

LONDON, SATURDAY, SEPTEMBER 26, 1863.

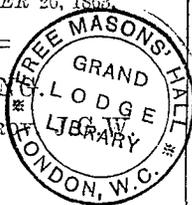
MOTHER KILWINNING.

BY D. MURRAY LYON, K.T., PROVOST
OF Ayrshire.

No. IV.

After 1720, assemblies of the Lodge of Kilwinning are more frequent, designated as "select," "general," "perfect," "pro re nata," "quarterly," and "grand" meetings; and the admission of "gentlemen" becomes more general—a considerable proportion of these being merchants and master mariners from Greenock and Glasgow, with a number of the landed proprietors in the Bailiaries of Kyle and Cunninghame. Of the initiation of parties coming from a distance to join the Mother Lodge, the following loose minute, dated Sept. 18, 1735, sets forth that on "the court being duely Fenc'd & Lodge Open'd, Hugh Roger, Esqr., Late Provost in Glasgow, and Alexander Coulter, Joyner there, were admitted Free Masons, & Members of this Lodge in the Quality & Rank of Apprentices in due form, Upon which they did and hereby do oblige themselves to submit to the laws and regulations of this Lodge, having presently paid in Entry money." The sederunt of this meeting shows five to have been present (four apprentices and one Fellow of Craft), and the minute is signed by Pat. Montgomerie as Master, *pro tem.*, and the two newly admitted members, who are shown by a note appended to have paid 4s. each to the box. In an old "History of Glasgow" we find Provost Roger mentioned as having been paid £4800 Scots for representing the City of Glasgow in the British Parliament from October 1708 to April 1710. The repute in which the Lodge of Kilwinning seems to have been held by "gentlemen" for a year or two prior to the organisation of Grand Lodge, would no doubt suggest the raising of the admission fees and institution of a distinction between operative and non-operative intrans in regard to the fees exigible from each. Accordingly we find the Fraternity met at Kilwinning on 24th June, 1736, enacting "that in all time coming such as are admitted members of the Lodge shall pay in the following manner: Every one who is not a working Mason shall at his admission as a Prentice pay ten shillings sterling to ye box, and six shillings in the station of a Fellow of Craft,—the half of ye above to be given to the box, and the same number of Liveries, with the regular expenses of the Lodge. And such as are working Masons shall pay at their admission a crown, and half a crown as a Fellow of Craft, with one shilling and sixpence each admission for his liveries . . .";—which enactment is followed up by another passed Dec. 20 of the same year, to wit, "Every Gentleman Mason shall pay yearly one shilling sterling; and every Working Mason or other Mechaanick sixpence sterling; and which every member is deficient at the year's end shall be distressed for the same, on a signed complaint to a Justice of the Peace or other Magistrate, and his warrant obtained for that effect."

This threat to "distress" for arrears of annual subscription seems never to have been put into execution, although the members, by their slowness in paying up and irregularity of attendance, gave the Office-



bearers the fullest opportunity to test before a court of justice the validity of their statute instituting compulsory contribution to the funds of a society, whose connection with operative Masonry being then almost if not wholly severed, rendered its recognition by the law at best a matter of uncertainty. Powerless to enforce their "act of court" in the way at first contemplated, and defaulters becoming more numerous, a committee were in December, 1742, appointed "to take under consideration the great neglect of many of the members in not attending the annual meetings, and the disuse of paying the small annual moiety for the benefit of the poor . . . and to prepare some proper overtours for the better conveniency and regulation of the lodge." To Mother Kilwinning, "congregated according to ancient custom and regularly opened" on the 12th of July, 1743, the said committee, who had the shrewdness to realise the altered position of the lodge, reported "That it was their opinion the most effectual way to remedy these evils would be to cause the officer of the lodge certiorate all the members of the lodge, living within seven miles of Kilwinning, that they attend the next meeting on the 20th December next, or send a reasonable excuse for their absence, otherwise they are to be deprived of the prevelage of acting and voting in any affairs belonging to the lodge, and that such as do attend and are willing to continue themselves members do at the said meeting pay up their respective quotas to the poor, and continue so to do in time coming under the penalty foresaid." This report was approved of, and in order that "such of the members as live at a greater distance may have the opportunity of continuing themselves on the terms foresaid and signifying their inclination by a writing under their hands to preserve," the Master is authorised publicly to summon their attendance at Kilwinning in terms of the lodge's resolution. This was done through the medium of the *Glasgow Journal*, *Edinburgh Evening Courant*, and *Caldonian Mercury*, in each of which newspapers and at a total expense to the lodge of 6s. 6d., the following advertisement appeared. We copy from the *Mercury*, published at Edinburgh, Nov. 29, 1743:—

"The antient lodge of Freemasons of and at Kilwinning, of which the Right Hon. Alexander Earl of Eglintoun is the present R.W. Master, do hereby give notice That their Annual Meeting is to be held at Kilwinning upon Tuesday the 20th December, 1743, when all the Members are desired to attend, or send reasonable excuses in writing, directed, Post paid, to Mr. David Logan, Senior, at Kilwinning.

"It is also expected that such Lodges as have been constituted by Kilwinning will send up Delegates, in terms of their Charters, or their excuses, in the manner before mentioned."

At this meeting, a list of "constituant members" of the lodge was made up as at Dec. 20, 1743, and the former resolution anent "the moiety payable to the Poor," confirmed. This amended list contained twenty-three names, embracing two Earls (Eglintoun and Kilmarnock), one Honourable (Archibald Montgomerie, brother of the first-named nobleman), eight Excise Officers, one writer, one gardener, nine masons, and one wright. In subsequent lists of constituent members we observe other than masons designated *Operative* Apprentices or Fellow Crafts or Master

Masons, as the case may be; but in 1756 it is "enacted that in future no person but an operative mason, or the son of one, shall be entered as an Operative Mason, but as a Gentleman Mason. By operative is meant working mason or builder." The second volume of the Kilwinning Records (1758-1807) shows other statutes to have been adopted by the lodge in favour of operative masons joining the society, to which we may have occasion hereafter to advert.

The convivial element is now so closely identified with meetings of the Scottish Craft as to form in by far too many cases the chief if not the only inducement to members attending the lodge; and so tenaciously do the Freemasons of North Britain adhere to the letter of the ancient statute regarding the holding of banquets *within the lodge*, that unless the *labour* of congregated masons can be rendered more attractive by being weeded of its incongruities and entrusted to brethren qualified to instruct in the mysteries of the Order and aid in the development of its exalted principles, *refreshment* will continue to be the *summum bonum* of the Masonry of too great a proportion of its professed votaries, whose excesses will be laid to the charge of a fraternity inculcating temperance as one of the cardinal virtues. Our readers will have marked the prominence which the ordinance issued by the Warden General in 1598 gave to the "bankett" to which, in certain defined proportions, both apprentices and fellows had to contribute ere ever they could be admitted into either grade; and as the statutes of which this one forms a part profess to be in some measure but a recapitulation or confirmation of the "acts and statuttis maid of before," there is every reason to believe that the convivialities of the Order would not suffer neglect at the hands of the primitive craftsmen of Mother Kilwinning. Indeed, the purchase of the lodge in 1735 of "a stone [punch] bowle, spoon, and three stone candlesticks"—taken in conjunction with their acceptance in March, 1736, of the "present from the Cannongate Kilwinning of a sett of songs" for the use of the lodge—strengthens the presumption that the gatherings of the Mother Lodge were in the olden time characterised by the greatest hilarity. Not, however, till a few years later do the minutes of the lodge directly indicate the existence of any such custom as that referred to; although the curtain being drawn aside by the Linlithgowshire brethren petitioning in 1737 for a confirmation of their original constitution, exhibits the Lodge of Kilwinning seated at the festive board as the guests of the two delegates who in 1728 appeared before the "honourable society" at Kilwinning to urge the suit of the Lodge of Torphichen for a power of constitution to the suppressing of the "immoralities and licentiousness" which had crept into their community. The next entertainment we have any note of is that given in December, 1742, by Alexander, tenth Earl of Eglington, on the occasion of his being "entered, past, and raised" by the Jacobite Earl of Kilmarnock as Master of the Mother Lodge. After paying his dues, his lordship of Eglington, in honour of his initiation, contributed five guineas to the poor, besides "clearing the expenses of the day." We hear nothing again pertaining to "refreshment" till the disbursements of the lodge for 1754 show 30s. to have been paid for "five dozen Mason Glasses and a box to hold them in," "and as they are now (the

minute proceeds to set forth) the property of the lodge, any brother that breaks one of them shall pay into the box 6*d.*" Two years after this enactment we find the lodge deliberating on the breakages having reduced their stock of glasses to three dozen and eight, while only some three or four had been paid for by the parties breaking them; and at the annual meeting of 1757 one of the brethren, probably from over-indulgence, having smashed two glasses, is recorded as having paid 1*s.* for the same, and others are amerced in the statutory sum for a similar offence. These entries, trivial in themselves, indicate the close connection subsisting in the last century between the *labour* of the lodge and their *refreshment*.

We have already alluded to the frequent entries appearing in the records of Mother Kilwinning of fellows of craft receiving their "mark," for which they were charged a fee of one merk each (13½*d.* sterling). This conferring of marks obtained in the Mother Lodge till the middle of the 18th century (although the custom had for a long time previously been gradually declining), after which period no further record is made of marks being given or paid for. The fact that, in accordance with ancient statute, the F.C. mark was formerly given by Mother Kilwinning, identifies the "Mark's" connection with St. John's Masonry, and shows also that, as recognising it as a step in the Order, the Grand Lodge of Scotland has but returned to what was an acknowledged usage of the Scottish Craft centuries before the establishment of that Grand Body was thought of. Such fact, too, must go far to controvert the dogma of brethren both at home and in America who stamp as erroneous the opinion that the Mark originally constituted a portion of the F.C. degree.

It is worthy of remark, relative to the degrees formerly conferred by Mother Kilwinning, that while Entered Apprentice, Fellow of Craft, and Master are the grand grades, so to speak, into which during the 17th and early part of the 18th century, the members of that ancient lodge are classified—subdivided again into Deaconrie and Wardanrie, *i.e.*, those who had served in either of the offices of deacon or warden—not till 1741 is there any record of a Master's reception. On the 24th June, 1733, however, we find the lodge enacting "that such as are found duly qualified, after their entry as an Apprentice and passing as a Fellow Craft, shall be raised to the dignity of a Master gratis." The total absence from the records of Mother Kilwinning (up to the date already quoted) of any degree being conferred beyond that of Fellow Craft, is apt to raise in one's mind the doubt whether there was any ceremony at the reception of a Master, who in a purely Operative lodge would necessarily require to be the employer of labour ere he could be reckoned of the higher grade. But then the statutes of the lodge, of date December, 1643, militates against this doubt, for therein is fixed the constitutional number of masters and apprentices required to be present at the "reception" of Fellows of Craft and Masters. On the other hand, again, the oldest existing of the Kilwinning charters—that of the Cannongate Kilwinning—expresses the privilege conferred by it to consist of the "power and liberty to them to enter, receive, and pass any qualified persons that they thought fit;" in 1729, the same privilege, similarly expressed, is referred to as having, many years before, been granted to the Lodge of Torphichen;

and at the renewal of the Canongate Kilwinning charter in June, 1736, the precise words, "receive, enter, and pass," are employed to denote the extent of the privilege conferred by it; but on the next recorded occasion of granting a charter, the terms now in use to denote the giving of the three craft degrees are adopted, as we shall presently show.

By petition of date Jan. 18, 1738, presented to Mother Kilwinning by Sir William Maxwell of Calderwood, Master, his son Jo., and two Wardens, a charter is craved on behalf of the then existing Lodge of East Kilbride to enable them "to enter, pass, and raise" members to their lodge,—which petition having, on the 8th of the following month, come under the consideration of a *pro re nata* meeting, it was resolved to grant the desire thereof, and erect "him (Sir William) and others his associates into a free lodge under the name and Denomination of the Lodge of East Kilbride, comprehending the parishes of Easter Kilbride, Cambusland, Carmunnock, and Blantyre. Depending upon and as parts and pendicles of this Lodge . . . and appoint a charter to be drawn up accordingly, written on parchment, signed by the said Right Worshipful Master (Sir David Cunningham of Corsehill) and the two Wardens, and such others as can be conveniently got." The petitions for charters which follow that just noticed pray in general terms to be erected into a lodge, and the charters granted define in the same general way the privileges they confer.

Among the lodges known to have been erected by Mother Kilwinning, but whose constitution does not appear to have been recorded in the books of the parent lodge, stands that of the Kilmarnock—a lodge closely identified with the history of the unfortunate William Earl of Kilmarnock, who suffered decapitation for the part he took in the rebellion in 1745, and associated also in some degree with the Masonic life of Coila's Bard, whose prayer for its prosperity has made it to be known and read of in every region of the earth:—

"Within this dear mansion, may wayward contention,
Or withered envy ne'er enter,
May secrecy round, be the mystical bound,
And brotherly love be the centre."

At Kilwinning are still preserved the petition of Lord Kilmarnock for a charter of erection for a Mason lodge at Kilmarnock, and a letter conveying to the Mother Lodge the thanks of his lordship and others for their personal attendance at Kilmarnock for the purpose of constituting the new lodge. Copies of these documents we append; and through the courtesy of the worshipful the Master of No. 22 (Bro. John Steven, writer), we are enabled also to present a verbatim copy of the original charter granted to that lodge: it is written upon seven folio pages of thick foolscap paper, and to all intents and purposes marks the Lodge of Kilmarnock as having originally been a purely operative one.

"Petition—Masons of Kilmarnock to the Lodge of Kilwinning: 1734.

"To the honourable Master & Wardens of the right worshipful and most ancient Lodge of Kilwinning.

"The petition of the Masons in and about the town of Kilmarnock subscribing

"Humbly Sheweth

"That we being Masons belonging to the said Worshipful and most ancient Lodge of Kilwinning,

are at great loss by our distance from the seat of the said lodge in not getting Cultivate in due manner the ends and purposes of masonrie, nor keeping useful correspondence in a regular lodge,—

"May it therefore please the honourable Masters and Wardens of the Said right worshipful and most ancient lodge to Constitute a lodge in the town of Kilmarnock, with such liberties and priviledges as in your wisdoms shall be thought fitt to the intent above mentioned, Depending always on the Said worshipful and most ancient lodge of Kilwinning, and your petitioners shall ever pray.

"Kilmarnock.

Ro: Paterson	Will: Park
Robert Hunter	Hugh Ker
Patrick Smith	Wm. Hunter
Robert Parker	Edward Kerr
Francis Lawson	John Calle."

The petitioners designate themselves as belonging to the Kilwinning Lodge. Possibly some or all of them may have been made Masons by individual members of that lodge resident in the town of Kilmarnock; but it is questionable whether their names had been regularly "buiket;" for it is seven years after the constitution of the Kilmarnock Lodge that we find the Earl of Kilmarnock "created a member of the Lodge of Kilwinning." The charter issued in response to the prayer of "Kilmarnock's," petition is as follows:—

"At Kilwinning the 14th day of Novr. 1734.

"The Statuts and Ordienances to be observed be the Master Massons in the Toun and Parosh off Kilmarnock, sett down be Dicken, Wardan, and Masters of Craft belonging to the Lodg of Killwinning, ar as follows:

"Item That they observe and keep all the good ordienances sett down oft and before concerning the priviledges soff ther Craft be there Predissessors of Good Memorie,

"And Specalie

"That they be true to on anoather and live Charitable togather as becom's true breatheren and Copartenars off Craft.

"Item That they be obedient to there dickens, wardans, and Masters in all things Concerning there Craft.

"It. That they be honest, faithfull, and dilligent in there Callings and deall uprightly with the Masters and owners of the work that they shall take upon hand, be it task mett or fie or weekly wedges.

"It. That non take upon hand any work great or small which he is not able to performe, under the paine of fourtie pound Scots, or els the fourth part of the worth of the work, and that by and Attoure an Condigne amends and satiesfaction to be made to the ouner of the work at the Sight and discretion of the dicken and wardan, or in case of absence to two or three masters of the Lodge.

