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LONDON, SATURDAY, JULY 8, 1871.

THE FREEMASONS.

(From the *Daily News*, July 5th.)

A striking contrast between Freemasonry, as it is known in Great Britain, and Freemasonry as it is regarded in some Continental countries, was furnished by yesterday's "Court Circular."

The installation of the Prince of Wales as Worshipful Master of the Alpha Lodge of Freemasons was recorded therein, and one more testimony given of the complete harmony which prevails between the constitutional government and the tenets of the craft.

It is the boast of Freemasons that their Order stands alone, and nothing offends a zealous brother more deeply than to affect to regard the Craft as an organisation of similar character to the Foresters and Odd Fellows. That which is the boast, and the laudable boast, of the two latter bodies, Freemasons repudiate with disdain; "We are not an insurance office. We are not self-seeking. Higher motives than mere worldly prudence govern us. No one is admitted into our ranks who does not declare himself uninfluenced by mercenary or other unworthy motives"—such is the outspoken creed of the brotherhood, of which the Prince of Wales is a ruler.

Those members of the general public who believe Freemasonry to be in, any sense, a benefit society, might listen with advantage to the debates of the Grand Lodge, which is presided over by the

Marquis of Ripon as Grand Master, and attended by the leading members of the Craft.

Grand Lodge, it may be explained, is the parliament of Freemasonry, and holds four regular meetings in each year. It is composed of Freemasons who have attained, by services rendered, and the suffrages of their brethren, a certain defined position in private lodges to which they belong, and who meet and deliberate as representatives of the Order at home and abroad. Grand Lodge is, then, a strictly constitutional body, with a sway which extends over the four quarters of the globe. At Simla and at New Brunswick; at Shanghai, Bardadoes, the Cape of Good Hope, Tasmania, and Australasia, are Freemasons' lodges, which are worked under the Grand Lodge of England, and the members of which are guided and governed by its decrees.

The debates of Grand Lodge are published in the Masonic organs of opinion, and it is certain that the doctrine it lays down has considerable influence for good or evil on the mind and temper of the Craft.

It occasionally happens that discussion arises concerning the recommendations made by the various boards and sub-committees, and when a proposed grant of money to a distressed brother is the text, no doctrine is laid down more forcibly than that Masonic work and Masonic honours can not be held to purchase a right to relief.

The brethren are frequently warned against encouraging men to neglect their business for the acquisition of Masonic rank, and few things would astonish an outsider more than the gravity and importance with which the distinctions of Freemasonry are invested by their possessors and their aspirants.

What is termed "the purple" of the Order, in allusion to the hue of the insignia worn by those who have attained it, represents the Masonic peerage, and its holders are recognised as leaders wherever Masons congregate.

The Alpha Lodge, of which the Prince of Wales has just been made Master, is composed exclusively of wearers of the purple—in other words, of a selected number of the Past and Present Grand Officers of the Order, and, unlike every other Masonic Lodge, its members are nominated, not elected. No new blood is brought into the Alpha Lodge, save by the special intervention of the Grand Master, who nominates the brother he

wishes to bring in, such nomination being equivalent to a Royal command.

Lodges, it may be explained, are congregations of Freemasons formed into separate clubs, who make their own bye-laws, ballot for new members, and elect their own chiefs. Some of these have special privileges, dating from remote periods, or due to the fact of exalted Freemasons—Royal Grand Masters or what not—having belonged to them.

The first time the Prince of Wales visited a private lodge in this country was on the occasion of the Centenary Festival of the Jerusalem Lodge, a few months ago, when he won golden opinions from the Freemasons present when he formally announced his intention of making himself a "working" brother, and when he was, with the Earl of Carnarvon, made an honorary member of that lodge.

Freemasons, it may be remarked, rarely enter into particulars concerning the nature of "the work" to which they devote so much labour and time, but concurrent testimony proves it to be of an arduous character, and men are found who declare it to exact as much care and attention as the acquisition of several languages.

What all the world can understand are the charities of the Order, by means of which a vast number of boys and girls are educated, fed, and clothed, with as close and careful supervision as is attainable by parents in any class of society, and which are looked after and ruled by honorary committees with a watchful energy which it is impossible to praise too highly.

At Wood Green is the Freemasons' Boys' School, an establishment which is well worth a journey to see; for while in every detail by which the health and comfort of the lads are secured, it may challenge comparison with the best public schools in the country; its system of tuition is so carefully adapted to the individual characteristics and talents, that the annual examinations yield the most flattering results. One of the prizes given here every year is unique in character, and is bestowed by the boys themselves. The lad who is most popular among his school-fellows receives a handsome medal, such medal being voted by the boys, and awarded irrespective of scholastic proficiency or the good word of the master.

The Freemasons Girls School, on Wandsworth-common, is another establishment by which the craft may be content to be judged; while the Asylum for Aged Freemasons and their Widows is what its names indicates, and confers great benefits upon the indigent and old. This is nearly all that the most persevering inquirer can learn respecting Freemasonry, as it flourishes in England.

Some important alterations have been made recently in the rules of the two first institutions, by means of which they will be more closely identified with the Order than before; but it is a little remarkable that the fruits of Freemasonry resolve themselves, so far as the outer world is concerned, into two excellent schools and a set of almshouses.

If the student turns to the various Masonic publications, he will find elaborate controversies upon abstruse subjects. "Our Ancient Brethren," their sayings and doings, are constantly referred to, and notes and queries of an antiquarian and archæological character abound. A week rarely passes without familiar reference to King Solomon's Temple; while Knights of Malta, Knights Templar, Supreme Grand Councils, Mark Master, Rites of Misraim, and a host of other fantastic titles give rise to correspondence, controversy, and leading articles. For Freemasonry has branches and degrees which are not "recognised," but which yet include many of its leading authorities in their ranks.

If there could be a form of dissent which the Established Church, as such, ignored, but in which many of the bench of Bishops held offices of honour, concurrently with their episcopal rank, it would furnish an exact parallel to some of the anomalies in English Freemasonry.

The Prince of Wales, for example, is a Past Grand Master and a Masonic Knight Templar; yet the degree of Knights Templar is not "recognised;" the Earl of Carnarvon is Deputy Grand Master, and Past Grand Master of the Mark Degree, yet the Mark Degree is not "recognised;" though no man can be member of either Order who is not first a Freemason proper.

What is called Mark Masonry furnishes perhaps the most curious anomaly of all, for while in Scotland and Ireland it is held to be an essential por-

tion of Freemasonry, in England it has a separate jurisdiction and a separate Grand Lodge.

One result is separate forms of charity, and the annual festival of the Mark Benevolent Fund, which is to be held in a private room at the Crystal Palace on the 28th of this month, is an illustration of the varied forms in which the institution appeals to the kindly impulses of the initiated.

MUSIC IN MASONRY.

Music has always been esteemed a Masonic science. From the era of the earliest Ancient Mysteries, which were the cradle of Freemasonry, down to to-day, its culture has never ceased to be inculcated in the Craft. Among the Pythagoreans, the study of Geometry was taught to be the first step to wisdom, while the second was the study of Music. We have followed this order of the liberal Arts and Sciences patronised by Masonry; recently we treated of Geometry, and now we have the more pleasurable duty of drawing the attention of brethren to the witcheries of Music.

The world is full of music; there is nothing at once so divine and so universal that has survived the glorious Eden days. Every breeze is winged with melody; every tree is Nature's lyre; the valleys are the pipes, and the hills the stops of the grandest organ that ever discoursed sweet sounds. And while inanimate nature thus, in its myriad shapes, furnishes an orchestra that man, with his instrumental devices, only strives to copy and never can rival, the Great Architect of the Universe has peopled every grove, vale, and summit with feathery songsters, which, catching up the spirit of universal melody, cause "Music and her sister Song" to encircle the whole earth. But the witchery does not cease here; it spreads its magic to other globes.

How beautiful, poetical, and sublime, was that conception of the ancients of the "Music of the Spheres;" in other words that the whole universe of worlds is swimming through space in one celestial harmony, and that this ineffable chorus of the spheres, swelling from age to age, comes up to the ear of Him who "sits in unspeakable majesty, hidden from mortal eyes by the golden drapery of

innumerable suns and stars." It is at once a wise and beautiful arrangement for Freemasonry to call the attention of brethren receiving the second degree, to the divine science of Music, for, as Dr. Mackey observes, as the concord of sweet sounds gives birth to generous sentiments in the soul, so should the concord of good feeling reign in the craft, through the union of friendship with brotherly love, and soothe every breath of passion, thereby developing universal harmony.

The origin of Music is hidden in mystery. The first mention we find of it in the Bible, is when Jubal, the sixth descendant from Cain, is called "the father of all who handle the harp and organ." There is a fanciful ancient narrative that bestows the honour of its parentage in Egypt on Thrice Illustrious Mercury (we judge, from his title, he must have been one of those "high degree" fellows). The story runs thus: The Nile, after having overflowed the whole country, when it returned to its natural bed, left on the land a great number of dead animals, and among the rest a tortoise. The sun having thoroughly dried it, nothing was left within its shell but nerves and cartilages, which, being braced and contracted by dessication, were rendered sonorous. Mercury walking along the banks of the river, chanced to strike his foot against the shell of this tortoise. He was delighted with the sound it produced, and upon reflection conceived the idea of a lyre, which instrument he afterwards constructed in the form of a tortoise, stringing it with dried sinews of dead animals. Whatever the origin of music, it is undoubtedly a natural gift to the human family, and the man who has no music in his soul, is justly described by the poet as "fit for treason, stratagem and spoils." One of the first enjoyments of the mother is to warble in her infant's ear the notes of melody; and it at once catches the inspiration, and in response, sings its little song of angelic sweetness and purity. Art has never developed a more tuneful or perfect antiphonal, than that in which a mother and her babe are the sole choristers.

We can scarcely conceive of the numerous important and solemn purposes for the furtherance of which music was anciently used. The mysterious answers of the Oracles were delivered in song; laws were originally sung, and prayers were chanted. In the early days, doubtless this was done in order the more readily to attract the

attention of the people, and more firmly to instil the formulæ of prophecy, law and faith into the popular mind and heart. Some of the Fathers positively affirm that the music of the Christians drew many Gentiles into the Church. Among the Greeks, neither tragedy, comedy, nor oration, was delivered without being accompanied by music, so that even impassioned elocution was considered impotent without either musical intonation or instrumental accompaniment. To these striking particulars we ought to add the cure of Saul. The first Book of Samuel informs us that "when the evil spirit from God was upon Saul, David took the harp, and played with his hand: St. Saul was refreshed and was well, and the evil spirit departed from him." We know that even in our day music sets the spirits in motion, and we should not be surprised, therefore, that this evil one, by the same means, was driven out of Saul. King David, the "sweet Psalmist of Israel," was an enthusiastic lover of the harp, and ever had around him a great corps of musicians; and as in Egypt the profession of Music was hereditary, so among the Israelites, musicians were all of one family—that of Levi—which was exclusively consecrated to the service of God, and the cultivation of music. In the reign of our first Grand Master, King Solomon, Hebrew music attained its highest perfection, when it formed a part of the Temple worship, and must have been participated in by those who wrought on the House of the Lord. What was Masonic then, must be Masonic now; and when we, in addition, consider that Music is one of the liberal arts, especially patronised by the Craft; that it formed an essential part of the ancient mysteries from which Freemasonry took its origin; that the Church of God incorporates it into its solemn services; we cannot conceive of any valid ground of objection to its introduction as an accompaniment to the work of any Masonic Lodge. It is no innovation, but in consonance with all the teachings and the spirit of Freemasonry. We hope to see the time when no Lodge will be without music. The interest, the impressiveness, the solemnity that it adds to the rituals, are wonderful. The mind sees clearly its master truths; the heart vibrates in unison with the sweet sounds, and the whole man is lifted up to a higher plane. Music is angelic; music is Masonic; let us have music.—*Keystone*,

MASONIC JOTTINGS, No. 76.

BY A PAST PROVINCIAL GRAND MASTER.

TREE AND SERPENT WORSHIP.

