

THE
FREEMASONS'
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OCTOBER 1, 1857.

GRAND LODGE AND THE CANADAS.

THE chief subject which occupied Grand Lodge at its meeting on the 2nd September, was the position which has been assumed by our Canadian Brethren. In the first instance, resolutions of the Prov. Grand Lodge of Canada, declaring its independence of England, and dated the 30th of June, were presented to Grand Lodge, and Bro. Henderson, G. Reg., very properly pointed out that Grand Lodge was not in a position to consider them, they having only been received within a few days, through, as it at present appears, a neglect of the Brother forwarding them, which, had it occurred at this side of the water, would have been loudly and justly complained of. Bro. Henderson also clearly pointed out that the statement of "no definitive reply" having been given to the memorial of the Prov. Grand Lodge, was not altogether consistent with that truth which should at all times distinguish Freemasons, inasmuch as the receipt of the communication from the M.W.G.M., made through the G. Sec., on the 13th March, was acknowledged by Bro. Richardson, under date of the 16th April. The resolutions having been entered upon the minutes as read, after some routine business, the report of the Board of General Purposes was presented to Grand Lodge, and the reception of a large portion of it successfully opposed by the Dais, through Bro. Havers as its mouth-piece, upon grounds which, with all deference to that R.W. Brother and the R.W.D.G.M., who presided and

supported the motion for the non-reception of the report, we feel compelled to declare had no real foundation.

In the first place it was urged that the report cast an undue reflection on the M.W.G.M.; and secondly, that the Colonial Committee were only appointed to relieve Grand Lodge of such labour as might be delegated to it, and not to report its opinion. Now, to the first of the objections, after a most careful reading of the report—and, as we this day present it to our readers, the Brethren can judge how far we are correct,—we have arrived at the conclusion that there is not one word in the document to which the G.M. or any other person ought to take exception—not one word not justified by the facts. As regards the second objection, we consider that a simple reference to the Book of Constitutions disposes of it as altogether untenable. On the occasion of the appointment of the Colonial Board it was distinctly laid down, and apparently admitted on all hands, that its functions were to be precisely similar, with regard to Colonial matters, to those of the Board of General Purposes respecting affairs at home: it being, in truth, a supplementary body, to relieve the Board of General Purposes of a portion of its duties; and what are the powers of that Board as laid down in the Book of Constitutions? Can anything be plainer than the following?—

8. The Board has authority to hear and determine all subjects of Masonic complaint or irregularity respecting Lodges or individual Masons, when regularly brought before it, and generally to take cognizance of all matters relating to the Craft. It may proceed to admonition, fine, or suspension, according to the laws; and its decision shall be final, unless an appeal be made to the Grand Lodge. But should any case be of so flagrant a nature as to require the erasure of a Lodge or the expulsion of a Brother, the Board shall make a special report thereon to the Grand Lodge.

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21. The Board may recommend to the Grand Lodge whatever it shall deem necessary or advantageous to the welfare and good government of the Craft.

We maintain that the Colonial Board did nothing more than its duty, as laid down in the last paragraph we have quoted; and we deeply regret that Grand Lodge should have been so far led away as to be induced to reject the report on the unsubstantial arguments adduced. And we the more regret the decision arrived at, inasmuch as the Brethren, not having had the advantage of being supplied with a copy of the report, as the Brother who moved the non-reception had been, had not had the same opportunity of considering its bearing, or how far the Board had or had not exceeded its powers.

THE MUTINIES IN INDIA.

It is no part of our province to discuss the causes which may have led to the disastrous mutinies in India, by which we fear the progress of civilization, and the development of the commercial resources of that interesting and important empire, will be thrown back to an extent, which it will take many years of laborious and anxious labour to redeem; but it is specially our province, as Freemasons, to use our best exertions to alleviate the distress of those who are suffering from the loss of property and relatives in consequence of those mutinies. At the same time we must not close our eyes to the fact, that many of the sufferers are Brethren, or the widows and orphans of Brethren who have been associated with us in promoting the interests of our ancient Craft. It is, therefore, with great pleasure that we direct the attention of the Brethren to that portion of the proceedings at the last Grand Lodge, in which the R.W.D.G.M. announced it to be the intention of the M.W.G.M. to propose at next Grand Lodge a vote of a sum of money towards the relief of our suffering Brethren and their families in the East. We voted £1,000 to the Patriotic Fund, and we are sure Grand Lodge will not be less liberal on the present occasion—though we would suggest, that the subscription should be so granted as to give one half to the general fund for all sufferers—retaining the other half for the peculiar benefit of those connected with the Craft. With such a sum as we have alluded to, it may appear that we can do but little good; but we are sure that a subscription amongst the Craft—donations from private Lodges and individuals, headed by Grand Lodge, would produce an amount capable of affording real benefit to the sufferers; whilst it would prove to the world that Freemasons really practise what they profess—brotherly love and charity. There can be no doubt—indeed the list of subscriptions already published show it—that many of our most distinguished Brethren have subscribed to the general fund; but we are sure they would be none the less willing to aid in the raising of a purely Masonic fund for so holy a purpose. Whatever is to be done should be done quickly, or it will lose half its grace; and we therefore trust, that the M.W.G.M. will take an early opportunity of convening a Special Grand Lodge, for the purpose of bringing the matter under consideration.

CHIVALRY,

AND THE INSTITUTIONS, OR ORDERS, OF THE KNIGHTS OF ST. JOHN OF MALTA; THE KNIGHTS OF THE TEMPLE OF SOLOMON; AND THE TEUTONIC KNIGHTS OF GERMANY. BY A P.E.C. OF THE ORDER OF MASONIC KNIGHTS TEMPLAR, AND OF ST. JOHN OF MALTA.

“Every species of study contributes to the perfection of human knowledge, by that universal bond which connects them all in a philosophic mind.”—DISRAELI.

ALTHOUGH the world may have now outgrown the necessity of such institutions as those upon which we are about to treat, yet as they did good service in their time, and are the foundation of some important branches of our institution, and as those offshoots are at the present day receiving, from the more elevated classes in society, greater attention than the parent stem, we consider no apology required for devoting a portion of our space, for a few numbers, to a succinct notice of their rise, progress, and extinction.

As the Knightly Orders of which it is our especial intention to treat, were, as separate and distinct institutions, developed during the Crusades, but were not, as some have supposed, originated during those extraordinary periods of popular excitement, it is necessary, for a perfect acquaintance with Knighthood in its varied forms, to commence our papers with a preliminary notice of the aristocratic institution of

CHIVALRY.

“——— When
Young Knights, and squires a lighter train,
Practised their chargers on the plain,
By aid of leg, of hand, and rein
Each warlike feat to show;
To pass, to wheel, the croupe to gain;
And high curvet, that not in vain
The sword-sway might descend in main
On foeman's casque below.”

CHIVALRY and CAVALRY being both derived from the French *cheval*, a horse, had originally the same signification, but the former is now generally limited to the institution of Knighthood, which sprung up in what we call the dark ages, and was a decoration rather than an essential part of the feudal system. Some writers are of opinion that Chivalry, or Knighthood, was but a continuation of the Equestrian order of the Roman empire;* this, which may be called the second order in the state, forming a connecting link between

* *Æquites aurati*—from the gilt spurs they wore.

the patricians and the plebeians. The Knights were chosen from the different tribes as most distinguished for their accomplishments, especially horsemanship. They received from the state a gold ring and a horse; and they were, towards the close of the empire, required to possess a fortune of 400 sester tia (£3,229 sterling).^{*} They were reviewed every fifth year, and if one was found to have wasted his fortune, was corrupt in his morals, or neglected his horse, he was degraded, and his name erased from the list.

It is, perhaps, not easy to discover the origin of Chivalry; but we know that from the earliest ages the Germans used certain ceremonies in giving a young man admission to the rank and occupation of the warrior, obtaining from him at the same time an acknowledgment of the tie which bound him to his feudal superior—his lord, who conferred upon him the arms of Knighthood. Among the semi-barbarous Germanic tribes we may discover traces of the fidelity to their leader, attachment to their brethren in arms, and respect for the female character, by which the ages of Knighthood were so honourably distinguished.

About the time of Charlemagne, in the beginning of the ninth century, Chivalry underwent a great and important change by the introduction of religion into its ceremonies; and it was sanctioned by the Romish Church at the Council of Clermont, where the first Crusade—which might be considered the greatest exemplification of Chivalry—was proposed. From the eighth to the fifteenth century cavalry was esteemed the most valuable part of an army; and the estimation thus attached to the service of cavalry contributed to increase the respect for the institution of Knighthood, because the fate of a battle was supposed to depend on the valour and conduct of the Knights or Cavaliers.

But the dignity of Chivalry or Knighthood differed from all other institutions of which we have any record. It did not, like the Equestrian order of the Romans, mark out any particular rank in the state; it was not, like the feudal titles, limited to the possessors of land; it was not hereditary, but was completely personal; obtained originally only as a prize of valour; and valued so highly that in addressing a monarch his title of Chivalry was placed before that of royalty, in the customary phrase “Sir king.”

The death of Charlemagne was followed by the division of his dominions. The great proprietors, taking advantage of the weakness of his successors, set up independent government in their domains; scarcely paying even nominal obedience to the sovereign. This gave rise to many disorders; most of the barons were tyrants and robbers who committed the most atrocious crimes with impunity—the abduction of the gentler sex being of frequent occurrence; hence a redress of injuries became an important duty of Chivalry, and, being in general well and faithfully performed, made it a valuable institution.

^{*} In the defeat of the Romans by Hannibal, the slaughter of this order was reckoned by the number of rings found among the spoils.

Ste. Pelaye, in his "Memoirs of Chivalry," says:—

"Towards the middle of the tenth century some poor nobles, united by the need of lawful defence, and alarmed by the excesses brought on by the multiplicity of sovereign powers, took pity on the wretchedness and tears of the people. They grasped each other's hands, calling upon God and St. George; and, devoting themselves to the defence of the oppressed, they placed the weak under the protection of their swords. Simple in their dress, severe in their morals, humble after victory, firm and stoical in adversity, they quickly gained for themselves great renown. Popular gratitude, in its simple and credulous joy, fed upon the marvellous narratives of their high deeds of arms, exaggerated their valour, and united in prayer the generous deliverers of the people with the powers of Heaven: so natural is it for misfortune to deify those who bring it relief. In those times, as strength was a law, it was very necessary that courage should be a virtue; these men, to whom was afterwards given the name of Knights, carried it to the very highest degree. Cowardice was punished by them as an unpardonable crime; surely it is such to refuse support to the oppressed. They held a lie in horror, and branded with disgrace all perfidy and breach of faith; nor have the most celebrated legislators of antiquity produced anything comparable to their statutes. This league of warriors retained during more than a century all its original simplicity, because the circumstances amidst which it was brought forth changed but slowly; but when a great political and religious movement announced the revolutions that were about to take place in the human mind, then Chivalry took a legal form, and a rank amongst the institutions of society."

Thus, although Chivalry did not originate with the feudal system, when—

" — Crowded round the baron's hall
Were mail-clad Knights and naked thrall,
Bound by the tenure of their land
To serve their chief with heart and hand,"

—still it may be fairly assumed it became more extensive and more popular by the requirements of the age. And it may be observed that the form of Knighthood, being in its origin of a republican or at least of an oligarchal nature, would necessarily render it an institution pleasing to the people. Each Knight could confer the order upon whomsoever preparatory novitiate had fitted to receive it. Francis I., at his own request, was made a Knight by the celebrated Bayard,—an honour which Bayard valued so highly, that on sheathing his sword he vowed never more to use that blade except against Turks, Moors, and Saracens.

The education of a Knight generally commenced at the early age of seven; youths were sent at that time into the family of some neighbouring lord or Knight of approved valour, to be instructed in the chivalrous arts. They were then called *varlets* or *pages*—the terms being synonymous; they attended as the servant of the lord or his lady, but were not required to perform any menial office. They were instructed in minstrelsy, music, horsemanship, and the language of courtesy, by which dignity at that period was peculiarly distinguished. After this they were raised to the rank of *esquires*. Their duties now became more arduous; they attended their lord to battle, relieved him when he was dismounted, supplied him with arms, and attended solely to the safety of his person; and although the esquire fought on foot, yet he was superior to the common or

foot soldier, and ranked next to the knight. The esquire having satisfactorily performed his duties, in due time was a candidate for the higher rank in Chivalry, and usually received the honour of Knighthood from the baron or Knight in whose castle he had been educated.

We may here observe that the term *miles*, which at this period was used to designate persons who held the rank we are speaking of, is derived from the verb *militare*, which signified "to serve," whether the service was of a military or a civil nature; and we find it frequently employed in speaking of the household of the early kings, and the offices which their companions held about their persons. A change in the social state caused the term *miles* to resume its exclusively warlike character, and denoted the companion faithful to the service of his superior; and among the Germanic and Gaulish tribes the tenant was bound to serve his lord in all wars, even against their mutual sovereign. When William the Norman completed the conquest of England, he introduced in this country a clause in the vassal's oath, expressly reserving his allegiance to his sovereign.

In this, the feudal system, we think, may be seen the true origin of Chivalry, or the prominent form it assumed during the Crusades; but in the course of time, when the feudal society had acquired some degree of stability and what may be called self-confidence, all the feelings and circumstances which attended the youth's admission came under two influences, which gave impressions of a novel character. Religion and imagination, poetry and the Church, laid hold on Chivalry, and used it as a powerful means of attaining the object they had in view,—of meeting the moral wants which it was their business to provide for. We have a very succinct account of the reception into the order, as practised in the twelfth century, which shows how powerfully the Church had laid its grasp on every particular of that solemn act.

The young man aspiring to Knighthood was first stripped of all his garments and put into a bath, as the symbol of purification. On his coming out of the bath, they clad him with a white tunic, the symbol of purity; a red robe, an emblem of the blood he was to shed in the cause of the faith; and a black doublet, in token of the dissolution which awaited him and all mankind. Thus purified and clothed the novice kept a fast for twenty-four hours. When evening came he entered the church, and passed the night in prayer, sometimes alone, sometimes with a priest and sponsors, who prayed in company with him. The next morning his first act was confession; after which the priest administered to him the sacrament of communion; and after the communion he heard a mass, and sometimes a sermon or lecture on the duties of the Chevalier, and the new course of life which he was about to enter. When all this was over, the novice advanced to the altar, with the sword of Knighthood suspended from his neck. The priest took it off, blessed it, and attached it to his neck again. The novice then went and knelt before the lord

who was to knight him. The lord asked, "To what end do you desire to enter into this order? If it is that you may be rich, repose yourself, and be honoured without doing honour to Knighthood, you are unworthy of it, and would be to the Knighthood what the simoniacal ecclesiastic is to the prelacy." And on the young man's answering that he promised well to discharge the duties of a Knight, the lord granted his request. Then he was arrayed in his garb, hauberk or coat of mail, spurs, &c. by the Knights in attendance, and on some occasions ladies took part in the ceremony; the last act being that of girding on his sword. He was then "dubbed," to use the modern English expression, which is derived from the French *adoubé*, which formerly signified "adopted." The lord next gave him the *accolade*, and, with three strokes with the flat of his sword upon the shoulder, said, "In the name of God, St. Michael, or St. George [these saints were varied], I make thee a Knight;" adding, "Be thou brave, bold, and loyal." His helmet was then given to him, and a horse brought, upon which he sprang without the aid of stirrup and caracoled within the church. He finally quitted the church on his charger, and exhibited himself to the populace waiting without.

We have preserved the exhortation delivered by the Bishop of Cambray on the reception into the Knightly order of William of Hainault, Count of Ostrevant:—

"He who wishes to be a Knight must have great qualities; must be of noble birth, bountiful in giving, high in courage, strong in danger, secret in council, patient in difficulties, powerful against his enemies, prudent in all his deeds. He must swear to keep the following rules:—To undertake nothing without having heard mass fasting; to spare neither his blood nor his life for the Christian faith and for the defence of the Church; to give aid to all widows and orphans; to undertake no war without a legitimate cause; to favour no injustice, but to protect the innocent and oppressed; to be humble in all things; to defend the property of his people; to deny no right to his sovereign; and to live irreproachably before God and man. If you will, oh, William, Count of Ostrevant, keep these rules, you will acquire great honour in this world, and in the end life eternal."

At the present day, such an institution as the feudal system, and all belonging to it, appears cumbrous and oppressive; but the period of its foundation, the decline of the Roman Empire, was that of Europe's greatest demoralization; and amid the crime and profligacy which everywhere prevailed, the vices of treachery, falsehood, and ingratitude, were pre-eminently distinguished. For these a corrective was found in the feudal system, as its very essence was fidelity and honourable obligation. Chivalry, the offspring of feudalism, inculcated high principles of honour and veracity; but the greatest moral advantage was trial by a man's peers. We are unable to find in the histories of the nations of antiquity, that there was one in which the people felt any confidence in the administration of justice; in all their annals we find the same indignant complaint—

That judges still the poisonous bane imbibe,
And every hand grows callous with a bribe.

but the invention of trial by a man's peers, gave the people that reliance on justice, which was the best security for public morals.

The dress and ceremonies of conferring Knighthood into Britain, are supposed to have been introduced from France, then the most civilized country in Europe, about the time of William the Conqueror; the first order in England being that of the Blue Star.

The ceremonial of creating a Knight of the Bath, which was instituted by Henry IV., is certainly a most elaborate affair; and to convey a knowledge of how such matters were accomplished, and as they doubtless were carried out among the Germanic tribes after religion became a part of the ceremonial, we give it in full. The candidates, on the evening before the day appointed for the investiture, were clothed in ash-coloured gray cloaks and hoods, in the manner of hermits; a small woollen cap covered their heads, with *gamasches* of the same on their legs. Thus habited in the garb of penance and humility, they proceeded to church, in order to consecrate their lives to Christ, and in the defence of his faith to spend their years in war, even to the last drop of their blood. On their return from the church, after this pious and heroic resolution, they supped together, each candidate being attended by two esquires to serve him. After supper each retired to his separate chamber; the bed was hung with crimson or other red silk curtains, blazoned with his armorial bearings. In the apartment was a bath, in which, after prayer, the individual bathed himself, and adjusted his hair according to a peculiar form; and, we are also told, in which they were imitated by their esquires, who went through the same operation.

We are left to guess whether the esquires went into the same water, which, as they had not at that early period the ready appliances for emptying and filling a bath as we have now, we suppose they must necessarily have done. On the following morning, by break of day, they were awakened by the sound of music, and having again assumed the hermit's attire, they were called before the lord high constable and marshal of England, who required them then, on the book of the holy Evangelists, to promise and swear—"to love God above all things; to defend the Church; to honour the king, and maintain his royal rights; and to support and succour widows, maids, and orphans, to their utmost power." After taking this obligation, they were conducted to matins, preceded by the heralds and kings-at-arms with instruments of music. Matins being finished, they were re-conducted to their chambers in the same manner as they came. Here the hermit's clothing was removed, and in its stead they were attired in a dress of carnation-coloured silk, over which was placed a mantle of fine scarlet cloth. A white hat, with a linen cap, covered the head, and the gloves were fastened to the mantle by long white silk tassels looped up to the shoulder.

A charge or exhortation, it appears, was delivered by the presiding officer, or some one appointed for the especial purpose, to the Knights thus consecrated, inculcating the practice of those great Christian

virtues of faith, hope, and charity, which are alluded to in the motto of the order—*Tria juncta in uno*—on the jewel, which is suspended by a red ribbon. The knights were then presented to the sovereign or Grand Master, and on their knees rendered their homage and oath of vassalage and fidelity; the sovereign, kissing the left cheek of each, said, "In the name of the Father, of the Son, and the blessed Holy Ghost, I make you a Knight," and girded on the sword.

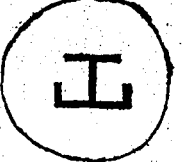
It is hardly necessary to say, that on the revival of the Order of the Bath in 1725, the religious rites and bathing were done away with.

In the earliest account we have of the ceremonial, as well as in the creation of a Knight of the Bath in our own land, we recognize the influence of the Church; and in an age of barbarism the infusion of religion, with every imposing circumstance of solemnity, at such an important period in a warrior's life was highly necessary. The age of Chivalry was truly one of the most grossly brutal in the history of European society. There was at that period the greatest amount of crime and violence, the most dissolute manners prevailed, and by the turbulence of the all-powerful barons the public peace was incessantly disturbed. The moral development in all the obligations imposed upon the Chevalier from the eleventh to the fourteenth century was very opposite to the condition of lay society at that period, and could only have emanated from the clergy. Their influence, it must be owned, was constantly employed in directing men towards the fulfilment of those duties they owed to society, and the improvement of the ideas and usages to which Chivalry had given birth. Hence the literature of the period was strongly impressed with the spirit of the age; the adventures, the duties, and the ceremonies of Chivalry formed the mine to which the poets and minstrels resorted for means of charming the people, and of gratifying that thirst for stirring emotions and that craving of the imagination natural to man throughout all ages, and which is not found in real life.

In connection with Chivalry, and about the middle of the twelfth century, HERALDRY had its origin; this almost all writers assert to have been adopted to distinguish the leaders in the Crusades by some outward sign, amid the confusion of battle. The bearing of heraldic devices appears to have become hereditary at the commencement of the thirteenth century; and the earliest document relating to the subject extant, is the famous roll of *Caerllavroch*, a poem in old Norman-French, which rehearses the names and armorial bearings of all the barons, knights, &c., who attended Edward I. at the siege of *Caerllavroch Castle*, A. D. 1300.

As we are strongly impressed with the opinion, that the adoption of the coat-of-arms, which originally was borne upon the skirts of the coat of the individual, emanated from the knights vowed to the recovery of the Holy Land, and who were the continuation of the Masonic Order, the study of heraldry and its various distinguishing marks is a subject well deserving a careful examination by every inquirer into the history of our institution. It is not our intention

in this place to enter into an examination of the claims our Institution has to the invention of heraldry; but we may remark that the form of the shield approaches to our badge; the chief *ordinaries*, as they are termed, are the Passion Cross and the St. Andrew's Cross, or *saltier*, as it is heraldically designated; the half of which we would term the *square*—heralds call it a *chevron*; the *mullet* we affirm to be the Masonic symbol of the five points, and we may observe that the arms of that true Mason, Sir Thomas Gresham, have these distinguishing Masonic characters—the square dividing the five points of fellowship. In most of the bearings, we discover some traces of the Masonic character. In the arms of Thomas Thavie who left a good estate towards the support of St. Andrew's Church, Holborn, in the south-east window of that church, we have a shield *azure*, with a wheatsheaf on a bend *gules*, and a chief *sable*, on it a **T**; the motto, "Peace and concord;" here we have the symbol of the first pass-word: and there is also in the wall, very near this window, on a shield at the bottom of a large tablet covered over with plaster and whitewash, this remarkable version of the triple Tau **T**
T **T**. The family of Atlowe, in the sixteenth century, bore a *chevron* dividing three carpenter's squares, and the

arms of the Allens of Essex were .

We must acknowledge these are but slender grounds on which to found our assumption, but we throw them out as hints for others who have studied the subject. All the information we have with regard to the origin of heraldry is very obscure; the professors of the science have wasted their time and their learning upon idle controversies and still more idle speculations; and although we are aware that every writer gives a different signification to every charge and tincture known, still, so far as we are aware, no learned Mason has treated the subject with care and attention. We therefore think our suggestion worthy the pursuit of the antiquary.

By the iniquitous extermination of the Templars in France by the atrocious Philip le Bel, who coveted their possessions; and the suppression and destruction of the Order in England, and seizure of its property and records, by our own weak and inglorious King Edward II., we are doubtless deprived of the means of filling up the hiatus in the history of Masonry, and, as we believe, the power of throwing light on its connection with heraldry, as well as some other interesting points in its annals.

In those days—properly called the dark ages—learning and literature were in the hands of the Church, which retaining so much as Rome did not consider injurious to its own authority, committed the rest to the flames.

THE STRANGER, THE FATHERLESS, AND THE WIDOW.

BY BRO. ROB MORRIS, OF NEW YORK.

THE affectionate attention given in all the parts of the Holy Writings, old and new, to these three classes of persons, the stranger, the fatherless, and the widow, is a beautiful feature in those sacred books. The Great Father appears jealous of the affections and the charities of his people, lest they be diverted from their proper objects, *the objects of distress*. "The poor ye have always with you," is a matter of fact sealed as such by Divine lips. "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction," &c., is a sublime definition of religion, admitting of no improvement. Moses, in the rehearsal and synopsis of the laws given to Israel through his lips, thus forcibly and with reiterated expressions, enjoins the duty of charity towards the stranger, the fatherless, and the widow :—

"When thou cuttest down thine harvest in the field and hast forgot a sheaf in the field, thou shalt not go again to fetch it, it shall be for *the stranger*, for *the fatherless*, and for *the widow*; that the Lord thy God may bless thee in all the work of thine hands."

"When thou beatest thine olive-trees, thou shalt not go over the boughs again; it shall be for *the stranger*, for *the fatherless*, and for *the widow*."

"When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for *the stranger*, for *the fatherless*, and for *the widow*."

These were the laws which the children of Israel were required "to lay up in their heart and in their soul, to bind them for a sign upon their hand, to make them as frontlets between their eyes, to teach them to their children, to speak of them when they sat in their house, and when they walked by the way, and when they lay down, and when they rose up, and to write them upon the door-posts of their houses, and upon their gates."

Freemasons are especially enjoined, as well by the letter as the spirit of their Institution to have a care for "the stranger, the fatherless, and the widow." It is an official duty of one of the officers of the Lodge "to welcome, &c., visiting Brothers," that is, "strangers," and the very covenant of our institution embraces "the widows and orphans of Master Masons." Our faithful Junior Warden was "a widow's son," and his touching history is engraven upon every Mason's heart.

MASONIC EXCURSION TO ROSLIN CASTLE.

JUBILEE FESTIVAL OF THE LODGE OF JOURNEYMEN MASONS, EDINBURGH.

THE Lodge of Journeymen Masons, Edinburgh, No. 8, having reached the 150th year of its existence, the members resolved to celebrate the event by an excursion to Hawthornden and Roslin. This excursion accordingly took place on Thursday, the 13th of August last. The weather on the morning of that day was exceedingly propitious. A few light clouds certainly floated along the sky, but the sun, nevertheless, at times shone with considerable brilliancy, while the atmosphere was exceedingly calm and genial, and infused into each breast a feeling of animation and joy. We were early at the Waverley Bridge station, from which the Brethren were to start, and thus had a few minutes' leisure to enjoy the imposing panoramic view which it commands, and which is fraught with special interest to the operative Mason. In front is the splendid Grecian Temple of the Royal Institution, the principal work of Playfair; and a little further to the west is the towering Castle,—

“Like some bold vet’ran gray in arms,
And mark’d with many a seamy scar.”

Around are the Assembly Hall, the Free Church College, the National Gallery, and the Scott Monument,—buildings attractive in themselves, and specially interesting to the Journeymen from the circumstance that the builders of them were members of their Lodge: indeed they were all, with the exception of the Free Church College, which was the work of Bro. Robert Smith, built by Bro. David Lind, one of the best Masons and most generous-hearted men that we have known. Bro. George M. Kemp, the distinguished architect of the Scott Monument, certainly the most remarkable building in the modern Athens, was also a member of the Lodge Journeymen, having been admitted on the 17th of April, 1843.

By nine o’clock we had all taken our seats in the train. On leaving the station, though fully alive to the advantages conferred on the community by the North British Railway, we cannot at the same time repress some emotions of regret that so many notable buildings were torn down to make way for the terminus of this railway,—such as Trinity Hospital, Lady Glenorchy’s Chapel, Paul’s Work, the Orphan Hospital (which the Journeymen gratuitously assisted to rear with their own hands, having for this purpose contributed 821 days’ labour), and, above all, Trinity College Church, the work of Mary of Gueldres, queen of James II., and one of the best specimens of Gothic architecture in Scotland. The magistrates and council of Edinburgh received from the railway company £16,000, on the faith that they would rebuild this interesting relic of Masonic skill in the fifteenth century; but the present civic dignitaries, with a vandalism worthy of the men who razed the ancient City Cross, and thereby brought on their heads the undying maledictions of Sir Walter Scott, have repudiated their engagement, and a few days ago agreed to sell the stones of the sacred pile to the highest bidder. On the north is the Regent Bridge, with its elegant triumphal arches, the foundation-stone of which was laid with Masonic honours on the 19th September, 1815, by the Grand Master, the Earl of Fife. The Journeymen, who mustered strongly on the occasion, celebrated the event by a splendid ball in the evening, which is never spoken of by any of the surviving members who were present without emotion. On a precipice high above the railway, to the north, is the Calton burying-ground, with its monuments to the historian Hume, the political martyrs, &c. We are able to note the burial-place of Bro. Robert Kay, architect, who at his death, on the 13th of May, 1818, bequeathed to his Brother Journeymen the free legacy of £150, on condition that in all time coming they would keep the wall that encloses his sepulchre in a state of proper repair. Adjoining are the castellated buildings

which compose the prison of Edinburgh, and which frown most formidably from the rocky eminence on which they stand. On emerging from the tunnel of the Calton Hill, we obtain a view of the palace and chapel of Holyrood and the Queen's Park, on which an extensive series of improvements is just now in the course of being made—thanks to her Majesty Queen Victoria, to whom Scotland owes so much for her annual visits. The palace is a good specimen of the style of architecture in fashion during the reign of Charles II.; and comprising as it does part of the palace built by James V., it possesses an intense interest from its association with some of the most remarkable events in the history of the unfortunate Queen Mary. The chapel was founded in 1128 by David I., who, in consequence of having expended large portions of the national property in the erection and endowment of splendid religious edifices, was styled by one of his successors, James I., “a sair sanct to the croun.” It was a fine and rather richly-ornamented specimen of the Gothic style of architecture. Nothing now remains of it but the blackened and shattered fragments of the nave, the choir and transepts having long since disappeared amid the ruthless havoc to which this sacred building was from time to time subjected; but their foundations were disclosed a few days ago during some excavations made in the neighbourhood. Its remaining tower, buttresses, pinnacles, and aisles possess a melancholy interest to the Masonic excursionist, from being the work of ancient Brethren of the Craft, from being associated with many historical events, and from enclosing the ashes of many illustrious individuals, including kings, queens, nobles, and especially Knights Templar, whose monuments, adorned with Masonic emblems, possess peculiar attractions to the student of Masonic history.

In a few minutes the train passes St. Margaret's station, where the North British Railway Company have a large range of stores and workshops. The station derives its name from a very valuable well, still existing here, which was dedicated to St. Margaret. It has been rendered difficult of access by the buildings of the station, but when explored is found to be extremely interesting—at least to the enlightened Mason—from its elegant groined roof. The groinings are found to be of the most exact geometrical proportions, thus giving another proof of the remarkable skill of our ancient Brethren in the exact sciences, and the great care which they took to construct their works on the most correct and scientific principles.

A few yards to the east are the village and church of Restalrig. The church was the work of James III., and was dedicated to the Trinity and the Virgin Mary. It was for some time used as the parish church of South Leith, but the General Assembly of the Scottish Kirk, at the Reformation, in its rage against everything popish, ordered it to be “razed and utterly casten down and destroyed as a monument of idolatry.” After lying for more than two centuries in ruins, it was repaired, or rather rebuilt, in 1836; and, certainly, it is now by no means calculated to offend the taste of the most rabid Presbyterian by any idolatrous representations or even elegance, having more the appearance of a barn than a place of worship. The Presbyterian form of worship has no doubt conferred great benefits on the Scottish people; its intellectuality, to speak of nothing else, has helped to keep up a high state of mental culture in the country, but it has had a most depressing effect on the desire manifested in all civilized nations for the erection of elegant and imposing edifices for the service of the Almighty. Hence it is that the parish churches in many parts of Scotland are mean and despicable buildings, and well deserve the condemnation bestowed on them by the traveller Pennant:—“Reformation in manners of religion,” he says, “seldom observes mediocrity; here it was outrageous; for a place of worship commonly neat was deemed to savour of popery; but, to avoid imputation of that extreme, they went into another, for in many parts of Scotland our Lord seems still to be worshipped in a stable, and that often a very wretched one.” A better spirit now prevails, and we do not despair of a time—though we may not see it—when the architectural glories of our ancient Masons may be equalled, if not eclipsed, in the ecclesiastical fabrics of Scotland.

In the trim graveyard which surrounds the church of Restalrig lie the remains of Bro. Peter Watherstone, marble cutter in Edinburgh, and afterwards inn-keeper at Jock's Lodge, who died in 1802, and left a sum of money and a

clock to his Brethren of the Lodge Journeymen. Bro. Watherstone was a generous friend and benefactor to the poor members of the Lodge. At the commencement of the present century, when, in consequence of the failure of the crops, grain was sold at an exorbitantly high price, and many families were thereby reduced to a state of great suffering and privation, this benevolent Brother advanced £50 to assist the Journeymen to import grain from abroad. With this sum, and a large subsidy from the funds of the Lodge, some hundreds of bolls of excellent flour and oatmeal were stored up in the premises of the Lodge, and sold at a moderate rate to the Brethren, and thus many of them were rescued from a state almost bordering on starvation. For upwards of half a century the Journeymen have made an annual pilgrimage to the grave of Bro. Watherstone. They have cleared away the weeds from it; they have seen that the enclosure around it was in a proper state of repair; and, in one of the inns of the village, have partaken of what is called the "berry feast," and quaffed a bumper to his memory. Peace to the manes of this good man and genuine Mason!

To the south, looming amid plantations, are seen the towers of Craigmillar Castle, a fortress of unknown antiquity, and, with the exception of Edinburgh Castle, the strongest in this district. It is associated with the names of several of our Scottish monarchs, who occasionally resided within its walls,—particularly with that of Queen Mary, who often retired to it to avoid the din and distraction of her stormy capital. The zealous Mason and archæologist will find much in its great hall, its narrow apartments, and gloomy dungeons to afford interest and instruction.