"It. That no Master Shall take another Masters work over his head after that the first master his agreed with the ouner of the work eather be Contract or be verbal Condition, under the pain of fourtie pound Scots.

"It. That no Master Shall take the working of any work that other Masters his wrought at before till the time that the first worker be satiesfied for the work they have wrought, under the pain forsaied.

"It. that no Master Shall take any more prentises then three all the days off his life, without the Consent of the pluralitie of the Masters off the lodge.

"It. that no Master receive any prentise bound for fewer years nor at the least, and Sicklyk he shall not be made Brother nor fellow of Craft till his said prentiseship be doon, and sufficient tryell being taken of his worthiness and skill and other qualifecations requisite for that efect, under the peanaltie of ffourtie pound Scots.

"It. that no Master shall sell his prentiss to no other Master, nor yett to dispence with the years of his prentiseship by selling thereof to the prentese selfe or others concerned with him, under the peanaltie forsaid.

"It. that no Master receive any prentise without he signifie to the dicken or warden of the Lodge where he dwells to the effect that the said prentise name and the day of his receiving may be orderly booked.

"It. that no prentise be entered but be the same order that the day of ther enterie may be booked.

"It. that no Master or fellow of Craft receive any Couans to work in his Societie or Companie, nor send any of his Servants to work with Couans, under the peanaltie of twentie pound Scots for each trasspase.

"It. that no prentise take any greater task of work upon hand from any owner nor will extend to ten pound, under the peanaltie aforsaid.

"It. That no fellow of Craft nor Master be received nor admitted without the number off six massons and two entered prentesses, the dickon or warden off the lodge being on off the six, and that the day of the receiving off the said fellow of Craft or Master be orderly Booked and his name *and Mark* Insert in the said Book, with the names off the six admitters and entered prentisses and the names intendarres that shall be Chosen to everie person to be also Insert in the Book, Providing always that no man be admitted without an essay and sufficient tryell of his skill an worthieness in his vocation and Craft.

"It. If any question, strife, or variance shall flfall out amongst any off the Masters servants or entered prentisses, that the pearties that falls in questions or debates shall signifie the same and what is the Cause off ther quarrells to the Dicken or warden of ther Lodge within the space of twenty four hours, under the pain off ten pound, to the effect that they may be reconceilled and agried and there variance removed be ther said dicken, warden, and Masters; and if any off the said pearties shall happen to remain willfull or obstinat that they shall be deprived off the priviledge off their Lodge and not permitted to work thereat untill the time they submitt themselves to reasson at the sight of there dicken, warden and masters as Judges for that effect.

"It. that all Masters entered prentisses of works be verrie carefull to see there scaffolds and footgangs firmly sett and placed to the effect that no hurt nor skaith come upon any persons that works at the said work, under the pain off discharging them thereafter to work as Masters having charge off any work, but shall ever be subject all the rest of there days to work under his Warden and other principall Masters having charge of Work.

"It. that no Master receive another Masters pren-

tiss or servant that shall happen to run away ffrom his Masters service, nor retain him in his Companie after that he has gotten knowledge of the same, under the penaltie of ffourtie pound Scots.

"It. that the Dicken and Warden take tryall of the art off memorie and science off everie fellow of Craft and everie prentise according to Eather off ther vocations, and in case that they have lost any peart or point theroff decerned to them to pay the peanalties following for there slouthfulness, viz., Ilk fellow off Craft twentie shilling, and Ilk prentiss ten shilling, and that to be payed to the Box for our Common weill.

"It. it is ordained that all the forsaid penalties be uplifted and taken up ffrom the offenders and breakers off thir ordienancess be the dicken, warden, and master of the lodge where the offenders dwels, and to be Disterabut according to good Conscience be advice off the florsaid.

"It. that the Lodge of Kilmarnock elect off ther number by pluralitie off vots one everrie year (off those most qualieffied) on dicken, warden, ffsicall, and other members necessar for Keeping of good order, and that Conform to ust and Practice of the Lodges off this Realme; and for fulfilling, observing, and keeping off thire statuts and all the acts and statuts made and to be made be the Dicken, Warden, and Masters off the foresaid lodge conform to equetie and Justice and Ancient power ffor Good Order Keeping to the making off Laws and dounsetting thereof, the dicken and warden, with consent off the Massons of the Lodge of Kilwinning, heareby gives ffull power and Commission to the Dicken, warden, and Masters before spiesified to erecte and sett up an Lodge in the town of Kilmarnock, and appoints the day of for the first metting, being in this present year seuteen hundered and threetic four years, and to Adjurn from time to time for the more regalareating there affairs and to punish all disorderlie persons and breakers of the acts that belongs to the said Lodge, and in Testiemonie heareof thir put^r ar writen be Alexander Cuningham, wright in Killwinning and Clerk to ther Lodge, and Signed at Killwinning the fourth day of November Seuteen hunder and threetic four years by us.

"ROBERT GILMOR, dicken.

"DAVID MUIR, Warden.

"ALEXR. CUNINGHAM, Clerk."

The conditions upon which this charter was granted do not appear; but they would most likely be similar to those attached to others granted about the same period, viz., "payment of one guinea to the Box and the charges of the charter, with the annual payment of one merk Scots money to the Lodge, and sending one of their members yearly, if required, to the Grand Meeting of the Lodge of Kilwinning on the 20th of December." The Kilmarnock Lodge seem, from the following letter, to have, in contributing to the charity fund of the Mother Lodge, been more than usually liberal:—

"Kilmarnock, 15 Novr. 1734.

"Brethren,—We return you humble and hearty thanks for the honour you have done us in sending your worshipful Master and Warden to constitute a lodge here dependent on yours. We shall always acknowledge our Mother Lodge with all due fealty and ubmission, in after calls and assisting her poors Box

fas far as is due from a grateful daughter to so worship-ull and ancient amother. Meantime we have sent three pounds to your Box by your worshipful Master, as an acknowledgement of the favour you have done us, and the duty we owe you.

“Kilmarnock, Master.
Ro: Paterson, Sen. Warden.
Wm: Rankin, Junior Warden.”

Nor is the Kilmarnock the only lodge erected in 1734, of which no entry has been made, as may be gathered from documents which we find in our researches among the few old MSS. belonging to our venerable Mother, and of which the following are copies. Their insertion here may serve as a guide to the condition of the Craft in the more remote districts of Ayrshire one hundred and thirty years ago:—

“To The Royall Fraternity In Killwinning.
“Moortoun of Garran of Morkirk, Appril
the Second day, 1734.

“Gentillmen,

“Wee being Convened a Certain Number of measons, Hath taken to a Concedreation the Dissadvanteg That we Sustaine By being att Such a destance from Aney Royall Companey that hath a Legalle Right, And Being up Braided by falles Brethren that hath No truee foundation Soe fare as wee Came understand, And yett they will have uss to Joiyne with them, Which wee Have Refused, and they Being Soe Bolld that they Saey they will Compell uss and we to Receieve ther Leese as oferd, we thought it proper to make this Suplication to the Royalle Companey of meassons in Killwinning, Expecting you will assist uss in this matter, and houping youe will not refuse uss the previlledg of having A Fratternite of our owne by obtaining a right from youe. So we hoop that youe will not disapoiyent uss of oure Expatiation, whereupon wee subscribe This day and deate forsaid.

“Noe mor att presant but wee Remaine your humbell Serv and weell wishers,”

“James Wilson [and 16 brethren].”

“To Robert Gillmor, Dicken, and David Mure, warden in the Lodge of Kilwinning, and their Suckcessors in office.

“Gentelmen,—In Regaird that we have brought an Commission dated at Moortoun of Garran off Murkirk Apriell the 2d 1734, and signed by severalls of our brethren, wherin we ar Impowered to bargan with you for an holding, which Commission we have left in your hands, and having ended with you anment the same and having Received our holding of this date, we doo hearby oblidge our Selves and our Suckcessors that we shall once in two years on off our number Shall attend your meeting upon the twentie day of december, and pay to the Box two merks Scots which is on merk Scots yearly, the which soume and attendance our holding from you Oblidges us to Pay. We ar Gentellmen youre humble sertts.

“James Wilson
John Weir.

“Killwining, Apriell 8th, 1734.”

The year immediately preceding the institution of the Grand Lodge of Scotland was a period in which a spirit of change seems in a high degree to have possessed the leading members of the Mother Lodge. For centuries before Deacon continued to be the name

given to the principal office-bearer in “ye masson court” of Kilwinning,—in January, 1735, he is designated “Master of ye *Freemasons*,”—ere the year had closed “The Lodge of *Free and Accepted Masons* of Kilwinning” was the name by which the Fraternity desired henceforth to be known; and as if to complete this transition from the primitive forms of expression used to denote the lodge and their officers, in the succeeding year “Right Worshipful” is prefixed to the Master’s title: and a few years afterwards he is denominated “The Right Worshipful the *Grand Master*”—a mode of address to which, when speaking of the Master of Mother Kilwinning, very old Masons persistently cling, and which is that still in common use within the lodge itself.

In matters of “precedency” the practice of the Mother Lodge previous to the institution of Grand Lodge differed materially from that of our own time. In the absence of the Deacon or Master from his place in the lodge, it fell to the meeting to appoint as “Chairman” *pro tem.*, one of their number (not unfrequently an apprentice), who then acted in every way as the head of the lodge;—and not in any one case for more than a hundred years do we find the Warden to have in virtue of his rank next to the Master presided over the Lodge. The holding of a plurality of offices was no uncommon thing among the officials of the Kilwinning Lodge during the period we speak of: it often happens that the offices of Warden and Clerk are found conjoined, Fiscal and Warden, Secretary and Clerk, &c.

1735 also saw the introduction to the lodge of a second warden designated the “Warden Junior;” and with the erection of the Pillar of Beauty came the adoption of the present “dress” or apron, twenty such “dresses” being provided by the Lodge at a cost of 30s.

There had been several meetings of the “Committee” held during the year, at which no doubt the innovations above noted were agreed upon; but of the thirty-three members of the lodge “lettered” to attend a “dyet” to be held in the house of the Clerk on St. Thomas’s Day, 1735, only thirteen met; and these, after the admission of Baillie of Monkton, proceeded to elect next year’s office-bearers, and to amerce absentees in a fine of 1s. each, “to be paid to the Physcall and applied for the use of the Lodge at the Master’s discretion.” A lawyer usually filled the office of “Physcall,” who acted both as Prosecutor and Treasurer to the Lodge.

In March, 1736, the Committee of the Lodge, having for their chairman the minister of the parish (Rev. Alexander Fergusson), “met and received the R.W.M. *Mr. Montgomerie, Esqr.*, of Bourtreehill, a gentleman who had only a few months previously “entered himself” with the lodge, and been, though absent and while only an apprentice, elected to the mastership at the annual meeting immediately following. The Laird of Bourtreehill inaugurated his appointment to the chair by the presentation to the lodge of “a sett of Jewels, viz., the Compass, Square, Plummet, and Level.” These jewels, supposed to have been the first ever worn in the Lodge of Kilwinning, are still employed to distinguish the principal officebearers. The Master also, at the same meeting, “presented to the Lodge the ‘Freemasons’ Pocket Companion,” sent in a complement from the Cannon-

gate Kilwinning Lodge held at William Clerk's there, with complements,—which the lodge thankfully received, and recommend it to the Right Worshipful Master to write a letter of Thanks to the said Lodge." It was thereafter enacted that the Festival of Saint John the Baptist should "for ever" be held by the Mother Lodge: the appointment of a "Secretary," a couple of "Stewarts," and the naming of a committee "to revise the rules and report" finishing the business of this meeting.

The changes we have noted as occurring in the Mother Lodge during the year 1735 were but the precursors of events in the Masonic world destined ultimately to lead to still greater innovations upon the constitution of the ancient fraternity of Kilwinning Masons. Circumstances having led William St. Clair, of Roslin, to relinquish the high Masonic office which had fallen to him by inheritance in virtue of royal grants made to certain of his predecessors, it behoved the Craft to assemble formally to receive the demission of the hereditary Grand Master Mason of Scotland, and elect his successor. The subject is thus introduced to the notice of the Lodge of Kilwinning at their meeting of 3rd November, 1736:—"The Rt. Worshipful the Master produced a letter from the four Lodges in and about Edinburgh, viz., Scots Arms Lodge, Lord Hume Master; Cannongate Kilwinning Lodge, George Fraser M^r; Leith Kilwinning Lodge, William Montgomerie M^r; and Saint Maries Chappel Lodge, . . . M^r— Bearing proposals and regulations anent a Grand Master for Scotland, and desiring our Concurrence in the said affair and our Remarks upon the said proposal and Regulations, which being Read *in presentia*, It was Unanimously Agreed to have such a master;—And a Committee, viz., the Rt. Wor. the Master, the 2 Wardens, Sir David Cunningham, Mr. Fergusson, and Mr. Pinkerton, were appointed to meet any convenient time betwixt and St. Andrew's Day next—the time appointed for electing of the said Grand Master,—to make out their Observations upon the said proposals and regulations, and send up their Proxy." The result of this Committee's deliberations was the issuing of a "Proxy in favour of . . . Sinclair of Rossland, Esquire, for Grand Master," which, with their "Remarks," was transmitted to the "Rt. Worshipful George Fraser of Cannongate Kilwinning," to vote in behalf of, and as representing Mother Kilwinning. Of the tenour of the Committee's "Remarks," the Kilwinning records are silent; but from the vidimus of the proceedings at the first Quarterly Communication of Grand Lodge, given in Laurie's "History of Freemasonry," Mother Kilwinning appears as petitioning in favour of exempting Operative members of the Order from payment of the fee ordained by Grand Lodge to be exacted from intrants to aid in the formation of a "Charity Fund for the relief of indigent and distressed brethren." The rejection of their petition did not seemingly disconcert the Lodge of Kilwinning, who in the spring of the following year appoint the Master and others to "draw a Proxy to George Fraser, M^r of Cannongate Kilwinning," authorising and empowering him to represent the lodge at all meetings of the Grand Lodge, "in terms of the form of Commission" transmitted from Edinburgh; by which act was formally ratified the union of Mother Kilwinning with the Grand Lodge of Scotland.

MASONIC NOTES AND QUERIES.

ATHEISM AND FREEMASONRY.

A letter of "Artium Baccalaureus," a member of the Apollo Lodge, has reached me. It was an old French cobbler who, almost half a century ago, told me that, in his youth, having avowed himself an Atheist, he was in consequence refused admission into Masonry. The copy of Baron d'Holbach's notorious *Système de la Nature*, which a brother's late grandfather mentioned to have seen in my rooms at Oxford, when we were both undergraduates, is still in my possession. The ensuing is the memorandum, inscribed by me on the fly-leaf at the time of the purchase. "Paris, May, 1814. Bought of an old *scavotier*, who has his *boutique* in a cellar in the Rue Saint Denis. He said (as the state of the volumes shows) he had studied the work many years. He does not believe in a God. The soul perishes with the body. The man seems very miserable." The Masonic anecdote was related from my memory. I made no note of it in writing. There were some other particulars gleaned from the cobbler's talk—horrors of the Revolution—rather political and social than Masonic, which I used to recount in days long gone by; but I have ceased to have any sufficient recollection of them.—CHARLES PURTON COOPER.

DERVICH MASONRY.

I remark that this system appears to consist of but two classes, and that the higher conveys the symbolism of our third. I note this because I feel convinced that the F.O. degree has been very recently foisted into the system.—△.

THE WORKING TOOLS.

Passing by an old bookseller's the other day, I was surprised to see a very elaborate frontispiece to a book, very old, I should think, containing a representation of the working tools. The book is called *Sacrum Sanctarium*, and has a name which I made out to be "Bievoro" as its author. It is all Latin, which I can't read; but I desire to know what it is about, and if it is Masonic, and not sold, I will buy it. Who will tell me what it treats of?—PLAIN ENGLISH.

MASONIC GLEANINGS.

I send you a few more Masonic Gleanings, under appropriate headings.—Ex. Ex.

A Grand Treasurer's Bond.

