

LONDON, SATURDAY, NOVEMBER 7, 1863.

MOTHER KILWINNING.

BY BRO. D. MURRAY LYON, K.T., PROV. J.G.W.
OF AYRSHIRE.

No. VI.

We now proceed to quote from the Kilwinning minutes of date 27th October, 1779:—

"This day a regular meeting of the MOTHER LODGE having met to consider a Petition, presented by certain Masons in the Kingdom of Ireland, praying for a Charter of Constitution from our Ancient Mother Lodge of Kilwinning, that they may meet with Authority and Erect themselves into a regular Lodge and Society, under the designation of The High Knight Templars' Lodge of Ireland; and the Brethren present, representing the Mother Lodge, grant the request upon paying the usual fee, and half-a-guinea for the seal as a precedent in future, and subjecting themselves to the rules and regulations of the MOTHER LODGE.—Tenor and Copy of the Charter as follows:—

"We, Archibald Earl of Eglintoune, Most Worshipful Grand Master of the MOTHER LODGE OF KILWINNING, having taken into consideration the request of certain Masons in the City of Dublin, in Ireland, praying our authority to be formed into a regular Lodge or Society,—being well assured of their moral character and of their inclination to promote the good of Masonry,—we, with the consent of our Warden and other Brethren, do Constitute and Erect them into a regular *Lodge* by the name of the HIGH KNIGHT TEMPLARS OF IRELAND KILWINNING LODGE, and we grant them all powers and privileges which now are, or for any time past may have been legally enjoyed by any other Lodge of our Creating; the same to be always holden of the Most Worshipful Grand Master of the MOTHER LODGE OF KILWINNING, and his successors in office, upon the yearly payment of One Merk, Scots' money, at the Anniversary Meeting of the MOTHER LODGE in December, and upon the attendance of one of their members if required at said meeting.

"Given at Kilwinning the 8th of October, 1779.

"(Signed) ROBERT LAUGHLIN, Secretary."

Whatever the designs of the petitioners in thus soliciting a charter from Mother Kilwinning, or however far they or their successors departed from or added to the privileges conferred by the warrant prayed for, certain it is that the three Craft Degrees were the only ones they were empowered by the Mother Lodge to practise. As to whether or not any arrangement was made in regard to the erection of the newly-constituted daughter into "a Provincial or Depute," we have no means of knowing—the Kilwinning records are silent upon this point: but considerable anxiety was manifested on the part of the Kilwinning brethren to have the High Knights Templars' charter executed in a superior style—an anxiety increased no doubt by the prospect of the handsome donation the Irish brethren had promised to send in addition to the payment of the charter fees; and in order to give greater *éclat* to the introduction of Kilwinning charters into Ireland, the Committee appointed two years previously to procure a suitable seal for the mother lodge were urged to have it finished in

time to allow of its first impression being affixed to the Dublin charter.

The following letter to Dr. Cunningham accompanied the transmission to Ireland of the High Knight Templars' charter:—

"Dear Sir and Brother,—I have industriously obtained the Charter for the Society of Gentlemen you recommended, and as we have extinguished all the money in our funds, besides large donations raised by subscription, I am obliged to exert every laudable means to raise more money. I beg you will obtain the charter dues, and five guineas promised. I have ordered the bearer to deliver this and the charter (enclosed first in a tin box and lastly into brown paper) to you, and to receive from you the money. . . .

"The Charter was written in the Herald Office in Edinburgh, under Bro. Hadow's inspection. The seal has cost me much pains, having ransacked many curious antiques, which lay buried in obscurity for many years. It has been costly too, for which we have been obliged to raise the Charter fees. . . .

"That you may be prepared to speak upon and explain the Seal,—which I prefer to laying down in writing,—to our new created Daughter, and that you may satisfy your good Opinion of each of our Members' capacity in antiquity.

"The general field is charged with the Masons' Arms, viz. 3 Castles (only ours are near rectangular) placed angular—with the Square and Compass. Betwixt the legs of the Compass, and near the top of them, is the Arms of the Monastery attached to it, at that remote period when a third son of Robert the 2nd (Earl of Buchan) married a daughter of the Lyle family, and were principal contributors to building the Monastery and towers; and the Earl of Buchan was then Master of the Mother Lodge, at that time in some repute. In the middle is an Eye, looking to the Eglintoune Coat—they being patrons in every era to the Society; and from the present Earl bestowing so generous donations, he is appointed Grand Master for Life. I make no doubt but you'll blazon these things to good purpose. . . .

"Yours, &c.,

"ROB. LAUGHLIN, Sec."

Some years ago, while sustaining on behalf of the Priory of Ayr, No. 4, a controversy with the representatives of an unrecognised body of Knight Templars, we were led, on the authority of a venerable and distinguished brother, to remark, in connection with the conferring of the R.: A.: and K.: T.: degrees under the charter granted to the H.K.T. of Ireland Lodge, that "when the petitioners got the said charter they deleted the word *Lodge*, surreptitiously inserting *Encampment*, and under the Blue warrant so altered began to practise Black Masonry." Desirous of learning upon the highest authority whether this charter had in reality been tampered in the manner indicated, we lately addressed a note to the Grand Recorder to the High Knight Templars of Ireland Encampment, requesting to be informed upon the point; and having through the courtesy of that brother received the desired information—which is adverse to what we were formerly led to believe in regard to the manipulatory process by which the said Charter was said to have been metamorphosed into a K.T. warrant, a sense of duty we owe to the cause of truth prompts to the publication of the following excerpt

from the letter we received from Sir Knight and Bro. Walmisley:—

"Grand Secretary's Office, Freemasons' Hall,
"Dublin, 10th October, 1863.

"SIR KNT. & BR.— I have referred to the Charter or Warrant mentioned in your communication, and find that it was issued on the 8th Oct., 1779, to certain persons in Dublin constituting and erecting them into a regular *Lodge* by the name of the High Knights Templars of Ireland Kilwinning Lodge. I cannot discover any evidence of the fact of High Knights Templars having been exalted to that Knightly degree under that charter—but it is quite clear that it has *never been tampered with*, no erasure or interlineation appearing on the face of it. . . .

"Whether or no Templars had been made under the Warrant of 1779 does not anywhere appear; but it is quite certain from the records that the present Warrant to hold an Encampment, to be styled the Kilwinning Encampment of H.K.T. of Ireland, was issued in 1838, under the authority of the newly constituted Grand Conclave,—which Encampment has been in active operation ever since, the Duke of Leinster considering himself a member of it, and regularly paying his dues to it. . . .

"I remain, Sir Knt. & Bro., Yours faithfully and fraternally,

"CHARLES WALMISLEY, Gd. Recorder."

Bro. Walmisley has not been able to "discover any evidence of the fact of High Knights Templars having been exalted to that Knightly degree" under the Kilwinning charter;—but the identity of that charter as an acknowledged authority upon which the Templar degrees could at one period be conferred might we think with safety be held to prove that such was really the case. This evidence is supplied by the contents of a letter addressed to the Mother Lodge, of which the following is a copy:—

"Suffolk Street, Dublin, Oct. 25th, 1806.

"MOST WORSHIPFUL SIR & BROTHER,—I have the Honor to inform you that I am instructed by the Kilwinning Chapter of High Knights Templars of Ireland, meeting under a warrant from the Antient Mother Lodge of Kilwinning granted to certain Brethren of this City, dated the Eighth day of Octr., 1779, and to which the name of Eglintoune is Signed as Grand Master, to open a correspondence, which, tho' long delay'd, they trust will be establish'd to the Honor of the Mother Lodge and the satisfaction of the Chapter Holding under.

"The existence of the Mother Lodge having been denied by *some* in this city, and of course the authority under which they act held to be void, and even fictitious, the Brethren consider it a principal object in opening this Correspondence to request of the Mother Lodge such documents as will establish beyond doubt the authority and Regularity of their Warrant as High Knights Templars, which they trust the Justice and Honor of the Mother Lodge will not withhold from them.

"The arrears due by the Chapter to the Mother Lodge they will request Robt. Montgomery, Esq., of Irvine, topay, who is well acquainted with the Br. thro' whose medium I have the Honor of transmitting this.

"The Brethren have further instructed me to say that want of information of the mode by which their

address should reach the Mother Lodge, 'discovered by a lucky circumstance within these few days, alone delayed their Communication.'

"I have the Honor to be, Most Worshipfull Sir & Br., Your Obedt. Humble. Servt.,

"JOHN RUGBY, Comr. of the Kilwinning Chaptr. of High Knights Templars of Ireland, and S.E.R.C.

[H. K. T. Seal.]

"To — Blair, of Blair, Esq., Grand Mast. of the Mother Lodge of Kilwinning."

The nature of the reply which the above would elicit may be inferred from the fact that in 1799, the period of the passing of the Secret Societies Act, the Mother Lodge in a letter addressed to their daughter lodges, repudiated all connection with the observance of any Masonic rites save those embraced in conferring the three degrees of Craft Masonry, viz., E. A., F. C., and M. M..

Our Irish brethren in the early part of the century may well be excused for believing in Mother Kilwinning's connection with the higher degrees, when it is considered that in his attempts to bring together the scattered brands of Knights Templary the late Bro. Dechar, so recently as 1811, addressed the Master of Mother Kilwinning as the head also of the Kilwinning Encampment; and that on the formation in 1817 of the Supreme Grand Royal Arch Chapter of Scotland, the Grand Recorder should have fallen into a similar error in supposing that the Mother Lodge were also a Royal Arch Chapter, and urging upon them "the propriety of an immediate union with the newly formed Grand Chapter, which will secure to them that rank on the roll to which they are entitled."

And so tenaciously do these high grade Masons seem to have clung to the idea "that the Lodge Mother Kilwinning were at one time in the habit of giving the degrees of Royal Arch and Templar, and even used to grant warrants for that purpose," that in December, 1827, Bro. Alex. Dechar, as Grand Master of the Templars of Scotland, is found putting the following question to the Master of the Mother Lodge, viz., "Has the Lodge of Kilwinning any and how many Lodges holding under her whom she has impowered to make Templars, and how long is it since she granted any such warrant?" "How far back do your minutes of the Order of the Knights Templars go?" To these queries the Mother Lodge returned for answer, that "the Brethren of Kilwinning have never gone farther in practice than *Three Step Masons*"—a conclusion at which the lodge had arrived after a careful inspection of their records, and a consideration of the fact that there was a total absence of any local tradition bearing upon the supposed connection in ancient times existing between the Knights Templars and the Lodge of Kilwinning.

MASONIC SAYINGS AND DOINGS ABROAD.

"THE FREEMASONS MAGAZINE" AND "LE MONDE MAÇONNIQUE."

In reply to our article on this subject, "Le Monde Maçonnique," for the present month, has a peculiarly rapid answer, in which it does but echo our own words in admitting that Freemasonry is the same in principle pretty well everywhere—but nationalities give it

their own peculiar tinge: accordingly the amount of our offence is to be found in our want of philosophical aspirations after an ideal Utopia which appears to be a safety-valve for the passions in France, and on the continent generally. The Craft here know of nothing political as a body. In France it is all political. One of the differences of the two countries may be summed up in this political and non-political view which they respectively take of Freemasonry. We are too well accustomed, as Englishmen, to liberty of speech and action not to sympathise with other nations where these daily boons find no entrance, and whilst we deplore Freemasonry being mixed up with State affairs—there being no necessity for it in our own land—we cannot alter the feelings of other less fortunate peoples, and therefore say that the principles of the Order being observed, the manner of treating it must depend on the moral teaching and general ideas of each people. With this view, one of common sense we now close the subject.

GRAND ORIENT OF FRANCE.—We have received from the official secretary copies of the *Bulletin du Grand Orient de France, Supreme Conseil, pour la France et les Possessions françaises; Journal Officiel de la Maçonnerie française*, for the months of June, July, and August. These give a *resumé* of the business brought before the members at their regular meetings, much of which is of a local administrative character, and not of sufficient interest to the majority of our readers to reproduce.

We find the following places having Grand Orient attached to them, and working under the Grand Orient of France; but whether as independent jurisdictions, or similar to our own Provincial Grand Lodges, is not clear. The Grand Orient recognises and confirms the elections of Presidents of lodges, chapters (S.P.R.M.), and councils, in each of the undermentioned localities, besides many others, viz. :—

Abbeville,	Gray,	Rheims,
Alexandrie,	Geneve,	Rennes,
Alger,	Havre,	Rocheport,
Alby,	Jousac,	Romans,
Angouleme,	Joigny,	Rochelle,
Arles,	Longjumeau,	Royan,
Bagneux,	Lyon,	Saint-Loup,
Beaucire,	Lezignan,	Saint-Germain-en-
Beziers,	Libourne,	laye,
Bordeaux,	Limoges,	Saint-Malo,
Boulogne,	Lorient,	St.-Jean d'Angely,
Belfort,	Livourne,	Saint-Denis,
Blois,	Marseille,	Saint-Etienne,
Besançon,	Montauban,	Strasbourg,
Bone,	Monstaganem,	Tournon,
Cognac,	Montevideo,	Toulon,
Confolens,	Marmande,	Turin,
Constantine,	Mulhouse,	Tarbes,
Constantinople,	Nantes,	Troyes,
Caen,	Nancy,	Tours,
Cambray,	Neufchateau,	Toulouse,
Corfou,	Nismes,	Tunis,
Corcaonne,	Paris,	Versailles,
Caussade,	Pontoise,	Vienne,
Dreux,	Perpignan,	Valence,
Dole,	Perigueux,	Vincennes,
Epinal,	Pointe-a-Pitre,	Vernon,
Essones,	Rouen,	Vitry-le-Franç.
Fecamp,	Rueil,	Valparaiso.

The Committee appointed to revise the Statutes of the Order have been directed to have their revision printed and circulated amongst the lodges, for the latter to make their observations, and return them by the last day of the present year, in order that the Committee can digest the materials, forward them to the Council, and return the revision, complete, for the decision of the Legislature in 1864—this being the result of placing the Craft amongst the other charitable institutions subordinate to the State.

The protests against Freemasonry being included with other beneficent societies received by the Grand Orient, up to June last, are those of the lodges *Amis de l'Honneur français; Amis de l'Ordre, Amis Triomphants, Clement Amitie, Etoile polaire, Hospitaliers français, La Renaissance par les Emules d'Hiram, Bienfaisance Seunis*. Chapters—*Rose du Parfait-Silence, Saint-Pierre des Acacias, and Sincere Amitie*, all of which are located in Paris. In the province of Angouleme there are two lodges who protest; in Bordeaux, six lodges; in Chambéry, one lodge; in Confolens, one lodge; in Dijon, one lodge; in Jousac, one lodge; in Montauban, one lodge; Nismes, one lodge; Rennes, one lodge and a brother Jouaust; in Rocheport, one lodge; Strasbourg, one; Vienne, two, and Vincennes, two.

The *Bulletin* contains the speech of Dr. Schinas, W.M. of a new lodge, l'Union d'Orient, which has been constituted, under the Grand Orient of France, at Constantinople, and of which Bro. Aznavour is a member. There being already a Prov. G. Lodge for Turkey, under the English Constitution, this invasion of Masonic territory and setting up of a rival jurisdiction is much to be deplored, and it is to be hoped that the proper officer of our Grand Lodge will immediately put himself in communication with Marshal Magnan's Grand Lodge, in order that this kind of encroachment may be avoided in the future.

The following curious correspondence is also included in the June number.

"Bro. Guillot, Grand Representative of the Rite of Memphis to the United States, addresses the following communication to Bro. Marconis :—

"Orient of New York.

"Very dear Brother,—At the time of the terrible massacres in Syria, the lodges of the Rite of Memphis, in the United States, unanimously decided to address a letter of admiration, for his heroic conduct, to our illustrious companion Abd-el-Kader. As representative of the Order I was directed to write that address, to which the Emir returned the following response, full of good wishes :—

'Damascus, 9 Ramazan, 1277.

'Praise be to God!

'To the celebrated poet and very virtuous, honourable, and majestic chief, Edward Guillot,—may God heap His gifts on him, and elevate him to the highest dignities!

'I have received your cherished letter; and your elegant expressions, together with your poetry, have caused me true pleasure.

'The grace and expression of your verses cause me to admire your wisdom.

'I am overwhelmed by the praises with which you have loaded me, and I do not think I have deserved them.

'As for your thanks, given for the protection ac-

corded to the Christians, I am equally overwhelmed by them, since my intentions were to avert from them, at any price, the danger that threatened; but, to my great regret, I could not carry out this desire, from want of timely preparation.

'Wise and majestic chief, to you belong these praises more than to myself, as they only proceed from your amiability of sentiment and deep interest in the cause.