On the other hand is the modern burgh of Portobello. It is scarcely a hundred years since the first house in it was built, but it now contains upwards of 4,000 inhabitants. It has large manufactories of paper, glass, earthenware, bricks, &c., and is by far the most fashionable and best-frequented bathing quarters on the east coast of Scotland. It was almost entirely indebted for its early prosperity to Bro. Wm. Jamieson, a builder in Edinburgh, who fixed his residence here, and carried on an extensive manufacture of bricks, tiles, &c. Bro. Jamieson, in 1753, when he was only eighteen years of age, was made a Freemason in the then operative Lodge of Edinburgh, Mary's Chapel, No. 1, of which his father, Patrick Jamieson, a distinguished Mason, was at the time Master, in order that he might join in the Masonic proceedings which took place at laying the foundation-stone of the Royal Exchange, Edinburgh, the first of the great improvements that have so remarkably characterized the northern capital during the past century. Bro. Jamieson afterwards became a zealous and distinguished Brother of the Order, encouraging and patronizing the meetings of the Craft, and actively promoting the erection of works tending to confer benefit on the community, and embellishment on his native city. He was chosen, on four different occasions, to fill the office of Deacon, or President of the Incorporation of Masons, with which his mother Lodge "Mary's Chapel" was connected. He built the large house on the east side of St. Andrew's-square for Sir Laurence Dundas, which, the historian Arnot states, was the most elegant city mansion that he ever beheld, and which is now occupied by the Royal Bank of Scotland; and we believe that it was under his auspices that the harbour of Portobello was constructed, and near it a curious octagonal tower, composed of bricks and sculptured stones culled from old churches, castles, and monasteries. It is worthy of remark that the Lodge of Portobello is at present held in the drawing-room of the house built and occupied by Bro. Jamieson. This Lodge, long presided over by Bro. James Newlands, a most enthusiastic and successful Mason, is at present under the direction of R.W. Bro. Alexander Scott, and is in a very flourishing condition.

In a few minutes we arrive at Glenesk, a most lovely valley, through which flows the river Esk. It is richly wooded, and here and there a cottage or a mill peers delightfully out amid the thick foliage. At a short distance are seen the spires of the town of Dalkeith, famed for its grain markets. A Gothic church, which stands in the centre of the town, is the most interesting object to the Mason and archæologist. It is of unknown antiquity, and was dedicated to St. Nicholas. A few years ago it underwent an extensive series of repairs, and the commencement of this laudable work was duly honoured by a large gathering

of the Freemasons of Edinburgh and the country around. Dalkeith contains a flourishing Lodge, at present under the mastership of Bro. Dr. Jefferiss. Deputations from almost all the Edinburgh Lodges visited this Lodge in the end of December last, and were most graciously welcomed and entertained. After spending a few happy hours together, they were escorted to the railway station by the Brethren of the Lodge, headed by the splendid band of the Edinburgh county militia, the whole way being lighted up by a profusion of torches.

The train is soon in motion, and, as we gaze from the window of the carriage, we are charmed with the distant prospect. It has thus been described by James Grahame, one of our Scottish poets :—

“Look round ; behold a prospect wide and fair ;
The Lomond hills, with Fife’s town-skirted shore ;
The intervening sea ; Inchkeith’s grey rocks,
With beacon-turret crowned ; Arthur’s proud crest,
And Salisbury abrupt ; the Pentland range,
Now peaked, and now, with undulating swell,
Heaved to the clouds.”

More at hand is a wide extent of very fine and richly-cultivated country, embracing some of the most fertile tracts in the counties of Edinburgh and Haddington, while the numerous engine stacks that strike the eye in every direction, tell of the immense supplies of mineral wealth to be found under the soil. The lover of the picturesque is amply gratified with the sight of extensive landscapes pleasantly interspersed with noblemen’s seats, elegant farm-steadings, thriving villages, and variegated plantations ; and the reader of history finds abundant food for rumination while he surveys the gentle declivities of Wallyford, the heights of Carbery, the plains of Roslin, or the defiles of Rullion Green.

In less than an hour we reach Hawthornden station. Here we alight, and, entering the station-house, assume our Masonic costume. Bro. Ainslie, the Standard-bearer of the Lodge, unfurls his banner, a fac-simile of the banner generally known by the title of “the Blue Blanket,” or banner of the Holy Ghost, which was borne by the trades of Edinburgh during the Crusades, and planted by them on the walls of Jerusalem and the battlements of Ptolemais, which, on their return, they dedicated to the altar of St. Eloï, in the church of St. Giles, and which, we are told, is now kept by each successive convener of the fourteen incorporated trades of Edinburgh ; the Wardens assume their batons, composed of oak from the Old Trinity Hospital, Edinburgh, and presented to the Lodge by Bro. J. D. Kirkwood ; Bro. Kerr handles the mallet, a sturdy implement, which was used by a deceased Brother Journeyman in assisting to prepare the stones which compose the buildings of the University of Edinburgh ; and the Master shoulders his rod, an essay piece by Past Master Bro. Wright, having a silver plate, on which the names of all the Past Masters of the Lodge are engraved. Headed by the Edinburgh Instrumental Band, and by Bro. Gibb, Tyler of the Lodge, wearing the badge and jewel of his office, and armed with an elegant claymore, we march to the gate of Hawthornden, where a warrant of admission from the agents of the proprietrix, Lady Drummond, is produced, and acts as potently in making the barred entrance fly open, as did the pronunciation of the word “Sesame” at the robber’s cave in the Arabian Nights. We now proceed along a beautiful avenue of ashes and evergreens, while the music of the band reverberating through the neighbouring woods produces a charming effect. In a few minutes the pinnacles of the mansion of Hawthornden are descried among the trees. Immediately in front of it are the remains of an old fortalice of unknown antiquity. The modern house, which was built in 1638, is not of very large dimensions, but it occupies a most romantic site on the edge of a high perpendicular precipice that overlooks the Esk. Over the door the arms of the late Dr. William Abernethy Drummond, Bishop of Edinburgh, are sculptured in marble, and below them is the following inscription :—“Divino munere, Gulielmus Drummondus, Johannis equitis aurati filius, ut honesto otio quiesceret, sibi et successoribus instauravit. Anno 1638.” After being satisfied with examining the exterior of

the house, we next repair to a point of rock which overhangs the river in the form of a canopy, and which is called John Knox's Pulpit. The view from this spot, as well as from others in the neighbourhood, is beautiful and romantic in the extreme. The river Esk is seen wending its way over a rugged channel amid lofty perpendicular rocks, projecting precipices, and yawning caverns, overrun with ivy and brushwood, while on each side rises a noble amphitheatre of woods, the resort of daws, owls, herons, and many other tribes of the feathered creation. All around are the haunts of the illustrious poet and historian, William Drummond. Here is the cave called the Cypress Grove, or Queen Mary's Dining-room, to which he often retired for the purposes of meditation and poetical composition. Here, a little further to the east, is one of his favourite seats, with the date 1604, to which Mrs. Sigourney, in one of her poems in celebration of this place, thus refers:—

“And here's the hawthorn-broidered nook,
Where Drummond, not in vain,
Awaited his inspiring muse,
And woo'd her dulcet strain.”

Here is the huge sycamore-tree, 36 feet in circumference, called the “Four Sisters,” under the shade of which Drummond was seated when the famous Ben Jonson, in 1618, arrived all the way from London, on foot, to pay a visit to his brother bard. As soon as Drummond observed him, he rose up, and saluted him in the following terms:—

“Welcome, welcome, royal Ben.”

To which Jonson promptly replied,—

“Thank ye, thank ye, Hawthornden.”

William Drummond was born on the 13th of December, 1585. He received from his father, who was gentleman usher to King James VI., an excellent classical education, and to this he added a knowledge of many of the sciences and modern languages. He fixed on the law as a profession; but his father, at his death, leaving him a competent fortune, he was thus enabled to abandon it, and devote himself to his favourite literary pursuits. “Embowered in the woody solitudes of his native Hawthornden, whose romantic scenery was well fitted to call forth his poetic ardour, he had everything to awaken and nothing to repress his muse; and there he composed those exquisite poems which have rendered his name immortal.” He died in 1649, regretted by the people of Scotland not less on account of his private worth than his poetic genius, and was interred in the family aisle in the old church of Lasswade. The scenery here, which is not surpassed in Scotland for solemn seclusion and romantic grandeur, has thus received an additional charm and attraction from its being so closely associated with a man revered for his virtues and distinguished for his poetical and historical productions.

Our attention is next turned to the caves, situated immediately underneath the house. The ancient entrance to them was by an aperture in the centre of the lofty rock overhanging the river, and was accessible only by a narrow flight of steps. Communication with them could also be had by means of a well opening from the court above, and sunk to a great depth in the solid rock. Both of these passages being extremely hazardous, and suited only for times of great commotion and danger, are now discontinued, and an access to them has been cut out on the south side, where the ground sinks to a lower level. We enter, and descend a few steps, and then, amid terrific darkness, grope our way along a passage 75 feet long and 6 feet broad, called the King's Gallery. On a table at the end of this passage, where some light is admitted by an aperture in the face of the rock, is seen a huge two-handed sword, which is said to have belonged to King Robert Bruce. From this point we thread our way into various doleful caverns:—one called the King's Bed-chamber, another the King's Dining-room; a third, with no fewer than 175 square notches cut in the rock, called the King's Library, and sometimes also the King's Guard-room, &c. In a narrow recess is the passage communicating with the well, from which a good view is obtained of

the water heaving and surging at a considerable distance below. Another tier of caves is said to be situated below those that we are now examining, but the access is so difficult that it is now never attempted. After satisfying ourselves with a full exploration of these singular excavations, and recalling the conjectures regarding their antiquity, and the purposes which they served in other days, in sheltering the patriots who fought for the independence of their country, we take leave of "caverned Hawthornden," and proceed up "Roslin's rocky glen," descending precipices, crossing rivulets, and traversing narrow paths amid lofty trees, bramble-bushes, and wild flowers. We occasionally halt and take admiring looks from the "Cat's Loup," the "Cubic Rock," the "Warlock Craig," and the wooden bridge that spans the river; or gaze on the terrible precipices over which it is said a portion of the English cavalry, who fled from the battle of Roslin in 1303, rushed, and were dashed to pieces on the rocks which compose the bed of the river. A little further up from the bridge we descry Wallace's Cave, a deep recess in the rock cut in form of a cross. Here it is said Wallace and his compatriots were wont occasionally to conceal themselves from the fury of their enemies. Few things are more noticeable in Scotland than the number of places identified with the name of Wallace. To whatever district we go we find woods, glens, rocks, mountains, caves, or castles which are pointed out as the scene of some transaction of this great patriot. Joanna Baillie, in her poem of "Wallace," thus alludes to this circumstance:—

"In many a castle, town, and plain,
Mountain, and forest, still remain
Fondly cherished spots, which claim
The proud distinction of his honoured name.

Swells the huge ruin's massy heap
In castled court—'tis Wallace' Keep.
What stateliest o'er the rest may lower,
Of time-worn wall, where rook and daw,
With wheeling flight and ceaseless caw,
Keep busy stir—'tis Wallace' Tower.
If through the greenwood's hanging screen,
High o'er the deeply-bedded wave,
The mouth of arching cleft is seen
Yawning dark—'tis Wallace' Cave.

If o'er its jutting barrier grey,
Tinted by time, with furious din,
The rude crags silvered with its spray,
Shoot the wild flood—'tis Wallace' Linn;
And many a wood remains, and hill, and glen,
Haunted 'tis said of yore by Wallace and his men."

We emerge at length from the woods and crags, and march along by the more open banks of the river. Before us now arise the gigantic ruins of Roslin Castle, situated on an isolated knoll round the base of which the Esk rolls its perturbed waters. The deep ravine on the east of the castle is spanned by a narrow stone bridge, which occupies the place of the drawbridge demolished in the time of Queen Mary. The vaults, with their loopholes and narrow apertures to admit light—rising tier above tier—have a gloomy and awe-inspiring aspect. But the solemnizing effect which they produce is instantly dispelled, when, on looking upwards, we behold the windows and ruined battlements of the castle filled by fair ladies, who wave their handkerchiefs, and rain down approving smiles, as the Brethren wind round the castle rock, and enter the spacious gardens on the south. Here, beside an ancient and gigantic yew tree, is the entrance to the vaults. Many of the Brethren go in, and, as they hurry through the numerous gloomy apartments, are struck with the wretched accommodation which the immediate retainers of a great baron possessed in former days. Immediately above the vaults a house has been erected, which, over the doorway, bears the

date 1622, with the letters S.W.S. ; that is, Sir William Sinclair. It has a most paltry appearance amid the enormous masses of wall by which it is surrounded.

It is not known by whom or at what time the castle of Roslin was built, but it was no doubt some seven or eight hundred years ago. The noble family of St. Clair, to whom it belonged, are said to have been of Anglo-Norman extraction, and to have come into Scotland about the year 1066, during the reign of Malcolm Canmore. They obtained a grant of the lands and barony of Roslin from that monarch, and afterwards acquired extensive possessions in other parts of Mid Lothian, so that they were extremely opulent, and lived in a style of princely splendour. The castle, according to Father Hay, was greatly damaged by fire in 1447. It suffered severe injury from the English army under the Earl of Hertford, which invaded Scotland in 1544 ; and it was battered into its present ruinous state by General Monk in 1650 ; while a mob from Edinburgh at the Revolution in 1688, destroyed, or carried off such fragments of its internal furnishings as the cannon of Monk had spared.

After inspecting the interesting ruins and listening to the band playing, the charming air of "Roslin Castle," we form again into procession, pass along the narrow bridge, and wind by an ancient churchyard towards Roslin, which in former days was one of the most populous towns in Mid Lothian, but which is now reduced to a mere hamlet with scarcely five hundred inhabitants. We encircle its ruined cross, most likely built in 1456, when James II. erected Roslin into a burgh of barony, with the privilege of holding a weekly market and an annual fair. All the Brethren uncover while the band plays "God Save the Queen ;" and this being over, we march, attended by a concourse of people, to the chapel of Roslin. At the entrance to the court by which the chapel is enclosed, the Brethren form themselves into two open lines, when the R.W.M., Bro. Hunter, preceded by the Lecture Master carrying the Bible, and followed by the Wardens and all the Officebearers and Brethren present, walks uncovered into the chapel, while the band play the "Masons' Anthem" in slow time. The scene on approaching and entering the chapel is most solemn and imposing. The elegance and variety of this sacred edifice are extraordinary. Its brackets, canopies, pinnacles, buttresses, windows, pillars, and arches are differently ornamented, but at the same time present a most striking and harmonious combination. It would require no small space fully to describe its varied ornaments and symbolical representations. Every architrave and arch, every capital and window moulding is embellished with rich foliage, or allegorical scenes. Above the High Altar is a beautiful pendant representing the Star of Bethlehem, and various circumstances connected with the birth of Christ. Near it is an arch on which are sculptured a number of individuals each attended by a figure of Death, intended, it is supposed, to represent Holbein's "Dance of Death." In the south aisle are scenes illustrative of the seven cardinal vices and the seven cardinal virtues. In the north aisle are representations of several passages in the history of Samson and the prodigal son ; and also of the crucifixion, resurrection, &c. One pillar more elaborately ornamented than the others, is known by the name of the apprentice pillar. The tradition regarding it is, that it was executed by an apprentice while the master builder was absent at Rome inspecting the original pillar of which it was to be an exact copy. The master at his return was so enraged that his journey had been rendered fruitless, and the fame which he expected to acquire reaped by another, that he struck the apprentice a blow on the forehead with his hammer, which laid him lifeless at his feet. At the west end of the centre aisle are three heads, intended to represent the apprentice with a wound on his forehead, his mother weeping at his death, and the master with a most rueful visage indicative of sorrow and repentance for the foul deed which he had committed. The Freemason in this tradition can easily trace a confused reference to one of the most important and impressive points in the Masonic ritual. Indeed throughout the chapel, there are a number of emblems which acquire additional interest when viewed through the light of Freemasonry.

Beneath the floor of the chapel almost all the barons of Roslin are interred. It was the practice at one time, according to Father Hay, to place them in the sepulchral vaults in full armour without a coffin. It is a tradition that, when

any of the family died, a supernatural light was seen to illuminate the whole of the chapel. Sir Walter Scott has finely alluded to this tradition in the "Lay of the Last Minstrel," when he makes Harold, the bard of the St. Clairs, recite the ballad of Rosabelle:—

"O'er Roslin, all that dreary night
A wondrous blaze was seen to gleam;
'Twas broader than the watchfire light,
And redder than the bright moonbeam.

It glared on Roslin's castled rock,
It ruddied all the copse-wood glen;
'Twas seen from Dryden's groves of oak,
And seen from cavern'd Hawthornden.

Seemed all on fire that chapel proud,
Where Roslin's chiefs uncoffined lie;
Each baron for a sable shroud,
Sheathed in his iron panoply;

Seemed all on fire within, around,
Deep sacristy and altar's pale,
Shone every pillar foliage bound,
And glimmered all the dead men's mail;

Blazed battlement and pinnet high,
Blazed every rose-carved buttress fair—
So still they blaze when fate is nigh
The lordly line of high St. Clair."

The Bible is now placed on the altar covered with a fine linen cloth, the requisite number of tapers are lighted, and the Brethren range themselves round the centre aisle. The sombre light and the solemnizing aspect of the building at this moment must have made every Brother feel the desire expressed by Milton in his "Il Penseroso," after he has so beautifully described the pleasures of straying and reposing amid "arched walks of twilight groves:—

"But let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof,
With antique pillars massy proof;
And storied windows richly dight,
Casting a dim religious light."

The entrances to the chapel having been properly tyled, the R.W.M. standing in front of the high altar, with the assistance of the Wardens and Brethren, opens a Lodge in due form. He then said, "Brethren, after a delightful stroll among the groves and glades of Hawthornden, and along the picturesque and romantic banks of the Esk, we are at length assembled in the ancient chapel of Roslin. A Masonic meeting in this place is no less novel than it is appropriate and imposing. One Mason Lodge, I believe, has met in it in recent times, but I question if a Lodge, for the purposes which we contemplate, has been opened in it, since the time that the ancient Masons were engaged in its erection. The founder of this chapel, as you are well aware, was William St. Clair, prince of Orkney, who brought hither the most distinguished Masons whom he could find, both in this country and on the continent. For his devotion to architecture and the interests of the Craft, he was raised by James II. to the high honour of Grand Master Mason of Scotland, and this honourable office continued in his family for nearly three hundred years. The design of the founder was never completed; but the part of it which we have, consisting principally of the choir, is one of the richest specimens of the florid style of Gothic architecture to be found in this country. Some of the Brethren may think the sculptures a little rude, but it must be

remembered that they have stood the corroding hand of time for upwards of four centuries. And I think that all present will agree with me in opinion that these pillars, these capitals, these architraves, these arches, these fretted cornices, these windows, and that vaulted roof, display no mean design, and no contemptible skill in execution. The whole scene around on this occasion is most impressive, and I do not envy the feelings of that Brother Mason who can stand unmoved in a place where the elaborate workmanship and the pious devices of ancient Masons are around him, and the ashes of the hereditary Grand Master Masons of Scotland repose under his feet. It is fortunate that we have with us to-day a Brother who to an extensive acquaintance with the principles of Speculative Masonry adds an intimate knowledge of practical architecture, who can thus bring the one to his aid in illustrating the other. He is to favour us with a few remarks on Freemasonry and architecture, with a special application to the symbols and peculiarities of this ancient and sacred building; and I have no doubt that the Brethren present will listen to what he has to advance with the utmost attention, as well as with great pleasure and profit. Before he commences however, I request the Brethren to join together in singing the 100th Psalm."

The R. W. Master then read this psalm according to the version used in the Scottish kirk; after which, it was sung in full chorus, the solemn music of the "Old Hundred" tune reverberating through the aisles and fretted vault with thrilling effect. He next read the third chapter of 1st Cor., in which the Apostle Paul describes himself as a wise master builder, laying the foundation of the Christian Church, and exhorting the Corinthians to be careful of the materials which they employed in assisting to rear this glorious and beneficent fabric; for a time, he intimates, would come, when everything improperly used, such as wood, hay, and stubble, would be tried by fire and consumed.

Bro. A. Kerr then delivered an address, the substance of which is as follows:—

"Since the founding of our Lodge 150 years have passed away, carrying with them many institutions which in their early career appeared destined to exist long amidst the favourable opinion of society, but nothing remains of them now but a casual notice in some general record. During the same period several events have also occurred, of such importance as to affect even the peace and safety of our country. There have been rebellions, battles, famine, and threatened invasion combined, with other circumstances which pressed heavily upon the productive classes, and, consequently, upon the institutions maintained amongst them. Notwithstanding all these, our Lodge has existed and maintained her position as an Operative Lodge, and in her old age is still flourishing with the vigour of youth—according with the figure of our national and Mason poet—

" 'Ours is no sapling chance sown by the fountain,
Blooming at Beltane, in winter to fade.'

"In the year 1707, our Lodge was constituted by the Fellow Crafts or Journey men Masons of Edinburgh—who separated from the Lodge of Edinburgh, Mary's Chapel, which was at that time connected with the Incorporated Trades of the city—the object of the Journeymen being to obtain the control of the funds subscribed by them for benevolent purposes; in that they were opposed by the Lodge and Incorporation. After seven years' contendings they obtained from the Lords of Council and Session authority to exist as a separate Lodge, and to exercise all the privileges of Masonry; they were also presented by them with that crimson velvet purse (pointing to the purse carried by the treasurer), which we have fondly preserved as a memorial of our early struggle. Our Lodge has continued to prosper, fulfilling all her engagements as a Lodge of Operatives, and exerting her influence in the cause of charity and benevolence. To a few of the instances of a bygone age I would now refer, to show the generous character of those who have gone before us. In our early records there are frequent notices of relief being given not only to the Brother of the Craft, but to the stranger in time of need; and when the contributions of the wealthy were being made for erecting the Orphan Hospital, which formerly stood to the east of the North Bridge of Edinburgh, and also for erecting the present Royal Infir-

mary, our Brethren of the Lodge Journeymen proceeded to the site, and with their own hands erected a portion of each of the buildings, as the contribution of the Lodge to these excellent institutions. But there is one act which still awakens our sympathy, although upwards of 100 years have elapsed since its occurrence. A destitute stranger, a young and widowed mother, came to Edinburgh with her infant babe in search of some employment. She could not obtain it and retain her child; her slender means soon failed; in her destitution she applied to our Lodge to pay for the nursing of her babe, that she might be free to engage herself as a servant. They not only granted her request, but interested themselves in the care of the child, and had the satisfaction to find that their generosity had been extended to a worthy object. May not the blessing of her who was ready to perish have descended to us? Exertions were also made in the cause of science by contributing towards the maintenance and training of young men who had given proof of their ability for the profession of architect; and also in teaching others the Mason Craft who were bound apprentices to the Lodge. The occurrences within our own period I pass unnoticed, as they must be generally known to all present. We are now assembled to celebrate our third jubilee in this venerable building, by the kind permission of the noble proprietor, the Earl of Rosslyn, and of his son Lord Loughborough, the Substitute Grand Master Mason of Scotland, a name already endeared to the ancient Craft, and high in the esteem of his countrymen. We could not have assembled in a more befitting place, associated as it is with the character of the founder, being erected to exhibit his gratitude to his Creator for the benefits which he received. It is also one of the most interesting works of the Mason Craft, and shows the great ability of the Fraternity. Although the progress of decay is too evidently marked upon many of the more delicate parts, we can still appreciate the feeling of the architect, clothing in material form the principles of construction to express his conceptions of grandeur and beauty; nor can we less admire the feeling of the Craftsman displayed in the varied sculptures impressed with the vigour of nature. From this sacred temple the praises of the Most High have ascended, and here our Grand Masters have bowed before him in humble reverence. Their ashes now lie mouldering in yonder vault, and around us, beneath these time stained escutcheons, are interred the more immediate ancestors of the family of Roslin. Cold indeed must the heart be which can remain indifferent in such a place, when the feelings of piety and affection are so powerfully portrayed. To the expressing of those feelings we owe the earliest and most enduring of architectural memorials. Jacob while yet a wanderer, consecrated the grave of his beloved Rachel by a pillar, the earliest monument on record; and the lonely cairn, the cromlech, the Druid circle, and Egyptian temple, show the ascendancy of piety and affection over more personal desires. It may be interesting to trace shortly the history of this collegiate church, and its connection with Freemasonry. It was founded in the reign of James II. of Scotland, in 1446, by William St. Clair, the magnificent Earl of Orkney, a man of fair complexion, great stature, humble, and courteous, much esteemed by the king, and honoured of all men. In his youth he was sent to France on a royal errand, and on his return married the Countess of Buchan. They had their Edinburgh residence at the foot of Blackfriars Wynd, near to the site of our Lodge Room. He died in 1479. The building was intended to be of great glory and splendour, and therefore artificers were brought from other regions and foreign kingdoms; and to the end that the work might be more rare, he (the founder) caused the drafts to be drawn on eastland boards, and made the carpenters to carve them, according to the drafts thereon, and gave them for patterns to the masons, that they might cut the like in stone. For the convenience of the masons, he built the present town of Roslin, and gave them houses and lands thereto (the former town being at Bilstone Burn). He paid the masons according to their degree; the master mason, forty pounds yearly, the others, ten pounds, as also the smiths and carpenters. The foundation was laid on St. Matthew's Day, 21st September, 1446, and the church afterwards dedicated to him. The orientation is due east and west, marked out by the solar ray, according to the ancient rules of the Craft. I have been told by one of our Brethren, that this orientation has been computed and found to agree with the

time I have stated. Wordsworth, in one of his beautiful sonnets, thus refers to the ancient practice of fixing the orientation :—

“ ‘There to her patron saint a previous rite,
Resounded with deep swell and solemn close,
Through unremitting vigils of the night ;
Till from his couch the wished-for sun uprose.

‘He rose, and straight—as by Divine command,
They who had waited for that sign to trace
Their work’s foundation, gave with careful hand
To the high altar its determined place.

‘For us hath such prelusive vigil ceased ;
Yet still we plant, like men of elder days,
Our Christian altar faithful to the east,
Whence the tall window drinks the morning rays.’

“A geometrical figure is usually adopted to regulate the proportions; the double equilateral triangle appears to be the figure adopted here, and is of very general application in many other buildings. It is to be regretted that we have no indication to enable us to form an idea of the complete plan, as there are so many peculiar features in what exists to excite inquiry. From the appearance of the outside of the west gable, we are led to imagine that no side aisles were intended for the nave; but that the roof would be of one arch, embracing the width of the centre and side aisles. The transepts are comparatively short, and the openings of the gable appear formed for three entrances to the choir, with a rood loft above. It is worthy of remark that the three eastmost pillars in the choir are each different in plan, and the other eleven are alike. Thirty-two different forms of arches are found in the building. The horizontal arch over the side aisles connecting the pillars with the wall is worthy of attention; the stones are hollow, and a wooden beam has been inserted, to which the stones have been hung with small iron rods. The variety of design in the pinnacles over the east end, and the portion of the finished parapet at the north-east corner will be found interesting. You will observe the Mason marks upon the whole of the stones, which you will be able to understand from the knowledge you possess of our ritual, and to classify into blind, regular, and official marks. So far as I can ascertain, our Lodge is the only one now remaining in this country, which has preserved in direct traditionary course, from the early builders, the portion of the Fellow Craft ritual referring to these marks. The Masons formerly referred to as being brought from other kingdoms, are said to have come from the Masonic college of Strasburg, in France,—Strasburg and Cologne being acknowledged by the Fraternity to be the principal colleges where communications relative to the Craft were made periodically and delivered orally. It is also stated that the Masons who built Melrose Abbey were brought from Strasburg. Most of you have heard the story of the apprentice pillar here and the apprentice window at Melrose. In both instances the Master Mason was unable to finish his work, and had to go to Rome for instruction; the work was done by an apprentice in his absence, who was killed by the master on his return. On comparing the two stories, it is evident that they originated from the same source. The prevalence of the fleur-de-lis in the decorations here, especially on the terminations of the cusping of the roof, and on the apprentice pillar, appear also to confirm the tradition of the Masons having come from Strasburg. The sculptured figures appear to represent a continuous religious allegory. The central pendant at the east end, has a representation of the Star of Bethlehem at its termination, and above, of the Virgin and Child, the eastern kings, and other incidents associated with the birth of Christ; while on the capitals of the three pillars standing between the east aisle and the east chapel, is a choir of thirteen angels with musical instruments, representing the heavenly host giving praise to God at the birth of our Saviour. On the ribs of the groins on the south and north sides, are representations of the various occupations in life—commonly described as the Dance of

Death. On the south side of the capital of the apprentice pillar, which is the south-east one, is a representation of Isaac on the altar, with the ram caught by the horns. On the opposite pillar to the west, is a figure of Abraham looking towards his son, and adjoining a figure of a king. On the horizontal arch connecting the apprentice pillar with the wall, is a sentence demonstrating the greatness of truth; and on the one adjoining, a series of figures contrasting vice and virtue. Upon the other pillars and arches, you will find figures of some of the prophets, apostles, and martyrs; of Samson destroying the Philistine lords; David killing the lion; the prodigal son; the crucifixion, the apostles looking from the opposite pillar; and several other religious devices, besides a few referring to the history of the Roslin family.

"Britton, the architectural antiquary, states 'that this chapel may be pronounced unique, and I am confident it will be found curious, elaborate, and singularly interesting. The style of architecture combines the solidity of the Norman with the minute decoration of the latest species of the Tudor age. It is impossible to designate the architecture of this building by any given or familiar term, for the variety and eccentricity of its parts are not to be defined by any words of common acceptation.' The building was not completed during the life of the founder, but by his son Sir Oliver St. Clair; and the small chapel at the south-east corner by his widow. The office of Grand Master Mason, and patron of Freemasonry in Scotland, was conferred upon the founder by James II. of Scotland, and made hereditary in his family, but was resigned to the Scottish Masons in 1736, when the Grand Lodge of Scotland was instituted. The family of Roslin appears to have exercised their powers much to the satisfaction of the Craft; as we find when their charters were twice destroyed by fire, the Craft granted charters of confirmation of their powers. James II. also erected Roslin into a burgh of barony in 1456, with the privilege of holding a weekly market and annual fair. The base of the market cross still remains in the centre of the village, which you have this day seen as we stood around it while our band gave forth in strains never to be forgotten, the anthem of our Craft, "Scots wha hae," and our national anthem; while every breast, I doubt not, swelled in response, as we stood with heads uncovered amidst the rural scene beneath the cloudy canopy. Brethren, allow me to remark in conclusion, that of the members of Lodge at our last jubilee, three only remain; and from the advanced age of all of us, few, if any, can be present at the next. Let us, therefore, look beyond our earthly labours; let us prepare ourselves as living stones guided by the first Great Light of our fallen race, that we may have a place in that temple which shall never decay, whose foundations are eternal, and whose Builder and Maker is God."

The 133rd Psalm was then sung to the tune of "Eastgate" with touching effect, after which the Lodge was closed in ample form. A short interval now took place, which the Brethren employed in more minutely inspecting the chapel, in visiting the crypt, built at a lower elevation on the east end of the chapel, and supposed to have been used as a sacristy or vestry, and in surveying the fine scenery that here everywhere meets the eye. Exactly at twenty minutes past two o'clock the bugle blew a rallying blast, and in a few minutes the Brethren, to the number of nearly seventy, had assembled in the College Inn, and taken their seats at tables covered with a profusion of dishes purveyed by the landlady Mrs. Oughton. After the labours of the day, the Brethren did ample justice to the abundant supply of excellent fare set before them. Immediately on the cloth being removed, the R.W.M. proposed in succession, "The Queen," "The Craft," and "The Grand Lodge of Scotland." He then rose and said, "Wardens and Brethren, as we are holding our festival in the domains of the former hereditary Grand Master Masons of Scotland,—as we have been straying among their haunts, and surveying their Masonic labours, it would be undutiful in us to depart without dedicating a bumper to their memory. The first of the St. Clairs, as you have already heard to-day, who received the honour of Grand Master was William, Prince of Orkney, and Duke of Oldenburgh, who founded the chapel. This was in the reign of James II., somewhere about four centuries ago. The office of Grand Master was held by the barons of Roslin till 1736, when William

St. Clair, generally styled 'the last Rosslyn,' who, having no children, and being under the necessity of alienating his estates, called a meeting of the Lodges in and around Edinburgh, and informed them that it was his intention to resign his office into the hands of the Craft. It was therefore resolved to request all the Lodges in Scotland to send representatives to Edinburgh next St. Andrew's-day; and, accordingly, representatives from thirty-three different Lodges appeared, when St. Clair tendered his resignation, and urged the propriety of immediately appointing his successor. The Brethren present unanimously chose St. Clair himself, who accepted the honour; but he enjoyed it only one year, and was succeeded by the Earl of Cromarty. So far as I know, the St. Clairs exercised their high office with credit to themselves and satisfaction and benefit to the Craft. Let us, then, dedicate a glass to their memory." Drunk in solemn silence, the band playing the finely plaintive air of Roslin Castle."