My answer to the inquiry of a young brother is, that Tree and Serpent Worship is, in my judgment, a subject which may usefully employ a portion of an instructed Mason's time. I recommend my brother to read the communication "on Tree and Serpent Worship, as exemplified by some recently discovered Indian monuments; being an abstract of a paper read at the Royal Institution of Great Britain, by James Ferguson, Esq., F.R.S., Friday, February 5th, 1869."—"Freemasons' Magazine," vol. xxi., page 23.

THE PLATFORM.

An American brother writes that Christianity of the most comprehensive kind—Christianity embracing all Churches, all sects—is the "Platform" of the Charges of 1723.

CONFESSION OF FAITH.

A brother asks, how Charges, which form no part of the Book of Constitutions, published by the Grand Lodge of England, can be the Freemasons' Confession of Faith? *

CHRISTIAN PRAYERS OF THE CRAFT.

If, asks a correspondent, to talk of Christian Freemasonry is a contradiction in terms,† how has it come to pass that every decade of our Masonic history (including that in which we live) may be illustrated by specimens of the Christian Prayers of the Craft?

ANDERSONS' GENEALOGY

I beg a London brother to accept my thanks for his note on Anderson's work. A copy of his "Royal Genealogies," with numerous manuscript additions, was once in my library. Findel must be mistaken in stating that Anderson was a Preacher in the English High Church. See Jotting, Freemasons' Magazine, vol. xxiv., page 285. The only biographical dictionary access-

* See Freemasonry and Religion, "Freemasons' Magazine," vol. xxiv., page 226.

† See Freemasonry and Religion, "Freemasons' Magazine," vol. xxiv., page 226.

ible to me is the "Biographie Universelle," first edition, in which his name is not found. According to Bro. Purton Cooper's Common Place Book, Anderson was the Pastor of a Presbyterian Church, Swallow Street.

DESAGULIERS.

"As a French Refugee, Desaguliers was of course a zealous Protestant, and this fact must have influenced him in the alterations in the ritual of Masonry, in which several changes were made subsequently to the Revival of 1717, for the purpose of divesting it of some of the lingering remnants of Romanism."—MASONIC EXTRACTS.

CHRISTIAN CRAFT PRAYERS.—REIGN OF EDWARD IV.

A Brother has taken the trouble to send me the copy of a short prayer entitled, "A Prayer to be used of Christian Masons at the empointing of a Brother, used in the reign of Edward IV."

Two or three similar copies are in my bundle of Excerpts; one of them may be seen in "Freemasons' Magazine, Vol. 24, page 207. They all come from the Freemasons' Pocket Companion of the middle of the last century.

"IF TO BE A TRUE MASON."

"If to be a true Mason," it is necessary to believe in the doctrines of Masonry, as taught in our English Lodges, the assertion that no man can become a true Mason unless he be a Christian, is as just, now, as it was before the year 1813.

VITRUVIUS'S PHILOSOPHY.

Brother, look into the work of Vitruvius. According to the "Biographie Universelle"—"*il veat que la Philosophie donne a l'architecte, une âme grande et hardie, sans arrogance, et qu'elle lui apprenne à être équitable, fidèle, et surtout exempt d'avarice.*"

A THEORY OF THE UNIVERSE.

The theory of the Universe which a Correspondent writes that he has adopted, and which supposes millions of years to have elapsed before there were life, instinct, intelligence and reason on our globe, is no obstacle to his reception into English Freemasonry, provided he ascribes their origin to the Great Architect.

THE GRAND LODGE OF MASSACHUSETTS, U. S.

From the proceedings of the one-hundred and thirty-seventh anniversary communication we learn that the Chairman of the Committee on Foreign Correspondence of the Grand Lodge of New Hampshire, made the assertion that the Grand Lodge of Massachusetts had no legal existence prior, 1792, which called forth a volume of interesting history from Grand Master Gardner. It was then stated that the Grand Lodge of Massachusetts was formed by the union of St. John's Grand Lodge, which was organised in 1733, and Massachusetts Grand Lodge, organised in 1769, the complete union being effected in 1792. With this introduction our readers will be able to understand the Address of Grand Master Gardner. The Committee of New Hampshire, referred to above, claimed that by the death of General Warren, Provincial Grand Master of the Massachusetts Grand Lodge, and the death of the Provincial Grand Master of St. John's Grand Lodge, both Lodges ceased to exist in 1775, and only revived in 1792. Upon this the Grand Master says:

"If this report had been read to the Grand Lodge of New Hampshire, its venerable past Grand Masters, Israel Hunt and Horace Chase, then present, could have informed the Committee that they were treading upon dangerous ground, for the Lodges composing the Grand Lodge of New Hampshire at its organization, obtained their charters from the Grand Lodges of Massachusetts. The Grand Lodge of New Hampshire was organised July 8th, 1739, by four Deputies from St. John's Lodge of Portsmouth, chartered by the Massachusetts Grand Lodge, June 24, 1734, and one Deputy from Rising Sun Lodge of Keene, chartered by the Massachusetts Grand Lodge, March 5th, 1734. All Masonic authorities fully agree, that to organise a legitimate Grand Lodge, there must be representatives from three Lodges, holding Charters from some legal Grand Lodge. All the Lodges in New Hampshire existing prior to 1790 received Charters from Massachusetts.

The system of Provincial Grand Lodges originated in the Grand Lodge of England in 1726, and arose from the necessity of having, in the distant colonies, where Masonry had extended,

some authority and power, not only to control and govern the Craft, but also to establish new Lodges in the Provinces. They were Deputy Grand Lodges, convened by the power and authority of the Provincial Grand Master as the Deputy of the Grand Master. They possessed no sovereign power. The subordinate Lodges were returned to England, registered in the Grand Lodge there, and classified, as belonging to a certain district or province. Preston says, "A Provincial Grand Master is the immediate representative of the Grand Master in that District over which he is limited to preside, and being invested with the power and honour of a Deputy Grand Master, may constitute Lodges, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must, in person, or by deputy, attend the quarterly meetings of the Masters and Wardens of the Lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings." This was written by Preston in 1727. In 1737, upon the same subject he says: "The authority granted by patent to a Provincial Grand Master was limited to one year; but the office is now permanent, and the sole appointment of the Grand Master."

In Scotland this office was created in, and the first nomination made abroad in 1747. In November, 1757, R. W. Col. John Young was appointed Provincial Grand Master over all the Lodges in America holding of the Grand Lodge of Scotland. The commissions were issued to continue in force until recalled. More recently the Regulations of the Grand Lodge provide that Provincial Grand Lodges shall not be interrupted by the death or retirement of the Provincial Master, unless the vacancy shall not be filled for one year. In Ireland the same system prevails. The conclusion is, that when the Provincial Grand Master Joseph Warren expired on Bunker Hill, June 17, 1775, the Provincial Grand Lodge, of which he was the essence and life, expired also, but the Lodges established were not effected thereby, as they were, or should have been registered in Edinburgh, and owed their allegiance to the Grand Lodge there.

The institution of Freemasonry, which numbered among its firmest adherents such revolutionists as Webb, Revere, Morton, and a host of others who followed in the footsteps of Warren, could not withstand the influence of freedom, and

Massachusetts set the example of revolution in Masonic government, which was followed by every State in the Union.

The American doctrine of Grand Lodge Jurisdiction is, that three regularly chartered Lodges existing in any State or Territory have the right to establish a Grand Lodge therein. Such Grand Lodge has exclusive jurisdiction over the three degrees of Craft Masonry, over the Lodges and their members, and over all Masons, unaffiliated as well as affiliated. By the erection of such Grand Lodge all Masonic powers over Blue Masonry are merged in it, and henceforth it exists therein supreme and sovereign over a jurisdiction which it can neither divide, nor share with any other Masonic Grand Body in the world.

The brethren celebrated, as usual, the Feast of St. John, the Evangelist, in 1776, and the record shows that a Grand Lodge was held by thirty-three brethren, Joseph Webb presiding as Deputy Grand Master. On the 14th of February, 1777, a Grand Lodge was called by the Deputy of Warren, to hear the petition of certain brethren for a charter at Stockbridge. This proposition aroused the brethren to a realising sense of their status as a Grand Lodge, and it was voted that the Deputy Grand Master send a summons to all the Masters and Wardens to assemble on the 7th of March, to consult upon, and elect a Grand Master for the State. The brethren met, and elected R. W. Joseph Webb, of St. Andrews Lodge, Boston, Grand Master, Paul Revere S.G.W., Thos. Crofts, J.G.W., John Lowell, G. T., Nat. Pierce, G. Sec., Thomas Uram, S.G.D., etc. The Grand Lodge, thus organized, acted upon the petition from Stockbridge, and granted the same, it being the first act of the Independent Grand Lodge of Massachusetts.

In September, 1780, the Grand Master laid before the Grand Lodge a letter from William Smith, Grand Secretary of Pennsylvania, stating that the Lodges in that jurisdiction in Grand Lodge assembled, thought it expedient to make choice of a Grand Master General, for the Thirteen United American States; that they had nominated His Excellency General George Washington, and requesting the opinion and approbation of the Massachusetts Grand Lodge. The proposition was deemed inexpedient, and could not then in the troubled state of affairs, with propriety be adopted. If the Grand Lodge had acted favour-

ably, it is easy to contemplate what a different system of Masonic government we might now be living under. At this time Virginia was the only independent Grand Lodge with an elected Master, with the exception of Massachusetts. Its independence was established Oct. 3rd, 1778. Pennsylvania did not actually assert its independence and form a Grand Lodge upon the American system until September 25, 1786.

Thus by the record, and by contemporaneous history, it is fixed beyond all question, that the Massachusetts Grand Lodge on the 8th March, 1777, by a revolution, and by assumption of powers, duties, and responsibilities of a Grand Lodge, became a free, independent, Sovereign Grand Lodge, with a jurisdiction absolute, exclusive, and entire, throughout the Commonwealth of Massachusetts, and a provincial jurisdiction in other States and countries. From the 8th of March, 1677, to the day of this Meeting, the full and just completed term of ninety-three years, there has never been any successful opposition to its claim of sovereignty."—*The Mirror*.

MASONIC NOTES AND QUERIES.

THE DISTRICT GRAND WARDEN OF BRITISH BURMAH, AND A CONTRIBUTOR.

See the "Freemasons' Magazine," 17th and 24th September, 1870.

A member of the Grand Lodge of England, writes thus:—The Contributor informs us that he has read the address of the District Grand Warden of British Burmah, and he considers it simply Freemasonry on stilts. Not long after he says, it appears to him that an address of this sort has rather too much of the Sunday school teaching in it to be entitled "A Masonic Address."

Next, he asks, seeing there are Christians of different sorts, which sort or sect, is the right one? And he goes on to assert that the Roman Catholics call the Protestants heretics and so on, consequently, the worthy lecturer, to be logical, should have enlightened his brethren as to what constituted real Christianity in his view.

The member of Grand Lodge here observes that if the District Grand Warden had done this, he would in no way have been logical, (it is plain the Contributor knows not what logic is) but would have grossly violated the Constitutions of 1723, which place all sorts of Christianity on the same footing.

As to the Contributor's assertion that Freemasonry is a friend, Religion is a wife; and that the District Grand Warden cannot understand the differ-

ence, and wants to make Freemasonry his wife too; but our Freemasonry is alike common to all, whilst as to his Religion, that is a different thing; it is his wife, which he keeps to himself—As to this assertion, a member of Grand Lodge merely refers to the communication, "A certain Contributor, No. 1, His Friend—His Wife,"—"Freemasons' Magazine," vol. 23, page 428.

Lastly, as to a Contributor's assertion, that as a Freemason, and standing upon the 1723 Constitutions, he can hold out the right hand of fellowship to the Hindoo or Mahomedan alike, and claim each as a friend and Brother.—A member of Grand Lodge denies that the 1723 Constitutions entitle him to hold out the right hand of fellowship to a Hindoo * or even to a Mahomedan.

A member of Grand Lodge ends, adopting the language used by a Contributor to our Indian friends, by wishing "he would stop the nonsense as to the only genuine Freemasonry being his Freemasonry."—CHARLES PURTON COOPER.

MAIER—MEIER.

Thanks to a young correspondent for his notes on the "Essai d'un nouveau système sur les âmes des animaux and the "Memoires et écrits polemiques concernant la spiritualité de l'âme, sa survivance, et son état après la mort."