'Do not deprive me of your letters.

'I salute you. 'ABD-EL-KADER BEN MUHI
EDDIN EL HUSNY.'

GRAND ORIENT OF ITALY.—There seems to be something out of gear in the working of this new body. A meeting took place in the lodge room of the Concord Lodge, at Florence, when no other Grand Officer but the first Grand Warden was present, the Grand Master, the first D.G.M., and several other brethren—Grand Officers, having all resigned previous to the assembly, and the second D.G.M. being absent from Italy. A committee was then formed of five members, who were charged to carry on the business of the Order without any attempt to replace the dignitaries who had resigned. This committee appointed a general meeting of delegates and officers from all the lodges, of every rite and order, to assemble at Florence, in December next, to discuss the Constitution of the Grand Orient and form a central system to embrace all kinds of Freemasonry; and although many projects to accomplish this desired end were stated, those present were actuated with but one desire, which was to establish the Order on the firmest basis, and to make it as comprehensive as possible. It would seem that Garibaldi was, two years since, put forward to be the Grand Master, but was not elected; and this was one of the causes of the late dissolution. The Grand Orient, too, was found to have become involved in the politics of the kingdom; hence we see how prudent it is that Freemasonry should not enter upon such questions. The lodge Dante Alighieri has also separated itself from the Grand Orient, and is under the control of the Ancient and Accepted Rite. To recover it, the Grand Orient propose to widen the basis of admission, and incorporate the higher degrees with the very restricted Craft Constitutions they had previously adopted—a plan which will go far to consolidate Freemasonry in Italy.

MASONIC NOTES AND QUERIES.

HIGH PRIESTHOOD.

"B. ****" must be well aware of the difficulty there is in giving the uninitiated proof of anything connected with a strictly secret association. I am not myself a High Priest, except under the modern Royal Arch ritual, but I yet believe in the great antiquity of the degree, though it is quite possible the Order may have been reproduced as he mentions. As showing how careful even well informed brethren should be in their assertions, we are everywhere met by the statement that there is no proof of anything beyond a Master Mason before 1760 (which they know there ought not to be if the Order had always remained true to its principles), when it is shown by Bro. Matthew Cooke, a certain authority in MSS., that a Rose Croix Kadosh Templar warrant was granted in 1721; and there is also documentary proof that our ancient Arch ceremony constituted the fifth Order of the Ancient Rite in 1725; and Bro. Oliver in-

forms us that a Priesthood degree formed one of the series which Ramsay advocated unsuccessfully in 1726. The emblem of the Priestly degree is also found on a Kadosh Templar seal, known to have been used as early as 1791 by Bro. Dunckerley, and all the old Religious and Military Orders had their Priestly receptions, distinct from those of Knights and esquires. I should suppose that allusion to the degree would be found in the German books on the Rosy Cross, which I believe to contain their hidden version of our York Masonry; for one of Dr. Dee's crystalline angels (from whom he professes to receive his Rosicrucianism, say about 1625) is habited in the breastplate of the Jewish High Priest. That the connection of Rosicrucianism with the operative lodges of London is not an assertion of to-day the following, from your volume of 1855, will prove:—"The brethren of the shears and shopboard are hereby informed that their whimsical kinsmen of the hod and trowel, having (on new light received from some worthy Rosicrucians) thought fit to change both their patron and day, and unexpectedly taken up our usual place of meeting, the worshipful society of Free and Accepted Taylors are desired to meet on Monday next, the 27th instant, at the Folly on the Thames, in order to choose a Grand Master and other officers, and to dine. You are desired to come clothed and armed with bodkin and thimble.—December 25th, 1725."

It is quite possible some brothers who object to the teaching of "The Book" may take objection to the Rosicrucians on the ground of their spiritualism; to this I may say—1st. They know nothing about it. 2nd. Such delusions as were attributed to them, are as old as the world; and 3rd. They who live in glass houses should not throw stones, for many of Preston's list of Masonic worthies were addicted to the occult learning of the period, and the oldest MS. of the Freemasonry connected with the English builders, viz., that of 1400, published by Mr. Halliwell, alludes to the legend of the four holy martyrs, who always worked in the name of the Lord, after prayer and signing with the cross, and whose skill under Diocletian was so great, that the philosophers attributed it to the mysterious words of art magical. Whatever may be the difference in opinion as to Athelstan or the Templars being the authors of the original York assembly, which is reputed to have given birth to these rules for their working brethren, or as to the secret system of such assembly, the rules of study, &c., laid down, corresponds pretty well with the old Pythagorean and Platonic schools, and the later chivalrous, religious, German Rosicrucianism; and those very constitutions themselves are so far in harmony with the 18th century assertions of the York rite, that they claim their origin from an assembly of "Dukes, earls, and barons, also knights, squires, and many more, and the great burgesses of that city. They were there all in their degree." For the reformed London system of 1717-1725, Anderson visited the lodge at Edinburgh, and we are assured the founders had no legitimate knowledge of ancient Masonry. If "B. ****" has been a constant reader of your pages, what he knows of York Masonry will enable him to understand coarse old Samuel Butler's witty sarcasm, who puts the following into the mouth of Gidrophel, or Lilley, the astrologer:—

"As for the Rosy Cross Philosophers
Whom you will have to be but sorcerers,
What they pretend to is no more
Than Trismegistus did before.
Pythagoras, old Zoroaster,
And Appolonius their master,
To whom they do confess they owe
All that they do and all they know."

It is ingrained in human nature for men to decry that of which they cannot be the possessors, and there is no reason why the holders of Plato's craft or geometrical degrees should not have acted towards the philosophical in the same manner our present Craft Masons act towards the more sublime degrees.—△

THE USE OF THE TITLE FREEMASON.

In "Notes and Queries" of October 31st, is the following query and editorial reply:—

TROLLOP'S MONUMENT.—The "Beauties of England" (v. 177) describe a monument (or mausoleum) at Gateshead, with some curious verses upon it. Is anything more known of this Trollop, or of the way in which the present possessors of the burial-place acquired it?—J. M'C. B., Hobart Town. [Robert Trollop, architect of the town hall at Newcastle, 1659, prepared his own tomb, a heavy square pile; the lower part brick, the upper stone, sometime ornamented with golden texts beneath the cornice. On the north side, according to tradition, stood the image of Robert Trollop, with his arm raised, pointing towards the town hall of Newcastle, and underneath:

"Here lies Robert Trollop,
Who made yon stones roll up,
When death took his soul up,
His body filled this hole up."

In the Gateshead registers are the following entries:—Mr. Robert Trollop, mason, buried 11 Dec., 1686. Elinor, wife to Robert Trollop, 17 Dec. 1679. Isabel, daughter of Mr. Robert Trollop, buried 23 Aug., 1673. Henry Trollop, free-mason, 23 Nov., 1677." According to Lambert's notes, Trollop's burial-place came by descent to the family of Harris, of Gateshead, whose heiress married the Rev. William Lambe Surtees—"Durham," ii. 120.] Are there any brethren, now living, members of the lodges in or about Newcastle, Gateshead, &c., who remember the name of Trollop as connected with their lodges? If such could be ascertained to have been members of the Craft it would be a link in the chain proving that "free-mason" was not only the style of an operative Mason, but one of us—a Freemason.—C. T.

MORE EXTRACTS FROM BRO. ROB. MORRIS'S ALMANACKS.

Do as you would be done by.

"None have stated the duties of Masonry more clearly and succinctly than De Witt Clinton. In 1793, he said, 'A Mason is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and what is dearer to a man of honour, his character against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life which he is called to fill; and let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community.'"

Definition of a Cable-Tow.

"The cable-tow of a Mason is the three-twist cord of brotherly love, relief, and truth. Each strand represents a class of duties essentially sacred in its character."

Freemasonry and Religion.

"Our institution asserts, in language not to be misunderstood, the natural equality of mankind. It declares that all brethren are upon a level, and it throws open its hospitable doors to all men, of all nations. It admits of no rank, except the priority of merit, and its only aristocracy is the nobility of virtue. . . . As Christian Masons we have introduced the Bible into our lodges, to manifest our belief in the doctrines which it inculcates. In like manner, the followers of Moses, Mahomet, and Burmah may introduce into their Masonic assemblies their Pentateuch, their Koran, and their Vedas, and yet the unity of Masonry would remain; the essential principles on which she moves would be the same. . . . In tracing the history of Masonry, the tear of sensibility involuntarily flows at the view of the persecutions and indignities it has suffered from the united efforts of priests and tyrants."

The Politics of Freemasonry.

"The politics of Masonry are simple, easily defined, and yet of great importance. They consist in submitting patiently to legal authority, and conforming with cheerfulness to the laws and constitutions of the government set over you."

Benefit of anti-Masonry.

"As a Mason is a person who both *knows* the right and *performs* it, it follows that in strictness there cannot be such a thing as a seceding or renouncing Mason. But no man with a soul and conscience in him ever did renounce Masonry. Anti-Masonry, in blowing its blast, actually benefited the cause it assailed, for it blew away the chaff, and thus purified the Order."

"Hurrah! I'm a Mason."

"We are members of an association, consisting of 3000 lodges, and 200,000 members. These are select men, endowed with mental, moral, and physical merits of a high order. They have come in of their own free will and accord, having been subjected, upon their application, to the most rigid scrutiny. They are bound in ties of an indissoluble character, with millions like them, who have gone to the celestial lodge above, where the Supreme Architect of the Universe presides. Is there not room for honest self-congratulation in the reflection, 'I too am a member of the Masonic Order!'"

Specific Duties of Lodge Officers.

"The Senior Warden is looked to, to exercise all the powers of the Master in his (the Master's) absence. To represent the lodge in conjunction with the Master and Junior Warden in the Grand Lodge. To act on the standing committees of charity. To appoint the Junior Warden, and to take charge of the brethren during hours of labour.

"The Junior Warden is required to exercise all the powers of the Master, in the absence of the Master and Senior Wardens. To represent the lodge in conjunction with the Master and Senior Warden. To act on the standing committee of charity, and to take charge of the brethren during the hours of refreshment.

"The Treasurer must receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out by order of the Master with the consent of the lodge. At the close of his official year, he must prepare full statements of his accounts and deliver them to the lodge.

"The Secretary must observe the Master's will and pleasure, record the proceedings of the lodge, receive all moneys, and pay them to the Treasurer. Also attend trials and keep the proceedings thereof, furnish demits, &c., by order of the lodge, prepare annual reports to Grand Lodge, act as librarian, &c.

"The Senior Deacon is to act as the Master's proxy in the floor work, give courteous reception to visitors, and wait on candidates.

"The Junior Warden must act as the Senior Warden's proxy in the floor work, and secure the lodge.

"The Stewards have charge of the property of the lodge, furnish its lights and fuel, and attend to its cleanliness.

"The Tyler tyles the door, serves notices, summonses, and the like, by order of the Master.

"The lodge at its discretion may appoint supernumerary officers, such as Chaplain, Marshal, Physician, Organist, Director of Ceremonies, and the like, whose duties may be inferred from their titles."

The Senior Joker and his Joke—no Joke.

"A certain lodge had been excessively annoyed by a gang of loafers from a neighbouring grogshop, who made it a practice to gather under the windows of the lodge so soon as the sound of the gavels was heard, and to remain there during the whole process of the meeting. This was annoying in the extreme, especially as the building was a low one, and in summer evenings it was necessary to leave the windows open. The interference with the work of the lodge was serious; raps became taps; lectures were delivered in whispers, and the whole ceremony was performed on tiptoe with signs and signals. Occasionally, in spite of every precaution, a word or sentence would escape above low breath, and be caught by the eavesdroppers, who would retail it as a gem of rare price. All evils, however, submit to patient waiting. The Tyler, who was likewise Steward, who was likewise S.J. (Senior Joker) of the lodge, gathered up the spittoons one afternoon and emptied all their contents into a bucket; a frightful collection. This he set upon the window-sill behind the Master's chair, and waited. Some of the members, by strenuous rappings, called the loafers around, and when a considerable group was seen to be collected immediately underneath, the bucket was gently tilted over, to the inexpressible horror and disgust of those who received its

contents. To the immense damage of eyes and clothing, the nauseous fluid found its way to its mother earth, but never more was the lodge annoyed with eavesdroppers."

How to test a Brother.

"Masons never solicit any persons to become Masons."

"But I was solicited," said a drunken fellow present, "and after I had come among you, you turned me out!"

"Yours is the exception that proves the rule," was the answer, "and the trouble we had with you, proves the danger of varying from our principles!"

"Try the tools to that unworthy brother. Apply the twenty-four inch gauge; he gives no part to God. Lay the plumb-line; he does not walk erect before God or man. Put the square upon him; there is no form that we should desire him. Put the level; would you share an equality with such a man! Show him the ladder; he has not mounted it. Faith itself, the lowest round, is too high for his strength. Try the trowel; does not the cement fail to adhere! Cast him out among the rubbish."

No lack of Landmarks, if this be true.

"Masonic law has little of the republican or democratic spirit about it. All its greater principles, termed, in Masonic parlance, landmarks, and most of the minor details of its governmental polity, are provided to our hands, as they were provided to our fathers' hands ages since, in the traditions and publications of the Order. Of all the wretched theories into which even some learned in the economy of Masonic government have been misled, none have been so pernicious in their results, as that assumption which places the original and sole authority of Masonic government in the consent of the governed. This error strikes a blow at the very base of the structure on which all government and order rests among men, the inviolable sanctity of law. It substitutes popular caprice for the authority of antiquity, and, perhaps, it is not too much to add, in view of the high and mighty purposes for which the Masonic institution was originally set up, the authority of God. It writes upon the sand of the wave-washed sea shore the laws which ought to be carved in the rock of eternal justice."

Written in Heaven.

"Some years since, an English brother, whose name is yet concealed, donated large sums to various Grand Lodges in the United States, to be by them distributed among the more needy lodges for purposes of charity.

Written in Heaven

What he has given!

Placed on the records in letters of gold;—

Read by the spirits,

Judges of merits—

Some day the name to us all will be told.

"Meantime let silence,

Free from all violence,

Drop its mute veil o'er the face of the man.

Seek not to show it—

Strive not to know it—

Go and do likewise, ye brothers, who can.

"Blest was the offering;

Voices of suffering

Hushed under sympathy noble as that;

Tear-drops were trailing—

Sighs and bewailing

And tear-drops and sorrow the orphans forget.

"England, our Mother,

Toward thee each brother

Reverently turns at this noble emprise;

'This makes the cable

Holy and stable,

Binding our lodges for ever,' he cries."

The Burial of the Dead.

"A Masonic funeral, conducted with the order, solemnity, and decorum proper to the occasion, exemplifies the proverb of the Royal Master, 'It is better to go to the house of mourning than to go to the house of feasting.' And there are no occasions in which the peculiarities of the Masonic Institution appear to so much advantage, in the eyes of the world, as the public burial of the dead.

"When the brethren prepare for a solemnity of this character,

the whole exercises should be placed in charge of some well-skilled and experienced Past Master, who, under the title of Marshal, has the disposing the ranks, the order of march, the admission of new-comers, etc., in his exclusive charge, for the proper conduct of which he is only responsible to the acting Master. If several lodges are represented, the obsequies are in charge of that to which the deceased belonged, or if a stranger, to the oldest lodge in the procession. The Grand Master, or Deputy Grand Master, if present, has the command, as in all Masonic exercises, and the Marshal is responsible to him.

"None but Master Masons can enter the procession, or take any Masonic part in the exercises. It is lawful also for the Marshal, at his discretion, to forbid non-affiliated Masons from uniting in the obsequies. The most suitable badges are plain white aprons, and sprigs of evergreen inserted in button-holes in the left bosom of the coat. The files are formed in twos, touching elbows, and march six feet asunder. Music should be secured to regulate the step, and increase the solemnity of the march. Perfect silence must be maintained, the government while in public being of the same rigid character as that of the lodge. Assistant Marshals may be appointed at the rate of one for every twenty-five files in line. Marshals march upon the left of the procession.

"The grave is approached, if practicable, from the east. The procession is halted at fifteen paces from the grave, when the lines open, and the brethren counter-march, the Marshal conducting them, followed in due order by the Master, the Bible-bearer, etc., according to the stereotyped order of processions in the 'Monitor.' A complete circuit of the grave is then made once and a half, leaving it on the right. This brings the Master at the west of the grave, and makes a closely-joined circle, within which none are permitted to enter, save the officers, the mourning friends, clergymen, and those who are specially invited by the Marshal.