I have also to announce to you that shortly after the last annual meeting, I prepared the necessary bond required by the constitution to be taken from your Grand Treasurer, which was duly executed by that officer and his sureties; with whose sufficiency I was well assured. I have also much pleasure in stating, for the information of the Grand Lodge, that the manner in which the Grand Treasurer has discharged his duty during the past year merits your approval. Finding that a certain sum of money in his hands would not, in all probability, be required immediately for Grand Lodge purposes, I advised that it should be deposited in a bank, so as to draw interest; on examining his accounts, I believe you will find that this additional sum has been placed to the credit of the Grand Lodge.

The Cedars of Lebanon.

A modern traveller, who spent much time in exploring the mountain ranges of Judea and Syria, estimates the ancient cedars still remaining on Mount Lebanon at about four hundred in number. They are found in a single group of about three-quarters of a mile in circumference. Some of them are very large, as much as one hundred feet high and forty in circumference, while all bear tokens of great age. Considering the slowness of the cedar's growth, and the indestructibility of its

wood by any natural causes, save that of fire, it is not unreasonable to suppose that these scions of a princely race may have existed, and even been of good size, when the axes of Adoniram's thirty thousand made the mountain echoes answer back the sounds.

Stopping Papers.

Subscribers in arrears, who refuse or return their papers, without paying arrears, are probably not aware that by doing so they give *prima facie* evidence of fraud as decided by the Courts. If you desire to discontinue, just act upon the square by squaring your accounts with the printer, and then if we must part company we can "part upon the square," and if in life's journey, or beyond it, we meet again, we can "meet upon the level." To one and all we wish A HAPPY NEW YEAR.

Preservation of Masonic Documents.

Many Freemasons have books, documents, papers, and relics of Masonic interest and value, lying about, or stowed away in their garrets, that ought to be preserved and cared for. We hope that such things will be preserved. Oftentimes a paper or book has but little value by itself, but, when placed in a collection, its worth is largely increased. If any of our readers have, or know of any, Masonic or anti-Masonic books or papers, we hope they will take immediate measures to have them put into hands that will preserve them.

Yankee Masonic Geometry.

An equilateral triangle is *friendship*, its base is *duty*, its perpendicular is *sincerity of performance*; its hypotenuse, the *advantage* arising from the performance. If the *duty of sincerity* flow equally the *advantage* will flow equally.

Jerusalem Marble.

At the residence of our distinguished and most worthy Bro. Orr, Twenty-first Street, New York, is a block of Jerusalem marble, taken from the subterranean quarry immediately underneath the ancient site of the Holy Temple, "hewed, squared, marked, and numbered" by one of the craft of Hiram upward of 2,000 years ago. "This square block is about a cubit and a half long and a cubit thick, and was sent by our worthy Bro. Brown, of the American Legation at Constantinople, to Bro. Orr, to be presented by him to the Grand Lodge of New York. How impressively this perfect ashlar speaks to a Mason, and what hallowed associations are connected with it as it leads us back and brings us, as it were, in connection with the past!

A few Hints on Behaviour in Lodge.

Think that you are among those who have bound themselves to act as gentlemen, and that the nearer your conduct approaches the same standard, the better. If wealthier and more distinguished persons be present, recollect that your Masonic equality with them can only be shown by your own strict propriety of conduct; if you are among those otherwise your inferiors, bear in mind that courtesy, and easy condescension, not stiff and pompous patronage, are your best means of displaying your equality. Let ceremony neither be exaggerated nor forgotten; for in the one case you forget what is due to yourself, in the other you forget your duty to others, and those obligations of propriety which belong to Masonry pre-eminently, as they do to all civilisation.

On Dress while in Lodge.

By the custom of wearing full dress you recognise others as gentlemen, and prove your own desire to conform to their customs. Attention to small matters is often the readiest medium for showing our respect towards great ones.

On Lodge Decoration.

Where these are imperfect and in bad taste, do not sneer at or ridicule them, but think of two things:—1st.

Whether the funds that might have purchased better are not perhaps devoted to more serious and important purposes. 2nd. Whether you are able and willing to contribute to their improvement, if necessary.

On the Study of Freemasonry.

Believe that you have much to learn, and that your present ignorance is the first passport to the outer gate through which you enter into more glorious and deep mysteries. Feel yourself as a child wanting instruction, and wisdom will perfect its work, patiently and kindly. Enter in simple and unpretending faith, and that faith will speedily produce its fruits of knowledge and morality. Do not think to jump at conclusions by guessing what is to follow. Such conduct is like that of the schoolboy who tries to crib the answer to his sum from a key he has surreptitiously obtained, and copies down the wrong one. True knowledge comes only by honest means, and patient labour is the handmaiden of honesty.

The Demands of Freemasonry.

Masonry does not demand impossibilities. Squares and circles both belong to Masonry, but Masons are not expected to square circles. Masonry has utility for its end as well as morality, and vain attempts are as remote from its proper scope as wicked ones.

Spiritual and Operative Freemasons.

A Freemason must be a good man, one who duly fears, loves, and serves his heavenly Master, and, in imitation of the operative Mason who erects a temporal building according to the rules and designs laid down for him by the Master Mason, on his tressel-board, raises a spiritual building according to the laws and injunctions laid down by the Supreme Architect of the Universe, in the Book of Life, which may justly be considered in this light as a spiritual tressel-board.

Freemasonry too Religious.

There is beginning to be presented a new form and substance of objection, which, however, as it is equally unfounded in truth, will, we doubt not, like all the others, meet with the same fate: that Masonry, which was once charged with being the teacher of Atheism, the violator of law, and the conservator of absurd trifles, is now clothed with another garment, different from all these, and is accused of endeavouring to establish a religion for itself, and to teach its members how to get to heaven in its own way. Its object is now said to be, to offer itself as a substitute for Christianity, and to present its own teachings, exclusively, as a way of salvation. Although this change of tactics is undoubtedly very absurd, it was a very natural change in a system of absurdity. When it was found that men would not believe that Masonry had no religion, it was a very shrewd policy to endeavour to persuade them that it had too much. The accusation is now a new one; it is, perhaps, the last Parthian arrow from the quiver of anti-masonry, and has already been shot too wide of its mark to effect any harm. The thousands of pious Christians and intelligent clergymen who fill the ranks of Masonry, and who would long ago have abandoned it if it had sought, in the most indirect way, to interfere with their hopes of eternal safety through the Cross alone, is in itself the best answer to such a charge. We do not intend making any sort of an argument on this subject. In a pleasant little story, from the pen of Mrs. Inchbald, there is a character—a learned but arrogant priest—who once declined entering into an argument with a lady, on the ground that he never disputed with any body under a doctor of divinity. We confess we are somewhat in favour of his views, at least so far as never to argue with a man on a subject of which he is totally ignorant. No one who is at all acquainted with the nature, the history, and the true design of Freemasonry, would ever, for a single instant, undertake to sustain either of the four accusations which

we have recapitulated. When, however, an opponent shall present himself armed with a knowledge of all that has been written in favour of Masonry by its disciples, as well as all that has been said against it by its enemies—when such an opponent will prelude his intended combat by the declaration that he has carefully studied its principles from the authority of its teachers, and knows them to be wrong, then we will consider such a foe as worthy of our lance, and will freely enter the lists. But for hearsay scandal and gratuitous abuse no man, or Mason, should ever have any other answer than silent contempt.

GUILDS.

Having for some time been investigating the objects of the Guilds of Europe, I was somewhat surprised by the accompanying extract, which appeared in the *Daily Telegraph* of Monday, the 21st inst. In order to arrive at the information I want I send the whole of the paragraph. "The pernicious consequence of the guild laws is best illustrated by a comparison between the moral statistics of different countries. In Prussia, where trade is pretty unfettered, the average number of illegitimate births is 7 1/3 per cent.; in Bavaria, where commercial institutions smack of the 13th century rather than of the present time, the same proportion is represented by the figures 21 1/7. Letting alone university towns, and other places, where lying-in hospitals are thrown into the scale, there are entire provinces in that virtuous kingdom where every third man you meet has no right to call his father 'father.' What a state of things! And would it not be preferable to allow people to marry, even though the legitimate number of craftsmen has been already attained or surpassed in a certain district?" What old guild laws are here referred to?—A GUILD STUDENT.

THE NAME OF HIRAM ABIFF.

"Δ" is fraternally informed that the introduction of the name of Hiram Abiff is really earlier than he mentions by some 30 years. It is even noticed in one of the professed guide books to Freemasonry, dated 1732. For reasons "Δ" will readily understand, he must take the writer's *ipse dixit* for the correctness of the above.—O

MASONIC MISCHIEF.

A brother recently said, when speaking of another brother, "he's a Masonic mischief." Is such an expression according to the principles of Freemasonry?—C. H. B.

[It may be bad taste to talk so, but a man may be a mischief, *i. e.*, mischievous in many senses; and perhaps the brother speaking only alluded to some funny fellow, all animal spirits, fond of playing tricks with Masons. There's a great difference between such a one and a brother repeating all he hears, like "C. H. B.," who we take to be a Masonic mischief—maker!]

THE GAVEL.

The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the operative mason to break off the corners of the rough ashlar, and thus fit it better for the builder's use, and is therefore adopted as a symbol in speculative Masonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens. Hence, too, we see the propriety of adopting the gavel as the instrument for maintaining order in the lodge. For, as the lodge is an imitation of the Temple, and each member represents a stone thereof, so by the influence of the gavel, all the ebullitions of temper and the indecorum of frivolity are restrained, as the material stones of that building were, by the same instrument, divested of their asperities and imperfections. In the first edition of this work, I confessed myself at a loss for the derivation of

the word "gavel." I have, however, no longer any doubt that it borrows its name from its shape, being that of the *gable* or *gavel* end of a house, and this word again comes from the German *gipfel*, a summit, top peak—the idea of a pointed extremity being common to all. In the name, as well as the application of this implement, error has crept into the customs of the lodges. The implement employed by many Masters is not a gavel, but a mallet (the French Masons, in fact, make use of the word *maillet*), and is properly not one of the working tools of an E. A., but a representation of the *setting maul*, one of the emblems of the third degree. The two implements and the two names are entirely distinct, and should never be confounded; and I am surprised to see so learned a Mason as Bro. Oliver falling into this too usual error, and speaking of "the common gavel or setting maul," as synonymous terms.—*Mackey's Lexicon*.

SIR THOMAS GRESHAM, GRAND MASTER.

A book on Freemasonry states that "On the 7th of June, 1566, Sir Thomas Gresham appeared publicly in his capacity as G.M., and laid the foundation stone, with great solemnities, of the Royal Exchange, London. This edifice was completed in November, 1567. Queen Elizabeth opened the same in person, on which occasion she dined with the G.M. She was now more than ever satisfied that the fraternity of Masons did not interfere in state affairs; she became reconciled to their meetings, and from this time Masonry made great progress." Does any contemporary history mention the above as a fact? Please inform.—DUBIOUS.

MASONIC PRAYER.

Amongst some old papers belonging to a relative, long deceased, was a copy of the Masonic prayer written below. It is headed, "Brethren, let us pray," and then commences, "O Lord God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the midst of them. Be with us, O Lord, and bless all our Undertakings, and grant that this our Friend, may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the knowledge of our Lord Jesus Christ. And Grant, O Lord, as he putteth forth his hand to thy Holy Word, that he may also put forth his Hand to serve a Brother; but not to hurt himself or family; that whereby may be given to us great and precious Promises, that by this we may be partakers of thy Divine Nature, having escaped the corruption that is in this World through lust. O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity; and grant, O Lord, that Freemasonry may be blessed throughout the world, and thy peace be upon us, O Lord; and grant that we may all be united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. Amen." Evidently the above was intended to be used at an initiation, but I should like to know if it really was.—T. D. K.

[It has been in print some 70 or 80 years, and was regularly used at every initiation by the Freemasons of the York rite, as well as by many Athol lodges.]

ELEVEN TO MAKE A LODGE.

What reasons were given why eleven make a lodge? We all know of three, five, or seven, but why eleven?—T. D. K.—[The old lectures, York rite, give as reasons that there were eleven patriarchs when Joseph was sold into Egypt, and supposed to be lost, and that, after Judas Iscariot had betrayed his Master, there remained but eleven apostles.]

ROSE CROIX CYPHERS.

I am a Rose Croix; has the degree a secret alphabet?—RAPHAEL.—[Rose Croix brethren have four cyphers in use. Masonic cyphers generally differ in various countries, and the key to one is frequently only a partial explanation for that of the same grade in another land. We have spent odd hours for many months, endeavouring to read one Craft cypher, to which a key is appended; but from left to right, right to left, upside down, or in every way we have yet placed it we have hitherto been beaten. Mentioning this to a brother of experience, he exclaimed, "What! have you been taken in, too? I never confessed it before, but it has been a stumbling-block to me for twenty years."]

NOTES ON VISITING BRETHREN'S RIGHTS.

In two of the American Grand Lodges the following decisions were come to:—"Resolved, That the W.M.'s of subordinate lodges under this jurisdiction shall not permit their members to vouch for visiting brethren, unless they have sat in a lodge with them; otherwise they shall require such visiting brethren to undergo strict examination by a competent committee; and, contrary to our usage, it was also Resolved, That the right (so-called) to visit Masonically is not an absolute right, but a favour, which every lawful Mason in good standing is entitled to ask, and which the Master may concede, or refuse, at his discretion; and that no Master of a lodge under this jurisdiction shall admit a visitor, when positive objection to such admission is made by a regular member, or by a lodge." This resolution denies the right of Masons to visit as an inherent right, but that each Master of a lodge may refuse or concede the privilege at pleasure. The views entertained by Bro. Mackay, on page 225 of "Principles of Masonic Law," is, "that every affiliated member of a lodge has the right to visit any other lodge as often as he may desire to do so. This right is secured to him by the ancient regulation, and is therefore irreversible." In the ancient charges and the constitution of a lodge, formerly contained in a M.S. of the Lodge of Antiquity, in London, and whose date is anterior to 1688, this right is secured explicitly in the quaint language of that period; and the Grand Lodge of England, in the year 1819, on a complaint preferred by a brother who had been refused admittance, declared: "That it is the undoubted right of every Mason, who is well known or properly vouched, to visit any lodge during the time it is opened for general Masonic business, etc., but to entitle him to this right, he must be affiliated with some lodge." On this subject the Constitution of the Grand Lodge of New York declares: "That the right to visit Masonically is an absolute right, but may be forfeited or limited by particular regulations."—LEX MASONICA.

CORRESPONDENCE.

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

WEARING MASONIC BADGES IN PUBLIC.

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

DEAR SIR AND BROTHER,—The other day, on board a steamboat from London Bridge to St. Paul's Wharf, I saw an old, unshaven man, of the working class, sporting some kind of medal of which he seemed very proud, on his left breast.

On coming nearer to him, I found it to be a Scotch Royal Arch jewel. Is this allowed? To me it seems very objectionable.

I remain, dear Sir and brother, yours fraternally,

H. R. S.

London, September 21st, 1863.

[Who is to prevent it, if the man thinks fit to make himself ridiculous?]

MASONIC CHARITY.

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

DEAR SIR AND BROTHER,—I know nothing of Lodge No. 600, or any of its members but I think the uncharitable letter of "Investigator," in your last, calls for remark.

Every lodge in England claims to use its funds as the members determine; and the sneer of placing themselves under the Friendly Societies Act is surely uncalled for and offensive.

The last paragraph, however, contains an unwarrantable declaration, viz., "When certain explanations are forthcoming, we may be able to draw such conclusions as shall place Lodge No. 600 in its proper position as a Freemason's Lodge, and see what claims it has to rank as such." Now "Investigator" dare not deny that Lodge 600 is a Freemason's Lodge, but he proposes to "see what claims it has to rank as such." Its claim, as I take it, is contained in its warrant of constitution, which "Investigator" cannot gainsay. Under that power it acts and will continue to act so long as the warrant remains unforfeited. If, however, "Investigator" should think that he can show Lodge 600 not to be a Freemason's lodge, or that it has no "claims to rank as such," let him apply to the proper quarter, and ask for the recall of the warrant; but if his moral courage fails him to do this, then let us hear no more doubt being thrown on a lodge as to its connection with the Craft, because it members choose to tax themselves to do deeds of charity unapproved by "Investigator," whose apostolic charity appears to be at a very low ebb.

I am, yours truly and fraternally,

FAIR PLAY.