But they are the productions of George Frederick Meier. He has not, and could not properly have a place in Bro. John Yarker's list. See "Cabalism, Freemasons' Magazine," vol. 23, page. 28. If my correspondent will turn to the list he will see that the name is "Mayer" and not "Meier."—Bro. Yarker's list.

Mayer was a famous alchemist. In "Rosicrucian Bibliography" 1614—1681, in "Freemasons' Magazine," vol. 17 page 327, there is a tract by him.—"Themis aurea hoc est de Legibus Fraternitatis Roseæ Crucis," 1618, together with an English translation of it, 1656.—CHARLES PURTON COOPER.

BRO. STEPHEN GIRARD'S LAST MASONIC REQUEST.

In the will of Bro. Stephen Girard, will be found the following advice, worthy of the earnest study of the Masonic Fraternity. After bequeathing the sum of twenty thousand dollars for the foundation of a charity fund, he says:

"And in order that the real and benevolent purposes of Masonic institutions may be attained, I recommend to the Lodges not to admit to membership, or to receive members from other Lodges, unless the applicants shall absolutely be men of sound and good morals."

PROGRESSIVE FREEMASONRY.

"There seems to be a disposition manifested by some of our brethren, to urge new language and new modes of work, to keep pace, as they say, with the progress of the times. Now, so far as the system, language, work and teachings of Freemasonry are concerned, I am no progressionist, and it seems to me that any one who will, cannot help realizing the fatal

* See the communication "Strange notions of Hindooism in relation to Freemasonry," "Freemasons' Magazine," vol. 23, page 427.

effects of progression, and using our sacred institution as merchandise, and whenever we depart from the landmarks our ancient fathers set, and adopt new rituals, new modes of lectures, and depart from the established principles and manner of teaching them, then we, as members of our ancient order, will fail in the objects contemplated, and soon anarchy and confusion will take the place of that peace and harmony that should ever characterize the workings of our beloved order."

THE MASON'S REWARD.

"Beyond the pleasure of an approving conscience, men who labour for the good of humanity need not ordinarily look for their rewards in this life. Socrates devoted his life to teaching virtue, and yet his own wife abused him, and his neighbours condemned him to be poisoned with hemlock. Moses abandoned the luxury of the Egyptian court, and the prospects of a crown, to labour for the emancipation of his people, and yet they were stubborn, disobedient, and ungrateful. Hiram, the companion of kings, and yet the friend and associate of working men, was slain for his love of truth and unyielding integrity. The Great Teacher went about doing good, and yet the multitude crucified Him. We Masons labour to promote virtue, and to alleviate the sufferings of the destitute and the wretched, and yet because we think proper to assemble quietly to ourselves, instead of parading our works of charity in public meetings, there are fanatical men, claiming to be saints, who denounce, and perhaps would crucify us, had they the power. Masonry will flourish after all such men are dead and forgotten. You may not be rewarded for your good works in this life, but we teach that there is an immortal life beyond the tomb, where virtue is rewarded."

CONTRIBUTOR B's SUGGESTION.

See the communication "Trinitarianism and the Triangle," "Freemasons' Magazine," page 447. A Member of Grand Lodge asks what Contributor B. means by a suggestion in the columns of the "Freemasons' Magazine," "That the Trinitarian System of Christianity manufactured in the middle or latter part of the first century, A.D., would, therefore,* be as much the work of men's hands, or brains, as was the Speculative system of Freemasonry manufactured about the beginning of the eighteenth century."—A PAST PROVINCIAL GRAND MASTER.

R. ARCH CEREMONIES OVER FORTY-SEVEN YEARS AGO.

Among many other items of interest to be found in the History of Apollo Chapter No. 48 R. A. M., Troy, New York, by Companion Jessie B. Anthony, we find the following, relative to the ceremonies attendant upon the laying of the top-stone of the lock on the Erie Canal, at Albany, October 6, 1823.

"The Chapter took part in the ceremonies held at Albany on the occasion of the laying of the top-stone of the lock on the Erie Canal. The Masonic ceremonies were performed by M. E. Ezra Ames, G.H.P. of the Grand Chapter of New York, dressed in official robes and attended by his subordinates, arrayed in the insignia of their respective offices.

* In a case supposed.

"The procession opened right and left, and the Grand officers passed through the front, and once around the lock to the north side.

"The companions formed on each side of the Grand Officers, with the Grand Marshal on the left.

"Prayer by the Rev. Grand Chaplain.

"Exhortation by the Grand H.P.

"Celebration ode chaunted while the procession moved three times around the lock under the arches.

"The engraved plate was then examined and placed under the cap-stone by the Grand Scribe.

"The cap-stone was then laid by G. H. P., assisted by the Grand Architects.

"The cap-stone was then consecrated with corn, wine, and oil, by the presiding officers; after which the benediction.

"The procession then passed three times around the lock under the arches.

"Final close by the discharge of nine cannons—by three times three—with flourishing of music between each."

UNIFORMITY OF LANGUAGE UNATTAINABLE AND NON-ESSENTIAL.

We are not of those who believe that uniformity in language in the rituals of Masonry is the grand desideratum, even if it was possible to attain it, which it is not. There are too many of the brethren of the present day, nothing but parrot-Masons, and who pride themselves upon having memorized a few set phrases, but in which phrases are none of the essentials of Masonry, and are different from those used in sister jurisdictions. The only requisites are the preservation of those secrets, and a knowledge of which makes the man a Mason. We concur in the following, which we find in the Foreign Correspondence of Minnesota:

"We believe in uniformity of ceremonial, but all experience has proved that where uniformity of language is assiduously sought after, other matters of more importance are lost sight of. Hours, days, and weeks are spent in teaching the young Mason a precise set of words; he visits another jurisdiction, and is at least puzzled, if not rejected, which he is apt to be, if the same preciseness has been inculcated as at home.

"Pennsylvania, which has the oldest work on this continent, and which retains the work as first introduced in this country, has been obliged to appeal to her sister Grand Lodges, to permit her members to visit without exacting of them a knowledge of rituals which are not taught in that State, and yet there is no particular difference in the ceremonial. Again, what does the European Mason know of our rituals?

"We are not opposed to rituals, but where so much stress is laid on precise uniformity of language, the young Masonic mind is apt to be misled, to believe that that which he has learned is the only genuine Masonry, and acts accordingly. We are perfectly aware that we are not on the popular side on this question, but our opinions are the result of much study and some experience, and we can not forego them until convinced of error."—*Pomeroy's Democrat*.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

PALMAM QUI MERUIT FERAT.

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

Dear Sir and Brother,—In the notices of the consecration of the Furness Mark Lodge, 24, S.C., in your number of June 24, your Correspondent gives me the credit of performing the ceremony of consecration. Permit me to say my portion of the work was most unimportant, as the entire consecration was performed by Bro. T. Entwisle, R.W. Prov. G.M., with that perfection which has gained for him so high a reputation. I had the pleasure of installing the R.W.M. designate, and investing the officers.

I am, dear Sir and Brother,

Yours fraternally,

C. F. MATIER, 30^o.

D. Prov. G.M.M., Lancashire, S.C.

THE KNIGHTS TEMPLAR CRUSADE.

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

Dear Sir and Brother,—Permit me, through the medium of your valuable paper, to call the attention of the Craft, and especially of the Templar Order, to the fact that the American Knights Templar at present on a tour through the country, accepted the invitation of a spurious and illegal encampment in Glasgow, which is not recognised by the Grand Priory of Scotland.

As the Chapter General in Scotland is in alliance with the Grand Conclave, and a treaty and convention between them, has been signed. I take it for granted, that the American Sir Knights will not be admitted into English Encampments, under the rule of the Grand Conclave. They will most certainly be excluded in Scotland from the recognised Prioris, in Edinburgh and Ayr I hope that those of them who belong to the Ancient and Accepted Rite will be warned, and will not take it into their heads to visit the "Royal Grand Council of Rites" and the Provincial Royal Grand Conclave, under the rule of Bro. John Yarker,

None are more scrupulous and exacting as to legality in Masonic matters than our Transatlantic Brethren, and they should have seen and enquired who they were going to visit in Glasgow, and steered clear of the "Gervan Encampment of Knights Templar."

I am, dear Sir and Brother,

Yours fraternally,

EQUES TEMPLI

MASONIC SAYINGS AND DOINGS ABROAD.

A full length portrait of General George Washington, now hanging in the conversation room of the Masonic Temple, Chestnut Street, was presented to the Grand Lodge of Pennsylvania, by W. Bro. Charles C. Watson, Jr., W.M. of Lodge No. 51, on February 10th., 1832.

The following decision of the Grand Master of Illinois is well stated:

"The ballot is secret and sacred, and may not be questioned. Hardships do sometimes occur under this law, but they only prove that the use of the black balls began *too late*. Black ballots are worth more than white ones, and are much less dangerous. No discussion of either class should be permitted; it is useless, dangerous, unmasonic."

M. W. Bro. E. H. English, held the office of Grand Master of Masons of Arkansas for ten successive years, retiring in 1870 at his own request. His distinguished services in the cause of Freemasonry will never be forgotten by the Craft.

PENNSYLVANIA.—By a Grand Lodge regulation, the fee for initiation must be at least forty-dollars in Lodges out of the city of Philadelphia, and not less than seventy-five dollars within the city.

The Masons of Mount Sterling, Kentucky, will dedicate their New Lodge room on the 13th of July. The Grand Commandery, then to be in session at that place, will turn out in full uniform, as cavalry and infantry.

A. AND A. RITE IN MEXICO.—Accounts received from Mexico dated at the city of Mexico, March 15, 1871, announce the organisation in that jurisdiction of an irregular Supreme Council, "del Rito Escoces Ant. y Acep," by parties formerly members of the Grand Consistory and other Bodies of the Rite there, but who have, of course, been suspended by the legitimate Body; but as it is hardly to be expected that the parties engaged in the irregularity, or the Body formed by them, will itself occasion any inconvenience to the Bodies of the Rite in this country, it will be sufficient for the present purpose to say that the presiding Officer of the regular Body is James C. Loshe, 33^o and the Grand Secretary is Jose Gonzalez 33^o, and that it has its Grand East in the city of Mexico. The names of the parties engaged in the organisation of the clandestine Body, are not given in the Buluster before us.—*Freemason's Monthly Magazine*.

THE MASONIC MIRROR.

* All communications to be addressed to the EDITOR, at No 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

Our Royal Brother, H.R.H. the Prince of Wales, P.G.M., was duly installed as Worshipful Master of the Royal Alpha Lodge No. 19, on Monday, 3rd instant, having previously served the office of Senior Warden of that lodge.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCIAL GRAND LODGE OF SOMERSET. — The next meeting of Provincial Grand Lodge will be on the 18th of July at Crewkerne.

The Provincial Grand Lodge of West Yorkshire will be held at Ripon, on the 12th of July next. A Grand Festival will be held on the same day, at Fountain's Abbey, and the Right Hon. Earl de Grey and Ripon, K.G., M.W.G.M., and Prov. G.M. West Yorkshire, has given the Craft the privilege of visiting the magnificent ruins of Fountain's Abbey and the adjacent grounds of Studley on that day. A banquet will be held in the spacious cloisters, in which ladies will be admitted. The proceeds of the Festival will be devoted to the fund of the De Grey Scholarships.

The Annual Election for Sheriffs of London and Middlesex was held at the Guildhall, on Saturday, the 24th ult., the Rt. Hon. the Lord Mayor, presiding. The choice of the Livery was in favour of Bro. F. W. Truscott, P.M., No. 1, P.G.S., as Senior Sheriff, and Bro. R. Young, P.M., Wisbeach Lodge, Prov. G.S.W., Cambridgeshire, as Junior Sheriff. The latter Brother has appointed Bro. Thomas Beard, P.M., Temple Lodge, as his Under Sheriff.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS' LODGE (No. 25).—The regular meeting of this Lodge was held at Freemasons' Hall, on Monday, the 3rd inst., when there were present:—Bros. Arnold, W.M.; Vaughan, S.W.; E. Long, J.W.; P. Doody, I.G.; J. E. Welch, Treas.; John Dyte, Sec.; C. Morris, E. Dunn, W. A. Malony, G. J. Ford, W. Lord, W. Dredge, and several other brethren. The Visitors present were Bros. E. Symonds, 229, Calcutta; J. H. Hartley, 912, St. Helena; J. P. Davies, 753; A. Beatty, 217, United States; J. Spaulding, 403, United States; W. Durand, 55. Bros. Malony and Bowle were raised. Bro. Dredge was passed, and M. John Redman was initiated, the ceremonies being performed by the W.M., in the excellent style usual in the Robert Burns Lodge.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this Lodge was held on Tuesday, 4th inst., at Bro. Allat's, the Montpelier Tavern, Walworth. The W.M., Bro. Towers, Bros. Thompson, S.W.; and Wright, J.W., were punctual at the hour named for the meeting, and there was a fair attendance of the brethren. Only one visitor was present, Bro. J. S.