"The burial services should be performed strictly in accordance with the 'Monitor,' no deviation being lawful. Upon their completion, all return to the lodge, or other place of meeting, in the same order as their approach; and the scene closes by an humble petition to the God of 'the quick and the dead,' that the solemnities of the occasion may be impressed upon surviving friends, and the living lay them to heart."

CORRESPONDENCE.

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

LODGE No. 600.

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

DEAR SIR AND BROTHER,—It strikes me this lodge has got itself into a pretty considerable fix. How can it be rescued from it? It seems to me too much to ask a lodge to acknowledge an imposition; my own view of it is that the Treasurer has induced the members to agree to a scheme by which he would preserve the lodge funds, and still appear with such a show of liberality as should disarm suspicion that the funds were being hoarded. Having passed this with the lodge for some years without opposition, he is emboldened to put it before the public—a most dangerous game to play. The public are accustomed to look at any extraordinary table of figures with a watchful eye; so this matter is made to appear doubtful by a series of questions, very awkward to answer, and put in such a form that evasion is impossible. The Treasurer tries a dodge, but your readers disapprove of his shuffle; so what is to be done? We must try and make matters pleasant. If the lodge cannot make a clear case of its tables, it acknowledges itself, and the public will not hesitate to pronounce it, an impostor. Now, I wish to avoid such a degradation, and I think the best course will be for the W.M. to call an emergency meeting, and hear the matter thoroughly sifted; it will not do to pass it off with a "don't care," but decide on answering the questions or recalling the tables—the latter, I imagine, the more likely course. If it turns out that the whole affair has been a crocheted of the Treasurer, then the lodge had better acknowledge its remissness,

and promise not to offend in such manner in future; and I would advise it to establish its claim by paying over the funds of the spurious to the genuine Masonic Institutions, and commence *de novo*, with a determination to secure for itself a position of charitable Masonic benevolence worthy of the lodge, the town, and the province. I would suggest, on this being adopted, the Secretaries of the various charities should acknowledge the receipts by letter through your column, and that your able pen should be employed in smoothing down asperities, and, in the name of all Masons, grant a full and free absolution, accompanied with your patriarchal blessing. So would end, in a pleasant manner, creditable to all parties, what might otherwise remain a source of grief and dissatisfaction.

I am, yours fraternally and truly,

October 27th, 1863.

AN OLD MASON.

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

DEAR SIR AND BROTHER,—In reply to "P.M.," whose letter appeared in the number for October 24th, I beg to say that I was not actually or apparently put forth as a scout. "P.M." has alluded to me under the signature I appended to my note, and it is quite as far from my wish as it can be to his to bandy words with him.

My forbearance teaches me to overlook his rudeness, but I claim to call things by their right names with quite as much vigour as he does, and it appeared to me that Lodge 600 and its Treasurer had been, and still are, treated very unfairly.

As a London brother, never having been in the town in which Lodge 600 meets, knowing no brother who is, or ever was, to my knowledge, one of its members, I can be no scout—no tool of those of whom I know nothing.

My signature expressed my feelings on the matter, and I can only regret that a brother can be found who seems desirous of withholding from those who conscientiously differ from him that which should be extended to both sides of a question.

FAIR PLAY.

CAN A WARDEN INITIATE, &c. ?

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

DEAR SIR AND BROTHER,—Bro. William Blackburn's questions and assertions, intended to be looked upon as unanswerable, prove too much for his case. In 1646, there were two Masonic jurisdictions in England. That at York—the elder sister—styled the Grand Lodge of all England, had lodges, holding under it, sparsely scattered throughout the land, whilst the other ruling power was an occasional and fitful Grand Master in the South, having no Grand Lodge, but regarded by various isolated lodges as their head. The regulations of these two systems were as widely different as their respective governments.

The Union in 1813 did all that Bro. Blackburn claims for it, and something more into the bargain, when it proceeded to "alter, repeal, and abrogate all past regulations," yet retaining as one of its fundamentals the principle enunciated by the Southern Grand Lodge, in 1723, "that it is not in the power of any man, or body of men, to make innovation in the body of Masonry;" so that even Bro. Blackburn must admit that to "alter, repeal, and abrogate all past regulations" was as great an innovation, and thorough clean sweep, as any body of men could possibly make either in the body or spirit of Freemasonry.

Of course, a different individual cannot answer whether another is sure or not about any point unless they have compared notes, but Bro. Blackburn treats the Athol and York lodges as synonymous, and actually places the junior first. The York lodge was founded about A.D. 926, and the Athol lodges were York lodges, but never termed so until the Duke of Athol accepted the Grand Mastership of the "Ancient Masons" in the

year 1772, and resigned it to the Duke of Kent on the 1st of December, 1813, in order that the latter should, in his turn, abdicate to the Duke of Sussex on the following St. John's day, the 27th of December, in the same year.

Bro. Blackburn cannot be complimented on his knowledge of comparative philology, for the word "Warden" is not Anglo-Saxon, or Saxon, but pure low Dutch, *waerden*, "a keeper, a guardian, a head officer," and in no one case does his definition of an irresponsible head apply to a Warden, who was the chief executive officer under the head. Old Cowel tells us that "the Warden of the Cinque Ports is a magistrate of those havens in the east of England, called the Cinque Ports, who has there all that jurisdiction which the Admiral of England has in places not exempt"—and this was by no means, at any time, to be likened to the kingly power.

Without entering into the question of what the "Book of Constitutions" indicates as to the duties and privileges of Wardens—one sentence by Bro. Blackburn disposes of his entire argument. He writes, "Where a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence," &c. "Here," says Bro. Blackburn, "is nothing about taking an apprentice only as to 'the management of the Craft in working,' *id. est*, work already in hand; and in that sense only may a Warden rule a lodge at the present day." Surely Bro. Blackburn's gloss on the passage above quoted is fatal to his argument, for if a Warden has the power to complete the work already in hand, he must be able to initiate. An imaginary case, but founded on those of daily occurrence, will show how untenable Bro. Blackburn's doctrine is. A lodge is summoned—the W.M. is absent, it then falls to the lot of one of the Wardens to preside. There is an initiation, a passing, and a raising, to be performed. Well, says Bro. Blackburn, he can't take an apprentice; all he can do is to rule the lodge as far as the work already in hand goes. But the work in hand comprises conferring the second and third degrees, and does Bro. Blackburn mean to say a Warden can admit brethren to an equal status with himself, office of course excepted, and not be able to receive a candidate? Is there any secret that a W.M. can communicate to an E.A., F.C., or M.M. that cannot be done as well by a Warden of equal ability? Or, again, to what can an installing W.M. or P.M. allude when he says, in his address to the Wardens, "in his [the newly installed W.M.'s] absence you will succeed to higher duties; your attainments, therefore, should be of such a nature, that the brethren may not suffer for want of proper instruction." And what instruction is half so proper or profitable to the brethren of a lodge than to see the three degrees performed? Therefore, if a Warden can pass and raise brethren to superior degrees, it is a manifest absurdity to contend he cannot confer the first and lowest degree.

Bro. Blackburn then quotes the following declaration:—

"The Grand Lodge alone has the inherent power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them; always taking care that the ancient landmarks of the Order be preserved." He then adds, "I call upon the members of Grand Lodge to take that care." "Our duty is not to inquire what were the practices in 1646, 1682, 1725, or any period anterior to the 'solemn act of union between the two Grand Lodges of Freemasons of England, in December, 1813, but to transmit to our successors the ancient landmarks of the Order,' and 'the laws and regulations for the government of the Craft,' pure and unsullied as we have received them."

Granting Bro. Blackburn's citation to be correct, as an extract, how can the ancient landmarks be preserved if they have been, as he tells us at the beginning of his letter they were,—altered, repealed, and abrogated? If we are not to inquire what they were, how can we observe them? Or in what manner can they be transmitted pure

and unsullied when they have been consigned to oblivion, amongst old musty volumes, and covered with dust, damp, and mildew for the space of half-a-century?

The simple matter is that the union, in 1813, did an amount of mischief to the principles of catholic Freemasonry such as no other event in the whole range of Masonic history can equal; and we, half-a-century later, feel it most keenly. The system revised by the Duke of Sussex, and his agents, severed English Freemasonry from the Freemasonry of every other part of the world. It turned orders, degrees, landmarks, laws, faith, and every other fundamental principle upside down. It devised new rituals, tests, laws, and lectures; and, in a spirit of solemn mockery, declared the power of its being able to alter, repeal, and abrogate those laws which it professed could not be altered, repealed, or abrogated by any man or body of men.

Holding, for myself, that a Warden *can* initiate, my object in addressing you is not so much to enter into that question, but to caution our younger brethren against the errors of Bro. William Blackburn for whom I entertain, personally, very great respect, but whose opinions, backed by his official rank, may cause many to adopt his mistakes and further confuse our already obscured system of Freemasonry.

I am, dear Sir and Brother,

Yours truly and fraternally,

M.C.

THE LUXURY OF FREEMASONRY.

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

DEAR SIR AND BROTHER,—In your report of the last meeting of the Royal Masonic Institutions for Boys, Bro. Udall concludes by saying, "He was decidedly of opinion that they should not educate the children of men who were in the receipt of £100 a year and upwards."

Permit me to enquire if £100 a year is the maximum or the minimum sum at which the luxury of Freemasonry should be indulged in? Because, if it is the maximum, it may be very properly presumed that nearly all Freemasons would require some aid to educate their sons. If it is the minimum, then those who were not possessed of that income ought not to have been made Freemasons.

Is the Boys' School for the benefit of Freemasons who cannot afford to educate their children, or, as Bro. Udall delicately puts it, for the sons of "men" with less than £100 a year?

And, in the latter case, is it not holding out a premium for such "men" to, literally, act according to the words of the marriage service,—*"be fruitful and multiply and replenish the earth."*

One more question only. Does the possession of an income of less than £100 a year reduce, or elevate, a brother, whom the lodge teaches all to look on as an equal to—the rank of one of those made in God's own image—a "man"?

Yours sincerely and fraternally,

A MAN AND A BROTHER.

ON THE CHRISTIANITY OF MASONRY.

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

DEAR SIR AND BROTHER,—I hasten to correct a slight mistake on my part which, on perusal, I find to exist in my letter on the above subject.

The register of Wm. Molash, by a careless error of my own, is said to be in the library of Christ Church College, Oxford, whereas it is to be found among the Tanner MSS. in the Bodleian Library, Oxford.

There are registers extant in Christ Church College Library, but the one I made mention of is in the Bodleian Library.

Yours fraternally,

THIRD DEGREE.

THE ANTIQUITY OF MASONIC DEGREES.

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

DEAR SIR AND BROTHER,—I observe a short communication, signed "Rosa Crucis," in your number of the 17th inst., and which, though both personal in its tone and un-Masonic in its spirit, I am unwilling to allow to remain altogether unnoticed.

Indeed, as "Rosa Crucis" seems disposed to pour upon my devoted head the excess of his indignation, because I have sought to uphold the antiquity and validity of our Craft ritual, I readily accept the challenge which he so rashly offers.

I might, indeed, have felt myself excused, from the obvious ignorance on his part of the forms of common courtesy and the sentiments of Masonic forbearance; but I prefer to leave unworthy personalities to himself, and simply answer that hasty and inconsiderate letter.

"Rosa Crucis" sets by way of contrast, "the modern Craft and Royal Arch rituals drawn up and tinkered," he is pleased to assert, "by half-a-dozen hands to suit the vagaries of the Duke of Sussex, after the union in 1813," against that "of the chivalric degrees" which, he declares, "a century before were worked in York and Bristol."

I will say nothing now of the singular bad taste which marks such an ebullition of un-Masonic feeling, but will content myself with observing, that a more childish or preposterous claim never could be made, a more un-historical account never could be given, than this, which is so irreverently obtruded by "Rosa Crucis" on the patience and forbearance of the Craft.

Even to take the statement of "Rosa Crucis" *per se*, and to consider it in its plain and direct meaning. He will not venture to assert that our present Craft ritual was not worked long before 1813—nay, he knows as well as I do that, in 1715, and long before 1715, the same system we have now was in full operation, in all its leading particulars, in this country.

Of this, plenty of evidence is happily forthcoming; indeed, it may without fear of contradiction be affirmed, that there is substantial evidence which goes back to the middle of the 17th century, as to the identity of our Craft ritual, now as then.

What then, becomes, of the first polite suggestion of "Rosa Crucis," that our present ritual is nothing but the tinkering of half-a-dozen hands after the union in 1813, and hence the superior antiquity of the chivalric degrees which were worked a century before, that would be 1713, in York and Bristol.

But, in the next place, what does "Rosa Crucis" mean by the magnificent term "chivalric degrees?"

It is absolutely necessary that we should have a clear understanding on this point, since of late we have been so overpowered with this and like expressions, that we have witnessed, as a certain consequence, both the mystification of the unlearned and the easy gratification of the credulous.

Does "Rosa Crucis" mean then, by the word chivalric, that interminable list of so called knightly degrees, with their absurd names and absurder ceremonies, which still, to the hurt of true Masonry, prevails largely in many parts of the Continent?

Or does he mean that reduced list which suits the more sober taste of our own country?

But I will assume that "Rosa Crucis" alludes by this epithet mainly to the Templar body.

What, then, is the real history of that Masonic organisation now amongst us?

With every respect and kindly feeling for the Templar Masons, I never yet met with a member of that Order, who would deliberately affirm, or actually believed, that the present Templar Ritual was in the remotest degree connected with the real old Templar body.

Dr. Leeson, who is a far better authority than "Rosa Crucis" on all such matters as these, seems to hold but

a poor opinion of the historical pretensions and claims of that degree.

In previous pages of THE FREEMASONS' MAGAZINE that opinion is expressed in clear and decisive terms.

I am now, I wish to observe, only speaking of the Templar Ritual, as it is practised under the authority of the Grand Conclave. Of the Ritual of the Baldwin Encampment at Bristol, I can say nothing; nor of the Ritual in use in Scotland; nor of the Ritual observed by the French members of that Templar body which claims direct succession from Jacques de Molai.

But of the present English Templar Ritual I can safely say, that it has been revised within the memory of man, that it is entirely modern in its language and modern in its arrangement; and, still more, whatever it may really be, it cannot be that Ritual of Templar secret reception of which we find traces in their examinations in Paris and in England.

Indeed, not long ago I heard it openly stated, that an eminent brother had made some wonderful discoveries as regards the present Templar ritual, and that a revised and amended form was preparing under his direction.

How, then, can "Rosa Crucis" gravely assert, that, a century before 1813, the same Templar Ritual was in full force in this country? Even if it were, it would prove little or nothing, as regards the point in dispute; and, if it be not the identical ritual which the Knights Templar used, it is worthless for the purposes of this controversy.

And that it certainly is not. I have seen, indeed, in another country, and in a foreign tongue, a ritual which professes to have been the secret ritual of the old Knights Templar; but if it be, as it well may be, it bears not the slightest resemblance, nor has anything in common, with that which the Masonic Templars in England now use.

Neither is it surprising that this should be so; for, if even the Scotch tradition of Templar continuation may be relied on, which, I confess, seems to me more than doubtful, not only are there no proofs forthcoming, no evidence adducible, that the English Knights Templar after their suppression ever subsequently carried on their secret meetings at York, but there is a vast amount of evidence at hand to prove incontestably, not only that this is an improbability in itself, but an actual impossibility from the facts of the case.

There may, indeed, be warrants for Templar Encampments, a most modern name, dating back to about 1725; but, even if this authority is admitted, though Dr. Leeson seems to question it, it would only prove this—that English Masons had already then, unfortunately, adopted a supplemental system of foreign manufacture.

Now we are often told, with an exuberance of expression which would be quite overwhelming if it were not so hopelessly absurd in itself, that numberless proofs abound of Templar working at York. We have a touching picture drawn for us of Knights Templar met in secret conclave, in York Minster crypt, to carry on Masonic ceremonies.

Alas, all this is but the baseless fabric of a delusive dream! Abundant evidence is at this moment forthcoming, as regards the dispersion of the actual Templar body, and especially of the Templars of the northern provinces at York. In Rymer's "Fœdera," as all students know, we have successively set out in their proper dates, and which all can verify for themselves, both the Papal Bulls and the Royal Mandates for the arrest, examination, temporary imprisonment of the persons, and eventual confiscation of the property, of that celebrated and maligned Order.

The registers of the archbishops, still in York, give us many details relative to the Knights Templar.

We find still, in chronological order, all the proceedings

of Archbishop Greenfield in respect to them, so often alluded to by "Delta" and others.

The Ecclesiastical Council held at York, under that archbishop, decided that all the Knights Templar then forthcoming—a few are mentioned by name as having escaped—should be dispersed amongst the Yorkshire monasteries.

In most cases, indeed in almost every case, not more than one knight was sent to each monastery.

