and farewells spoken hopefully, and yearnings for a sight of the heavenly temple. The Master Mason is a pilgrim watching for the dawn of the morning, to which so many of the emblems about him give direction. In his advancement the working tools are laid aside, and the sprig of acacia is cherished as the eloquent expression of his belief in the immortality of the soul.—*Rev. S. C. Bursler*.

Answers to Correspondents.

EUSTACE SANDS.—We have never heard of him. We should advise you to use caution.

"MEMBER OF THE APOLLO."—We can express no opinion on the matter you refer to us. Complaints of this nature should be made to the Worshipful Master of the Lodge for the time being, either direct or through the (better) medium of the Secretary.

P. M. 001.—Why your invitation should be made above this extraordinary numerical quantity we don't know. We are much obliged to you, however and will not forget.

VETO.—Sign your name to such communications, please.

T. JAMES (2,004).—Progress is necessarily slow. You are lucky to have got through with but two stewardships. Yes! If you will procure the six subscribers we will put you on the free-list from the end of the present volume. We have the pleasure of knowing Mr. Stead; but why not make your inquiry of him direct?

NOVICE.—Don't, please, address us again on any matter, as we shall put your communications on the fire. We have seriously thought of forwarding your letter and enclosure to the Secretary of your Lodge. If we hear from you again we shall certainly do so.

W. TIFFEN AND MANY OTHERS.—We have no special opportunities for recommending Masonic jewellers. Messrs. Spencer, of Great Queen-street, and Vaughton, of Birmingham, advertise their goods in this journal, and we can recommend them. We are really very pleased to be of use to our subscribers, but they should be able to judge of these makers without appealing to us.

M. E. Z.—We should very much like to. Perhaps you may assist us. There are two in your town—Bro. F. Cook, of Merthyr-street, and Bro. Beard, of Corby Villa. One of these gentlemen may oblige you if you show them this.

"729," Mrs. ARTHUR WEST, "STATION MASTER," AND "CITY MAN," answered through post.

BOOKS AND PERIODICALS RECEIVED.

Our Celebrities Christmas Number, Men and Women of the Day, The Freemason, Freemason's Chronicle, Voice of Masoury, South Australian Freemason, Gardening World.