Eidsmans, of the Lodge of St. Luke, No. 225, Ipswich. In the course of the evening the three ceremonies were worked. Bro. R. E. Clarke, P.M., by particular desire of the candidate, occupied the chair, whilst Bro. Inspector Potter received the benefit of the second degree; after which the W.M. resumed his position, and in an excellent and earnest manner initiated Mr. William Somerset Vigne into the order, (the ninety-ninth member of the lodge) and raised Bro. Haywood to the Master Mason's Degree. It was decided, from financial considerations not to hold a summer banquet this year.

WEST KENT LODGE (No. 1,297).—An emergency meeting of this Lodge was held at the Forest-hill Hotel, Forest-hill, on Saturday 24th, under the presidency of Bro. Clements, W.M., supported by Bros. Stead, S.W.; Terry, J.W.; Leonard, I.P.M.; Warren, Treas.; Massey, Sec.; Kinson, and several others. Bros. H. D. Stead, A. Stead, Henry Stead, and McCaul Stretch were passed to the second degree. Messrs. J. B. Hewitt, and J. Robinson, were duly initiated into the Order. The lodge was closed at an early hour.

PROVINCIAL.

CUMBERLAND.

WORKINGTON.—Sun and Sector Lodge (No. 962).—The annual festival of this Lodge was held on Wednesday, the 24th ult., in the spacious Lodge Room in Portland Square. Three o'clock was the time appointed for opening the Lodge, when Bro. J. Wilson, W.M., took the presiding seat in the east. The Installing Master was Bro. W. B. Gibson, P. Prov. S.G.W., P.M. 119, and amongst the visiting brethren present were Bros. Nicholson, P. Prov. G.S.W. 371; John Tickle, P.M. 371; W. Armstrong, W.M. 371; P. de Eaglesfield Collin, S.W. 371; John Mandle, J.W. 371; Joshua Tyson, Chaplain, 119; W. T. Greaves, P.D. Prov. G.M., Penrith; C. Morton, P.M. 1002, 872; W.M. 1,267, P. Prov. S.G.W.; P. Quinn, P.M. 119, P. Prov. S.G.W.; G. W. Kenworthy, P.M. 199, Prov. J.G.W.; Edward Fearon, W.M. 119, Prov. S.G.; James Cooper, P. Prov. G.O. 119; W. Shilton, 1002, P.M., P. Prov. G.S.B.; J. Pearson, 1002, W.M., P. Prov. G.S.D.; E. W. Henry, 119, J.W.; Isaac Hartness, 119; Joseph Franklin, 119; W. Alsop, 119; James Sugden, 119; William M'Allister, 412; Robert Tucker, 371. The following members of the Workington Lodge were also present:—John Wilson, W.M., Prov. G.S.D.; J. Pearson, P. Prov. G. Chaplain; J. Rothery, Treasurer; J. B. Roxby, S.D.; John William Young, I.G.; A. Brown, Steward; George Brooker; William M'Harry; Aaron Wedgwood; Newall Topping; Watkinson Selkirk; Thomas W. Bainbridge; James J. Beattie; Joseph Crosthwaite; Robert Hallock; John Baxter, J. H. Jeffery. The minutes of the previous meeting having been read and confirmed, the acting Master proceeded to open the business of the Lodge. A new candidate having been balloted for, Brothers Wilson, Nicholson and Kenworthy then proceeded to work certain of the sections. Brother W. B. Gibson, as the Installing Master, then assumed the active duties of his office, Brother J. Wilson presenting to him Brother Brooker for installation as W.M. for the ensuing year. After the obligation and charges had been administered, the Board of Masters and Past-Masters was constituted, and the remainder of the lodge retired. On re-admission the newly installed Master was greeted and saluted, according to the three first degrees by the brethren in procession. The W.M. appointed his officers, and they were invested by the Installing Master as follows:—Henry Dixon, S.W.; Thomas Bell Roxby, J.W.; J. Rothery, Treas.; J. W. Russell, Secretary; William Carruthers, S.D.; John William Young, J.D.; Aaron Wedgwood, I.G.; John Baxter, Steward; Newall Topping, M.C.; R. Scott, Tyler. Brother W. B. Gibson, as the oldest P.M. of Lodge 962, and on behalf of the brethren of that lodge, then presented to Bro. Pearson, as P.M. of the Sun and Sector Lodge, and who has lately entered upon a new sphere of labour, an elegant P.M. jewel, as a mark of the esteem in which he is held by the brethren generally, and as a recognition of the services rendered by him during his connection with the said lodge, and especially in his capacity as W.M. Brother Pearson, in a suitable and feeling manner,

briefly acknowledged the compliment. In doing so, he remarked that while what had that day taken place had taken him by surprise, he could assure them that he should wear the jewel which they had presented to him with a feeling of sincere pleasure; and if he should point to that jewel at any time without shedding a tear, it would still ever cause in his heart a thrill of inexpressible pleasure. The jewel bears the following inscription:—"Presented to Brother Pearson by the Brethren of Sun and Sector Lodge, No. 962, Workington, 1871." The lodge having been closed in form, the whole of the Brethren partook of a cold collation, which was served at the Green Dragon Hotel, in Mrs. Barnes's usual style of excellence. Bro. Brooker, W.M., presided, supported on the right by Bros. Gibson, Greaves, Morton, and Pearson, and on the left by Bros. Kenworthy, Tickle, &c.; while Bro. Joseph Pearson did the honours at the other end of the table, supported right and left by Bros. Nicholson, Wilson, Joshua Tyson, E. Fearon, E. W. Henry, Sugden, &c. Grace was said before and after meat by Bro. Joseph Pearson, Chaplain. The tables being cleared, the Chairman having proposed the health of Her Majesty the Queen, which was cordially responded to, proposed the health of Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family, which was also cordially responded to. The Chairman next proposed the health of the Most Worshipful Grand Master of England, the Earl de Grey and Ripon. He alluded to the position the noble earl occupied in connection with the craft, and also to his recent visit to lodges in America, and to his reception by those lodges. As successor to the Earl of Zetland, the Earl de Grey and Ripon had given signal proof of his ability to hold that high office, and to discharge efficiently its distinguished duties.—Drunk with all the honours. The Chairman then briefly proposed "The Deputy Grand Master of England, the Earl of Carnarvon, and the rest of the Grand Officers of England." The Vice-Chairman gave the health of Lord Bective, the Provincial Grand Master. As a nobleman, Lord Bective did credit to the noblemen of England; he had realised all that had been expected of him in early life. He had lately entered upon a parliamentary career, and of the manner in which he discharged his duties in that capacity there could be but one opinion, as well as regards his hospitality. His lordship esteemed it an honour to occupy the position which he held amongst Masons, and no wonder he did so. 500 or 700 years ago when a man discovered a good thing, he did not do as men did in the present day, take up a patent for it, but locked it up as a secret, and hence arose the lodge known as the noble Order of Freemasonry. Architecture was in great requisition in those days, and at the time there were very few men who could draw the requisite plans, and hence Freemasons made this their especial study. About the time of Henry III. their interests were largely spread. Most of the grand cathedrals that were found to be throughout the country owed their origin to Freemasonry, and their works in this respect were the wonder and admiration of beholders as much in the present day as they were in the 14th, 15th, and 16th centuries. Therefore, they ought to feel proud of having such a man connected with them as Lord Bective. Bro. Morton proposed "The Deputy Provincial Grand Master, Bro. Whitwell, and the rest of the Grand Officers." The Deputy Provincial Grand Master was a man well known to them at that Board, and he (Bro. Morton) did not think if the Provincial Grand Master searched the kingdom through that he would a better man, or one more worthily fitted to occupy the position which he held as his deputy. To show how highly Bro. Whitwell was esteemed, he might mention that he had lately been appointed to the distinguished post of Junior Grand Warden in the Grand Lodge of England. Most of them knew how ably Bro. Whitwell was supported by their worthy brother on his (Bro. Morton's) left, and who was worthily walking in his footsteps. Bro. Whitwell was not only respected amongst the Masonic body, but by many other eminent societies. As a member of Parliament he was second to none in the North of England. He (Bro. Morton) hoped they would all see Bro. Whitwell at Kendall on the occasion of the next Provincial Grand Meeting. Referring to Bro. Whitwell's recent illness, he said he thought they ought all to thank the Great Architect of the Universe that his life had been spared, and that he was able again to take his seat in the House of Commons. The loss of such a man, whenever, in the providence of God, it should take place—and God grant the day might be very far distant—would be a loss not only to the

Masonic body and to the county of Westmoreland, but to the country at large. He begged to couple the toast with the name of Bro. Kenworthy, Prov. J.G.W. Bro. Kenworthy begged to return thanks for the very kind and able manner in which Bro. Morton had proposed the health of the Deputy Provincial Grand Master coupling his name with the Provincial Grand Officers, and to the brethren for the very cordial manner in which they received the toast. Ever since Bro. Whitwell became a member of the Craft, he had evinced great pleasure in everything pertaining to Masonry in general and to his lodge in particular. As Bro. Morton had just observed, in recognition of Bro. Whitwell's valued services, he (Bro. Whitwell) had been selected to fill a distinguished post, that of Junior Grand Warden of England. Bro. Whitwell, by his kind and courteous manner, had endeared himself to the whole of the Masonic brethren in this province. Let them hope that, after his recent affliction, he may soon be restored again, and long live to enjoy his usual health and vigour. On behalf of Bro. Whitwell and himself he begged to thank them; and he had no doubt that the rest of the Provincial Grand Officers present would experience a similar pleasure to that which he had felt in having to respond to the toast. Bro. Wilson briefly responded, and afterwards proposed the health of Bro. Gibson. Bro. Gibson said, as one of the oldest P.M.'s in 1862, he had always looked back with great pleasure to the period when the brethren did him the great honour of electing him their Master two years in succession. The many happy evenings that they spent together during those two years would never be effaced from his memory. It had been great gratification to him to have been Master of that lodge; and having, as he had already said, spent so many pleasant evenings with the brethren, they could well imagine what pleasure it had been for him to be present on that occasion, and to have seen the first member that he initiated in connection with the Sun and Sector Lodge, raised to the position of Master of that Lodge. He knew that the gentleman he referred to had, ever since his initiation, taken greater interest in the Craft, and it had therefore given him (Brother Gibson) peculiar pleasure to have installed him upon that occasion. He knew the interest that he took in the lodge, and he believed that he (Bro. Brooker) would reflect honour upon the choice the lodge had made. There was only one thing that he (Bro. Gibson) regretted in connection with their lodge, and that was that he was so remarkably defective as regards the names of the brethren. In conclusion, he said "Brethren, I greet you all most cordially. I have the warmest feeling to your lodge." The Vice-Chairman said there was a gentleman present who had done the honour of coming a long distance in order to be present with them on that occasion, who had always occupied a distinguished position, and whose name was well deserving of honourable mention. His presence here to-day showed that he had not forgotten the interest which he had previously taken in the Sun and Sector Lodge. He alluded to P. Prov. D.G.M. Brother Greaves. They all knew how in former days Bro. Greaves used to visit Workington, with his full Masonic honours, how he used to express his approbation generally of their ritual, and of the way in which the business of the lodge was conducted. Although he had ceased to be a Prov. D.G.M., he held the honourable office of P. Prov. D.G.M., and was not less worthy on that account; and they wished him always to bear in mind that he was ever held dear to their memory and in their hearts. Bro. Greaves briefly acknowledged the compliment. He remarked that he had been connected with Freemasonry for 30 years, and that during that long period he had experienced some pleasing reminiscences, not the least of which was the distinguished honour which he had conferred upon him of dedicating the Workington Lodge of Freemasonry, and immediately afterwards installing their most worthy and excellent Bro. Gibson as its first Master. He was especially interested in coming there to day on that account, more especially as the installation was to be that of the first Mason initiated in the lodge, and the present was the first occasion on which Bro. Gibson had "tried his wings" as Installing Master, to use that brother's words. He was glad to meet his old friends around him, and also to have had the opportunity of making the acquaintance of many new ones, discovering that Masonry was making its way in this district. As he had not taken any active part of late, it would not be expected he could give any very succinct history of Masonry during the last two or three years; but he might