We have the names of the Templars given to us, and the monasteries they were sent to.

So entire and so systematic was the dispersion, that not one single Templar, we are told, was allowed to remain in York, or in any monastery even, in York itself.

Will "Rosa Crucis" or "Delta" dispute or disprove these facts?

If they wish it, not only are the actual names of the knights preserved, but the enforced abode of each; and the same can easily be given in THE MAGAZINE.

But how, I would ask them, could these dispersed knights—not allowed to leave their separate abodes of honourable seclusion without express license, and where most of them lingered and died—have been assembled to carry on their Masonic working, whether in the crypt of York Minster, or the chapter rooms of York monasteries?

The whole theory is, as I have shown, I hope, a pure absurdity—a pretty but idle myth—a hobby which some few amongst us just now are riding to death.

Discontented with the humbler claims of Craft Masonry, they must perforce find a knightly source or a chivalric origin. And so they think it no wrong to undervalue and to inveigh against the common ritual of that *Alma Mater*, whose children they were, before they were so wise or so grand as to become knights of some ineffable degree.

I know full well that there are many most excellent and able Masons who belong to the Templar body. I quarrel with no man's opinions, and with no man's preferences. I concede to others, *ex animo*, the right of looking on the present Templar Order as a spiritual, if not actual, continuation of a noble and unjustly condemned Order of Chivalry.

If they find good in it, as they may—if they receive satisfaction in its observances, as is more than possible—no one whatever has a right to question their views, or find fault with their decision.

But when the alleged superior antiquity of the Templar Degree is made use of by partisans and by the interested, who throw discredit, and worse than discredit, on the claims and ritual of Craft Masonry; when our admiration of both is openly challenged and our reverence for both rudely disturbed, it becomes the imperative duty of all who, like myself, claim, despite the sneer of "Rosa Crucis," to be well educated gentlemen, and yet believers in Craft Masonry, manfully to say our say, thus publicly to avow our convictions, and then to leave the decision to the sober judgment of thoughtful, honourable, and intelligent Masons.

I am, dear Sir and Brother, yours fraternally,
October 24th, 1863. EBOR.

A GOOD MAN'S WISH.—I would rather, when I am laid in the grave, that some one in his manhood should stand over me, and say, "There lies one who was a real friend to me, and privately warned me of the dangers of the young. No one knew it, but he aided me in time of need. I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children, "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the most costly cenotaph ever read.

THE MASONIC MIRROR.

MASONIC MEM.

A new work is announced under the title of "The Ignorant Learned; or, Researches after 'the Long Lost' Mysteries of Freemasonry; also the Eleusinian Mysteries, as they relate to Royal Arch Masonry." By Henry Melville, R.A.C. Our readers will recollect that a short time since we published a paper on Chronology, by Bro. Melville.

METROPOLITAN.

EASTERN STAR LODGE (No. 95, late No. 112).—The opening meeting of the session was held at the Ship and Turtle Tavern, Leadenhall-street, on Tuesday, the 20th of October—Bro. Edward W. Davis, W.M. There was a good attendance of members; W. W. Davis, Grey, Allison, Corner, and Marriot, P.M.'s. Among the visitors were Bros. Emmens, Maney, Hess, A. Watson, Dalton, and Drew. The lodge having been opened, a ballot was taken for the following three gentlemen, proposed for initiation—Mr. Peter Becker Caarten, Mr. Charles Masters, and Mr. Francois Lemair, which was in their favour. The first two being in attendance, they were admitted and received into Freemasonry. Bro. C. Maney, P.M. of the Old Concord Lodge, was proposed by the W.M. as a joining member. The W.M. read the application of the Secretary of the Royal Benevolent Institution for Aged Freemasons and their Widows, for a Steward from the Eastern Star Lodge, and as no other member had responded to the call, he (the W.M.) said that he would himself serve. All duties being ended, the lodge was closed, and nearly thirty brethren gathered around the W.M. at the festive board. On the removal of the cloth, due honour was paid to the accustomed loyal and Masonic toasts. To the health of the initiates, Bro. Caarten responded in a manner which created a considerable amount of amusement. The worthy brother had, as he said, been reading a little book, whereby to gain some knowledge of Masonry, and, as the result of his reading, related in a very easy and off-hand way a summary of its history, beginning with the creation of the world, until reaching the reign of William the Third, who was a Dutchman, like himself, and who had most royally entertained the brethren at Hampton Court, and that at that time the Order was most flourishing; that in after time Sir Christopher Wren took up the conduct of Freemasonry, and put a stop to the banquets, and consequently the Order decayed. He could not but express the pleasure he felt that on his entrance into the institution the excellent practice of his countryman, King William, was restored; and he really thought the banquet was almost sufficient to have raised that excellent lover of good living from the shades. Certainly, it appeared to him that the Eastern Star Lodge determined to follow the good example of his countryman, King William, and not that of Sir Christopher Wren. To the toast of the visitors Bro. Emmens responded, and briefly expressed the pleasure he always felt in visiting the Eastern Star Lodge, and witnessing the excellent working, especially referring to Bro. Davis, who had been for a second time elected to the chair, whose zeal in support of the Order and his lodge was above all praise. The Past Masters, Secretary, and other officers were honoured by notice, and, after a most joyous meeting, in which good humour and melody were mingled, the brethren separated.

ROYAL OAK LODGE (No. 871).—This prosperous lodge held its usual monthly meeting on Wednesday, October 23, at the Royal Oak Tavern, High-street, Deptford (Bro. J. Stevens's). The lodge was opened by Bro. George Wilton, W.M., assisted by Bros. J. W. Weir, P.M.; C. Stahr, S.W.; H. A. Collington, P.M.; J. W.; J. Stevens, Treas.; F. Walters, Sec.; J. H. Pembroke, S.D.; R. Mills, J.D.; G. S. Hodgson, I.G.; and J. S. Blomeley, W.S. Ballots were separately taken for Messrs. J. W. Hinderwell, W. Colmer, and R. Phipps, all of which were declared to be unanimous in favour of their admission. Mr. J. W. Hinderwell being in attendance, was regularly initiated, and Mr. Robert Phipps being also in attendance was likewise regularly initiated into the secrets and mysteries of ancient Free-

masonry. Each candidate was introduced separately, and the W.M., in an earnest, impressive manner conferred the degree in his usual first-rate style. Bro. J. Stevens, sen., respectfully tendered his resignation as Treasurer of the lodge, which was accepted, and the election for a new Treasurer was ordered to take place on the next lodge meeting. Bro. F. Walters proposed that a letter of condolence and sympathy be sent to Bro. Dr. Dixon, P.M. of this lodge, to express the grief felt on hearing that he had only a few days previously lost his wife, through a sudden illness of a few days' duration. This was carried unanimously. Bro. F. Walters, Sec., gave notice of a motion that the sum of five guineas be given by the lodge in aid of the Boys' School. The candidate for raising being too ill to attend, and no other business being before the lodge, it was duly closed. The brethren then sat down to a very superior banquet. Visitors: Bros. G. Chapman, J.D. 147; H. Jermyn, 176; T. Smith, 548; C. Gabrielson, 391 (S.C.), &c.

PROVINCIAL.

DEVONSHIRE.

CONSECRATION OF ST. AUBYN LODGE, DEVONPORT.

On Wednesday, the 28th ult., the consecration of the St. Aubyn Lodge was duly consecrated in their new lodge-rooms, in Moon-street, Morice Town. The lodge itself is beautiful in all its proportions, admirably arranged in respect to its ante-rooms and approaches, and its furniture and paraphernalia are appropriate and elegant to a degree that is rarely to be seen in provincial lodges. Nearly all the furniture has been given by different members of the lodge, and as the articles have been executed with the best of taste and regardless of cost, the expenditure must have been very considerable.

There was a very large gathering of the brethren from the lodges of the Three Towns, and from other distant lodges in the provinces of Devon and Cornwall. They assembled at the Royal Military Hospital, where a Grand Lodge was opened by the R.W. the D. Prov. G.M., the Rev. John Hayshe, G. Chap., assisted by Wm. Denis Moore, Prov. G. Sec., and the other Provincial Grand Officers. Here a procession was formed by the Prov. G. Dir. of Cers., Bro. Clase, composed of a long file of the brethren, some 200 in number, fully clothed and wearing their jewels. Several of the lodges had their banners with them, and the procession when completed was headed by a band, and proceeded through the grounds of the Hospital towards the venerable old parish church of Stoke, presenting a very picturesque and pleasing appearance. Outside the walls there was a large assemblage of persons who had come to witness the proceedings. The party wended their way to the church, which was very soon filled. The services were those for the afternoon, and a large portion of them were choral. The first prayer was read by Bro. the Rev. R. Bowden, of Stoke Gabriel; the first lesson by Bro. the Rev. W. Kennedy; the second lesson by Bro. the Rev. W. J. St. Aubyn; the second prayer by Bro. Kennedy; the sermon was preached by the Rev. W. F. Crocker, Prov. G. Chap. As there is always a collection on those occasions, the Devonport Hospital was selected as an appropriate charity to receive the aid of the brethren.

The Rev. CHAPLAIN took for his text the 20th verse of the 8th chapter of Matthew: "By their fruits ye shall know them." The rev. gentleman, at the outset of his discourse, said they had assembled there that day to consecrate a new lodge for the purposes of Freemasonry, and they had come to church first because they, as Freemasons, wanted the blessing of the great Architect of the Universe upon their especial work of that day, and because they believed that His house was the place of all places where that blessing was to be sought for and obtained. The Order of Freemasonry was a very ancient one, having been in existence centuries antecedent to Christianity; therefore, for a considerable period of time Freemasonry could not possibly have been Christian, and, consequently, if Freemasonry was to retain its ancient landmarks, other than Christians might at the present day be initiated into its mysteries; in fact all might who were of good report and professed their belief in God. But it by no means followed from this that Freemasonry had any tendency to make men Deists; indeed, the very reverse of this was the case, for non-Christian Masons who acted out in their daily lives the principles of Freemasonry were the very men who, on the faithful preaching to them of the Gospel, would

be the first to acknowledge Christ as He of whom Moses and the prophets wrote—the bright and morning star, the Prince of Peace. English Freemasons were taught in their lodges to receive the volume of the Sacred Law as a revelation from God, and they were charged to make the study of it their first consideration. Without, possibly, even a single exception, English Freemasons professed belief in Christ; hence, not only were they members of the most ancient of all brotherhoods, but they were also a Christian brotherhood. The rev. gentleman then impressed upon his brethren the necessity of acting out in their daily life the lessons they had received in their lodges as to the duties they owed to God, to their neighbours, and to themselves. He exhorted those who did not belong to the brotherhood not to condemn Masonry because Freemasons might be found who did not carry out in their lives the principles of Christianity. Freemasonry was not to be tested by the doings or the conduct of any individual Freemason, nor even of any particular lodge of Freemasons; the proper test of Freemasonry was necessarily that which was done by Freemasons in their corporate capacity. The limits of his sermon would prevent him from recounting what had been done by Freemasons in old times and in countries far remote, and he would therefore confine himself to what had been done at a comparatively recent time in England. English Freemasons of the present day did not use Masonic tools architecturally, save on rare occasions,—such, for instance, as the laying of memorial stones for philanthropic institutions, of which they had an example in the Hospital which that day appealed to them for aid. Freemasons for the most part used Masonic tools emblematically to inculcate morality; but it was only two centuries or so ago that their ancient and honourable fraternity ceased to be operative, and became speculative, or Free and Accepted Masons. With the reasons for that change they were not then concerned; but it was not owing to any failure in the operative works of the Craft; on the contrary, the superb and stately edifices that were planned and erected by their operative brethren were the wonder and the admiration of the present time; and it had been truly said that there was scarcely a single cathedral, or abbey, or college, or public building of any note, that was not either originated, or conducted, or completed by the associated body of Freemasons. In the reign of Henry II. the Temple Church was erected by them. During the reign of Edward II. they were employed, under the auspices of their Grand Master, the Bishop of Exeter, in building Exeter and Oriel Colleges, Oxford and Clare Hall, Cambridge. William of Wykeham, Grand Master on the accession of Richard II., founded at his own expense New College, Oxford, and Winchester College. In the reign of Henry IV. were founded the Guildhall of London, Battle Abbey, and Fotheringay; while during that of Henry VI. Bishop Wanefleet, Grand Master, erected, at his own cost, Magdalen College, Oxford, with several other religious houses; Eton College, and King's College, Cambridge, were also founded in this reign. In the reign of Henry VII., who was also Grand Master, was laid the foundation of the east end of Westminster Abbey, called Henry VII.'s Chapel. Under Cardinal Wolsey, Grand Master, were built Hampton Court, Whitehall, and Christ Church, Oxford; whilst his successor, Cromwell, employed the fraternity in erecting St. James's Palace, Christ's Hospital, and Greenwich Castle. On the accession of James I. to the throne, Inigo Jones was appointed general surveyor to the king and Grand Master of England, and under his auspices was built the Banqueting House, at Whitehall. Nor must we pass over the Grand Master, Sir C. Wren, and the masterpiece of agricultural skill, St. Paul's Cathedral. Would time permit, he might easily extend the list by naming, as amongst the operative work of the craft, nearly every one of the cathedrals of our land, those colossal, yet so beautifully proportioned, houses of God. He might also mention many Masonic structures of mediæval times, "whose very ruins and moss grey stones bespeak their pristine grandeur, and bear witness to the skill and zeal of their noble-minded builders." Enough, however, had been said to justify the pride that Freemasons feel in having been linked into so ancient and so honourable a chain of brotherhood. Well may Freemasons with a glow of pleasure point to these operative works of the craft and say—Behold some of the fruits of Masonry! Freemasonry of the present day could, however, point to nobler works still, and the first was "The Fund of Benevolence," to which every member of each lodge within the London district pays four shillings a-year, and every member of each country and military lodge two shillings a year. A portion of these payments was yearly invested in the public funds, and now amounted to £21,000

Consols, the interest of which, together with the larger portion of the yearly payments, was applied to the relief of distressed brethren, and of the indigent widows and children of brethren deceased. Relief is given as necessity requires £5, £10, £20, £40, £60, as the case may be. That fund was for the relief of temporary cases of distress, not for granting annuities. "The Royal Benevolent Institution for Aged Freemasons and their Widows," which was supported by donations, bequests, and annual subscriptions, was nominally only one institution, but in reality two—the funds received on account of the Male Annuity Fund being kept separate and distinct from those received on account of the Widows' Fund; and in the public funds there stood £15,000 to the credit of the former, and £6550 to that of the latter. There were 79 male annuitants, receiving, according to their age when elected—some £20, some £25, some £30. There were 47 widow annuitants, receiving, some £20, some £25; there were also 5 widows, receiving half the amount of their deceased husbands' annuities. The Royal Benevolent Institution thus granted annuities (and only five of them under £20) to no less than 131 individuals. There was an asylum in connection with the institution. The male annuitants had the option of becoming inmates of it in the order of their seniority of election: should the male annuitants not fill it, the same option in the same order was given to the widows. A sum of over £900 had been invested in Consols for the sustentation of the building, temporary distress, and age in want, having thus been considered. Youth had not been forgotten in the Royal Masonic Institution for Boys and in the Royal Freemasons' School for Female Children (two totally distinct institutions). The children of decayed or deceased Freemasons were maintained, clothed, and educated by means of donations, bequests, and annual subscriptions. The Boys' Institution had an investment of £13,100 Consols, together with a sustentation fund for the building of 500 Reduced; and the Girls' School had to its credit £15,700 in Consols and Reduced, and a sustentation fund of £1950. The boys could enter at seven years of age, and remain till fifteen; the girls at eight, and remain till sixteen. There were at the present time 72 boys and 80 girls, all of them being maintained, clothed, and educated at the cost of the institution. In their zeal for the good cause, the brethren were now erecting a handsome building, which would provide accommodation for 150 boys. In all 950 boys and 800 girls had received the benefits of the charity. The boys received a first-class commercial education, with instruction in French, and their educational and subsequent progress had been extremely satisfactory. The girls, "in addition to the customary education which such establishments afforded, were employed by turns in all the domestic duties of the house, and great care was taken to make them expert in needlework, so that they might be useful members of society when they left the school." There was one fact which in itself spoke volumes as to the sort of education given:—Of the 800 girls, not one in after life had been known to conduct herself disreputably, or to have fallen from the path of chastity. Had Freemasonry no other charitable institutions than the six he had named, they might safely challenge comparison on this score with any Society or Order of which the number of members was approximate; but besides these they had provincial charities. To enumerate the various charities of the several provinces would occupy too much time; to mention the charities of some and not of others is invidious; but, as in private duty bound, he would briefly allude to an institution which had been lately formed in this province—"The Fortescue Annuity Fund." It was instituted two years ago to commemorate the virtues of one who for forty-two years was the Grand Master of the province—Lord Fortescue—of whom he would speak particularly; but all here knew, if not him, his good deeds—at least some of them, for they were legion, and extended over a considerable period of time. Already three annuitants had been elected on this fund; they each received £26 per annum, and there was a moral certainty that a fourth annuitant would be added in the course of two or three years. These facts abundantly represented the value of Freemasonry as exhibited in its fruits. The rev. gentleman then refuted the idea that the charity of the Freemason ended as well as began at home, and mentioned as a specimen of their benevolence the fact that they subscribed £1000 towards the relief of the distress in the cotton districts. On the last occasion they met together it was the Honiton Dispensary to which they lent a helping hand, and that day he asked for liberal contributions, in order that the Hospital which they aided in erecting might be rendered capable of answering

the purpose of its erection, which was a necessity owing to the increasing population of Devonshire and Stonehouse, and the wants of the Eastern division of Cornwall. On Tuesday, the 17th June, 1862, the memorial stone was laid Masonically. On the 1st instant of the present year the old institution, the Devonport and Stonehouse Dispensary and Institution for Diseases of the Eye and Ear, was amalgamated with the new institution as to all present property of both institutions, and as to all subsequent donations and subscriptions. It was for that amalgamated institution that he was pleading that day. It would be perhaps as well to mention that the east wing of the building was exclusively a Lock Hospital, but it would not trench on the general funds of the charity, Government allowing sufficient to defray all the expenses of that branch of the establishment. The General Hospital afforded space for eight beds in an accident ward, thirty-two for general male and female cases, thirteen for patients paying a weekly sum, and six for eye cases; a large portion of the space must, however, remain unoccupied and unavailable to meet the pressing wants of the district unless increased funds could be obtained. He was given to understand that it could only hope to start with the outside 20 out of the 59 beds for which it afforded space. The rev. gentleman concluded with an earnest appeal to those present to subscribe towards the hospital.

