

LONDON, SATURDAY, MARCH 10, 1866.

### FREEMASONRY IN EGYPT.

#### INAUGURATION OF THE LUCE DI ORIENTE LODGE.

The following is a translation of the inaugural address delivered by the W.M., Bro. Fredrico Figari:—

Beloved Brethren,—Whenever a new Masonic lodge is inaugurated, a new temple is erected to virtue, and a barrier opposed to vice. It is, therefore, with intense joy, and with a serene and elevated mind, that in this solemn hour I assume the chair in the East, and to which honourable post I have been raised by your unanimous vote, to uphold the laws that rule and govern our ancient Order, which is called upon to propagate humanitarian works, as the champion of progress and the harbinger of civilisation.

But in order to secure and render more profitable the results of Masonic labours, it is meet, beloved brethren, to draw a distinct line of conduct, and to act in strict accordance with the principles of our Order; we should divest ourselves of profane passions, and become purified by the holy spiritual fire, that we may, pure and honest, worthy of respect and respected, go into the combat and struggle until we depart from life; for our life will be hemmed in, though, like the phoenix of the fable, we shall be resuscitated by the new Masonic fire, pervaded by that flame which may become evanescent, but can never be wholly extinguished.

As a very old Mason permit me to give you as the result of my experience the fruits I have on manyfold occasions reapt from the participation in lodge labours, and I will endeavour to convey to your mind the conclusions which ought to be drawn from this experience.

It is a sad truth, but it is a truth that in very rare instances only we see the labours that are performed at our temples, produce those results and attain those objects which might be conducive to the good of all those who join in it. To this frustration of its aims is due that indifference which causes many amongst the Craft, independently of the uninitiated, to think that "Freemasonry has had its time," an assertion perfectly incorrect and ill-founded; for if Masonry has accomplished its work in part, it has not completed it and is not likely to ever complete it, considering that progress is infinite and that "mankind is but

one man who lives eternally and never ceases to learn."

Let us inquire into the causes to which this lamentable evil is due, and how it be possible to stop and entirely suppress it, before this malady yet slight, should in course of time, and through negligence, assume greater proportions and become a deadly disease.

Apathy which always, and ambition which in many cases engenders discord, and the little confidence in its intrinsic force are the principal stumbling blocks to the progress and welfare of the Institution of Freemasonry. To eschew and counteract those evils, we should oppose to them union, strength, and courage, and with them raise high the banner bearing the sublime inscription: Liberty, fraternity, equality, which is identical with the Masonic creed, the love of mankind.

But in order to preserve in our heart this love of mankind, which is the very essence of our Institution, we should reject the views of those who incline towards pessimism, who see but the shadow in everything and exaggerate it a thousandfold wherever it exists; we should not allow ourselves to be overcome by those who are clad in vituperation and diffidence. In following those, we fall into that complete indifferentism and misanthropy which easily irritate and lead to words of bitterness, without realising any useful effect. On the contrary, we should have confidence in progress, confidence in our equals, and hope in the success of Masonic labours; and always remind each other of and inspire each other with the excellence and vitality of Freemasonry.

On the other hand, the excesses of a too ambitious mind must be avoided. Who knows not to what consequences intemperance in speech and feelings may lead? We do not deny that wisdom is one of those precious qualities that are required of us. For the remainder, the prosperity and influence of our Order depends entirely on ourselves. To secure these, we need but follow the path of the humanitarian tendencies of the age, and act as its auxiliaries and confederates.

Another of the chief evils under which our Institution labours is the erroneous belief entertained by many that its power consists in its numerical strength. Brethren, if you mean to secure long life to this temple of ours, keep aloof from this most injurious error. The Masonic family wishes, no doubt, to be considerable also

in number; but as the quality of its adherents is preferable to their quantity, and as the prestige of every cause must vanish as soon as it becomes public property, I feel it incumbent on me to recommend to you to increase your numerical strength, but with the utmost prudence and discretion. Let us adhere to the axiom that those we receive into the bosom of our Order should be few, good, and true, and then we shall succeed. What would you think of the army taking the field strong in number, but its battalions weakened, famished to starvation, exhausted by exertions, and demoralised by the loss of many battles? or what would you think of an army of infants, being not used to command, and still less to obey? Were an able leader oppose to such a phalanx but a handful of brave and resolute men, struggling for the sanctity of a common cause, it would require no pains to defeat that army, and victory would crown the undertaking. But if amongst that handful of gallant men, a number of poltroons and inexperienced hands were mingled, would the brave leader still be sure of the victory? and if he gains it, will the triumph be even such an easy one? No, brethren, the passive elements play no part in the struggle; they serve but as an obstruction and hindrance. From this illustration you may infer that, with a view to secure our objects, we should pick our men, and select but strong and gallant warriors; therefore our recruits ought to be possessed of a moral and a material substance, besides the general requirements of honesty, probity, and ordinary intelligence.

But, dear brethren, after having animadverted thus far on drawbacks and deficiencies, let me proceed to tell you now most emphatically: we shall succeed, and, indeed, all we require to succeed is but to continue as an Institution.

The labours of the temple have thus far proceeded irregularly, but have not been devoid of productiveness; whatever has been accomplished hitherto, is pregnant of a future still more brilliant and more fruitful in point of practical utility.

I venture to say that in our lodge, materials of excellent character are to be found, and have no doubt they will form the best elements of success. Ever since it was first established, this lodge has devoted itself chiefly to the study and the solution of social problems, it has endeavoured to put into practice the most useful economical principles, and has given rise to a Working Men's Associa-

tion (*Società operaja*) which promises to become highly prosperous. It has not remained foreign to the struggles in which our sister lodge of Alexandria is engaged; it has joined its endeavours, and contributed a stone to the foundation of the Masonic Bank there. Does not such a commencement warrant the greatest hopes for our success? In casting a glance to our east, to the west and along the columns, I feel delighted to see them all garnished with brethren who have done much work and are veterans of past battles. I see amongst them those Masons who have originated an international hospital, who have studied the best mode of counteracting the caprices of fate by forming associations for mutual relief, who are at present engaged in contributing towards the realisation of two great projects of paramount importance to Egypt, viz., first the constitution of Arabian Masonry, and secondly the abolition of the trade in human beings which is still carried on and tolerated in contempt of the most sacred principles of human right.

The question of rite has been amply and maturely discussed by us. The good sense of the lodge has manifested itself most splendidly; the principle has prevailed that the substance should never be sacrificed to the outer form.

On such grounds, are we not justified in entertaining the greatest hopes for the vitality of our lodge? I await with unbounded confidence the future that may be in store for our temple. It is with honest pride that I take my seat in your midst, and contribute the mite of my own force towards the realisation of our projects and the carrying out of our programme; if supported by a firm will, by strength, courage, and concord, the future is ours. Therefore let us choose for our motto: firm will, strength, courage, concord.

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#### THE POPE AND FREEMASONRY.

Sir,—Having given your readers a very faint and imperfect sketch of primitive Freemasonry and of its spurious offshoots, the ancient mysteries, I now proceed to give them some idea of modern Freemasonry, confining myself, however, to one particular object, that of refuting the absurd charge brought against it by the Pope. If I can show that it is not merely harmless, but that its tendencies and general working are positively good and in the highest degree commendable, my object will have been attained. Brotherly love,

or charity, is the foundation of Masonry. It pervades every rite and ceremony—is infused equally into discipline and doctrine, and enforced in the lectures. About the end of last century in England all Masonic business was closed with the following recommendation—“You are to cultivate brotherly love, the foundation and cope-stone, the glory and cement of this our ancient and honourable fraternity; avoiding all wrangling and quarrelling, slandering and back-biting; not permitting others to defame the character of any honest brother, which you are to defend to the utmost of your power, as far as is consistent with your own honour and safety. Hence all may see the benign influence of Masonry, as all good Masons have done from the beginning of the world, and will do so to the end of time.”

Whilst on the subject of charity I may quote the following directions from the ancient charges with respect to the treatment of a strange brother. They instruct the fraternity “to examine him in such a method as prudence shall direct, that you may not be imposed upon by a false and an ignorant pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability; only to prefer a poor brother that is a good man and true, before any other poor people in the same circumstances.” In order, however, to be enabled to partake of the general Charity, his name must be registered in the books of the Grand Lodge, and he must have been a contributing member for two years, with all his arrears paid up—except in the event of shipwreck, capture at sea, loss by fire, or dislocating a limb, to which cases the limitation of two years does not extend. The secrets, of which we hear so much, are simply for the protection of the society against fraud. Beyond these necessary signs and pass-words there is absolutely no other secret which Masons would be afraid to communicate to the whole world. In all ages there have been impostors, and characters who have endeavoured to profit by a professed exposure of Masonic secrets—the infidel Carlile in England, Perau and Buhle in France and Germany, Morgan and others in the United States.

But the public are not much the wiser for the revelations, nor has the society suffered the slightest damage. No uninitiated individual could get into a lodge, or impose upon a Mason, in consequence of the information derived from the above sources. Both in the genuine and spurious Freemasonry the initiated were bound by solemn oaths not to reveal the necessary secrets; and if these men's works are genuine expositions of Masonry, they are the product of broken vows and a violated faith; if they are fabrications, they are, of course, worthless impositions. Your readers may impale them on either horn of the dilemma they please. In the spurious Freemasonry such men were severely handled. Diagoras the Melian having divulged the secrets of the mysteries, a great clamour was raised against him, and his very name became a term of reproach. The magistrates of Athens cited him to appear before them, but he fled. A large reward was offered for his apprehension; finding no refuge in Greece, he embarked on board a vessel, and perished by shipwreck. So also, Alcibiades and his companions, who ridiculed the mysteries, were not only forbid all religious and civil intercourse at Athens, but were solemnly cursed by all the priests and priestesses, *Plutarch*, vol. i., p. 202. Horace declared that “he would not remain in the same house, or sail in the same boat, with one who had divulged the mysteries of Ceres.”

Vetabo, qui Cereris sacrum  
Vulgarit arcanos, sub iisdem  
Sit trabibus, fragilemque necum  
Solvat plaselum.—*Od.* iii. ii., 26.

But I am wandering away from my subject. Freemasonry as practised at the present day commemorates particularly five great events in the history of the world, each typical of the Messiah, viz., the vision of Jacob, the offering of Isaac, the deliverance from Egyptian bondage, the offering of David, and the building of the Temple. These are the principal historical events contained in the lectures. “It follows, then, (says Dr. Oliver) that Masonry was intended to perpetuate that most important fact, the salvation of souls through the atonement of Christ. To accomplish this design more perfectly, the most prominent types, as they arose, were incorporated by wise and pious brethren into the original system, until it contained a perfect chain of evidence, which could neither be effaced nor misunderstood, illustrative of this fact, so essential to the future welfare of mankind.” So that, in adding on the modern and Christian

degrees, they only carried out the original design of the society. Its principles are based on the purest morality—its ethics are the ethics of Christianity—its doctrines are the doctrines of patriotism and brotherly love, and its sentiments those of the most exalted benevolence. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates. “It is the boast of our institution (says Mackey, in his *Lexicon*, v. *Charity*), that a Mason, destitute and worthy, may find in every clime a brother, and in every land a home.”

I have already said that Masonry has nothing to do with politics, and cannot lend itself to any disloyal or unpatriotic designs. The candidate is taught, when first admitted into the Order, “to be exemplary in the discharge of his civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of his residence, or afford him its protection; and, above all, by never losing sight of the allegiance due to the Sovereign of his native land.”

The following extract from an address delivered more than half a century ago by the Grand Lodge of Ireland will speak for itself. It is so very interesting and so very valuable that I make no apology for quoting it:—“The Grand Lodge of Ireland, as the constituted authority and guardians of the Craft, deem it incumbent on them to remind the respective lodges of this kingdom, that it is utterly inconsistent with the fundamental principles, the ancient charges, and the uniform practice of Freemasons, to permit any discussions or publications on religious or political subjects among them; because these, of all others, are known to arouse the worst passions of men, and excite among the kindest brethren the most rancorous and lasting animosities. True Masonry prefers no sect and acknowledges no party. A Mason’s religion is the faithful worship of God; his politics, a strict obedience to the laws of the country in which he resides, and a most cordial and unremitting attachment to his Sovereign. Freemasons have sufficient opportunities of expressing their political and religious opinions in other societies and in other capacities, and should not, under any pretence whatsoever, suffer such topics to invade the sacred retirement of a lodge, which is peculiarly appropriated to improve moral

duties, correct human frailties, and inculcate social happiness. The Grand Lodge, therefore, in discharge of their duty, and actuated by the most anxious solicitude for the prosperity, honour, and unanimity of the whole Masonic body of Ireland, earnestly exhort and require all the lodges of this kingdom to refrain from religious and political discussions, and all publications on such subjects.”

Roman Catholics who know anything of Freemasonry are as loud in its praises as other Christians. Witness the following evidence of Bro. O’Ryan. He says, “Thrice is he armed that has his quarrel just; and for the Masonic Order righteousness forms a panoply against which the shafts of calumny fall blunted. Christianity was established despite of persecution; the edict of the tyrant and the axe of the executioner were vainly exerted to check its progress, or procure its annihilation; and Freemasonry, which is Christianity in its purest form, cannot be checked in its onward progress by any ingenuity which malice may exert, or any sophistry which misrepresentation may employ. Unanimity prevails in our assemblies—religion lends her solemn sanction to our mysteries—philanthropy is inculcated by our precepts—universal charity is enjoined by our laws, and in the Book of Divine Revelation is inscribed the Constitution of the Order, which, resting on such a basis, defies either secret workings or open assault.”