The R.W.M. then said, "The heir apparent to the domains around us is Lord Loughborough. You are all aware that his lordship is a young nobleman of talent, energy, and public spirit. Although but a young member of the Craft, he stands high in the estimation of the Brotherhood for the zeal and interest which he has shown in advancing the prosperity of our Order. He at present holds the office of Substitute Grand Master; and if the office of Grand Master has not become hereditary in the house of Athole, as some persons seem now to think that it has, I am well assured that no Brother possesses better qualifications for acting as the successor of the distinguished nobleman who at present fills this high and honourable office. I hope to see the day when his lordship will occupy the chair of the Grand Master; and should this take place, I have the utmost confidence that the dignity and the prosperity of the Masonic Order in Scotland would not thereby suffer, but, if possible, be advanced. Before formally proposing his lordship's health, I beg to read a note which I received from him, in answer to a communication which I sent him craving his assistance in obtaining admission for us on this occasion to the adjoining chapel:—

" 'Sir,—I should have replied to yours of the 18th sooner, but I only returned home and found it yesterday. I have great pleasure, both on Lord Rosslyn's account and my own, in giving you the permission required, and Lord Rosslyn has written to give the necessary instructions already. I can only add, as a Brother Mason, my entire approval of the project, my regret that I cannot be present personally, and my full confidence that every care will be taken of the ancient building while in the hands of the R.W.M. and Brethren of No. 8.

" 'I am faithfully and fraternally yours,

" 'DYSART HOUSE, *July 31, 1857.*'

" 'LOUGHBOROUGH.

"I therefore beg to propose his lordship's health. May he long live to honour the Craft and benefit his country!"

This toast was drunk with all the honours and great enthusiasm.

The R.W.M. then said, "The heir apparent to the estate of Hawthornden is Sir James Walker Drummond. You are all well aware that at one time he took a leading part in the Masonic proceedings carried on in this quarter. He held for some time the office of R.W.M. of the Dalkeith Kilwinning, and in his capacity as head of that Lodge honoured us with one or two visits in our hall, Toddrick's Wynd. We so far returned the compliment thus paid us by supporting him when he laid the foundation-stone of the New Union Workhouse, Dalkeith; by sending a deputation to unite our congratulations with others when his mother Lodge, Dalkeith Kilwinning, presented him with a testimonial of respect; and by going in considerable numbers to Hawthornden to welcome him home on the occasion of his marriage. I am certain that, had Sir James been in this country, he would have been proud to welcome us this day on our visit to the seat of his ancestors. Hoping that he may one day take up his abode in that romantic retreat, and that he may, as in former times, devote his influence and energies to advance the good cause of Masonry, I beg to ask the Brethren to join me in dedicating a bumper to his good health and happiness." (Great applause.)

The R.W.M. then proposed "The Lodge Peebles Kilwinning, No. 24," coupled

with the health of Bro. Donaldson, the Secretary of that Lodge. He expressed regret that neither he nor any of the Journeymen had been present on the Tuesday preceding at the Masonic proceedings which took place at Peebles at laying the foundation-stone of the Chambers Institution, and keying the arch of the bridge over the Cuddy; but he was happy to see, from the report in the newspapers, and from a copy of the programme which had been put into his hands since he came into the room, that it was an affair that reflected great credit on the Craft, as well as on the ancient burgh of Peebles.

Bro. Donaldson returned thanks, and expressed the satisfaction which he felt at being present at the proceedings of this day. He had to apologize for the absence of his Brother, the R.W.M. of the Peebles Kilwinning. He was anxious to be present also, but had been prevented by other engagements. In connection with the proceedings at Peebles, he had to state that Bro. Chambers had been so highly gratified with the countenance bestowed on him by the Craft, that he had sent a communication to his brother, intimating that so soon as the large hall of his institution was completed he would inaugurate the opening of it with a free ball given to the Masons, their sweethearts and wives. (Great applause.)

The R.W.M. then proposed "The prosperity of the Portobello Lodge, No. 226," coupled with the health of the R.W.M., Bro. Scott. Bro. Scott had proved himself to be a most zealous and efficient Master, and the consequence was that the Lodge over which he presided was now in a most prosperous condition.

Bro. Scott returned thanks in appropriate terms.

The R.W.M. then gave "The health of Bro. Purves," keeper of the chapel and castle of Roslin, and the youngest Brother of the Journeymen Lodge present. Bro. Purves had become a member of the Journeymen Lodge in accordance with the express wishes of the Earl of Rosslyn, and he (the R.W.M.) was delighted to witness the great interest which Bro. Purves had taken in their proceedings, and the assistance which he had rendered to make their meeting in this hallowed and romantic locality pleasant and effective.

Bro. Purves briefly returned thanks.

Bro. Scott proposed "The health of the R.W.M." in very complimentary terms, to which Bro. Hunter made a suitable reply.

Bro. Donaldson begged that the Brethren would not separate without dedicating a bumper to the health of Bro. Kerr. He had listened to the lecture which he had delivered with the greatest pleasure. Although he had been a Mason for a number of years, he had never seen the beauties of the Masonic system so strikingly disclosed as they had been that day. Hereafter he should look on such old buildings as the adjoining chapel in a light very different from what he had ever done.

Bro. Kerr acknowledged the compliment which had been paid him. He was happy to see so many of the Brethren present, and he hoped that they would all look back on the proceedings of the day with unalloyed pleasure.

During the dinner the band played a number of the national airs of Scotland with fine effect; and several amateurs sung songs that called forth great applause, particularly the "Gallant Pherson," by Bro. C. Law, which was rapturously re-demanded.

The Brethren, having left the dinner-tables, again formed themselves in order of procession, marched to the village of Roslin, and once more invested the Market Cross, while the band played "Scots wha hae" and the National Anthem. They then took their way, by the castle and the famed bleachfield in its neighbourhood, to the railway station, a distance of about a mile. In a short time they were seated in the train, and in course of an hour arrived at the terminus in Edinburgh. They then proceeded, by the Old Physic Gardens, Leith Wynd, St. Mary's Wynd, and the Cowgate, to their hall, Toddrick's Wynd, where, on comparing notes, they all declared that this was one of the most pleasant days that they had ever spent in connection with Masonry.

CORRESPONDENCE.

[THE EDITOR *does not hold himself responsible for any opinions entertained by Correspondents.*]

MARK MASONRY.

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

DEAR SIR AND BROTHER,—I have observed with some surprise the statement made in the *Masonic Observer*, that the Committee lately appointed to consider the possibility of uniting under one head the Mark Masons of England, had brought their labours to a satisfactory conclusion, by “their unanimous report recommending the union of the English Lodges.” Now, sir, that report emanated from only two or three Brethren; and the Committee were never called together to consider or confirm it; and, moreover, had it been so confirmed, it contains no power for Lord Leigh and his friends to make use of it, as they have done, to support his lordship's Grand Lodge, to which I distinctly assert the majority of the Committee were decidedly opposed.

The Scotch Lodges altogether keep aloof from the Leigh union, believing that the only object of the so-called English Grand Lodge, is to minister to the vanity of the noble lord and a few Brethren, by usurping titles to which they have no real claim. Moreover, it must not be forgotten that the certificates of the Leigh Grand Lodge are not acknowledged either in Ireland, Scotland, the United States, or anywhere else, excepting amongst their own members.

Yours fraternally,

Sept. 22, 1857.

ONE OF THE COMMITTEE.

THE NUMBER 666.

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

SIR AND BROTHER,—I am somewhat surprised to find in a publication intended to be introduced into Masonic Lodges, where all theological discussion is strictly prohibited, such an article as that which appears in this month's number of your *Magazine*, under the title of “Mathematical and Masonic Properties of the Number 666.” We have among our Brethren many good men and true who would leave the Masonic body altogether if they could be brought to the conclusion that its mysteries were intended or calculated to enforce a belief in the trinity or triplicity of the God whom we worship. Foremost among these would, I believe, be found our Brethren of the Hebrew persuasion, who are, and always have been, believers in the strict unity of God, and who will feel, I am sure, greatly scandalized by the notion that the number of talents contributed by their forefathers towards the erection of their glorious temple had reference to anything more mysterious than their earnest desire to do honour to the Deity of their adoration.

Whether the number six is more perfect than any other number, and why,—or whether it is rendered still more perfect by being driven three abreast, I shall not pause to inquire; nor what the author means by stating that “it is itself a triangular number, and expresses that particular equilateral triangle of which the

side is three ;" but I would beg to remind the author, that in the book of Revelation, to which he refers, the number 666 is distinctly said to be that of *the beast*, which is not spoken of in the most flattering terms in the context. Surely our Bro. Gillespie would not have it understood that Freemasonry is a sign of the beast ; but if he be desirous of learning what others have thought of its trinitarian character, I would refer him to a work on that subject by George Stuart Hawthorne, M.D., of Liverpool, published in 1851, by E. T. Whitfield, from which I think he will learn that the expressions used in 1 Kings x. 14, and 2 Chron. ix. 13, are not exactly equivalent to or rather not the same as the number given in the Revelation. Apologizing for thus far troubling you with my remarks, I beg to conclude by presenting you with a Masonic song,* which I really think is more in character with your publication than the paper I have been examining, and I remain,

Yours faithfully and fraternally,
P.M. and P. Prov. G.J.D.

WOLVERHAMPTON, Sept. 2, 1857.

THE COLONIES.

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

SIR AND BROTHER,—In respect to the observations of "Junior Warden, No. 585,"—you state that "Bro. Aria had more than once asserted, even in Grand Lodge, that he so took the Mark Degree in Jamaica, and had at a recent meeting of Mark Masons distinctly stated that in the West Indies the Degree was almost universally worked in connection with the Craft Lodges." Bro. Aria's remarks or assertions can alone appertain to *Jamaica*, as I can confidently assert that in the windward West-India colonies, the practice does not exist. The Mark Degree is given in some of the islands, but under the warrant of Royal Arch Chapters from Scotland. So much for Bro. Aria's and Bro. Warren's assertions. But, Sir and Brother, the fact having been so prominently brought under the notice of Grand Lodge, how is it that notice was not taken of so glaring an irregularity? Where were your Masonic disciplinarians? Why did the M.W.G.M. allow such assertions to go unnoticed, particularly as he had already shown his dislike of uniting the Mark to the Fellow-Craft Degree? This I suppose will be noticed by-and-by. Now, as regards your remarks of "*They ought to be able to decide by their own minute-book*," permit me to inform you that, had the minute-book been in the possession of the Lodge, the Grand Secretary would not have been troubled ; but unfortunately such is not the case, owing to the late W.M. having retained in his possession all the books and papers of the Lodge, which he has refused and does continue to refuse to deliver up, for which offence he has been excluded from the Lodge—the only alternative of authority possessed as a punishment—as the conduct of that Brother was at the time reported to the Grand Secretary, but no further assistance was given than that of "*regretting the circumstance*." Until the M.W.G.M. appoints Prov. G.Ms. for the Colonies, continual irregularities must exist. Why, what do you think of Trinity Lodge, No. 837, under the registry of the Grand Lodge of England, practising what are termed physical trials on a candidate? Pray, who is to put this down? And for your further information, there is a person at Angostura who declares himself to be Prov. G.M., although no such appointment has been made. These acts of notoriety have been made known to Bro. Clarke, Grand Secretary—the result will be known perhaps next year. And after all, even allowing that the Grand Lodge does know it, how can they remedy it without a proper officer to enforce obedience? I say they cannot, and therefore the sooner some remedy is adopted the better for the good of the Craft.

Yours fraternally,

TRINIDAD, 30th July, 1857.

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* "The Spirit of Masonry" appears in another part of the Magazine.

PROVINCE OF KENT.—UNIFORMITY OF WORKING.

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

SIR AND BROTHER,—Half a century has nearly elapsed since ancient and modern Freemasonry were amalgamated. Our Grand Lodge then, with its accustomed foresight, called into requisition the aid of several distinguished and enlightened Masons to assist them in laying the foundation of “a superstructure perfect in all its parts, and honourable to its builders.” Since that period, Freemasonry has rapidly increased, and with it different systems of working have been introduced, embodying the original, yet admitting of dispute by those worthy Brethren who were among the favoured who embraced that dispensation. That discrepancies have crept in is obvious to every Mason, on visiting the various metropolitan and provincial Lodges. Hence arises the necessity of the concurrence of Grand Lodge to remedy the evil, so ably illustrated by the Gravesend P.M. in your last journal. The difficulties attending this object arise through the stringent laws of the Ob., which does not suffer “evasion or equivocation;” therefore a ritual, whether in the safe keeping of Grand Lodge or otherwise, is illegal. I would therefore respectfully suggest that a committee of “zealous and expert Masons,” who could deliver the genuine ceremonies *verbatim*, as handed to them (and, I take it, there would be no difficulty in finding plenty who would respond to the call), should sit at regularly-appointed intervals, to impart genuine information to every Brother who seeks after it, thereby preventing the many unpleasant controversies arising from the want of an established authority. This, in my humble opinion, is the only legitimate method of imparting Masonic knowledge, and which would be the means of detecting those who (not having the patience and perseverance necessary to obtain a thorough knowledge of working by the tardy, yet genuine, mode of oral tuition) resort to the spurious methods as being more easy of access than the original mode handed down to us from our forefathers.—I am, Sir and Brother,

Yours fraternally,

KENT, Sept. 19th, 1857.

A LOVER OF LEGITIMATE PRINCIPLES.

MASONIC QUALIFICATIONS.

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

DEAR SIR AND BROTHER,—As the festival of our Grand Master St. John the Evangelist and Martyr is drawing near, about which time it is usual to appoint the Officers of our Lodges for the ensuing year, will you permit me to address a few words to the Craft on the subject. I think all practical Masons will agree that its Masonic importance can hardly be over-estimated, and that it is one often beset with much difficulty. Undoubtedly our constitutional rule is, that no Brother shall be elected Master of a Lodge, or appointed to any office therein, merely on account of seniority or rank, or in the words of the ancient charge—“The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master.” Still there are other circumstances to be taken into consideration besides the working attainments of a Brother, who may be a candidate for office.

We well know that the personal character and social standing of a W.M. give, to a considerable extent, a tone to the entire Lodge over which he presides; therefore, these points ought not to be lost sight of in making a selection. Not that I am disposed for a moment to depreciate the value of Masonic working, for let a W.M. be ever so well qualified by education, and gentlemanly bearing, to preside at the festive board, if he is a poor worker, the best interests of the Lodge must necessarily suffer. Our ceremonies fail to produce that deep and lasting impression on the minds of the initiated they are so well calculated to make, and invariably do when skilfully conducted; and when we remember that unless a

good foundation is laid, it is very rarely that a perfect superstructure is raised, the importance of having properly qualified Brethren in office is enhanced.

The reason, that some of our Lodges are so badly attended during business is, the pain felt by really good workers, and those who know what correct working is, at hearing our beautiful ritual mutilated and spoiled. Besides the evils arising from the appointment of non-workers to office; another is, that young Brethren, seeing that promotion may be attained without working, do not think it worth their while to make a daily advancement in Masonic knowledge, and then in process of time there are so few able to properly conduct the business of the Lodge, that its management is thrown into the hands of one or two, whose *ipse dixit* becomes law, against which it is hopeless to appeal, without running the risk of unpleasantness. The course we should adopt at the coming elections appears to me quite obvious—not bow too low at the shrine of rank or wealth—nor show undue partiality to favourites; but, as far as we can, put the right man in the right place, ever remembering that office should be given as a reward for having worked, and not as an incentive to work.

I am, dear Sir and Brother,

Fraternally yours,

M.M.

MASONIC JURISPRUDENCE.

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

DEAR SIR AND BROTHER,—On my return from the sea-side, I received the September number of your excellent monthly journal, in which I find that my communication you were so kind as to give in the previous number, has brought me under the censure of “a Sublime Prince of the Royal Secret,” and also under the censure of “Lector.”

I trust you will allow me to take this early opportunity of assuring both respected Brothers, that my statement was intended as information to your Masonic readers in general—certainly not as “cut and slash criticism;” and I do also assure the former I am pleased to be informed that “he too is a P.M. and P.Z.” presuming so high a distinction—a *ruler of the Craft*—could only be attained by a Brother possessed of general Masonic knowledge—of exemplary conduct and address, and of courteous manners. Satisfied we should be that such a ruler would never permit or suffer any deviation from the established landmarks of our Order, neither would he administer, or cause to be administered, any rite or ceremony contrary to, or subversive of, our ancient Institution, but would strive to maintain pure and unsullied the genuine principles and tenets of the Craft, and thus transmit them from generation to generation.

To “Lector” I apologize, acknowledging I have not read the numbers of the Magazine as regularly or as carefully as I ought; however, I have now looked into the numbers pointed out in his letter, and find him correct; but that, or his reference, has not induced me to alter my opinion, as expressed in your periodical last August, in which I am supported by our departed Bros. Aarons, Thompson, and Crucefix.—I remain,

Dear Sir and Brother, truly,

P.M. and P.Z.

SILENCE IN LODGE.—During the period when serious business occupies the attention of the Brethren, you must not leave your seat, or engage in conversation with your neighbour, not even in whispers; neither should you move the chair or bench on which you are seated, or make any other noise to disturb the Master or his Officers in the orderly execution of their respective duties. Silence is the leading characteristic of a well-regulated Lodge. I have known many good Lodges spoiled for want of a due attention to these trifling particulars.—*Book of the Lodge.*

THE FREEMASONS' GIRLS' SCHOOL.

The children in this most useful institution visited the Crystal Palace on Friday, the 18th September, the expenses being paid by our respected Bro. Benjamin Bond Cabbell, the treasurer of the institution, who is ever anxious to do everything in his power to promote the prosperity and well-being of the children it has taken under its care. The children were conveyed to the palace by the West-end and Crystal Palace Railway, and having dined, were allowed to amuse themselves about the palace and gardens until about five o'clock, when the playing of the fountains, which they appeared to watch with great glee, brought them together. Shortly before six o'clock some sixty friends of the institution, consisting of the Brethren and their ladies, gathered together in the south saloon, where an elegant dinner had been provided for them, under the able direction of the Messrs. Staples, the children being at the same time supplied with tea at a separate table. Grace being sung by the children and dinner concluded, three or four appropriate toasts were drunk, including the Queen, the chairman, Bro. B. B. Cabbell, long life and happiness to him, prosperity to the Freemasons' Girls' School, Bro. Crew, the Secretary, the Committee and Officers, and last, not least, the ladies, to whom the school is greatly indebted for their patronage and support. The National Anthem, "Good night, good night," &c., having been sung by the children, the company separated, and the girls were conveyed back to the schoolroom by the twenty minutes before eight train. The entertainment was a most agreeable one, and appeared to give equal satisfaction to the children and their friends.

THE SPIRIT OF MASONRY.

WHEN the Temple of Solomon, gorgeous and bright,
 Its glories display'd on Jerusalem's height,
 Both Gentile and Jew on the edifice gazed,
 Its beauties admired, and its architect praised.
 Its *strength*, 'twas predicted, would baffle old Time,
 And win praise for the Craft through each age and each clime ;
 Even foemen, whilst viewing, their quarrels forgot,
 For the "Spirit of Masonry" hallow'd the spot.

Where now are its pillars, its roof-tree, its walls ?
 They are dust, like the sculptures of Pharaoh's proud halls ;
 But the spirit which rear'd them shall know no decay,
 Establish'd in strength doth it flourish to-day ;
 And, even as then, it now reconciles foes,
 And a balm on the waters of trouble still throws ;
 And better, far better, the world would be found,
 Did the "Spirit of Masonry" further abound.

'Tis a spirit of peace, 'tis a spirit of love,
 With prudence and wisdom it blendeth the dove ;
 It links in one cable the rich and the poor,
 To the lowly and lofty it opens one door.
 One breath of its atmosphere lulls to repose
 The demon of discord, its rancour and woes ;
 For anger will scatter like chaff to the wind,
 Where the "Spirit of Masonry's" truly enshrined.

THE MASONIC MIRROR.

MASONIC MEMS.

Just as we were going to press we received various communications from Canada, relative to the secession from the authority of the Grand Lodge of England of the Prov. Grand Lodge of Canada West,—the confirmation of which determination took place on the 9th September. The attempt to bring about a union with the previously established Grand Lodge of Canada had failed—thus still further complicating affairs.

The Provincial Grand Lodge of Norfolk is to be held next year at Yarmouth.

The Provincial Grand Lodge of Hampshire is to be held at Winchester on the 12th inst., when a testimonial is to be presented to Bro. Thomas Slade, P.M. No. 152, a Mason of forty years' standing, in acknowledgment of his services as Prov. G. Treasurer, and his many eminent services to the Craft in the province. The R.W.D.G.M., Lord Panmure, and the W. Bro. the Earl of Carnarvon, are expected to attend.

The Provincial Grand Lodge of Leicestershire is to be held in the Lodge-room of the John of Gaunt Lodge, No. 766, Leicester, to-day. The R.W. Prov. G.M., Earl Howe, will preside.

The Chapter of Hope, No. 248, will in future meet on the second Tuesday of the month instead of the last Thursday. Its first meeting for the season will be held on the 13th instant.

A charter for a new Lodge, to be named, in honour of the D.G.M., "The Panmure," No. 1,017, has just been granted. The Lodge is to be held at the Pembury Tavern, Lower Clapton.

A new Lodge is about to be constituted, under the title of the Pleiades, No. 1,012, at the Seven Stars Hotel, Totness.

We understand that the R.W.D.G.M., Lord Panmure, is shortly expected to visit the R.W. Bro. Hammond, Prov. G.M. for Jersey, at St. Heliers, when the Brethren of the island propose giving the noble lord a Grand Masonic reception.

There was to have been a Masonic gathering at Ryde, Isle of Wight, on the 29th September, to lay the foundation of a new pier, but we understand the ceremony has been postponed *sine die*.

At the Board of Benevolence, which is now held on the last Wednesday but one (instead of the last Wednesday) of the month, on the 23rd September, seven petitioners were relieved with sums amounting in the aggregate to £55.

The M.W.G.M. has declined to give his sanction to an annual dinner being held for the Royal Masonic Benevolent Institution for aged Masons and their widows. There is nothing, however, to prevent the Brethren having such a dinner, and giving their money for the support of that excellent charity if they think proper to do so, the only difference being that they cannot appear in Masonic costume.

It is with sincere regret that we find that the Indian mutiny has deprived our highly respected Bro. Col. Burlton, P. Prov. G.M. for Bengal, of two sons, one in his thirty-eighth, and the other in his twenty-seventh year.

In future the business-paper of Grand Lodge is to be circulated ten days prior to each Quarterly Communication; it will, therefore, behove Masters of Lodges to take some steps for making their Past Masters and Wardens acquainted with the business to be brought before them.

UNITED GRAND LODGE OF ENGLAND.

QUARTERLY COMMUNICATION, *Sept. 2, 1857.*

THE usual Quarterly Communication was held Sept. 2. There were present the Right. Hon. Lord Panmure, R.W.D.G.M., as G.M.; Sir Lucius Curtis, Prov. G.M., Hants, as D.G.M.; Bros. Fleming, Prov. G.M., Isle of Wight, as S.G.W.; Kent, Prov. G.M., Australia, as J.G.W.; Parkinson, P.G.D., as S.G.D.; Wilson, J.G.D.; Rev. E. Moore, G. Chap.; Henderson, G. Reg.; Clarke, G. Sec.; Crohn, G. Sec. (German Correspondence); Farnfield, Asst. G. Sec.; Daukes, G. Supt. of Works; Jennings, G.D.C.; Chapman, Asst. G.D.C.; Masson, P.G.S.B., as G.S.B.; Horsley, G. Org.; Smith, G. Purs.; and the following P.G. officers, Bros. Rev. Sir J. W. Hayes, P.G. Chap.; Hebeler, P.G.W.; White, P.G. Sec.; Gaskoin, Goldsworthy, Havers, Hervey, and Phillips, P.G.D's.; Evans, Le Veau, Elkington, and Walmsley, P.G.S.B's.; Brightling, P.G. Purs.; &c. &c.

The minutes of the Quarterly Communication of June 3, and the Special Grand Lodge, Aug. 11, were read and confirmed.

THE CANADIAN QUESTION.

The G. Sec. then read the resolutions adopted at a meeting of the Prov. Grand Lodge of Canada West, held at Toronto, June 30, 1857, as follow:—

“That whereas the memorial addressed by this Prov. Grand Lodge to the Grand Lodge of England, records with accuracy and truth the difficulties under which the Craft in Canada has long suffered; the grievances, neglect, and indignity, with which the Grand Lodge has for many years been treated by the Grand Lodge of England; the disunion which has resulted in the Order; and the ultimate danger with which Masonry in this province is consequently threatened;—and whereas no definitive reply has yet been vouchsafed to that respectful memorial, whilst the correspondence just read by the G. Sec., affords no reasonable hope that the privileges prayed for, as necessary to the well-being and stability of the Craft in the province, will be conceded:

“Resolved—That with unfeigned grief this Prov. Grand Lodge, in fidelity to the Order within the province, is constrained to declare that separate organization is necessary to the efficiency and stability of Freemasonry in Canada.

“Resolved—That, in confirmation of the foregoing resolution, at the next ensuing meeting of the Prov. Grand Lodge, this Prov. Grand Lodge shall declare itself an independent Grand Lodge; all Warrants from the Grand Lodge of England being returned thereto.”

Bro. Henderson, G. Reg., said: “Those of the Brethren not acquainted with the facts of this case, no doubt have listened with surprise, and perhaps with something more than surprise, to the statements of the document just read, espe-

cially to the assertion as to the reception of no definitive reply. Now I will beg of the Brethren to mark the facts of the case. The memorial to which reference is made came before the Grand Lodge of England at its meeting in March. The M.W. the G.M. explained, at considerable length and in full detail, his opinions and intentions with respect to all the matters adverted to in that memorial. The Grand Lodge adopted a resolution, referring the consideration and the final disposition of the matter to the Colonial Board, in conjunction with the G.M. The G.M. saw fit, in consideration of the exigency of the circumstances, to waive the total want of any precedent for such a proceeding. The substance of what the G.M. had communicated to Grand Lodge, was conveyed in an official letter from the Grand Secretary to the Worshipful Brother the Secretary of the Provincial Grand Lodge for Canada West ; it was also addressed to the Provincial Grand Master of that Lodge, and I believe also to the other Provincial Grand Lodges of that district. So far, therefore, as the G.M. went, the answer was duly given, and neither the G.M. nor the Colonial Board was at fault. The G.M.'s letter was sent on the 13th March, and its receipt was acknowledged on the 16th April, by Bro. Richardson, but the precise dates do not matter much,—a definitive answer *was* sent, long before that resolution was adopted ; so that neither Grand Lodge, G.M., nor the Colonial Board, was actually at fault ; and it was a mistake in fact, and a great error, to allege that the memorial of the Prov. Grand Lodge of Canada West did not receive a definitive answer. I abstain from the expression of any opinion or feeling on that paper which has just been read, because I am bound to obey that regulation of our Order, the object of which is to prevent the danger of a hasty decision without discussion, and which prohibits us from debating matters of which notice has not been given. This paper was laid before the Board of Masters at its ordinary meeting, but on that occasion no notice of motion was given ; and the Brethren, in abstaining from giving such a notice of motion, exercised a sound discretion, and manifested a wise forbearance. Discussion of these matters, under existing circumstances, could be productive of no good, and might prove mischievous. There may be yet a party among these Brethren who will not persist in carrying out the intention to withdraw from this great Masonic family ; but who still desire to be fellows with us in our great Masonic Temple,—who still desire to submit to that authority which has so long governed Masonry wherever the British flag flies. It still remains to be seen, I say, how far there are Brethren entertaining such views. The Grand Lodge will, of course, consider, in due time, what measures it may be desirable to adopt ; and I doubt not that, in the consideration of these measures, when the proper time arrives, the Grand Lodge will be guided by wisdom and justice. At present I can do no more than move 'That the document be entered as read.' (Hear, hear.)

This question was seconded, put, and agreed to.

BOARD OF BENEVOLENCE.

The report of the Board of Benevolence for the past quarter was read. It was to the following effect :—

On the 24th June, the Board relieved seven petitioners, to the extent of £51 ; on the 29th July, five petitioners, to the extent of £50, and recommended the grant of £50 to the widow of a deceased Brother, of Lodge No. 391, Whitby. On the 26th August there was only one petition, which was deferred, the Brother recommending not being in attendance.

Bro. Le Veau, P.G.S.B., said it would be noticed that the report included a recommendation for a grant of £50 to the widow of a Brother in Whitby ; that Brother had been a subscribing member twenty-eight years, and his Lodge was one of the most regular subscribing Lodges in existence. He might say also that this sum would put the widow in a position to gain a livelihood for herself and family. He should, therefore, move the adoption of the report. (Hear, hear.)

Bro. Stephen Barton Wilson, J.G.D., said he was perfectly acquainted with all the circumstances of this case, which was a very deserving one ; he, therefore, seconded the motion.

Agreed to.

BOARD OF GENERAL PURPOSES.

The report of this Board was next read by the Grand Secretary. It stated that a complaint had been made by the Board of Benevolence, against the W.M. of No. 607, Wolverhampton, in having certified that a petitioning Brother had been for seven years a subscribing member, whereas his name had only been returned to the G. Sec.'s office for two and a half years. On explanation, and it being shown that the statement arose from inadvertence, the books formerly not being very regularly kept, the Board were of opinion that there was no wilful misrepresentation, and determined that the Lodge be admonished to be more cautious in future.

A complaint having been preferred against the W.M. of No. 233, for neglecting to attend to support the case of a petitioner, he was cautioned to be more careful in the future.

A complaint having been made relative to the exclusion of a Brother, without notice, from Lodge No. 784; and his resignation not having been received,—the Board determined that the Brother was still a member of the Lodge, which might receive his resignation, or otherwise, as it might deem proper.

It having been reported that Brethren were in the habit of attending Grand Lodge wearing unauthorized Jewels, it was ordered that the G. Purs. be directed to see the law carried into effect.

The receipts on account of the Fund of Benevolence during the quarter, up to the last meeting of the Board, on the 21st Aug., were £411. 1s. 8d.; and the disbursements (including the purchase of £500 consols), £516. 2s. 6d.; the balance now in hand, £694. 3s. 10d. The receipts, in the same period, for General Purposes, had been £502. 14s. 8d.; and the expenditure (including the purchase of £1,000 reduced three per cents.), £1108. 4s. 5d.; leaving the balance in hand, £738. 14s. 8d. The total amount of funded property on account of Benevolence now stands at £17,500, and for General Purposes, £7,500.

Some discussion ensued, in which a Brother, who was a member of the Lodge La Tolerance, contended that due notice had been given to the Brother to whom the report referred; but that instead of the W.M. and S.W. merely calling upon him, as had been the case, it now appeared that the notice ought to have been given in writing.

Bro. Hervey, P.G.D., said he hoped it would be understood that no slur was intended to be cast upon the Lodge La Tolerance. The matter in dispute having been at length adjusted, the position of the Lodge La Tolerance was as satisfactory as ever it had been. (Hear, hear.)

The report was then adopted.

THE COLONIAL BOARD.

On the motion that this report be read,—

Bro. Hervey said he wished to observe that in signing the report he had simply acted ministerially, reserving to himself the right of objecting to any portion of it. (Hear.)

The Grand Secretary then read the report as follows:—

“The Colonial Board begs to report that they have printed the papers referred to them in June, together with their reply to the memorial from the Prov. Grand Lodge of Canada West.

“Grand Lodge will perceive that the privileges and powers of self-government proposed to be conceded to the said Prov. Grand Lodge, appear unlikely to meet the present requirements of that body.

“This is the more to be regretted, since it is admitted on all sides that, had these concessions been made at an earlier period, they might have been amply sufficient to satisfy the demands of the Canadian Masons.

“It appears, however, that, owing to the rapidly increasing power and influence of the irregular Grand Lodge, as well as from other internal causes, the Prov. Grand Lodge has been placed in a position of considerable difficulty and disadvantage, while the harmony of the Craft has been greatly imperilled.

“Having regard, therefore, to the many unhappy circumstances connected with the present state of disunion in Canada, it appears to be the duty of Grand

Lodge to spare no effort to restore that province to a condition of Masonic efficiency, union, and harmony.

"The steps that may now be necessary for the attainment of this most desirable consummation, will doubtless in due course be pointed out by the Prov. Grand Lodge.

"No official information, however, having as yet reached England, of the course proposed to be adopted by the Prov. Grand Lodge, nor any answer having been received to the last communication from Grand Lodge, it only remains for Grand Lodge to delay all further action till such communication shall have arrived.

"The Board has received and replied to communications from Lodges in Victoria, Australasia; St. Thomas', West Indies; Trinidad, and Jamaica, relative to various points of Masonic discipline.

"The Board have further to report that an appeal has been received from the W.M. of Lodge No. 781, against the suspension of that Lodge by the Prov. G.M. of Tasmania, and the Board recommend that such suspension be confirmed."

On the motion that the report be adopted,—

Bro. Havers, P.G.D., said he hoped some Brother, from a sense of duty, would move that only a portion of the report be adopted. If no one else would do so he would himself make a motion in the following terms:—

"Resolved—That all such portions of the report of the Colonial Board as relate to the performance of its executive duties, consisting of the two first and three concluding paragraphs, be received and entered on the minutes."