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

DEAR SIR AND BROTHER,—Last month a circular, to which a copy of the Annual Tables of Lodge of Harmony (No. 600), was annexed, was forwarded to you, and, in the exercise of your discretion, you published a brief abstract of them in your MAGAZINE. In your issue of September 5th appeared a letter from "Investigator," to which you attached a foot-note, "regretting that you had not kept a copy of the tables!" a second copy was forwarded to you, and the tables were published in full in your MAGAZINE of September 10th, and a second letter from "Investigator" appeared on Saturday last, requiring a list of explanations from Lodge No. 600.

As the circular bears my name, and the tables were prepared by me (in my capacity of Treasurer of the lodge), at the request and for information of the brethren of the Lodge of Harmony (No. 600), I naturally take a deep interest in them. If "Investigator" approve of the system adopted by Lodge No. 600, and is desirous to obtain further information thereon, I will gladly give him privately any information in my power; but whatever his object may be, if he wishes his inquiries to be answered through the columns of the FREEMASONS' MAGAZINE, he must abandon his incognito of "Investigator," and give his real name, address, and the name of the lodge of which he is a member. Should he decline to do so, I can take no further notice of his letters, or of any further anonymous correspondence. For his information I subscribe myself,

Your's fraternally and truly,

JOHN WARD, P.M., Treas., Lodge of Harmony (No. 600, late 874), Bradford.

Market-street, Bradford, Sept. 22, 1863.

WANT OF CHARITY.

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

DEAR SIR AND BROTHER,—I beg respectfully to invite your attention to the conduct of a lodge in the immediate neighbourhood of this city towards one of its recent members, on his claiming assistance to remedy his ex-

tremely reduced circumstances, which, I think, is without a parallel in the annals of Freemasonry, and so antagonistic to the first principles of the Order, that too much censure cannot be bestowed upon the lodge guilty of the same.

Some five weeks ago, the brother to whose case I refer being reduced to the very lowest ebb of poverty, in fact with a wife and family on the verge of starvation, on making known his case to the officer appointed to the Charity Committee of East Lancashire to dispense the Masonic Charities in this district, was advised to seek aid from the lodge to which he had, until within a very brief period, belonged, and that his case should subsequently be considered by the above Committee. He accordingly attended the regular meeting of the lodge, and stated to the W.M. the extreme necessity he was in; that if no assistance were rendered him, his only course would be to apply to the parish for relief, and that it was only through absolute want he now brought himself to seek the aid which he ever rendered unto others in distress in more prosperous times. The matter was brought before the lodge, and, after consideration, the brother was publicly informed that the members did not consider him a proper object for relief. Upon asking if any charge had been preferred against him to render him an unworthy recipient of Masonic aid, he was told that no charge had been brought against him, but that the majority of the members did not feel disposed to render him assistance.

With tears in his eyes, for, Sir,

“The flesh will quiver where the pincers tear,”

was this poor brother thus turned away to look elsewhere for the charity which we, as Masons, profess so much to admire.

Did the case end here, bad though it be, the matter might have been overlooked; but upon a few friends taking the matter in hand, and endeavouring to raise a small subscription amongst the congregation of the church which the brother had for 14 years attended, judge of the surprise expressed by them upon being informed of all that had transpired in the lodge with reference to the case, and the remark added that, since the Masonic body refused to assist one of its poor members, they individually could not take upon themselves to run counter to the determination of the lodge.

I always considered that matters transacted or discussed in open lodge should be held sacred from the outer world; but here diametrically opposite. The affair referred to was canvassed by Masons to non-Masons with this result, that the brother they were themselves unwilling to assist, from the obloquy cast upon him by their refusal, was debarred looking for assistance elsewhere.

Comment upon the case further is from me unnecessary. I enclose the name and number of the lodge, which you may make public or not, at your option. I also enclose my card and address; and, in conclusion, can only vouch that a more upright man, Christian or Mason, than the injured brother to whom I refer does not exist in the province of East Lancashire; and if your insertion of this should lead the members of his late lodge to extend to others a little more of the charity they profess so much to admire, the object of this note will have been fully answered.

I am, Sir, yours most obediently,

FRIENDSHIP, LOVE, AND TRUTH.

Manchester, September 19th, 1863.

[The brother can apply to the Lodge of Benevolence, which will require a certificate of his character, &c., from his late lodge. If it is refused he can cite them to show cause for the refusal before the Board of General Purposes.]

FREEMASONRY IN GERMANY.

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

DEAR SIR AND BROTHER,—During a recent tour upon the Continent, I happened to be in Berlin, and at the *table d'hôte* at the hotel at which I was staying (Hotel du Rome, Unter den Linden), the subject of Masonry incidentally cropped up. I inquired of mine host as to whether there was a lodge meeting in Berlin during the brief period of my stay there, and, with an amount of caution which did him honour, he gave me some information.

A night or two afterwards he sent me to a Masonic Hall hard by, somewhat seedy in its exterior, but internally well appointed in all that was requisite to lend solemnity and impressiveness to the ceremony. Here I met a number of brethren ready to open lodge, but as I could scarcely speak a word of German, and the brethren could muster but a very small stock of English or French, a conversation ensued more mysterious than edifying. However, I found one brother who spoke a little French, and another who in childhood had spoken English, and I managed to make them understand who I was. Then came a difficulty as to my personal identity with the individual referred to in my certificate, several proofs of which I produced. At last I produced my passport, and asked the brethren to compare the signature which I had just made in the visitors' book with the signatures on my passport, and on my certificate. This was done, and the Tyler was called in, who stated that the name and description given by me corresponded with the name I bore at the hotel, on my luggage, on my letters, and by which I was addressed by the English residents who visited me there, according to the *portier* of the hotel who had been sent with me.

I do not complain of all this caution. On the contrary, I admired it, and rather provoked than prevented minuteness of inquiry; for it is far better in my opinion that a genuine brother in a strange land should be put to a little extra trouble, than that an unqualified person should, under the cover of ignorance of the language, manage to insinuate himself into an assembly which he has no right to enter.

There are one or two points in the ceremony (it was the third degree) which certainly made it more impressive than it usually is in English lodges. These points, while different from our mode, had nothing in them which could be objected to, but possessed a high and impressive symbolical significance; but to these of course I am prevented from referring in print.

I have simply troubled you with these observations for two reasons; first, to show the desirability and the necessity of having your certificates with you when travelling on the Continent; and secondly, in order to direct any Masonic brother, who may pass through Berlin, to a lodge where he may see our beautiful ceremonies worked with a degree of efficiency which is highly gratifying.

So far as I could judge from my limited acquaintance with the German language, the ceremony seemed to me in all its essential respects identical with our own. The general explanation of signs seemed to me imperfect, and not calculated to convey such information to a newly advanced brother as he would require on visiting other lands, as, for instance, England; but on this point I should not like to be too positive, owing to the reasons I have before mentioned. I have thought these few words would interest you; and, as there are so many English upon the Continent just now, it is more than probable that some of the brethren will thank me for the hints thus given.

I am, dear Sir and Brother,

Yours fraternally,

H. R. S. (P.M. 202).

London, Sept. 21, 1863.

THE MASONIC MIRROR.

MASONIC MEM.

At a meeting of the Lodge of Benevolence, on Wednesday, Bro. John Udall, P.G.D., in the chair, six petitioners were relieved with various sums, amounting to £53 10s.; and one brother recommended to Grand Lodge for a grant of £50.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*Lodge Fidelity* (No. 230).—A regular meeting of this lodge was held at the lodge rooms, Chapel-street, Devonport, on Thursday, the 17th inst. In the absence of the W.M., the chair was taken by Bro. Clase. The lodge having been opened in the first degree, one E.A. was examined as to his proficiency in that degree, and was passed to the next degree. Two brethren were then raised to the third degree. The lodge having been closed to the first degree, the W.M., with the chair and the Secretary, read to the lodge the correspondence which had taken place in respect to the complaint of Bro. Leveson, of the Old Concord Lodge, against the lodge for refusing him admittance. The business was brought to a close by the naming of two candidates for initiation at the next regular lodge. Labour being closed, the brethren with their visitors adjourned to the refreshment board, where a pleasant hour was spent, enlivened by the vocal powers of Bro. Clase, Chapple, and others. Visitors, Bros. Heath and Trounce, from Lodge St. Aubyn (No. 954).

MORICE TOWN.—*Lodge St. Aubyn* (No. 954).—An emergency meeting of this lodge was held on Tuesday, the 16th inst. In the absence of the W.M., the chair was taken by Bro. J. G. Richards, P.M. and Treasurer of the Brunswick Lodge, Plymouth. Three brethren of the F.C. degree having, in a most satisfactory manner, passed the usual examination, were raised to the sublime degree of M.M. During the evening, a communication was handed to the presiding brother announcing the death of the Tyler, Bro. Elliott, a notice of which appears in our obituary. This being an emergency meeting, the lodge was closed, without further business, in peace and harmony at nine o'clock.

STONEHOUSE.—*Lodge Sincerity* (No. 189).—The monthly meeting of this lodge was held on the 15th inst. at St. George's Hall. The proceedings were opened by Bro. Rodd, P.M., who, after balloting for a brother as joining member, passed two brethren to the second degree. The W.M. having by this time taken his position in the E. and apologised for his unavoidable absence at the opening of business, closed the lodge to the first degree; whereupon the Rev. J. E. Risk, J.W., Prov. G. Chap., moved a vote of five guineas to the wife of a late member of the lodge, which, after a slight discussion, was carried unanimously. The W.M. read a very interesting correspondence from the G. Sec. relative to the form of O.B. to be used on the initiation of members of the Society of Friends. It being of a satisfactory nature, two of those people will be proposed at the next regular meeting. Prior to closing, the W.M. and members united in strongly complimenting Bro. Douse for his exertions in re-decorating the lodge.

LINCOLNSHIRE.

On the evening of the 10th inst., the Rev. G. Oliver, D.D., delivered his second lecture on the "Ancient Rituals of Freemasonry," before the brethren of the Witham Lodge and several visiting brethren. The scope of the lecture (says the *Stamford Mercury*) was limited to an exposition of what is technically known in the Order as the second degree, and the greater portion of it consisted of matters of detail both uninteresting and at the same time "caviare" to the general public. There were, however, some parts which may be as acceptable to those "without the pale" as to the brethren, and we shall therefore present our readers with some general extracts. In his opening, the rev. lecturer remarked:—"In responding to your request for a second lecture, I must express my satisfaction at the state of Masonry in Lincoln, because such a request implies that my former effort was so far successful as to have

contributed to your amusement at the least, and to have induced you to seek for further information on the subject of Masonic antiquities. I have already told you that my love of Masonry for many years has amounted to something like enthusiasm; because the Order embraces principles which all sincere Christians ought to receive with sentiments of unqualified approbation; for as it is so accurately depicted in the emblematical engraving now hanging in your lodge, its purity is calculated to drive back into their appropriate regions of primitive darkness all slanderers, fanatics, and superstitious enemies of Masonry, who envy its beneficent qualities, and would, if they were able, destroy its existence and expunge it from the catalogue of human institutions." Dr. Oliver thinks the second degree was at one time—when the institution was exclusively operative—the only degree, the first being merely probationary; and the third, though a very beautiful allegory, an importation of the last century. Having given an interesting account of the F.C. ceremonial, as practised in France, the English ritual, according to Preston, was considered. Alluding to the pass-word, the doctor remarked:—"The pass-word in the last century had another interpretation besides the reference to Jephtha and the Ephraimites, which I have inserted in the 'Freemasons' Treasury,' lecture 39, and as some of you may not have seen it, I reproduce it here. The tradition referred to assumes that there was an ancient bridge or ford at the point where the Israelites crossed the Jordan at their entrance into the promised land, and when they arrived at its foot the waters receded, and they found a convenient road open to them, for the waters had congregated in the upper part of the stream, forming a wall on their right hand; while on the left the river exhausted itself by running into the Dead Sea, leaving a dry and sandy bottom. And this extraordinary arrangement continued until all the people had passed over. . . . The three most conspicuous objects which greeted the sight of the Israelites on their passage over the river were the banner of Judah which preceded the host; the collected waters of Jordan, and the abundant fields of corn spread all along its banks, which rejoiced their hearts when they had pitched their tents in the spacious plains of Jericho. This triad was accounted (however erroneously) by some of our brethren to be the origin of the pass-word." Having given the second section, clause 1, of the lectures in this degree, the following comments thereon were made:—"From the above clause you will understand that a knowledge of the science of geometry (which was the primitive name of Freemasonry) is essentially necessary to constitute an expert Mason; because the glorious Temple of Solomon could not have been erected in such exquisite perfection without a complete knowledge of architecture, which is founded on geometry. Without its assistance how could the stones and timber have been so truly squared and prepared in the quarry of Zeredatha and the forest of Lebanon, as to have fitted exactly into their proper places when put together in Jerusalem? If you would, therefore, advance in the arts and sciences, let me recommend you very strongly to give your attention to the study of geometry, which affords many subjects of meditation on the wisdom and power of the G.A.O.T.U., who, out of nothing, created all things by His Almighty Word. . . . The geometrical pillars on which Masonry is founded are those whose base is wisdom, whose shaft is strength, and whose chapter is beauty. The wisdom is that which descends from above, and is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good spirits, without partiality and without hypocrisy. The strength is that which depends on the Most High, who resisteth the mighty and scattereth the proud in the imaginations of their hearts, who giveth us power to resist temptation and to subdue our evil appetites—a strength which is a refuge to the distressed, a bond of unity and tone among the brethren, and of peace and quietness in ourselves. Beauty adorns our actions with piety and holiness; raised upright with the plumb-line of the gospel, and squared and levelled to the horizontal of God's will in the holy lodge of St. John, as becomes the temple whose maker and builder is God. Every true Mason ought, therefore, to knock off all evil dispositions with the gavel of righteousness; to measure out his actions by the 24-inch gauge, and to fit them to the square of prudence and equity; to keep them within the compass of moderation and temperance; to adjust them by the plumb-line of gospel sincerity; bring them up to the level of perfection, and spread them abroad with the trowel of peace. These implements of architecture form the jewels of Masonry, which, under the name of geometry, was practised by our ancient, wise, and worthy brethren." Alluding to the

workmen employed at the erection of the Temple of Solomon, the lecturer incidentally narrated the following curious practice: "I dare say you are acquainted with the Masonic tradition of the method by which the fellow-crafts received their wages at the building of the Temple, and the precaution used to prevent the brethren of an inferior receiving the wages of a superior degree. It was thus: On the sixth hour of the sixth day of every week the fellow-crafts, 80,000 in number, repaired to the office of the S.G.W. for that purpose, each craftsman putting his hand through a lattice window, giving the token, and presenting a copy of his mark. The S.G.W., referring to the corresponding mark in his ledger, saw at once the sum due to that mark, and placed it between the thumb and two fore fingers of the Craftsmen, who then withdrew his hand and passed on; and so on until all the men were paid. [We presume the S.G.W. must have had many assistants when he thus paid the wages of 80,000 men.] If any person attempted to receive the wages of a F.C. without being able to give the tokens, the S.G.W. seized him by his hand, drew his arm through the window, and exclaiming, 'an impostor;' upon this signal an officer, who was stationed there for the purpose, immediately struck off the impostor's arm with a sword." After referring to several interesting matters and remarking that many Masonic fables and legends "were concocted in that prolific source of Masonic innovation, the Continent of Europe, when the field of frivolities was in possession of the charlatans Haud, Behmen, Pernetti, Cagliostro, Mesmer, and their Masonic compeers, whose name was legion; and even our English brethren of the last century, after the introduction of the Jewish element into the Order, were very fond of resorting to the Talmud for fabulous coincidences, and introducing them into Freemasonry in the name of ancient tradition,"—he proceeded: "I shall conclude this lecture with a few references to some particulars connected with the degree under consideration, which have not hitherto been noticed. The foundation stone of the Temple was described in the lectures of Bro. Dunckerley as a block of pure white marble without speck or stain, alluding to the chief corner-stone on which the Christian Church is built; and which, although rejected by the elders, afterwards became the head stone in the corner. It was in the form of a double cube, which figure was always considered to be a lively representation of the chief attributes of divinity, and still constitutes one of the most capital problems in geometric Masonry, viz., doubling the cube. Jesus Christ was the grand and living representation of this stone when He came in the flesh to conquer sin, death, and hell, thereby proving himself to be the immaculate Corner-stone of man's immortality. . . . I cannot close my address without encouraging you to use all diligence to become proficient in the science of Freemasonry, in order that you may know how to discharge your Masonic duties to God, your neighbour, and yourself; for many there are, as I am bound to acknowledge with deep regret, who know little more of real Masonry than the signs, words, and tokens, and often not even that, which is the reason why some persons are induced to place Freemasonry on no higher scale than the ephemeral societies of the day. And it is to be feared that many intelligent men forsake the Masonic institution rather than be at the trouble of investigating its merits. But I trust that the brethren of the Witham Lodge will endeavour to keep up the *prestige* which it always formerly sustained of being the best working lodge in the province. And the lodge is the only proper place where any brother can expect to arrive at a proficiency in this noble science, and it is only by a constant and regular attendance that he may rationally expect to become master of the Royal Art."