I am conscious of many defects in what I may call these fragmentary notes on Freemasonry; your readers must, however, bear in mind that I promised nothing more than to give them a faint idea of what it was like—to tell them enough to convince them that it does not deserve the curses of the Pope or the denunciation of any other person. In this letter I have purposely given the words of others as far as I could, knowing that a variety of evidence carries weight with it which no mere unsupported assertions of an individual could do. I fear that some may think that my idea of Freemasonry being the parent society of all the ancient mysteries is not well founded. I admit that I have contented myself with asserting that it was so, without offering much in the way of proof. I could not have proved the point without entering into such a minute comparison between them as would necessarily have led me to divulge more than I might probably have been justified in doing. At least your readers must admit that there is something in this fact, that the

same symbols were in universal use all over the world—that within the historic period the Essenes among the Jews preserved the interpretation of them, whilst the spurious lodges were groping in the dark, and that the modern society still retains them.

I will conclude by stating that the principles of Masonry may be summed up in the words of St. Peter when he urges the faithful to “love the brotherhood, fear God, honour the king,” and principles such as these have no need to be condemned by the Pope or any other man.

### MASONIC POETS OF SCOTLAND—No. III.

JAMES HOGG.\*

By the REV. ANDREW R. BONAR, *Minister of First Charge of Canongate, Edinburgh.*

(Continued from page 105.)

James Hogg, the “Ettrick Shepherd,” immortalised as much by the impersonations of him viewed under a highly-coloured and exaggerated aspect on the part of the late Professor Wilson, in the once-renowned “Noctes Ambrosianæ,” was altogether a remarkable man. Like not a few who have succeeded in emerging from the clouds of obscurity, and the disadvantage attendant upon lowly origin,—his self-esteem seems to have been not unnaturally developed; while yet it were improper to deny that there was some reason for the weakness referred to.

Hogg was born on the 25th of January, 1772, in a cottage on the banks of the Ettrick, in Selkirkshire, and was descended from a race of shepherds who had in succession followed that calling. Hogg’s mother, Margaret Laidlaw, was a self-taught person, of an imaginative and even enthusiastic turn of mind. Her son was but little indebted to outward aid for what progress he made in education, having attended the parish school only for the space of a few months, though during one winter he was allowed to be present at the lessons given to the children of a neighbouring farmer. Hogg, when but seven years old, began out-door occupation as a herd-boy, but even then he showed liking for such marvellous tales and legends as were current among the Scottish

peasantry. Hogg thus describes his early experience:—

“When only eight years of age I was sent out to a bught called Broadheads, with a rosy-cheeked maiden to herd a flock of new-weaned lambs, and I had my mischievous cows to herd also. But as she had no dog, and I had an excellent one, I was ordered to keep close by her. Never was a master’s order better obeyed. Day by day I herded the cows and the lambs, and Betty had nothing to do but to sit and sew. Then we dined together every day at a well near to the Shiel dyke-head, and, after dinner I laid my head down on her lap, and pretended to fall sound asleep. One day I heard her say to herself, ‘Puir little laddie! he’s just tired to death;’ and then I wept till I was afraid she would feel the warm tears trickling down on her knee. I wished my master, who was a handsome young man, would fall in love with her and marry her, wondering how he could be so blind and stupid as not to do it. But I thought, if I were he, I would know well what to do.”

When but fourteen years of age, Hogg, at the cost of a few shillings, became possessor of an old fiddle, practice upon which helped to while away many an hour that might else have passed heavily. He served as shepherd at various farms in succession, at Singlee, Elibank, Williamslea, and next at Blackhouse, the tenant of which was Mr. Laidlaw, who kindly allowed him to have access to a tolerably good store of books, a permission much appreciated by the young man. When twenty-four years of age Hogg began to write verses, rude enough, doubtless, yet not devoid of touches evidencing genius and originality. In 1797 he first heard of Burns, whose “Tam o’Shanter” in particular Hogg dwelt upon with delight, and was so fascinated by the spell that he was soon able to repeat the whole poem. The success of Burns roused Hogg’s ambition; and having become acquainted, in 1791, with Sir Walter Scott, the latter induced the late Mr. Constable to publish the “Mountain Bard,” as well as—strange conjunction!—a “Treatise on Sheep.”

These productions, however, brought in to Hogg a considerable sum of money—about, it is said, £300—yet an amount insufficient for the object he had in view, that of setting up a store farm. The attempt was unsuccessful, and after a depressing struggle for two or three years, Hogg betook himself to Edinburgh with the fallacious

\* Hogg was initiated in Lodge Canongate, Kilwinning, No. 2, in 1838, the meeting being held by special dispensation from Grand Lodge, at Innerleithen. It was an occasion of high festivity; and at the request of the Brethren, Hogg sang the beautiful and well-known song composed by himself, “When the kye comes hame.”

idea of subsisting on what might accrue from the industry of his pen—a mistake into which many others have fallen, forgetting that comparatively few are fortunate enough to earn even a competency by such means. Publishers, like other traders, are guided by the state of the market—must abide by the law of supply and demand; nor was there ever a truer and more sound estimate than that formed by Sir Walter Scott—that literature *might* help a man, but that his main dependence must rest on some other and principal vocation. Nine-tenths at least of those who think otherwise, in youthful inexperience, have found it to be so to their cost.

About this time Hogg published the “Forest Minstrel,” in the production of which volume he enjoyed the aid of some friends, amongst others, of Laidlaw (well known in connection with Sir Walter Scott), and the author of the affecting ballad “Lucy’s Flitting.” A weekly publication entitled “The Spy,” proved a complete failure; but the “Queen’s Wake” at once gave the author a standing amongst poets, three editions being called for in quick succession.

Hogg now became intimate with the late Professor Wilson and J. G. Lockhart, and was for six years a frequent visitor to the Scottish metropolis. The late Duke of Buccleuch made him occupant of the farm of Altrive, near Yarrow. In 1820 the poet married Miss Philips, daughter of a farmer in Annandale, and became tenant likewise of the larger farm of Mount Bengier, for the proper cultivation of which, however, requisite means were lacking. The issue of the *Waverley Novels* in an illustrated and annotated form, begun by Scott in 1831, suggested to Hogg the idea of bringing out his tales and novels also in monthly volumes. Arrangements connected with this brought Hogg to the great metropolis, where he was taken notice of in a manner highly pleasing to the guileless and simple stranger from Ettrick Vale. London—at least a certain section of it—religious or literary, as the case may be, is said to love an idol, but, like a child that soon becomes tired of its toy, is soon anxious to have a new one. The failure of the publisher arrested the progress of the re-issue, after, we believe, only a single volume had appeared, though Hogg’s prose and poetical works have since appeared in a collected form; and, as we write, the first volume of a handsome edition of his “Tales and Sketches” has been issued by a Glasgow firm, to be followed

in due course by his poetical works—a tribute to which the memory of the Shepherd is well entitled.

Hogg’s manners were plain and unaffected; and an amusing anecdote regarding him is found in Lockhart’s “Life of Scott,” a work various passages in which give ample proof of the author’s fondness for satire. Scott had expressed genuine admiration of certain passages in some imitations of the old ballads which the shepherd had been prompted to attempt in consequence of the success of the “Border Minstrelsy,” and the first time accordingly that Hogg’s business brought him to Edinburgh, having called upon Scott, the latter invited him, along with William Laidlaw, to dine at his house at Castle-street. We give the account of what followed, as stated by Lockhart:—“When Hogg entered the drawing-room, Mrs. Scott being at the time in delicate health, was reclining on a sofa. The shepherd, after being presented, and making his best bow, forthwith took possession of another sofa placed opposite to hers, and stretched himself thereupon at all his length; for, as he said afterwards, ‘I thought I could never do wrong to copy the lady of the house.’ As his dress at this period was precisely that in which any ordinary herdsman attends cattle to the market, and as his hands, moreover, bore most legible marks of a recent sheep-smearing, the lady of the house did not observe with perfect equanimity the novel usage to which her chintz was exposed. The shepherd, however, remarked nothing of all this—dined heartily and drank freely, and by jest, anecdote, and song, afforded plentiful merriment to the more civilised part of the company. As the liquor operated, his familiarity increased and strengthened; from ‘Mr. Scott’ he advanced to ‘Sherra,’ and thence to ‘Scott,’ ‘Walter,’ and ‘Wattie,’ until, at supper, he fairly convulsed the whole party by addressing Mrs. Scott as ‘Charlotte.’”

Hogg spent the last years of his life in a cottage at Altrive, built upon ground granted by the Duke of Buccleuch. Towards the close of the year 1835, he expired of a dropsical attack, calmly—his dissolution having been preceded by some days of insensibility.

In the visions which he drew of fairy land, and in many of his songs, Hogg’s poetical powers are seen to advantage. We quote a single passage from “Kilmeny” as a sample of the whole, modernising the spelling partially:—

"Kilmeny, Kilmeny, quhair have ye been?  
Lang have we sought baith holt and dean;  
By lynne, by furde, and greenwudd tree,  
Yet ye are healthsome and fair to see.  
Where gat ye that jupe of the lily sheen,  
That bonny snood of the birk sae green?  
And these roses, the fairest that ever were seen?  
Kilmeny, Kilmeny, where have ye been?"

Kilmeny looked up with ane lovely grace,  
But nae smile was seen on Kilmeny's face;  
As still was her look, and as still was her e'e,  
As the stillness that lay on the emerant lee;  
Or the mist that sleeps on ane waveless sea.  
For Kilmeny had been she kend not where,  
And Kilmeny had seen what she could not declair.  
Kilmeny had been where the cock never crew,  
Where the rain never fell, and the wind never blew.  
But it seemed as the harp of the sky had rung,  
And the airs of heaven played round her tongue,  
When she spake of the luvelye forms she had seen,  
And ane land where sin had never been,—  
Ane land of love, and ane land of light,  
Withouten sun, or moon, or night:  
Where the river swait ane living stream,  
And the light ane pure and cloudess beam:  
The land of vision it would seem,  
And still an everlasting dream."

We might quote other passages—liquid gems of melody—but rather refer our readers to the poem itself.

The following exquisitely pathetic song, which appeared in the *Noctes Ambrosianæ* of "Blackwood's Magazine," needs no commendation, and is perfect of its kind:—

"I lookit east, I lookit west,  
I saw the darksome coming even;  
The wild bird sought its cosy nest,  
The kid was to the hamlet driven;  
But house nor hame aneath the heaven,  
Except the skeugh of greenwood tree,  
To seek a shelter in was given  
To my three little bairns and me.

"I had a prayer I couldna pray,  
I had a vow I couldna breathe,  
For aye they led my words astray,  
And aye they were connected baith  
Wi' ane wln now was cauld in death.  
I lookit round wi' watery e'e.  
Hope wasna there; but I was laith  
To see my little babies dee.

"Just as the breeze the aspen stirred,  
And bore aslant the falling dew,  
I thought I heard a bonny bird  
Singing amid the air sae blue.  
It was a lay that did renew  
The hope deep sunk in misery;  
It was of one my woes that knew,  
And a kind heart that cared for me.

"Oh, sweet as breaks the rising day,  
Or sunbeam through the wavy rain,  
Fell on my soul the charming lay!  
Was it an angel pour'd the strain?  
Whoe'er has kenn'd a mother's pain,  
Bent o'er the child upon her knee,  
Oh, they will bless, and bless agait,  
The generous heart that cares for me?"

"A cot was rear'd by mercy's hand,  
Amid the dreary wilderness,  
It rose as if by magic wand,  
A shelter to forlorn distress,  
And well I ken that Heaven will bless  
The heart that issued the decree,—  
The widow and the fatherless  
Can never pray and slighted be."

MASONIC NOTES AND QUERIES.

THE GOD OF PLATO, SAINT AUGUSTINE, AND FREEMASONRY.

"The God of Plato and Saint Augustine is the God of Freemasonry." These are probably, as the learned brother whom I met at Paris in the autumn of last year states, the words used by me in the conversation upon modern Pantheism mentioned in his letter. The line cited by me in illustration he will find in the late lamented Professor Emile Saisset's "Essai de Philosophie Religieuse," tome i., page 106: "Le Dieu de Platon et Saint Augustin—c'est bien là le Dieu *personnel*, le Dieu *créateur*." The communication made by me to the FREEMASONS' MAGAZINE, referred to by another brother present at the conversation, and taking a part in it, my correspondent will find vol. xiii., p. 151, of that publication. The material passage is "The God of Sir Isaac Newton and the God of Freemasonry are one and the same."

—CHARLES PURTON COOPER.

CORRESPONDENCE.

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

PROVINCIAL GRAND MASTERS.

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

DEAR SIR AND BROTHER,—In the course of a Masonic experience of eighteen years, during the whole of which time I have taken a more than usually active part in the working of the Craft, Arch, and Mark degrees, have filled nearly all the offices therein, and occupied the first chair in each, besides discussing, reporting, and publishing on Masonic subjects, I have divided this period nearly equally between two Provincial Grand Lodges, by change of residence; the first ten having been spent in the one, and the last eight in the other. In the former, beginning as

Pursuivant I gradually rose to the rank of S.W. ; in the latter, under present circumstances, I would refuse any position which might be offered to me. The result of my observations is, that this part of our arrangements (Provincial Grand Lodge) is of very little real advantage in any case, and that under our peculiar form of government, and in truth in some respects very peculiar it is, presenting strange anomalies, it *may* be, and sometimes *is*, productive of positive evil in various ways.