Bro. Havers said: "I contend that the Colonial Board is a purely executive body, to which Grand Lodge has deputed such duties as it cannot conveniently perform for itself, and so long as they confine themselves to the performance of those duties, they are entitled to our thanks. Without imputing (as I do not impute) to any member of that Board, amongst whom I number some of my greatest friends and earliest acquaintances—without imputing to them the slightest inclination of *intentionally* exceeding their duty, I believe they have done so. This report, as it appears to me, is not such a communication as ought to be addressed by a subordinate to a superior body. It takes up things with which the Grand Lodge has given it no power to deal, and assumes a power which belongs to the Grand Lodge alone. If I might use the term without being offensive, I should say that the tone in which the Colonial Board, as the subordinate body, addresses the Grand Lodge which appointed it, is dictatorial." (Cries of "hear" and "No, no.") Bro. Havers here read the paragraphs which he proposed should be omitted, consisting of all but the first two and last three. He continued: "We, as the Grand Lodge, don't intrust our powers blindly to the Colonial Board; we require from them not simple announcements of their decisions, but accounts of the cases. Appeals from the decisions of a Provincial Grand Master, according to the Book of Constitutions, lie direct to the Grand Master of the Grand Lodge of England, and to none other. In this case, the appeal was directed to the Grand Master, and, by his desire communicated to the Colonial Board; because it is the wish of the Grand Master, and of every one else connected with Masonry, that colonial matters may be speedily and satisfactorily disposed of; but the duty of the Colonial Board was to have considered the subject referred to them, and then to have reported to the Grand Master in respectful language the result of their deliberations; but, instead of this, what have they done? Why, they have taken upon themselves first to decide the matter, and then to report their decision. Now in doing this I do contend that they have encroached upon the prerogative of the Grand Master. If we remit to the Colonial Board the consideration of our unhappy differences in Canada, we expect them to place before us as the result of their deliberations some definite, practical, and substantive mode of remedying those differences; but the Colonial Board has specified no plan whereby harmony may be restored; and as they have not done this, let them not place themselves in a superior position to Grand Lodge, and talk to us about 'sparing no efforts.' We *have* 'spared no efforts.' (Hear, hear.) There is not a man amongst us who would not make any sacrifice consistent with the Constitutions of Masonry to restore that harmony which, in this vague and most meagre report, the Colonial Board tells us we ought to seek. Let me for a moment call the attention of the Grand Lodge to a point on which this report appears to me to

contradict itself. One paragraph tells us to 'spare no effort,' and the other tells us for the present to 'delay all action.' (Hear, hear, and laughter.) Which of these recommendations are we to adopt? (Hear, hear.) Are we to take their advice when they urge us to act more rapidly, or when they tell us, for the present, to do nothing at all? Which do they mean? (Hear, hear.) Again, it is monstrous to suppose that this Grand Lodge can be dictated to as to the course it should pursue by the Provincial Grand Lodge of Canada West! I do wonder that the Brother who drew up this report did not have his attention drawn to the strange significance of some of his paragraphs. (Hear, and laughter.) With regard to paragraph three, you will perceive that it reopens past grievances. The Grand Master has acknowledged his short-comings, and, having done so, I think it is ungrateful and ungenerous now to throw them in his teeth. (Hear.) He took his share, and more than his share of the blame, and did all that he could to repair the errors he acknowledged. I do think, therefore, that it is highly undesirable to rekindle feelings which ought to be buried in oblivion. No good can be got by throwing disrespect on the elected chief of our choice. As we are in the habit of paying the greatest deference and respect to the Master of the Lodge, so ought we, and ten times more so, to respect the Grand Master." (Hear, hear.)

Bro. Slight seconded the motion.

Bro. the Rev. G. R. Portal said: "The fact is that two documents were laid before the Colonial Board, the one was a letter from the Worshipful Master of Lodge 781, Hobart Town, appealing against the decision of the Provincial Grand Master, and the other was a communication from the Provincial Grand Master himself in explanation and defence of his conduct. The first was directed to the Grand Master himself, and the second to Grand Lodge. It was because we were under the misapprehension that both these documents were addressed to Grand Lodge, that we recommended that the appeal should be dismissed, and that the decision of the Provincial Grand Master should be confirmed. I cannot pass from this part of my subject without taking exception to what Bro. Havers has said. We did not dictate to Grand Lodge. We have read these documents. We have considered the questions, and we now recommend you to decide in such and such a way, and it is for you to adopt our advice or not, as you please. We hand in the papers, and, in so doing, we state what our opinion is as to what the decision of Grand Lodge ought to be. If anything could astonish me in Grand Lodge, I should have been astonished when we were told that we had been raking up these unhappy differences arising out of the Canadian question. It is not *we* who are raking up the question, it is not *we* who are forcing on a debate, it is the Brother who will not allow the report to be entered on the minutes as a matter of form. No one proposes that it should be adopted. We are, however, forced neck and crop into a debate without the slightest notice. (Hear, hear.) I think this is all the harder, as the noble lord is not here who had given notice of a motion on the subject for to-night, but who withdrew it in order to avoid premature discussion. It is not fair to those who take an interest in this question to adopt such a course. The papers were referred to us, and we have given you a summary of them, and have told you that, had these concessions been made three years ago, Canada would not have seceded from our giant family of Freemasonry. I cannot see that there is anything offensive or dictatorial in the Report of the Colonial Board. I see no reason why we should not tell you that the Provincial Grand Lodge of Canada West will be the body best able to place before you the measures which will set the Canadian Masons right. What you have done you have done too late. You have locked the door when the horse was stolen, and all we tell you is how we think you will be most likely to get it back again. We had not intended to ask Grand Lodge to confirm the report; but after what has passed, we must now do so. I think we ought to do all that we can to restore harmony in Canada. I move the adoption of the report."

Bro. Hervey said, he believed that the Grand Master was always desirous to shape his conduct according to the Book of Constitutions. There was one paragraph in the report with which he did not agree. He certainly did regret that the Colonial Board should have made it appear as if they were going to take their instructions from the Provincial Grand Lodge of Canada West (Bro. Portal :

"It is not so"); but at the same time he denied that the report had been framed with any disregard to the privileges of the M.W. the G.M. Nor had that report been framed in any dictatorial spirit. (Hear, hear.) Nor had they at all desired to interfere with the privileges of Grand Lodge. (Hear.) He was quite satisfied that if this opinion had not been expressed, the question might have been delayed for three months, or perhaps for six months, and the only result would have been the utterance of the same opinion by the Colonial Board in December, after going through the usual routine. The Colonial Board had expressed their opinions, and it was, of course, for Grand Lodge to adopt those opinions or not, as it thought proper. The Board could not object to have its expressed opinion freely discussed. At the Board of General Purposes we can write into the country and get information in twenty-four hours or so; there is none of that delay which must necessarily arise in connection with the Colonial Board. The Colonial Board, in communicating with the parties, would occupy a far longer space, and three, six, or even nine months would perhaps elapse before the subject could again come before Grand Lodge. (Hear, hear.) He thought, therefore, that it was better that the Colonial Board should have this power of expressing an opinion—a *prima facie* opinion—to Grand Lodge on the merits of cases which come under their consideration. He concluded by declaring it to be his firm conviction, that the report of the Colonial Board had been conceived in no dictatorial spirit, but with every respect to Grand Lodge, and with no desire whatever to entrench upon its privileges. He repudiated, on the part of the Board, that spirit of insubordination which had been imputed to it, and declared that it desired to act in harmony with the Grand Lodge, and with due respect and obedience to the M.W.G.M.

Bro. Henderson said, the Brother who just had sat down had given himself the unnecessary trouble of defending the Colonial Board. No one would accuse them of intentional disrespect either to the Grand Master or Grand Lodge. The question was simply and purely a question of discipline; the Colonial Board was appointed like the Board of General Purposes (for which it was a mere substitution for certain purposes), to carry into execution under the direction of Grand Lodge the matters intrusted to it. The Grand Lodge had reserved to itself alone the power of expressing opinions and arriving at decisions. He protested against any Board of this kind departing from its legitimate executive functions into the expression of mere opinions.

Bro. Mason thought that the Grand Master had good reason to exclaim, "Save me from my friends," after such a speech as that of Bro. Havers. It was of no use denying that there had been short-comings, and it would be injudicious to conceal the fact in order to screen any Brother, however high his office, however exalted his position, however much they might regard him. He thought also that the Colonial Board had done perfectly right, and required no defence at the hands of anybody. He believed that Board had acted judiciously, and that they would be doing very wrong in rejecting any portion of their report. (Loud cries of "Divide, divide, divide.")

Bro. H. G. Warren: "Most Worshipful Sir, before you divide I wish to ask you a question on a point of order. Is it regular that a copy of a report such as this should be in the hands of any Brother before it is presented to Grand Lodge?" (Cries of "Hear, hear.") It has never been intended, I think, that any person should have a copy of such reports as these, although they are presented to the Board of Masters, till they are brought under the consideration of the whole body. One Brother ought not to have greater facilities than another in these matters."

The R.W.D.G.M., Lord Panmure, said: "I can hardly see that there is a point of order involved in the question. If the Brother has any accusation or charge to bring against any Officer for having given to any particular Brother the copy of any document, out of order, he had better make it. But I don't see how we can deal with the mere abstract question."

* Bro. Havers had a copy of the report of the Colonial Board in his hand whilst speaking.

Bro. H. G. Warren : "My question is merely whether, if I or any other Brother want a copy of any particular document, we can go and get it ; or whether some other Brother can, and we can not ? I wish to know, therefore, whether, if I want a document, I have the power of going and asking for it ?"

The R.W.D.G.M., Lord Panmure : "I have no hesitation in answering that question. The Brother has, undoubtedly, the power of asking for any document he pleases. (Cheers.) It may be given or refused. (Laughter.) And if it should be refused to him and granted to another, he would have just grounds for complaint. (Laughter, and cries of "Hear, hear".) Before the question is put, I may say that I certainly am of opinion that the paragraphs which are moved not to be adopted and recorded on our minutes, are paragraphs which do not at all affect the subjects upon which the Colonial Board is called upon to report ; but I am distinctly of opinion that they tend to revive old sores, by reverting to matters which, as far as I can understand the proceedings of Grand Lodge in March last, were agreed to be forgotten. (Hear, hear.) The G.M. having admitted that he was not entirely free from blame for the past, and having presented to Grand Lodge an ultimatum, which was sent to the Brethren in Canada, and which Grand Lodge pronounced to be a sufficient purgation for anything which might have passed,—Brethren, the G.M. having done this, not in a corner, not in his closet upstairs, but openly in the face of Grand Lodge, and in the face of the Craft, I say, distinctly, that paragraph No. 3 of the Report is merely a repetition of the charges made and met in March last—met in a manner which Grand Lodge then pronounced to be satisfactory ; and I cannot conceive any conduct more ungenerous on the part of any public body, and more especially on the part of a 'Masonic' body, than, in the absence of the G.M., to adopt such a report as this, containing as it does a clause which undoubtedly goes back to former times, and condemns former conduct. The whole of these paragraphs are the expression of the opinion to us of a body whose opinion we didn't ask. (Hear, hear.) Bro. Portal has said that this report was to have been entered on the minutes, and not adopted. But the formal motion is, that the report be adopted and entered on the minutes, and I imagine that it is but a puerile difference to draw whether you adopt this report or let it stand upon the minutes, with grave charges against the G.M. and certain other Officers not named. (Hear, hear.) Whilst it contains those charges, it matters nothing whether it is formally adopted or merely entered on the minutes. It states certain acts which Grand Lodge passed over months ago, considering the *amende* made by the G.M. satisfactory. These acts ought not to be raked up and again condemned now, when we know that it is impossible to stay the hand of the Provincial Grand Lodge of Canada West in the act which it is about to do. I am not so sure, Brethren, that the course which the Prov. Grand Lodge of Canada West is about to take is *entirely* owing to the neglect of the Grand Lodge of England. (Hear, hear.) It is admitted in this very document that there are other and internal causes, including the great and rapidly increasing power and influence of the irregular Grand Lodge ; and there are still other internal causes to account for the present position of the Prov. Grand Lodge of Canada West. (Hear, hear.) Some of its members desire to have an independent Grand Lodge for Canada. The independent Grand Lodge has actually been recognized by the Grand Lodge of Ireland, and has become the rallying point of all those who sought to be independent of the Grand Lodge of England. My conviction is, that, when the truth comes to be known, we shall find (though I don't excuse it, mark you) that the neglect of Grand Lodge in years past has been made somewhat of a stalking-horse by those who wished to throw off their allegiance to the Grand Lodge of England, and adopt a new allegiance to an independent Grand Lodge. This paper goes further in this paragraph, and invites us to do what ? Why it invites us, by all the means in our power, to allay distrust and prevent separation, by adopting such means as the Prov. Grand Lodge of Canada West may suggest. It is admitted that these proposals, which the G.M. has sent out, would, three years ago, have been sufficient, and would have left no excuse to those who wished to separate from us. If so, why were they not sufficient in May last ? The independent Grand Lodge in Canada appears to have been determined on ; and, in my opinion, no terms or

concessions to which the G.M. would have consented, would have sufficed to prevent it. (Hear.) I think, therefore, the Colonial Board have gone somewhat beyond their province in asking us to commit ourselves to their opinions. That Board was simply instituted to prevent delay in communications between the Grand Lodge of England and our colonial Brethren; their duty was to read documents from the colonies, and to report to Grand Lodge the matters of fact which those documents contained. It is for Grand Lodge alone to decide and take action; the Colonial Board has no right to lay down the law in this way to Grand Lodge, or to blame, by imputation, the Officers of Grand Lodge. I hope, therefore, that the report will be adopted with the omission of the paragraphs to which objection has been made."

The amendment, which was that the report be adopted as it stood, was then put and lost.

Bro. Havers's motion, to adopt the report with the omission of the paragraphs objected to, was then put and carried.

MEETINGS OF PROV. GRAND LODGES.

A return of the meetings of the Provincial Grand Lodges was then laid on the table.

A short discussion here took place on a motion relative to the ceremonies in granting degrees, which, for obvious reasons, we abstain from publishing.

D. PROV. GRAND MASTERS IN GRAND LODGE.

Bro. Stebbing moved "That all D. Prov. Grand Masters be entitled to appear in Grand Lodge in the clothing of their office, and to take their seats upon the dais, and to rank after Prov. G. Secs." He supported this motion in a brief speech, in which he set forth the great services rendered to the Craft by this valuable class of Officers.

Bro. Adlard seconded the motion.

The Acting G.M. (Lord Panmure) said this could not be carried out unless the G.M. had the power of appointing the D. Prov. G.Ms. as well the Prov. G.Ms. themselves. (Hear, hear.)

The motion was then put and lost.

ADDRESSES OF COUNTRY MASTERS.

Bro. H. G. Warren, in the absence of Bro. Wiggington, moved:—

"That in future the names of the Masters of country Lodges be not entered upon the books of Grand Lodge without their addresses, to which all communications from Grand Lodge shall be addressed; in order to prevent as far as possible the loss of such communications."

Bro. Warren showed how desirable it was that the Masters of country Lodges should receive timely notice of all that was going forward in Grand Lodge, so as to be prepared to take part in its discussions, and to have an opportunity of giving information of the same to their Wardens and P.Ms.

Bro. Stebbing seconded the motion.

Bro. Evans, P.G.S.B., objected to it, as not calculated to effect the object at which it aimed.

The R.W.D.G.M. was also opposed to it, as unnecessary; and, being put, it was negatived.

OUR SUFFERING BRETHREN IN INDIA.

The R.W.D.G.M.: "I have one notice to give, and it is of a painful character. Grand Lodge will regret the source from which that notice springs. You are all aware of what we have lately seen in our Eastern dominions. (Hear, hear.) We have many Brethren there holding under the Grand Lodge of England. Scenes have been witnessed which make us blush for our common humanity. Where the mutiny has broken out the rights of property have been invaded; and distress of the severest description must now prevail. In fact, we know that great sufferings are at this moment being endured, which the charity of Masons should be the first to relieve. (Hear, hear, and applause.) I am, therefore, requested by the G.M. to give notice of his intention, at the next meeting of Grand Lodge, to

ask you to make a grant from the funds of Grand Lodge, in aid of our suffering Brethren in the East." (Loud cheering.)

Bro. Mason suggested that a Lodge of Emergency should be convened for the purpose, and that it should not be deferred till the next Quarterly Communication.

The R.W.D.G.M. said he would communicate the worthy Brother's suggestion to the G.M.

The Lodge was then closed in form, and with solemn prayer.

PROVINCIAL GRAND LODGES.

The following is the return ordered by Grand Lodge alluded to in the above report:—

Name of Province.	No. of years returned.	Meetings held.	Prov. G.M. presiding.
Berkshire	No return.		
Bristol	10	26	10
Cambridge	11	9	6
Cheshire	10	10	9
Cornwall	11	11	6
*Cumberland	11	13	—
*Derbyshire	10	19	—
Devonshire	9	12	7
†Dorsetshire	3	3	3
Durham	10	11	10
Essex	9	11	10
Gloucestershire	2	2	2
Guernsey	9	16	9
Hampshire	10	8	6
Herefordshire	6	3	3
Hertfordshire	10	9	8
Isle of Wight	10	12	11
Jersey	9	26	24
Kent	10	10	10
Lancashire (East)	12	16	—
———— (West)	—	—	—
Leicestershire	9	13	7
Lincolnshire	10	14	11
Monmouthshire	10	7	1
Norfolk	5	5	5
North Wales and Shropshire	5	5	5
Northamptonshire	18	18	18
Northumberland	9	16	15
Nottinghamshire	8	9	8
Oxford	11	15	15
Somerset	11	19	15
South Wales (E. Div.)	8	8	7
———— (W. Div.)	1	1	—
Staffordshire	9	11	8
Suffolk	No return—vacant.		
Surrey	10	10	10
*Sussex	3	3	—
Warwickshire	11	19	10
Wiltshire	3	3	2
Worcestershire	10	10	7
Yorkshire (North Riding) ..	10	10	8
———— (West Riding) ..	10	39	13

* Deputy acts for Prov. Grand Master.

† Not complete.

The following are the papers which were ordered by Grand Lodge to be printed as an appendix to the report of the Colonial Board:—

“Freemasons’ Hall, London, 13th March, 1857.

“R.W. BROTHER,—I am commanded by the M.W. Grand Master, the Earl of Zetland, to assure you of the great anxiety he has ever entertained to maintain the welfare and integrity of the Craft in all its branches. The unfortunate differences which have existed in the Canadas have received his most mature and deliberate consideration, and he felt himself called upon to state the result of those deliberations to the Grand Lodge, at their meeting on the 4th instant. That no difficulty or question should arise as to the exact statement which the Grand Master desired to make, his lordship committed his communication to writing, and himself read it to the Grand Lodge. Of that statement, by his lordship’s command, I now enclose you a faithful transcript.

[Here follows the statement of the Grand Master, which appeared under the head of “Grand Lodge,” in the *Freemasons’ Magazine* for April.]

“I have further to inform you that this communication of the Grand Master was received by a Grand Lodge of larger than usual numbers with great satisfaction and acclamation.

“The Grand Master’s object in making this communication arises from his desire that no time should be lost in your being made acquainted with his views, in order that the Canadian Masons may have the earliest opportunity of availing themselves of the advantages sought to be conveyed to them by the proposed concessions offered by his lordship, or to make any suggestions or observations which they may be desirous of submitting to him.

“The Grand Master further commands me to state that the arrangements which he has made for the future conduct of the correspondence and communications of Colonial Lodges are such as will secure to them for the future a prompt and effectual attention.

“The Grand Master directs me to echo the expressions contained in paragraph 9; and to state to you his earnest hope that the concession he has made to the wishes of the Colonial Brethren will be not only acceptable to them, and be the means of allaying those feelings of irritation which have naturally arisen, but may also be the means of bringing back to their allegiance those Lodges, which, he cannot but think, have lost sight of their best interests in severing themselves from the protection of the Grand Lodge of England.

“At a later period of the evening, the memorial, which had been entrusted to Bro. the Rev. G. R. Portal, was presented to Grand Lodge, but no discussion took place thereon, it being unanimously agreed, upon the motion of Bro. Portal, seconded by Lord Panmure, that, after the announcement which the Grand Master had been pleased to make, the memorial should be referred to the Colonial Board.

“I have to request that you will communicate to me, with as little delay as possible, any suggestions you may desire to make, together with your views in reference to carrying out the desire expressed by the Grand Master in paragraph 7.

“I have the honour to be, fraternally, R.W. Prov. Grand Master,

“Your obedient servant and Brother,

“(Signed) WILLIAM H. WHITE, G.S.

“To Sir Allen MacNab, Bart., &c., &c., &c.,

“Prov. G.M. for Canada West.

“Copies were sent by the same post to the D. Prov. G.M. and Grand Secretary for Canada West; to the Hon. William Badgley, Prov. G.M., the D. Prov. G.M., and the Grand Secretary for Montreal; to Thomas D. Harrington, Esq., Prov. G.M., the D. Prov. G.M., and the Grand Secretary for Quebec.”

“Provincial Grand Lodge, Canada West, Toronto, April 6th, 1857.

“W. BROTHER,—I am commanded by the R.W.D.G.M. to acknowledge the receipt of your communication, dated the 13th March, and to assure you that

although he duly appreciates the Masonic spirit which has dictated the statement made by the M.W.G.M. to the Grand Lodge of England, yet he fears that the concessions proposed in that statement are made at too late a period to be acceptable to the Canadian Craft, and that they will not be sufficient to allay the strong feeling of discontent prevailing throughout the whole of this jurisdiction. The Brethren are now waiting for a reply to the memorial of this Prov. Grand Lodge, laid before the Grand Lodge of England on the 4th of March last; and it is the decided opinion of the R.W.D.G.M. and the officers of his Grand Lodge, that should an unfavourable reply to that memorial be received, in three months from that date there will scarcely be a Lodge that will retain its allegiance to the Grand Lodge of England. W. Bro. Beach, of England, has just left this city, after passing a few hours amongst us; a number of the leading Masons (including the R.W. Prov. G.M. for Quebec and Three Rivers) had an interview with him, and explained most fully the true position of Masonry in this province at the present time. He clearly saw the hopelessness of any concession short of the prayer of our memorial being acceptable to the Canadian Craft, and I have no doubt he will convey to the M.W.G.M. all the information he has received on Canadian affairs.

"The R.W.D.G.M. further commands me to say, that it would be very desirable if a reply to the memorial could be transmitted to us before the last week in May, as about that time our Prov. Grand Lodge will meet, and the Brethren are anxiously looking forward to that meeting, hoping to receive a positive and final reply to their appeal to the Grand Lodge of England. In conclusion, the R.W.D.G.M. begs me to express his deep regret that the proposed concessions had not been made prior to the formation of the Independent Grand Lodge, which is now in full and successful operation; had such been done, he has no doubt that the proposed alterations in the constitutions in regard to Colonial Lodges would have been sufficient to allay all dissensions, and to have prevented a severance of the Canadian Lodges from their mother Grand Lodge, now he fears unavoidable.

"I have the honour to be, W. Brother,

"Yours fraternally,

(Signed)

"FRANCIS RICHARDSON, P.G.S.

"WILLIAM H. WHITE, ESQ., Freemasons' Hall, London."

"Freemasons' Hall, London, 16th April, 1857.

"To Francis Richardson, Esq., P.G.S., Toronto.

SIR AND BROTHER,—I have the honour to inform you that the Memorial from the Prov. Grand Lodge of Canada West was presented to the Grand Lodge of England by the W. Brother the Rev. G. R. Portal, at the Quarterly Communication in March last, and was ordered to be referred to the Colonial Board, in conjunction with the M.W. the G.M., that a reply might be sent to the Prov. Grand Lodge of Canada West at as early a period as possible. I am directed to transcribe, for your information and that of the Prov. Grand Lodge, a communication from the M.W. the G.M. to the Grand Lodge of England, at the Quarterly Communication in March, relative to Canada, in which he says:—

[Here follows the communication of the M.W. the G.M., referred to in the first letter.]

"I am further directed to express the earnest hope of this Grand Lodge, that the remedies proposed by the M.W. the G.M. will be found to meet the requirement of the Prov. Grand Lodge of Canada West, and that your Prov. Grand Lodge will accept, in the true Masonic spirit of brotherly love, the frank and hearty expression of regret contained in the above-recited communication as the earnest of a sincere desire to co-operate with them in the promotion of the interests of our common Order.

"I am also desired to direct your attention to the appointment of a Colonial Board, for the sole purpose of transacting all business between the Grand Lodge of England and the District Grand Lodges, as an assurance that no efforts will be wanting to prevent all ground for complaint in future.

"I am finally instructed to express to you the confidence entertained by this Grand Lodge in the continued loyalty of the Prov. Grand Lodge of Canada West, and its firm reliance upon that attachment to your mother Grand Lodge, which has been so honourably manifested under circumstances of peculiar trial, and I am to assure you that both the M.W. the G.M. and the Colonial Board will be at all times most anxious to entertain any suggestions from your Prov. Grand Lodge, as well as to render you their utmost assistance in promoting the welfare and extending the influence of your Prov. Grand Lodge.

"I have the honour to remain, dear Sir and Brother,

"Yours faithfully and fraternally,

"(Signed) WILLIAM H. WHITE, G.S.

"By order of the Colonial Board,
"(Signed) W. BURLTON, *President*."

"To the Earl of Zetland.

"MOST WORSHIPFUL GRAND MASTER,—“I beg to communicate to you some information relating to the affairs of Canada. When I arrived at Toronto, your Lordship's letter had been received a few days before. A meeting was summoned, to consist of the most influential Brethren, for the purpose of considering the best line of conduct. The Provincial Grand Master of Quebec, and the Deputy Prov. Grand Master of Canada West attended, as well as many Masters of Lodges. Your Lordship's letter was read, and appeared to give considerable satisfaction. Each Brother then proceeded to give his opinion on the subject. I was thus enabled to gain the information I desired. They appeared to be very desirous of maintaining their allegiance to the Grand Lodge of England if such could be done without injury to the Canadian Masons. They acknowledged that the concessions were large and gracefully bestowed, but that the time had gone by; they would have been considered ample, but that it was now too late. The Independent body had gained such strength, that it was now impossible to resist them. Many of the most energetic Brethren in Canada were amongst their numbers. They were continually gaining proselytes. Many went over to them, but none returned. The greatest friends were debarred from Masonic intercourse, because they belonged respectively to the legitimate and spurious body. Nothing could restore the happiness of the Provinces that failed to unite the whole of the Freemasons in Canada. The Independent movement might have been checked, but several causes rendered it now impossible. The Grand Lodge of Ireland, on being applied to for recognition of the Independent Body as a Grand Lodge, wrote to the Grand Lodge of England for advice on the subject. Unfortunately no answer was received. The Grand Lodge of Ireland proceeded to recognize the Independent Body as a Grand Lodge, reserving her jurisdiction over any Lodge that did not wish to join them. It is almost needless to say that this had greatly added to the difficulties.

"The intelligence had just been received of the formation of a Grand Chapter by the Independent body.

"At the funeral of Bro. Zimmerman, a very large number of Freemasons attended to demonstrate their respect for the deceased. The D.Prov. G.M. of Canada West, and the G.M. (so called) of the Independents, were both present. In order to prevent any displeasing demonstration of feeling, it was thought advisable to request an American G.M. to preside on the occasion. It is with great difficulty that a great proportion of our Lodges have been prevented from seceding. Continual motions have been announced and withdrawn by particular request. In short, nothing short of Independence would suffice for the present emergency. It is, therefore, the humble request of the Freemasons in Canada, who still maintain their allegiance to you, M.W. Sir, and to the Grand Lodge of England, that you would be pleased to allow them to form an Independent Grand Lodge; that their Charters (after having been restored) might be returned to them, to hang in their Lodges as a memorial of the connection that has so long existed. In the event of this concession being granted, the Independent body

would agree to join them, and to elect a Grand Master, and that they would then recognize the Grand Lodge of England as their Court of Appeal.

"Firmly persuaded as I am that this is the only solution of the difficulty, I venture most earnestly to submit it for your Lordship's consideration. If I can render any further information, I shall be happy to do so.

"I have the honour to remain, yours fraternally,
 "BOODLES, *May 5, 1857.* (Signed) W. WITHER BEACH."

METROPOLITAN.

MOUNT LEBANON LODGE (No. 87).—The first meeting of this excellent Lodge for the season took place at Bro. Coulton's, Green Man Tavern, Tooley Street, Southwark, on Tuesday, September 15th. The Lodge was opened by Bro. E. Smith, W.M. The business of the evening consisted of a raising, passing, and initiation. The W.M. passed Bro. Bodick; and Bro. H. Gregory, P.M. raised Bro. F. Baxter to the Sublime Degree of a Master Mason, and initiated Mr. W. H. Goodwin; both ceremonies he performed in the usual able and impressive manner for which he is so justly celebrated. At the conclusion of the business about twenty of the Brethren retired to an excellent banquet, and spent a very comfortable and harmonious evening.

VITRUVIAN LODGE (No. 103).—This venerable and excellent working Lodge commenced its meetings for the season on the 16th Sept., at Bro. Keppel's, White Hart Tavern, College-street, Lambeth. Three gentlemen were initiated into the Order, and two passed to the Degree of a Fellow-Craft in a manner which reflected great credit on the W.M., Bro. Lock, and his officers. The Brethren then proceeded to the new saloon, to partake of an excellent substantial banquet, in which every provision was made for the comfort of the Brethren; the only drawback being the lateness of the hour (nearly eleven o'clock) before the Lodge was closed, which, we think, with a little care, might in future be avoided. The Lodge was visited by Bro. Anderson, of the Pythagoras, Corfu.

ST. LUKE'S LODGE (No. 168).—The members of this Lodge met, for the first time this season, on Monday, Sept. 7, at the Builders' Arms, Russell-street, Chelsea; a large number of the Brethren being present to support the W.M., Bro. James Taylor. One initiation took place—Mr. Lander, who appeared to be duly impressed with the beauty of the ceremony. Other Degrees were conferred upon advancing members, after which the election for a new Master took place, the unanimous vote of the Lodge being for Bro. Collard, S.W. Lodge matters ended, the brethren retired to a banquet, provided by Bro. Tuffnell, the worthy host, in excellent style. The visitors were, Bro. Taylor, of the Old Dundee Lodge, and Bro. Daly, of the Zetland.

LODGE OF SINCERITY (No. 203).—This Lodge held a Meeting of Emergency at the Cheshire Cheese, Crutched Friars, on Monday, the 31st August, Bro. S. H. Rawley, W.M., in the chair. The business of the Lodge was the initiation of three gentlemen into the Order, which ceremony was very ably performed by the W.M. Two of the initiates were captains in the mercantile marine. Lodge business being over, the Brethren adjourned to a banquet, served in the usual style of excellence by the worthy host, Bro. Wright. The usual loyal and Masonic toasts followed the removal of the cloth.

DOMATIC LODGE (No. 206).—This prosperous and numerous Lodge re-assembled on Monday, September 14th, after its usual adjournment, at Bro. Ireland's, Fetter Lane. Bro. Garrod, W.M., and the Senior and Junior Wardens and other Officers were in their respective places, and the business was most satisfactorily disposed of. Mr. Mackintosh was initiated in a most impressive way, and afterwards expressed his satisfaction at the interesting ceremony. The

Lodge having been closed, the Brothers retired into the new room—a very commodious and elegantly prepared apartment—and partook of a well served banquet, the W.M. presiding. Bro. Jackson, the W.M. of the Lodge of Confidence, responded for the visitors, Bro. W. Carpenter for the P.Ms., and Bro. Smith for the Grand Officers.

LODGE OF INDUSTRY (No. 219).—This Lodge assembled on Tuesday, September 22nd, for the first time this season, at Bro. Quelch's, Dick's Coffee House. Bro. Orelli, W.M., in the chair. Two gentlemen were initiated into the mysteries of Freemasonry, and Bro. Nolan received the Degree of M.M. The ceremonies were performed by the W.M. in excellent style. After Lodge business, the Brethren sat down to supper, and a pleasant evening succeeded.

ZETLAND LODGE (No. 752).—A meeting was held at Bro. Cooper's, Adam and Eve, Kensington, on Wednesday, September 9th, Bro. Wise, W.M., presiding, assisted by his Wardens, Bros. Simpson and Dowst, and a large number of the Brethren. The business of the Lodge being merely of a formal character, only one Degree being conferred, the Brethren adjourned to an early banquet.

BEADON LODGE (No. 902).—The last meeting of this Lodge for the season took place on Wednesday, Sept. 16th, at the Star and Garter, Kew Bridge, when Bro. Charles Potter, W.M., presided most ably, and performed the ceremonies in a manner to reflect credit on the Lodge. The initiates were Messrs. Thomas Handford and George Palmer, who expressed their satisfaction at being received into the Order. Bros. Parker and Comley were entrusted with the 2nd Degree, and Bro. Watts with the Degree of M.M. Two gentlemen were proposed for initiation; and Bro. Scott, the immediate P.M., was voted a P.M.'s jewel for his efficient services during his year of office. Bro. Rackstraw was proposed as a joining member. After Lodge business, the Brethren sat down to a sumptuous banquet, provided in excellent style by the new host, Bro. Rackstraw. Among the P.M.s present were Bros. William Watson (founder of the Lodge), Temple, Potter (Treasurer), J. Scott, States, J. W. Adams, &c.

FLORENCE NIGHTINGALE LODGE (No. 1,008).—This Lodge called a meeting on the 2nd Sept., at the Crown and Anchor Tavern, Woolwich. There was a large amount of business before the Lodge, which was admirably carried through by Bro. H. Clerk, of No. 13, the *locum tenens* for Bro. Captain Forbes, the W.M., who was unavoidably absent. The candidates for initiation were Messrs. A. Scott, Fogo, De Winton, J. M. Boddy, W. J. Johnstone, and W. P. Jackson. The 2nd Degree was conferred upon Bros. Franklin, Carter, Harding, Poole, Thompson, Allinson, and Mitchell. Bros. Sendy and Jelly, of No. 13, were proposed and accepted, as joining members. Lodge being closed in due form the Brethren adjourned to refreshment.

INSTRUCTION.

GLOBE LODGE (No. 23).—The members of this Lodge held their opening banquet on Thursday, 24th September, at Bro. Goodyer's, Talbot Tavern, Little Chester-street, Belgrave-square, Bro. Collard, P.M. of No. 209, presiding as W.M., supported by Bros. Carter, as S.W.; Nicholson, P.M., No. 201, J.W.; also by Bros. P.Ms. Emmens, Kennedy, G. Gurton, No. 201; Queely, No. 219; Harrison and Hammett, No. 9. The W.Ms. present were Bros. Blackburn, No. 169; Levinson, No. 209; Orelli, No. 219; and John Gurton, No. 211. The sections in the first lecture were exceedingly well worked, the questions being put by the presiding Master. The Lodge having been closed in due form, the Brethren sat down to a sumptuous dinner. After the removal of the cloth, the chairman proposed the usual toasts, in eloquent terms, and the Brethren retired at an early hour. Several excellent songs were well given during the evening by Bros. John Gurton, Emmens, Grimes, Burch, &c.