safely say that wherever he went he found it in a prosperous state. In the interesting ceremonies of that day he had been especially delighted, and the whole surroundings of the day's proceedings had been such that he was not likely soon to forget their auspicious meeting. He would not detain them longer, but simply ask them to accept his very grateful thanks for the exceedingly kind manner in which they had been pleased to receive him. Bro. Morton said their esteemed friend Bro. Greaves had alluded to the lively recollection he had of his early connection with Masonry in this district. He (Bro. Morton) might be allowed to say that he experienced very pleasing recollections, as a Provincial Grand Officer, of Bro. Greaves. It was from Bro. Greaves that he (Bro. Morton) received his first Provincial Grand collar. The next he received was from their late Bro. Dykes; and he had since had the honour of receiving one from their present Prov. G.M. He (Bro. Morton) should like to see all their brethren rise to the position of Senior Grand Warden. Bro. Gibson briefly proposed the health of Bro. Brooker, the newly-installed W.M. of Sun and Sector Lodge, which was cordially drunk with Masonic honours. Bro. Brooker having responded, and a number of other toasts having been proposed, the proceedings terminated. During the early part of the after-dinner proceedings the speeches were agreeably interspersed by songs from Bros. Sugden and Franklin, Bro. Cooper presiding at the pianoforte.

LEICESTER AND RUTLAND.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779).—The annual festival of this lodge took place at the Town Hall on Wednesday, the 28th ult., the W.M., Bro. the Right Hon. Earl Ferrers, P.G.J.W., presiding; the R.W. Prov. G.M. Bro. Kelly, being also present, and the following officers in their places, viz: Bros. Mammoth, P.M. and P. Prov. G.J.W.; Garner, S.W. and W.M. elect; Ison, J.W.; H. Etherington Smith, J.P.; P.M. and P. Prov. G.J.W., as Sec. in the absence of the Rev. Bro. Denton, P.M. and P. Prov. G.S.W.; Love, P.M. and P. Prov. G.S.D., Treasurer; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Dr. Morris Arnold, and others. Visitors: Bros. Wilson, P.M. 1007 and P.G. Dir. of Cer.; and W. B. Hackett, S.D., Guy's Lodge, Leamington. The preliminary business being completed, and the lodge opened in the Second Degree by the W.M., he handed the gavel to the R.W. Prov. G.M., and presented to him, as his successor, Bro. John Henry Garner, to receive the benefit of installation, which ceremony the Prov. G.M. then proceeded with, and the Board of Installed Masters having been closed, Bro. Garner was proclaimed and saluted in the three degrees. The W.M. then appointed and invested the following brethren as his officers for the ensuing year—The Right Hon. Earl Ferrers, I.P.M., Ison, S.W.; Faulkner, J.W.; Love, P.M. Treas.; Rev. John Denton, P.M. Sec.; Blood, S.D.; Johnson, J.D.; Dr. Morris, I.G.; Camer, Sec. A vote of thanks having been accorded to Bro. Lord Ferrers for his services in the chair, who, in response, expressed his intention of continuing to attend the lodge meetings as regularly as possible. The lodge was closed, and the brethren adjourned to the Queen's Head Hotel, where they sat down to an elegant banquet, after which the usual loyal and Masonic toasts were duly honoured.

SUFFOLK.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge for the County of Suffolk, was held at the Freemason's Hall, Ipswich, on Monday, the 3rd inst. Present the Right Worshipful Sir Robert Alexander Shafto Adair, Bart., A.D.C. to the Queen, Provincial Grand Master, on the throne; the Worshipful the Rev. E. I. Lockwood, M.A., Deputy Prov. G.M.; R. W. Bro. Bagshawe, P.G.M., Essex; Bro. Lord Henniker, W.M.; Bro. Rev. R. N. Sanderson, P. Prov. G. Chaplain; Bro. C. Townsend, P. Prov. S.G.W.; the Rev. C. J. Martyn, P.G., Chaplain; the Rev. R. F. Palmer, P.G. Chaplain, Oxfordshire; Bros. W. H. Lucia, P.G. Sec., E. Dorling, P. Prov. G. Sec., W. Boby, P.G.S.P., P. Cornell, P.G. Steward, W. Wilmhurst, P. Prov. G.S.B., H. Harris, P. Prov. G.S.D.; S. Wright, P. Prov. G.S.D.; F. Jennings, P.S.G. Warden, J. Petit, jun., P. Prov. A.D.C., Jas. Franks, P. Prov. G.R., Newton, Garrett, P.M., A. J. Barber, P.G.O., Rev. Dr. Shaboe, P.G. Chaplain; S. B. King, P.G.S.W., W. Hayward, P. Prov. G.D.C., S. Freeman, P.G., Treas.; J. S.

Gissing, P. Prov.; G. J. Warden, J. W. Sheridan, P.G. Registrar, and about one hundred others.

The Provincial Grand Lodge was opened in due form and with solemn prayer, offered up by the Rev. R. F. Palmer, P.G. Chaplain of Oxfordshire.

The minutes of the last Provincial Grand Lodge, held at the White Lion Hotel, Aldeburgh, were then read by the Secretary and confirmed.

The Provincial Grand Secretary then called over the names of the lodges within the province, and it was found that the following were represented:—Unity Lodge (Lowestoft), Doric (Woodbridge), British Union (Ipswich), St. Luke's (Ipswich), Apollo (Beccles), Virtue and Silence (Hadleigh), Perfect Friendship (Ipswich), Prudence (Halesworth), Phoenix (Stowmarket), Fidelity (Framlingham), Waveney (Bungay), Adair (Aldeburgh), Prince of Wales (Ipswich), Royal St. Edmund (Bury St. Edmund's), and Stour Valley (Sudbury).

The minutes of the Board of Finance were read by the Assistant P.G. Secretary, and they showed the accounts to be in a satisfactory condition.

The following brethren were then appointed, and invested by the R.W.P.G.M. as Provincial Grand Officers, and they were conducted to the foot of the throne by Bro. W. T. Westgate, P.G.A. Dir. Cers.,

Bro. Right Hon. Lord Henniker	Prov. S.G. Warden.
" Rev. T. J. Brereton.....	" G. Chaplain.
" T. W. Staddon.....	" G.S.D.
" P. Cornell.....	" G.J.D.
" W. E. Bailey.....	" G.A. Sec.
" Emma Holmes.....	" G.A. Dir. of Cers.
" E. B. Powell.....	" G. Supt. of W.
" G. S. Golding.....	" G. Stand. Bearer.
" Newman.....	" G. Purst.
" H. R. Campling.....	" G. Steward.
" Chas. Wood.....	" "
" W. Armstrong.....	" "
" Benjamin Dove.....	" "
" Dr. Adkins.....	" "
" — Hills.....	" "
" W. Syer.....	" G. Tyler.

On the proposition of Bro. Franks, seconded by Bro. Gissing, Bro. Spencer Freeman was unanimously re-elected Prov. G. Treasurer.

The Prov. G. Secretary read letters of apology from the Prov. G.M., Deputy Prov. G.M., and Prov. G. Officers of Norfolk regretting their inability to attend.

The Prov. G.M. congratulated the lodges on the reception they had given to their brethren in the province, and the province in general on the well-regulated state of its finances. He thanked the brethren for their liberal response to the appeal made to them on behalf of widows and orphans of the crew who perished in that great national calamity, the loss of the Captain, and said it would be gratifying to them to know that, so far as human support could go, the comfort of those families, the subsistence of the widows, and, he hoped, a safe prospect of a happy and useful life to the orphans had been secured. He expressed his gratification at noticing the progress of Masonry in the province, and his conviction that those at present standing outside its doors, would present themselves in large numbers, and seek for admission to their privileges. He welcomed amongst them the R.W. Prov. Grand Master of Essex, and the doubly Worshipful the Mayor of Ipswich, who had also been the Worshipful Master of his lodge. The R.W. Prov. G.M., then alluded, in most feeling terms, to the address of condolence with which the province had presented him on his recent bereavement, and thanked them for that additional proof that, so far as they might do so, they were willing to bear their brother's burdens.

The brethren, numbering about 140, went in procession in full clothing, but without banners (which were required for the decoration of the banquetting room at the New Public Hall), to attend Divine Service at St. Stephen's Church, the use of which had been kindly granted for the occasion by the Incumbent. The prayers were read by the Rev. G. Stokes, the Rector, and the lessons by Bro. the Rev. C. J. Martyn. The newly-appointed Provincial Grand Chaplain, Bro. the Rev. T. J. Brereton preached the private sermon, taking for his text, Isaiah xxxvii., v. 16. The musical services were under the

direction of Bro. A. J. Barber, the P.G.O., who presided at the organ.

A collection was made at the close of the sacred service. The procession was then reformed, and returned to the lodge-room.

Votes of thanks were then passed to the reverend gentleman who had kindly allowed the use of his church.

Ten guineas were voted each to the Masonic Boys' and Girls' Schools, and £5 each to the Aged Men's and Women's Institutions.

The Provincial Grand Lodge was then closed in due form, and about 150 of the brethren adjourned to the New Public Hall, where a splendid banquet was served by Bro. George Spalding, purveyor to the Masonic Lodges, the wines being served by Bro. H. Tidbury, and where, under the presidency of Right Worshipful the P.G.M., harmony and good feeling prevailed.

The proceedings of the banquet were very much enlivened by a selection of vocal music, beautifully sung, under the direction of Bro. Montem Smith, by Bros. G. T. Carter, Montem Smith, and Chaplain Henry.

Grace having been sung by the choir,

The R.W. Chairman proposed "The health of the Queen," and, according to ancient custom, coupled with it "The Craft."

The Provincial Grand Master, next gave a toast, the importance of which, he said, they could not exaggerate, that of Bro. His Royal Highness the Prince of Wales, and the rest of the Royal Family. He had one special point to bring forward in regard to this toast, and it was this—that at that very moment, or in a few moments, his Royal Highness the Prince of Wales would be presented as Worshipful Master elect to a lodge to which he (the Chairman) belonged, and where he was invited to meet him, an invitation which he was compelled to decline on account of having higher duties to perform. When His Royal Highness first joined, he ventured to prophesy that he would become a working Mason, and that prophecy had been fulfilled. They could not pay the son higher honours than they paid to the Queen, and therefore they could not give him the Masonic honours with which they would drink his health at a later period of the evening.

The Provincial Grand Master said, the next combined toast would be acceptable to the whole of the Masonic body. The first was that of "The Grand Master of England, the Marquis of Ripon," who, since his health was last drunk in the Hall, had achieved another rank in the peerage by bringing into operation the practical working merits of the Craft, and bringing together those, who, from suspicious enemies, had, he hoped, become fast friends,—their brethren on the other side of the Atlantic, in lodge and out of lodge. The next branch of the toast was the veteran of the Craft, who, for so many years organised and managed the whole business of the English establishment, "The Earl of Zetland." With this part of the would be joined, as one of the Past Grand Masters of England, "His Royal Highness the Prince of Wales," and they would now give the toast with the honours of the Craft.

The Deputy Provincial Grand Master, the Rev. E. I. Lockwood, next proposed, what he deemed to be the toast of the evening, "The health of their Right Worshipful and well-beloved Provincial Grand Master." He said it would be an impertinence to dwell on the assiduity with which he directed the affairs of the province, but as an instance of it he quoted the fact that at a time when he might well have been excused from being troubled with the affairs of the Craft, he, in answer to a letter from him, said there was no necessity for an apology in writing to him, then, as duty must always be attended to. He proposed "The health of Sir R. A. Shafto Adair, their Worshipful Provincial Grand Master," and asked them to drink it with that respectful silence, more eloquent than the hilarity that upon other occasions would be suitable.