In the Province with which I was first connected, on the whole things worked well. The two Provincial Grand Masters under whom I had the honour to serve are noblemen of high position, unblemished character, generous sentiments, ample pecuniary means wherewith to be liberal, whether in the cause of charity or the promotion of social enjoyment, and a disposition thus to obtain popularity, though offence may occasionally have been given to individuals, who, possessing undue self-esteem, thought their own merits entitled them to higher appointments than were bestowed upon them, great fairness in this respect was generally exhibited, and character and skill in the Craft were never long unrewarded. So far then I was not disposed to question the benefit of a Provincial Grand Lodge, since the badge of the purple apron, being indicative of merit, was consequently an honour eagerly sought, and the annual meetings, which were punctually held, afforded pleasant opportunities of intercourse between Masons residing a few miles apart; more than this, it is there the custom to change the Deputy Provincial Grand Master about once in three years, on whom, under the sanction of his chief, the principal direction of the Province belongs, and thus the labour does not become too irksome by long continuance in office. I witnessed four such changes in ten years.

The agreeable impressions thus produced have however been sadly effaced by what I have seen in another quarter during the last eight years. A Provincial Grand Master not possessing the respect of those under his jurisdiction, nay more, whose removal would be universally hailed with delight, refusing to act upon advice to resign, because, as he alleges, it would be giving a victory to what he calls his enemies, though in reality those are his best friends, who would release him from an unenviable position; not now a member of any Lodge or Chapter in the Province, owing to non-payment of subscriptions in several to which he did belong; without pecuniary means to maintain a high social position, indeed frequently before the court for the recovery of petty debts; utterly devoid of many other qualifications of a most ordinary character which it would not be prudent to enumerate, though evidence thereof is strong and readily producible; pompous, vain, ambitious, vacillating, not punctual in the exercise of his duties, and yet at times descending in a most unworthy manner to acts which are thoroughly *infra dig.*; one whose decisions have been more than once reversed on appeal to Grand Lodge; capricious in his appointments to Provincial offices, often selecting

men for the highest positions who have no pretensions to ability or eminence in the Craft, indeed who have been members of it only a few months; uncertain in his arrangements for holding Provincial Grand Lodge meetings, between which intervals of nearly two years sometimes occur, notwithstanding clause 8, on page 48, of the "Book of Constitutions;" allowing his deputy to retain his rank for many years together as a complete sinecure, since he evinces not the slightest interest in the proceedings of the Province in any way, and rarely attends his own lodge, much less any other.

Under such circumstances, can it be a matter of surprise if many of the brethren entertain an opinion that it would be preferable to have no Provincial Grand Lodge, especially as the state of things is well known and much commented upon among those who do not belong to the Craft, and who are thus led to form a low estimate of it?

Now, to my purpose in drawing this contrast. Does it not show that there is something radically wrong in our Constitutions? Should it be possible that such a state of things can continue? Painful as it is to make such statements, does it not become a duty to point out defects which appear to require removal in a society whose objects are professedly, more than those of most others, of a moral tendency? What course ought to be taken by the Masons of the province to obtain a change? for experience has shown the difficulties that lie in the way, and the futility of representations to those in whose power the appointment to the headship of a province rests, when the Prov. G.M. openly declares his intention to retain his place against all opposition so long as he shall think proper, even though entreated to resign by those in whom he confides in other respects. It has been found that such a man has every facility for obstinacy in his determination, arising from a natural unwillingness on the part of Masons to combine to do an unpleasant thing; the obstacles to the collection and presentation of evidence at a great distance from the tribunal; the cost and trouble of a long journey to London; the formalities which must be complied with; the apathy of the majority of Masons, who are not sufficiently anxious about the matter to make any personal effort; the recommendation to *silence* in regard to the feelings of a brother, which should, however, be set aside when the Craft as a body suffers thereby; and many other hindrances. A commission of inquiry sent from London to the province would, perhaps, be the best course in the special case.

The Grand Master of England is elected annually, and if he were to practice one-half of the vagaries common in the province alluded to, a successor would doubtless soon be found. The mistake appears to be in consigning to *him*, instead of to *each province*, the selection of a Prov. G.M., for it is unreasonable to suppose that he can adequately judge of the wants and feelings of the brethren in a district into which he never enters, perhaps hundreds of miles distant, or of the local fitness of the person whom he may choose. What benefit can possibly arise from the appointment of an incompetent, injudicious, or unpopular man, in whom the Masons under his charge can place no confidence. And yet, under present arrangements, they are obliged to submit.

A second defect seems to be the continuance year after year (in the case referred to eighteen years) of the same Prov. G.M. and his Deputy, without a periodical reappointment, which would give opportunity for change when desirable, without the annoyance arising from a forced removal. After much thought on the subject, I am convinced that the adoption of the suggestion just made affords the only solution of the difficulty, and that those who take a leading part in the proceedings of Grand Lodge would do well to give it serious consideration, with a view to alteration in the Constitutions on this point.

It only remains to add that this letter has been read and approved by several of the leading Masons in the province. I am, dear Sir and Brother,

Yours faithfully and fraternally,

March 1, 1866.

P.M.

### EXCLUDING MEMBERS.

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

DEAR SIR AND BROTHER,—A lodge is summoned upon a particular night to hear and determine on a certain charge against a brother (true or false), and "to exclude" him from the lodge.

At the meeting (a very full one), without a single word of evidence being offered, a brother proposes, and another seconds, that the supposed offender be "excluded from the lodge."

Upon this the brother charged makes a complete statement of all the circumstances upon which such charges was "trumped up," and most emphatically denies the allegations it contains.

This statement appears so satisfactory to the lodge that brethren jump up in all directions (confessing they came to the lodge prejudiced against the brother accused, but now) begging the charge may be at once withdrawn.

One of the principally (presumed) aggrieved parties, seeing everything going in favour of the accused, hereupon proposes that "the discussion be adjourned for a month." To this the accused persistently demurred and objected, demanding an immediate verdict.

The lodge, evidently viewing this as an easy way of disposing of an unpleasant business, and shelving the matter, the proposition was seconded and carried.

Now, as the accused, I maintain that the jury having been dismissed without coming to a verdict, it is a question if there can be a new trial *de novo* (with me for defendant).

But even if this might be decided against me, I decidedly maintain that a jury having been dismissed, a fresh jury cannot be empanelled to give a verdict upon the same (mock) trial, and that if the worthy Past Master's ruse be not to get rid of the matter, but to attempt the other course, any proceeding under such resolution at the next meeting will be null and void.

Pray give me your opinion, which is always treated with respect, even by the brethren who have sought any pretext to rid themselves on that account of one who has fought many battles for the FREEMASONS' MAGAZINE.

I am, dear Sir and Brother,

Yours faithfully and fraternally,

ANTI TOUT.

### OUR CHARITIES.

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

DEAR SIR AND BROTHER,—Allow me to suggest to our Bro. "Another Country P.M.," the propriety of announcing himself as a Steward to one of our Charities, and that he should work heartily as such, and not sit at home and grumble. He then would have a right to express an opinion as to how far the expenses of the festival should go, which at present he has not. For, be it understood, the whole expenses of the festival are defrayed by the Stewards and those who take part in it; and the glorious results of these festivals are known to all who have taken an interest in our Charities during the last seven years. Now as to the rosettes, I differ with him there, for having served as Steward to all our Charities, I keep them as a trifling memento of the good work I have wrought with others; there must be some badge to distinguish Stewards from other brethren. Then, as to the £5 which appears to be "the bone that sticks," why, I say it reflects honour on our Craft that brethren are to be found to come forward and defray the contingent expenses of our festivals, and without in the slightest degree touching the funds of our institutions. Our brother does not seem to know the value of the ladies' tickets. I will inform him then. When I served as Steward to the Girls' School Festival, I had two tickets appropriated to me, which two I sold for £10 10s., and the same was added to my list; and I know other brethren did the same.

Now I do hope our Bro. "Another Country P.M.," will take this in a brotherly spirit; that he will announce himself as a Steward, and work, and not retard the good work which I fear his correspondence will do, and let his motto be, "Deeds not words."

I am, dear Sir and Brother,

Yours truly and fraternally,

EDWARD EMERY, P.M. 342, 928, 1069,

P. Prov. G. Dir. of Cers. Hants.

Portsea, March 3rd, 1866.

THE MASONIC GENTLEMAN.—He is above a mean thing. He cannot stoop to a mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of inuendoes. He is not one thing to a man's face, and another behind his back. If by accident he comes into possession of his neighbour's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are sacred to him. He professes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted, himself out of sight—nearest the thinnest partition—anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonour. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, and manly. He cannot descend to security. Billingsgate don't lie in his track. From all profane and wanton words his lips are chastened. In short, whatever he judges honourable, he practises towards every man.—*Anon.*

## THE MASONIC MIRROR.

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

### GRAND LODGE.

The quarterly communication of the United Grand Lodge of England, as announced in our issue of last week, took place on Wednesday evening, the 7th inst., in Freemasons' Hall. The Right Honourable the Earl of Zetland, Grand Master, on the throne, Bro. Victor Williamson, S.G.W., and Bro. Algernon Perkins, P.G.W., officiating as J.G.W. On the dais we observed the following brethren:—Bros. Augustus Smith, Prov. G.M. Cornwall; Young, P.G.S.B.; Colonel Lowry Cole, P.G.W.; Hopwood, P.G.D., and President of the Colonial Board; Potter, P.G.D.; Gregory, P.G.D.; Udall, P.G.D.; Rev. Charles Davy, G. Chap.; Nutt, P.G. Dir. of Cers.; Crombie, P.G.D.; Farmer, P.G. Purst.; Pullen, G.D.; Patten, P.G.D., and Secretary of the Girls' School; Walmesley, P.G.D.; Emmens, G. Purst.; Lewis, Assist. G. Purst.; Fenn, Assist. G. Dir. of Cers.; Francis Dundas, P.G.W.; Hervey, P.G.D.; Roxburgh, P.G. Reg.; Evans, P.G.W., and President of the Board of General Purposes; Æneas J. McIntyre, G. Reg.; Bradford, P.G. Assist. Dir. of Cers.; Symons, P.G. Dir. of Cers.; Havers, P.G.W.; Jennings, P.G. Dir. of Cers.; Tomkins, G. Treas.; Coward, G. Org.; Creaton, P.G.D.; Le Veau, P.G.S.B.; Clarke, G. Sec.; Farnfield, Assist. G. Sec.; Head, P.G.D.; Spiers, P.G.S.B., and D. Prov. G.M. Oxfordshire; G. Cox, P.G.D.; J. Savage, P.G.D.; Maudslay, P.G.D.; Cockerell, G. Supt. of Works, &c..

The Grand Master having taken his seat on the throne, Grand Lodge was opened in due form and with solemn prayer.

#### REGULATIONS FOR THE GOVERNMENT OF GRAND LODGE.

The G. SECRETARY, according to annual custom, read the regulations for the government of Grand Lodge during the time of public business.

#### MINUTES OF THE QUARTERLY COMMUNICATION.

The G. SECRETARY read the minutes of the quarterly communication of the 6th of December; and on the G. MASTER putting the question that they be confirmed,

THE PRESIDENT OF THE BOARD OF GENERAL PURPOSES said there was a matter arising out of the minutes to which he wished to draw the attention of Grand Lodge. At the last quarterly communication the Board reported that as the following lodges had failed to make returns to Grand Lodge in disregard of repeated summonses to attend the quarterly communication of Grand Lodge in March, 1866, to show cause why they should not be respectively erased, and their warrants declared forfeited. Lodge of Loyalty, 86, Prescott; Derbyshire Lodge, 122, Longnor; All Saints' Lodge, 138, Wooler; St. David's Lodge, 366, Milford; Foresters' Lodge, 456, Uttoxeter; Cambrian Lodge, 464, Haverfordwest; Lodge La Tolerance, 531, Freemasons' Hall, London; Samares Lodge, 559, Jersey; Dalhousie Lodge, 865, Hounslow. After the agenda paper was printed, the Lodge of Loyalty, 86; St. David's, 366; and Samares, 559, made the required returns and then were restored to their Masonic privileges. Since then four other lodges had made the necessary returns, but from two no returns whatever had been received. It therefore became his duty to move that the Derbyshire Lodge, 122, and the All Saints' Lodge, 138, be erased and their warrants declared to be forfeited.

The G. Master put the motion, which was carried unanimously. The minutes were then confirmed.

#### ELECTION OF GRAND MASTER.

Bro. CLABON, Vice-President of the Board of General Purposes, said, having at the last Grand Lodge nominated the M.W. the Grand Master, for the ensuing year, it then became his privilege to move that his Lordship be re-elected as Grand Master for, he believed, the twenty-second time. The brethren all knew the ability, courtesy, and impartiality with which he presided over them, but they did not know the labours he performed in their service in the closet. He was sure that all Masons would join with him in the wish that he might be many times re-elected, trusting that the Great Architect of the Universe would for many years spare him to preside over the Craft, and see the temple of Masonry completed and inaugurated, which was now rising around them. (Cheers.)

Bro. BAGSHAW (Prov. G.M. for Essex) put the motion, which was carried unanimously amidst loud cheering.