EMULATION LODGE OF IMPROVEMENT (No. 318).—At the meeting of this Lodge, on Friday, the 25th of September, it was proposed that the Anniversary Festival

of this Lodge be held on the fourth Friday, viz., the 27th of November next. The annual committee will be appointed at the first meeting in October (viz. the 2nd inst.), when the stewards will be nominated and arrangements made, the particulars of which will be given in the next publication.

PROVINCIAL.

DERBYSHIRE.

CHESTERFIELD.—*Scarsdale Lodge* (No. 981).—The first anniversary banquet of this Lodge was held at the Masonic Hall on Thursday, September 3rd, at five o'clock, when above thirty Brethren dined. This Lodge has only been established one year, since which time it has been most prosperous, and now consists of upwards of forty members, and bids fair to be one of the most important Lodges in the country. The Brethren have taken the ball-room situate near the Angel Inn, and which was formerly attached to it. The room is now fitted up as a Lodge-room, and beautifully decorated with Masonic banners, devices, &c., and presents a very handsome appearance. The Alexandre's patent model Harmonium, which was used on this occasion for the first time, is a magnificent instrument, being one of the best manufactured. It contains Percussion Flute, Percussion Cor Anglais, Bourdon Clarinet, Fifre, Hautbois, Clarion, Bassoon, Grand Jeu, Expression à la Main, Expression à la Pedale, and four forte stops. The instrument is enclosed in a beautiful case of polished oak, and cost fifty-five guineas, that sum being raised by subscription among the members of the Lodge. The Lodge was opened at half-past eleven o'clock, when Bro. Hudson, W.M. of Atholl Lodge, No. 88, Birmingham, took the chair. The Lodge was opened in the 1st Degree, when Mr. H. G. Wootton was initiated into the mysteries of the Order. The Lodge was then opened in the 2nd Degree, when Bro. G. Naish was passed. Bro. Trimnell was then raised to the Sublime Degree of M.M. The three Degrees were performed in a most effective and impressive manner. Bro. John Cutts, was then installed as W.M. for the ensuing year by the Rev. Gervase Wright, Chaplain of the Lodge. The following Brethren have been chosen to fill the various offices of the Lodge:—Bros. Hewitt, S.W.; Bunting, J.W.; Roberts, S.D.; Kirkland, J.D.; Evinson, I.G.; Cox, Tyler; Rev. Gervase Wright, Chap.; Trimnell, Org.; Osborne, Dir. of Cers.; Clayton, Treas.; Procter, Sec.; and were then invested by Bro. Rev. G. Wright. The following visiting Brethren attended the Lodge, and afterwards joined the banquet:—Bros. Hudson, W.M. of the Atholl Lodge, Birmingham; Pendleton, from the same Lodge; S. Collinson, W.M. of the Tyrian Lodge, Derby; John Gamble, the W.M. elect, Tyrian Lodge; and Gratton, Bakewell. Before the Lodge closed it was proposed and unanimously carried that a Past Master's jewel should be presented to Bro. Bennison, who had just passed the chair, as an acknowledgment of the important services rendered to Masonry during his year of office. The dinner was of a most *recherché* description, and was provided in excellent style by Mr. Wilkinson, of the Angel Inn, the table being beautifully decorated with flowers. A handsome contribution was received from the Duke of Devonshire, consisting of a splendid buck, partridges, &c. Bros. W. P. Thornhill, M.P., and J. G. Cottingham, who are members of the Lodge, also kindly forwarded a present of game. Bros. Cutts, Gratton, Pendleton, Gothard, Mee, and Procter, materially contributed to the harmony of the evening by singing appropriate songs; and Bro. Trimnell displayed to advantage the beauties of the new Harmonium. This talented *artiste* favoured the party by playing during the evening a variety of compositions of the most difficult character, with an amount of power, expression, and delicacy which it would be difficult to surpass. A number of Masonic toasts were drunk, and the company separated after spending a most happy evening.

DORSETSHIRE.

PROVINCIAL GRAND LODGE.

On Thursday, September 22nd, the annual meeting of the Freemasons of this Province was held at Weymouth. The Brethren assembled at their very excellent hall, in St. Thomas Street, and under the presidency of the R.W. Prov. G.M., Bro. Henry Ralph Willett, transacted the business of the Province.

Shortly before one o'clock the Brethren proceeded to attend divine service at St. Mary's Church.

On arriving opposite St. Mary's Church the Brethren halted, and filed off on the right and left, and the Prov. G. Tyler and Grand Sword-bearer led the way for the R.W. Prov. G.M. through the procession, and were the first to enter the sacred edifice.

As the Brethren were entering the Church the band, which had played from the Masonic Hall the "Freemasons' March," rendered the National Anthem in good style. Mr. Rooke at the same time presided at the organ, and played a voluntary in an admirable and effective manner.

The prayers were read and the sermon preached by Bro. the Rev. B. Maturin, rector of Lymington.

At the commencement of the service the Masonic Ode was sung,

"Almighty Sire! our Heavenly King!
Before whose sacred name we bend," &c.

The Anthem was taken from the 1 Chron. xxix. 10.

Chorus.—Blessed be Thou, Lord God of Israel, our Father for ever and ever.

Quartette.—Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the Heaven and the Earth are thine. Thine is the kingdom, O Lord, and Thou art exalted as head over all.

Duet.—Both riches and honour come of Thee, and Thou reignest over all, and in Thine hand is power and might, and in thine hand it is to make great, and to give strength unto all.

Chorus.—Now, therefore, our God, we thank Thee, and praise Thy glorious Name.

Previous to the Sermon, the 133rd Psalm (Merrick's Version) was sung:—

"How blest the sight, the joy how sweet,
When brothers join'd, with brothers meet
In bands of mutual love."

Bro. the Rev. B. Maturin then ascended the pulpit and preached a most truly Masonic sermon, taking his text from Ephesians ii. 22nd verse.—"*In whom ye also are builded together for an habitation of God through the Spirit.*" The rev. Brother commenced by saying—"These words, my Brethren, bring forth an interesting subject—Masonry—spiritual Masonry. The Christian a building; the Christian a building of God's Spirit; the Christian a building of God upon the foundation-stone of Jesus Christ and God; the Christian a building of God on this foundation, through the Spirit of God, to be a habitation to the glory of God; to sing and celebrate his praises now and for ever—this is the great animating subject brought before us. My Brethren, I trust this may be an appropriate subject for the present occasion, and one that will be entirely in harmony with your feelings. We are met together this morning, not only as men, but as Masons, in this house of God. We are assembled in God's house. Ye have done well. I have no sympathy with the growing inclination of many who begin their annual proceedings without meeting together to worship God. You have met together to consecrate the banners of your ancient time-honoured Order again to the service and glory of the Great Architect of the Universe—to invoke and seek His blessing upon yourselves, your banners, and your Order—to have your own souls stimulated, and your hearts built up in the faith, and your whole lives kept by God unto holiness and love. May the great Architect of the Universe—

in whom we live and move and have our being, be present in the midst of us, and by the enlightening power of His Holy Spirit, bless and sanctify our consideration of His Holy Word!" After drawing a beautiful comparison between Masonry and the Temple of God, the reverend Brother thus concluded:—"Now, my Brethren, in conclusion, we may, I think, contemplate this subject with reflection and hope. How glorious will be that period in the history of the Church of God when the whole edifice shall be fully completed! The building is now in course of completion. One stone after another is added by the Spirit of God. Ye are taken out of the quarry of nature, chiselled and fitted, and spiritually built up. The building is rising, and will continue to rise, until the glorious appearing of the Son of God. Then shall be united together men of all nations, and of all degrees. Every stone will be gathered together from the uttermost parts of the earth; none shall be wanting. All shall rise up to the honour and praise of God. 'I beheld,' says the prophet St. John, 'and lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb,'—gathered together into a glorious army, and bursting forth into the universal anthem of praise—'Hallelujah! for the Lord God omnipotent reigneth.' Heaven is a glorious place. There shall be no sorrow nor sickness; but the redeemed in the Lord shall unite to sing and praise the Lord for ever! Shall you, my Brother, be there? Will you form one of that glorious company? You will say, If (oh, if!) you are built upon the true foundation—for 'other foundation can no man lay than that which is laid'—Jesus Christ. Then abide ye in the faith. Let brotherly love and hope be your jewels. Look, for pardon and acceptance, to Christ. Live to God's glory and honour. Walk not after the flesh, but after the spirit. You will be a lively stone in the glorious temple of God. Let me address you in the words of St. Jude: 'Build up yourselves on your most holy faith, praying in the Holy Ghost; keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life.' Abide in faith, hope, and charity. Let all bitterness and evil-speaking be put away from you, and let the sympathy and love of Christ be stamped upon your hearts, and be seen in your lives. Carry out the Apostle's injunctions, 'Forbearing one another, forgiving one another, even as God for Christ's sake forgiveth you.' Then will you be able to say with the Apostle, 'We know that if our earthly house of this tabernacle were dissolved, we have a building, not made with hands, eternal in the heavens!'"

On leaving the church, the Brethren proceeded up St. Mary-street, round the King's Statue, to the Masonic Hall, St. Thomas's-street, when the following were appointed Prov. Grand Officers for the ensuing year:—

Bros. R. Hare, No. 199, D. Prov. G.M.; F. Hinton, No. 963, S.W.; J. Panton, No. 542, J.W.; T. Patch, No. 605, Org.; J. Maunders, No. 199, Sec.; C. Rowe, No. 965, Reg.; G. H. Gutch, No. 106, S.D.; T. Coombs, No. 605, J.D.; C. Hibbs, No. 199, Supt. of Wks.; J. H. Boyt, No. 160, G. Dir. of Cer.; J. Garland, No. 605, Assist. Dir. of Cer.; U. Maskel, No. 694, Sword-bearer; J. Bugden, No. 905, G. Purs.

The Secretary then read the minutes of the last Prov. Lodge; and the Treas. produced his report of the expenses for the past year, and gave a general statement of the funds.

The usual donations to the Masonic charities were ordered to be continued.

The respective Officers were each invested with their jewels of office, and votes of thanks were passed to the churchwardens of St. Mary's for the use of the church, and to the organist and choir for their efficient services. The Lodge was then closed in due form.

The banquet took place at the Town Hall. It was prepared by Mr. Trim, cook and confectioner, of St. Mary's-street, and reflected much credit on him. The room was admirably decorated.

The R.W. Prov. G.M. presided, supported by the D. Prov. G.M. and principal past and present Officers of the province. The duties of the vice-chair were ably discharged by Bros. Robinson and Montague.

The usual loyal and patriotic and Masonic toasts were proposed and duly honoured, and the meeting separated shortly after nine o'clock.

DURHAM.

SUNDERLAND.—*St. John's Lodge* (No. 95).—The regular meeting of this Lodge was held in the Phoenix Hall, Sunderland, on the 8th of September, when the Lodge was opened in due form by the W.M.; assisted by his Wardens; and after the minutes of last Lodge were read and confirmed, Bro. R. Thurlbeck was raised to the Sublime Degree of M.M., and by request of Bro. P.M. Crosby, of the Fawcett Lodge, and Prov. J.G.W., Bro. L. S. Henry of that Lodge, was also raised to the Sublime Degree of M.M. Bro. J. Crosby, P.M. of Fawcett Lodge, No. 959, and Prov. J.G.W., in a feeling speech presented a splendid engraving of the M.W.G.M. of England, the Right Hon. the Earl of Zetland, to the St. John's Lodge, No. 95, Sunderland, as a gift from the Fawcett Lodge, in token of their respect and gratitude for the assistance rendered by the Brethren of St. John's Lodge, in opening and establishing them as a Lodge of the Order. The W.M. in a neat and appropriate speech, returned thanks to the Seaham Lodge for their present, and requested the same to be recorded in the minutes of the Lodge. Other business having been disposed of, the Lodge was closed in good harmony and with solemn prayer.

KENT.

ASHFORD.—*Invicta Lodge* (No. 1,011).—On Wednesday, Sept. 2nd, Bro. Charles Purton Cooper, Q.C., Prov. G.M., visited the town of Ashford for the purpose of consecrating and constituting a new Lodge under the above title. The new Lodge will at present meet at the George Hotel, but as it increases in number, it is contemplated to hold its assemblies at the Town Hall, which, on this occasion, was the scene of the august ceremonies by which it has been called into existence. It is especially fortunate in its first Master, Bro. Hallows, who is an experienced and expert Mason, a gentleman of standing in that part of the county, and beloved and respected by a large circle of friends and acquaintances. The Brethren assembled at one o'clock, and the Lodge having been opened by Bro. Hallows, Prov. S.G.W. of Kent, and P.M. of No. 147, who acted as W.M., assisted by Bro. Delmar as P.M., Bro. Brayne as S.W., and Bro. Holtum as J.W., the R.W. the Prov. G.M., attended by such of the provincial officers as were present, was received in due form. The ceremonies of consecration were then proceeded with by the Grand Master, assisted by the Brethren present, and at their conclusion the Lodge was declared formally consecrated, constituted, and opened. Bro. Hallows having been placed in the chair as W.M. for the ensuing year, appointed and invested the following officers:—Bros. B. Thorpe, S.W.; Wm. Sheppard, J.W.; B. K. Thorpe, Sec.; W. Loud, S.D.; S. Adamson, J.D.; J. S. Eastes, I.G.; Warrington, Tyler. The Brethren were much edified by the able manner in which several of the sections in the 1st Degree were worked by Bros. Reynolds and Ashdown, two of the P.Ms. of No. 147, Hythe. The Lodge was then closed in a most efficient manner by the W.M. and his newly appointed officers with the usual solemnities. A sumptuous banquet completed the interesting cycle of the day's events. The chair was of course filled by Bro. Hallows, W.M.; and amongst the guests were Bros. C. Purton Cooper, Prov. G.M.; Hart, Prov. G. Sec. for Surrey; Delmar, P. Prov. S.G.W.; Windeyer, Prov. G. Reg.; Holtum, Prov. G. Supt. of Works; Tolput, Prov. G. Org.; Cooke, P.M. No. 741; Chubb, P.M. No. 1; Duke, W.M. No. 235; Maynard, P.M. No. 34; Pout, P.M. No. 34; Ashdown, P.M. No. 147; Reynolds, P.M. No. 147; Stock, W.M. No. 816; Orford, S.W. No. 741; R. B. Gardiner, No. 38; Biron, No. 852; Furley, No. 603; W. Philpot, No. 741; Tomalin, No. 147; Carruthers, No. 603; S. Thorpe, B. K. Thorpe, Sheppard, Adamson, Loud, Eastes, Wildash, &c. The usual Masonic toasts were given in appropriate speeches by the W.M., and a most agreeable evening was spent.

CANTERBURY.—*The United Industrious Lodge* (No. 34).—The usual monthly meeting of this Lodge was held on Thursday the 3rd inst., at the Lodge-room, Freemasons' Tavern, when the chair was taken by the W.M., who raised Bro. Breton to the Sublime Degree of a Master Mason; after which, the W.M. in the

name of the Lodge, presented the immediate Past Master, Bro. H. Clarke, P.M. and P.Prov. G.Reg., with an elegant Past Master's jewel, as a token of their appreciation of the efficient manner in which he conducted the Lodge during the two years he filled the office of Worshipful Master.

ERITH.—*St. John and St. Paul Lodge* (No. 898).—This Lodge having received the sanction of the M.W. Grand Master to remove from Sandgate to this place, met for the first time at the Pier Hotel on Saturday, August 19th, when several Brethren were balloted for, and unanimously approved, to become joining members, and Bro. Luis Artus, P.M. of Mount Moriah Lodge, No. 40, and Secretary to the Emulation Lodge of Improvement, was also unanimously elected to become W.M. for the ensuing year, in lieu of Bro. Stephen Barton Wilson, Junior Grand Deacon, who will vacate the chair at the regular meeting of the Lodge on the 3rd of October. The R.W. Prov. G.M., Bro. Purton Cooper, has signified his intention to attend at that meeting, for the purpose of inaugurating the Lodge in its new position. The R.W. Brother will no doubt feel justly proud in numbering this amongst the several other highly distinguished Lodges in his province, and is sure to meet with that reception due to his exalted and well-sustained position.

LANCASHIRE.

BLACKBURN.—*Lodge of Perseverance* (No. 432).—This Lodge held its regular monthly meeting on Tuesday, September 1, at the Old Bull Hotel. There was a good attendance of members and several visitors, including Bros. Brierley of No. 148, and Spencer of No. 336. In the absence of the W.M., Bro. Radcliffe presided, assisted by Bro. William Harrison, S.W., and Bro. Bell as J.W., when a gentleman was proposed for initiation, and several items of business transacted. The Lodge was successively opened in the three degrees, and was diligently worked by the Brethren present, who, after its closing, adjourned to an elegant banquet provided by the worthy host and hostess (Bro. and Mrs. James Bolton), and spent one of the most agreeable evenings the members have had the pleasure to spend. During the evening the healths of the host and hostess were drunk, with good wishes for their welfare, the worthy couple having just entered on the proprietorship of this hotel. The hilarity of the meeting was considerably heightened by the excellent harmony of Bros. Bertwistle, Morley, and Brierley, and the impromptu singing of the latter Brother.

BOLTON.—*Lodge of Antiquity* (No. 170).—The Brethren of this Lodge assembled at its usual place of meeting on Wednesday, the 9th September, to hold the monthly meeting; the Lodge was duly opened at 7 P.M., by the W.M., supported by a full staff of Officers. The minutes of last Lodge meeting being read and confirmed, the ballot was taken for two candidates for initiation, when both were duly elected. Mr. Varey was initiated into the mysteries of the Craft in a most efficient manner by the W.M. At the request of the W.M., Bro. Mitchell, P.M., and Prov. G.S.B. for East Lancashire, then took the chair, and proceeded to raise Bros. Hardman and Cocker to the Sublime Degree of M.M. The ceremony was performed in a most solemn and impressive manner, every officer performing his duties most praiseworthily, the music on the organ adding much to the solemnity of the occasion. The working tools were illustrated by Bro. W. H. Wright, P.M. and Dir. of Cer., after which Bro. Mitchell explained the tracing-board of the 3rd Degree. The ordinary business of the Lodge being disposed of, the Lodge was closed. The Brethren then partook of slight refreshment, the usual loyal and Masonic toasts were given and responded to, and the Brethren separated highly gratified with the evening's proceedings.

LIVERPOOL.—*Lodge of Harmony* (No. 267).—The monthly meeting of this Lodge was held on Monday, 7th Sept., at the Wellington Hotel, Garston. The Lodge was opened at 5.30 P.M., under the presidency of the W.M. Bro. C. J. Banister, the Officers being at their posts. Mr. Gradwell was initiated into the mysteries of the Order. Bros. Fleetwood and Pierpoint, being found perfect, were passed into the 2nd Degree. The Lodge was then opened in the 3rd Degree, when Bro. Captain Sutherland was raised to the Sublime Degree of M.M. by the

W.M. Bro. Wade, W.M. of 701, Cheshire, gave the lecture on the Tracing-board in his usual impressive manner. The visitors present were, Bros. Green, No. 782; Townrow, No. 845; Fearnall, No. 845; Wade, No. 701; Conner, 310. The Lodge was closed at 9.30 p.m. in due form, and with solemn prayer.

Mariners' Lodge of Instruction (No. 310).—The Brethren of this Lodge met at Bro. Hiskey's, Angel Hotel, Birkenhead, on the 20th August, where they were joined by several Brethren connected with the sister Lodge of Instruction held there. In responding to the toast of Field Marshal Lord Viscount Combermere, Prov. G.M. for Cheshire, &c., Bro. Wade, W.M. No. 701, took the opportunity of presenting to W. Bro. John Pepper, P.M. No. 310, a P.M.'s jewel, bearing the following inscription:—"Mariners' Lodge of Freemasons, No. 310. Presented by the Members of the Mariners' Lodge of Instruction to Bro. John Pepper, P.M., in grateful acknowledgment of his services as the Founder and Preceptor.—Aug., 1857." He spoke in feeling terms of Bro. Pepper's services in originating this Lodge, and also of the time and care he had bestowed in working it and firmly establishing it, expressing, at the same time, the gratification which Lord Combermere would feel when he heard of the friendly relations existing between the Brethren on both sides of the Mersey. Bro. Pepper, in acknowledging the gift, referred to the pleasing fact that this Lodge of Instruction, although numerically small, could boast of having among its members seventeen Brethren now holding office in various Lodges, of whom six were at the present time Worshipful Masters, and urged upon the Brethren the necessity of regular attendance on Lodges of Instruction, as the only means of maintaining a correct and uniform working of Freemasonry. He also congratulated the Brethren that Worshipful Bro. Sir Thomas Hesketh, Bart., had accepted the office of D. Prov. G.M. for the Western Division of Lancashire, and inferred that Masonry would no doubt receive a beneficial impulse in the province from his active efforts in the cause. After spending the evening in a most harmonious and brotherly manner, the Brethren separated at an early hour; not, however, without testifying their thanks to Bro. Hiskey, the host, for the efforts he had so successfully made in providing such an excellent dinner, and otherwise promoting the comforts of the Brethren assembled.

LINCOLNSHIRE.

BOSTON.—*Lodge of Harmony* (No. 339).—A Lodge of emergency was holden in August last, at which Bro. Pocklington, the W.M., passed Bro. Poppleton to the 2nd Degree, and raised Bro. Waite to the 3rd Degree; and at a Lodge of emergency holden on the 9th September, the W.M. raised Bros. Fixter and Millington to the Sublime Degree of Master Masons.

LOUTH.—*Lindsey Lodge* (No. 1,014).—Amongst the many important events which have occurred, especially during the last few years, in the above town, assuredly those that have had any connection with Freemasonry have obtained to a very great extent amongst its inhabitants. Before we advert to Freemasonry proper, and the many incidents connected with it—the fluctuations which have attended its Lodges, &c. at Louth—it may not be amiss to refer to the elegant compliment paid to the Craft in 1853, at a time when no Lodge existed there. In that year arrangements were made for laying the first stone of the new magnificent Town Hall—one of the noblest buildings, and containing one of the finest rooms, in the country. The then mayor, Samuel Trought, Esq., although not a Freemason, was exceedingly desirous that the "foundation-stone" should be laid with Masonic honours. He accordingly applied to the writer of this article, then resident at Louth, who, in acknowledgment of the compliment, was glad to assist in carrying out his worship's views. A correspondence was at once entered into with the Right Hon. the Earl of Yarborough, D.G.M. of England, the most influential nobleman in the county, who had ever taken the deepest interest in the town of Louth. Fully coinciding in the views of the requisitionists, his lordship warmly entertained the matter, and expressed his readiness to assist in the premeditated ceremonial by every means in his power. This led to a deputation of the writer and Bro. C. Ingoldby, the town clerk, to the Prov. Grand Lodge, held

at Boston that year, on the subject. The question was there ventilated, and the utmost readiness evinced to comply with the suggestions which had been thrown out. Several of the Brethren of the Humber Lodge, at Hull (of which the writer was a member), as well as those of the Lodges at Lincoln, Boston, Spalding, Spilsby, &c., were communicated with on the subject, and a general satisfaction was felt that they had been desired to take part in the forthcoming proceedings. Invitations were accordingly forwarded from the mayor, through the town clerk, inviting eight Brethren from each of the Lodges to meet his worship and the Earl of Yarborough, &c., on the 16th of June, 1853, to breakfast in the old Mansion-house, and to join in the due performance of the important ceremony of the day. These invitations were accepted, and that day will long be remembered, and its recollections handed for generations to come, not alone on account of the foundation-stone of the new Town Hall being laid, and attracting the largest concourse of spectators ever assembled in the town to witness it, but chiefly from the circumstance of that stone having been laid with all the peculiar honours of Freemasonry, and that in the most impressive and attractive manner by the D. Grand Master of Freemasons.

Indeed, from that day may be dated the gradual rise and progress of the feeling which has led at last, in the present year, to the resuscitation of Masonry in the town of Louth, by the re-establishment of the Lodge which had lain dormant for sixteen years, the warrant having been returned in 1841.

We now return to Freemasonry proper, prefacing the account of the re-opening of the Lodge by a brief review of Masonic matters as they have gone on since the commencement of the present century.

Somewhere about the beginning of the century a warrant was obtained, and a Lodge formed, mainly through the instrumentality of Dr. Orme, the then head master of the noble Grammar School founded by King Edward VI., and who was for a long time W.M. of the St. James's Lodge, as it was entitled. The learned doctor, with a zeal of the most commendable character, worked the Lodge up to a degree of no ordinary eminence, and it soon contained a goodly number of Brethren, not only of wealth and influence, but of right hearty Masonic industry and perseverance.

It was during the many years of the existence of this Lodge that the death of the then locally celebrated Bro. Wolfe occurred. His funeral was conducted with Masonic ceremonies, amidst thousands of spectators, and the scene is oft spoken of to this day, amongst the older inhabitants, as a scene of wonderful interest.

This Lodge held its meetings in the large room of the King's Head, which, independently of its being by position properly suited for the business of the Craft, was fitted up in a manner in every possible way becoming its dignity.

At length the ordinary leveller of all removed from earth every one of its members, including the learned and zealous Dr. Orme, who so oft had met their—

“ ————— social band,
And spent the cheerful, festive night;
Oft, honour'd with supreme command,
Presided o'er the sons of light.”

The good doctor was buried in the chancel of the parish church of Louth, and the beautiful marble tablet erected to his memory bears the emblematic insignia of the order of Freemasonry artistically emblazoned thereon.

Freemasonry then lay fallow until 1833, when a Bro. Moody and a knot of Brethren who had become resident in the town commenced another Lodge, which was chartered as the “Lindsey Lodge, No. 633;” Bro. Moody being its first W.M. This Lodge held its meetings in a spacious old mansion in Walkergate, known as “Madam Metcalfe's House,” which had the repute of possessing a rather greater number of ghosts and goblins than was its fair share, even in those days, prolific of belief in such-like midnight visitors. Whether any of them interfered with our Brethren in the prosecution of the business of their Craft, is not recorded. This Lodge, however, was but a rickety affair from the

beginning ; and, after a struggle of eight years, its affairs were wound up, and the warrant returned to Grand Lodge, in 1841.

Years rolled on without Masonry existing in any way, but as matter of history, in Louth, until 1853, when the ceremony of laying the foundation-stone of the new Town Hall with Masonic honours took place, as we have already described. This would seem to have stirred up the not yet extinct embers of the Craft. But whether this be so or not, certain it is that in the present year a stir was made towards the formation of a Lodge once more ; and we may add that no one showed greater or more laudable zeal and anxiety in the matter than the Rev. B. J. Wood, a personal friend of the Earl of Yarborough, who had not long been presented by his lordship to the rectory of Ruckland, near Louth. Bro. Wood had for many years done the cause good service, as a member of the Shakspeare Lodge, at Spilsby, of which he was W.M., and he now ranks as P. Prov. G. Chap. of Lincolnshire.

The warrant, having been applied for through Bro. Wood and his noble patron, it was dated the 31st of August, 1857, and issued by the proper authorities, the Right Hon. the Earl of Zetland, G.M. of England, Lord Panmure, D.G.M. of England, &c. ; the title of the Lodge being the "Lindsey Lodge, No. 1,014." The chief room of the "Public Building," in Mercer Row (with "convenient rooms adjoining"), was engaged for the transaction of the business of the Lodge ; and on Friday evening, the 11th September, the Lodge was formally opened by P.M. Bro. Blakelock (the oldest standard Mason in the town), and Bro. the Rev. B. J. Wood was duly installed by him and P.M. Bro. Fowler as the first W.M.

The W.M., in returning thanks for the honour conferred upon him, expressed the high satisfaction he felt at the re-establishment of a Lodge in that important and influential town. It would have been strange indeed if a town possessing betwixt 11,000 and 12,000 inhabitants, should have longer remained without a Masonic Lodge, when so many other towns much smaller than it, in the same county, had had flourishing Lodges for many years. He sincerely congratulated them on the revival of the ancient Craft in the town of Louth ; trusting that it would prosper, and assuring them that, so far as he was personally concerned, he would do all in his power towards its promotion ; and, from what he had learned, he had no doubt that those whom he saw around him would lend him their assistance.

The W.M. then appointed the following officers :—Bros. Waite, S.W. ; C. M. Nesbitt, J.W. ; Capt. Nell, Sec. ; S. C. Blakelock, S.D. ; J. H. Simons, J.D. ; C. Ingoldby, I.G., &c. Several propositions of new members were made, and other routine business transacted, and the Lodge was then adjourned.

The next meeting will be on the 9th Oct., and will be in every respect an important one, as the different Lodges of the province are to be invited, and the inauguration of the Lindsey Lodge is to be celebrated by a dinner at the Masons' Arms Hotel.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Northumberland Lodge* (No. 985).—The first meeting of the season of this newly-established Lodge was held on Tuesday, the 1st of September, under the able presidency of Bro. Mark L. Jobling, W.M. ; assisted by Bros. John L. Challoner, Wm. Johnstone, John Hopper, and John Barker, P.Ms. ; also Bros. J. Shield, W. B. Scott, H. G. Ludwig, &c. A ballot was taken for the admission of three Brethren as joining members. Bro. Barker, in handing to the Secretary the certificates of the initiation, passing, and raising of Bro. H. L. P. Gentile, in the Northumberland Lodge, in the Buckingham Lodge at Aylesbury, and the St. George's Lodge at Chertsey, bore testimony to the courtesy and brotherly feeling of the W.Ms. and Brethren of these Lodges, and the hospitality with which Bro. Gentile and himself had been received on those occasions ; and he moved that the Lodge acknowledge by letter the kindness and brotherly courtesies of the members of those Lodges ; and convey to them the readiness with which No. 985 would at any time reciprocate the compliment. The motion was carried unanimously. The Lodge was closed.

Newcastle-upon-Tyne Lodge (No. 24).—The usual meeting of this Lodge was held on Thursday, the 3rd September; Bro. John Harrison, W.M., and a large number of the members were present. Several names were proposed for initiation and joining, and the Lodge closed, with every prospect of a good season of work.

SOUTH WALES.

In our report last month of the installation of the Prov. G.M. for the Eastern division of South Wales, all mention of the attendance of Bro. Prov. G.D.C. Thomas, who sojourned many miles to do honour to the occasion, was omitted, as well as the following response of that respected Brother, selected by the present Prov. G.M. of his district to a repetition of his important office from his great Masonic experience, to the toast "The Provincial Grand Officers." We gladly this month supply the deficiencies.

Bro. Thomas said: "Right Worshipful Sir and Brethren, as a representative of the Prov. Grand Lodge of the Western district, I beg to thank you, in its behalf, for the compliment you have just enunciated. I regret it does not fall into more competent hands—that of the P.G.M. himself, whom I expected to have met here to-day. Some pressing emergency must, I am positive, have prevented him, for his intention, as expressed to me on Monday last, was to have been present on this important occasion. I regret this exceedingly, for with abilities such as his he would have done justice to the toast. It is but a short time since his installation, and his progress in the acquirement of Masonic lore has been extraordinary. I met him lately at the opening of the new Lodge in Llandilo, and I was astonished at his proficiency. Indeed of him generally it may be well said, 'Homo sum, humani nihil a me alienum puto;' for to him, *in* and *out* of Masonry, the poetic line equally applies; and, with many thanks for the toast, I am glad thus to bear testimony to the abilities of such a deserving Brother."

PEMBROKE DOCK.—*Loyal Welsh Lodge* (No. 525).—The business of this Lodge has been onerous of late. Even emergencies have been obliged to be convened for initiations, &c. At that on Wednesday the 10th of September, Bro. Husband, after long absence through sickness reappeared amongst the Brethren, an event which was hailed with pleasurable feelings by all present, and publicly treated accordingly. In consequence of the new Lodge-room provided by the worthy landlord, it has been determined to refurnish the Lodge, and orders to that effect have issued. This has long been a desideratum, and by the next St. John's Day, on which occasion the Brethren always dine together, it is expected few Lodges in the province will excel it in any respect.

SUSSEX.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge was held in the County Hall, Lewes, on the 9th of September, under the banner of the South Saxon Lodge, No. 390. Shortly before three o'clock, the chair was taken by Col. McQueen, the R.W.D. Prov. G.M., who, having requested all Apprentices and Fellow Crafts to retire, proceeded to open the Lodge; Bro. Folkard, Prov. G. Reg., acting as D.Prov. G.M. And here we must be allowed to observe, that Col. McQueen conducts his Prov. Grand Lodge nearer to what we conceive it should be than any Prov. G.M. or D.Prov. G.M. with whom we have as yet met—opening it in the first instance without the subordinate Lodge being called upon to open—and allowing none but Masters, Past Masters, or Wardens to vote; though Master Masons are allowed to be present by courtesy to watch, but not take part in the proceedings. The only visitors present unconnected with the province were, we believe, Bros. John Hervey, P.G.D., and H. G. Warren, G. Steward's Lodge.

The Prov. G. Sec. (Bro. Pocock, M.D.) read the minutes of the last meeting and a report relative to the position of the Lodges in the county, from which it appeared that during the past year there had been in

The Union Lodge (No. 45), Chichester, 15 initiations, and 3 joinings, making the total number of members 47;

Derwent Lodge (No. 47), Hastings, 8 initiations, increasing the members to 37 ;
Howard Lodge of Brotherly Love (No. 64), Arundel, no return (this Lodge is supposed to be in abeyance) ;

Royal Clarence Lodge (No. 338), Brighton, 8 initiations and 3 joinings, making the total members 81 ;

South Saxon Lodge (No. 390), Lewes, 7 initiations and 6 joinings, making the total members 23 ;

Royal York Lodge (No. 394), Brighton, 11 initiations and 7 joinings, increasing the number of members to 64 ;

Wellington Lodge (No. 426), Rye, 2 initiations and 3 joinings, total members 11 ;

Mariners' Lodge (No. 878), Littlehampton, no return.