At the close of the sermon, which was much appreciated, there was a collection, amounting to £14 18s. The brethren re-formed, and in procession walked through some of the principal thoroughfares to Moon-street, where the brethren entered the lodge-room, in due order, and the consecration was performed. The warrant for the formation of the lodge was granted to Bros. Samuel Chapple, P.M., and P.P. 159, Assist. Dir. of Cers.; Horace Byron Kent, J.D. 149, S.W., and John Robert Henna Spry, of 159, J.W. The warrant and dispensation were read by Bro. Chapple, after which the lodge was consecrated with the forms and ceremonies, so beautiful and solemn in themselves, and which are customary to the Order. After the Grand Master had declared the past proceedings of the lodge duly valid and constitutional, the J.G.W., Bro. Metham, delivered the following oration:—

Most Worthy and Worshipful Grand Master and Brethren,—The gratification I feel at being invited by the W.M. and B. of Lodge St. Aubyn to deliver the oration which, according to ancient customs, is usual on these solemn occasions, is diminished by the conviction that there are many brethren present by whom the duty would have been better performed. There are our clerical brethren, and more particularly still the Prov. G. Sec., whose "tongue is the pen of a ready-writer," and whose frequent and stirring addresses give him, as it were, a prescriptive right to the office. It were an easy task, indeed, to stand before an assembled multitude of people and give a record of the history of Masonry, as it was my duty to do when the memorial stone of that bountiful charity which now overlooks this lodge was deposited in its place. It were easy now, as then, to defend openly the principles which had been attacked in the dark by ignorant and narrow-minded detractors. But you, as Masons, need not that I should relate the history, or extol the merits and tendency, of Freemasonry. You know as well as I do that it contains within it great and imperishable principles, which have preserved it still in a green and lusty youth, amid the lapse of ages, the fall of empires, and the decay of every other human institution. You know as well as I that it confers great and invaluable privileges on those who practice it worthily; who, sipping at its crystal fountain, which springs from the volume of the sacred law, follow its guidance through all the intricate wanderings of this mortal life, until the little stream becomes a noble and expansive river, to whose bosom we may safely trust ourselves until we reach the margin of that mighty and mysterious ocean through whose dark waters all must pass ere we can reach the Grand Lodge above. You know that in that dread hour, in those dark waters, through them and beyond them, the just and upright Mason will raise his untroubled eye in confidence to that bright star that rises in the east to bring peace and salvation to the faithful and obedient of the human race, and which will guide him to the presence of Him who is the great I Am, the Alpha and Omega, the beginning and the ending, the Architect of the Universe and Grand Master of his own celestial lodge, where the true secrets of Masonry shall be disclosed never again to be concealed. What, then, remains for me to do but to exhort you to fulfil the duties which, as Masons, you have undertaken, that the great privileges of which we know

and acknowledge the value may be yours? Brethren of Lodge St. Aubyn, excuse me if to you I more particularly address myself in the brief period to which I am necessarily confined by the length and importance of our ceremonial. Brethren, your wish is completed; the key-stone of the arch will to-day be placed by your Prov. G.M., with the approbation of the G.M. of England, and of all true brethren throughout the world. May you ever so bear yourselves in your lodge that they who to-day take part in this good work may always have cause to rejoice in their labour. It is true, this elegant lodge-room has been erected at great cost of time, trouble, anxiety, and money—these are all yours; you have given of them all freely and ungrudgingly, as the brethren present can witness for themselves, but the jewels for which it is so fitting a shrine are not yours. They are heirlooms in which you have but a joint inheritance with all other Masons all over the world. They have been bequeathed by a distant and illustrious ancestry, and have come down to you undimmed and without a flaw. You have vowed to preserve them in their fullest splendour untarnished; see that you keep your vow! This temple has, indeed, been devised in wisdom, built in strength, and adorned in beauty. Neither the sceptic nor the bigot can divide its wisdom or apart its strength unless you yourselves first deprive it of its beauty. As you wear the jewels of our Order—brotherly love, relief, and truth—not as dead leaves from a withered tree, not only as glittering but cold emblems on the outer heart, but as living waters welling up from pure principles within, and carrying fertility and gladness wherever they flow: as you act on the square and keep within compass, not only with your brethren but with all mankind: as you live and as you die in the practice of the great principles of Masonry, which emanate from the volume of the Sacred Law, which is purposely never closed in our lodges—so will you, individually and collectively, add additional lustre to our jewels and the stability of our Order. The world regards with justifiable suspicion the lives and conduct of those who court its scrutiny by professing more than ordinary piety and morality. And if men wear, as we have worn to-day through the open streets, the glittering and mysterious emblems of a secret Order, and carry on uplifted banner the name of Charity—that gift, that most excellent of the cardinal virtues—the world has a right to ask if Masons act up to their professions, and if Masonry has borne such fruits as to warrant its continued existence? But, brethren, the world will go further, and, with unjust verdict, will condemn the entire body if it detect a falling off in any individual member. We know that Masonry has borne a golden fruit, but the question would never be asked if each brother would remember that he carries not only his own but the reputation of his brethren throughout the world, to use the words of our great national poet—himself a Mason—as it were upon his sleeve, for daws to peck at. And how bright are our jewels!—brotherly love, relief, and truth! How does the mind expand! how does the eye look down the long vista of social and moral virtues which spring from these watchwords and landmarks of our Order. You have vowed around this sacred altar to assist your brother in his need, to comfort him in his affliction, to defend him when unjustly assailed, to warn him of impending danger, and to wean him, if possible, from his errors. You have also solemnly vowed to look beyond the narrow limits of particular institutions, whether civil or religious, and to behold in every child of Adam a brother of the Club, to whom in the hour of his need, you are pledged to carry relief and consolation. You have pledged yourselves to cultivate the moral and social virtues, to promote science, to encourage industry and reward merit, and to aid in every good work; and wherever there is want, or ignorance, or sorrow, or suffering, there is a good work to do. When the great Architect of the Universe launched this beautiful world of ours into mighty space, he made men and nations dependent on each other, that they might learn the great lesson of universal brotherhood, mutual dependence and mutual forbearance. Charity in thought, charity in action! let these be in the daily life and conversation of every Mason, as far as the imperfectness of his nature will permit, and the doubt and wonder the world entertains towards our Order will be changed into the regard and admiration it really merits. Brethren of Lodge St. Aubyn, would I could have better done your bidding; but, if nature has denied me force of expression, she has given me in recompense a depth of feeling for the spread of true Masonry which knows no sounding. In that spirit may the corn, oil, and wine poured to-day on the floor of your lodge be typical of your ever increasing happiness and prosperity; may

the sweet savour of the incense cling to these walls, and the salt be an emblem of their ever-increasing stability! May the Grand Geometrician of the Universe pour down His blessings upon you, and bind you more closely one to another! May Providence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions! and in perfect and abiding brotherly love may the grand prospect opened up by Masonry soon lead to its full fruition! Then shall envy, hatred, malice, and all uncharitableness be scattered to the winds, and the earth resound with one exulting chorus of peace and goodwill among men. Then shall religious intolerance and persecution cease, and those thousand forms of tyranny be dispelled by which—

“Man’s inhumanity to man
Makes countless myriads mourn.”

Then shall the mind of man be elevated, the passions refined, and the soul carried forward, as on a mighty current, towards that existence complementary to the present, when the crooked shall be made straight, and the rough places smooth—

“Beyond the veil,—beyond the veil.”

The delivery of this oration received many marks of approbation.

The remainder of the ceremonies were then proceeded with, and the lodge was thus duly consecrated, the business concluding with “grand honours.”

The whole of the works in the lodge were designed under the advice of Bro. Ash, the steward of the manor, and they reflect the highest credit upon his good taste, as well as upon the generosity of the W.M. and his brethren of the lodge, many of whom have contributed most handsomely to its adornment. So that they have, in the language of the D. Prov. G.M., made it second to none in the province.

Amongst the Provincial Grand Officers present were the following:—Bros. the Rev. John Hayshe, D. Prov. G.M.; Moore, Prov. G. Sec.; Dr. Dowse, P. Prov. G. Org.; Murch, Prov. G. Org.; Chapple, P. Prov. G. Dir. of Cers.; Rodda, Prov. G. Reg.; Harfoot, Prov. G. Tyler; Metham, Prov. G.W.; Ridgeway, Prov. S.G.W.; Mackay, P. Prov. G. Dir. of Cers.; Merrifield, P. Prov. G. Tyler; Matthews (Tavistock), Prov. G. Supt. of Works; Capt. Bewes, Prov. G. Sword Bearer; Capt. Dick, P. Prov. G. Sword Bearer; W. Derry (Mayor of Plymouth), P. Prov. G.J.D.; R. Ridley, P. Prov. G. Supt. of Works; S. Cave, P. Prov. G. Supt. of Works, &c.

THE BANQUET.

About four o’clock the brethren re-assembled at Moorshead’s Royal Hotel, where they sat down to an excellent dinner, and a very pleasant afternoon was spent. The D. Prov. G.M. the Rev. John Hayshe presided, and was supported on his right and left by several of his brother clergymen. The brethren appeared in clothing. After the cloth was withdrawn, a party of glee singers, under the management of Mr. Glover, were introduced, and sang some appropriate pieces between each of the toasts. There were also several ladies in the gallery.

The CHAIRMAN gave the following toasts, each accompanied by appropriate observations:—“The Queen and the Craft.” (Solo and Chorus, “God save the Queen.”) “The M.W. the Earl of Zetland, Grand Master of Masons.” “The R.W. the Earl de Grey and Ripon, D.G.M., and the Grand Officers.”

Bro. DENIS MOORE then proposed in the most commendably eulogistic terms “The Health of the D. Prov. G.M., the Rev. John Hayshe.” He dwelt warmly on the merits of that gentleman, and said he had hoped to have seen one present who was high in Masonry, and through whom they might have hoped that there would have gone forth a recommendation that the Rev. John Hayshe should be raised to the dignity of Prov. G.M. of the province. Had that been the case he believed that it would have been endorsed by the wishes of every Mason in the province. (Loud and prolonged cheering.)

Bro. the Rev. JOHN HAYSHE, on rising, was received with a renewed and long continued burst of cheering. After acknowledging this mark of the kindness of his brethren, he proceeded in a clear and energetic manner to defend Freemasonry from the attacks of infidelity that had been charged against it, and argued that it was essentially “religion made practicable.” This it was everywhere. In England it was based on the truths of the volume of the Sacred Law. In Mohammedan countries it was based on the Koran; amongst the Red Indians it would be based on their belief in the Great Spirit. Everywhere it would be found to have its base on the moral and the sacred law. He also spoke in the highest terms of the new lodge—

said that of all the lodges he had consecrated it surpassed them all in the beauty and the fitness of its arrangements—highly eulogised the W.M., and enjoined upon the members of the lodge not to change their Master for another year, as it was essential, where there was so large a number of young Masons, that there should be a good and judicious rule, which could only be obtained from brethren of experience as well as knowledge. The brother concluded by proposing the “Provincial Grand Officers.”

Bro. DENIS MOORE, the Prov. G. Chap., and the Prov. S.G.W. severally responded,

The next toast was that of the W.M. of Lodge St. Aubyn.

Bro. CHAPPLE responded, and expressed the gratification he felt at the events of the day. He declined to take all the merit that had been accorded to him for the success of the new lodge, and duly meted out that praise which belonged to others.

Bro. METHAM proposed “The S.W., J.W., and Officers of Lodge St. Aubyn,” which Bro. Kent acknowledged. The toasts of “The Visiting Brethren,” and “Our Poor and Distressed Brethren,” brought the very interesting and successful proceedings to a close.

DURHAM.

PROVINCIAL GRAND LODGE.

The Prov. G.M. for the province of Durham, Bro. John Fawcett, assisted by Bro. Henry Fenwick, M.P., P.G.W., D. Prov. G.M., held a Provincial Grand Lodge on Tuesday, October 27th, in the Council Chamber, Stockton-on-Tees, which was kindly lent by the Mayor and Corporation for the occasion. There was a large attendance of the Masonic brotherhood from various lodges in the province, and also a few visitors, including Bro. George Marwood, D. Prov. G.M. for the North and East Riding of Yorkshire, Bros. H. Thompson, and Francis Atkinson, of North York Lodge, Middlesborough, and Prov. G. Officers of the same province.

The Fund Committee met at the Black Lion Hotel, presided over by Bro. H. Fenwick, M.P., when several applications for relief to distressed widows of the members of the Craft were considered and granted.

The Prov. Grand Lodge met at half-past one o’clock, presided over by the Prov. G.M. The minutes of the last Prov. Grand Lodge were read and confirmed.

The Prov. Grand Lodge then granted the sum of £50 to the fund for the building of the Boys’ School, which is about to be erected at an estimated cost of £15,000, and expected to be completed in 1865.

The following brethren were appointed Prov. G. Officers for the ensuing year:—

Bro. H. Fenwick	D. Prov. G. Master.
” J. Dodds	Prov. S. G. Warden.
” W. Best	Prov. J. G. Warden.
” Rev. J. Milner	Prov. G. Chaplain.
” Rev. J. Cundill	Prov. G. Treasurer.
” John Settle	Prov. G. Registrar.
” W. Crookes	Prov. G. Secretary.
” A. C. Knowles	Prov. S. G. Deacon.
” J. E. Macknay	Prov. J. G. Deacon.
” James Grooves	Prov. G. Sword Bearer.
” B. Levy	Prov. G. Dir. of Cers.
” Tindall	Prov. G. Supt. of Works.
” Marshall	Prov. G. Organist.
” Laws	Prov. G. Tyler.

After the Prov. Grand Lodge was closed, a large section of the brethren retired to the Black Lion Hotel, where a sumptuous repast awaited them. The chair was occupied by the Prov. G.M., supported by the D. Prov. G.M., Sir H. Williamson, Bart., P.G.W. and Prov. J.G.W.; Joseph Dodds, and other distinguished members of the Craft.

During the evening Bro. Jewson presided at the pianoforte, and Miss Leybourne, of Stockton, sang some beautiful airs, which elicited the admiration and applause of the brethren. The whole proceedings were characterised by that harmony and good feeling for which the Craft are so distinguished.

MONMOUTHSHIRE.

INSTALLATION OF THE PROVINCIAL GRAND MASTER.

The resignation of his office of Provincial Grand Master by Colonel Tynte, who has held it worthily since his elevation thereto in July, 1847, occasioned the appointment of another brother to that high function; and upon the brows of no one

more peculiarly deserving and suitable could the provincial crown of Masonry be placed than those of Bro. John Etherington Welch Rolls. The province appears to have been unanimous in its expressions of approval of the appointment.