The GRAND MASTER said: Bro. Deputy Grand Master and brethren,—I assure you that it is with no ordinary feeling that I rise to return my sincere thanks for the honour you have conferred upon me for the twenty-second time in re-electing me to the office of Grand Master. I can assure you I feel incompetent to fulfil the orders entrusted to me as I could wish, and if I have failed in performing them as I ought to have done, it has not been from any want of an anxious desire to do so, but from the want of ability, and I am deeply grateful to you for excusing my imperfections when I require your indulgence. I feel it a high honour to be elected to this post, and an anxious desire to do my duty to the Craft, but I feel also the infirmities of age coming upon me, and although I am willing to devote my services to the Craft as long as I am able, when you see me incapable of performing my duties to your satisfaction I hope you will not fail to give me a hint, and then I shall most willingly resign my office in other hands. I thank you sincerely at this time, for as you know from a late affliction I have been unable to devote all my energies to your service, but I feel grateful for the manner in which I have been supported, and for the kindness always shown to me, and as long as I hold this office I hope to perform my duties to your satisfaction. (Cheers.)

The M.W. G. Master was now saluted in the usual manner.

#### ELECTION OF GRAND TREASURER.

A Brother, whose name we were unable to learn, said all the brethren knew how efficiently Bro. Tomkins had hitherto performed the duties of Grand Treasurer, and he had great pleasure in moving that he be re-elected for the ensuing year.

Bro. BRACKSTONE BAKER seconded the motion, and said the brethren would remember, on a late occasion, when the sum of £1,000 was voted to the Lancashire Relief Fund, how Bro. Tomkins in the most liberal manner expressed his willingness to pay the money at once, and took upon himself the responsibility of doing so without waiting for the confirmation of the minutes, which would have caused a delay of three months. The house to which Bro. Tomkins belonged had always been connected with the Grand Treasurer, and without going into the merits of Bro. Tomkins, he thought he must be descended from the Treasurers of Grand Lodge of the pre-Adamite period. (Loud laughter.)

The GRAND MASTER put the motion, which was carried unanimously.

Bro. TOMKINS (who on rising was received with general and hearty cheering) said, he thanked the brethren for re-electing

in to the office of Grand Treasurer, and he hoped always to receive their confidence.

THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence for the last quarter was presented, and it contained recommendations for the following grants by Grand Lodge :—

- The widow of Bro. James J. W——, of the Royal York Lodge of Perseverance, No. 7, London ... £30
- Bro. Samuel J——, of the St. Andrew's Lodge, No. 222, London ... .. £30

Bro. HERVEY, P.G.D., moved the confirmation of the recommendation of £30 to the widow of Bro. J. J. W., of the Royal York Lodge of Perseverance.

Bro. ADLARD seconded the motion, which was unanimously agreed to.

Bro. UDALL moved the confirmation of the grant of £30 to Bro. S. J., of the St. Andrew's Lodge (No. 222).

Bro. NUTT seconded the motion, which was also unanimously agreed to.

AUDIT COMMITTEE OF THE GRAND LODGE ACCOUNTS.

The report of the Annual Audit Committee of the Grand Lodge Accounts for 1865 was presented.

Bro. WARREN, P.G.S., said he found in the paper that the report of Bro. Harding, Auditor of the Grand Lodge Accounts, was to be presented, and he thought that if it was brought forward at the same time as this report it would be more satisfactory, instead of having the two reports presented at different times in the same evening.

The G. SECRETARY said that what was done was strictly in accordance with the practice of the Grand Lodge.

The report was then received and ordered to be entered on the minutes.

THE BOARD OF GENERAL PURPOSES.

The PRESIDENT OF THE BOARD OF GENERAL PURPOSES said as the report of the Board had for some time been in the hands of every member of Grand Lodge he should move that it be taken as read, which was agreed to.

As it will be necessary to explain the discussion which afterwards followed, the principal recommendations were as follows :—

The Board of General Purposes beg to report that there has been brought under their consideration the propriety of making an increase to the salaries of the brethren employed as Clerks in the Grand Secretary's Office, by reason of the great increase of work in the Office.

The brethren referred to comprise Bros. Buss, Little, and Pendlebury, and also, Bro. Payne, the Grand Tyler, many of whose duties are those of a Clerk.

Bro. Buss was appointed Clerk in May, 1855, at a salary of £115. This was increased to £150 in January, 1859.

Bro. Little was appointed Clerk in October, 1862, at a salary £2 2s. a week, being £109 4s. a year, at which amount it remains.

Bro. Pendlebury was appointed Clerk in April, 1864, at a salary of £100 a year, at which amount it remains.

Bro. Payne was appointed Grand Tyler in November, 1856, at a salary of £84, at which amount it remains.

The appointment of two additional clerks (Bros. Little and Pendlebury) was rendered necessary by the large increase of work consequent on the progressive increase of income, involving a very much larger correspondence, more book keeping, and general office business. The Board are of opinion that, notwithstanding such appointments, the labours of the other clerks

have been considerably augmented, and are increasing with the growing prosperity of the Grand Lodge funds. Grand Lodge will not fail to notice that the increase, since the appointment of Bro. Pendlebury as an additional clerk in 1864, is very large, and the labours of all the clerks are therefore constantly becoming greater.

The Board believe that the services of the several clerks are efficiently performed. Under the above circumstances the Board are of opinion that an increase in the salaries of the brethren employed as clerks in the Grand Secretary's office may fairly be agreed to, and they recommend to Grand Lodge as follows :—

That the salary of Bro. Buss be increased from £150 to £200 a-year.

That the salary of Bro. Little be increased from £109 4s. to £135 a-year.

That the salary of Bro. Pendlebury be increased from £100 to £115 a-year.

That the salary of Bro. Payne be increased from £84 to £100 a-year.

The PRESIDENT OF THE BOARD moved that the report be received.

Bro. HAYERS, P.G.W. said he felt it to be his duty to take the somewhat unusual course of moving an amendment to the report proposed by the President of the Board of General Purposes; and having stated his reasons he thought the Grand Lodge would come to the conclusion to agree with him in the course he had taken. He was sure that all who knew him and how earnestly he had laboured for the good of Freemasonry would give him credit when having heard his reasons he asked them to send this report back to the Board of General Purposes. He felt it was only due to his colleagues and officers to say that the course he was about to take, met with the full approbation of the President and Vice-President of the Board of General Purposes, and most of its members, but he regretted to say that some one or two of them were not disposed to agree with him. He hoped, however, that when he had stated his reasons that he should still obtain their support. They had seen the great progress of Freemasonry in the past year, and they knew the battles they had gone through in former times, but they had now reason to rejoice in the harmony and good feeling which existed amongst them. The merits of individuals met with a calm and deliberate judgment, in no instance did they descend to personalities, which was strictly excluded, and they now did things in the best and most appropriate manner. The principal things referred to in the report of the Board of General Purposes, was a recommendation for an increase in the salaries of the subordinate officers in the Grand Secretary's office, and at the outset he might say at once that he was in favour of that increase. He wholly and entirely agreed with that when he considered the high price of provision and the increased prices of house rent, which they had seen within a few years, and therefore he said it would be judicious to increase the salaries of these officers. He wished to do so, that the family of every man who did his work well should reap the advantage of an increased salary, but before he did that he wished to be prepared to deal well with the future, and not to do anything hastily at the present. He proposed to guard himself, and he hoped others who might follow him would guard themselves also against going into any details, as he only proposed to take up and deal with a general principle. Some of those who were in favour of an increase would tell their family that before they did bestow such increase there ought to be more deliberation. Before he proceeded further he would read the report of the amendment he should propose :—“That it be referred to th

Board of General Purposes to communicate with the Committee of the Grand Chapter to consider and report on the general arrangements and working of business, and the salaries paid in the Grand Secretary's department, with instructions to prepare and lay before the Grand Lodge the scale fixed as to the maximum and minimum; salaries to be paid hereafter in each case when any office in the Grand Secretary's department shall become vacant, and also to consider and report what increase they recommend shall be made in the salaries of those who are at present employed in the office." He would then proceed to explain the reasons why he had proposed that resolution, and why he had divided it into so many different parts. Now, it should be remembered that the work of the Grand Chapter and the Royal Arch was done by the Clerks in the office of the Grand Secretary, and the Grand Chapter therefore bore a proportion of this expense, and he thought it would have been more ingenuous on the part of those who drew up this report had they stated the actual salaries of these officers and all the sources from which they were paid. He believed that about 20 per cent. was derived from the Grand Chapter, or about one-sixth, and, therefore, instead of what had been put down, that increase ought to have been added. It made a great difference, therefore, if 20 or 25 per cent. were to be added to the stated salary, and he said it ought not to go forth that those were the salaries that were paid to their officers. For those reasons, he said that the Board of General Purposes ought to consult with the Grand Chapter. At the same time he thought it would be unfair to take into consideration the salaries of some of the subordinate officers and leave out the rest, for it was his opinion that they ought to take the case of all of them into consideration. Therefore he thought it would be well to defer this matter to the next meeting, and then they might have the whole subject fairly brought under their consideration, for it was not likely that those who were left out would sit down quietly under it; and that appeared to him to be a strong reason why they should take the whole subject into hand at once. They ought not to shirk what was becoming of them on this great question, but to fix a scale of fees for the future, and determine the income each man should receive—what should be the minimum and what should be the maximum he could arrive at, so that he might know what in time he might enjoy, that he might enjoy a comfortable competence—say at the end of ten years. (The worthy brother then read an extract from a report of the Corporation of the City of London as to the importance of a progressive advance of salaries and as tending to produce the best results.) If a scale were laid down and it was desired to give an individual officer an increase of £10 it ought not to be brought before Grand Lodge and made the subject of discussion.—(Hear, hear.) He thought all were agreed that these gentlemen should be properly paid for their services, and while they agreed with that they would admit that every one ought to be put in a right position. It might be said that some of the gentlemen whose names had been recommended would lose six months' services if his amendment was agreed to, but the Board of General Purposes could of course move that any alteration that was to be made should be retrospective. Such he believed would not only be the most discreet and proper course but it would be most conducive to the interests of those gentlemen whom they desired to serve. On those grounds he entreated the brethren to send the whole subject back to the Board of General Purposes, so that they might take a clear and comprehensive view of the question, and then that it should be brought under the notice of Grand Lodge in June next. He concluded by moving the amendment.

Bro. HALSEY seconded the amendment.

Bro. CLABON, Vice-President of the Board of General Purposes, said, as the report had been drawn by himself at the request of the brethren, he wished to state in a few words why he assented to the amendment proposed by Bro. Havers. He adhered to the recommendations and believed them to be right, but he had two reasons why he agreed to the amendment. In the first place the Grand Lodge had the report of the sub-committee which was presented to the Board of General Purposes, and the Board proceeded to deliberate upon it. It was urged by some brethren that such a discussion was premature, and that it would be advisable to adjourn the consideration of this report to the next meeting, but the majority of the brethren present were not pleased to take that course, and he believed they adopted the report without due consideration. Another reason was, that as in the different banking establishments of London there was a regular scale of increase, it was urged in the Board that there ought to be some such scale adopted with respect to the Clerks in the Grand Secretary's department. On the whole he thought it would be well to refer the question back to the Board, and then they could bring up a clear and comprehensive report.

The PRESIDENT OF THE BOARD OF GENERAL PURPOSES, said he was not present when the report was brought up by the sub-committee, and when he heard of it he wished more consideration to be given to it.

Bro. BRACKSTONE BAKER, as a member of the Board of General Purposes, was in favour of a great and comprehensive system being adopted in respect to the Grand Lodge Officers. Some of those officers had spent many years in the service of Grand Lodge, they had passed in it the best years of their life, and were incapacitated from performing any other labour. They brought a technical and special knowledge to the subject, and, therefore, he thought that those brethren were entitled to something more than a graduated scale on the "bread and butter system" of an increase of salary. He (Bro. Baker) had about every half year to adjust in the establishment to which he belonged the salaries of hundreds of clubs of every degree, and one of the most important and essential elements taken into consideration was the aptitude of the person to that part of the business he had in hand. He (Bro. Baker) supported a comprehensive scale that should begin with the highest office and end with the lowest. He was sure that the Grand Lodge as well as the Grand Master would do well to adopt the larger and wider view, and by seeing that they had a proper scale of remuneration for the honest and industrious man, they would reflect credit on themselves, and it could not fail to be a satisfaction to themselves and their families.

Bro. J. SAVAGE, P.G.D., said he had listened with great attention to the observations of Bro. Havers and the President of the Board of General Purposes, and yet he failed to see any sound reason why they should not adopt the report of the Board of General Purposes. (Hear, hear.) While he concurred in the principle of having a scale he hoped the present recommendations would be adopted. Had they adopted the seven years' increase those brethren would now be in precisely the same position as the Board of General Purposes proposed to put them, but with this difference, that they would have had the advantage of that advance. He took it as a fair ground to start upon that £7 10s. should be the smallest advance upon a salary of £100 a year. In a large body with which he was connected, and where a large number of persons were employed, they had a scale of advance of £7 10s. a year on all salaries of £100 a year, and that was what ought to be done here, but that was not inconsistent with the recommendations of the

Board of General Purposes, and of which he trusted they would give an earnest that night. Bro. Bass had been eleven years in their employ, but he (Bro. Savage) was not going to measure £50 as an adequate sum for what he ought to receive. If he had had the increase of £7 10s. a year as he suggested, his present salary would now have been £197 10s. and they proposed to give him £200, which was coming very near. He believed Bro. Little had been in the office not quite four years. Now had they given him the £7 10s., by that time he would have had a rise of £27 at the present moment, but the Board only recommended an advance of £26. And it was the same with Bro. Pendlebury. Now what could be fairer than what was proposed at the Board, no doubt six of its members objected to the report, but it only involved the postponement from one Grand Lodge to another, and it was a perfectly friendly division. But why should they be called upon to postpone for the sake of any scale a recommendation which they believed to be good, especially as they were to some extent dealing with the past, and what was due to these officers. If they did so the scale of advance would not be so high, and, therefore, he hoped they would adopt the report of the Board of General Purposes. He saw no reason why it should go back again, for it would not fetter the new scale by any advance they might make that night, but would rather facilitate it than otherwise. If it was the right thing to do, he hoped they would do it that night. If it was not the right thing, then let them vote for Bro. Havers' amendment, and send it back to the Board of General Purposes. He entreated them not to postpone this, for they knew how well hope deferred had been described. If they agreed in his view of the question, he hoped they would not postpone it. If they believed it to be right, let them do it with all their might. (Hear, hear.)