The number of members returned this year amounted to 263, as against 229 last year, showing an increase of 34, with the returns from one Lodge (the *Mariners'*) short. The initiations during the past year have been 51, against 28 in the previous twelve months, exhibiting an increase of 23.

The Treasurer's report, showing a handsome balance in hand, and all claims paid having been read, £5. 5s. were voted to the Girls' School, and £5. 5s. to the Widows' Fund of the Royal Freemasons' Benevolent Institution.

The R.W.D.Prov. G.M. having addressed the Prov. Grand Officers and thanked them for their valuable assistance, proceeded to appoint and invest the officers for 1857-8, beginning with Bro. Verrall, No. 338, who was re-elected Grand Treasurer. The Prov. Grand Officers appointed were as follows:—Bros. Capt. Dalbiac, No. 390, S.W. ; Bacon, No. 394, J.W. ; Rev. W. Watkins, No. 45, Chap. ; Folkard, No. 388, Reg. ; Pocock, M.D., No. 338, Sec. ; Powell, No. 45, S.D. ; Lucas, No. 394, J.D. ; Edward Scott, No. 338, Sup. of Works ; Schilling, No. 338, D.C. ; Willerd, No. 47, Assist. D.C. ; Bowmer, No. 47, Sword-bearer ; Kirke, No. 338, Org. ; Butcher, No. 390, Pursvt. ; and the following stewards—Bros. Woolven, No. 394, Ridley, No. 394, Goodeve, No. 45, and Burchell, No. 47.

On the motion of the Prov. Grand Sec., it was resolved to inflict a fine of £1 upon all Lodges not making their annual returns by a given time.

Thanks having been voted to the magistrate for the use of the county hall,

The R.W.D.Prov. G.M. proceeded to address the Lodge, and congratulate the Brethren present on the continued and increasing prosperity of the Craft throughout the province. He exhorted them to make the returns from their various Lodges as regularly as possible, as the duties of the G. Sec. were much increased if he did not receive them prior to making up his accounts. He trusted that as few Lodges of Emergency would be held as possible—and only when the business could be clearly shown to be of an urgent nature. In conclusion, the R.W.D.Prov. G.M. informed the Brethren that it was his intention to hold the next Prov. Grand Lodge under the banner of the Royal York Lodge, No. 394, Brighton ; and resumed his seat amidst loud applause.

The Lodge was then closed in form.

Shortly after five o'clock the Brethren reassembled, and proceeded in procession to the Star Hotel, where a very elegant dinner had been provided. The chair was occupied by the R.W.D.Prov. G.M., supported by his officers, and between eighty and ninety of the Brethren ; the only Lodges in the province not represented, being Nos. 64, 426, and 878 ; the members of No. 426 (the *Wellington*) having sent an apology for their absence.

On the cloth being drawn, the R.W.D.Prov. G.M. proceeded to give the usual toasts, "The Queen," "The Prince Consort, the Prince of Wales, and the rest of the Royal Family," "The Right Hon. the Earl of Zetland, M.W.G.M. of Masons ;" the latter being duly responded to with Masonic honours.

The R.W.Prov. G.M. had now to propose the "R.W.D.G.M., the Right Hon. Lord Panmure, and the past and present Grand Officers ;" and with the toast he had great pleasure in being enabled to associate the name of a most worthy brother, Bro. John Hervey, P.G.D., who had honoured them by his presence that day.

Bro. Hervey, P.G.D., who on rising was loudly applauded, said, he had been going to say he was sorry the R.W. Bro. Lord Panmure was not present to

respond to the toast which had been so kindly proposed and received ; but he could not do so, as, were the noble lord present, he (Bro. Hervey) would be deprived of the opportunity of expressing the great gratification he had experienced at being present that day, and of thanking them for the kindness with which they had received him. He could truly assure them that Lord Panmure, since his appointment to the high office which he had the honour to hold, had shown the utmost anxiety to promote the interests of the Craft, and to discharge the important duties which had devolved upon him. He (Bro. Hervey) had had the honour of being present a few weeks since at the consecration of the Florence Nightingale Lodge, and the installation of the W.M., when Lord Panmure presided with marked ability and courtesy. One of the first acts of the noble lord, too, after accepting office, was to preside at the festival of the Freemasons' Girls' School, one of the results of which was the adding of upwards of £1,850 to the funds of the institution. He would not say that that result was entirely owing to the exertions of the noble lord—he knew Freemasons too well for that ; but he would say, that he believed those exertions, and the presence of the noble lord, did much towards it. It could not be expected, looking at the distinguished position held by Lord Panmure, and the present aspect of affairs, that he could give the whole of his time to Masonry, but he knew that the noble lord took the greatest interest in the performance of his duties to the Craft. For himself, he might be allowed to say, that with one exception some years since, this was the first visit he had made to the county of Sussex ; and he had been much gratified by the kindness of his reception, for which he begged to return them his best and heartfelt thanks. (Applause.)

The next toast was the “R.W.G.M. of the Province, his Grace the Duke of Richmond.”

Bro. Folkard, Prov. G. Reg., would call upon them to fill a bumper to the next toast, as it was the health of a Brother to whom the warmest gratitude of the Grand Lodge of Sussex was due ; he need not say he alluded to the D. Prov. G.M. (Applause.) They were indebted to that worthy Brother for having restored the ancient Masonic spirit of Old Sussex, and promoting the true principles of unity amongst them. This was but the fourth annual gathering since the resuscitation of the Prov. Grand Lodge, on the appointment of Col. McQueen as D. Prov. G.M. ; and the ability and courtesy he had shown had endeared him to every Brother in the Province. He was aware that, in the earlier part of the time he held office, his position had not been a “bed of roses ;” but by strictly determining to observe for himself, and, regardless of all influence, to act for himself in the appointment of his Officers, he had given very general satisfaction to the Craft. He would now give them, “Health, happiness, and prosperity, to the R.W. D. Prov. G.M., Col. McQueen ; long might he be spared to preside over the Province of Sussex !” The toast was drunk with immense applause.

The R.W. D. Prov. G.M. could not sufficiently thank them for the kind manner in which they had drunk his health. Much had been said of him by the worthy Brother who proposed the toast, which he did not deserve (No, no) ; but he could assure them it had always been his utmost endeavour to promote the interests of the Province. (Applause.) He had ever endeavoured to carry out his office on the true principles of Masonry, justice, good fellowship, charity, and kindness ; and he could not but congratulate himself on the hearty and friendly support which he had invariably received from the Brethren. He could assure them that he never felt so happy as when he was endeavouring to contribute to the prosperity of the Craft and the happiness of the Brethren. He congratulated the Grand Lodge on the success which had attended their united exertions to promote the interests of the Craft in the Province ; and on the zeal and ability which had been displayed by all its officers. It was but four years since the Prov. Grand Lodge, after a cessation of many years, had resumed its meetings, which, he was happy to say, had been attended with the greatest success, as was proved by the numbers present that day and the prosperity of the different Lodges. He thanked the Brethren most sincerely, not only for the manner in which they had drunk his health, but for the uniform kindness which had been shown towards him since the day he became the D. Prov. G.M., and could assure

them that it would ever be his greatest pride to maintain and merit a continuance of their kindness.

Bro. John Hervey would not have ventured to ask the R.W.G.M. to allow him to propose a toast, did he not feel that it was one which would be most cordially responded to. Coming down a stranger to Sussex, and attending for the first time their Prov. Grand Lodge, he could not fail to be delighted at the manner in which the business was performed, and in witnessing the true principles of Masonry and charity which existed amongst them. On a recent occasion he had heard their Rev. Bro. Cox, G. Chap., say that charity did not consist only in almsgiving, but that without mutual forbearance and friendliness one to another they could not be said to be in possession of that virtue; right glad was he to find that in Sussex that principle was not forgotten, and that the R.W.D. Prov. G.M. had the gratification of presiding over a united and happy Province. The toast which he had to propose was one in which he believed every Brother present, with the exception of himself and Bro. Warren, must feel a deep interest, it being "Prosperity to the Prov. Grand Lodge of Sussex." (Applause.) He proposed it in all sincerity of heart, and he had no doubt in future years, should he again have the happiness to be present, that he would find its resources more developed, though he was sure it could not be conducted in a happier spirit.

The toast having been drunk with loud applause,

The D. Prov. G.M. would now ask them to drink to the "Health of the Prov. G.Ws." He was sure, from the manner in which they had filled other offices in Masonry, and the zeal they had ever shown for the promotion of Freemasonry in Sussex, that he should be well supported by them, during the coming year, in maintaining and upholding the prosperity of the Grand Lodge.

Bro. Dalbiac, P. Prov. S.G.W., returned thanks, and assured the D. Prov. G.M. and the Brethren, that it would be the greatest pride of himself and his Bro. J.W. to do their utmost, in co-operation with the D. Prov. G.M., to promote the prosperity of the Lodge and the Craft.

The D. Prov. G.M. next gave the "Health of the Visitors," coupled with the name of Bro. Henry G. Warren, to which the latter briefly responded, assuring the Brethren, that whether in his place in Grand Lodge, or through his connection with the *Freemasons' Magazine*, it would always be his endeavour to support the honour of the Craft, the independence of its members, and the prosperity of its charities.

The "Health of the Prov. Grand Lodge, past and present," was then given, and acknowledged by Bro. Verrall; followed by the "South Saxon Lodge," responded to by Bro. Dalbiac, who returned thanks to the Brethren of the Province, especially of Brighton, for the kind assistance afforded them in restoring the Lodge to prosperity; the "Union Lodge of Chichester," replied to by Bro. Powell, Prov. S.G.D.; the "Derwent Lodge, Hastings," for which Bro. Bannister, P.M., returned thanks; and the "Royal York Lodge, Brighton," under whose auspices they were to meet next year.

Bro. Bacon, W.M. and Prov. J.G.W., returned thanks for the last-named toast, and stated, to show how well the Royal York Lodge had endeavoured to support the charities of the Order, that on the occasion of the Festival of the Girls' School, to which Bro. Hervey had alluded, the list of the Steward of the Royal York (the indefatigable P.M. Bro. W. R. Wood) amounted to no less than £113; and on a subsequent Festival for the Benevolent Institution, the list of their Steward (Bro. Wheeler, P.G. Steward) amounted to £85. He could assure the Brethren that the Royal York would do their best to make them happy next year.

The healths of the Stewards, and one or two other toasts, having been drunk, the Brethren separated; the speeches of the evening having been interspersed with some excellent singing.

BRIGHTON.—*Royal York Lodge* (No. 394).—The members of the Lodge held their monthly meeting on Tuesday, September 8th, Bro. John Bacon, W.M., in the chair. The Lodge was opened in due form, when a ballot was taken for Mr. Wm. Curtis and Mr. Goodchild, both being elected. The W.M. raised Bro.

Folker as an M.M. Bros. Martin Marchant and Bonner were passed to the Degree of F.C., and Mr. Wm. Curtis initiated into the ancient mysteries of Freemasonry. Great credit is due to the W.M. for the efficient manner in which the whole of the ceremonies were performed. The Lodge was then closed according to ancient custom.

CHICHESTER.—*Lodge of Union* (No. 45).—This Lodge held its first meeting after the summer recess on Thursday, September 3rd, at the Lodge-room in the council-house of the ancient city. The W.M., Bro. James Powell, Junr., P.M. No. 45, Prov. G.D., presided, and was supported by a goodly number of the Brethren. Among the visitors were Bros. Lorimer and Franklin, M.D., Grand Orient of France. The Lodge was opened in the 1st Degree, and Bro. Reuben Cherriman, P.M. No. 878, was on a ballot unanimously admitted a joining member. Mr. Richard Wilkins, who had been regularly proposed and balloted for, was then initiated into the ancient mysteries of Freemasonry. By command of the W.M., the J.W. explained the working tools, and the S.W. gave the charge to the initiate. After the business of the Lodge was concluded, Bro. Franklin rose and said, that he had obtained permission from the W.M. to address the Lodge, as he was desirous, on the part of himself and brother officers who were Masons, to return their thanks to the Brethren of No. 45 for the fraternal and hospitable reception at all times accorded them by the members of the Lodge. Owing to the sudden dispersion of the *Depôt Battalion*, he (Dr. F.) was alone left to do this; but he was confident, that not only those Brethren who had received their introduction to Masonry in the Lodge, but the visiting Brethren of the corps, united in thanking the W.M. and his Officers for the attention and courtesy shown them. The Lodge ordered Bro. Franklin's observations to be recorded on the minutes. The Lodge closed in perfect harmony.

LEWES.—*South Saxon Lodge* (No. 390).—When attending the Prov. Grand Lodge, on September 10th, we were pleased to find that this Lodge, during the last two years, under the presidency of Bro. Capt. Dalbiac, had greatly increased the number of its subscribing members. The installation as W.M. of Bro. Gavin E. Pocock, Prov. G. Sec. and P.M. of No. 338, will take place on October 7th. Col. McQueen, the respected D. Prov. G.M. of Sussex, has signified his intention to be present, and a large muster of the Brethren is therefore expected on the occasion. We heartily wish the Sussex Masons success.

WORCESTERSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of Worcestershire was held at the Corn Exchange, Stourbridge, on Tuesday, the 8th of September. The W.M. of the Lodge of Stability, No. 824 (Bro. A. Green), opened his Lodge at 11 A.M., the Prov. Grand Lodge being opened by the Prov. G.M., Bro. H. C. Vernon, in person, assisted by most of his Prov. Grand Officers, at 1 o'clock P.M.

Among the Brethren present we noticed the following:—Bros. the R.W. Col. Vernon, Prov. G.M. Staffordshire; A. H. Royds, D. Prov. G.M. East Lancashire; Sir E. A. Lechmere, Bart., D. Prov. G.M. Worcestershire; B. A. Kent, Prov. G.M. South Australia; B. J. Shuttleworth, Grand Lodge representative of Switzerland; C. J. Vigne, P. Prov. S.G.W. Somerset; J. Renaud, Prov. S.G.W.; E. Giles, Prov. J.G.W.; Rev. A. G. Davies, M.A. (P.M. No. 730; W.M. No. 819), Prov. G. Chaplain; W. Masefield, P.M. No. 730, Prov. G. Treas.; M. Dennison, W.M. No. 730, Prov. G. Reg.; Richard Hill, Prov. G. Sec.; T. R. Cooper, P.M. No. 313, Prov. G.D.C.; B. Brooks, S.W. No. 824, Assist. Prov. G.D.C.; W. Bristow, P.M., No. 313, Prov. G.S.B.; Rev. E. A. Gwynne, P.M. No. 435, Chap. No. 819, and Prov. G. Chap. Staffordshire; J. Fitzgerald, P.M. No. 523, Prov. G. Purs.; Joseph Aston, P.M. No. 313, P. Prov. G.S.D.; John Aston, P.M. No. 313, P. Prov. G.S.D.; John Bateman, P.M. No. 313, P. Prov. G.S.D.; Rev. James Downes, Prov. G. Chap. Staffordshire; Thomas James, W.M. No. 967, P.M. Nos. 786 and 997, P. Prov. G.D. Staffordshire; H. Lewis, P.M. No. 769, P. Prov. G.D. Staffordshire; J. R. Robinson, P.M.

No. 786, P. Prov. G. Reg. Staffordshire ; John Burton (M.D.), P.M. No. 786, P. Prov. S.G.W. Stafford ; W. Howells, P.M. No. 435, S.W. No. 730, P. Prov. G.S.W. Stafford ; A. Green, W.M. 824 ; Rev. T. W. Herbert, W.M. No. 313 ; T. Morris, P.M. No. 313 ; W. Wigginton, No. 730, J.W. No. 313, Sec. and Treas. No. 819 ; T. Baxter, W.M. No. 772 ; E. Roberts, No. 313, Prov. G.S. ; W. H. Wood, S.W. No. 349 ; J. G. Wright, W.M. No. 838 ; W. Harrison, P.M. No. 838 ; T. M. Harding, P.M. No. 824 ; H. Burton, S.W. No. 824 ; Geo. Doody, No. 824 ; H. King, Treas. No. 824 ; W. Bristow, sen., Sec. No. 824 ; C. Hodgkinson, S.D. No. 824 ; F. B. Grainger, No. 824 ; J. B. Smith, S.D. No. 819, S.D. No. 838 ; F. A. Edwards, W.M. No. 786 ; E. H. Fenton, No. 786 ; E. Dudley, P.M. and Sec. No. 730 ; E. Dixon, No. 730 ; W. Collins, No. 819 ; J. C. Bradley, No. 730 ; Bowker and Richardson, No. 838 ; &c. &c. &c.

The minutes of the previous meeting being confirmed, Bro. W. Masefield, P.M. Nos. 730 and 313, was unanimously re-elected Treasurer for the ensuing year ; after which the R.W. Bro. H. C. Vernon, appointed and invested his other Officers as follows :—

Bros. A. H. Royds (D. Prov. G.M. East Lancashire), D. Prov. G.M. ; Saunders, P.M. No. 772, Prov. S.G.W. ; R. Hill, Prov. J.G.W. ; Rev. A. G. Davies, P.M. No. 730, and W.M. No. 819, Prov. G. Chap. ; Rev. T. W. Herbert, W.M. No. 313, A. Prov. G. Chap. ; W. Masefield, Treas. ; W. Howells, P.M. No. 435, S.W. No. 730, Sec. ; T. Baxter, W.M. No. 772, Prov. G.S.D. ; J. Harding, P.M. No. 824, Prov. G.J.D. ; T. Morris, P.M. No. 313, Prov. G.S.W.R.S. ; B. Brooks, S.W. No. 824, Prov. G.D.C. ; W. Bristow, P.M. No. 313, A. Prov. G.D.C. ; A. Green, W.M. No. 824, Prov. G.S.B. ; Done, No. 349, G. Purs., reappointed, but absent ; Bro. Fitzgerald, however, received the appointment later in the evening ; J. Fitzgerald, P.M. No. 523, Prov. G. Purs. ; S. King, E. H. Stringer, W. Brinton, sen., Webb, Hodgkinson, and Hutchins, of No. 824, Prov. G. Stewards.

The following business upon the circular was then transacted, a long discussion ensuing upon each proposition :—

“That all motions, &c., adopted at the annual meeting of the Prov. Grand Lodge, shall require no further confirmation.”

“That the W.M. of each Lodge within the province shall, on the election of his successor in each year, transmit to the Prov. G.M. a report of the proceedings of his Lodge during his year of office, including the number of Lodges held, of initiations, passings, and raisings, and lectures, and by whom ceremonies have been performed, with any other details bearing upon the past and present condition of the Lodge.”

A motion respecting Prov. Grand Lodge Jewels, &c., was withdrawn, the next passed being,—

“That Brethren who are not members of the Prov. Grand Lodge may be present, by permission of the R.W. Prov. G.M., provided they are M.Ms. ; but they cannot vote, or take any part in the proceedings, unless requested by the Prov. G.M. to do so.”

The report of the Committee held at Dudley on the 12th of May, 1857, respecting the grant of any sum not exceeding £20 to defray the expenses incurred by Prov. Grand Lodge visits, was then brought up and adopted.

At the conclusion of the business, the Prov. G. Chap., Bro. the Rev. A. G. Davies, M.A., delivered an eloquent address upon the characteristic virtues of Freemasonry, after which a collection of £9 was made.

On the motion of the R.W. Bro. Royds, the D. Prov. G.M., it was decided that this should form the nucleus of a fund to be called the “Benevolent Fund,” the object being to raise the means for relieving deserving Masons of the province when in distress or difficulties.

Prov. Grand Lodge was then closed by the Prov. G.M., in ample form ; and the Brethren adjourned to the Talbot Hotel, to partake of a sumptuous banquet, prepared for them by mine host the worthy Bro. B. Brooks, Prov. G.D.C.

DUDLEY.—*Vernon Lodge* (No. 819).—The installation meeting of this Lodge, held on Wednesday, Sept. 23, was honoured with the presence of Bro. H. B.

Sheridan, M.P. for the borough ; as also the R.W. Bro. H. C. Vernon, Prov. G.M. ; the R.W. Bro. Col. Vernon, Prov. G.M. Staffordshire ; the R.W. Bro. Capt. Bowyer, Prov. G.M. Oxfordshire ; the R.W. Bro. Shuttleworth, the Grand Lodge representative in Switzerland (who was proposed as an honorary member) ; the V.W. Bro. J. C. Vigne, P. Prov. G.S.W. Somerset, and many other distinguished Brethren of the Craft. The following were the officers appointed :—Bros. J. H. Deeley, P.M. No. 838, P. Prov. G.S.D., W.M. ; the Rev. A. G. Davies, M.A., Prov. G. Chap., P.M. ; the Rev. E. A. Gwynne, B.A., Prov. G. Chap. Stafford, P.M., Chap. ; Elliott Hollier, P.M. No. 313, P. Prov. G.J.D., S.W. ; Z. B. Smith, J.W. ; G. B. Lowe, Treas. ; W. Wigginton, J.W. No. 313, Sec. ; B. Bagley, S.D. ; E. Poole, J.D. ; W. Timmins, Org. ; T. Wright, Steward ; W. Collins, M.C. ; J. Westley, I.G. ; J. Jeffs, Tyler. The banquet was held at five o'clock, at the Freemasons' Tavern, and was attended by about forty Brethren, in addition to those named above. Some of the speeches were excellent ; and the Brethren richly enjoyed the "feast of reason and the flow of soul." The dinner reflected great credit upon "mine host," Bro. Evan Roberts, and his estimable partner.

ROYAL ARCH.

PROVINCIAL CHAPTERS.

EWELL, SURREY.—*Grove Chapter* (No. 593).—A convocation of this Chapter was holden at the Spring Hotel, on the 9th Sept., Comp. F. Slight presiding as E.Z. ; J. Bailer, of No. 109, as H. ; and Comp. John Hervey, as J. The business was most excellently performed : two Brethren of the Grove Lodge being exalted to the Royal Arch, with the ceremony of which they expressed themselves much pleased.

HAMPSHIRE.—A meeting of the Grand Chapter of this province was held at the Masonic Hall, Southampton, on Tuesday, September 15. Admiral Sir Lucius Curtis, Bart., the Grand Superintendent, presided, assisted by the Deputy, Charles E. Deacon, Esq., and the Second Grand Principal, William Minchin, Esq. The usual Royal Arch business having been transacted, the following Grand Officers were appointed :—M.E. Comps. T. N. Firmin, No. 152, H. ; Rastrick, No. 428, J. ; A. Heather, No. 319, E. ; J. Naish, No. 90, N. ; H. M. Emanuel, No. 428, R. ; Abraham, No. 555, P.S. ; Enright, Nos. 152, 555, A.S. ; Doswell, No. 152, A.S. ; Sherry, No. 90, S.B. ; Slade, No. 428, St.B. Comp. Thomas Slade, No. 152, was re-elected Treasurer, and a highly complimentary vote of thanks was accorded to Bro. J. R. Stebbing, Z. No. 555, to be illuminated on vellum, and presented to him in acknowledgment of his services as S.E. for fifteen years.

NEWCASTLE-UPON-TYNE.—*De Swinburne Chapter* (No. 24).—The installation of principals for the ensuing year took place on Wednesday, the 9th of September, and was most ably performed by Comp. E. D. Davis, P.Z. The Officers are—Comps. B. J. Thompson, M.E.Z. ; John Hopper, H. ; John Harrison, J. ; H. G. Ludwig, E. ; John T. Hale, N. ; Septimus Bell, P.S. ; William Johnstone, Treas. ; Alexander Dickson, Jan. The Chapter being closed, the Companions adjourned to Comp. Rogerson's, and, under the presidency of Comp. John Hopper, partook of an excellent banquet, and departed at an early hour.

WEYMOUTH.—A Prov. Grand Royal Arch Chapter was held at the Masonic Hall on the 21st September, when the usual business was transacted, and Comp. Willett, the Prov. Grand Supt., appointed the following Officers :—Comps. R. Hare, H. ; J. B. Harvey, J. ; J. Jacob, E. ; J. Robinson, N. ; W. Hannen, Treas. ; T. Robinson, P.S. ; J. Garland, A.S. ; C. Besant, A.S.

KNIGHTS TEMPLAR.

PLYMOUTH.—*Royal Brunswick Encampment*.—A special meeting of this Encampment was held at St. George's Hall, on Friday the 21st of August, for the purpose of installing Sir Knight Richard Dowse, M.D., into the chair of Eminent Commander for the ensuing year. The ceremony was most ably performed by Sir Knight James A. Henderson, Grand Sub-Prior, and Deputy Provincial Grand Commander of Canada, assisted by four Past Eminent Commanders; after which, Sir Knights Henly T. Waring and Jenkin Thomas were appointed 1st and 2nd Captains of Columns. On Tuesday the 1st of September, the regular quarterly meeting of this Encampment was convened, when Companion William Hole Evens, Junr., of Chapter Sincerity, No. 224, was duly installed a Sir Knight of the Order. And the following Sir Knights elected joining members and appointed to offices in the Encampment:—Sir Knights Pollard, P.E.C.; Edwards, Capt., R.N.; and Narracott, P.E.C.

As it is the intention of the present Eminent Commander to assemble the Encampment regularly, and as he is, we understand, a zealous lover of the Order, and of the Craft in general, we trust to hear of the Loyal Brunswick Encampment being as prosperous as others hailing from the grand conclave of England and Wales.

MARK MASONRY.

The Bon Accord Mark Masons opened a new Lodge, under the title of the Carnarvon, on the 24th September.

THISTLE LODGE (No. 3).—An emergency meeting of this Lodge (held under the Scottish Constitution), took place on Tuesday, September 15th, at Bro. Quelch's, Dick's Coffee House, Fleet Street, when a large number of the Brethren were present. Bro. John Dyer, of the Jordan Lodge, was duly advanced. The beautiful ceremony of this Degree was admirably rendered by the Master, Bro. Thomas Adams, assisted by the following Officers:—Bro. Sheen, S.W.; Bro. Cotterell, J.W.; Bros. Lipman and Stacey, S. and J. Overseers; Bros. Fernandez and Smith, Deacons; Bro. Guy, T.K.; Bro. Henry Carpenter, Secretary; and Bro. Figg, Conductor. Lodge being closed in due form, and the anthem, composed by Bro. Edward Hart, the excellent organist of the Lodge, having been sung, the Brethren adjourned to an excellent supper, provided by Bro. Quelch, the host.

BRISTOL.—*Canynges Lodge of Mark Masters* (No. 7).—The first meeting of this Lodge was held on Saturday, September 19th, at the Freemasons' Hall, Bristol. The charter or warrant from the Supreme Grand Royal Arch Chapter of Scotland having been read, the Lodge was properly dedicated, according to ancient and solemn forms. Several Brethren having been duly balloted for and accepted, the R.W.M. Bro. Wm. Harris, proceeded to advance them to the Mark Masters' Degree. Amongst them were the R.W. Bro. Wm. Powell, D. Prov. G.M., and Bro. Samuel Bryant, Prov. S.G.W. of this province. Bro. Linter, S.W., proposed, and Bro. Bowden, Sec., seconded a resolution (founded on By-law No. 6), that the following Brethren should be elected honorary members of this Lodge: Bros. Gaylor, G.E. of Scotland; Warren, R.W.M.; Hughes, D.R.W.; and J. Mott Thearle, Sec. of St. Mark's, No. 1, London; in testimony of good services rendered in aid of its establishment. This being carried unanimously, Bro. Secretary was directed to communicate to the Brethren this mark of esteem and regard from the Brethren of the Canynges Lodge. Twelve Brethren were then

proposed for the ballot at the next meeting, and the Lodge was closed in regular form. This meeting has afforded the Brethren the highest gratification, having at last accomplished, in a legal manner, the restoration to this district of an ancient and interesting Degree which has been in abeyance here for nearly half a century.

JERSEY.—The agitation maintained in England on the subject of Mark Masonry has extended to Jersey, where the Mark Masons are very numerous. In consequence of the interest which is excited in the island on the subject, there have been several meetings of late. The Mark Lodge here is held in connection with the Justice Lodge and Chapter, No. 34 on the Irish Registry. The Master of the Justice Lodge is *ipso facto* Master of the Mark Lodge, though no “constitution” or “warrant” can be produced for the practice, beyond the fact that this has been for a long time the custom.

A meeting was held on the 15th Sept., which was numerously attended by the more influential portion of the Craft in Jersey, with the R.W. the Prov. G.M. at their head, accompanied by his Prov. G. Chaplain, and a number of the P.G. Officers and P. Masters of the various Lodges. Amongst the visitors was Bro. H. Riseborough Sharman, S.W. of St. Mark’s Lodge of Mark Masters, No. 1, London, under the Scotch Registry. It appeared that the W.M. of the Irish Lodge, as R.W.M. of the Mark Lodge, had convened a meeting by circular, addressed to the Masters, Past Masters, and Wardens of the various Lodges in the island, for the purpose of forming a code of by-laws, and settling the regular subscription to the Mark Lodge; and on this occasion it was intended to resume the discussion; but Bro. Hammond, the Prov. G.M., suggested that the R.W.M. should postpone any further discussion till it had been authoritatively ascertained from the Grand Lodge of Ireland whether the Master of a Craft Lodge was *ex-officio* Master of the Mark Lodge connected with it. This suggestion was agreed to. Bro. Goring, of London, and a number of the local Brethren, were then advanced to the Degree, in a very able manner, by the Rev. Bro. Bernard Hastings. There are several little points in the ritual to which objection might be made; but the working, as a whole, was able and impressive. Every officer seemed familiar with his part, and everything passed off pleasantly.

After the advancements a discussion ensued, from which it appeared that there is a disposition on the part of some of the Brethren to take a charter from Scotland; and they seem to be induced to wish this for two reasons; first, because in the only Mark Lodge now in Jersey the members have not the power to elect their own Master, but the Master of the Irish Lodge *ex officio* presides over them, and none but Irish Masons hold office under him in the Mark Degree. The second reason is, the desire to assist the large body of Mark Masons holding Scotch charters in England in their endeavours to get the Degree recognized by the Grand Lodge of England.

In reply to several questions,

Bro. H. Riseborough Sharman said that there certainly was no similarity between the connection of the Scotch Mark Lodges in London with the Grand Chapter of Scotland, and the connection of the Mark Lodge of Jersey with the Grand Lodge of Ireland. The Grand Chapter of Scotland gave them power to *elect their own* Masters; and they appointed whomsoever they thought best as Officers, without ever asking whether they were or were not Scotch Masons; in fact, giving no preference to English, Irish, Scotch, or Colonial Masons, as such, but selecting them on the same principles as Officers were selected in any Craft Lodge. As he was a member of that (the Jersey) Mark Lodge, he would take the liberty of telling them that the London Mark Masons would not endure such a state of things for a moment. The idea of telling the Brethren of a Mark Lodge in London that the Master of some Irish or Scotch, or even of an English, *Craft* Lodge was *ex-officio* Master over them, was absurd, and would only be laughed at as an anomaly so enormous as to be impossible. He did not like the idea of their being ruled by the Master of the Irish Lodge, although to the present R.W.M., Bro. Bernard Hastings, they could take no exception personally. The principle was, however, a bad one; and in its working it had been proved to be

inharmonious. He objected also to their being restricted, in the choice of Officers, to Masons holding Irish certificates. Why should they be compelled to be members of the Irish Lodge in order to become Officers of the Mark Lodge? It was a circuitous and unsatisfactory mode of proceeding; and if the Irish Grand Lodge did not remedy it, and place them as a Mark Masters' Lodge, on a fair foundation, he would advise his Brethren who, with himself, as members of the Lodge, objected to the existing state of things, to apply to the Grand Chapter of Scotland for a charter. (Hear, hear, and cries of No, no.) He concluded by urging them to be united, and if driven from their Irish warrant, to be as one man in supporting the Scotch charter, and in assisting the London Brethren in the maintenance of the Order under regular jurisdiction. (Cheers.)

The Lodge being duly closed, the Brethren adjourned to refreshment. "The Queen and the Craft," and "The Duke of Leinster, G.M. of the Irish Lodges," were proposed and duly honoured.

Bro. Aland proposed the health of the R.W.M., to whose abilities and exertions he paid a high but merited compliment.

The R.W.M. acknowledged the toast. He said Mark Masonry had always been a pet Degree of his, and he had paid more attention to it than he had to any other Degree. He was glad to be honoured with the presence of Bro. Hammond (Prov. G.M. of the English Masons in the island). He was pleased also to have, amongst his "advanced" of that evening, a Brother from London—and such a "visiting member," as he might almost call him, as Bro. Sharman. They all knew the interest that Brother had taken in the Degree ever since his advancement to it in the Lodge in which they had then the honour to be assembled. He concluded by proposing the healths of Bro. Hammond, the English Prov. G.M., and his Prov. G. Chaplain, the Rev. Bro. Marett, which were drunk with enthusiasm.

Bro. Prov. Grand Master Hammond returned his sincere thanks, and said he was always happy to meet a Mason, be he Scotch, or English, or Irish, or on any other registry in the world. He wished them all prosperity. He respected the members of the Irish Lodge; and he hoped that that feeling was fully reciprocated by them. He would leave his Prov. G. Chaplain to answer for himself. (Hear, and a laugh.)

The Rev. Bro. Marett said he had hoped the Prov. G.M. would have spoken for both. He would, however, now he had been called upon, thank the W.M. for the kind manner in which he had proposed his health; and he would thank the Lodge generally for the courteous and cordial manner in which the proposition had been received.

The R.W.M. then proposed "The newly Advanced and Bro. Goring." Bro. Goring returned thanks in a few words, and expressed himself highly delighted with what he had seen of the Degree. It undoubtedly supplied a link which was wanting between the Craft and the Arch. He concluded by proposing "Prosperity to the Mark Lodge of Jersey."