Early on Thursday, the 29th ult., preparations were actively made at the Town Hall, Monmouth, for the above event, the lodge-room for the occasion being prepared in that hall. A considerable number of brethren from the Silurian and Isca Lodges, at Newport, arrived per special train from that town; together with brothers from the Philanthropic, at Abergavenny; the Bate and the Glamorgan, at Cardiff; the Vitruvian, at Ross; and the Palladian, at Hereford. On arriving at the terminus, the brothers were welcomed by the Loyal Monmouth Lodge, the Monmouth Volunteer Rifle Band greeting their arrival with a burst of music, and escorting them to the Town Hall with inspiring strains.

The brotherhood congregated in the hall at high-noon, when the loyal Monmouth Lodge was assembled, and duly formed, under the presidency of W.M. Bro. William Henry Price; and after mutual salutations, the members of the Provincial Grand Lodge were ushered in, and the P.D. Prov. G.M., Bro. De Bernardy, took the chair as installing master. The patent from the Grand Lodge was then read, appointing Bro. Rolls Prov. G.M. for this province. The imposing ceremony of installation was then conducted throughout, and followed by the installation of Bro. Charles Lyne as the D. Prov. G.M. The other appointments were next made, the following being the complete list of the Prov. G.L. officers:—Bros. John E. W. Rolls, Prov. G.M.; Charles Lyne, D. Prov. G.M.; Constantine Wm. de Bernardy, P.D. Prov. G.M.; the Rev. George Roberts, Prov. G. Chap.; Edward Wells, Prov. G.S.W.; James Pearce King, Prov. G.J.W.; William Pickford, Prov. G. Treas.; William Williams, Sec.; J. A. Rolls, Reg.; John Maund, S.D.; William Kinnard, J.D.; V. Hancorn, Supt. of Works; Higginson, Dir. of Cers.; James Pearce, Asst. Dir. of Cers.; George Homfray, Sword Bearer; Thomas Benyon, Purst.; Wall, P.G. Org.; Dyk, Hallen, Barton, W. Jones, S. Steele, and P. Morgan, Stewards; L. J. Preece, Tyler.

Among the notabilities of the Order present at the ceremonial were Bros. Charles Kemeys Tynte, of Cefn Mably, Prov. G.M. for the eastern division of South Wales; Dr. Bowles, D.D., Prov. G.M. of Herefordshire; and Chandos Wren Hoskyns, of Harewood, D. Prov. G.M. for Herefordshire.

The installation ceremonial having been completed in strict accordance with the rules of the Grand Lodge, the brethren were requested to prepare for the procession to St. Mary's Church.

At this time an immense concourse of spectators had assembled in front of the Town Hall, eagerly awaiting the presence of the Masonic body. The trumpets having sounded, the procession was formed in due order. The route lay from the hall through Priory-street to St. Mary's Church, where vast numbers of the lieges lined the pavements, clung to the railings of the churchyard, and filled the windows of all the adjacent houses, to observe the procession forming "open line" in the churchyard, through which the Grand Lodge entered into the sacred edifice, amidst the melody of St. Mary's musical bells, and the strains of the National Anthem by the band.

The church was crowded. The stir of the multitude within was suddenly hushed by the solemn tones of the fine organ, evoked by the Prov. G. Organist, Bro. Wall, in a grand voluntary. The lessons and prayers were delivered by the vicar, the Rev. F. Arney; and a full choral service was rendered most effectively by the able choir, who sang "Magnificat" and "Nunc Dimittis," from Ebdens' services in C, together with the anthem, "But the Lord is merciful," from Mendelssohn's "Saint Paul."

The sermon was preached by the Prov. G. Chap., the Rev. Bro. Roberts—a divine who recognises Masonry, we believe, as only second to Christianity, and whose eloquence and enthusiastic delineations of the mysterious Craft, in the pulpit, have made him an oracle and a star amongst the brotherhood. The learned divine took as his text the words—"And he dreamed, and behold a ladder set up in the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it" (Genesis, xxviii. 12). The Rev. Chaplain in his sermon made a beautiful adaptation of the symbolical language of his text to the high purposes and principles of Freemasonry; the brethren throughout evincing the most devout and earnest attention to the eloquent reasoning of the gifted preacher.

The usual collection on behalf of the Masonic and local chari-

ties followed, one portion of which it is intended to apply to the remedying of the defects lately discovered in the beautiful spire of St. Mary's Church.

The procession reformed in the churchyard, and gratified the worthy lieges of Monmouth by a perambulation of nearly every street in the town, returning to the lodge-room in the county-hall, and resuming and closing the business of the lodge.

At about five o'clock the banquet took place at the Beaufort Hotel. When the fragments, which had no longer an appetising interest in the eyes of the brotherhood, were taken away, Bros. Groves, Wall, and France sang "Non nobis Domine;" and

The Prov. G.M. rose, and in loyal terms proposed, "The Queen—the daughter of a Mason—and the Craft," "The Most Worshipful the Earl of Zetland, Grand Master of England;" "The Right Worshipful Earl de Grey and Ripon, Deputy Grand Master of England;" "The Right Worshipful Dr. Bowles, Prov. G.M. of Herefordshire;" "The Right Worshipful John E. W. Rolls, Prov. G.M. of Monmouthshire," was proposed by Colonel Charles Tynte, Prov. G.M. for the Eastern division of South Wales. The following were also given:—"Right Worshipful Colonel Tynte, P. Prov. G.M. of the Province of Monmouthshire;" "The R.W. Prov. G.M. for the Eastern division of South Wales, Colonel Charles Tynte;" "The R.W. Bro. Charles Lyne, D. Prov. G.M. of Monmouthshire." These toasts received high Masonic honours, and were happily responded to, the band in the ante-room playing suitable airs, and the trio of vocal brothers singing appropriate Masonic songs.

At eight o'clock, the signal for departure was given by vice-chairman Bro. Edward Wells, the representative of the Monmouthshire Railway Company, who persuasively intimated that "tides and trains" for no man waited. The proceedings then terminated.

YORKSHIRE (WEST).

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge was holden in the St. George's Hall, Bradford, on Wednesday, the 7th October, 1863. There was a large gathering of the brethren, amongst whom we noticed—the Right Hon. the Earl de Grey and Ripon, D.G.M. and Prov. G.M.; Bros. George Fearnley, M.D., G.D. and D. Prov. G.M.; W. Rothwell, Prov. S.G.W.; Capt. J. Franklin, P. Prov. J.G.W., Halifax. Capt. J. Pepper, Prov. J.G.W.; Rev. A. F. A. Woodford, G.C. and P. Prov. S.G.W.; L. Hicks, P. Prov. J.G.W.; Rev. T. B. Ferris, M.A., P. Prov. G. Chap.; John Batley, P. Prov. G. Reg.; W. Spark, Mus. Doc., Prov. G. Org.; Samuel Freeman, Prov. G. Steward, Leeds. James Peace, P. Prov. J.G.W.; Bentley Shaw, P. Prov. S.G.W.; Joseph Batley, P. Prov. J.G.W.; T. S. Bradley, P. Prov. G. Reg.; W. Smith, P. Prov. S.G.D.; J. Thompson, P. Prov. J.G.D.; W. G. Dyson, Prov. G. Dir. of Cers.; J. Brook, Prov. G. Purst.; John Kirk, Prov. G. Assist. Purst., Huddersfield. Rev. J. Senior, L.L.D., Prov. G. Chap., P. Prov. S.G.W.; John Gill, P. Prov. G. Dir. of Cers., Wakefield. Henry Farran, P. Prov. J.G.W.; W. Gath, P. Prov. J.G.W.; D. Salmond, P. Prov. S.G.W.; Rev. W. Fearnside, B.A., Prov. G. Chap.; Rev. H. de L. Willis, D.D., P. Prov. G. Chap.; Thomas Senior, Prov. G. Reg.; Thos. Hill, Prov. S.G.D.; M. Rogerson, P. Prov. S.G.D.; John Ward, P. Prov. J.G.D.; W. Mawson, P. Prov. G. Supt. of Works, Bradford. W. W. Widdop, P. Prov. J.G.W., Brighouse. Rev. J. Fearon, B.A., Prov. G. Chap.; W. Dixon, Prov. G. Treas., Morley. Charles Oldroyd, P. Prov. G. Reg.; R. R. Nelson, Prov. G. Sec.; J. Oldroyd Gill, P. Prov. G.S.W.; E. Chadwick, Prov. G.S.B.; A. Wilson, Prov. G. Standard Bearer, Dewsbury. Thos. Allatt, Prov. J.G.D.; John Booth, P. Prov. S.G.D.; W. White, P. Prov. G. Dir. of Cers.; Henry Webster, Prov. G. Steward, Sheffield. John Siddall, P. Prov. G. Purst., Cleckheaton. T. W. Tew, Prov. G. Steward, Pontefract. T. Parker, P. Prov. G.D.; Burnley. W. Foster, W.M. No. 974; Manoah Rhodes, W.M. No. 302; John Burnley, W.M. No. 600, &c., and W. Masters, Past Masters, Acting Wardens, and brethren from the various lodges in the province.

The Provincial Grand Lodge having been opened in form by the Prov. G.M., assisted by the Provincial Grand Officers, solemn prayer was offered, and a portion of Holy Scripture read.

The minutes of the Provincial Grand Lodge, holden in the Town Hall, Ripon, on Wednesday, the 1st July, were read and confirmed.

Petitions for relief were read, and such grants made as met the special case of each petitioner.

The PROV. G. MASTER then called the attention of the brethren to the proposed new by-laws for the province, and stated that they should be read by the Prov. G. Sec., and that he should recommend their discussion *seriatim*; and hoped that that discussion would be conducted with that kindness which characterises Masonic meetings. Nos. 1, 2, 3, and 4 having been read, were passed with slight alterations. When No. 5 was read, a discussion took place as to the propriety of incorporating any portion of the "Book of Constitutions" in the by-laws, when it was resolved, by a small majority, that the proposed by-laws be referred back to the committee for reconsideration.

Thus concluded the business of Provincial Grand Lodge, and the brethren adjourned to the Masonic rooms belonging to the Lodge of Hope, where a magnificent banquet was prepared, to which they sat down, presided over by the noble lord, the Prov. G.M. When the cloth was drawn, the usual loyal and Masonic toasts were given and responded to in the hearty manner peculiar to the Craft, and a very agreeable evening was spent.

The Prov. G.M. was the guest of Bro. William Foster, Harrowin's House, Queensbury (the W.M. of the Pentalfa Lodge No. 974, which had been consecrated the evening previous to the Provincial Grand Lodge being held). On the morning of the meeting, Bro. Manoh Rhodes, W.M. of Lodge of Hope (No. 302), entertained his lordship, Bro. Dr. Fearnley, D. Prov. G.M. (Mayor of Dewsbury), and a number of brethren at luncheon.

We cannot avoid alluding to the very extensive and beautiful preparations made by the brethren of the Bradford lodges for the reception of the Provincial Grand Lodge, which reflected the highest credit on them, and will be remembered with feelings of great pleasure for many years by the brethren who had the privilege of being present.

CONSECRATION OF THE PENTALPHA LODGE (No. 974), BRADFORD.

The consecration of this new lodge took place on October 6th, at the Masonic Hall, Market-place, Bradford, in the presence of a considerable gathering of Present and Past Prov. Grand Officers, W.M.'s, and members of private lodges in the province.

The only drawback to the interesting and imposing ceremonies was the delay in commencing proceedings, owing to the respected D. Prov. G.M. having many calls made upon his time; 4 p.m. was the hour fixed, but as the D. Prov. G.M. was not present, being detained in Dewsbury, performing his duties as Mayor, and the brethren getting impatient, it was decided to ask the Senior Past Prov. G. Officer to undertake the duties of presiding and chief Consecrating Officer. Objections were raised to this course of proceeding, inasmuch as no one present was invested, by appointment, with the power to consecrate; however, after considerable discussion, Bro. the Rev. J. Senior, D.D., P.G. Chaplain of England, consented to open the proceedings. A procession was then formed in the refectory of Prov. G. Officers, who entered the lodge during the performance of solemn music.

The chair of Senior Warden was taken by Bro. W. Rothwell, Prov. S.G.W., and that of Junior Warden by Bro. H. Gath, P. Prov. G. Warden, the other Prov. G. Officers being in their respective places. The W.M. and brethren of the Pentalfa Lodge arranged themselves in the West.

The lodge was opened to the third degree.

Bro. the Rev. J. FEARON, M.A., Prov. G. Chap., having offered prayer, the musical brethren gave the response, "So mote it be." The grand honours were given under the direction of Bro. W. White, P. Prov. G. Dir. of Cers., after which the following ode was sung:—

"To Heaven's High Architect all praise,
All praise, all gratitude be given,
Who designed the human soul to raise
By mystic secret sprung from heaven.
Sound aloud the Great Jehovah's praise,
To Him, the dome, the Temple raise."

Bro. the Rev. A. F. A. WOODFORD, M.A., G. Chap. of England, having addressed the presiding officer, the Secretary of the Pentalfa Lodge (Bro. David Little) read the dispensation and minutes of the lodge while under the dispensation, which having been approved of, were duly signed by Dr. Senior.

Bro. R. R. NELSON, Prov. G. Sec., then read the warrant, and the Officers named therein having been approved of by the brethren,

Bro. W. FOSTER, W.M., made handsome offerings to the lodge (which will be described in next week's MAGAZINE), and delivered the jewels and collars to the presiding officer; after which the W.M. was duly presented to the presiding officer. The Warrant of Constitution was then presented in form to the W.M.

Bros. the Rev. W. FEARON and Rev. W. FEARNSIDES, Prov. G. Chaps., assisted by the Prov. G. Deacons, unveiled the lodge during the performance of solemn music, after which the honours were duly given.

Bro. the Rev. A. F. A. WOODFORD, M.A., G. Chap. of England, offered up the prayer of consecration.

The musical brethren gave the response, "So mote it be." After which:—

"Glory be to God on high,
On earth peace,
Good will towards men.
As it was in the beginning, &c."

The Rev. G. FEARON, Prov. G. Chap., then took the thurible, and proceeded with it round the lodge, and the grand honours were given.

The Rev. T. B. MUNDY, M.A., then read a selected portion of scripture, taken from 1 Kings, vi., vii., and viii. chapters. After which the processions were marshalled by Bro. W. White, P. Prov. G. Dir. of Cers., headed by the Rev. Dr. Senior, and attended by Bro. Bollans, No. 302, who carried on a salver the cornucopia, containing corn, obtained from Egypt, North America, and Heaton, near Bradford. The Rev. D. Willis, P. Prov. G. Chap. of West Yorkshire, then followed, attended by Bro. James Ogilvie, who carried on a salver a beautiful silver vase, containing wine; the Rev. T. B. FERRIS, M.A., P. Prov. G. Chap. of West Yorkshire, attended by Bro. Pickard, No. 302, carrying the cruet containing the oil; Bro. John Batley, P. Prov. G. Reg., attended by Bro. W. Barlow, No. 302, carried an elegant and chaste vessel containing salt.

The above celebrants scattered the elements of consecration on the four angles of the lodge-room, and offered the invocations, the musical brethren giving the chant "So mote it be" after each.

During the processions solemn and subdued music was performed by the Prov. G. Org., Dr. Spark.

After the processions were concluded,

The Rev. W. FEARNSIDES, M.A., Prov. G. Chap., took the thurible from the altar, and proceeded three times round the lodge room, making with the thurible concentric circles, during the performance of music. At the conclusion he offered up the prayers of benediction. The presiding officer then formally dedicated the lodge.

The choristers then sang, in splendid style, the anthem, "Glory be to God on high"—with the musical response of "As it was in the beginning," &c.

The Rev. T. B. FERRIS offered up prayer, most fervently joined in by the brethren.

In order to suit the convenience of Bro. the Rev. A. F. A. Woodford (who attended the consecration at great personal inconvenience) the oration was now delivered. Those who know our respected brother will not be surprised to hear that the oration was in every way worthy of the talented Grand Chaplain of England, and was listened to with marked attention and respect. At the conclusion hearty applause greeted the orator.

The W.M. and brethren of the Pentalfa Lodge felt the importance of the truths and cautions enunciated in the address so much, that, at the request of the W.M., Bro. Woodford has most kindly and generously given the MS. to the Pentalfa Lodge, who will shortly publish the same for the benefit of the craft at large. During the delivery of the oration, Bro. George Fearnley, M.D., D. Prov. G.M., entered the lodge, and was greeted with the honours due to his rank.

The choristers then sang the beautiful hymn, "Unto thee, Great God."