A brother said he was of opinion that if they referred the subject back it would be an act of disrespect to the Board of General Purposes, to whom they had remitted the conduct of the finances of Grand Lodge, and they had reported that these salaries ought to be increased. He cordially supported the report of the Board of General Purposes.

Bro. GREGORY, P.G.D., looked upon the speech of Bro. Savage as conducive in support of the amendment, and he was surprised when he (Bro. Savage) expressed his intention to vote for the original motion. If he understood the amendment, it was the opinion of Bro. Havers that the report of the Board of General Purposes did not go far enough, or he would not support it. He understood by the amendment of Bro. Havers that he did not wish to deal piecemeal with the question, but at the same time he was opposed to precipitate generosity. He was told that the motion for adopting this report was carried in the Board by a majority of 9 to 6, but the President and Vice-President of the Board of General Purposes both supported the amendment, and in referring back the question to the Board, he believed it would lead to systematic instead of precipitate justice.

Bro. Colonel COLE, P.G.W., said he agreed with the report of the Board of General Purposes, although it had been negatived by the principal members of it. He saw no reason why they should negative the report, and when he saw the President and Vice-President of the Board oppose it that rather inclined him to support it. The President and Vice-President were merely appointed to regulate the proceedings of the Board and not to control Grand Lodge. Were they again to refer the report to the Board by carrying the amendment, how were they to tell but that the Board would not diminish the salary then proposed to these officers? It was better to have a bird in the hand than one in the bush, and he believed that these gentlemen

would rather take what was then offered than run the chance of what they would get at a future time. There was sometimes the gentleness of the dove with the cunning of the serpent; and he would caution those who were not used to attending the meetings of the Grand Lodge against being taken in by speeches for putting off the report for further consideration, as anything more than with a view to defeat the original motion.

Bro. HAVERS (emphatically): I appeal to those who know me whether unworthy motives ought to be attributed to me. I challenge Bro. Colonel Cole to prove that I ever did an unworthy action.

The G. MASTER: I was about to rise to call Bro. Colonel Cole to order for attributing motives to Bro. Havers which were unworthy, and could not be truly attributed to that worthy brother.

Bro. Colonel COLE said he had no intention of attributing any unworthy motives to Bro. Havers, and if any expression of his could be so considered, he begged to retract it. He moved the amendment in language free from any personality and objections, and he (Bro. Cole) thought he had also expressed himself consistently with the words of it.

Bro. MASON said that evening the question had been submitted to them for an increase of the salaries of their officers, whom they knew had performed their duties well. He was in favour of an increase of these salaries, and he was glad to see that an increase had been proposed by the Board of General Purposes, and had it been proposed he should have been disposed to have voted for even a larger increase. They, however, came there to do their duty in the Grand Lodge and to their Order, and did not go there for the purpose of increasing the salary of one officer because he was a personal friend, but to do that which was right. Let them see then what had been done by the Board of General Purposes. He was a member of the Board of General Purposes, and he felt that this report did not carry conviction to his mind to enable him to come to a clear and impartial opinion on what should be submitted to Grand Lodge. He was not opposed to an increase when it was brought before the Board, but he felt that they had not the facts before them to come to a conclusion whether these were the maximum, and moreover, salaries that ought to be received, as he desired to give every officer a fair, liberal, and generous salary, so that he might be carefully provided for in old age. He was in favour of the amendment proposed by Bro. Havers, whose integrity no one could question, on the ground that the question had not been fairly put before the Board of General Purposes.

Bro. HOOVER, G.S., No. 23, thought if they were to send back this report to the Board of General Purposes, they would to a certain extent be fettering the Grand Lodge on the next occasion.

Bro. SYMONS, P.G. Dir. of Cers., said that Grand Lodge was willing to be just, for not one had raised an objection to increase the salary of every one who was entitled to such advance, and the only difference between Bro. Savage was, that he wished to raise the salaries then, and settle the principle afterwards, while Bro. Havers desired to settle the principle first, and raise the salaries afterwards.

Bro. SAVAGE said that if the principle had been settled some years ago, these brethren would then have been in possession of the increase that was then proposed, which was a strong reason why the whole question should be referred here. One brother had said that if this report was referred back, it would be an insult to the Board of General Purposes, but after what had been said by the President and Vice-President of that Board no such feeling was likely to arise.

Bro. PERRINS, P.G.W., said he did not see any sacrifice of

principle in the recommendation of the Board, that four clerks should have an increase of salary, especially when that increase was not a large one. One of them was from £150 to £200, another from £109 to £135, another from £100 to £115, and the last from £81 to £100 a-year. He saw no reason why the report should be sent back to the Board or why these officers should wait for an increase of salary. It seemed to him that the plan sacrificed nothing, or had it anything to do with the general principle.

Bro. WILLIAMSON, G.S., J.W., suggested that it would be agreeable with the general feeling of Grand Lodge if they were at once to increase the salaries of the officers; and he further suggested to Bro. Havers that he should withdraw the amendment, and afterwards refer the whole of the salaries of the remaining officers in the Grand Secretary's department to the Board of General Purposes.

The G. REGISTRAR said before Grand Lodge divided on the question, he wished to remind the right worshipful brother (Bro. Victor Williamson) that the Board of General Purposes consisted of twenty-nine members, and on the occasion when the report was agreed to, only fifteen were present, and of that number only nine voted for the adoption of this report. Since he had been a member of the Board he had never seen the recommendation of a sub-committee carried with such precipitation as this report. When the report came up from the sub-committee it had never been circulated amongst the members of the Board, and therefore it had not received due consideration. He (the Grand Registrar), did not know that this report was coming on, and of all the members only fifteen were present, so that it could not be taken as the recommendation of the Board. (Cries of "Divide, divide.") He was almost tempted to think that the Grand Lodge was not a deliberative assembly, but that the members of it had merely come there to vote. He insisted on his right as a member of Grand Lodge to state his views, but if they were not in consonance with those of the majority, of course they would not be adopted. He thought that it would be better to come to some general resolution as to the clerks in the Grand Secretary's office, so that those who were hereafter appointed might know what they had to expect.

The G. MASTER then put the question, and the original motion was carried by an immense majority amidst loud cheering.

The recommendations contained in the report were put *seriatim*, and unanimously agreed to.

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#### THE NEW MASONIC BUILDINGS.

The report of the Building Committee was taken as read.

Bro. HAVERS then moved that it be received and entered on the minutes, and said he wished it had been more satisfactory. If any explanation of it was required he should be most happy on the part of his colleagues to give it.

No question being put, the motion was unanimously agreed to.

There being no other business, Grand Lodge was closed in due form and with solemn prayer.

### PROVINCIAL.

#### DURHAM.

HARTLEPOOL.—*St. Helens Lodge* (No. 531).—On Thursday evening, the 1st inst., the regular meeting of this lodge was held in the Masonic Hall, when there was nearly twenty of the

brethren present, including several visitors. The W.M. presided, supported by Bros. James Graves, P.M., and Prov. S.G.D.; Stonier Leigh, S.W., and Hon. Sec.; L. M. Hill, J.W.; Thomas Forbes, Treas., and others. After the confirmation of the minutes a ballot was taken for Mr. B. Roome, and Mr. G. Carter, who were both unanimously accepted. While the candidate was preparing for initiation, the Secretary reported to the lodge that though the state of their funds would not allow of a vote being made from them to any of the Charities, they had succeeded in raising, by the donations of a few of the brethren, ten guineas, which it was intended to devote to the Boys' School at the coming festival. Mr. Roome was then introduced and initiated into the secrets and mysteries of ancient Freemasonry by the W.M., who also gave the usual charge. A committee of the W.M., P.M.'s and Wardens having been appointed to consider several proposed alterations of the by-laws as suggested by the R.W. Prov. G.M., and report to the next lodge. A candidate was proposed for initiation, and the lodge was closed in love and harmony with solemn prayer, the brethren retiring for a short time to the anteroom for the usual refreshment.

#### ISLE OF WIGHT.

COWES.—*Medina Lodge* (No. 35).—This old and flourishing lodge held its monthly meeting on Thursday, March 1st. The presiding officers being Bros. C. Airs, W.M., in the chair; G. F. Stutton, S.W.; T. Giles, J.W.; Michelson, S.D.; S. Marks, J.D.; J. H. Smith, J.G. The proposition of Bro. T. W. Faulkner, P.M., Prov. J.G.W. (the respected Treasurer), "That the annual subscriptions to the Charities be doubled this year," was unanimously confirmed with the other minutes of the previous lodge. A ballot was then successfully taken for the admittance of a candidate for our ancient mysteries. The Worshipful Master then presented Bro. S. H. Harris, Prov. J.G.D., with a P.M.'s jewel, for the able and efficient manner he had discharged the duties of W.M. for the past year, and expressing in very eulogistic terms the pleasure it gave him in being the medium of conveying to Bro. Harris this mark of the esteem and respect of the brethren of his lodge. Bro. S. H. Harris, in returning thanks for the honour conferred upon him, assured the brethren that he would always look with grateful remembrance upon the present handsome testimony of their kind feelings towards him; he was most happy in having met with their approbation, and should always deem it his duty to use every exertion to promote the welfare of the Medina Lodge. In conclusion, he would say that it was to the cordial co-operation, which he had at all times received from the officers and brethren of his lodge that he was mainly indebted for that success which had led to the present gratifying occasion. No other business offering itself, the W.M. closed the lodge in due form, and the brethren adjourned to the "Dolphin Hotel," when Bro. C. Airs having liberally provided for their comfort, a very pleasant evening was spent.

#### WALES (SOUTH).

SWANSEA.—*Indefatigable Lodge* (No. 237).—The usual meeting of this lodge took place on Tuesday, the 27th ult. There were present, the respected W.M., Bro. Charles Bath; Bros. E. J. Morris, D.P.G.M.; Lawrence Sullock, S.W.; Williams, J.W.; the Rev. C. S. Heartly, Chap.; Bro. Noad, Sec.; together with a large attendance of brethren. The ballot was taken for the Rev. Dennis Carrol, second Master of the Grammar School, and Mr. G. B. Haynes, attorney, clerk to the Board of Guardians, who were both unanimously elected. Bro. Wybert Reeve, *lessee of the theatre*. Bro. John Josiah Evans, and Bro. John Richardson Francis, were passed to a higher degree, and Bros. Jules Mesnier, and Alfred Baker, were raised to the sublime degree of M.M. During the proceedings, Bro. Williams, J.W., Secretary of the Powell testimonial, stated that the amount contributed towards the testimonial to be presented to the respected Treasurer of the lodge, Bro. Powell, had reached upwards of £25, and he suggested whether it was not time for the committee to consult Bro. Powell's feelings as to the shape which the testimonial should take. The matter was ultimately left in the hands of Bro. Williams, to confer with Bro. Powell thereon, with the view to a satisfactory arrangement. The lodge soon afterwards closed in perfect harmony, and the evening terminated most agreeably.

#### YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge* (No. 543).—On Monday evening, the 5th inst., the usual monthly meeting of this lodge was

held at the Golden Lion Inn. Bros. Cooke, W.M.; George Markham Tweddell, *F.S.A. Newc.*, as S.W.; William Weatherill, J.W.; Duck, S.D.; Henry Fawcett, *B.A.*, J.D.; A. A. Boyle, *M.R.C.S.E.*, I.G.; and William Harrison, Tyler. The lodge having been opened in the first degree, and the minutes of the former meeting having been confirmed, Mr. George Tweddell, jun., was ballotted for and unanimously approved of as a fit and proper person to be made a Mason, and was then initiated as an E.A. The ceremony was very correctly and impressively performed, considering that the W.M. and J.D. were taking their important parts for the first time. The charge was given by Bro. Stephen Hunter, P.M.; in his usual able manner. Two candidates were proposed for initiation, and some other business gone through, after which the lodge was duly closed, and the meeting declared adjourned to the meeting nearest the full moon in April, emergencies excepted, of which due notice will be given.

## ROYAL ARCH.

### PROVINCIAL.

#### PLYMOUTH.—CHAPTER OF HARMONY.

The following is the very excellent oration delivered on the 22nd ult. by the E. Comp., L. P. Meitran, on the occasion of the consecration of this chapter, and referred to in our last:—

“Most Excellent Sir and Companions,—It is an easy task to address a gathering of the brethren on the principles of Freemasonry, for he who speaks is always assured that they who listen will, from kindly and fraternal regard, overlook all errors, while, by their own intelligence, they can supply all omissions and shortcomings. Neither would any true brother of the Order shrink from defending his principles when unjustly assailed by those who show their incapacity to sit in judgment upon us by an utter want of that charity which thinketh no evil and speaketh no evil. He would go further, and easily show to the outer world that a full recognition of our principles would promote peace and goodwill among men, and that if they could be made to persuade the whole world from north to south and from east to west, ascending to the proudest monarch on his throne, and descending to the lowest peasant in his cot, and would arrest those infuriate passions by which

“‘Man’s inhumanity to man makes countless myriads mourn,’ and which, through successive ages, since Abel fell by the fratricidal blow of Cain, have down to our own time, arrayed father against son and brother against brother in deadly strife.