The brethren present expressed themselves highly gratified with Dr. Oliver's contribution, and earnestly solicited another lecture; but this the venerable doctor could not promise, owing to his advanced age, he having already numbered upwards of eighty years. Were he spared to another summer he might then possibly carry out his original intention, that of giving a course of three lectures, one on each of the degrees.

The following vote of thanks, proposed by Bro. Heffernan, and seconded by Bro. Topham (Dublin), was unanimously carried:—"That the cordial thanks of this lodge, and especially of the brethren now present, be and are herewith tendered to Bro. Oliver for his second instructive and highly interesting lecture on the Ancient Rituals of Freemasonry, delivered by him on this occasion, and also for his great kindness in quitting his retirement at so advanced a period of his life, and at so much personal inconvenience on his part, to meet and instruct

the brethren in the history and antiquities of their fraternity. Long may the truly venerable and learned doctor be spared to enjoy his dignified retirement, and to still further add lustre to the noble Order of which he has been for so many years the invincible exponent and so distinguished an ornament."

Bro. GEORGE BROWN, the W.M., who presided, also thanked Bro. Oliver for his lectures, remarking that he had noticed one or two things during their delivery, and also in the later published works of the learned doctor, which he would take the opportunity of mentioning. One was that either Bro. Oliver ignored altogether some of the mere traditions and legends of the Order, or estimated them at their real value and no more. This he considered a very excellent quality in the doctor's writings, and it led him to the second suggestion, and that was that though Masonry was held by most Masons to be fixed and unalterable, it yet appeared, like other institutions, to have undergone considerable change and alteration, some landmarks being comparatively modern additions, and many, once considered important landmarks, being now altogether exploded. For his own part, though he would weed and prune with a careful hand, he did not believe in stagnation, and thought there was much still considered essential adjuncts of Masonry that might be very well dispensed with, and that the Order would be all the better for it. The meaning of some observances had become lost, or their necessity and utility had passed away; and that being so, he thought it would be better if the ritual and ceremonies of the fraternity underwent a complete revision, as it would thereby be placed on a more rational, and consequently sounder basis.

One candidate was initiated during the evening, and two gentlemen of the city were proposed for initiation. The lodge was then closed in form with solemn prayer; after which, the brethren and visitors partook of refreshments, and devoted the remainder of the evening to social and rational enjoyment. The lodge is in a prosperous and flourishing condition.

SUFFOLK.

IPSWICH.—*Lodge of Perfect Friendship* (No. 376).—The monthly meeting of this lodge was held on Wednesday evening, the 16th inst., at the Great White Horse Hotel. The W.M., Bro. S. B. King, occupied the chair, supported by Bros. H. Luff, S.W.; G. Turner, J.V.; Mills, Treas.; A. Pettitt, J.D.; Findlay, Dir. of Cers.; F. B. Jennings as I.G.; and J. Franks, Sec. There were also present the following Past Masters:—Bros. C. T. Townsend, Prov. S.G.W.; R. Girling, John Head, W.M. 959; W. C. Randall, J. Pitchers, J. A. Pettitt, I. Crispin, S. Davy; also Bros. R. N. Green, W. Westgate, E. C. Tidd, H. C. Churchman, Elliston, I. Helens, J. Godball, Edward Mills, 13; H. Webb, 13. The lodge having been opened in the first degree, Bros. J. H. Staddon, R. Lidstone, and J. E. Harwood were raised to the degree of F.C. After the performance of the interesting ceremony by the W.M., the lodge was closed in due and solemn form, and the brethren adjourned from labour to refreshment. The banquet was presided over by the W.M., and song and sentiment went merrily round, until the time of high twelve was announced, when the party broke up, after drinking the last Masonic toast, "To all poor and distressed Masons."

Lodge Prince of Wales (No. 957).—This lodge held its monthly meeting on Monday, the 7th inst., at the Golden Lion Hotel, Ipswich, when Bro. John Read, the W.M., presided. The S.W.'s chair was occupied by Bro. W. Batchelor; and that of the J.V. by Bro. Geo. Farrow; Bro. F. P. Jennings, J.D.; Bro. C. T. Townsend, Prov. S.G.W. Sec.; Bro. J. Alloway, Treas.; and Bro. J. T. Helens, I.G. Also Bros. Jas. Durrant, J. Lurridge, E. C. Tidd, W. A. Ward, D. W. Booth, E. Dorling, Prov. G. Sec.; and, as visitors, Bros. E. Mills, 13, and H. Webb, 13. The lodge was then opened in solemn form. Bros. Shrapnell, John Townsend, and Thos. Taylor having been duly prepared, were raised to the sublime degree of Master Mason. The ceremony was most effectively and impressively performed by the W.M. All Masonic business having been disposed of, the interesting proceedings closed with solemn prayer. The brethren afterwards sat down to a well spread banquet, under the presidency of the W.M. and his respective officers. A most pleasant and agreeable evening was spent by the brethren.

WILTSHIRE.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge held its annual meeting at the Victoria Rooms, Old Swindon, on Wednesday, the 16th instant, when a goodly number of brethren assembled from all parts of

the province. The business of the day commenced with the meeting of the Charity Committee, and as the working of the system has now been in existence some few years, we may safely record its success as fully established. This fund is maintained by an annual grant of twenty guineas from the Grand Lodge Fund, as well as a fine from each brother taking office in the different lodges in the province; the Master, on installation, 10*s.* 6*d.*, the Wardens 5*s.*, and the Assistant Officers 2*s.* 6*d.*, as well as an annual contribution of 2*s.* from each member. The result is that nearly all the lodges have now been voted by grants from this fund at different periods sufficient to make their life governors in each of our noble Charities.

The committee met at one o'clock, there being present Bros. D. Gooch, D. Prov. G.M., President; W. Gooch, Prov. G. Sec. and P. Prov. G.W.; William Biggs, P. Prov. G.W.; S. Wittey, Prov. S.G.W.; J. Sheppard, Prov. G. Treas.; E. T. Payne, P. Prov. G. Reg.; and H. Calf, Prov. S.G.D., when the following sums were voted:—To Lodge No. 856 the sum of ten guineas, for the Boys' School; to Lodge No. 453 the sum of ten guineas, for the Girls' School; to Lodge No. 914 the sum of ten guineas, for the Benevolent. The different accounts were then audited, and the brethren proceeded to visit the Methuen Lodge (No. 914), when Bro. D. Gooch, D. Prov. G.M., very ably and impressively installed the W.M. elect, Bro. W. Martley, in the chair of that lodge, and, at the conclusion of the ceremony, the W.M. appointed Bros. T. B. Merriman, S.W.; E. A. Moore, J.W.; W. Gooch, Sec., &c. The remainder of the lodge business being finished, the newly-appointed W.M. received in the usual form the Provincial Grand Lodge, which was presided over by the Prov. G.M., the Right Hon. the Lord Methuen, assisted by his D.G.M., Bro. D. Gooch, with Bros. Biggs, as Prov. S.G.W.; C. Marshall, Prov. J.G.W.; Rev. — Codrington, Prov. G. Chap.; W. Gooch, Prov. G. Sec.; Sheppard, Prov. G. Treas.; and the other respective Officers.

After the Treasurer had read his report, showing a balance of £100 in hand,

Bro. GOOCH, D. Prov. G.M., proposed the usual annual grant of twenty guineas from the Grand Lodge Fund to the Charity Committee, which, being seconded, was carried.

Bro. BIGGS congratulated the Provincial Grand Lodge on the flourishing state of their funds, and thought that, as it now showed a balance worthy of the province, they could not do better than apply a portion of it to Masonic purposes. Their Charity Fund was founded for a specific purpose—that of making life governors of each Charity every lodge in the province; but, while the Grand Lodge had carefully looked after her children, she had quite forgotten herself, inasmuch that the Grand Lodge itself was no subscriber to either Charity, and as they were using all their exertions to secure the election of Florence Parsons for the Girls' School, it was a very appropriate time to move the following resolution:—"That twenty guineas be appropriated from the Grand Lodge Funds to purchase a life governorship in the Girls' School for the Provincial Grand Lodge of Wiltshire, in the name of the Prov. G.M. for the time being." He also hoped that Grand Lodge would sanction its immediate application, so as to have the benefit of the votes for the next election, and that, should it meet the approval of the brethren as he expected, he should hope to make the same application next year for the boys, and, in fact, secure a life governorship in each Charity for the Provincial Grand Lodge of Wiltshire as the funds would admit.

Bro. E. T. PAYNE, Prov. G. Reg., expressed the very great pleasure it gave him to second Bro. Biggs's proposition, feeling sure it would meet with the approval of every brother present, as he thought that, for the dignity of their Provincial Grand Lodge, it ought to take its proper place amongst the valuable institutions of the Order.

Bro. D. GOOCH, D. Prov. G.M., also spoke highly in favour of the motion, which, on being put, was carried with acclamation.

The PROV. G. MASTER then proceeded to invest his officers for the ensuing year by first taking the election, and then re-investing the venerable Bro. Sheppard, now in the 86th year of his age, as Prov. G. Treas., which office he has held for 36 years. In doing so, the Prov. G.M. paid Bro. Sheppard a well merited compliment on the state of the funds, and expressed the great pleasure it gave him to see him amongst them, to be again appointed to his old office. The following brethren were also appointed:—Bros. Wittey, Prov. S.G.W.; Stancombe, Prov. J.G.W.; W. Gooch, Prov. G. Sec.; J. Chandler, Prov. G. Reg.; H. Calf, Prov. S.G.D.; Benham, Prov. J.G.D.; Read, Prov. G. Supt. of Works; R. M. Lawson, Prov. G. Dir. of Cers.;

Rolton, Prov. G. Asst. Dir. of Cers.; Wentworth, Prov. G.S.B.; Canidge, Prov. G. Org.; Moore, Prov. G. Purst.; Bros. Toomer, Westmacott, and Hartley, Stewards.

The lodge was then closed, and the brethren proceeded to the banquet, which was held at Bro. Westmacott's, the Goddard's Arms, and served in his usual splendid style. The chair was taken by Bro. Lord Methuen, supported by the D. Prov. G.M. and the newly appointed officers; but, owing to the early departure of the train, his lordship was obliged to leave before the withdrawal of the cloth, regretting the compulsion, but feeling sure, under the presidency of Bro. Gooch, the brethren would not suffer by his absence.

The usual Masonic toasts having been given and responded to, that of the noble Prov. G.M. being received with as much enthusiasm as though he were present,

Bro. SHEPPARD, in proposing the health of Bro. Gooch, D. Prov. G.M., regretted the absence of Lord Methuen, but was happy, in his absence, to find himself under the presidency of his excellent deputy, of whom all he could say would fall far short of his real merits and worth, as he was all their utmost wishes could desire; for a more generous, kind, and brotherly spirit did not exist in the province than in the heart of their worthy and respected D. Prov. G.M. He, therefore, proposed his health in a bumper, and which was enthusiastically responded to.

Bro. GOOCH expressed his earnest wish that every lodge in the province might prosper; he regretted exceedingly that, from the state of his health for some time past, he had been unable to visit them as formerly (having been obliged to recruit it by going abroad) but he was happy to say, since his return, he felt himself so much benefited by the change that it was his intention to come amongst them as formerly. He congratulated them on the state of their funds, as being most satisfactory, and hoped, as they might at all times rely on his support, that each member would rally round the standard of Masonry and support each Master of the different lodges during his year of office. At the time when he filled that chair in the province he had the pleasure to initiate more than forty members into the Order—in fact, the lodge increased to such an extent that their lodge room was insufficient to contain them; and concluded by again expressing the hope that each one would strengthen the hands of the W.M.'s by punctual attendance, and a faithful discharge of their Masonic duties.

The D. PROV. G. MASTER then proposed "The Health of Bro. Sheppard," the oldest Mason in the province, having held the office of Provincial Grand Treasurer for thirty-six years; and hoped he might be spared many years to discharge its duties, and visit them as he had done that day.

Bro. SHEPPARD thanked them most heartily for the repeated marks of confidence he had received at their hands, and could assure them, while he held the office, that he would discharge the duties of it with fervency and zeal. It was with a feeling of very great regret that he looked round and saw so many vacant chairs that were once filled by old and valued friends, who were now removed from amongst them. Of one old lodge he used to meet in 1818 not one save himself remained, such was our transitory state. From Masonry he had seen so much to be thankful for, that he could look back with pride and pleasure to the case of many a brother who had been, in times of distress and trial, restored to comfort and position through the Masonic charitable institutions, to which it was a privilege to belong, embracing as they did such a wide range of usefulness; and concluded by wishing health and happiness to all present.

The D. PROV. G. MASTER said, the next toast he had to propose was one of great importance to the Craft. They had amongst them a brother who was well known to them all for his zeal in advocating the charitable institutions, and a regular attendant at Grand Lodge; one who had taken high rank in the province, and was always actively engaged in some charitable work, and who had advocated the charities that day with very successful results. He, therefore, begged to propose "Our Masonic Charities," coupling with the toast the name of Bro. Biggs.

Bro. BIGGS, in responding, said he was taken quite by surprise in having the high honour of his name coupled with such an important toast as that of the Masonic Charities; but, when he looked round and saw the amount of good diffused through its different channels, he must say he felt no small degree of pride in calling himself a Mason, and felt gratified to the brethren present for the support they had given him, in appropriating some portion of the balance of their funds to those charitable institutions. He felt sure that the more these Chari-

ties were brought under the notice of the brethren, the greater would it redound, not only to their credit as Masons, but to the institutions themselves; they had lately added very largely to the Boys' School by laying the foundation of another wing, so as to increase the number from 70 to 100; and he hoped that it would meet with the increased support the demand required. He begged to thank them for the contributions they had given him in behalf of that institution, only regretting he had not the ability of Bro. Binckes to do it in a manner more worthy of the cause he advocated, and concluded by thanking them, in the name of the different institutions, for the support the Masons of Wiltshire had ever given them.

The D. PROV. G. MASTER then gave "The Province of Somerset," thanking them for their assistance at all times, but especially for the support given to this province in the election of candidates to the institutions; and would couple with it the name of Bro. Payne, who he was proud to see as a Grand Officer for both provinces.

Bro. PAYNE said,—I thank you heartily and gratefully for the kind compliment which you have paid the brethren of Somerset in proposing their health, and likewise the brethren present for the warm response to your proposal. Be assured that a warm sympathy exists on the part of the brethren of Somerset towards the brethren of Wiltshire; and the warm and gratifying reception which they always meet at the hands of the Wiltshire brethren tends to cement their union. As Somersetshire brethren we in Bath are proud, at the same time, of our kinship to the Wiltshire brethren. I thank you sincerely on behalf of the Acting Provincial Grand Master of Somerset. Would that I could respond on behalf of a Provincial Grand Master; but even after nearly three years it has not yet pleased the M.W.G.M. to fill the vacancy caused by the decease of our late venerable Provincial Grand Master, Colonel Tynte. I thank you also on behalf of the Deputy Provincial Grand Master, Bro. Bridges, who, coming amongst us under circumstances of almost unexampled difficulty, has succeeded by his admirable and discreet conduct in gaining the affection of all the members of his province. No trouble is ever spared by our Deputy Provincial Grand Master; he is ever ready to take upon himself any duty, in any lodge, at any distance, provided he can be of service to Freemasonry in general, and his own province in particular. I thank you on behalf of his Grand Officers. No man can take more trouble or feel greater responsibility in his choice than Bro. Bridges; and I confidently believe that no man can see around him a more worthy staff of officers. Be assured, sir, that the brethren of Wiltshire will always be received with fraternal sympathy by the brethren of Somerset, on whose behalf I again thank you all most heartily.