The D. Prov. G.M. then constituted the lodge in due form, and invested Bro. W. Foster, W.M.; E. W. Shaw, S.W.; Arthur Briggs, J.W.; delivering suitable addresses to each. The W.M. then invested the following officers:—Bros. J. F. Leeson, M.D., as S.D.; E. Goldsmidt, J.D.; M. Rogerson, Treas.; David Little, Sec.; F. Corbutt, I.G.; David Salmond, I.P.M.; C. H. Taylor, Org.; Thomas Hill and James Lamb, Stewards.

The brethren of the new lodge advanced, according to rank, and offered homage to the D. Prov. G.M.

Bro. THOMAS SENIOR, Prov. G. Reg., proclaimed the lodge in the E. W. and S.; after which the deacons advanced and veiled the lodge, and the grand honours were given.

Bro. the Rev. G. FEARON then offered a suitable prayer, followed with the musical response, "So mote it be."

The choristers then sang an anthem, Psalm xc. 17—"The glorious majesty of the Lord our God be upon us," concluding with "Hail, Masonry Divine," as arranged by Dr. Spark.

At the conclusion of the anthems, the lodge was lowered to the first degree, when Bro. the Rev. W. Fearnside read, in a most impressive and effective manner, the beautiful and appropriate 12th chapter of Romans.

ROYAL ARCH.

METROPOLITAN.

UNITED PILGRIMS CHAPTER (No. 507).—The regular quarterly meeting of this prosperous chapter was held at the Horns Tavern, Kennington, on Tuesday, November 3rd. The following companions were installed in the several chairs by Comp. Dr. Ladd, P.Z.S., viz.:—Comps. Garrod, re-installed M.E.Z.; Dr. Lilley, H.; and C. H. Mun, J. The ceremony of installation was most ably performed. The M.E.Z. Garrod then invested the other officers, viz., C. Stuart, Scribe E.; Halsey, Scribe N.; Lascelles, P.S.; Nunn, 1st Assist. Soj.; and Smith, 2nd Assist. Soj. Apologies were sent from the several candidates excusing their non-attendance. The M.E.Z. Garrod, at the request of the companions, went through the ceremony of exaltation, which he did in his usual first-rate manner, and was most ably supported by his newly-appointed officers. There were several P.Z.'s present, viz., Dr. Ladd, J. R. Warren, &c.; also a good muster of the companions. After business, the companions sat down to banquet and enjoyed a few hours' social re-union. There was only one visitor present.

KNIGHTS TEMPLAR.

DEVONSHIRE.

PLYMOUTH.—*Loyal Brunswick Encampment*.—In consequence of a press of business which could not be disposed of at the last meeting, an emergent meeting of the above encampment was held in the Freemasons' Chapter-room, St. George's Hall, on Thursday, the 29th October, at which were present the Very Eminent Provincial Grand Commander, the Rev. Sir Kt. Hayshe; Sir Knt. Moore, D. Prov. G. Com., and thirty-one Sir Knights. The encampment was opened in solemn form at half-past three o'clock, p.m., under the command of the E.C. Sir Kt. Rodd, assisted by Sir Knts. Dowse, P.E.C. and P.G.H., and Drake, P.E.C. of Melita Encampment, and the following Sir Kt. Officers of the encampment:—Clase, Prelate; Mills, 1st Capt.; Harfoot, 2nd Capt.; Rodda, Expert; Mathews, Capt. of Lines; Bewes and Blight, Standard Bearers; Wills and Dabb, Herald, &c. The Very Eminent Provincial Grand Commander was then received and saluted with the honours due to his rank, on which the E.C. tendered to him his baton of office, requesting him to assume the command, which he most courteously declined. The ballot was then taken for the following Royal Arch Comps., viz., the Rev. Robert Bowden and John Heath, of Chapter Sun (No. 123); J. Seccombe, of Chapter Sincerity (No. 189); and J. Hocking, jun., of Chapter Cornubian (No. 331). The same proving unanimous, and they having signed the required declaration, they were introduced in ancient form and duly installed Sir Kts. of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar of St. John of Jerusalem, &c., the accolade being given by the Very Eminent Prov. G. Commander. On the ceremony being concluded, four Royal Arch Comps. were proposed, in due form, for installation at the next meeting, and the business being disposed of, the encampment was closed in solemn form with prayer.

HERTFORDSHIRE.

WATFORD.—*Stuart Encampment*.—An encampment of emergency was held in the Freemasons' Hall, Watford, on Monday, the 19th October, attended by twenty members and visitors.

Sir Knight Capt. C. M. Layton, E.C., presided; Sir Knights C. F. Humbert and H. C. Finch, 1st and 2nd Capts., attending in their stalls. There were also present Sir Knights William Stuart, M.E. and Sup. G.M.; George Francis, V.E. Prov. G. Com.; Burchell-Herne, W. Tootel, T. Rogers, and other officers, past and present; and among the visitors were Sir Knights Preece and Fawcett, of the Melita Encampment; M. Shuttleworth, Spratt, How, and Stillwell. The encampment having been duly opened, a ballot was taken for Comp. B. J. Strahan, of the Cyrus Chapter (No. 21), which proving unanimous in his favour, he was introduced and installed into the Order, Sir Knight Francis acting as Expert. Previous to the encampment, a priory of the Knights of St. John, Palestine, Rhodes, and Malta was opened by Sir Knights Stuart, Francis, and Shuttleworth, into which the whole of the Knights Templar present were received; Sir Knight Francis presiding, assisted by Sir Knight Shuttleworth, the M.E. and S.G.M., taking the duty of Prelate. The labours of the day being ended, and the encampment closed, the Fraters adjourned to the banquet, which was presided over by the M.E. and Sup. G. Master. The cloth removed, the health of the Queen was received with acclamation; as was also that of Sir Kt. Stuart, the esteemed Grand Master. Sir Kt. Francis then rose, and, referring to the business of the day, said he had come out in a new character, and that as soon as he heard their Grand Master had accepted the office of head of the Order of Malta, he thought it but becoming, as a matter of gratitude for Sir Kt. Stuart's great services to Masonry, that he should lend his aid in furthering the work that he had begun. To Sir Kt. Shuttleworth they were indebted for the resuscitation of the Order; and for the able assistance afforded that day he tendered the thanks of the encampment, and concluded by proposing Sir Kt. Shuttleworth's health. In responding, Sir Kt. Shuttleworth said that the Order of Malta was not a novelty, but was of ancient date, and although out of practice for some years, was not extinct in England. The healths of Sir Kts. Herne and Rogers, the respected Registrar and Treasurer, were most cordially greeted. The Prov. G. Com. again rose and said that they had the pleasure of greeting a new member into the Order of Knights Templar, Bro. Strahan, who he regretted had not arrived earlier, so as to enable him to receive a higher (?) degree, but which could at some future time be conferred upon him. Sir Kt. Strahan having most gratefully responded, and the parting toast, "To all poor and distressed Knights Templar," honoured, the meeting broke up.

CHANNEL ISLANDS.

JERSEY.

LODGE LA CESAREE (No. 590).—The regular monthly meeting was held on Thursday, October 29th, and was most numerously attended, the number of brethren present being nearly eighty. The lodge was opened in the first degree by the W.M., Bro. Durell, supported by his Wardens, Bros. Clement Le Sueur and Ph. Edward Le Sueur, the Deacons, Bros. Chevalier and Benest, with Bro. Dr. Hopkins acting as P.M. The minutes of the previous meeting were read and confirmed. A letter was read from Bro. Dr. Hopkins, W.M. of St. Aubyn's Lodge, in reply to a communication from the Secretary respecting the sale of the pedestals and chairs, which was accompanied by the payment of six guineas for the purchase of the same. The lodge was opened in the second degree. Bros. McAllan and Jones were examined as to their proficiency and entrusted. They then retired for preparation. The lodge having been opened in the third degree, the candidates were reintroduced and duly raised to the sublime degree of M.M. by the W.M. with his usual ability and fluency. The lodge was resumed in the first degree. On the proposition of Bro. Schmitt, P.M., seconded by Bro. Dr. Hopkins, P.M. and W.M., the resignation of Bro. Dr. Piscard, consideration of which had, under certain circumstances, been postponed at the previous meeting, was accepted. A ballot was taken for the admission of Bro. John Le Gros as a joining member, which resulted in his favour. A ballot was also taken separately for Messrs. Ch. Renouf and Elias Poch, candidates for initiation, which was in each case unanimously favourable. These gentlemen, having been introduced, passed through the ceremonies necessary to confer upon them the rights and privileges of Masons at the hands of the W.M., the S.W. relieving him by giving the explanation of the working tools. Several com-

munications were read from the Prov. G.M., the Prov. G. Sec., and Bro. Captain Saumarez, W.M. The first had reference to the establishment of the Lodge "Les Amis de l'Avenir," in Jersey, under warrant from the Supreme Council of the Scotch Rite in France, announcing the suspension of the fourteen brethren before-mentioned in the report of St. Aubin's Lodge, who, being Masons and attached to lodges under the English Constitution, had taken part in these proceedings, were declared to be irregular, a violation (especially in the case of Past Masters) of Masonic obligations, a breach of the laws for the conduct of English Freemasonry, and an encroachment on the rights and authority of the Grand Master and Grand Lodge of England. Further, these documents from the Prov. G.M. conveyed instructions to the W.M. to refuse admission, as members or as visitors, to any who belong to the new French Lodge, and to warn all the brethren of Lodge La Césarée not to visit or in any way countenance the Lodge "Les Amis de l'Avenir," under the penalties attaching to those who support irregular lodges. The communication of Bro. Capt. Saumarez had been addressed to the Prov. G.M., calling his attention to certain serious improprieties industriously reported as having occurred in Lodge La Césarée in the year 1861, at the initiation of a French brother by Bro. Baudains, then W.M. of the Césarée Lodge, but now holding that position in the new French lodge, and demanding an inquiry into the circumstances. The Prov. G.M. directed his Prov. G. Sec. to summon the W.M. and other officers to answer the charge, who had attended on several occasions with the records of the lodge, and had proved to the perfect satisfaction of the Prov. G.M. that there was no foundation for the allegation, which he decided to be scandalous, false and malicious. Another matter had also been inquired into by the Prov. G.M. on the demand of Bro. Baudains, in reference to a protest which he stated that he had made against certain proceedings in the Césarée Lodge, of which no notice had been taken. On this point too the Prov. G.M. gave a decision in favour of the lodge and its W.M., after hearing evidence in regard to it. The whole of these matters will come before the Masonic body in another form, the suspended brethren having forwarded an appeal to the Grand Lodge of England. Bro. Schmitt introduced the painful subject of the approaching departure of the esteemed Chaplain, Bro. the Rev. F. de la Mare for a distant colony. Several other brethren spoke on the subject, and it having been announced that the members of St. Aubyn's Lodge, in which he held the same position, had prepared an address on vellum to the reverend brother, it was directed to present to him a Prov. G. Chaplain's jewel from the Lodge La Césarée, to request him to sit for his photographic portrait, so that every brother might procure a copy; and to invite him to a farewell banquet, in conjunction with the St. Aubyn's Lodge, at the request of the W.M. of the latter, a committee being appointed to make the arrangements. The proposition of a candidate for initiation concluded the business of the evening, which lasted till ten o'clock. The lodge was closed with the customary forms, and the brethren retired for refreshment, many, however, leaving in consequence of the lateness of the hour. The following is a copy of the letter from the Prov. G.M. of Jersey to the W.M. of St. Aubyn's Lodge, being similar to those sent to the W.M.'s of the other lodges in the province, excepting Lodge La Césarée, in which other matters were introduced, arising out of inquiries instituted into the validity of charges made against that lodge:—

"Province of Jersey, Oct. 25th, 1863.

"DEAR SIR AND WORSHIPFUL BROTHER,

"It having regularly come before my notice of the existence of a lodge in this province called Les Amis de l'Avenir, under the jurisdiction of the Supreme Conseil de France, the establishment of the said Lodge Les Amis de l'Avenir in this province by the Supreme Conseil de France, wherein it has no jurisdiction, or never had any jurisdiction, cannot be regarded otherwise but as an encroachment upon the United Grand Lodge of England. The issuing of a warrant by the above-named authority is also to be regarded as a violation of the rights and privileges of the M.W. Grand Master of England.

"In drawing your attention to the "Book of Constitutions," p. 120, it is plainly laid down that every application for a warrant to hold a new lodge must be by petition to the Grand Master, &c., &c.

"This law is as binding upon all Masons and Masonic lodge

in the Island of Jersey, as if the same were established in any county of England.

"In drawing your attention to the above law, I am forced to do so by representations industriously circulated by some members of the said lodge, Les Amis de l'Avenir, but especially so by Worshipful Bro. Baudains, in his memorial addressed to the Grand Lodge of England, in his defence for aiding and assisting in the establishment of the said lodge, 'That the island of Jersey having its local government, being regulated by its own laws, is considered by Acts of Parliament as a foreign port, cannot be, nor has it ever been considered, as an English possession, or colony, but has ever been considered as neutral ground, being the last remnant of the ancient Duchy of Normandy, and as such the Supreme Conseil de France was at liberty to found the said lodge, Les Amis de l'Avenir; and further, that the issuing of the warrant, for the above reasons, cannot be exclusively exercised by the Grand Lodge of England.'

"I do not consider it in any way necessary on my part to make any comment on the arguments of Bro. Baudain's further than to hope that those opinions are only entertained by one Jerseyman.

"The island of Jersey can boast of being the oldest possession belonging to the Crown of England. Although one of the smallest, nevertheless it has ever been acknowledged as the greatest in her loyalty and devotion to the Sovereigns of England.

"If the arguments as to the political bearings of Jersey, adduced by Bro. Baudains, are fallacious, they are equally so in a Masonic point of view. Jersey has ever been, and I pray it may ever continue to be, under the mild and paternal jurisdiction of the United Grand Lodge of England.

"I have, as Prov. Grand Master of Jersey, a solemn duty to perform. It is to draw your attention to Art. 2, p. 77, of the "Book of Constitutions," wherein it is laid down that any brother who may assist in forming a new lodge, without the authority of the Grand Master of England, shall not be admitted as a member, nor even as a visitor, of any regular lodge. Consequently, you are enjoined not to admit any member of the said Lodge Les Amis de l'Avenir, as a visitor into your lodge; and further, you are to warn the members of your lodge not only to discountenance, but to cease visiting the said lodge Les Amis de l'Avenir, under the penalty attached to every brother visiting irregular lodges. And further, should it ever come to your knowledge that any brother, member of your lodge, should after this notice visit, or in any way countenance the said lodge, you are to notify to me the name or names of the brother or brothers, so that the said law may be put in force and duly respected. And furthermore, you are to read, or cause this letter to be read, at your next regular meeting, and also to be inserted in the minute-book of your lodge.

"I have the honour to remain, dear Sir and Worshipful Brother, yours truly and fraternally,

"J. J. HAMMOND, P.G.M.

"To Dr. Hopkins, W.M. of St. Aubyn's
Lodge (No. 958), St. Aubyn's."

Obituary.

BRO. WILLIAM CUBITT, M.P.

The announcement of the unexpected death of Bro. William Cubitt, M.P., for Andover, will be received with general regret by the public. Bro. Cubitt was the Lord Mayor of London for two successive years, and there has rarely been a Lord Mayor who has been so generally esteemed when occupying that office.

Bro. Cubitt was the second son of Mr. Jonathan Cubitt, of Buxton, in Norfolk, where he was born in 1791. His elder brother, Mr. Thomas Cubitt, was the celebrated builder of an extensive area of squares and streets in Piccadilly. He acquired a vast fortune, and purchased the magnificent estate of Denbies, near Dorking, from the executors of Mr. W. J. Denison, member for West Surrey.

Bro. William Cubitt was for a short time in the navy, and after a time returned home and was placed under his brother, who was much older than himself, and had by that time obtained a good position as a builder. For many years after that the brothers Cubitt carried on the business of builders and contractors on the highest scale. The reputation of the firm is its vast engagements, its great wealth, and its well-known

liberal treatment of the workmen attached to it. Bro. Cubbitt has for some years retired from the firm, but when he was elected Lord Mayor in 1860 in no place were the rejoicings so general as in the "old familiar place" in Gray's-inn-read. Bro. Cubbitt was initiated in the Grand Masters' Lodge (No. 1), on the 20th November, 1837, and continued a member until 1857, having served the office of Master in 1844. He joined the Prince of Wales's Lodge (No. 259, late 324) on the 20th January, 1843, and continued a member to 1853, having served the office of Master in 1850. Bro. Cubitt served the office of Grand Steward from No. 1, in 1844, and was appointed S.G. Warden in 1851. He was exalted in the Prince of Wales's Chapter in 1843, and appointed First Assist. G. Soj. in 1851. Bro. Cubitt was a life governor of the Boys' and Girls' Schools, and the Royal Benevolent Institution for Aged Masons and their Widows. He also filled the chair at the Festival of the Girls' School in 1862, during his mayoralty.