“It is an easy task to follow the teaching of the three first degrees to show the just and upright Mason, directed by prudence, chastened by temperance, supported by fortitude, and guided by justice, practising charity which is the greatest of all the cardinal virtues, not the charity of relief only and almsgiving, important as they are, but that charity which suffereth long and is kind, which carries comfort and consolation to the door of every one who is afflicted and distressed, in body, in mind, and in circumstances. To show him in the second degree cultivating the intellectual powers with which God has blessed him, as well to his glory as to the welfare of his fellow-creatures; to show him leaving his

“‘Footprints on the sands of time,  
Footprints which perhaps another,  
Sailing o’er life’s stormy main,  
Some forlorn and shipwrecked brother  
Seeing, may revive again.’

“In the third degree we see the good and upright Mason standing on the brink of the grave which must so soon receive him into its cold bosom, through whose dark portals he must pass ere he can reach a happier and a brighter world. Calm and collected, he raises his eye to that bright morning star whose rising shall bring peace and salvation to the faithful and obedient of the human race. And then, when death has thrown his sable mantle round him, when the last arrow of our mortal enemy has been despatched—when the bow of the mighty conqueror has been broken by the iron arm of Time—when the angel of the Lord has proclaimed that time itself shall be no more, and when God by that victory has subdued all things to himself, then, with the eye of faith, we may see our brother receiving the reward of his virtue, by acquiring possession of an immortal inheritance in those immortal mansions now veiled from human eyes, where the true secrets of Masonry shall be

revealed to him, never again to be concealed. But as I approach the fourth degree—the Royal Arch—all my ease disappears, like the ladder in Jacob’s dream, the base rests on the most solid foundation, the intermediate steps are clear and defined, but the summit is buried in the clouds, and I pause in the presence of that awful name around which centres all the solemn mysteries of this sublime degree. Of the earth, earthy, of the world, worldly, how can I dilate on this mighty theme, which, in successive ages, poets, priests, prophets, psalmist and evangelist, have essayed in vain! How can I expatiate on that grand, awful, tremendous, and incomprehensible name of the Most High, signifying I AM, the beginning and the ending, which was and is to come, the past, actual, future, and all-sufficient God, who alone has his being of and in himself, and gives to all others their being; that he was and that he shall be both what he is and what he shall be, all creatures depending on his almighty will. In the presence of language such as this, it almost seems as if a voice whispered in my ear, ‘Draw not nigh hither; take off thy shoes from off thy feet for the place on which thou standest is holy ground.’ The penitential sign in this degree teaches that we should not approach the throne of grace save with bended knee and uplifted arms, in token of our humility and dependence. Let us rather follow the safe and reverential guidance of that ancient people the Jews, who never repeat or write the name of Jehovah, and which the high priest alone was permitted to pronounce but once a year when he entered the sanctum sanctorum to make atonement for the sins of the people. Let us take care that we do not incur, here or elsewhere, by undue familiarity with or too frequent repetition of that sacred name, the dread penalty of the awful commandment, ‘Thou shalt not take the name of the Lord thy God in vain.’ The Essenes, a sect of the Jewish people, and from whom I have no doubt that the Royal degree was derived, were especially careful on this point. They formed themselves into a strict association, bound together by the most solemn obligations, spending their substance on their poorer brethren, and avoiding all topics of religious discussion. They advanced by successive degrees given to the candidates at the intervals of a year and after repeated examinations. On admission, the candidate was adjured to lead a pure and holy life, to guard carefully and transmit faithfully the secrets of the Order, which consisted of various names of the Deity, commencing with one of twelve letters and another of forty-two, until they reached that of the Tetragrammaton, which none were permitted to pronounce aloud. Like ourselves, the candidates were clothed in white robes and aprons, and were presented with the shovel. Let us then, without following to the full extent the example thus set us, imitate the reverence by which they were actuated. May it, Companions, lead us to a proper reverence for the incomprehensible Jehovah, the Eternal ruler of the Universe, the elemental life, the pure ideal source of all principles, the very spring and fountain may speak of all its virtues and all its blessings. But, Companions, passing from this part of the Royal Arch degree, there is one portion of its teaching which we openly, and which we must, follow, if we would be Masons in anything but name. The same silver chord which runs through the other degrees runs through this as well. A golden circle unites them all from the first to this which is the climax of Freemasonry. Bear with me while I press upon you to remember that around this sacred altar you have solemnly vowed to befriend a brother in his need, to judge him with candour, and to reprehend him with mercy. You have vowed also to look beyond particular institutions, whether civil or religious, and to behold in every child of Adam a brother of the dust, and to extend comfort and consolation to every one of your fellow-creatures in the hour of their need. You have vowed to be discreet, prudent, and temperate, faithful in your various callings, liberal and diffusive in your charity, steadfast in your friendships, just, kind, amiable, and virtuous in your deportment, so that the world may see what happy and beneficent effects flow from our ancient and honourable Institution. And then when the dread hour of your own trial approaches, you will feel that to the just and upright Mason death hath no terrors. If we have used the working tools of a Royal Arch Mason aright; if with the pickaxe we have cleared away the ruins of the temple of a fallen nature—if with the trowel we have built up a fairer temple for the reception of truth and virtue—if with the sword by our side we have fought for the weak against the strong, the true against the false, and the good against the evil; if with the spade we have buried the rubbish of the body of the old Adam, then to us, as

to our ancient brethren in the vaulted chamber, the sun at its meridian shall dispel the mists of doubt, ignorance, and error, and make that light to us in death which was dark in life. Then throwing ourselves on the mercy of our Creator and Judge, and looking forward to the fulfilment of his gracious promises, by which alone we can pass through the ark of our redemption, we shall reach the presence of HIM who is the great I AM, the Alpha and Omega, the beginning and the ending, then shall we see the great Jehovah, not as through a glass, darkly, but face to face; then shall we indeed

"See heaven its sparkling portals wide display,  
And break upon us in a flood of day!  
No more the rising sun shall gild the morn,  
Nor even Cynthia fill her silver horn!  
But lost—dissolved in thy superior rays—  
One tide of glory, one unclouded blaze,  
O'erflow thy courts! The Light himself shall shine  
Revealed; and God's eternal day be thine!  
The seas shall waste, the skies in smoke decay,  
Rocks fall to dust, and mountains melt away!  
But fixed his word, his saving power remains,  
Thy realm for ever lasts—thy own Messiah reigns!"

## INDIA.

### CEYLON.

COLOMBO.—The brethren connected with the lodges in Colombo attended Divine Service on the 27th December last, at St. Peter's Church in the Fort. The Rev. Brooke Bailey aid the evening prayers, and, with the aid of a well got up choir (whose remarkably beautiful execution of the anthem "Gloria in Excelsis," deserves particular mention) succeeded in rendering the first portion of the service as impressive as might have been desired. The sermon was preached by the Rev. Bro. Bennett, Chaplain of the Sphinx Lodge, who selected for his text the following passage from the 1st Epistle of St. Peter. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." We quote the concluding portion which had reference to the special character of the service.

"All that I have hitherto spoken has equal reference to every-one baptised into the fold of Christ. But the design of the present gathering, and the expectation of the assembly, would demand that I should apply my argument to an ancient institution which derives its origin from the word of early tradition, and maintains its influence by being based on principles of benevolence, which commend themselves to the better part of human nature. It was at first my intention to have produced as elaborate a defence as I could of the Masonic institution, and to have met the various charges that have from time to time been advanced against it. But on second thoughts, this appeared neither the most suitable time nor place. I have preferred, therefore, to set before you my brethren in Masonry, the principle which should guide us as Christian men, when we find our institution the object of misrepresentation or virulent attack—and this principle I commend to your honest and hearty adoption. In these corrupt and degenerate times, when selfishness is treated with respect, when slander boldly enters into company and defamation forms so considerable a part of conversation; is it not laudable—is it not heroic, to tread selfishness under our feet, to banish scandle from our presence, and to shut the door against detraction? And in the design your Masonic pledges will support you; there being few works in which true Masonry is more assiduous than this, of inculcating the Royal law, by which a charitable spirit is diffused, and society built up in peace and happiness. The five points of fellowship in Freemasonry are, brotherly love, benevolence, prayer, secrecy, and condemnation of slander. And seeing that such are the principles by which we profess to be guided, it would seem strange that we would be evil spoken of did we not remember the case of the early Christians, and were we not also compelled to confess, that through the carelessness of watchmen and the imperfection of human judgment, there have doubtless been bad men found in the society. But, do not such find their way into every society? and where shall we find perfection in this region of sorrow and infirmity, and in a life that is probationary? Surely the irregular lives of a few false brethren, should not in fairness be admitted as evidence against the goodness of a constitution, which in the most solemn manner forbids all immoral

behaviour, and enjoins a faithful discharge of every social duty. That they who are ignorant of it, should speak disrespectfully of the Order, can be no disgrace to it; because they speak of those things which they understand not. Their prejudice calls for your charity, and their unkindness for your forgiveness. But let no hard censures ever provoke your resentment; "for so is the will of God that, with well doing, ye may put to silence the ignorance of foolish men." If therefore there be any consolation in Christianity, if any comfort of love, if any fellowship of the spirit, if any bowels of mercy, fulfil ye may joy; being of one accord, of one mind: and ye beloved, building up yourselves on the Christian faith, keep yourselves in the love of God, looking for the coming of our Lord Jesus Christ unto eternal life; that when you shall appear in His presence in glory, you may receive the applause of saints and angels, and may hear the blessing pronounced from his lips:—"Well done, good and faithful servant, enter into the joy of thy Lord."

At the close of the service the brethren proceeded to the Freemasons' Hall, where both the Sphinx and Serendib Lodges held their usual half-yearly meetings, for the purpose of installing the Worshipful Masters and officers for the ensuing six months. The following brethren were duly installed:—

### SPHINX LODGE.

Bro. John Maitland.....	W.M.
„ C. A. Lorenz .....	I.P.M.
„ C. L. Ferdinands .....	S.W.
„ H. A. Larkum .....	J.W.
„ Rev. G. Bennett .....	Chap.
„ H. M. Evans.....	Treas.
„ C. A. Kriekenbeek .....	Sec.
„ W. Law .....	Assist. Sec. and Steward.
„ D. W. Williams .....	Dir. of Cers.
„ G. Nichols .....	S.D.
„ A. S. Dundas Mout.....	J.D.
„ J. G. Gratiaen.....	I.G.
„ S. Grenier.....	Org.
„ C. O'Halloran .....	Librarian
„ J. Mitchell .....	Tyler

### SERENDIB LODGE.

Bro. D. J. Scott.....	W.M.
„ Captain Gorman .....	I.P.M.
„ H. Bois .....	S.W.
„ H. M. Evans .....	J.W.
„ F. A. Carson .....	Treasurer.
„ Bischoff.....	Secretary.
„ Captain Forster C.R. ....	S.D.
„ Dundas Mout.....	J.D.
„ F. Cummins .....	I.G.
„ Mitchell .....	Tyler.

The lodges having been closed the brethren, above sixty in number, assembled in the club room to partake of a splendid cold collation which had been provided by the Stewards. After ample justice had been done to the supper

Bro. SCOTT introduced the following toasts, proposing them separately in suitable terms. The first of them, he said, took precedence on all such occasions as the present; the second naturally followed the first; and the third was at all times peculiarly acceptable to Masons. As most of the brethren hailed under the Irish constitution, he would name the Grand Master of Ireland before those of England and Scotland.

1. "The Queen and the Craft."

Song—"God save the Queen."

2. "The Prince and Princess of Wales and the Royal family."

Song—"God bless the Prince of Wales."

3. "The Worshipful Masters of the Grand Lodges of Ireland, England and Scotland."

Bro. GORMAN said it gave him sincere pleasure to propose a toast which had been entrusted to him, one which affected three honest Masons, good men and true, each of whom occupied the honourable position of a Worshipful Master of a lodge. He would mention the name of Bro. Hay first, being that of an absent brother. To Bro. Hay, belonged the honour of having practically resuscitated the Kandy Lodge, which he now ruled with great ability; and it was gratifying to observe that his efforts to promote the interests of that institution were appreciated, as indicated by the fact of his recent re-election. To

come nearer home there were the blue lodges, on the merits of whose respective Masters it would be idle for him to expatiate—as idle as any attempt to “paint the lily or perfume the rose.” Bro. Maitland was deservedly at the head of the largest lodge in Ceylon: he too had been lately re-elected, and the members of the Sphinx had thus unmistakably expressed their satisfaction at the manner in which he had presided over them during the preceding six months. The Serendib, though coming last, was not the least. It was always prepared to acknowledge its obligations to the mother lodge, and though comparatively a young institution, was fully alive to its duties. Its new Master, Bro. Scott, was eminently fitted for the office he had been appointed to, and would no doubt most worthily fill it. All the three brethren he had named were his personal friends, and he could speak of each with equal warmth. He was happy to propose “The healths of Bro. Hay, Maitland, and Scott.”