Bro. WITTEK begged to thank the D. Prov. G.M. and brethren, on behalf of himself and the other officers of the province, for the very kind manner in which the toast had been received, and trusted it would prove an additional inducement to them to assist the D. Prov. G.M. in carrying out the great desire he had that Masonry should flourish most abundantly in the province; and they would feel that, as they now held a higher position among the brethren, so was their obligation increased to act out the great principles of the Craft, for in proportion to the zeal of those who held office amongst them would Masonry flourish or decay. Speaking on behalf of himself, he felt most strongly the weight of his obligations; for if ever any society existed where, more than another, the great practical duties of life were called into action, it was that of Freemasonry. He had only to point to their noble Charities to test the truth of what he said, and he was glad to find that the Devizes Lodge, with which he was more immediately connected, stood well as to the amount of their subscriptions, and the sum of money they were consequently enabled to devote to the various Charities; but still there was something more wanting than the mere putting the hand into the pocket and paying the subscription. An increased attendance upon the work of the lodges was very desirable. It was only here that they could hope to keep together a large number of the Craft, and he trusted that the lodges of the province would strive to emulate each other in this respect, and that the Devizes Lodge would be amongst the foremost to acknowledge the claim. And, as an additional inducement for the good attendance at the lodges, he would venture to ask the D. Prov. G.M. to visit them occasionally, as his health permitted, which he very much regretted to learn was not so strong as it has been in times past. He was quite sure the suggestion would be received in the same kind spirit in which it was uttered; and if the D. Prov. G.M. would honour

the Devizes Lodge with his presence at their meeting, the members would be highly gratified, and he was satisfied much good to the Craft would result from the visit.

The D. PROV. G. MASTER replied he should be most happy to visit the lodges of the province as his health, time, and circumstances would permit; and he would commence by visiting the Devizes Lodge at the next meeting, which was fixed to take place on Thursday evening, the 29th October.

Bro. BIGGS could not let that toast pass without calling for an especial one to the health of their indefatigable Grand Secretary, Bro. Gooch, who never thought any duties too arduous when employed in the service of Masonry. They had seen him that day invested as Secretary, not only of Grand Lodge, but also of the Methuen Lodge. He had to thank him personally for his visit to Devizes, where he was installed, and hoped to have the pleasure of seeing him there again, on the 29th, with other brethren of the province.

Bro. GOOCH felt grateful for the respect he had ever received from the brethren generally, and hoped he should always be supported as he had hitherto been. It was a great pleasure to him to find his services had met with their approval, and thanked them most cordially for their good wishes.

Several other toasts followed, which brought the evening to a happy conclusion, Bros. Calf, Westmacott, Toomer, &c., having favoured the company with some excellent songs.

Considering the amount of support given to our charitable institutions, we may safely record this meeting as one of the most successful gatherings in the South of England.

AUSTRALIA.

(From the Melbourne Masonic Journal).

A meeting of Freemasons of all Constitutions was held at the Duke of Rothsay Hotel, on Wednesday, 15th July, the P.D. Prov. G.M., Bro. McClure, was unanimously elected chairman, read the following requisition:—"The committee appointed by the general meeting of Freemasons, on the 18th April last, hereby convene a meeting of their brethren in Victoria, to be held at the Masonic Hall (St. Patrick's Hall), Bourke-street West, on Wednesday, the 15th July inst., at seven o'clock, to receive a report of the progress made by the committee, to consider the desirability of forwarding a memorial to the Grand Lodges, and to determine on future proceedings. By order, A. Ellis, Hon. Secretary. The committee invite the attendance of all brethren, whether favourable or unfavourable to the object."

The CHAIRMAN stated that the report would furnish the brethren with all information, and he would not occupy the time of the meeting with any remarks, but called on the Hon. Sec. to read the report of the Committee:—

"Committee Room, Duke of Rothsay Hotel,
Melbourne, July 15, 1863.

"To the Members of the Masonic Fraternity in Victoria.

"BRETHREN,—At a meeting of the fraternity, convened by public advertisement, signed by a number of Worshipful and Past Masters, and held at the Duke of Rothsay Hotel, Melbourne, on Saturday, the 18th of April last, it was unanimously resolved that the establishment of a Grand Lodge by the amalgamation of the present Provincial Grand Lodges would tend materially to enhance the position, and be for the best interests of Masonry in Victoria, and that a committee should be appointed (with power to add to their number), for the purpose of carrying into effect the objects expressed in the resolution, and for bringing the same under the notice of the various lodges throughout the colony.

In accordance with the above resolution, Bros. P.M.'s McClure, Bradshaw, Levick, Ellis, Reed, Barnes, Crowell, Rose, Johnston, Thompson, James, Stokes, Syders, R. R. Wardlaw, and Walsh were elected on the committee, and the following brethren were subsequently added thereto:—P.M.'s McGann, Ruck, Drysdale, Charles White, John Whyte, Lazarus, Young, Howitz, T. Thompson, and Whiteman.

Your Committee have used every exertion since their appointment for carrying into effect the wishes of the brethren who elected them, and they now beg respectfully to submit to this meeting the following report of their proceedings, together with a summary of the replies received by them from the various lodges, with whom they have been in communication with respect to the establishment of a Grand Lodge.

The first step taken by the committee immediately after their appointment was to elect a chairman, when Bro. McClure was selected to fill that office, and at the same time requested to at once place himself in communication with the Prov. G.M.'s, with the view of obtaining their consent to a circular being addressed to the lodges under their jurisdiction, for the purpose of ascertaining the wishes of the brethren generally with regard to the important question of establishing a Grand Lodge in Victoria.

It being the wish of the committee that any action taken by them should be strictly in accordance with Masonic rule, and with the respect they were desirous of evincing to the heads of the fraternity in this colony, a letter, of which the following is a copy, was forwarded by the chairman to each of the Prov. G.M.'s:—

“Duke of Rothsay Hotel, Elizabeth-street, Melbourne,
April 20th, 1863.

“To Bro. J. T. Smith, *M.L.A.*, Provincial Grand Master I.C. in Victoria.

“Right Worshipful Sir and Brother,—I have the honour to inform you that at a large and influential meeting of the Craft held at the above hotel on Saturday evening last, a resolution was unanimously carried ‘That it would be desirable and for the best interests of the Craft in this colony, if the existing Masonic bodies were united under one Constitution, to be hereafter called the Grand Lodge of Victoria.’

“By the desire of the committee appointed by the meeting to carry out the object expressed in the resolution, I have the honour, on their behalf, to respectfully request your permission to address a circular to the various lodges under your jurisdiction, for the purpose of ascertaining the wishes of the brethren generally with respect to this important question.

“I am further requested to inform you that the brethren, in approaching this subject, have not been actuated by any feelings hostile to yourself or the other gentlemen holding the high and honourable position of Prov. G. Masters of the fraternity in Victoria, their only desire being, if possible, to heal the differences which unhappily exist amongst the different constitutions, and to make Masonry practically what it professes to be theoretically—one bond of universal brotherhood.

“Under such circumstances, I trust the proceedings already initiated will meet with your approval, and that you will favour me with a reply to this letter to enable me to lay the same before the committee at their meeting on Thursday next.

“I might state that a similar circular has been forwarded to the Prov. G.M. of the English and Scotch Constitutions.

I have the honour to remain, Right Worshipful Sir and Brother,

(Signed)

“RICHD. MCCLURE,
Chairman of Committee.”

To this letter but one reply, from the Prov. G.M. of the I.C., was received by the date mentioned:—

“Melbourne, 21st April, 1863.

“To Richard McClure, Esq., &c.

“Dear Sir and Brother,—I have received your letter of the 20th April, intimating that at a large and influential meeting of the Craft held on Saturday last, it was unanimously carried that it would be desirable and for the best interests of the Craft in this colony if the existing Masonic bodies were united under one Constitution, and intimating the desire of the committee appointed by the meeting to carry out that object; and asking my permission for your addressing a circular to the various lodges under the Irish Constitution, for the purpose of ascertaining the wishes of the brethren generally on the question.

“In reply I have to state that I cannot give my assent to your request in any manner or way which might even appear to imply that I concur in such resolution. At the same time, I desire to acknowledge the courtesy which has prompted your letter to me in the first instance.

“I accept your assurance that it is out of no hostile feelings to myself or the Prov. G.M.'s in Victoria that this question is now agitated. I am, however, at a loss to understand the differences which, you say, unhappily exist amongst the different Constitutions. No doubt a spirit of rivalry may be said to exist, but whilst such has been the case, I am happy to say that the brethren of our Constitution have always extended the right hand of fellowship to members of English and Scotch Lodges visiting us, and have always endeavoured to cultivate such feeling.

“The only departure from this brotherly feeling has unhappily been caused by the visits of some brethren, whose visits,

it appears to me, were calculated and seemingly designed to sow disaffection in the minds of the members towards the Grand Lodge from whom we derive our authority.

“You express a trust that the proceedings will meet with my approval; I regret that I cannot approve. I see no reason to justify our giving up the connection with the Grand Lodge of Ireland, nor can I join with you in opinion that the establishment of a Grand Lodge will tend to make Masons practically what they profess to be theoretically—one bond of universal brotherhood. No doubt this is a ‘consummation most devoutly to be wished,’ but is not to be attained, in my humble opinion, by the means proposed—a severance of a connection infinitely stronger than the proposed union, which to my mind would produce weakness, not strength, and would sever instead of uniting.

“I trust I may be well understood. I rejoice in our connection and union as a part of the Grand Lodge of Ireland, a lodge ever anxious to meet our wishes and extend our usefulness, and acknowledging all our members as of equal status here or at home.

“My fixed determination is, to stand by and to own and owe allegiance to the Grand Lodge of Ireland, and to hold its patent of authority as Prov. G.M. so long as one lodge shall stand faithful to its allegiance.

“After upwards of twenty years’ connection with the Craft in this colony, and having, I trust I may say without saying too much, exerted myself for very many years to advance its interests, I view with deep concern and regret the resolutions at which many of the brethren have arrived. I still indulge the hope that the various lodges in Victoria, giving this matter full and calm consideration, they will scarcely be induced to concur in your resolution; particularly, as I trust it will be shown that very many, if not a large majority of the lodges will be happily in blissful ignorance of the differences which you say are unhappily existing amongst the different Constitutions, and that the connection of our Constitutions with the Grand Lodge of the mother country will long continue.

“No doubt, in the course of years, when Masonry shall have advanced and extended its influence, the consideration of the Grand Lodge will gain attention. The present time, in my opinion, is premature. Under no circumstances, in no capacity, is it my intention to form one as a member of a Grand Lodge; and should every member of the Irish Lodges withdraw from their present Constitution, I shall then return the patent of appointment, and for ever resign all connection with the Order, with the deepest regret and compunction of conscience, that either I have been unfaithful to the Grand Lodge or wanting in ability to show the Craft the benefits accruing from our union with, and forming a component part of so illustrious a body, presided over for now half-a-century by the illustrious Duke of Leinster.

“In conclusion, I fondly indulge the hope that the Irish Masons of Victoria will be found still warmly attached to their Constitution, and will not give up a position they now hold for the poor substitute of a Colonial Grand Lodge, wanting as yet in the illustrious men to give it a name and character, such as is now world-wide and respected throughout the universe.

“I have the honour to be, Sir and Brother, yours fraternally,

“J. T. SMITH, Prov. G.M.”

After a careful consideration of Bro. Smith’s letter, the committee arrived at the conclusion that it contained nothing whatever to prohibit them addressing the lodges under that Right Worshipful brother’s jurisdiction, and as one of the fundamental principles of the Craft is that any body of Masons may make laws or discuss any questions for governing their own proceedings, provided they do not infringe upon the ancient landmarks of the Order, they considered that the course about to be adopted by them was not in any way subversive of Masonic rule, or calculated in the slightest degree to lessen the authority or the allegiance we owe to the rulers of the fraternity in this country. Under these circumstances the committee felt no hesitation whatever in addressing, through their chairman, a circular to the Worshipful Masters of various lodges throughout the colony.

Accompanying the circular was the following form, to be signed by those brethren who were favourably disposed to the same:—

“We, the undersigned, officers and brothers of _____ Lodge, No. _____, believing that the establishing of a Grand Lodge in Victoria by the union of the existing Constitutions, would be for the best interests of the Craft in this country, hereby

pledge ourselves to assist by every legitimate means in accomplishing that object."

Shortly, however, after the despatch to the various lodges of the form and circular alluded to, replies were received from the Prov. G. Masters of the English and Scotch Constitutions to the following effect, viz. :—

"Provincial Grand Lodge of Victoria,
Melbourne, 24th April, 1863.

"Sir and Brother,—I have the honour to acknowledge the receipt of your letter of the 20th inst., in which, as chairman of a meeting of brethren held at the Duke of Rothsay Hotel, you request permission to address a circular to the lodges in this province under the English Constitution, with the view of ascertaining the wishes of the brethren as to the advisability of establishing a Grand Lodge of Victoria.

"As the authority which I hold as Prov. G.M. of this Institute, under the English Constitution, is delegated to me by the M.W. the Grand Master of England, I decline to lend my sanction to any movement which may lead to an interruption of the Masonic allegiance which I owe to the supreme authority in England.

"I have, however, submitted a copy of your communication to the M.W. the Grand Master, and requested his instructions as to the course which he may deem advisable for me to pursue.

"I have the honour to be, Sir and Brother, yours respectfully,

"FRED. C. STANDISH, Prov. G.M., Victoria.

"Bro. R. McClure, Esq., Chairman of Committee."

"Provincial Grand Lodge of Victoria, under the Jurisdiction of the Grand Lodge of Scotland.

"Provincial Grand Secretary's Office,
55, Burke-street West, April, 21, 1863.

"Sir and Brother,—I am commanded by Bro. the Hon. Wm. Clark Haines, M.L.A., Prov. G.M., to acknowledge the receipt of your letter to him, dated the 20th inst., and to inform you, in reply thereto, that the Prov. G.M. deems it inconsistent with the proper discharge of his duties to give any sanction, direct or indirect, to the proceedings in question.

"I have the honour to be, Sir and Brother, yours respectfully and fraternally,

"JOHN EDWARDS, Prov. G. Sec.

"Bro. Richard McClure, &c."

As considerable misapprehension appears to have existed in the minds of many of the brethren with respect to the circular issued by the Committee, as also to the motives that influenced them in taking part in the movement for the establishment of a Grand Lodge in this country, they deem it only due to themselves that they should offer some few remarks upon these subjects.

It has been urged by some brethren, according to the replies received by the committee, that the consideration of the circular could not be entertained in open lodge, it being contrary to the constitution of Freemasonry to discuss any question having for its object the severance of the allegiance we owe to the Grand Lodges, under whose jurisdiction we are placed, and that the doing so might possibly lead to the suspension of the lodge. The committee regret that such misapprehension should have existed, as the slightest consideration would have convinced those brethren that the object of the circular was simply to ascertain the wishes of the Craft as a body, with respect to the establishing of a Grand Lodge, and that so far from its being the desire of the committee to urge upon the brethren the consideration of any matter contrary to the constitutions of our ancient fraternity, it was expressly stated that it was their intention, as soon as sufficient replies had been received from the different lodges to warrant them in so doing, to forward a respectful memorial to the Grand Lodges, praying them to accede to our request; under these circumstances, the committee are of opinion that the course adopted by them has been strictly in accordance with Masonic usage, and with the laws as laid down by the *Book of Constitutions* for the guidance of the fraternity, which acknowledge the right of any lodge or body of Masons to meet and discuss any question having for its object the advancement and well-being of the Craft.