Bro. Baker, the oldest P.M. in the room, returned thanks, and expressed the pleasure he had felt in taking the Degree, and the interest with which he should watch its progress in the island.

Bro. Hammond being entrusted with the R.W.M.'s gavel, proposed "The Officers" of the Irish Lodge, in connection with which they had met that evening, which was drunk with applause, and which several of the Officers of that Lodge acknowledged.

The R.W.M. next gave "The Masonic Press," with which he coupled "The health of Bro. H. Riseborough Sharman." He said they all recollected the evening about three years ago, within a day or two, when Bro. Sharman took the Degree in that Lodge. He was glad to see him again amongst them. Many of them also, no doubt, had read with interest that worthy Brother's article in the *Freemasons' Magazine* for the month of January, immediately following his visit to that island. They were grateful for the attention on that occasion, and hoped, if Bro. Sharman wrote anything about that evening, he would make every allowance for the fact that they were not used to be reported. (Laughter and cheers.) He concluded by commending the *Freemasons' Magazine* to all those Brethren who did not at

present take it in, and said that it was worthy of the support of every Mason.

Bro. H. Riseborough Sharman said that, as a simple member of that Lodge, he had thought that there was no mode by which he could have been called upon to address them that evening. He was not a visitor, though he came from a distance. He was one of themselves. It was his mother Lodge in the Mark Degree, and when they conferred the Degree upon him, neither they nor he could foresee such results as had followed. For some time he had worked single-handed to resuscitate the Degree in England, with but little success. He had applied to the Grand Lodge of Ireland, through a friend and Brother, but they could not grant a Mark charter without a Craft Lodge as a basis; and a Craft Lodge in London with an Irish warrant was, of course, out of the question. (Hear, hear.) Bro. Warren, of the *Magazine*, joined him, and with this powerful aid, in addition to the assistance, which was subsequently secured, of Bro. Hughes, they had obtained a charter from the Sup. Grand Chapter of Scotland. (Cheers.) The Brethren would be glad to learn that Bro. Warren was R.W.M. of that Lodge; Bro. Hughes was S.W.; and he (Bro. Sharman) had been content to play third fiddle as J.W. (Laughter.) Bro. Hughes was subsequently made Deputy Master, and he (Bro. Sharman) then became S.W., which office he then held, looking forward at no far-distant date to all the honours of the chair. The Lodge was No. 1, and numbered between seventy and eighty first-rate members. From it had emanated a Lodge at Bolton, in Lancashire, which had forty or fifty members, and was going on prosperously. Another, called "the Arnott," met in London, and was composed of forty or fifty members, chiefly of the Hebrew persuasion. (Hear, hear.) Another, also meeting in London, called "The Thistle," was presided over by the well-known Bro. Adams, and had over fifty members. There were also Lodges established, or about to be established, in Bristol, Canterbury, and several other places. (Cheers.) This was the way they were "going ahead." (Laughter.) One of the first meetings he should attend on his return to town was the St. Mark's Mark Lodge, where he hoped that the multitudes of "the advancing ones" would be such as to gladden every heart. (Cheers.)

In reply to a question Bro. Sharman continued: It was true that there were other Lodges, which were not under Scotch warrants, as were all those to which he had referred. They emanated from the Bon Accord Mark Lodge, which, the moment its warrant was withdrawn, as not being acknowledged by the Grand Chapter of Scotland, began to grant warrants to others. (Laughter.) He was sorry that a number of influential Brethren had been so ill-advised as to lend their sanction to such a Masonic anomaly. A few of the Bon Accord Brethren met one evening, and constituted themselves into a "Grand Lodge of Mark Masters in England." (Hear, hear.) But he would appeal to the Mark Masters of Jersey as to which could be in the best position to knock at the doors of the Grand Lodge of England for admission and recognition as members of the Masonic family, those who had set up a Grand Lodge on their own account and granted charters to others, or those who had, failing recognition by the Grand Lodge of England, applied to their next of kin in Scotland for charters? He thought the latter were decidedly in the best position. He would greatly prefer going to Grand Lodge in the way the Scotch Mark Masters went. They recognized the necessity for a Sup. Grand authority. The Scotch charters were *ipso facto* null and void, and instantly returnable, if the Grand Lodge of England recognized the Degree. (Hear.) The two parties of Mark Masters in London were in this position; one party, to which he had the honour himself to belong, held charters from the Sup. Grand Chapter of Scotland, which was recognized by every Masonic body in the world; and the other party (which for want of a better name he would call the Bon Accord party, that being the name of the Lodge from which they emanated) held charters from a self-constituted "Grand Lodge," which was not recognized by any Masonic body in existence. (Hear, hear.) That was the relative position of the two parties, and he was glad the question had been put him, and that he had had an opportunity of stating how the matter stood. After what he had said, he need not enter any further into the reasons which induced him, as a member of that Lodge, to suggest to his fellow-members, that unless the absurd

conditions of the connection with the Irish Lodge of Justice could be modified, they should at once apply to the Sup. Grand Chapter of Scotland for a charter for the island of Jersey. (Hear.) Thanking them for the kindness with which his name had been received, Bro. Sharman resumed his seat, after drinking to the health, happiness, and prosperity of the Mark Masons of Jersey.

The R.W.M. then gave "The health of the Officers of the Lodge," who had so ably assisted him in the duties of the evening, and paid them a well-deserved compliment for the efficient manner in which they discharged their duties. The toast was duly honoured and responded to.

Bro. Grimmond detailed the circumstances of a case in which the widow of a deceased Brother had been relieved, and said he was happy to report to the Lodge, that some £20 had been raised and forwarded. Something further remained to be done for her. (Cheers.)

The proceedings closed at an early hour.

NEW BRUNSWICK.—A long article on this subject, with comments by the editor, in the *Freemasons' Monthly Monitor*, published at Carleton, St. John's, New Brunswick, says, "The Brethren who are *Marked* in English Blue Lodges, or in Mark Lodges warranted by the pseudo authority of English Provincial Grand Masters or Superintendents, are deemed clandestine Mark Masters, and must be formally healed before they can secure the privileges for which they have paid to the spurious Bodies, who professed to give the Degree in a just, perfect, and regular Lodge of Mark Masters. We trust our Brethren throughout the provinces will understand that, unless they take the Mark Degree in some body holding a warrant from either the Grand Chapter of Scotland or Ireland, they will not be entitled to visit Chapters in the United States—in fact, they will not be in *legal* possession of the Degree, and, consequently, unable to exercise any of the privileges of a Mark Master Mason."

SCOTLAND.

ALLOA.

St. John's Lodge.—The regular quarterly meeting of this Lodge was held on the 8th of September, when there was a good attendance of the Brethren, also a deputation from the Stirling Ancient, and also Bro. C. S. Law, Grand Steward, from Lodge Mary's Chapel, Edinburgh. The R.W.M. reported to the Lodge, that he had, as agreed upon at last quarterly meeting, addressed a letter dated 31st of July last, to his Grace the Duke of Athole, communicating the desire of the Lodge that his Grace should preside at the centenary meeting of the Lodge, which takes place in November next, but as yet had received no answer. In the circumstances of the case, it was resolved, (1st) to proceed with making arrangements for the occasion; (2nd) that the meeting take place on Monday the 16th, instead of Saturday the 14th of November, and that a procession take place at three o'clock P.M. of that day, and the Brethren dine together thereafter; (3rd) that other Lodges be invited to take part in the proceedings; and (4th) that the Office-bearers, including Bros. Fairlie and Cock, form a committee with full and unlimited powers to make all the necessary arrangements for the occasion. Some other business having been disposed of, the usual proceedings were gone through, when the Lodge was closed in the usual form.

EDINBURGH.

Lodge Cannongate Kilwinning (No. 2).—On Monday, August 31st, a special Lodge was summoned for the purpose of initiating Mr. Alfred Newsom Niblett, F.S.A. It having been opened in the 1st Degree, the candidate was unanimously elected and duly initiated into the mysteries of the Order. It was then moved by Bro. Frank B. Niblett, that the newly made Brother should at once be passed

through the 2nd and 3rd Degrees, as he was about immediately to quit Scotland ; which motion was, after due consideration, agreed to. Bro. A. N. Niblett was then promoted to a Fellow-Craft, and the Lodge having been opened in the 3rd Degree, he was afterwards raised to the Sublime Degree of M.M. The charge at the initiation was given in the most eloquent and impressive manner by the R.W.M. Bro. Drybrough, who also conferred the 2nd Degree in an equally efficient manner. Bro. Finlayson, R.W.M. of Lodge Edinburgh Defensive Band (No. 151), performed the ceremony of the 3rd Degree. Bros. Turton and Dr. Macvitie officiated as Wardens, and fully explained at the examinations anything that the candidate did not previously understand. Mr. W. Wishart, S.S.C., was also initiated into the Fraternity.

STIRLING.

Stirling Ancient (No. 30).—This Lodge held a meeting of emergency in their Lodge-room, Corn Exchange, Stirling, on Saturday the 5th of September, on which occasion the R.W.M., Bro. Adam Dyson, ably initiated a gentleman into the Craft, and passed and raised Bros. Dalton and Kerin Kelly, to the Sublime Degree. Bro. Kelly we believe is about to start for New Zealand, which is the cause of his rapid promotion. Bros. Robert Eadie and George Hutchinson acted as Senior and Junior Wardens, and ably assisted the R.W.M. in the duties of the chair.

ROYAL ARCH.

SUPREME GRAND CHAPTER OF SCOTLAND.

A quarterly meeting of this Chapter was held in the Turf Hotel, 3, Prince's Street, Edinburgh, on the evening of Wednesday, the 16th Sept. ; Comps. Andrew Murray, P.Z. of the Edinburgh Chapter, No. 1, acting G.Z. ; Donald Campbell, P.P.Z. for Banff, No. 4, acting H. ; and A. J. Stewart, P.P.Z. for Girvan, No. 35, acting J. The minutes of previous meeting, with those of Audit and Ordinary Committee, were read and approved of. Two applications for new Chapters, reported on by the committee as regular, were read and sustained, and charters issued in favour of the applicants : one for a Chapter to be held within the city of Glasgow, under the title of "The Commercial R.A. Chapter ;" and the other for a Chapter at Ayr, under the designation of "The Ayr Kilwinning R.A. Chapter,"—to form Nos. 79 and 80, in the order stated, on the roll of the Supreme Grand Chapter. A petition against the granting of the last-mentioned charter, by the Ayr Chapter, No. 18, on the ground that, *inter alia*, the locality was insufficient for two Chapters successfully carrying on the work of R.A. Masonry, had been presented, but was refused, in respect of the reasons assigned not being thought satisfactory.

A report by the committee appointed to visit the Chapters in Edinburgh and south-east of Scotland, was produced and read to the meeting. The committee had found it necessary, in discharge of their duty, to report certain important deviations from the authorized ritual in a quarter where it was believed such should not have existed. After some discussion the report was approved, and ordered to be engrossed ; notice being given to the quarter referred to, of the contents of the report in so far as they were concerned, with a request that they lodge with Grand Chapter a note of any explanations they have to offer thereon.

Two cases, not of public interest, arising out of differences which had taken place between two foreign Chapters and their respective Grand Superintendents, were next disposed of ; the one being at New Brunswick, where the P.G.Z. had, in the exercise of his duty, found it necessary to interdict a Chapter in the exaltation of a candidate to the R.A. Degree who had previously been received into the Degrees of Mark, Past and Excellent ; and the other at Halifax, where the P.G.Z., it was alleged, had removed too far from his province to be of service to those placed under his care. Both matters were placed on such a footing as to warrant the expectation of harmony being restored.

The committee appointed to prepare a code of by-laws for the government of Mark Master Lodges not situated in Scotland, brought up their report. The same was approved of generally, and remitted back to the committee for the adjustment of some minor details, and afterwards to be printed and circulated under the sanction of Grand Chapter.

The Chapter having, since last meeting, suffered a loss by the demise of their excellent and beloved Companion, Archibald Douglas, recorded on their minutes the sense which they entertained of his worth and their regret at his sudden removal from them. They also directed the Scribes to convey to his widow and family their sympathy and condolence on the bereavement they had been called on to suffer.

Chapter then closed in due form.

Edinburgh Royal Arch Chapter (No. 1).—This Chapter held their meeting for the installation of Office-bearers for the ensuing year in the Turf Hotel, on Wednesday, Sept. 23rd, being the autumnal equinox. The Chapter having been opened in due form by M.E. Comp. Andrew Murray, P.Z., the offices of the Chapter were thereafter declared vacant, and the Companions elect were then installed into their respective offices, and took the usual obligations. The following is the list of principal Office-bearers elected, viz.:—Comps. Wm. Ireland, P.Z.; E. Mitchell, H.; S. Georgiades, J.; A. Murray, P.P.Z.; J.J. Cotton, E.; J. S. Fraser, N.; Alex. Hay, Treas.; Wm. Bryce, 1st Sojourner; B. G. Owen, 2nd ditto; F. Cowan, 3rd ditto.

Mark Masters' Lodge.—Bros. J. Henry and E. Mitchell, Chair and Mark Masters; F. Cowan, Sen. H.; Wm. Hislop, jun., H. The installation having been declared complete, the Chapter was thereafter closed, and the Companions adjourned to another room, where an ample dinner was provided for them by Comp. Murray, in his usual excellent style—M.E. Comp. Ireland, P.Z., in the chair; Comp. F. Cowan, Croupier.

COLONIAL.

CANADA.

The Provincial Grand Lodge of Canada West, held its last meeting on the 9th of September, in the Masonic Hall, Toronto, the R.W. Sir Allan Napier MacNab, Bart., Prov. G.M., in the chair, when the final confirmation of the resolutions for independence was unanimously carried; after which all warrants held under the Grand Lodge of England were returned, and a new Grand Lodge formed, under the name of the *Ancient Grand Lodge of Canada*, and of which Sir A. N. MacNab, Bart., was elected M.W.G.M. amid the greatest enthusiasm. The committee appointed at the last meeting to arrange articles of union with the so-called "Grand Lodge of Canada," reported the failure of negotiations; the other body desiring absorption, not union, which, of course, no English or Constitutional Mason could sanction. The greatest unanimity and enthusiasm prevailed, and after arranging the constitution, appointing Grand Officers, &c., the Brethren present (nearly 100) sat down to a splendid banquet in the St. Lawrence Hall. It is rumoured that the M.W.G.M., Sir A. N. MacNab, shortly proceeds to England with the warrants, and an address founded on the following resolution:—

"Resolved—That a respectful and farewell address be sent to the Grand Lodge of England, accompanying the resolutions declaring the independence of this Prov. Grand Lodge, and praying that they will be pleased to recognize that independence, and allow the different Lodges, which have up to this date remained true in their allegiance to the Grand Lodge of England to retain their warrants, that they may preserve them in their Lodge-rooms, as mementoes of the

noble country and honourable body from which originally they proudly hailed as Masons."

[Another account states that Sir Allan has been installed as Grand Master by Bro. Harrington, the Prov. G.M. for Quebec. What next?]

CAPE OF GOOD HOPE.

CAPE TOWN.—*British Lodge* (No. 419).—The Brethren of this flourishing Lodge met on Wednesday, the 24th of June, at eleven o'clock A.M., at a Lodge of Emergency convened at that hour, for the purpose of initiating two gentlemen into the Order previous to the installation of the W.M. and Officers, which ceremony takes place, agreeably to custom, on that day at high noon, it being the anniversary of St. John the Baptist. The ceremony was performed by the W.M., Thomas F. Russell, which being concluded, he informed the Brethren, that before he vacated the chair he would wish to have recorded on the minutes—"A vote of thanks to his Officers for their energy and zeal during his Masonic year;" as he could bear testimony to their unremitting attention to their duties. They had had a multiplicity of business, 33 initiations, 17 craftings, and 16 raisings during the year, and he was very happy to inform the Brethren, that he always found his Officers at their posts, which contributed in a great measure to the success of the Lodge.

The W.M. then duly installed the W.M. elect, Bro. J. S. Rowe, S.W., in the chair, who in a very able and efficient manner appointed and invested the following Brethren as his officers:—Bros. M. T. King, S.W.; G. S. Darter, J.W.; Thomas F. Russell, P.M. and Treas.; John T. Keller, Sec.; W. Pearce, I.G.; James Carroll and C. G. Ateerberg, Deacons; and Christian Gangel, Tyler. The visitors on this occasion were, C. J. Brand, LL.D., R.W.D.G.M. of the Netherlands; the W.M. and officers of "*Loge de Goede Hoop*;" the W.M. and officers of "*Loge de Goede Fromm*;" and numerous others. The business concluded, the Brethren, about 138 in number, formed in procession, and marched round the gardens of the Lodge three times, the band of Her Majesty's 89th regiment playing the Masonic March until they were within the temple. The W.M. then adjourned the Lodge to a Lodge of Refreshment at the Masonic Hotel, at six P.M., which passed over with great *éclat*.

About fifty of the Brethren sat down to the banquet provided by Bro. Russell. The present Master, J. S. Rowe, was in the chair; and full justice having been done to the sumptuous fare, the cloth was withdrawn. Amongst the toasts was that of the Queen and the Craft, which loyally took precedence of all others, and was responded to with true British enthusiasm. Next came the "Earl of Zetland, the Grand Master of Masonry in England;" "Prince Frederick of the Netherlands, Grand Master of Holland;" the "Provincial Grand Master of Holland, Bro. Brand;" and the "Poor and Distressed Brethren of the Order."

These having been disposed of, the toast was given of "The Worshipful Master of the Goede Hoop Lodge," Bro. Overbeek.

Bro. Overbeek, in responding to the toast, observed that he was ever delighted to find himself amongst the Brethren of the British Lodge, as he always found a welcome there. There was that brotherly feeling evinced toward him and the Brethren of the Goede Hoop Lodge which should ever actuate all true and good Masons. On his own part, as also on that of the members of the Lodge he that evening represented, he should at all times feel a pleasure in receiving the Brethren of the British Lodge, and in reciprocating that kindly feeling which he had that evening experienced.

The next toast was "The late Worshipful Master and retiring Officers of the British Lodge," to which Bro. Russell replied on behalf of himself and his brother Officers. He said, on that day twelve months he had been installed as Master. He was then proud of that position, and he thought it the happiest day of his life. But how much more gratified must he feel at his present position, having, as he hoped and believed, filled the chair to the satisfaction of the Brethren over whom he was appointed to preside during the last year. He was much pleased to perceive that his humble efforts had met with approval, as he had every reason to think they had from the manner of his kind reception by the Brethren this

evening. But he was far from taking to himself the credit of all that had been done during his period of office ; without the efficient aid of those Officers of the Lodge with whom he had had the good fortune to work, his humble efforts would have been of little avail, but with their assistance, he was glad to find his acts had been approved. He believed he had been the youngest Master who had filled the chair, and he trusted that such an example would be an encouragement to the junior officers of the Lodge to lead them to aspire to a similar post of honour. He had resolved, when first initiated, to make Freemasonry his study. It was a science worthy of having much time devoted to it, and it was solely through such means that any member could hope to reach the more prominent positions open to those of the Craft who followed a similar course. In conclusion, Bro. Russell thanked the company for the attention with which he had been listened to, and resumed his seat amid the hearty cheers of the Brethren.

The next toast was, "The Present Master."

Bro. Rowe, in responding, observed that he felt deeply the honour conferred on him of being elected Master of the British Lodge. He trusted he should be believed when he declared that he should do all that lay in his power to maintain his honourable position, and to give satisfaction to all over whom he presided and with whom he might come in contact.

Our "Sister Lodges" was the next toast, to which Bro. Meintjes responded, stating that he felt much pleasure in being amongst the Brethren that evening, and being received in the hospitable manner he had.

"The Visitors" was the next toast, and was also responded to by Bro. Meintjes.

Next came "Our Sisters," acknowledged by Bro. Saunders.

"The Red Lodge and Officers" was the next toast, and was responded to by Bro. Widdows, as Principal of that Chapter. He begged to thank them on his own behalf, and that of his chiefs and companions, and he hoped, ere long, that many of the Master Masons of the Blue Lodge would become elevated to the distinguished honour of a Royal Arch. He was happy to say the Chapter was prosperous.

"The Newly Initiated Brethren" was the next toast, which was replied to by Bro. Wiggins, M.L.A., who said that he was happy in being present on that occasion. He felt proud at being returned for the division he represented by so large a majority when he was elected, but he now felt equally gratified at his recent initiation into Masonic mysteries, and at being associated with the noble Order of Freemasons.

"The Brethren of the German Legion" was responded to by Bro. Koopman, who remarked that he was one of the Legion who had left his country to come and dwell in the colony, and although only a young Mason, he was proud of the Order, and he trusted to see it flourish in this his adopted country.

Several other toasts were proposed and drunk during the evening, and amongst others the health of Bro. Prestwich, who was warmly welcomed on his recent return from Australia after an absence of three years.

TASMANIA.

Wednesday, the 24th June, will long be memorable in the annals of Launceston as the day on which the foundation-stone of the Mechanics' Institute—the first purely public building commenced in Launceston—was laid with the honours of a public demonstration, and the ceremonies of the mystic institute of Freemasonry. The morning of Wednesday was foggy, and the sun was obscured ; but at "high noon," the sun, as though in honour of the Masonic ceremony which was to distinguish the day, shone out brilliantly, the fog disappeared, the flagstaff was seen arrayed in all the splendours of "Marryatt's code," the vessels in harbour vied with the signal-station in the display of bunting, and over head beamed a blue and almost cloudless sky ; and then, to come back to earth again, the line of march had been made comparatively clean by the forethought of the mayor.

At half past ten o'clock, the various bodies of Freemasons and Odd Fellows, having assembled at their respective Lodge-rooms, attended public worship at Trinity Church, where the service was conducted by the Rev. H. P. Kane, A.M.,

Prov. G. Chap. of Tasmania, assisted by the Rev. R. Strong, P. Prov. G. Chap. of South Australia, and the Philharmonic and Sacred Harmonic Societies in combination conducted the musical part of the service in a very effective manner. Bro. Adams, Prov. G. Organist, presided at the organ.

At one o'clock the members of the different public bodies, in full dress, and wearing their distinctive badges, together with a vast concourse of the public, wearing blue rosettes, assembled at the Horticultural Garden, where a grand procession was marshalled by Capt. Reid, in his uniform of a staff officer of pensioners, and his Masonic paraphernalia. At half-past one o'clock the procession started, and extended to the distance of about a third of a mile, and the banners and badges of the various societies formed a striking picture.

On reaching the ground the crowd was so immense, numbering probably three thousand persons, that some difficulty was experienced in clearing a space for the Masonic Fraternity. After the usual preliminaries, the Prov. G.M. desired the Prov. G. Sec., Bro. Nelson, to read the inscription:—

MECHANICS' INSTITUTE, LAUNCESTON.

The foundation-stone of this building is laid with full Masonic honours by the Reverend Robert Kirkwood Ewing, Provincial Grand Master of Free and Accepted Masons, E. C. Tasmania, in the year of our Lord 1857, the 20th year of the reign of her Most Gracious Majesty Queen Victoria, the 54th of the colony, and the third year of the administration of his Excellency Sir Henry Edward Fox Young, Knight, Governor of the colony.

(Names of Officers of Institute, Architect, and Contractor).

The building is erected at a cost of £6,000 by the voluntary contributions of the people, on a site granted by her Majesty's Government.

The stone was then lowered, the band playing the National Anthem, followed by the cheers of the assembly.

The ceremony being concluded, the Prov. G.M. delivered the following address:—

Fellow-Colonists,—There are occasions in the life of some public men when they must be strongly influenced by the feelings of a worthy pride, and when to deny the existence and power of these can only be regarded as the pride of humility. I confess my feelings—I confess that, holding my present position, and discharging the duties of to-day—put on me, I may say, by the unanimous voice of the community—it is one of the proudest moments of my life. I thank you, gentlemen of the committee and members of the Mechanics' Institute, on behalf of my Masonic Brethren, that you have appointed me, as standing at the head of the Masonic Fraternity in this island, to lay the foundation-stone of what will be a "stately and superb edifice"—the Mechanics' Institute. As Masons, we appear before you as good men and true. I take this opportunity of stating that we teach loyalty to the queen, and obedience to all properly constituted authorities,—that we take the volume of the Sacred Law as our guide, and seek by its precepts and light to carry on the mighty work of social progress and moral reformation. It is usual to seek the presence of our Order on such occasions, and also to delegate to us the performance of the requisite duties. The reasons for this have been well expressed by one of our Fraternity, at an event similar to the present:—
 "First, because the Masonic Order alone, of all organized bodies now in existence, so far as we are aware, have a prescribed form of ceremony for such occasions. Second, because of the origin of our Order, which was once operative;" and though "we have now for centuries past ceased to be an operative, and become a speculative Order, we have retained, however, all our ancient customs, forms, ceremonies, and working tools. Instead of using them, however, as in days gone by, in the erection of the temple of the living God on Mount Moriah, the palace of the king or noble, the abbey and the monastery, or the fortress of the feudal lord, we now make use of them for the more noble and glorious purpose of erecting the temple of moral reformation in the human heart, to stimulate to the cultivation of the arts and sciences, and to prepare each and all the members of our Order as living stones for the spiritual temple—that house not made with hands, eternal in the

heavens." I will not now occupy your attention by referring to instances in which the duty of laying the foundation-stones of public and charitable and stately buildings has been deputed to our Order, for many must be fresh in the memory of all readers of the English and of foreign newspapers. Above nine years ago I first saw, through the dimness of a dank and misty Sabbath morning, the site on which we are assembled. It lay in an unoccupied and melancholy proximity to a cold, dismal, and crime-suggesting tenement, better represented, certainly, in outward appearance, by its Phoenix-child in the judicial progress of our town—by yonder building, the watch-house over the way. Where the former was, and from which only was heard blasphemy and lamentation, now stands a temple dedicated to the God of all the earth, and from which ascends to Him the voice of praise and of prayer; and on this site, as the most welcome and graceful neighbour, is to rise a building to be set aside exclusively as the residence of religion's handmaid, and in which will be carried on, we trust, with zeal, energy, and success, the great and necessary work—the education of the people. Beautiful proximity! fit associates! and noblest testimonies of a true and solid progress! They will be, to use a strong figure, in friendship and in purpose, the Saul and Jonathan of Tasmanian architecture, "lovely and pleasant in their lives," and when the hand of time and change shall have marred their beauty or levelled them with the ground, it shall also be said of them, "and in their death they were not divided." I am sure, therefore, that in making this reference you will not only bear with me, but also enter fully into my feelings, in stating that as an inhabitant of Launceston—as one of yourselves—as one deeply and honestly interested in the prosperity of our town, and the welfare of all sections of society, but chiefly the true advancement of the working classes, I do regard with patriotic pride (not unmingled with gratitude to Him by whom our footsteps are ordered) the manner in which my name and energies are wrought up first with the history of the adjoining ecclesiastical structure, and next with the noble building whose foundation-stone has just been laid. Here is to be erected a building for educational purposes. These are to be carried on by lectures, by a library, by a complete collection of mechanical and scientific apparatus, by a museum, by a reading-room, and a room for rendezvous for business and co-operation. In an age like the present, need I enforce the importance of such institutions on your consideration? With the light of experience to guide, they are being regarded more and more by the intelligent men of Britain as indispensable elements in the great moral and social work of elevating the people. Isolated instances of local failure may not enter into the great argument of their importance and general success. They are not the sole instruments of a popular regeneration, but a part of the great and glorious agency at work. Every means which can set men a-thinking—dispose them to read, to question, to converse on every variety of subject; every lawful and pleasing change of occupation of an external kind which can be provided for ourselves and our fellows amidst and after the toils and perplexities of the day, must not only act on the mind of the individual elevatingly, but throw around it such influence and tendencies as will tell in the best sense on his domestic arrangements and his moral sentiments—his conduct as a citizen of the world, a subject of our kingdom, and an inhabitant of our town. I fearlessly affirm that education in the true and comprehensive sense—which comprehends religion without sectarianism, and art and science without pedantry—which brings them to bear on man as a moral agent, on his conduct as a member of society, and his faith and existence as responsible to his God—is the great and heaven-intended panacea for all this earth's evils, social and political. Educate aright a man's head and heart, and you may safely entrust him with the duties of any social relationship. Educate aright a man's head and heart, and you may with every confidence in the election of our law-makers place the ballot-box at his disposal. Then you may—and not till then. To afford one educational agency an opportunity of aiding in the work, this Launceston Mechanics' Institute is to be erected. The building begun on this spot is to be essentially the possession of the people, and ever at their disposal. The rich man shall not claim it to his exclusive use, nor will the working man be able to enter a caveat against his wealthy neighbour's occupation. The widow's mite

has a value which places it in a position of high consideration with the rich man's offering. Membership shall place every man, on the score of membership, within the walls of the building on a perfect equality. Here, I trust, in the proper sense deference will ever be paid to station and title, but no superiority as members be ever recognized but that which inevitably comes out of the greatness of intelligence, patriotism, and moral worth. Seeing that we are each—and I am proud to include myself—workers in society, no other ground of distinction can ever be legitimately or permanently permitted. Let each, therefore, feel generously towards each other. In identifying himself with this institution, let the rich man feel that he is contributing righteously his wealth, not only for his personal benefit, but also for the benefit of what we may particularly characterize as the industrial classes, the thews and sinews of society; and let them again feel that in using the competence and wealth of their richer neighbours, they are not accepting a charity however noble, but an honest share, a legitimate percentage of those means to which, by their toils and their time, they have already contributed. Considering the prolonged duties of the day, and further duties still before many of us, I shall not detain you. To you, Mr. Mayor and Aldermen, for your presence—to the other official gentlemen and magistrates—to the rev. the clergy—to the Independent Order of Odd Fellows—the Teetotal and Rechabite Societies, and the various other bodies who have by their presence and their services assisted us on this occasion, I offer my best thanks; asking you to join with me in seeking that the richest blessings of Heaven may ever descend on the work which will be carried on within the walls of this building, whose foundation-stone I have had the honour this day to lay in due Masonic form (cheers).

Bro. Ewing then called for cheers for the Queen, the Mayor and Aldermen, the Institute, and the ladies, and all those having been heartily given, three cheers followed for Bro. Ewing himself, as President of the Institute. The vast assembly then dispersed, the Masons returning to the Masonic Hall.

At six o'clock a public dinner took place at the Cornwall Assembly Rooms, which was attended by over two hundred inhabitants of all classes. His worship the Mayor occupied the chair.

ROYAL ARCH.

CAPE TOWN.—*British Chapter* (No. 419).—At the Quarterly Convocation of this Chapter, held on Monday, the 6th July, 1857, an exaltation took place; after which the Comps. proceeded to ballot for the ensuing year, when the following Comps. were duly elected as officers:—M.E. Comp. R. Widdows, re-elected Z.; M.E. Comp. W. Whitta, J., as H.; E. Comp. J. S. Rowe, P.S., as J.; E. Comp. Baron J. F. Von Portnitz, E.; E. Comp. M. T. King, N.; E. Comp. Thos. F. Russell, as P.S.; M.E. Comp. John King, P.Z., Treas.; E. Comp. G. S. Darter, Org.; E. Comp. R. J. Joseph, Reg.; Comp. Christian Gangel, as Janitor. The installation to take place the first Monday in October.

AMERICA.

BUENOS AYRES.

Excelsior Lodge (No. 900).—The Brethren of this the only English Lodge in the country, assembled at the Lodge-rooms, Calle Reconquista, at three p.m., on the 24th June last, and at half-past three entered the Lodge. The Brethren present were Bros. Rev. J. C. Ford, British Chaplain, W.M.; Cutts, P.M.; Kennan, P.M.; Fox, S.W.; Lumb, J.W.; Thompson, P.M. and Treas.; Gloede, Sec.; Duguid, S.D.; Stanfield, J.D.; Petty, I.G.; Woodgate, Villatte, Smith, Hughes, A. Dorr, Walrond, Jacobi, Taylor, F. Dorr, Wells, Jaeggli, Edwards, Ruding, Rivers, Sagory, Harratt; and as visitors, Bros. Steward, Rev. J. Car-

row, Islas, Zinny, Hammack, Kennan, Yateman, Perez, Billingham, Amundsen, Garcia, Albarellos, Santillan, Sunico, Hoffmann, Wölter, Du Chesnois. The Lodge being opened in due form, and the minutes of the last regular Lodge having been read and confirmed, the W.M. proceeded to install as W.M. Bro. William C. Thompson. The Brother having been duly installed in the chair, the members of the Lodge saluted him as W.M. in the usual manner.

The W.M. then proceeded to appoint the officers for the ensuing year, and they were invested severally with the appropriate jewels, &c., of office, with the customary charges. The officers were, Bros. Lumb, S.W.; Hughes, J.W.; Woodgate, Sec.; Smith, S.D.; Dorr, J.D.; Ruding, I.G.; Sanguino, Tyler. The immediate business of the installation being concluded, the Lodge was closed in due form, and the Brethren repaired to the well-appointed Provence Hotel, where, at seven o'clock, a most excellent dinner was provided by the able host, Bro. Preaux, on whom the arrangements of the banquet reflected great credit. The chair was occupied by the newly-elected W.M., Bro. W. C. Thompson; and amongst the fifty Brethren assembled around that magnificently-loaded board were to be recognized English, North American, French, Spanish, German, and many Brethren of the various native Lodges, representing a great number of different sects and religious persuasions. A most agreeable evening was passed, and much praise bestowed by all the foreigners on the able working of the installing P.M. and Chaplain, Rev. J. C. Ford. After dinner a number of Masonic toasts were drunk, and duly responded to.

It may be remarked that it is only within the last few years that Masonry has been revived in Buenos Ayres. During the government of General Rosas there were no regular Lodges, but since the change of government which took place in 1851, the Excelsior Lodge has been formed, and already numbers about forty subscribing members, all speaking the English language. There are also four native Lodges, formed by warrant of the Grand Orient of Montevideo; and one French Lodge; in all about 300 or 400 Masons, and this number may be said to be rapidly increasing.