Bro. NEWTON, in returning thanks in behalf of Bro. Hay, said he regretted the absence on this occasion of the W.M. of the Kandy Lodge, to whose valuable services, however to the Craft in general and to St. John's Lodge in particular, he was able to bear testimony, having known Bro. Hay as a Mason for many years and having worked under him as a Warden during a period of office which presented peculiar difficulties to be contended against and which required no small degree of skill and perseverance to tide over.

Bro. MAITLAND said he most heartily thanked the brethren for the kind manner in which his name had been received in connection with the toast proposed by Bro. Gorman. Conscious as he was of the many imperfections which had characterised his previous term of office, he felt all the more grateful to the members having re-elected him Master of the Sphinx Lodge. The honour they had done him was such as might well be coveted by any Mason in the island; it was, if he might so call it, a truly enviable distinction. He was glad to say that the lodge had continued to be successful during the last six months. The number on the roll on the 24th of June had been 120, since which there have been fifteen initiations and five affiliations. The present subscribing strength of the lodge was represented by 135 members. His best thanks were due to the Past Officers of the lodge—in fact, to all the members, for never was Master better supported in the chair—but especially to Past Masters Lorenz and Gorman, who had greatly aided him in the performance of his responsible duties.

Bro. SCOTT, in returning thanks, expressed himself flattered at the manner in which he had been introduced to the brethren by the mover of the toast. Bro. Maitland could point with just pride to the appreciable result of his efforts, while he himself had nothing to fall back upon. He would do all in his power, however, with the valuable aid of his officers, to help the brethren to realise the hopes they seemed to have kindly formed of him.

We are unable to do anything further than merely specify the other toasts, which were all of them responded to as kindly and heartily as they were proposed.

Bro. GORMAN proposed “The M.E.Z. of the Royal Arch Chapter and the Master of the Mark Lodge.”

Bros. GRINDROD and JOSEPH returned thanks.

Bro. SCOTT proposed “The Past Masters.”

Bro. GORMAN returned thanks.

Bro. THOMPSON proposed “The Officers of the Sphinx and Serendib Lodges.”

Bros. FERDINAND and BOIS returned thanks.

Bro. RAINS proposed “The Past Officers of the Sister Lodges.”

Bro. BISCHOFF returned thanks.

Bro. JOSEPH proposed “The Army and Navy.”

Bro. TIPPETS returned thanks for the army, and Bro. GRINDROD for the navy.

Bro. MAITLAND proposed “Our Newly-Initiated Brethren,” coupling with it the name of Bro. F. Nell, who returned thanks.

Bro. LORENZ proposed “The Ladies.”

Bro. DUNDAS-MOUAT returned thanks.

The usual Tyler's toast having been drunk in silence, the brethren separated.

### TURKEY.

#### MASONIC BALL AT SMYRNA.

With the growth of Masonry in Smyrna a strong desire has been felt to emulate Constantinople by holding a Masonic Ball,

and this year the subject was again brought forward. The Acting District Grand Master Bro. Hyde Clarke, however, refused to give his countenance unless it were devoted to charitable purposes, and accordingly the proceeds are to be given to the Greek, Armenian, and Turkish Hospitals. The enterprise came off with the greatest success on Friday the 13th ult., in the fine Hall of the Ottoman Railway Station, under the auspices of the Homer Lodge, No. 806, and its Worshipful Master Bro. C. P. Charlton, D.S.G.W. Turkey, P. Prov. S.G.W. Cornwall. The ball was the most brilliant fête of the season and was attended by his Eminence Mahomed Rashid Pasha, the Governor General of Smyrna, Bro. Capt. Brine and officers of H.M. ship *Racer*, Bro. Capt. Henke and officers of His Prussian Majesty's frigate, the officers of his Imperial Majesty the Sultan's frigate and the Imperial Austrian frigate. The Ball was opened by Bro. Capt. Brine, R.N., with the daughter of the Worshipful Master and was kept up till six in the morning, with the general desire to make the celebration an annual one.

### CAPE OF GOOD HOPE.

PORT ELIZABETH.—*Lodge of Good Hope* (No. 863).—Prior to his departure for England, the Masons of this lodge presented their W. M. Bro. Jacob Conway, with a P. M.'s jewel and the following complimentary address, expressive of the high appreciation in which he was held, both as Master of the lodge and as a fellow-townsmen. Bro. Conway returns to England by the *Saxon*:—“Port Elizabeth, Nov. 30, 1865. To Bro. Jacob Conway, W.M. Lodge of Good Hope (No. 863) Port Elizabeth, South Africa. Worshipful Sir,—We, the undersigned, members of the Lodge of Good Hope (No. 863), having heard with much regret of your intention to leave the Colony in a few days, beg to express to you, before your departure, our high appreciation, not only of the successful manner in which you have brought this lodge to its present state of efficiency and prosperity, but also our deep sense of your upright and gentlemanly behaviour, not only to ourselves as Freemasons in particular, but to the public in general. We feel that through your unlooked-for absence we shall lose an experienced and able Master, and also a long-tried faithful friend and fellow Mason. Your regularity in attendance at all meetings of the lodge, your strong sense of justice in the chair, and your kindness and courtesy on all occasions to your fellow Masons in this lodge, will ever be remembered by us when we are separated from you. May you, then, have a pleasant and prosperous voyage to your native country, and may you be blessed with a long and happy life of that useful activity which has characterized your sojourn in this Colony. In conclusion, we respectfully beg your acceptance of the accompanying P. M.'s jewel, as a slight token of our affection and esteem for you, our much-valued W.M.” We have much pleasure in informing our subscribers at the Cape, Bro. J. Conway has arrived in London, in good health, &c.

### REVIEWS.

*Recollections of the Lodge of Freemasons at Thornhill.* By Bro. D. MURRAY LYON, one of the Grand Stewards in the Grand Lodge of Scotland, member of Mother Kilwinning and Ayr St. Paul's, and honorary member of several lodges under the Grand Lodge of Scotland. Edinburgh: H. W. Finlay, 81, South Bridge. 1866.

Our author is doubtless well known to our readers, from the many contributions by him to Masonic literature, which have from time to time appeared in these pages during the last few years.

We commend the example set by the brethren of the Lodge St. John's (No. 252), Thornhill, under the Grand Lodge of Scotland, in the province of Dumfries, in having commissioned Bro. Lyon to undertake on their behalf the task which, whilst doubtless a genial and pleasant one, he has fulfilled in a very able manner.

We are of opinion that too much importance cannot be attached to the subject of the historical recording of lodge proceedings, and the various special Masonic occurrences with which lodges have been connected, or their names specially identified therewith; and we would

here cordially endorse the words of our author in his preface, where he says:—

"If it is greatly to be regretted that the exhumation of long buried and forgotten facts in Masonic history proceeds so slowly, how ought carelessness to be guarded against in placing upon record notes of the every-day life of our presently existing lodges. From mistaken notions regarding the true scope of their obligation to secrecy in matters Masonic, the early Craftsmen confined within the narrowest limits possible the written records of their operations; hence the paucity of data from which can be drawn reliable information as to the laws and customs obtaining within the mystic circle during any period prior to the adoption of that speculative element of Freemasonry in which have been absorbed the more distinctive features of the ancient guilds of operative Masons. In like manner, out of a constitutional dread of Masonic records falling into profane hands, minutes of the proceedings of many of our dormant lodges are known to have been consigned to destruction by their custodiers, who thereby became the instruments of inflicting irreparable injury upon the Order which in their mistaken zeal they sought to serve. Again, from a misapprehension of the importance of the work, no inconsiderable number of our lodges deepen and perpetuate the evil adverted to, by a total indifference as to the style in which their exoteric transactions are recorded, the bearing which such records are to have upon the future history of the Lodge Universal, being an idea quite foreign to the minds of those by whom they are penned."

From the title of Bro. Lyon's little work one might be led to expect a mere dry ordinary record of lodge proceedings, but a perusal of its contents proves this to be quite the contrary. The history of St. John's, Thornhill, from its foundation in 1814 to the present time is rendered especially interesting from the record of the *useful activity of that lodge during the fifty-two years of its existence*; thus we find that the Lodge of Thornhill has aided in planting some fourteen foundation stones of churches, public institutions, bridges, monuments, and other structures. Amongst the most recent we mention the Freemasons' Hall, Edinburgh, 1858, and the Wallace Monument, near Stirling, 1862.

It is also pleasing to find that the lodge of Thornhill has ever distinguished itself by its benevolence; and while upon this subject, we would draw attention to a peculiar feature in connection with this lodge, viz., benefit societies. Our author states:—

"Benefit societies in connection with lodges existed to a great extent at the period of Thornhill St. John's institution, and so, falling in with the custom of the time, the founders of that lodge incorporated with it a scheme for granting relief to members during sickness, for conferring annuities to their widows and orphans, and otherwise answering the purposes to which the operations of ordinary benefit societies were directed. While, on their initiation, all were expected to become members of this society, the step was not imperative; but unless the candidate became a member both of the lodge and the society he could not elect for, nor be elected to, any of the offices of the lodge. Non-members of the society were denominated honorary members of the lodge, and although paying 'the full entry money,' and other charges, possessed 'no power whatever in the lodge beyond visiting brethren.' Without at all questioning the amount of good to suffering humanity done by benefit societies, it must be admitted that their incorporation with lodges tended, as is illustrated by the by-law just quoted, to ignore the inalienable right of every Master Mason to a voice in the management of the affairs of his own lodge, and to prevent his advancement to any official post in the lodge, however high his attainments in the mystic science. And it was because of these and other objectionable features in the incorporation of benefit societies with lodges that the Grand

Lodge of Scotland, in 1844, enacted 'that all lodges who may hereafter form benefit societies are hereby prohibited from depriving any of the members of their lodges of the right of voting at the election of office-bearers, or being chosen office-bearers; and those lodges who already have benefit societies connected therewith are instructed to make such alterations upon their by-laws and practice as will admit every duly constituted member of the lodge, not lying under any Masonic disability, to vote, or to be eligible for office, at the election of office-bearers. The Grand Lodge also recommend all lodges having benefit societies to be very careful in keeping the funds of the lodge perfectly separate and distinct from those of the society.' Fifteen years before the promulgation of this enactment, a majority of the members of St. John's had, 'for the peace and harmony of the whole,' agreed to dissolve the society and divide its funds, and to erase such of their by-laws as had reference to the Society, which, however, was re-organised in 1842, under the name of 'The Masonic Society,' the relation in which it stood to the lodge being somewhat obscurely shown in the following extract from minute of lodge meeting, January 10, 1842:— 'The rules of the Masonic society, so far as the lodge was concerned, were agreed to unanimously, namely, that one shilling per week be given to sick members for twelve weeks, and sixpence a week thereafter, so long as the sickness may continue. This given to those though not members of the society.' From the construction of another minute—that in which an increase of sick allowance is authorised—it seems that said alms was contributed from the lodge funds with a view to aid the society in its benevolent design—a by-law which in principle is still in force in the lodge, thus affording a practical illustration of the brethren's care for their sick; and that the lodge, without any special call upon its members, should be able to support a scheme such as that referred to, besides making ample provision for affording temporary relief to wayfaring indigent brethren, is the best of all testimony that its funds are devoted to the purposes of Masonry. The lodge has up to the present time expended in sick allowances, funeral money, and charity between £1,200 and £1,300."

Our author also states that—

"In 1856 both the lodge and its members in their private capacity were liberal contributors towards the Masonic fund raised for the relief of those brethren in France who had suffered from the inundation of the year mentioned.

As an illustration of our author's graphic and pleasing style, and also with a view to give our readers an insight to the way in which our Scottish brethren keep up Masonic festivities, we here quote our author with reference to the Festival of St. John:—

"The brethren of St. John's are bound by their by-laws to observe the good old custom of dining together after the annual election of office-bearers, each member paying his equal share of the expenses thereof. Prior to 1852 it had been the custom to refresh the brethren at the expense of the lodge—a practice which is still occasionally kept up. The manner of celebrating the 27th of December has in Thornhill alternated between a public procession through the village, going to church to hear sermon, dining together, and holding a ball in the evening; but only on one occasion (1826) is it recorded that the programme of the St. John's Day observances embraced the whole routine of ceremony just quoted. The propriety of such a mixture of the sacred with the profane appears more than once to have been questioned; for on St. John's Day, 1823, the Rev. Edward Dobie is found 'thanking the lodge for relieving him from a promise to preach to them on that day, there being so much objection to it'—objections offered, as some may think, by one or other of the 'hizzies' thus depicted in Burns's 'Holy Friar':

“The twa appear’d like sisters twin  
 In features, form, an’ claes!  
 Their visage wither’d, lang, and thin,  
 An’ sour as ony slaes: . . . .  
 This is Superstition here,  
 An’ that’s Hypocrisy.’

In their arrangements for the festival of 1826, besides deciding upon having a procession, dinner, and ball, the brethren ‘agreed to have a sermon, if it could be got; and Mr. Gracie was to be applied to to preach’—a request with which he ‘cheerfully complied.’ Great preparations were made for the coming demonstration—invitations were sent to the neighbouring lodges, a band of music consisting of ‘drum, fife, bugle, and two clairionets,’ was engaged, several of the brethren were raised to the ‘sublime dignity,’ a number of neutrals were entered, and ‘one guinea was agreed to as collection from the funds, and every person his pleasure after.’ The 27th having dawned, the outsiders were early afoot in anticipation of the demonstration by the brotherhood, who, immediately after electing their officebearers, and shortly before High XII were joined by a ‘respectable deputation from St. Magdalene, Lochmaben, and other visiting brethren,’ and emerging from the lodge-room the fraternity in regalia threaded their way through crowds of wondering villagers to the old church of Morton, where they ‘heard an excellent sermon by Mr. Gracie from these words: “God said, Let there be light, and there was light; and the light was divided from the darkness.”’ Bro. Gracie, of Garronbridge, was minister of North Esk, Musselburgh. Dinner followed sermon, and the Lodge being re-opened and placed under Southern rule, the utmost harmony prevailed. As the masonic sun reached the horizon, *Strength* brought his gavel to the ‘recovery,’ took post at the wicket, and returning to each his *mark*, bade a warm adieu to the many brethren who had that night honoured the lodge with their presence.