The toast was drunk with perfect silence.

The Right Worshipful Provincial Grand Master said it was not in the ordinary sense of the word that he rose to return thanks now. He would repeat what he said before—how profoundly he was touched by the sympathy they had shown him. He knew it in their hearts, he saw it in their actions, and he now perceived it in the delicate consideration with which they had accepted the suggestion of the Deputy Provincial Grand Master. Language could not express what he really felt; but with regard to doing duty, it must be done at all

times and in all places, and it brought with it its own reward. It was that sense of having done their duty that when calamity fell upon them, enabled them to feel that while their path of duty remained on earth, the eternal heavens, in spite of the shadow, were left bright and brilliant above. With regard to the province he had little to say. It knew its duty and did it. He hoped they might have many meetings of that kind, and that they might go on increasing in skill and knowledge, though he did not desire, and he did not expect to find more able officers than he had around him, and he did not expect to find brethren more ready to put a favourable interpretation on his actions. Among the proud days in his memory, this day would be one of the proudest, when he remembered that they who had been desirous to show the honours that were given by gratulations, had curbed that desire when they thought such curbing would be more desirable to him whom it was their object to honour.

The Chairman next proposed the health of the officer of Grand Lodge, who, fortunately, was with them when he (the P.G.M.) was obliged to be absent, who had a continual every-day interest in the craft, which he showed on all occasions, who was, in fact, the right hand and the eye, so to speak, of the Prov. G.M., and he could only say that if he (the P.G.M.) were able to be present more, he (the Deputy G.M.) would work no less, but even more, if it were required. He found him the able interpreter of the wishes of the brethren, and he found him so able in his office, that he did not, perhaps, work as hard as he otherwise should.

The D. Prov. G.M. said he would not detain them long in responding, though he was duly sensible of the way in which their G.M. spoke of him. So long as he had the honour to fill his present office, he would endeavour to discharge his duties so as to be acceptable to himself and beneficial to the Province. He thanked the Prov. G.M. for his kindness on this and on all occasions, and assured them that if he should in any way or at any time advance the interests of Masonry in the Province, it would be at once his duty and his pride.

The Prov. G.M., in proposing the next toast, said he was happy to know that they had two past members of the Grand Lodge of England present. They had the P.G.M. of Essex, their honoured guest, and they had the Grand Chaplain of England, who at their last meeting did good service, and who at the next meeting would do so also, because he was happy to inform the Prov. G. Lodge that he had offered them his hospitality next year. He (the P.G.M.) offered to visit that Lodge, and somewhat pressed it on him, and the Grand Chaplain received the proposal most hospitably. He begged to propose "The Deputy Grand Master of England, the Earl of Carnarvon, and the Officers of the Grand Lodge."

R. W. Bro. Bagshawe, Prov. G.M. of Essex, congratulated the Lodge on its perfection, and said he seldom had witnessed anything that gave him more pleasure than what he had seen that day. He was not a member of Grand Lodge, but still he felt it an honour to be coupled with the toast. Brother Martyn was an immediate past officer, and he deserved a much higher position in Masonry than he now held. With respect to their W. Prov. G.M. he hoped they might see him more in Grand Lodge than hitherto, though he had no doubt his absence was caused by great duties elsewhere. He hoped the Provincial Grand Lodge of Suffolk would continue to be a "happy family," and he could but wish that the beautiful principle expressed in their sermon that day might be fully carried out in Masonry. It was a pride to him to know that this day was hallowed by so noble a discourse. He concluded by hoping a strong bond of union would always exist between the two provinces.

Bro. C. J. Martyn, P.G. Chaplain, also responded, and said with regard to the Deputy G.M. of England, he was one of whom all Masons might be proud, and with regard to the Past Grand Officers they were a very excellent body of men; and whether they were past officers or present, they were at all times most happy to give any assistance to the Craft. He thanked them for the cordial way they had received him, because to a certain extent he had been a stranger for many years. Now that he had come back to Suffolk, he hoped there would be no Prov. G. Lodge without his being present. He was W.M. now in Stour Valley Lodge, and if they came and visited them, they would leave no stone unturned to give a most hearty welcome to the Prov. G. Lodge. And as they were at Sudbury so very near Essex, he hoped the Prov. G.M. of Essex would come amongst them

again, and contribute towards making the happy family of whom he had spoken.

The Prov. G.M. next gave "The Provincial Grand Officers, past and present," and regretted that the P.G.C. and P.S.G.W. had been obliged to retire. He also at the same time gave the P.G.C. and Clergy of the Province.

Bro. the Rev. F. Palmer, P. Prov. G.C., Oxfordshire, and Bro. the Rev. — Shaboe, P.G.C., responded to this toast, and the latter strongly urged on the members the claims of the Masonic Life Boat.

The R.W. Prov. G.M. proposed "The Brethren visiting their Lodge," and coupled with it the Mayor of Ipswich and prosperity to the Borough."

The Mayor of Ipswich, Brother G. Sampson, said that he regretted that he appeared amongst them as a visiting brother only. He had forgotten all Masonry's technicalities, but he had not forgotten its noble principles, "Brotherly love, relief, and truth." When he saw that the Prov. G.M., through his beneficence and benevolence, united all classes and creeds under his banner as Masons, he could not but express a hope that the Great Architect of the Universe might guard and protect them all their lives. With regard to the town of Ipswich there were few provincial towns "going ahead" more in a mercantile point of view, and he hoped and believed it would continue to do so. He regretted that he could not give them the Council Chamber to dine in, but promised that on another occasion, if he was Mayor, though he scarcely thought he should be, they should have it.

The Prov. G.M. next proposed "The Masonic Charities," by which it was that they gave palpable evidence to the world at large, who were not Masons, of the strong effort they made to carry out their principles.

Bro. the Rev. C. J. Martyn, in returning thanks for this toast, said it was one of the greatest Masonic toasts that would come before the meeting. He regretted that Bro. Binckes the excellent Secretary of the Boys' School, was not present to acknowledge the toast, and to point in glowing colours, as he always did, the needs, necessities, and usefulness, of these Charities, and he also regretted that the contributions from Suffolk were not so large as they ought to be. At the meeting in London, in January, there was something like between £3,000 to £4,000 given to the Masonic Benevolent Institution; in May, £5,000 was given for the Boys' School, and when His Royal Highness the Prince of Wales took the chair at the meeting of the Girls' School, from £5,000 to £6,000 was subscribed. These were noble sums, but he could not think they fitly represented the vast wealth of the Masonic body, and he hoped to see them increased. He thanked them for the sums they had that day voted, and remarked that very lately two or three boys from Suffolk had been elected into the Boys' School, the daughter of a Suffolk Mason had been elected into the Girls' School, and a few months ago a widow had been elected to the Masonic Benevolent Institution. It therefore behoved them to give to the best of their abilities.

Bro. the Rev. — Shaboe also responded.

The other toasts were "The Worshipful Masters of the Province," responded to by Bros. P. Cornell, the Rev. R. N. Sanderson, G. S. Golding, and Newson Garrett; "The Provincial Grand Secretary," responded to by Bro. W. H. Lucia; "The Managing Committee," "The Ladies," and "The Tyler's Toast," and the proceedings were then brought to a close.

Brother Emra Holmes, P.G.A.D.C. acted as Toast Master.

The musical arrangements were beyond all praise, and the P.G.M. especially thanked Bro. Barber, P.G.O., for his exertions in securing the assistance of such able vocalists as Bro. Montem Smith and party. The singing was of a very high order, and was warmly applauded. Several encores were given and cordially responded to by the vocalists.

SURREY.

SUTTON.—*Lorne Lodge* (No. 134).—The brethren of this lodge held the regular monthly meeting at the Railway Hotel, on Monday, July 3rd. There were present Bros. C.W.D. Dommett, W.M.; Magnus Ohren, I.P.M. and Sec.; J. Robins, P.M., Treas.; H. E. Francis, D. C.; W. J. Sugg, I.G.; R. H. Evans, P.M.; N. E. Jennings, P.M.; Davis, Campbell, Wilson, Pollard, Wright, and Williams. The visitors were M. O. Rucher, Ionic Lodge; H. Webb, P.M. 72, and John Rodda, 890. The Lodge was

opened and the minutes read and confirmed. Bros. Pollard, Wright, and Campbell were raised. Bro. W. V. Wilson was passed, and Bro. W. C. Holmes was ballotted for as a candidate for initiation, but was not present. The Treasurer then reported as to the financial position of the lodge which proved satisfactory. It was proposed by Bro. Wm. Sugg, S.W. that in consideration of the valuable services rendered to this lodge by Bro. Magnus Ohren, P.M., as Secretary for several years, for the great interest he has shown in the prosperity of the lodge since his connexion therewith, and that having passed through the chair with credit to himself, and to the satisfaction of the brethren, and having again accepted the office of secretary; that he be presented with the Secretary's jewel to the value of five guineas as a mark of respect from the members of this Lodge. It was also proposed by Bro. Capt. R. H. Evans, P.M., that in consideration of the valuable services rendered to this Lodge by Bro. James Robins, P.M. in his capacity of Treasurer of the Lodge, and the very able and perfect manner in which he has carried out those duties; that he be presented with a Treasurer's jewel to the value of five guineas, as a mark of respect from the members of this Lodge. Both propositions were carried. There being no further business the lodge was closed.

SCOTLAND.

PEEBLES AND SELKIRK.

PROVINCIAL GRAND CONCLAVE.

On Friday, the 30th ult., the Provincial Grand Master, Bro Henry Inglis, of Torsonce, opened a Provincial Grand Lodge at Peebles, in the Lodge Room of Peebles Kilwinning No. 24. The Provincial Grand Master arrived by the 12.12 train from Edinburgh, accompanied by the following brethren from the Grand Lodge of Scotland:—Bros. W. Officer, S.G.D.; A. Hay, G. Jeweller; Mackenzie, C.G.M.; H. Lewis, G. Steward, and W. M. Bryce, G. Tyler.

The officers of Provincial Grand Lodge present were:—Bros. A. Thompson, Prov. G.S.W.; Dr. J. Middleton, Prov. G.J.W.; R. Sanderson, Prov. G.S.; and the Rev. J. Walker Channel Kirk, A. Prov. G. Chaplain. The Rev. Bro. Murray, of Eddleston, Chaplain of the Rifle Lodge, Edinburgh, and other brethren from a distance, also took part in the proceedings.

The Rosewell Instrumental Band had been engaged for the occasion, and played the party to the Tontine Hotel, where the brethren clothed themselves, and afterwards to the Lodge Room in the Northgate, where the Lodge was duly opened in the First Degree. After a few remarks from the Provincial Grand Master, Bro. R. W. M. Donaldson, of Peebles Kilwinning, expressed his pleasure at seeing the large turn-out of brethren on such an occasion—he stated that the affairs of the lodge over which he had the honour to preside, were at present in a prosperous state. They had £100 in the bank, and property valued at £500. On behalf of the Grand Lodge of Scotland, Bro. Officer stated that last year no less 120 lodges had been added to the roll; and that for the last twelve years the average number of members initiated had been about 4,000 a year.

The Provincial Grand Master made a few remarks, expressing his great pleasure at hearing such statements, and thanked the brethren and deputations for their presence. Go where he would in all the province, he always received a hearty welcome, and he begged again, as he had done elsewhere, and in other lodges, to assure the brethren that he would ever be ready to visit them, and meet with them.

The lodge was then closed, and the main procession of the day was formed by the Chief Grand Marshall.

The following deputations took their places:—

Dalkeith, St. John's, No. 8, headed by the R.W.M., Bro. Chisholm.

Stow, St. John's, No. 216, headed by the R.W.M., Bro. Hogg-Galashiels, St. John's, No. 262, headed by the R.W.M., Bro. Nisbet.

Penicuik, St. Kentigre, No. 429, headed by the R.W.M. Bro. Allen, along with a good turn out of the Peebles brethren.

The procession took its course, headed by the band and twoipers, through the principal streets, and round the Old Cross in the quadrangle of the Chambers Institute, and returned to

the Tontine Hall, where between sixty and seventy dined, and spent the remainder of the day in the usual way of toasts, songs, speeches, &c., till the time arrived when the lodge was closed.