Another subject to which the committee would briefly allude is the reports that were circulated by some members of the fraternity, imputing to them improper motives with respect to the appointment of a brother to the high office of Grand Master; and to such an extent did these reports obtain publicity, that they felt bound, in justice to themselves, to prepare

the following statement, which, by the courtesy of the editor, was inserted in the columns of the *Masonic Journal* :—

"Committee-rooms, Duke of Rothsay Hotel,
Melbourne, 30th April, 1863.

"To the Members of the Masonic Fraternity in Victoria.

"Sirs and Brothers,—As certain letters which have appeared in the *Masonic Journal*, and also reports which are in circulation, impugning the motives of the committee, might, if uncontradicted, lead to some misapprehension on the part of the members of the country lodges and of the Craft generally, it has been thought desirable by the committee to draw the attention of the brethren to the following facts, viz. :—

"That the committee were appointed at a general meeting of the Craft, on the 18th inst., solely for the purpose of procuring, if possible, the sanction of the Grand Lodges to the establishment of an Independent Grand Lodge for Victoria; and, in corroboration of which, they beg to refer the brethren to the report of the meeting alluded to.

"That no instructions whatever were given to the committee with respect to the election of a Grand Master, and it consequently forms no part of their duty to undertake the consideration of that question.

"That neither directly nor indirectly has the subject been brought under the notice of the committee, and under no circumstances will any discussion be permitted thereon.

"That as soon as replies have been received to the circulars forwarded to the various lodges it is the intention of the committee to address a respectful memorial to the Grand Lodges, embodying the wishes of the fraternity, and praying them to recognise a Grand Lodge of Victoria.

"That as soon as the committee are in receipt of replies from the Grand Lodges, whether favourable or adverse to the proposed object, the committee will resign their functions into the hands of those brethren who elected them, and it will then be for the Craft to decide as to their future proceedings with respect to the establishment of a Grand Lodge.

"The committee trust that the above statement will remove any misapprehension that may exist with regard to their proceedings, and that the brethren will not allow themselves to be led away by mischievous reports, such as above referred to.

"We remain, Sirs and Brothers, yours fraternally,

"ROBERT McCLURE, Chairman.

"A. ELLIS, Hon. Sec.

"ROBERT LEVICK,

"G. W. STOKES,

"SAMUEL LAZARUS,

} Members of
Sub-Committee."

The delay which has arisen in presenting this report has not been from any inattention on the part of the committee, but solely from the neglect of many of the lodges in not replying to the circular forwarded them.

The committee, believing that the time had arrived for some decisive action being taken in the matter, forwarded on the 4th June a second circular to each of the lodges who had not replied to their previous communication.

The committee have now to report that they have received replies from thirty-three lodges. Of this number twenty are favourable to the establishment of a Grand Lodge, and will render all the assistance in their power for that purpose.

The lodges favourable are six English, ten Irish, and four Scotch, and number amongst them not less than eleven metropolitan and suburban lodges.

Of the lodges unfavourable and undecided, ten are English, three Irish, and none Scotch.

Four are of opinion that the establishment of a Grand Lodge is desirable, but that the time has not arrived for any action being taken in the matter; and two are of opinion that it would not be of any advantage to the Craft to have any change from our present system.

From the general tenour of the replies, as well as from the large number of old-established metropolitan lodges who have given in their adhesion to the movement, the committee are of opinion that they should be fully warranted in addressing the Grand Lodges on the subject, and for which purpose they have prepared a memorial, which they have now the honour of submitting for your approval, which memorial they suggest should be forwarded to the lodges.

Bro. LEMPIERE, P.M., wished to make a few remarks before the report was put to the meeting for adoption. The committee which prepared that report was appointed by a meeting called of those favourable to the establishment of a Grand Lodge, and it was not fair to now ask a meeting of brethren favourable and

unfavourable to confirm the proceedings of a section of the Masonic body, who appointed that committee while brethren unfavourable had no opportunity of expressing their opinions.

Bro. JOHN WHITE, P.M., as a point of order, would suggest that the question before the meeting was, whether the report should be adopted or not. The meeting was not called to discuss the propriety of establishing a Grand Lodge, but simply to receive or negative a report of a committee appointed at a former meeting.

Bro. LEMPRIERE, P.M., thought that those unfavourable should withdraw, as no opportunity had been afforded to them to express their opinion, and should not remain to sanction by their presence any act hostile to their Constitutions.

The W.M. of St. Clair Lodge thought the question of doing any act hostile, or otherwise, was not before the meeting, but the consideration whether a report should be received or not.

Bro. the Rev. M. RINTEL would ask Bro. Lempriere what other course could be adopted by the meeting. If the report was not adopted, the proceedings should terminate, and he would be glad if Bro. Lempriere could state what other course could be adopted than moving the reception of the report.

Bro. BRADSHAW, P.M., suggested that the brethren attended not to discuss the propriety of establishing a Grand Lodge, but to receive a report; and hoped that the labours of the committee would not be negated by any brother who did not choose to attend when that question was discussed.

Bro. JAMES, P.M., called Bro. Lempriere's attention to the fact that when the consideration of forwarding a memorial to the Grand Lodge was before the meeting, that would be the proper time for any remark he might choose to make against further proceedings.

Bro. TWIGG said great difficulties appeared to him to exist against creating a Grand Lodge of Victoria. The Grand Masters are opposed to it, and he did not see his way to create the Grand Bond of Union alluded to in the report. The theory was agreeable to his Masonic feelings, but he could not see his way to arrive at so desirable an end without severing the ties of Masonry.

Bro. LEMPRIERE rose to propose an amendment, and informed the brethren that they had acted illegally in addressing the various lodges without the consent of the Prov. G.M.'s. (Laughter.)

Bro. JOHN WHITE, P.M., proposed, "That the report of the Committee which had just been read should be adopted by the meeting."

Bro. REED, P.M., seconded the proposition, which was carried—sixteen voting for and nine against the resolution.

The CHAIRMAN, before proceeding to the next business for which the meeting was called, wished to explain, that the action taken by the Committee was not illegal, because there is a clause in the Constitutions which permits members of lodges to correspond with lodges without addressing the Prov. G.M.'s; nor was there anything illegal in the request made by the Committee. They did not ask any lodge to throw up their warrant, or to cast off their allegiance; they only asked them to express their opinion on the advisability of establishing a Grand Lodge for the information of the G.M.'s; and, on these grounds, he maintained that the Committee had adopted the only course they could consistently follow. He would now call upon the Secretary to read the memorial proposed to be sent to the Grand Masters.

The memorial was then read.

Bro. the Rev. M. RINTEL proposed that the consideration of the memorial be postponed until a more numerous meeting of the fraternity could be obtained.

Bro. J. HACKETT, P.M., was in favour of the movement, but, in consequence of the thin attendance, thought that the memorial should not be hurried through without due consideration. Time should be given; many things in the memorial might be opposed, some things might be added or improved; he therefore seconded the proposition for postponing the consideration of the memorial.

Bro. BRADSHAW, P.M., wished to speak to the amendment. The memorial would be printed and sent to every lodge in the colony. It was not required to send it at once to the G.M.'s; the meeting might be adjourned and adjourned, but a full meeting might never be obtained. The non-attendance of brethren was not the fault of the Committee; they desired a large attendance, and it was problematical if any future meeting would be more numerously attended, and even then the Committee might be met with another motion of adjournment. The very parties who spoke now of the illegality of the proceedings of the Com-

mittee entertained what they call illegal questions in their own lodges.

The amendment was put and lost, 11 voting for and 15 against it.

Bro. MINTFORT thought the memorial might be made stronger by alluding to the fact that one Constitution might initiate the refuse of another.

The W. MASTER of St. Clair Lodge stated that any person rejected by a Constitution up-country might come to Melbourne and be initiated in another.

Bro. LEMPRIERE, P.M., thought the statements put forward misled the brethren. The first meeting was called of those favourable. He had been informed that the first meeting was a preliminary one, and that it would be wrong for those unfavourable to attend; therefore, they had not an opportunity of expressing their opinion. The two great questions raised in the memorial were—the fees, and the advantage of self-government. The fees received would not pay a salary to a Grand Secretary; not £100 are remitted. In years past large sums were remitted, but the fees are now reduced to 5s. for certificates, and 2s. 6d. for registration. The colony does not pay one farthing towards the Home Charitable Fund, and home provincial Masons pay 10s. more than Victorians; yet any Victorian brother going to England was entitled to all the privileges of English Masons. The sixty lodges in the colony do not send home £200 a-year. If the Masons of Victoria required an asylum, Masonic Hall, or schools, why do they not put their hands in their pockets? A Grand Lodge would not provide these. (Laughter.) He belonged to two Constitutions, and he looked on it as a libel to say that great dissatisfaction exists. It was easy to make a statement, but he would like to hear a single fact showing the dissatisfaction. No matter what change would be made, the most respectable of the brotherhood would adhere to the home Constitutions; and if the Grand Lodge was established, they would have four Constitutions in Victoria. He thought the greatest protection to Masons was the having a Constitution from home. The proposed Grand Lodge of Victoria would be an irregular lodge, as it would not be acknowledged by the Grand Lodge of England.

The CHAIRMAN would wish to inform Bro. Lempriere that the committee were desirous of forming no irregular lodge, but a regular one, under the sanction of the Grand Lodge.

Bro. BRADSHAW replied that, with reference to the illegality, there can be none in petitioning the Grand Lodge to grant a favour—the Grand Lodge of Victoria petitioned the Grand Lodge to reduce the fees. Bro. Lempriere might as well say that was illegal. It could not be illegal to ask what the Grand Lodge had the power to refuse; yet, if this question was illegal, Bro. Lempriere allowed the matter to be discussed at the South Yarra Lodge, where he was W.M. Our allegiance is due to the great and glorious principles of Masonry, not to a Constitution; it is not by having three Constitutions acting, opposed to each other, that we can disseminate brotherly love, relief, and truth. Let us go on the broad principles of Masonry, and let us have our own local charitable institutions. We do not assert that we are called upon to pay to the Benevolent Fund of home. But Bro. Lempriere does not inform the meeting the amount paid for warrants and certificates; but even if we had not more than the amount of our Secretary's salary, that sum would form the nucleus of a fund for Masonic purposes. £12,000 have been sent home to the English Grand Lodge, yet only one claim has been made on their Fund of Benevolence. We have also heard of the great advantages we possess in having the privilege of appeal. Take an example:—Some months ago a brother made an appeal to the Grand Lodge of England. That appeal arrived in London early in May, nineteen days before the usual convocation of the Grand Lodge in June; but because, after travelling 16,000 miles to be adjudicated upon, it happened to be two days after the time appointed for receiving appeals (twenty-one days before the meeting of the Grand Lodge), the appeal has been postponed until the September meeting, thus quietly shelved in the Grand Secretary's office for a period of four months.

Bro. JAMES, P.M., said,—The memorial was to be sent to the various lodges to receive their due consideration, and to report their opinion on it, and he advised his brethren to act in a fair Masonic manner. There should be no hesitation in stating to the Grand Lodges the numbers of those opposed to the movement as well as the number who have joined in it. Yet, although brethren could not shut their eyes to the fact that they were opposed, yet their opponents had never denied the important

fact that a Grand Lodge should be established. The desire of the committee is to carry out the movement in the colony. For his own part he was proud of his being a member of the English Constitution. Few complaints could be made against it, and he joined in the present movement not that he loved the English Constitution less, but that he loved Freemasonry more. For his own part, he (Bro. James) believing that it would be for their advantage—believing that they laboured under many disadvantages in their present position—believing that the greatest benefit would flow from the three Constitutions being united together—believing that their own charitable institutions would spring into existence and flourish—felt bound, as a Mason, to support the proposition.

Bro. DEMAINÉ came to hear what would be said *pro* and *con* about the establishing of a Grand Lodge in Victoria, but had not heard enough to enable him to form an opinion. It appeared to him that any brother speaking against the movement was laughed down. He was a young Mason, and was satisfied that if the subject was a good one the more it was ventilated the better.

The CHAIRMAN put the question.

Proposed by Bro. Levick, P.M., seconded by Bro. M'Gaan, P.M.—“That the memorial just read be engrossed and forwarded to the Grand Masters of the English, Irish, and Scotch Constitutions; together with the resolutions of the lodges favourable to the establishment of a Grand Lodge of Victoria.”

Bro. BARNES, P.M., thought it was no treason to the ruling power of his Masonic Constitution to ask a favour, although Bro. Lempriere stated every brother violated his obligation who joined in this memorial. That expression of Provincial Grand Secretary Lempriere accounted for the few replies received from lodges under the English Constitution.

A vote of thanks to the Chairman was carried with acclamation, and the meeting terminated.

ROYAL ARCH.

LANCASHIRE (EAST).

MANCHESTER.—*Caledonian Chapter* (No. 204).—This chapter was opened in form at a quarter-past six o'clock. Comps. R. H. Edge, Z.; I. W. Petty, P.Z., as H.; G. C. Thorpe, J.; and J. H. M. Good, P.S. The ballot was taken for Bros. S. E. Dunn, J. D. Brocklehurst, and Frank H. Jewsbury, of the Caledonian Lodge (No. 204), and was unanimous in their favour. Bros. Dunn and Brocklehurst were exalted by Comp. Edge. Bro. F. H. Jewsbury was exalted by Comp. Baldwin. Comp. Thorpe delivered the H. Lecture; Comp. Hammond, of The Virtue Chapter (No. 152), the S. Lecture; and Comp. Baldwin the M. Lecture. Bro. Ignaz Schlesinger, of the Yarborough Lodge (No. 633), was proposed for exaltation. The chapter was closed in peace and harmony at half-past eight o'clock.

Obituary.

THE R.W. THE MOST NOBLE MARQUIS OF HUNTLEY, PROV. G.M. FOR NORTHAMPTONSHIRE AND HUNTINGDONSHIRE.

We have to chronicle the demise of one of the rulers of the Craft, in the person of the most noble the Marquis of Huntley, Prov. G.M. of the counties of Northampton and Huntingdon. His lordship expired at his seat, Orton Longville, near Peterborough, on Thursday, the 17th inst., in the 72nd year of his age. When in London during the past season, the marquis felt his health begin to fail him, and on the occasion of his daughter's marriage with the Hon. Gilbert Heathcote he was not able to be present. After a time, however, he rallied, and a month ago he returned to Orton Longville, where he remained under the care of his local medical attendant, Dr. Paley. On Sunday before his death he was at church, but on Tuesday and Wednesday it was apparent to those who knew him best that a change was at hand. Lord Lewis Aboyne, the marquis's

second son, who was away with the Channel fleet, was telegraphed for, and arrived the same night. Lady Evelyn Heathcote and the Hon. Gilbert Heathcote were also sent for. Up to almost the last day the venerable marquis was able to drive in the grounds of the hall; he only took to his bed to die. When the sad end occurred all his family were present in the house. Charles Gordon, Marquis of Huntley, Earl of Huntley, Enzie, and Aboyne, Viscount of Melgun and Aboyne, Lord of Gordon and Badenock, Baron Aboyne, and Baron Gordon of Strathavon, Glenlivet and Inverness, in the peerage of Scotland; and Baron Meldrum of Morven, county Aberdeen, in that of the United Kingdom; Premier Marquis of Scotland and a baronet of Nova Scotia, was born on the 4th of January, 1792, succeeded on the 17th of June, 1853; married, first on the 1st of March, 1826, Lady Elizabeth Henrietta Conyngham, eldest daughter of Henry, first Marquis Conyngham, born the 20th of February, 1799, died the 24th of August, 1839; and secondly, on the 9th of April, 1844, Mary Antoinetta, only surviving daughter of the Rev. William Pegus, by Charlotte Susannah Elizabeth, Countess Dowager of Lindsey. The Marquis of Huntley leaves a family of eleven children. He succeeded in his title and estates by his eldest son Charles, Earl of Aboyne, who was born on the 5th of March, 1847, and is now consequently in his 17th year. His lordship joined the St. Peter's lodge, at Peterborough, then No. 646, now No. 442, from a lodge under the Grand Lodge of Scotland, on the 2nd August, 1838, and continued a member of No. 442 to the day of his death. His appointment of Prov. G.M. for Northamptonshire and Huntingdonshire is dated the 6th of March, 1840. Although his lordship was not prominent as a Prov. G.M., yet he was a very steady, regular, and safe ruler of the Craft, managing to win the esteem of the brethren over whom he was placed, without courting these acts of popularity which younger men adopt. He was not unmindful of the duties of his brotherhood, and took some interest in our charities, being one of the trustees of the Asylum, of the Royal Benevolent Institution for Aged Masons and their Widows, at Croydon.