“The St. John’s Day procession and sermon seem for a time to have lost their attraction; for in 1836, the lodge so far discountenanced any out-door display, as to limit the music to be engaged to ‘a drum and fife,’ in the event of ‘36 members being willing to turn out.’ This decision of the lodge had the desired effect; for there was no St. John’s Day procession till 1844, when, under the Mastership of Bro. Robert McKinnell, the practice was revived; and so graphically have the joyous proceedings of that festive occasion been delineated by the then Secretary, Bro. Daniel Mathieson, that we cannot do better than quote the minute on the subject:—

“During their walk through the several streets of our beautiful and thriving village, they were accompanied by some thousands of spectators, who all seemed pleased, and even surprised at the regularity of our movements. Many a pretty blue-eyed damsel with her auburn hair hanging in careless ringlets down her rosy cheeks, looked all smiles and affection on her dear ‘Mason lad,’ and would have been nothing loath, had time and place suited, to have

‘Kissed her love with his apron on.’

This bliss was reserved, however, for some more happy moment, when, reclining on the manly bosom of her happy swain, he pours into her fond ear these sweet and melodious wishes—

‘Gie me a canny hour at e’en,  
 My arms about my dearie O;  
 Baith wardly cares and wardly men  
 May a’ gang tapsalteeie O.’

The douce, staid matron, also, could not help heaving a tender sigh when she thought on ‘the days o’ lang syne,’ and still wishing them God-speed, as the tear of pleasure started in her eye on observing her ‘old cove’ go fresh and ruddy, and eagerly assisting to keep up the dignity of our ‘Royal Craft.’ Even the curly-headed urelins were heard in groups roaring out most lustily, though not very musically—

‘Our daddie’s a Freemason, and we needna fear the deil.’

“While all was ‘jocond and gay,’ we were much pleased to perceive the manly cheeks of many a brother bedimmed with

the tear of sympathy, as they beheld the widowed mother and bereaved orphan anxiously looking to the right and to the left of the procession and missing those they esteemed most upon earth, and who formerly mixed in the joyous throng of the Mystic Brotherhood. Instead of crying out ‘Oh death, what ravages hast thou committed,’ methinks we see them retiring to their closets and pouring out their souls to the ‘Great Architect of the Universe, and exclaiming in faith—‘It is the Lord, let him do whatever seemeth good, and tho’ bereaved of the presence of those we love, yet we trust they are for ever blessed in Grand Lodge in heaven, and engaged in singing hallelujahs to the Lamb for ever and ever.’

“While the Brotherhood are always pleased to rejoice with them that rejoice, they are no less willing to participate in the sorrows and mournful dispensations of their friends—several of these were existing on this day. In passing them, the music was stopped, and the flag lowered as a mark of respect and sympathy to the connection.’ All passed off well—thanks to the old veteran, Bro. Thomas M’Lachlan.”

We congratulate Bro. Lyon upon the result of his labours as set before us in his little work; he has succeeded in passing under review the leading events in the history of St. John’s, so as to produce a very interesting and readable book, and that too as he very aptly expresses himself, he hopes to have done—without at all rupturing the lattice-work of symbolism which separates the Order from all other human institutions.

#### MEETINGS OF THE SCIENTIFIC AND LEARNED SOCIETIES FOR THE WEEK ENDING MARCH 17TH, 1866.

Monday, March 12.—ROYAL GEOGRAPHICAL SOCIETY, at 8.30

Tuesday, March 13.—INSTITUTION OF CIVIL ENGINEERS, at 8.

Wednesday, March 14.—SOCIETY OF ARTS, at 8.

Thursday, March 15.—CHEMICAL SOCIETY, at 8.

#### THE WEEK.

THE COURT.—The Queen, accompanied by their Royal Highnesses Princess Louise and Princess Beatrice, went out driving on the 28th ult., and walked in the grounds on the 1st inst., with Princess Louise. The Earl of Clarendon arrived at the Castle and had an audience of the Queen. Major-General F. H. Seymour and Col. H. Ponsoby have succeeded Lieut.-General Hon. C. Grey and Col. the Hon. D. de Ros, as Equerries in Waiting to her Majesty. The Prince of Wales went to the House of Lords on the 2nd instant. The Prince and Princess of Wales, and Prince Alfred, dined with the Duchess of Inverness at Kensington Palace. Lieut.-Colonel Keppel has succeeded Major Teesdale as Equerry in Waiting to the Prince of Wales. The Prince of Wales, accompanied by Prince Alfred and the Prince of Leiningen, and attended by Lieut.-Colonel Keppel and Lieut. Haig, arrived at the Castle from Marlborough House at twelve o’clock on the 2nd inst., to be present at the funeral of the late Colonel the Honourable Sir C. B. Phipps, Keeper of her Majesty’s Privy Purse, which took place in St. George’s Chapel. Major-General Seymour, Equerry in Waiting, attended on behalf of her Majesty, and Colonel Purves and Colonel Tyrwhitt on behalf of their Royal Highnesses the Duchess and the Duke of Cambridge. The Prince of Wales returned to London in the afternoon. The Princess of Wales took a carriage drive. The Queen walked in the grounds on the 3rd instant with Princess Helena. Her Royal Highness Princess Louise also went out walking. The Queen, Princess Helena, Princess Louise, Princess Beatrice, and Prince Leopold, and the ladies and gentlemen in waiting, attended Divine service on the 4th instant in the private chapel. The Rev. J. Shuldham preached the sermon. The Prince of Wales went to the House of Lords. There is no truth in the report that his Royal Highness Prince Leopold is about to go abroad on account of his health, such a step being quite unnecessary. The Queen, with Princess Helena, and attended by the Hon. Emily Cathcart, drove in the grounds on the 5th inst. In the evening their Royal Highnesses the Prince and Princess of Wales,

accompanied by their Serene Highnesses the Prince and Princess of Hohenlohe, went to the Prince of Wales's Theatre. The Queen, accompanied by her Royal Highness Princess Helena, went out driving on the 6th inst., attended by the Duchess of Roxburghe.

**IMPERIAL PARLIAMENT.**—In the HOUSE OF LORDS on the 1st inst., there was a cattle plague discussion. It was originated by the Duke of Buccleuch, who, in presenting a petition from salesmen at Edinburgh asking for the removal of some of the restrictions under which they were placed, condemned the hasty legislation which had taken place on the subject. The discussion, however, had very little interest. Another matter debated in the Upper House was the multiplicity of metropolitan railway schemes. The Earl of Carnarvon thought they ought to be referred to a select committee as in 1863. Earl Russell replied that it was not thought necessary to take that course this year, as ten of the metropolitan bills had been withdrawn. Lord Redesdale suggested that there ought to be some legislation in reference to the manner in which railway companies were promoted. Their lordships rose at ten minutes to six o'clock.—On the 2nd inst. the Duke of Somerset denied that he had in any way been concerned in the proceedings at the Devonport Dockyard in reference to the petition against the sitting members for the borough. The Earl of Derby had a fling at the proceedings, and elicited from the Duke of Somerset the announcement that Mr. Phinn denies having anything to do with the petition. The Earl of Derby made a most interesting statement in reference to the manner in which the trustees of the late King of the Belgians had discharged their trust. From this it seems that some of the pensioners of the late have, through their allowance being stopped, been reduced to poverty. The noble earl also stated that the Queen had desired the ex-Queen of France to continue to reside at Claremont. Earl Russell made a few explanations on the subject, and promised that the case of the pensioners should have consideration.—On the 5th inst., Earl Granville stated that as the select committee on the Cattle Plague Bill had made numerous alterations in the measure which rendered its reprinting necessary, he proposed that it should be considered in committee of the whole house on the 5th inst. If their lordships should adopt this course, he would then move the suspension of the standing orders, so that the bill might be passed through its remaining stages on that day.—The Lord Chancellor moved the second reading of the Law of Evidence Amendment Bill, the object of which is to amend some defects that experience had shown to exist in the procedure of the Divorce Court.—Lord Chelmsford and Lord Taunton opposed the bill, and their lordships dividing, there appeared an equal number for and against the second reading, namely, 29 to 29; whereupon the Lord Chancellor, in accordance with the usual practice, gave his voice to the "non-contents," and the bill was lost. The Cattle Disease (Ireland) Bill was, after a short discussion, read a second time, and the standing orders having been suspended, went through committee, and was read a third time and passed. Their lordships adjourned at half-past six.—On the 6th inst., their lordships sat only a short time. The Royal assent was given by commission to the Telegraph Act Amendment Bill and the Cattle Diseases (Ireland) Bill. Earl Russell was too ill to be present. Earl Grey postponed his motion in reference to Ireland to Friday the 16th inst.—In the HOUSE OF COMMONS on the 1st inst., an announcement was made for which it has been anxiously looking. The Chancellor of the Exchequer gave notice that on the 12th inst., he should ask for leave to bring in a Reform Bill. He promised further to lay the voluminous statistics which have been gathered by the Government in reference to the matter on the table as soon as possible.—Viscount Cranbourne wished to be assured that the bill would not be brought in until the statistics had been produced, but he failed in getting an affirmative answer.—Before that announcement was made the House had been discussing the bill for making a new line of railway to Brighton. The bill was stoutly opposed, but the second reading of it was carried.—Later, Sir John Pakington, on the motion for going into committee of supply, called attention to rather an awkward piece of business at Devonport. It seems that a petition has been presented against Mr. Ferrand and Mr. Fleming, the representatives of the borough. On the 20th ult., a telegram was sent to the dockyard from the Admiralty requesting that every facility should be given for the serving of Speaker's warrants. According to Sir John Pakington not only was this done; but attorneys were allowed to examine and cross-examine the men in the dockyard in reference to

alleged acts of bribery. Lord Clarence Paget admitted the telegram, but professed ignorance as to the other part of the charge. A hot debate followed, in which the leaders of the House took part. Finally, the Chancellor of the Exchequer promised that inquiry should be made as to whether there had been such proceedings as those complained of, and after some further discussion the House went into committee of supply on the Navy Estimates.—On the 2nd inst., Sir George Grey gave notice that he should bring forward the Oaths Bill on the 8th inst., and Mr. Walpole announced his intention to move the rejection of the Church-rate Abolition Bill.—The chief debate of the evening was on a motion made by Mr. Gregory in reference to a modification of international law, so far as the rights of neutrals are concerned. The discussion, in which Mr. Buxton, Mr. Baxter, and several other members took part, occupied a considerable time.—On the 5th inst., Mr. Bright gave notice that unless the despatches sent to the Admiralty and the War Office, relative to the disturbances in Jamaica, he should bring forward a distinct motion to have them laid upon the table of the house. Mr. Beresford stated, in reply to Mr. Walpole, that he should not propose the resolution of which he had given notice as an amendment to the second reading of the Church Rates Abolition Bill, on the 7th inst., but allow the division to be taken on the main question. If the bill passed a second reading he would move the resolution as an amendment to the motion for going into committee; and if the bill were lost he should propose it as a substantive measure. The Chancellor of the Exchequer stated, in answer to Mr. Craufurd, that the bill for an extension of the franchise, which he should ask leave to introduce on the 12th inst., would apply to England and Wales only, but he should then state what course the Government proposed to take with regard to corresponding measures for Scotland and Ireland. On the order for going into committee of supply Lord C. Paget observed that, on a previous evening, he had conveyed to the house the idea that the First Lord of the Admiralty had ordered a telegram to be sent to Devonport, directing that facilities should be given for serving the Speaker's warrant upon certain voters for that borough who were workmen in the dockyard. He found, however, that this was an erroneous impression. The Duke of Somerset had approved of the order, but the fact was that he was not aware of its having been issued until many days after it was sent. This explanation gave rise to a renewal of the discussion on the conduct of the Admiralty. On its terminating the House went into committee, and the Marquis of Hartington brought forward the military estimates for the year 1866-67.

## TO CORRESPONDENTS.

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

**ERRATA.**—In Bro. Parton Cooper's communication, "Masonic Anecdotes," vol. xiii., p. 506, line 9, for "library collection," read "literary collection;" and line 13, for "former Place Book," read "Common Place Book."

In our issue of the 24th ult. we referred to Bro. Milner's letter therein given, as being the third of the series written by that esteemed brother. We should have stated the letter referred to was the fifth of the series, the third of which is given in our present issue.

In our issue of last week, in the letter of "Another Country P.M.," line 24 from top, when referring to the money paid for the music, for £1 15s., read £15 15s.

F. W.—We have been much grieved at receipt of your letter and its contents. We will write you by post and afford you our very best advice under the painful circumstances referred to.

**SCRUTATOR.**—Will you kindly send us your address that we may communicate with you upon the subject of your letter of the 28th ult., which we have NOT inserted. As we feel assured, when we inform you that the Brother to whom you refer is one holding a very high position in, and generally respected by, the Craft, that you would wish to modify that portion of your letter in which you make direct personal reference to him in terms which we cannot in justice to the esteemed Brother give insertion to in our pages.