The Edinburgh brethren and deputations were escorted to the train by the band and the Peebles brethren.

AYRSHIRE.

MASONIC FUNERAL LODGE.—IN MEMORY OF THE LATE BRO. JOHN STEVEN.

On Wednesday evening, the 21st ult., the brethren of St. John's Lodge, No. 22, held a funeral lodge in their lodge-room, George Hotel, in memory of the late Bro. John Steven, P.M. and Deputy Master of the Provincial Grand Lodge of Ayrshire. There was a large attendance, including deputations from the other lodges in the district. R.W.M. Bro. Thomas Brown occupied the chair, supported by Bros. John Mackay, P.M.; Hugh Reid, S.M.; Macintosh, 3; Shaw, R.W.M. St. Marnock's, 109; Turnbull, R.W.M. St. Andrews, 126; D. Park, R.W.M. Stevenson Thistle, &c. Bro. Dixon presided at the harmonium, and played the "Dead March in Saul," while the brethren were assembling. Bro. Nelson officiated as Chaplain. After the usual preliminary services,

R.W.M. Bro. Thomas Brown rose and said:—Brethren, I come now to the more immediate business of the evening, and I could have wished that one more qualified than I am had been appointed to discharge the duty which I have undertaken; but however many my shortcomings may be, I know that I shall possess brotherly indulgence whilst I endeavour to speak of the worth of our lately-deceased brother, who was for so many years the very backbone and mainspring amongst us in observing and conducting the peculiar rites of our order; and whilst pleading my inability to discharge the duties which I have willingly undertaken, no one, I am sure, has more feeling of respect and love for the memory of him who has been wrenched, from us in the prime of manhood and the very hour of his greatest usefulness. His varied talents, his generous brotherly nature, his gentlemanly bearing, his love of truth, his manly, straightforward actions, render the task more difficult to speak of him as his memory deserves; but, brethren, it teaches me to observe that there is also a sanctity surrounding his tomb which makes silence eloquent, and I ask myself the question in the language of the poet,—

How strong at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
One hour's communion with the dead?

Called early to a learned and honourable profession, he soon gave ample evidence that a well-regulated and properly-balanced mind had been trained to discharge the duties incumbent upon it. His legal acumen, his strong sense of right and wrong, chalked out the course which he invariably took—that of espousing the cause of right and justice; and whilst he wrought earnestly for his client, he it mentioned with honour that he never prosecuted a case with the desire of persecuting those in opposition to his settled convictions, nor did he make the arena of his profession ignoble by any mode of chicanery or deception. His want of engrossing worldliness made him alike the friend of rich and poor, and forced upon us the fact of his disinterested nature be able to look at humanity in its every form and feature as his special care; and whilst adopting this liberal view of matters, he became respected as the staunch friend of all who had the pleasure of coming into contact with him, so far as ever I have heard or known. He has left behind him a profound respect for his memory on the part of his professional brethren, and the kindly words which have been spoken of him by them are only, so to speak, the index of his title to their esteem and remembrance. I cannot; brethren, enter into the happiness and comfort which surrounded his domestic affairs; the privacy which it is our duty to observe in kindness towards his widow and friends precludes me from drawing the veil to intrude them upon your notice; but I know you will pardon me when I say that it was a happy home, in which the mutual reciprocations of affection were exchanged. And how deeply should we sympathise with her whose life has now been so sadly beclouded in having lost for ever the light of her home and the joy of her heart. And yet, such is life. When in the heyday of prosperity we think no change is near, and

may be arranging schemes fraught with considerations of future benefit to ourselves and those whom we love, the cold, silent finger of death is pointed at us, and shortly we are claimed as its victim. So sudden has the transition been in this case, that we cannot realise it; we can scarcely trust ourselves to look at his empty chair, bereaved of him as we are to-night. It is not immediately when the silver cord is loosed or the bowl broken at the cistern that we feel all we have lost, but we will feel in after years, when his prudence and sagacity would have guided and directed us, and might have piloted us through many a quicksand and difficulty, that his presence would have done us incalculable benefit, that his absence will be deplored by all and we will then feel the void in our hearts at missing him whose mind and voice would have been raised in the very essence of justice to plead our cause had it been virtuous. How much in an hour of social intercourse shall we miss him. His manly form, his ringing laugh, his more than gentlemanly forbearance, are gifts which can never be exercised by him here again. His word which could at once reconcile what might seem differences between friends could at once allay the impending storm. We all remember how he could step into the breach and with well-chosen words extend the hand of friendship to both, and whatever discord or fiery elements may have been indulged in, they were momentarily forgiven. The Craft have in him as a master suffered an irreparable loss. His perseverance, his indefatigable ardour, which at once pointed him out as a man able to adorn and occupy the highest positions held in our order, are matters which can never be realised; and although it has been gratifying to all our feelings that he in his lifetime held them, how much more does it swell our grief that he has gone and left us almost sorrowing as those that have no hope. Whilst pleading for respect to the memory of his virtues, let us never forget that all men are lifeless who are faultless. Let the sympathetic tear bathe the grassy sward that haps him, and let that charity which thinks no evil draw gently down the curtain over his thoughtless follies. Nor shall we tarnish his memory by withholding the praise which his virtue demands. Let our own human nature plead in his behalf. Let us mark in the man whatever was noble and upright, knowing well that perfection can never be attained in time, and whatever breakers may have dashed over him let us keep them in view so that we may ward against them and derive instruction from any weakness; and to you brethren of our own Lodge, let us remember that we are here to educate our hearts, as he did, by deeds of love and to be the instruments of blessing to our fellow-men. Our own days may be nearly spent, and there is an "infinite voice," in the misery of human nature, calling for our assistance. Let us bestir ourselves for love's sake now, and let us from this lesson we have experienced in the death of our beloved Brother learn that unless we labour earnestly it will soon be too late.

Dark lodge, by which once more we stand,
Here in the short and gloomy street,
Lodge where our hearts were used to beat
So quickly waiting for his hand,
We weep a loss for ever new
A void which heart on heart reposed,
And when warm hands have pressed and closed,
Silence till we be silent too.

The lodge was afterwards closed in due form.

KNIGHTS TEMPLAR.

SURREY.

PROVINCIAL GRAND LODGE.

On the 24th June, the Harcourt Encampment was held at the Masonic Hall, Chertsey, under the command of the Eminent Sir Knight, W. C. Smith, and had the honour to receive the Prov. G. Conclave, when the usual business was proceeded with, and the following appointments made by Very Eminent Sir Knight George Harcourt, M.D., the Grand Commander of the Province, viz:—Sir Knights W. Blenkin, D. Prov. G.C.; E. S. Willet, Prov. G. Prior; W. G. Smith, Prov. G. Prelate; J. Dyer, Prov. G. First Capt.; R. W. Williams, Prov. G. Second Capt.; W. F. Harrison, Prov. G. Chancellor; R. Farran, Prov. G. Registrar;

George Harrison, Prov. G. Dir. Cers.; T. Tyer, Prov. G. Almoner; G. F. Smith, Prov. G. Expert; and J. Boor, Prov. G. Standard Bearer.

Sir Knight John Dyer, E.C., Temple Cressing, was unanimously elected Prov. G. Treasurer, and T. Vesper, P.E.C. Mount Calvary, Prov. G. Equerry.

The meeting was favoured with the presence and kind assistance of The Eminent Sir Knights Sir Patrick McColquhoun, Grand Chancellor, and W. Tinkler, G.V.C. of England.

After the collection of alms, the Provincial Grand Conclave, as also the Harcourt Encampment, were closed with the usual solemnities, and the numerous assemblage adjourned to the banquet room at the Red Lion Hotel, where an excellent repast was provided, after which the usual loyal toasts were proposed and responded to, concluding with that of "All poor and distressed Knights Templar."

LANCASHIRE.

PROVINCIAL GRAND CONCLAVE.

The annual meeting of the Provincial Grand Conclave was holden at Freemasons' Hall, Cooper Street, Manchester, under the auspices of the Jerusalem Encampment, on Thursday, the 29th ult., at one o'clock.

The Jerusalem Encampment was opened in form and with prayer at twelve o'clock, and a candidate installed into the Order, by the Eminent Commander, Sir Knight R. M. D. Smith, assisted by Sir Knight Wright, Very Eminent Deputy Provincial Grand Commander.

The Provincial Grand Officers having been summoned, they entered the Conclave, and were received under a arch of steel, being marshalled by Sir Knights Teverdale, Croxton, and Broadbury, Directors of Ceremonies, and took their seats according to their respective rank.

The Very Eminent Provincial Grand Commander, Sir Knight A. H. Royds opened the Provincial Grand Conclave in ample form.

The Roll of Provincial Grand Officers was called over, and letters of apology received from absent Sir Knights, who were unavoidably prevented from attending.

The Treasurer's account for the past year, having been verified by Sir Knights Chadwick and Smith, were passed and allowed.

Sir Knight James Arthur Birch was re-elected Treasurer; and Frater William Dawson re-elected Equerry, and they along with the newly appointed officers were invested in the following order:—

Sir Knights W. Birch,	...	...	Prov. G. Prior.
" Smith,	...	...	Prov. G. Sub Prior.
" Rev. F. Radley,	...	...	Prov. G. Prelate.
" H. Higgins,	...	...	Prov. G. Sub Prelate.
" W. H. Pratt,	...	...	Prov. G. 1st Captain.
" H. Hall,	...	...	Prov. G. 2nd Captain.
" G. P. Brockbank,	...	...	Prov. G. Chancellor.
" F. H. Winder,	...	...	Prov. G. Vice-Chancellor.
" John Chadwick,	...	...	Prov. G. Registrar.
" Bradbury,	...	...	Prov. G. Chamberlain.
" J. Watson, jun.,	...	...	Prov. G. Hospitaller.
" W. Ashworth,	...	...	Prov. G. Dir. of Cers.
" M. H. Honkins,	...	...	Prov. G. Asst. Dir. of Cers.
" J. W. Forbes,	...	...	Prov. G. Supt. of Works.
" John Fletcher,	...	...	Prov. G. Almoner.
" W. Morris,	...	...	Prov. G. Warden of Reg.
" C. H. Bayley,	...	...	Prov. G. 1st Expert.
" F. R. Williams,	...	...	Prov. G. 2nd Expert.
" John Weeker,	...	...	Prov. G. 1st. S. Bearer.
" John Holyroyd,	...	...	Prov. G. 2nd. S. Bearer.
" W. G. Deeley,	...	...	Prov. G. 1st Aide-de-Camp
" Harry Creaker,	...	...	Prov. G. 2nd Aide-de-Camp
" W. Mayne,	...	...	Prov. G. 1st Capt. of Lines
" G. Hardman,	...	...	Prov. G. 2nd Capt of Lines
" John Cryer,	...	...	Prov. G. 1st. Herald.
" T. Hollingsworth,	...	...	Prov. G. 2nd Herald
" H. Goodwin,	...	...	Prov. G. Organist.
" John Barker,	...	...	Prov. G. Sword Bearer.
" Richard Ingham,	...	...	Prov. G. Banner Bearer

The Committee of General Purposes was then appointed.

The Almoners collected the offerings of the Knights. And the sum of £5 was voted from the funds in aid of a Sir Knight.

The next meeting of the Provincial Grand Conclave, was

fixed to be held at Rochdale, under the auspices of the Albert Encampment.

A code of bye-laws for the regulation of the affairs of the Province was considered and agreed to, subject to a few verbal corrections.

The Provincial Grand Chancellor's report on the condition of the Order in the Province was next read and received.

The Provincial Grand Commander presented a new set of books to the Eminent Commander of the Jerusalem Encampment, and received the best thanks of the members.

The Provincial Grand Commander presented Sir Knight W. H. Wright with a beautifully illuminated patent of office on his appointment to the office of Provincial Grand Deputy Commander for Lancashire, and complimented him upon the able and efficient manner in which he had filled that office since his nomination thereto.

Several of the Grand Officers of England were present; amongst the number we may name the respected Vice-Chancellor of the Order, Sir Knight W. Tinkler.

The Provincial Conclave was closed at four o'clock, when the Provincial Grand Officers retired, and the Jerusalem Encampment was forthwith closed.