BRO. HENRY FAUDEL, P.J.G.D.

Bro. Henry Faudel, P.J.G.D., of the firm of Faudel and Alderman Phillips, of Newgate-street in the City of London, died at his residence, 5, St. Andrew's-place, Regent's Park, on Monday, the 21st instant. Bro. Faudel was initiated in the Lodge of Peace and Harmony (No. 60, late 72), on the 24th of February, 1842, and was a member of it for two years. He then joined the Burlington Lodge (No. 96, then 113), in December, 1822, in which lodge he served the office of W.M. and continued a regular member to his decease. He was exalted to the Royal Arch in the Chapter of Fidelity (No. 3), on the 22nd of August, 1843, and passed the three chairs in the chapter. Bro. Faudel was appointed Standard Bearer in Grand Chapter, and appointed Junior Grand Deacon of Grand Lodge in 1854. Bro. Faudel was very active in supporting the charities, being a Life Governor of all of them, and took a warm interest in the building and welfare of the Asylum, of the Royal Benevolent Institution for Aged Masons and their Widows, at Croydon.

BRO. J. W. H. ELLIOTT, P.M. 159, AND TYLER TO LODGE ST. AUBYN, 954.

Bro. Elliott had been identified with Lodge Brunswick for many years, working himself up grade by grade till he attained the S.W.'s chair of his lodge; and this post he retained for two successive years. At the St. John's celebration, in 1861, he was elected the W.M. of Lodge Brunswick, which office he creditably filled during his year of office, which he vacated to his successor at the close of the past year.

On the establishment of the Lodge 954, at Morice Town, he applied for the appointment of Tyler, and was successfully elected to that office, which he filled up to the time of his death. His illness at first appeared of a slight character—a deranged stomach, finally ending in disease of the heart. He died on Monday, the 15th September, at the early age of 28. His remains were interred at the parish church of Stoke Damerel on Sunday last, followed by representatives of all the lodges in the neighbourhood. The funeral service was conducted by the rector of the parish, Bro. the Rev. W. J. St. Aubyn.

REVIEWS.

Mr. Beeton's Publications. J. O. BEETON, Strand.

Beeton's Illustrated Family Bible is now completed in twenty-six parts, the cost of the whole being 54s., which it is well worth. It is beautifully printed, and the illustrations and notes all that could be desired. When bound it will make a most acceptable lodge present.

The *Boys' Own Magazine*, the *Boys' Own Library*, and the *Boys' Penny Magazine* all continue to be conducted with great spirit and discretion. In the first named Mr. Edgar continues his admirable historical romance of "Cressy and Poitiers," or the story of the Black Prince's Page; the "Zoological Gardens," by the Rev. J. G. Wood, popularly and clearly treats of elephants and their kin; the "Adventures of Reuben Clavidger" are as "sensational" as it is possible to desire; whilst "Every Bat has its Ball," the "Young Norseman," "In the African Bush," "Ups in the Alps," and the various other contents stamp the number before us with the true ring of genuine metal acceptable to all boys. The "Library" is still occupied with the "Curiosities of Savage Life," which are as interesting as ever; whilst the *Penny Magazine* is replete with amusement and instruction—the latter being well represented by a capital article on weights and measures.

The *Englishwoman's Domestic Magazine* is excellent as ever, so far as regards the literary contents; whilst we are assured that the fashions and the patterns for needlework are of more value than the whole price of the *Magazine*—though we cannot ourselves profess to give an opinion on "Diagrams for cutting out and making a gored petticoat and crinoline casing."

Beeton's Dictionary of Universal Information of Science, Art, and Literature is making rapid progress towards the completion of its issue, the last article in the number before us being "Paper;" and certainly it is the cheapest as well as one of the best of Cyclopædias.

Change for a Penny. New Series. Parts I. and II. London: GEO. BERGER, Holywell-street.

This is one of the best of the penny serials, and the reader must indeed be more than usually critical if he cannot find something to amuse and interest him. Romance, poetry, science, anecdotes, passing events, statistics—all find their proper place, and are well represented. "The Gambler's Compact" and "The Daughters of the Doge" will be read with interest by the lovers of romance served by weekly instalments—the one number being sure to create a demand for the next. In the Poetry we have fair specimens of humour and pathos; whilst Mr. George Glenny's hints about managing large and small gardens are well worthy of attentive study by all who take an interest in the beauties of nature, sometimes improved by art. Mr. Glenny is a veteran writer on the subject, and his opinions always and deservedly command respect.

THE WEEK.

THE COURT.—Her Majesty, the Prince and Princess of Wales, the Prince and Princess of Hesse, and the other members of the Royal Family continue in Scotland.

GENERAL HOME NEWS.—The mortality in London is still over the corrected average, though it is falling. The births continue to keep 50 per cent. in advance of the deaths. In the City the deaths were further above the average than in the metropolitan district.—On the 12th of this month, there were 141,980 persons receiving parochial relief in the cotton manufacturing districts,—a reduction of 800, as compared with the previous week, and of 24,555, as compared with the corresponding week in 1862.—At the Central Criminal Court

Joseph Garbit, convicted of bigamy, was sentenced to six months' imprisonment; W. Mortimer, Emma Thomas, and Eliza Blair, convicted of uttering counterfeit coin, were severally sentenced to various terms of imprisonment. Mr. Alfred Styles, charged with "enlisting soldiers for a foreign Power, to wit, Poland," was ordered to enter into his own recognisances to appear when called upon.—The *Great Eastern* is an unfortunate ship. To her previous mishaps must be added a sad occurrence which took place on Friday week. While off Cape Clear, she ran down a ship called the *Jane*—the collision causing the death of two of the *Jane's* crew.—A solicitor has been committed for trial by Mr. Henry, at Bow-street, on a charge of indecent assault on a young woman, who was at his office consulting him on an action which she meant to bring, either for breach of promise or for affiliation.—Luke Charles, a policeman, accused of the murder of his wife, has been committed for trial at Bury. The body found in the canal at Pendlebury, in February last, has been identified as that of the prisoner's wife, and evidence was given to show that after the woman's disappearance Charles was in the habit of telling plausible stories to the inquiries of her friends and others as to what had become of her. It would also appear that the prisoner during his wife's lifetime had proposed marriage to a young woman in Ireland; that his offer had been accepted; and that he was only prevented from committing the offence of bigamy by the refusal of a Roman Catholic priest to perform the ceremony until he had satisfactory evidence that the prisoner was what he represented himself to be—an unmarried man.—A deplorable affair has occurred in Nottinghamshire. Two men, named Morley and Swift, before going to bed, lighted a charcoal fire in the room in which they both slept. On the following morning, Swift was found dead, and his companion in a state of complete insensibility,—the poor fellows having been clearly overpowered during the night by the fumes of the charcoal.—The performance of "two daring female Blondins" at Leamington, which was part of the attractions of the travelling circus of the pugilist Mace, has been stopped by the magistrates.—We hear from Dukinfield, near Staleybridge, of a frightful boiler explosion, from the effects of which two men were immediately killed, one of them being blown over a two-storey house. The accident occurred while the men were testing the boiler or tar still—a time, one would think, when extra precautions would be employed.—The steamer *Harriet Pinckney*, which was formerly employed as tender to the Confederate cruisers *Alabama* and *Florida*, has arrived in the Mersey with a large cargo of cotton, tobacco, and turpentine from the Confederate States. The *Sea Queen*—the steamer about which so much was said at the time Mr. Adams was discovered to have granted a "permit" to a vessel laden with arms for the Mexicans—has also arrived at Liverpool with a cargo of cotton from Matamoros.—Miss Rye is not in a position to give a very cheerful account of the progress of her scheme for getting young Englishwomen comfortably settled in New Zealand. In a letter, dated the 13th of July, she writes in a somewhat cynical strain. "All great bodies," she tells us in a tone of bitter pleasantry, "move slowly." The colonies furnish no exception to this rule, and she despairs of ever being able to report satisfactory progress in "the play," unless, indeed, "the longevity of a Wandering Jew" should be vouchsafed to her.—At a dinner given to the officers of the Channel fleet at Liverpool on Monday, Lord Stanley, referring to our recent naval expenditure, said he was sure that we had received value for our money. At the same time, it was doubtful whether we had yet got the gun or the man of war of the future, and it was the duty of Parliament to shrink from no outlay which might be necessary for the purpose of experiment. He trusted we should never again fall into the error "of resting upon our oars, and of assuming that what we consider the perfect model of to-day will be the equally perfect model ten years hence."—It is as well that tradesmen should know their liability to repay the amount of coins which, being good, they deface in testing. In a case at the Thames Court, the magistrate advised the complainant to bring her action in the county court.—We learn from West Bromwich that on Tuesday evening two children

were savagely murdered by their father, a blacksmith. The unfortunate murderer is said to have been on affectionate terms with his family, and at present there is no assignable cause for the terrible deed.—An inquest has been held on the body of a gentleman who had lived for twenty years in a set of chambers in the Adelphi, allowing no one to enter his rooms. Though a wealthy man, his chambers were in a filthy state; he appears to have shunned the society of his kind; and at last being missed his body was found in an advanced state of decomposition, his death having occurred from low fever, accelerated by his habits of life.

FOREIGN INTELLIGENCE.—Prince Gortschakoff's rejoinder to the second note of M. Drouyn de Lhuys has been published in the *Moniteur*; and its substance is, of course, similar to the tenour of the Russian Minister's reply to Earl Russell's last despatch. It is noteworthy, however, that the Prince, observing that M. Drouyn de Lhuys had spoken of the western provinces of the Russian empire "as if they participated in some degree in the international stipulations" regarding the kingdom of Poland, declares that the Emperor Alexander will never admit the existence of such a participation, and "must peremptorily exclude even from an amicable exchange of ideas any allusion to parts of his empire to which no international stipulation whatever applies." The reply is accompanied by a "memorandum," which maintains that the treaties of 1815 do not authorise any interference in the internal affairs of Russia, discusses the "six points," affirms that an armistice and a European conference are impossible, and declares that the Emperor Alexander will await the restoration of tranquillity before he grants reforms to Poland. Finally, the "memorandum" trusts that the differences of opinion between the cabinets will not disturb the peace of Europe, and observes that France, England, and Austria having based their demands upon a scrupulous fulfilment of the treaties of 1815, they cannot be supposed to desire the success of the Polish revolutionists' designs, which would involve an overthrow of existing treaties and European equilibrium. The Poles continue to retaliate by attempts at assassination for the merciless severities of their Russian military rulers. On Saturday afternoon, while General Berg was driving through one of the streets of Warsaw, an "Orsini bomb" was thrown from a great house at his carriage. Its explosion left General Berg unhurt, but killed a trooper of his Circassian escort. The exasperated soldiers immediately broke into the house whence the bomb was thrown, and "committed great excesses;" but although the street was immediately surrounded by troops, and the thoroughfare stopped, the assassins were not apprehended.—The Danish Government has commenced preparations for its probable struggle with Germany, and issued an order that the regimental lists shall be filled up to war strength by the 1st of October. The Committees of the German Diet have presented a report urging "Federal execution" in Holstein, and recommending that the duchy be occupied by 6000 Hanoverian and Saxon troops, and be administered by Federal authority. The Diet will proceed to consider this report, and its decision—which involves the question of peace or war between Germany and Denmark—will be taken on the 1st October.—The Diet of the Grand Duchy of Finland has assembled, for the first time during many years; and its session was opened by a speech from the Emperor Alexander in person. In this speech the Emperor declared that the Grand Duchy's revenues had been and were still sufficient to defray its expenditure, and that no loan will ever be contracted without the Diet's sanction, "except in case of a sudden invasion or some other unforeseen misfortune." The Emperor is desirous of improving the Finnish constitution, and bills for that purpose will be submitted to the Diet.—From Gibraltar we learn that the Spanish Government is concentrating a large force in order to effect a settlement of the boundary question and to keep the Riflians in check. A telegram from Madrid states that the reply of the Emperor of Morocco was expected hourly, and that should it be unfavourable 12,000 men will be immediately embarked for Melilla.—The news from Mexico is of importance. Miramon had declared his allegiance to France, and General Forey had made him commander of the Mexican forces. The United States and Central American Ministers had intimated that they would continue to recognise the Juarez government till otherwise instructed by their respective Governments. Juarez is supposed to be at Washington, *incognito*, and in communication with the Government, for the purpose of taking measures to expel the French. We also learn that the representatives of the South

American republic have urged upon Juarez an alliance with them, with the view of resisting European encroachments. A Federal delegate is also invited to co-operate.—The reply of the King of Prussia to the resolutions of the Congress of Sovereigns is published in the *Kreuz Zeitung*. His Majesty rejects the propositions of Austria, and states the conditions on which he is willing to accede to a Federal reform—namely, the parity of Austria and Prussia in all Federal concerns, their equal right of veto, and a different organisation in the representation of the country at the Federal Assembly than that proposed by Austria.—The King of Italy is at present engaged in reviewing the Italian troops near Milan. The manoeuvres are said to be very brilliant, and his Majesty has met with the most enthusiastic reception; and public *fêtes* are being held in Milan.—The States General were opened on Monday by the King of Holland in person.

AMERICA.—By the *Persia* and *Jura* we have news from New York to the 13th inst. Charleston advices of the 9th inst. stated that the Federal iron-clad steamers continued to shell Fort Moultrie, that one of the fort's magazines had been blown up, and that half of the town of Moultrieville had been burned, but that nevertheless the Confederate works on Sullivan's Island still held out. A fruitless attempt to occupy Fort Sumter had been made by the Federals, who landed "a few hundred men" after nightfall on the ruins. The Confederates encountered the Federals on the parapets, and drove them back to their boats, with the loss of some 60 men. General Gilmore was establishing batteries for the purpose of shelling Charleston—the evacuation of the Confederate works on Morris Island having enabled him to place guns a mile nearer the city than was previously possible. General Burnside had resigned the command of the troops with which he had successfully advanced from Kentucky into Tennessee, and occupied Knoxville and Cumberland Gap. No cause was assigned for his resignation, which may be ascribed to disputes with General Rosecrans. Nothing was known as to the direction of the Confederates' retreat from Chattanooga; and the complete ignorance of the Federals was testified by the currency of two conflicting reports—one that troops had been withdrawn from General Lee's army in Virginia for the purpose of enabling General Johnston to crush General Burnside's corps, and the other that General Lee had received large reinforcements from the South, and was about to advance against General Meade's forces. A great expedition, said to consist of 30,000 men, and to be commanded by General Franklin, had left New Orleans, and was supposed to be destined for Texas. Mr. Sumner, chairman of the Federal Senate's Committee on Foreign Relations, had delivered at New York a speech, in which he bitterly denounced the English recognition of the Confederates as belligerents, and declared it to be a betrayal of civilisation. England could not, he said, "avoid the consequence of its complicity with the pirate ships in their lawless depredations, and that liability was accumulating." Nor did France fare much better at the hands of Mr. Sumner, who denounced the French offer of intervention, and affirmed that the new Emperor of Mexico would be "as powerless as King Canute against the rising tide of the American people." The Southern journals were said to be advocating the enrolment of a great body of negroes for service against the North. Mr. Mason, the Confederate commissioner in London, is stated to have sent a note to Lord Russell on Monday, intimating that he had been instructed by the Government of Richmond to withdraw from England.

TO CORRESPONDENTS.

- R. S. T.—The new edition of the *Book of Constitutions* may now be had at the Grand Secretary's office, or of Bro. Spencer.
- L. L.—In October next.
- M. M.—We are not in the confidence of the Grand Master. You may ask the question yourself if you have impertinence enough.
- J.—The late Earl of Yarborough, Lord Panmure (now Earl Dalhousie), the Earl de Grey and Ripon.
- S. S.—Lord de Tabley is a P.G.W.
- J. R. S.—Lord Raynham (now the Marquis of Townsend), was initiated in the Polish Lodge and exalted in the Polish Chapter.