BRO. GEORGE WILLIAM HOPE, M.P.

This respected brother died on Sunday, the 18th ult., at his seat of Luffness, in East Lothian, aged fifty-five. Bro. Hope, son of General the Hon. Sir Alexander Hope (of the Hopetoun family), was born at Blackheath in 1808, and was called to the English bar in 1831, but devoted himself chiefly to political life. He entered Parliament for Weymouth in 1837, and was re-elected in 1841, but unseated on petition. In 1842 he was elected for Southampton, but did not again offer himself for that constituency. In 1859 he was returned for Windsor. Bro. Hope was educated at Christ Church College, Oxford, and was called to the bar at Lincoln's-inn in 1831. He was initiated in the Castle Lodge, Windsor (No. 771), on the 7th March, 1860, and raised on the 9th May following.

BRO. GEORGE PERCY MOSS.

This well known brother, who, it will be recollected was lately a clerk in the Grand Secretary's office, died on the 17th ult., aged 44, and buried at Tooting on the 22nd October. He was initiated in the Constitutional Lodge (No. 55, late 63) 20th February, 1851; served the office of W.M. in 1856, and was a subscribing member until overtaken by the sad affliction which ultimately terminated in his decease, leaving a wife and four young children, the youngest about 18 months old. Bro. Moss was generally respected by all who knew him, and was distinguished by the urbanity and courtesy with which he answered all who had to consult him in the discharge of his duties in the Grand Secretary's office.

BRO. BENJAMIN WOOD.

Bro. Benjamin Wood, of the Crystal Palace Lodge, and long connected with, and of late years superintendent of, the Fine Art Department, Crystal Palace, died on the 20th October, in his 36th year. By his early decease his widow, in a very delicate state of health, is left with four young children entirely dependent upon her.

Poetry.

HAPPY TO MEET.

BY BRO. G. W. CHASE.

Happy to meet, dear brother mine,
Upon our checkered floor;
Happy to grasp that hand of thine,
And spend a social hour:
Happy to meet, though brief the stay
That we together be;
Happy to flee from care away,
To meet with such as thee.

Happy to leave the world awhile,
Its troubles and its care;
Happy to meet and here beguile
An hour with plumb and square,
Happy to meet, O! happier we
Than worldlings e'er can know,
Happy to meet with brothers free,
Where comes no pomp or show.

Sorry to part, though down the West
The evening sun descends;
Sorry to leave each welcome guest,
Sorry to part with friends.
Sorry to hear the gavel's sound,
That tells a "closing" night;
Sorry we circle the "Lights" around;
Sorry to say "Good-by."

Sorry we linger around the door,
Thy flight deplore, O! Time;
Sooner we think than e'er before
Did peal the signal chime.
"Happy to meet again," we part,
Each wending home his way;
Hoping at last, with each true heart,
To meet in endless day.

DO THE THING THAT'S RIGHT, FRIEND.

BY W. S. PASSMORE.

Do but the thing that's right, friend,
In matters great or small;
And rather than do wrong, friend,
Just nothing do at all!
For wrong is man's worst foe, friend,
Tho' oft his heart's delight,—
Believe his counsel false, friend,
And trust alone the right!

Life is but short at best, friend,
As you one day will own;
When you'll admit the wrong, friend,
You'd best have left alone.
'Twill cheer your heart by day, friend,
'Twill gild your dreams by night—
To know you warr'd with wrong, friend,
And fought the side of right!

Then do the thing that's right, friend,
'Tis far the nobler plan—
To live at peace with conscience,
And die an honest man!
So mind you bear in mind, friend,
The truth I here indite—
The right thing's best to all, friend,
The wrong is no man's right!

THE WEEK.

THE COURT.—Her Majesty and the junior members of the Royal Family are still at Windsor, and the Prince and Princess of Wales at Sandringham.—There is a rumour afloat that a marriage is in contemplation between Prince Alfred and a Princess of the Grand Ducal House of Oldenbourg. If this rumour be correct, the Princess must be the daughter, not of the reigning Grand Duke, but of his cousin, Prince Peter, who holds high appointments at St. Petersburg, and one of whose daughters is the wife of the Grand Duke Nicholas of Russia.—The Prince and Princess Royal have joined the Prince of Wales at Sandringham, and the Prince and Princess of Hesse have returned to Hesse.

GENERAL HOME NEWS.—The mortality in the metropolis last week did not materially differ from that of the week preceding. It is about 28 higher than the ten years' average. The principal deaths were among the young, from scarlatina; but that disease as well as small-pox appears now to be on the de-

cline. The births were 1835, which is rather under the ten years' average.—The Registrar General's return for the past quarter discloses the painful fact that the mortality of England, during the months of July, August, and September, was heavier than that of any summer quarter since 1854, a year of epidemic cholera. The deaths for the winter, spring, and summer quarters have been 123,524, 118,375, and 112,384; against 122,192, 107,555, and 92,225 in the corresponding periods of the previous year. It is a remarkable circumstance that, notwithstanding all the suffering the cotton districts have experienced since the outbreak of the American war, "Lancashire has not suffered more than most parts of the country, but less than some"—less, for example, than Yorkshire, and the south eastern, south western, south midland, west midland, north midland, and northern counties. Numerous, however, as were the deaths, they were largely exceeded by the births—the excess, which represents the natural increase of the population for the quarter being 60,741.—Mr. Farnall's weekly report shows that a further decrease of 1255 has taken place in the number of persons receiving parochial relief in the cotton-manufacturing districts. Since the 6th of December last, there has been a total decrease of 142,000, but our pauperism is still 175·5 per cent. higher than it was two years ago.—The Bank of England rate of discount has been raised from 4 to 6 per cent.—At a meeting of the committee appointed at the Mansion House, to raise a memorial to the late Prince Consort, the Lord Mayor presiding, a report was read from a sub-committee stating that the sum raised, and now in their hands for the purposes of this memorial, amounted to upwards of £54,000, a large portion of which had been raised in small sums from the middle and working classes. As it appeared by a communication from the Queen, her Majesty desired all monies so raised to be handed to certain trustees whom she had appointed for that purpose, it was agreed that the subscriptions so raised should be paid to the trustees.—The *Gazette* contains the official despatches from our minister at Japan, and our admiral on the station, respecting the attack on Kagosima. The action was a very gallant one, being fought in the midst of a typhoon; and both Colonel Neale and Admiral Kuper express their opinion that the squadron did not withdraw until they had accomplished every purpose of retribution which so small a force would venture to exact. The admiral deplors the severe loss to his squadron which the service lost.—The embankment of the north side of the Thames has at last been begun. One of the caissons, within which the river wall is to be built, is now fixed in its place, and it is to be hoped the work will now go on continuously. The portion of the embankment from Waterloo Bridge to Blackfriars has still to be contracted for.—There were very heavy gales on Thursday, Friday, and Saturday which caused much damage in many parts of the country. At the New Cross station of the London and Brighton Railway an engine shed was blown down on Friday. One man was killed, and three others were very seriously injured. The property destroyed is valued at several thousand pounds. The iron-clad frigate *Prince Consort*, which was on her way from Plymouth to the Mersey, was overtaken by the gale on Thursday, and sprung a leak in mid-channel. The captain at first purposed to run for Holyhead, but not having a pilot on board he thought it better not to attempt that port. Fortunately, however, he fell in with a fishing smack, and thus secured the services of the seaman who piloted the vessel into Kingston Roads. The officers and men were greatly exhausted from their efforts to keep her afloat, and as soon as she cast anchor assistance had to be procured from the guardship *Ajax*.—

The gale raged round the whole of our coast. From Cornwall to Caithness, and on both sides of the island, there come long and dreary lists of shipwreck—of vessels driven ashore and many of them becoming total wrecks. The loss of life, we are glad to say, has been greatly diminished in consequence of the admirable manner in which life boats have been stationed all round the island. There is hardly a place where a shipwreck occurred that has not some stirring tale to tell of the gallantry and daring of the life boats' crews and of their services in saving life.—One of the fleet of steamers that are employed to bring cattle over to the London market from Northern Germany has not made her appearance, nor has any news been heard of her; others that have come in report great destruction among the cattle arising from the fury of the gale.—The total loss, by fire, of the London and New York packet-ship *Amazon*, 2000 tons, off the Foreland, took place on Wednesday morning. Nothing seems to have been saved, the passengers and crew losing all on board in the general conflagration.—In the Court of Queen's Bench an application has been made for a criminal information against the chief of the City detectives, and which, when tried, promises to throw some curious light on the proceedings of our detective officers. It will be recollected that a German named Dietrichstein, some time ago, perpetrated a clever fraud by the purchase of shares to the extent of £10,000 late on a Saturday night, for which he gave a cheque. The shares were converted into money, and the possessor was on the Continent before it was discovered that the cheque was worthless. The police authorities suspected that a Mr. Wolfe knew something of Dietrichstein and his doings, and they appointed men to watch his house and to follow him about everywhere, night and day. For this annoyance Mr. Wolfe has brought his action, and it remains to be seen whether the law will allow this species of moral torture.—In the Court of Exchequer, the Attorney General applied to have the time enlarged for moving for a new trial in the case of the *Alexandra*. There appeared, however, to be some misunderstanding about the form in which the bill of exceptions has been tendered, and the matter was ordered to lie over.—At the Central Criminal Court the prisoner George Turner, who escaped conviction for having falsely pretended to have authority to sell an advowson, has been found guilty of defrauding a tradesman of some silk, and other convictions having been proved against him, he was sentenced to penal servitude for seven years.—The extensive and lamentable strike at the collieries of Messrs. Straker and Love, in the Auckland district, appears to be further than ever from a peaceful settlement. The men are all firm in their demands, and the proprietors are equally decided not to give way. On Wednesday week, upwards of 150 men, women, and children were turned out of their cottages at the village of Sunnybrow, and, on the following day about 200 persons were similarly evicted at Oakenshaw. The weather was wet and boisterous on Thursday; but the colliers who were turned out of their dwellings seem, on the whole, to have behaved well. The church at Oakenshaw was thrown open for the temporary shelter of the evicted.—The scoundrel Broadbent, who inveigled a girl named Thorpe away from her home, near Halifax, by a promise of immediate marriage, and afterwards robbed and deserted her, has been sentenced to seven years' penal servitude at the Salford sessions. An accomplice, named Fox, was, it may be remembered, convicted some time ago, sentenced to penal servitude for three years.—In an encounter between some gamekeepers and a gang of poachers at Womersley, near Pontefract, on Saturday morning, one of the keepers was deliberately fired at, and wounded in the face. The poachers have so far escaped detection.—A farmer, named

Kelly, has been murdered near Borrisokane, in the county of Tipperary. An inquest has been held on the murdered man, but no clue tending to trace the murderers has been discovered. The only motive for the outrage that can be assigned is that Kelly recently filled the office of bailiff over some lands in the neighbourhood, and it is thought that in this capacity he may have incurred the ill-will of some of his neighbours.

FOREIGN INTELLIGENCE.—The speech of the Emperor of the French to the Corps Legislative, was delivered on Thursday afternoon, and was highly pacific on all subjects agitating Europe.—The King of Greece arrived at Athens on Saturday. He was enthusiastically received on landing at the Piræus and on his entrance into his capital.—The Austrian cabinet has despatched its reply to the Prussian note regarding the Emperor Francis Joseph's proposal of Federal reform. This reply—as it is said, and probably with truth—“formally rejects” the Prussian proposals.—The King of Prussia must have now convinced himself that in spite of all the efforts of his officials, his subjects are for the most part irreconcilably hostile to his ministers. The result of 345 elections leaving only seven to be yet ascertained, is now known in Berlin. Of the 345 deputies returned, no fewer than 260 are Liberals, while the Conservatives only number 24, the remaining members being Poles or ultramontane Catholics. The Hessian Diet was closed on Saturday evening, after the members had been kept waiting for some hours because the Elector suddenly refused to sanction the customary message giving the Sovereign's assent to the bills passed during the session. The Elector then coolly went to the theatre, where his ministers tendered him their resignations, and where he at length consented to give his assent to the bills, but persisted in declining to make the usual speech.—A telegram from Thorn informs us that “it is stated” that the Grand Duke Constantine is to be relieved of his functions as Governor of Poland, and is to travel abroad, while General Berg is to be appointed his successor. The authorities of Warsaw are enforcing the order against wearing mourning with so much rigour against the women that the Polish town captain has thought it necessary to advise his countrywomen to cease wearing the forbidden apparel in order to avoid the indignities they expose themselves to. Upwards of forty ladies have been arrested and sent to the citadel. More than 500 prisoners have just been sent from the citadel to Siberia, and the exasperation of the people is said to be very great.

AMERICA.—The chief news brought by the *Persia* from New York was the announcement that the Confederate army had suddenly retreated from the front of General Meade's forces, and actually repassed the Rappahannock about the 18th ult., after having carefully destroyed the Orange and Alexandria Railway. It was affirmed that as soon as General Lee's advance reached Culpepper, General Hill's corps was despatched by railway to the westward. There was a rumour that General Buckner, with a considerable body of Confederates, had entered Kentucky, and was endeavouring to penetrate to the Ohio. General Rosecrans had been superseded in the command of the Federal army at Chattanooga by General Thomas, and had been ordered to proceed to Cincinnati, while General Grant had been appointed to the supreme command of the departments of the Cumberland, Tennessee, and Ohio. President Jefferson Davis had visited the Confederate armies near Chattanooga, for the supposed purpose of allaying the disputes between General Bragg and several of his principal officers. The British Consuls at Mobile and Richmond had been ordered to quit the Southern Confederacy because they had counselled British subjects conscripted into the

Confederate armies to throw down their arms whenever they might be brought into action. President Lincoln's proclamation calling for 300,000 volunteers declared that if that number were not obtained by the 5th of January next, the deficiency would be made good by a fresh conscription. New York telegrams of the 26th ult., conveyed to us by the *Africa*, state that on the 24th ult. General Lee's army had suddenly recrossed to the north side of the Rappahannock, repulsed some Federal cavalry with “heavy loss,” pushed back two brigades of Federal infantry, and advanced to Beaton Station, on the Orange and Alexandria Railway, where there was another engagement with the Federal cavalry. At the date of the latest accounts the left of the Confederate army was said to rest near Beverley Ford, while its line crossed the railway near Beaton Station, and extended towards Stafford Court House. It was reported that General Bragg had been reinforced by the remainder of General Longstreet's corps, and that he had withdrawn the corps of General Breckinridge and General Hindman from the front of the Federal position at Chattanooga, where General Grant had assumed the chief command. These two corps were said to be “moving in force on the Federal left,” and it was likewise asserted that the Confederates had made “another incursion” into Kentucky. It was rumoured that the Federals had made “an attack upon the rear” of the Confederate positions at Rome and Atlanta, in Georgia. There were Charleston advices of two days' later date; but no important event had happened.

INDIA.—The Indian mail does not bring any news of special importance. On the Upper Indus guerilla warfare was proving rather troublesome, but the English force there was being increased. From Afghanistan we learn that affairs wear a more peaceable aspect, a reconciliation having been effected between the Ameer and Azim Khan. Lord Elgin had started on a tour through the north-west provinces. Reinforcements were to be forwarded to New Zealand. Accounts from all parts of the peninsula as to the cotton crops are very encouraging, and the health of Bombay had improved.

TO CORRESPONDENTS.

T. T.—The W.M. can call a lodge of emergency to ballot for, and, if approved, initiate a candidate into Freemasonry without a previous requisition in writing. The master is the judge of what is a “reasonable emergency” in accordance with the constitution.

W.M. asks—1st. Is a brother a legal member of the lodge in which he was initiated, supposing the W.M. omits asking the necessary questions on the night of initiation, as laid down in “Book of Constitutions,” or must he be proposed and balloted for as a joining member afterwards? 2nd. A brother being wishful to join a lodge—he being a subscribing member to another lodge at the same time—can he be legally balloted for, and accepted as such, without the lodge of which he is about to join first applying to the lodge of which he is a member for a certificate, stating that he is clear up to the date of such application?—To the first question we reply—he becomes a member of the lodge on initiation, without regard to his being asked the question by the W.M., unless he should declare it is not his wish to be so. To the second our answer is, that the certificate ought properly to be produced by the brother seeking to join; but it is unnecessary if he can show by his receipts that his dues for the past year are paid.