CALIFORNIA.

Freemasonry has made rapid progress in this state. Ten years ago there were only three Lodges, composed of about fifty Brethren belonging to other parts of the United States. There are now eighty regular Lodges and above 3,000 Brethren. A duel having taken place between two Freemasons, one of the combatants, who was a member of the Grand Lodge, was expelled; the other has been erased from the Lodge to which he belonged. These two acts of morality have caused a great sensation, and will have a good effect in a country where the evil passions require to be severely checked. In Iowa an incident has marked the little sympathy which the States, even those in which slavery does not exist, entertain for the blacks. A negro Freemason having been sued by a Lodge for his contributions, pleaded that he dared not attend the Lodge, lest his presence might cause a disturbance. This having come to the knowledge of the Grand Lodge, they reprimanded the Lodge which had admitted a man of colour into its bosom.—*Le Franc-Maçon*.

INDIA.

ROYAL ARCH.

PROVINCIAL GRAND CHAPTER.

BOMBAY.—The first Provincial Grand Chapter ever held in Western India took place here on the 22nd Sept., 1856; but the report of the proceedings has only just come to hand. There were present, the M.E. Grand Superintendent of Western India and Provincial Grand Principal Z., G. S. Judge; Comps.

W. Wellis, C. Berry, M. O'Mealy, J. G. Lawrence, W. H. Stanley Crawford, E. Keily, E. Leckey, A. Dunlop, G. Craig, W. Tapp, A. Jordan, W. Johnson, Aga Mahomed Saduck Ispahanee, and J. McKinlay.

The Commission from the Supreme Grand Chapter of Scotland, appointing M.E. Comp. G. S. Judge Grand Superintendent and Provincial Grand Principal Z. of Western India was read.

The Grand Superintendent then appointed the following Officers, and invested those who were present with the insignia of office :—M.E. Comps. H. Topham Clements, D.G. Supt. and D. Prov. G.P.Z.; W. Wellis, Prov. G.P.H.; C. Berry, Prov. G.P.J. V.E. Comps. M. O'Mealy, Prov. G. Scribe E.; J. G. Lawrence, Prov. G. Scribe N; J. McKinlay, Prov. G. Treasurer; E. Keily, Prov. G. Chamberlain; W. H. S. Crawford, Prov. G. First Sojourner; E. Leckey, Prov. G. Second Sojourner; D. Campbell, Prov. G. Third Sojourner. E. Comps. W. Johnson, Prov. G. Sword-bearer; W. F. Anderson, Prov. G. Banner-bearer; A. Dunlop, Prov. G. Recorder; W. Tapp, Prov. G. Jeweller; W. W. Taylor, Prov. G. Clothier; Aga Mahommed Saduck, Prov. G. Inner Janitor. Comp. H. Hazells, Outer Janitor.

M.E. Comp. W. Wellis then resigned his office, in order to enable the Grand Superintendent to appoint Comp. J. Hunt, P.P.Z. of Chapter St. Andrew's-in-the-East, at Poona, No. 68, thereto, as had been previously arranged between them.

M.E. Comp. James Hunt, P.P.Z. of Chapter No. 68, at Poona, was then appointed Provincial Grand Principal H., in the place of M.E. Comp. W. Wellis, who became the P. Prov. Grand Principal H.

The Grand Superintendent then informed the Prov. Grand Chapter that, on receiving his commission, he had thought it but right that the different Chapters of the province should have a due share of the honours of the Prov. Grand Chapter. He had, therefore, through the Prov. G. Scribe E., offered to Chapter St. Andrew's-in-the-East, at Poona, No. 68, to appoint to the office of Prov. G.P.H. any P.Z. or P.P.Z. of their Chapter whom they would recommend to him for that office; and as they had recommended M.E. Comp. J. Hunt, a very able, zealous, and worthy Mason, he had had much pleasure in appointing him.

The Grand Superintendent also informed the Prov. Grand Chapter that he had made a similar offer to the above Chapter, "Faith and Charity," at Kurrachee, No. 72, to appoint to the office of Prov. G.P.J. any P.Z. or P.P.Z. of their Chapter whom they would recommend to him for that office; but as Chapter "Faith and Charity," No. 72, had returned no answer, he supposed it must be in abeyance.

The Grand Superintendent then informed the Chapter that his predecessor, M.E. Comp. J. Burnes, K.H., as a matter of right, held the office of P.G.S. and P. Prov. G.P.Z. of this province, and would always be borne upon the roll of members of this Prov. Grand Chapter; and he ventured to say, from what he had heard of that M.E. Comp., that this Prov. Grand Chapter might be justly proud of having so zealous, able, and distinguished a Mason, and so upright and honourable a man, as M.E. Comp. James Burnes upon its roll of members.

Read and sustained Proxy Commission by Chapter "St. Andrew's-in-the-East," at Poona, No. 68, in favour of M.E. Comp. W. Wellis, a regular Royal Comp. of Chapter "Perseverance," at Bombay, No. 71.

M.E. Com. W. Wellis then announced that, by virtue of his Commission, he had appointed Comps. A. Jordan and G. Craig to be Proxy Principals, H. and J. respectively, to aid him in representing Chapter No. 68 in this Prov. Grand Chapter.

A Committee was then appointed to frame a Code of Regulations for the Prov. Grand Chapter.

The Prov. Grand Chapter was then closed at 8 P.M.

TURKEY.

The choice of Smyrna as a site for a British hospital during the late war has been, under Providence, the means of planting Masonry in a truly rich soil. Amongst the civil and military staff attached to the important station were a few most zealous Brethren, who, under great difficulties, managed to muster enough to work as a Lodge of Instruction, as often as a quiet evening could be taken from the urgent duties of the hospital. One by one Brethren were discovered, of various languages and nationalities; but so powerful had been the social persecution—to say nothing of the priestly denunciations—against all of or belonging to Masons in Masonry, that the greatest difficulty existed in inducing many who had been zealous in their youth so much as to acknowledge their obligation. Patience, time, perseverance, and individual energy did much, and the glorious principles of the Craft at last prevailed. The scattered and frightened sheep were again gathered together, and have been able to live down the attacks of the French and Italian priesthood. Under the auspices of a few P.M.s, a Lodge was properly instituted in the English language, another in French, and a third in Greek. For the government of the Order in Turkey, a constitutional Grand Lodge was convened; and Bro. Charles Goolden, who had up to that time worked the Degrees in English, French, German, and Italian, was unanimously called upon to preside over it. Since then the Brethren have multiplied, and Masonry has flourished, being embraced on all sides by the first merchants and most respectable inhabitants, of every nationality. A most magnificent jewel of gold and brilliants, consisting of the Turkish Star of five points (bearing in the centre, as a monogram, G.L.T.), and the Crescent, has been manufactured by Bro. Spencer for the G.M., Bro. Goolden, of which we present an engraving to our readers, as also of the crown, mitre, turban, and breast-plate, executed for the Grand Chapter of Turkey, to which we alluded in our last. The engravings necessarily give but a faint idea of the magnificence and brilliancy of the jewels, though their fidelity to form and general appearance is vouched from the circumstance that they have been engraved by Day and Son, from a beautiful photograph, taken in his best style, by Bro. Hughes, of the Strand, whose Masonic portraits have attracted so much attention.

SUMMARY OF NEWS FOR SEPTEMBER.

THE COURT.

During the whole of the past month her Majesty, the Prince Consort, and the larger portion of the royal family, have been residing at Balmoral. The Prince of Wales has been travelling about from place to place on the Continent, and has visited the most remarkable scenes upon the Rhine, and has even partaken of the hospitality of the monks of St. Bernard. Prince Alfred did not accompany his royal parents to Scotland, but has since joined the family circle. The Duke of Cambridge has been visiting the Emperor of the French, at the camp at Chalons.

FOREIGN.

The chief foreign topics lately upon the tapis have been the intended conference of the Emperors of the French and of Russia at Stuttgardt, the probable return of the queen-mother to Spain to be present at the approaching accouchement of the queen, the illness of the King of Prussia, and the regency of the crown prince in Sweden, in consequence of the incapacity of the reigning king. In Spain, too, there has been a threatened breaking up of the ministry, and as regards Italian

affairs there has been a good deal of talk in reference to an apprehended rupture between the King of Sardinia and the King of Naples, in consequence of the latter having kept possession of the Sardinian ship which the insurgents had seized upon at Genoa, and from which they made the descent upon the coasts of the Neapolitan dominions. There have also been some rumours of a reconciliation taking place between the Pope and King Victor Emmanuel. The Sultan having, at the instigation of this country, consented to nullify the elections in the Danubian Principalities, the people there have been again called upon to exercise their franchise, the question at issue being whether those principalities should remain distinct as at present, or be fused into one government. The majority of the representatives who have been elected are in favour of the fusion, and thus Russia has made a step towards obtaining, by intrigue, that prize of which she was thwarted in the course of the Russian war. Ledru Rollin, Mazzini, Massarenti, and Campanella, have, in their absence, been tried before a French criminal court, for a conspiracy to murder the emperor, and have been sentenced to deportation—a rather superfluous punishment, as they have, under present circumstances, no wish to go to that country. There is some likelihood of the question of the Duchies again causing serious disturbances in the relations between the King of Denmark as a Scandinavian king and the Germanic diet, of which he is himself, as a German duke, a member. The Bey of Tunis has, we hear, given a free constitution to his subjects, in which he does away with all political distinctions between the Mahommedans and the Jews.

PUBLIC AMUSEMENTS.

In the early part of the month spectacle gave way to music at the Princess's, where the Italian company continued to perform until the evening of the 5th.

In the first week of the month too, there was at the Surrey Gardens a grand musical festival; the proceeds of the first three days were for the benefit of M. Jullien, who has not gained in pocket but greatly in reputation by his connection with the concern.

On the 12th Professor Anderson completed his season at the Lyceum, and on the 12th the theatre was re-opened for the performance of English opera, under the management of Miss L. Pyne and Mr. Harrison.

At the Adelphi "*Black-Eyed Susan*" was renewed on the 5th, when that veteran representative of the English tar, T. P. Cooke, sustained the part of *William*. He has since delighted the Adelphi audience with his performance of *Long Tom Coffin*, given with as much spirit and unction as he ever played it.

On the same evening, at the Haymarket, Miss Catherine Sinclair made her *début* before a London audience in the character of *Beatrice* in "*Much Ado about Nothing*," The part is a difficult one, but the newspaper critics assert that the *débutante* completely entered into its spirit. Mr. Howe played *Benedick* off-hand—a part it took Garrick three years to study.

On the 8th the Norwich Festival commenced, and was more than usually successful. The choir of the cathedral was assisted by the principal vocalists from the Italian opera, by Mr. Lockey, and Miss Clara Novello.

On the 12th Mr. Phelps opened Sadler's Wells for the season, with Shakspeare's tragedy of "*Hamlet*," he himself sustaining the part of the young prince of Denmark.

On the 14th the Surrey Theatre opened under its old management. We find that Mrs. H. Vandenhoff (Miss Chalmers), the female Power, has returned to the stage and joined the Surrey company.

On the 18th and on the 21st two extra performances were given at her Majesty's Theatre by Mr. Lumley's Italian company. The company of the Italian opera have been performing operas at Hawkins-street Theatre, Dublin.

On the 21st Drury-lane was opened for the season, and introduced a new actor to the London audience, in the person of Mr. Roberts, a gentleman of considerable histrionic reputation as a tragedian on the boards of the American theatres. His *début* in the character of *Sir Giles Overreach* is said to have been a very favourable one.

JUDICIAL.

This being the centre of the long vacation, we have to record very little under this heading. The Old Bailey Sessions have been sitting, but there has not been tried any case calling for special notice.

On the 9th, at the Liverpool Assizes, in the action *Novello v. the Mayor of Wigan*, the plaintiff obtained a verdict of £10,000, subject to a reference for a breach on the part of the Defendant, who was the employer.

COMMERCIAL.

On the 29th of September the Great Northern Railway Company met, and after a noisy debate of several hours' duration, adjourned for an indefinite period. The whole meeting was what is called a scene.

On the 18th of September the Chester and Holyhead Company met. The report was rather favourable in its character. It was announced that, in consequence of other engagements, Sir Samuel M. Peto, Bart., would retire from the direction.

MISCELLANEOUS.

The principal events during the past month under this head have been the numerous meetings held throughout the country, for the purpose of establishing a fund for the relief of the sufferers by the Indian mutiny. It would be tedious to enumerate them, but the principal provincial towns have taken part in the movement.

On the 28th of August, John Blagg was executed in front of Chester Castle, for the murder of a gamekeeper whom he, while poaching, shot.

On the 29th, Edward Hardman met the same fate at Lancaster Castle, for murdering his wife with small doses of tartar emetic.

On the 3rd of September, the Hon. Mr. Byng was elected without opposition, to represent Middlesex, rendered vacant by the resignation of Lord Robert Grosvenor, preparatory to his elevation to the peerage as Lord Ebury.

On the 4th, Mr. Russell was elected member for Tavistock in the room of the Hon. Mr. Byng, who resigned his seat for that borough for the honour of representing Middlesex.

On the 6th, there was a fearful riot in Belfast, arising from sectarian differences, and provoked by open-air preaching. The military were called out, and fired upon the mob, killing some, and wounding others. The government has appointed a commission to inquire into the causes of the outbreak; in other words, are diving to find at the bottom, that which lies floating upon the surface—religious rancour and bigotry.

On the 9th, the Evangelical Alliance, represented by clergymen of all the Protestant communities in Christendom, commenced their annual conference. This year their meeting was under the especial patronage of the King of Prussia, and the conference was accordingly held at Berlin. His majesty was too unwell to attend in person; but he received the whole body at a *déjeuner* at Potsdam.

On the 12th, Capt. Rogers was executed at Kirkdale prison, Liverpool, for a murder committed on the high seas. The details of the execution are too disgusting in their mawkishness, as reported by the Liverpool press, to dwell upon. The miscreant, we are told, was, by fear of the gallows, metamorphosed into a saint.

On the 16th the freedom of the City of Glasgow was conferred upon Dr. Livingstone, with a money testimonial of £2,000.

On the 25th, Lord John Russell presided at Sheffield at the annual meeting of the friends of the ragged schools in that town.

ACCIDENTS AND OFFENCES.

On the 27th, at the Ipswich races, a jockey, named George Dee, was thrown from his horse and killed; it was suspected that he had been "doctored," to incapacitate him from riding.

On the 28th, a fearful explosion of gas took place, on board the *Lessing* of Rostock, in the River Tyne, by which eight persons were seriously injured, and

£1,000 worth of property destroyed. — On the same day, Messrs. Dunbar's stores at Blackwall, were completely burned to the ground, occasioning a great loss of property. — On that day, too, Mr. J. Platt, M.P. for Oldham, was accidentally shot while engaged in partridge-shooting, having received in his leg the discharge from the gun of Mr. Radcliffe, who accompanied him on the occasion.

On the 1st of September, a man named James William Doyle, master of the barque *John Ingars*, from Ceylon, was charged at the Thames Police Court with having been guilty of such continuous cruelty to a boy named Robert Eastwick, one of the crew, that he committed suicide to escape from it.

On the 2nd, on the Ball's Pond Road, a perambulator upset. An infant which was being coached in it had its limbs broken, and died the next day. — On the same day, a fire broke out on the premises of a photographic artist, in Glasgow, destroying £20,000 worth of property.

On the 3rd and 4th a destructive fire raged in Gee Street, Brick Lane, St. Luke's, commencing in the establishment of a picture-frame maker, named Strickland. The cause of the conflagration has not been ascertained. — On the 3rd, too, a gentleman named Smith was accidentally killed while grouse-shooting in Ireland, by a discharge from the fowling piece of a brother sportsman, who fell while taking a leap, thereby bringing the trigger into contact with some brushwood. On the same day, on the occasion of the Tavistock election, the hustings fell, and one man was killed by the occurrence.

On the 5th a gentleman was picked up by the police, in the Haymarket, in a state of insensibility. On being brought to Charing Cross Hospital, it was found that he had swallowed a large quantity of laudanum, and was past recovery.

On the 6th two houses in Spitalfields, occupied by Jew clothesmen, fell to the ground, but fortunately without loss of life, although one family was hurled from the first floor into the street.

On the 7th a lunatic debtor, imprisoned in Horsemonger-lane gaol, killed a fellow-prisoner by striking him, while asleep, on the head with a bucket.

On the 10th an explosion of fire-damp took place in a coal-pit near Dudley, resulting in the deaths of six men and a boy. Several other persons were severely injured. — On the 10th, too, a gentleman named Wright was accidentally shot through the heart, near Hull, in consequence of a gun which he was in the act of loading having exploded.

On the 11th the body of a murdered woman was discovered in Leigh Wood, near Clifton, and for several days no clue could be found to lead either to her identification or to the apprehension of her murderer. At length, from the marks upon her linen, she was found to be a servant named Pugsley, who had left her place to get married to a man named Beale. Beale has been apprehended on the charge.

On the same day the *Sophia*, of Rotterdam, was run down, near Dungeness, by the screw steamer *William Hutt*, and foundered, carrying with her the captain, ten of the crew, and two female passengers.

On the 12th a young man named Davies murdered, at West Wood, near Wenlock, Salop, an old woman named Morgan, a reputed witch, with whom he cohabited.

On the 15th a collision took place off Gravesend between the screw steamer *Tye Nord* and the tug *Samson*, resulting in the destruction of the last-named craft.

On the 18th, there was a boiler explosion at some iron works near Manchester, by which several persons were severely scalded. — On the same day a little boy was found murdered in a wood near Nottingham. He was robbed of his boots.

On the 20th an Italian seaman in a broil stabbed and killed a Greek sailor at Ratcliff Highway.

On the 21st, Captain Power, an elderly gentleman, aged nearly eighty years, blew his brains out, near Langford, Ireland, in consequence of family embarrassments.

On the 24th, a fearful accident took place on the Great Northern Railway, near Tuxford, by which four people, including the Hon. Mr. Clive, were killed. No fault can be attributed to the officials of the line.

Obituary.

BRO. JOHN ELLIS.

This worthy Brother, P.D. Prov. G.M. and Prov. G. Sec. for Cornwall, died suddenly at Falmouth, on Friday, September 3. Rising, by his industry, talent, and amiable qualities, from a very humble condition, Bro. Ellis, very early in life, took a position amongst his fellow-townsmen which for fifty years he has undeviatingly maintained. On the formation of the local militia, he received an appointment as lieutenant of the Pendennis Artillery, and continued in its ranks until the peace of 1814 rendered his services no longer necessary. For many years he presided in the select vestry, and knew every inhabitant of the town. On the introduction of corporate reform and the election of aldermen and town councillors, he was by a majority of suffrages placed in the office of alderman, the duties of which he has ever since continued to perform. He attained in due course, and with the unanimous approval of his townsmen, to the distinction of the civic chair; and when, some few years since, an addition was made to the borough justices, his name was placed amongst the foremost in the list of gentlemen recommended for the post, and he has been amongst the most diligent officials filling this important office. In very early life he became a member of that honourable body the Free and Accepted Masons. He has always been so imbued with its spirit, and so deeply interested in his successful progress, that he raised himself to its highest honours, and with a zeal but rarely attained, he has for many years led its ranks, presided at the meetings of the various societies, and pursued the study of its mysteries in a way that but few of their body could either find leisure or have inclination to copy. The unwearied attention he bestowed upon the interests of the town and port of Falmouth, may be said to be almost unequalled. Scarcely any meeting has been held for the last half-century, or any plan adopted, but he has taken a part in it. In all the difficulties connected with the prosecution of the railway which is intended to connect Falmouth with other parts of England, he has borne a conspicuous share, from the first effort for its construction to the last meeting of the shareholders, which occurred a few days before his death, and at which he moved a vote of thanks to the directors. Of the various philanthropic and benevolent institutions of the town he was always a kind and generous supporter, and there was scarcely a public or private meeting called for any purpose connected with such matters, but his name was enrolled amongst its managers. Being well acquainted with business and a most accessible person, he was sought by all classes as an adviser in times of perplexity; the poor calculated always upon his kind offices, and the widow and the orphan were sure of his friendly counsel.

Upon the death of Bro. Ellis becoming known, the Brethren, in consequence of his long connection with their Order, for upwards of fifty years, and his having held almost every post of honour in the province, determined that his mortal remains should be committed to the grave with the usual Masonic rites and ceremonies. The different Prov. Grand Officers, and the Masters of the various Lodges in the county were immediately communicated with, and an application was made to Sir Charles Lemon, Bart., the Prov. G.M., for a dispensation to allow the wish of the Brethren to be carried into effect. Sir Charles Lemon most fully coincided with the wishes of the Brethren, and immediately granted a dispensation, and intrusted the carrying out of the arrangements to the P.D. Prov. G.M., Bro. Richard Pearce, of Penzance, assisted by some other Brethren of the province. Almost every arrangement had been made, when, on Tuesday morning, a very kind and considerate letter was received from the D. Prov. G.M., Bro. Augustus Smith, expressing his inability to attend, in consequence of other private arrangements. Also a letter was received from the Prov. Grand Chaplain, Rev. Henry

Grylls, Vicar of St. Neots, regretting his inability to be present in consequence of the illness of one of his daughters, and his being obliged immediately to proceed with her to London.

The funeral was appointed to take place at noon on Wednesday, September 10, when the Brethren assembled from the Boscawen Lodge, Chacewater, No. 1,000; the Druids' Lodge, Redruth, No. 859; the Peace and Harmony Lodge, St. Austell, No. 728; the Cornubian Lodge, Hayle, No. 659; the Phoenix Lodge, Truro, No. 415; the True and Faithful Lodge, Helston, No. 400; the Fortitude Lodge, Truro, No. 153; the Mount Sinai Lodge, Penzance, No. 142; and the Love and Honour Lodge, Falmouth, No. 89. Soon after noon the Lodge was opened by the P.D. Prov. G.M., Bro. Richard Pearce, assisted by the Wardens of the province, and other Provincial Officers; and the P.D. Prov. G.M. delivered an address, of which the following is the substance:—

Just fifteen days ago we met our venerated and respected Brother, the P.D. Prov. G.M., John Ellis, at our annual Provincial Festival in Truro, in the full enjoyment of health and spirits, parting in the evening with the pleasing anticipation of a delightful reunion in the coming year. He proved himself then, as he had ever been, the heart and soul of Masonry. Do you not remember, when we drank to his health, the glowing terms in which he acknowledged the eloquent address of our president, the D. Prov. G.M., Bro. Augustus Smith, saying in conclusion, "I have completed my Masonic Jubilee this day; I am glad that I have accomplished it." My own acquaintance with our departed friend dates from 1811, when we came as fellow-passengers from Lisbon to Falmouth in the Walsingham Packet. Six years later we met in Lodge as Brothers, and steadily and progressively passed through the ordeals of the high orders of Masonry together, up to the 32nd Degree, under the guidance of those bright examples of Masonic excellence our long ago departed Brothers, John Knight and Peter Pender, of Redruth. We also pursued our career in Craft Masonry, animated by feelings of "Peace, Harmony, and Brotherly Love," and I know not that I can pay a higher tribute of respect and regard to the memory of my friend, than by declaring, as I now do most solemnly, that through all this period, of more than forty years, nothing ever occurred to disturb our friendship as men and Masons. I am quite aware that there are many whom I am now addressing much better qualified than myself to expatiate on the many virtues and excellences of our departed friend and Brother. In the unavoidable absence, at his island home, of the V.W. D. Prov. G.M., Bro. Augustus Smith, *M.P.*, the duty of conducting this mournful ceremony has been confided to me, as a Past Deputy of the province, by our venerated chief, the R.W. Prov. G.M., Bro. Sir Charles Lemon, Bart. Thus do I account to you for the position in which I find myself, and I beseech you to bear with me if I fail, for I assure you that my heart is full to overflowing with the recollections of the various and chequered passages which have occurred between our deeply lamented, highly talented, and truly excellent friend and Brother and myself during a long and eventful life. I speak of him as I always found him, as "an honest man, the noblest work of God," and as a first class practical Mason, always ready to be going about doing good. It is always extremely grateful to us of the Brotherhood to know that there was no man whom the inhabitants of this his native town more delighted to honour—confiding in him as their guardian of the poor—repeatedly electing him to office as their chief magistrate, and placing him on the bench as a borough justice for life—that life which has been so suddenly brought to a close. He has passed from amongst us without a struggle—he fell asleep. May we hope and believe that whilst we are here assembled in our earthly Lodge, to testify to his worth and mourn over our bereavement, he may be in the full enjoyment of all bliss at the feet of the G.A.O.T.U. in the kingdom of heaven.

The usual formularies having been gone through in the Lodge, a deputation proceeded to the dwelling of the late lamented Brother; after which a procession was formed, numbering between eighty and ninety Brethren, which, with the town-sergeants, the police, and the town council of Falmouth, preceded the body to its grave in the cemetery, the pall being borne by the following old Masons:—Bros. Henry Harris, of Truro; William Kitt, of St. Austell; Sergeant-Major Wing,

of Truro ; W. Crotch, of Hayle ; H. Dunn, of St. Austell ; and W. H. Jenkins, of Truro ; and the relatives of the deceased being followed to the cemetery by a very large number of the inhabitants of Falmouth. The funeral service was conducted by the Rev. Mr. Walcot, Baptist Minister at Falmouth ; and at the conclusion of his services, Bro. Richard Pearce read the prescribed forms adopted by the Masonic Brethren on all such mournful occasions. The body having been interred, the Brethren reformed in procession, and, followed by the mayor, town council, and borough officials, returned to the Royal Hotel, where some matters consequent on the proceedings of the day were gone through, and a resolution of condolence from the Brethren to the family and friends of the deceased was moved by Bro. Henry Harris, of Truro, seconded by Bro. T. H. Edwards, of Helston, and, being unanimously agreed to, was ordered to be conveyed to the family of the deceased, together with an expression of the most heartfelt sentiments of gratitude and esteem entertained by the Brethren present, and the Craft generally, towards their late lamented Brother.

BRO. JOHN HOLLAND.

We have to record the death of a most worthy Brother, Bro. John Holland, surgeon, of Chesterfield, who died on the 11th of September, in his forty-first year. Deceased was a member of the Scarsdale Lodge, No. 981, Chesterfield. His remains were interred at the Chesterfield cemetery on the 15th of September, and were followed to the grave by the Brethren of his Lodge, to testify the regard and esteem by which his memory is cherished.

BRO. WILLIAM H. LUCKINS.

It is with deep regret we have to record the sudden death of Bro. William H. Luckins, late of the Royal Athelstan Lodge, and P.M. of the Lodge of United Pilgrims, No. 745, who departed this life on Thursday, the 3rd of September. He had been attending the duties of the Lodge No. 745 the same evening, and appeared in good health and excellent spirits, but was shortly afterwards found dead in the street, having been thus suddenly summoned to the Most High. He was an indefatigable member of No. 745, having been the first S.W. on the warrant being granted in 1844. He served the office of W.M., and for many years was the Treasurer. His loss will be deeply regretted by the members, as also by the Lodge of Instruction attached, as he was a constant attendant since its foundation, and was always ready to impart that Masonic instruction he was so capable of affording. Out of respect to his memory, the Lodge No. 745, as also the Lodge of Instruction, have gone into Masonic mourning, and letters of condolence have been sent to his widow under her present affliction.

MORAL JEWELS.—The moral jewels, both movable and immovable, are so many silent monitors to convey instruction to the mind. Morality and justice, equality and integrity, are taught by the former ; and by the latter we are referred to the First Great Light, and the method of polishing and humanizing the uncultivated mind of man by moral and scientific instruction, till it becomes, after a well-spent life in a career of piety, virtue, and benevolence, so perfect in all its thoughts, affections, and deeds, that it can no otherwise be tried than by the Square of God's Holy Word, and the compass of an approving conscience.—*Book of the Lodge.*

NOTICE.

THE EDITOR requests that ALL COMMUNICATIONS may be sent to him, at 74-5, Great Queen-street, Lincoln's-Inn-fields, London, W.C., by the 20th of each month, AT LATEST, to insure their insertion.

THE "FREEMASONS' MAGAZINE AND MASONIC MIRROR."—The Brethren are respectfully informed, that the Volume for 1856, in a handsomely embossed symbolic cover, is now ready, price 13s. 6d. Covers may be had at the office, price 1s. ; or the Brethren may have their Numbers bound for 1s. 6d.

TO CORRESPONDENTS.

"THE FREEMASONS' MAGAZINE."—Brethren having JANUARY numbers on hand which they do not require, may receive the current number, or the full price for them, at the office, Red Lion Court, Fleet-street.

Correspondents are requested to address their communications direct to the Office, and not to the private house of any Brother.

"PHOENIX" asks "If a Provincial Grand Warrant has been granted to a colony, and the Prov. G. Lodge cease to meet for seven or eight years since the death of the late Prov. G.M., what would you advise should be done for the purpose of getting up a Prov. G. Lodge again, in case you could not find any representatives of the old one?"—*With the death of the Prov. G.M. the Prov. Grand Lodge became defunct; and we would advise the Brethren to petition the M.W.G.M. to appoint a new Prov. G.M.; at the same time—being for a colony, with the residents of which, as well as with the standing of the Brethren, the G.M. may probably be unacquainted—calling the attention of the M.W.G.M. to the names of two or more Brethren whose position is such as is likely to meet with the approbation alike of the G.M. and the Brethren of the colony.*

"P. M. O." asks "Can an excluded member from a Private Lodge demand his Grand Lodge certificate?"—*If a Lodge feels it has good reason to do so, it will be justified in withholding the certificate, leaving it to the Brother, if dissatisfied with the decision, to bring the question before the Prov. G.M., or, should there not be one, the Board of General Purposes.*

"HIEROPHANT," Norfolk, writes, "Page 72 of the 'Book of Constitutions,' 'Of the Masters and Wardens of Lodges,' sec. 6, provides: 'In the Master's absence, the immediate P.M., or if he be absent, the senior P.M. of the Lodge present, shall take the chair;' but if the W.M. be present and incapable of working the ceremonies, what is to be done, as he cannot appoint a Deputy (unless he be a Prince of the blood royal)? The W.M. of my Lodge was so situated, and kept away from the Lodge when ceremonies were performed. If he be present I apprehend, if several P.Ms. are competent to work the ceremonies, the immediate P.M., or, in his absence, the senior P.M. present, would have a right to work the Lodge, and that the W.M. could not (except as a matter of courtesy) select one of them to do so."—*The W.M. has a right to call upon any Brother (P.M. or not) competent to work the ceremonies, to assist him in their performance, he, however, retaining the chair and ruling the Lodge.*

WE have received the New York *Masonic Messenger*; as a specimen of its literary contents, we have elsewhere published from its pages a short sketch, by Bro. Robt. Morris, entitled "The Stranger, the Fatherless, and the Widow."

AMERICA.—We are happy to be enabled to announce that arrangements have been all but completed for a regular monthly letter from New York, by one of the most distinguished American Masonic writers. Our first letter will, we hope, appear next month.

"A NEW M.M."—The best method of studying the general principles of Masonry and the working of Lodges, is to attend Lodges of Instruction, and place yourself under the direction of a competent P.M. The Mariners' Lodge, Liverpool, has a Lodge of Instruction in connection with it, as also has one of the Birkenhead Lodges, as will be seen by reference to our Provincial pages in the present number. A list of the Lodges and the places of meeting will be found in the Freemasons' Calendar, published under the authority of Grand Lodge, the 1858 edition of which will appear in November.

"VIATOR."—A Master Mason holding a certificate from the Grand Lodge of Scotland, and being also a subscribing member of an English Lodge, is not entitled to wear the distinctive clothing of his mother Lodge in the English Lodge. He may, however, wear the jewel of the Scottish Lodge without impropriety, it only serving to show that he hails from more than one Lodge.

"INDIA."—As, doubtless, during the unfortunate mutiny prevailing in India, many of the Brethren have lost their lives in the discharge of their duties, we shall feel obliged to any of our friends who can furnish us with information regarding them.

"A LIVERPOOL BROTHER."—There are about forty Lodges in Australia holding charters under the Grand Lodge of England, and your English certificate will be considered sufficient if you are otherwise eligible, to enable you to be affiliated in any Lodge in the colony.

"H. H."—A Mason initiated in Scotland, on joining an English Lodge and paying the regular registration fees, is entitled to receive a certificate from the Grand Lodge of England.

"J. S. J., Bombay," will please receive our best thanks. We shall be at all times most happy to hear from him.

"THE ANCIENT AND ACCEPTED RITE" will be concluded in our next.

"MASONIC BED QUILT."—Mr. Thomas Myerscough, of Bolton, whose Masonic waistcoat we noticed last month, has published a Masonic quilt, under the patronage of the Prov. G.M., the D. Prov. G.M., and other distinguished Brethren of Bolton, in which town alone he has already disposed of between sixty and seventy of them. The Quilt was projected about twelve years since by the manufacturer, and the Prov. G. Treas. Bro. Edward Barlow, but it has only been brought out three or four months. We have received a specimen quilt, and can bear witness that it is truly Masonic in its design, the pattern beautifully executed, and every emblem of Masonry well and properly delineated.

"MASONIC CHARITY."—We have received an excellent translation on the subject from Bro. D. M'Cowan, W.M. of No. 1, Edinburgh, and representative of the Grand Orient of France to the Grand Lodge of Scotland. We are much obliged to Bro. M'Cowan, and the article shall have our best attention in an early number.

We would gladly exchange with all our American and colonial Masonic contemporaries, were it not for the expense of postage. Where they have agents in England through whom we can exchange, we will most readily do so.

"CHESHIRE."—The report of the meeting of the Prov. Grand Lodge arrived too late for our present number.

"EDINBURGH."—The account of the presentation of a testimonial to Bro. Meiklejohn, arrived too late for our present number.