Banquet was celebrated at the conclusion of business at Freemasons' Hall, under the presidency of Sir Knight A. H. Royds, Prov. G. Commander. The customary toasts were proposed and responded.

THE MARK DEGREE IN ENGLAND.

We intend to give in detail a report of the proceedings at a Conference of Delegates from the Grand Lodge of Scotland, the Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Lodge of Mark Master Masons of England, &c., on the subject of the position of the Mark Degree in England, held at the Library of Freemasons' Hall, London, on Monday, April 3rd, 1871. There were present Bro. Earl Percy, M.P., (Prov. Grand Warden Grand Craft Lodge of England, and Dep. Grand Mark Master), in the Chair; Bros. William Hay and Andrew Kerr, representing the Grand Lodge of Scotland; Bros. L. Mackersy, G.S.E.; William Mann, G.S.N., and Thomas Entwistle, Prov. G. Mark Master of Lancashire, S.C. representing the Grand Chapter of Scotland; Bros. the Rev. G. R. Portal, M.W.G.M., and Frederick Binckes, G. Sec., representing the Grand Lodge of Mark Masters Masons of England.

The proceedings were opened by Bro. F. Binckes, who said: As the official of the Grand Lodge through whose representations this Conference has been brought about, acting under the instructions of the M.W. Bro. Rev. G. R. Portal, its head, I have had, during the past few years, various interviews with the bodies more or less concerned with the interests of the Mark Degree, succeeding at length in obtaining consent to a Conference of representatives of all the Supreme Jurisdictions in the United Kingdom of Great Britain and Ireland, by whom the Mark Degree was in any shape or to any extent recognised. It was made a *sine qua non* by certain of the consenting bodies that brethren should be invited to the Conference representing Masonic jurisdictions by whom the Mark Degree was not worked, for the purposes of informing themselves on the points under discussion, holding, as it were, a watching brief, and taking no active part in the deliberations. After some considerable correspondence with a view to elicit the feelings and views of the various brethren interested, this day the 3rd of April, was fixed as a suitable one on which the Conference should be held; and I am pleased to find

that we are here assembled. Whatever may be the objects of representatives from other bodies present in this Conference, I will at the outset state that the principle motive of our Grand Master and of myself was the bringing about an understanding with the governing bodies in Ireland and Scotland, by which our English Mark Grand Lodge should be recognised as the Conservator of the Mark Degree in this country. I am not prepared to concur in the description given of the position of the Mark Degree in this country, though doubtless that position may be rendered more satisfactory than it is at present. Next to the Grand Lodge and Grand Chapter, we are numerically the strongest Masonic Body in England, though confessedly unrecognised in the ordinary acceptation of the term. To provide a remedy for the existing state of things, by a fusion of the present conflicting interests, and by establishing a mutual recognition of the various bodies exercising jurisdiction over the Mark Degree in their respective districts, this Conference has been arranged. It is very true that although we see here representatives from the Grand Lodge of Scotland and the Grand Chapter of Scotland, we have to deplore the absence of any direct representative of either the Grand Lodge or Grand Chapter of England, or of the Grand Chapter of Ireland, to which bodies invitations have been sent, and both of which had intimated their intention of being represented. I have, however, to put in a letter from the M.W.G.M. of the United Grand Lodge of England, couched in the kindest and most fraternal terms, and another from the Dep. G. Master of Ireland, setting forth fully his views on the questions submitted, and stating that he had written to a brother of eminence, Col. Francis Burdett, the representative of the G.L. of Ireland at the United Grand Lodge of England, requesting him to attend on his behalf. How it was that brother was not present I cannot say, but I will read both letters that they may be entered on the minutes of this meeting. It will be seen that we have faithfully carried out the engagements entered into by us on the part of the Grand Mark Lodge of England. It is not for me now to make any further observations, whatever it may be by-and-bye. I only wish to have recorded in an authentic shape what preliminary steps have been taken to produce this Conference, and I think I have stated everything that is necessary for the purpose.

- 1.—Copy of Letter from V. W. Brother John Hervey, G. Sec. United Grand Lodge of England.

Freemasons' Hall, London, W.C.,
16th December, 1870.

Dear Sir and Brother,

I beg to acknowledge the receipt of your letter of the 28th ult., which I have laid before the Earl de Grey and Ripon, the Most Worshipful Grand Master of the Craft, and First Principal of the Royal Arch Degrees, and am commanded by him to say that as the Mark Degree is not acknowledged either by the Grand Lodge or Grand Chapter of England, representatives from those Bodies could not properly take part in any Conference relative to that Degree.

His Lordship further commands me to acknowledge with thanks, the courtesy which has prompted the Grand Mark Master Mason to make the above proposal, and while he must decline to accept it, yet he cannot forget that all the Brethren composing the Mark Degree are necessarily Master Masons, and as such they will at all times have his best wishes.

I am, Dear Sir and Brother,

Yours fraternally,

JOHN HERVEY.

Bro. F. Binckes, Secretary,
Grand Mark Lodge.

- 2.—Copy of letter from R. W. Bro. Robert William Shekleton, Dep. Grand Master of Ireland to Bro. F. Binckes, G. S. Grand Lodge of Mark Masters, &c.

31r, Leeson Street, Dublin,
March 27th 1871.

Dear Sir and Brother,

I deferred a reply to your letter to the latest moment, until I was in a position to state whether I could be present at the proposed conference on the 3rd prox. I regret to say that I find it will not be in my power to leave Dublin at that time, as some heavy private matters have come upon me unexpectedly, which must be arranged before my professional work begins again on the 13th April. I therefore think it better to state my views on the several points referred to in your letter of the 18th inst, in their order, at the same time premising that they are merely my own views, and that I cannot undertake that they would be endorsed by our Grand Royal Arch Chapter. I may at the outset state that when I brought forward the question as to deputing anyone to represent our Grand Chapter, I was induced to do so on the information, contained in your letters, that the Grand Chapter of Scotland had arranged to be represented. I have since learned that such arrangement was conditional on our sending a representative. As to your 1st query: In Ireland the Mark Degree is worked exclusively under the control of the Grand Chapter. No separate warrants are issued to hold Mark Lodges; but Royal Arch Chapters are, by virtue of their Royal Arch Warrants alone, empowered to work the Mark Degree. There are separate certificates, if desired, for the Mark Degree, as it can be conferred on a Master Mason at any time after he has obtained that Degree, whereas he must have been registered in G. L. books as a Master for six months before he can get the R. A. Degree. All the Supreme Governing Bodies in Ireland—G. L., Grand R. A. Chapter, Grand Conclave, Grand Chapter of Prince Masons, and Supreme Council of the 33rd, work in unison, and recognise each other; and if any Degree purporting to be Masonic were worked by any Craft Mason, except it was one belonging to the recognised bodies, G. Lodge would at once suspend or expel the offending Brethren. In England G. Lodge only recognises G. Chapter, and hence arises the great difficulty, as we are on amicable relations [with both] these grand bodies. According to our system we cannot understand why there should be a G.M. Masters' Lodge at all. I admit it is most essential there should be a supreme governing body, but I cannot see why the Mark Degree should not be worked under the control of the G. Chapter as with us, I think the first step that should be taken is to get your G. Lodge in England to adopt a similar rule as ours, and recognise the other governing bodies. Until that is done, and that the Grand Mark Lodge is recognised, I cannot say that either G. L. or G. Chapter here will recognise your Grand Mark Lodge, or exceed what has been the rule hitherto—that is, to admit as visitors or for affiliation Brethren holding your certificates. The difference is very slight, and perhaps when the report of the proceedings at the Conference is submitted to Grand Chapter, it will go the full length of recognising the G. Mark Lodge fully. As to No. 2: As to carrying out sentences, &c., that will entirely depend on whether G. Chapter will recognise the G. Mark Lodge as the Governing Body. As to No. 3: Under our system, Royal Arch Warrants must be attached to a Craft Lodge, and the Mark Degree can only be confirmed under a Royal Arch Warrant. Without a total change of our system we could not issue Mark Warrants separately, nor would we attach the Degree to Craft Lodges, except as worked under R.A. Warrants. I am advocating a change of the rule requiring R.A. Warrants to be attached numerically to Craft Lodges, and a difficulty would thus arise if Mark Warrants were issued separately. To what body should they be attached? To the Craft Lodge or R. A. Chapter? I think to the Chapter. As to No. 4: I don't think G. C. could either send or receive a representative. With us we never receive a representative of any Degree except that of the particular governing body. All our Degrees, up to the 33rd, are looked upon as successive steps, and your G. Lodge might with equal reason ask our Supreme Council of the 33rd to interchange representatives, as for our G. Chapter to accept a representative of an inferior Degree as the Mark is with us. I mean, of course, inferior in Masonic status. Another great difficulty with us is, that it is believed from the accounts in various Masonic publications that it is intended to work degrees under the Mark Warrant which are either superior to it according to our system, or not recognised as Masonic by us, and that has caused great distrust. I write a few lines to Bro. Burdett by this post, asking him to be present, but I wish distinctly to let you understand that he has no power to bind G.

Chapter in any way' Nothing can be binding until confirmed by Grand Chapter. I have asked him to read this letter, which please show him.

Yours very fraternally,

ROB. W. SHEKLETON, 33rd.

Bro. Mackerey; On behalf of the deputation from the Grand Royal Arch Chapter of Scotland, I think it right at the outset to explain the position we hold in connection with Mark Masonry in England. The object we have very earnestly in view in this Conference is to endeavour if possible to bring about a uniformity of working between the three countries. You are all aware that Scotland and Ireland are almost identical in their working, but unfortunately in England there are certain differences which are most inconvenient in the other countries, as regards English Brethren visiting chapters in them. For instance, in Scotland and Ireland we have certain Degrees which occupy a position between the Degrees of Master Mason and the Royal Arch; but in England the Royal Arch Degree immediately follows the Master Mason's. So that when any English Royal Arch Mason comes down to Scotland, though we have the most extreme desire to receive him with the greatest cordiality, we are compelled from the difference in our constitution to say to him that he must remain outside during a portion of the time we are at work in Lodge, and that we cannot admit him until the Royal Arch Chapter is opened. If an Irish, Canadian, or American Royal Arch Companion comes to visit our Chapters, he is at once admitted, and can be present during the whole ceremony, but an English Companion must be excluded during a great part of it. This is not only very disagreeable to us, but it must I should think be much more so to our English Brethren, who from no fault of their own, but from their being admitted to the Craft under a system which differs from that of every other country where the English language is spoken, have not the full benefits which our order is intended to confer. But whatever effect the English system may have abroad, it is very important that in countries so closely connected as England, Scotland, and Ireland there should not be any difference in working; and if the result of this Conference should be to establish uniformity, either by the Grand Lodge of England taking up certain points which we intend to urge upon them, and recognising the Mark Degree, or by our recognising an independent governing body, with jurisdiction over those Degrees which the Grand Lodge and Chapter of England do not recognise, I am sure that the Conference held this day will not be without effect. So much for preliminary observations; and will now proceed to explain very shortly the position which the Grand Chapter of Scotland holds with reference to the Mark Degree in England; and in doing so I think it right to say at the outset, that our present Office Bearers have nothing to do with what has been called the invasion of the English territory by the Grand Chapter of Scotland. It all happened before our day, and we succeeded to an inheritance bequeathed to us. That was done by our predecessors, whether wisely or not I do not say; but so the fact stands. A Conference of this kind should be exhaustive and embrace every subject of controversy among the different Grand Bodies, and for this purpose I think it right the members should thoroughly understand the position of matters from the commencement. Now, to begin at the beginning, in the year, I think, 1856, a Charter was granted by a subordinate Chapter, working in Aberdeen, called the Bon Accord Chapter, holding Charter from the Grand Chapter of Scotland, and which, in virtue of that Charter, was bound to work the Mark Master's Degree, as the first Degree of a series, to some English Brethren who had been down there and taken the Degree. They probably were struck with the beauty of the Mark Degree, and thought it would be a very excellent thing if it could be brought to England, where as at the present moment, it

is not recognised by the Grand Lodge or Grand Chapter. They made application to this subordinate Chapter in Aberdeen for a Charter to a Lodge, to be called the Bon Accord, and the Chapter in Aberdeen, without consulting the Grand Chapter of Scotland, took upon itself to issue a Charter to the English Brethren to work the Mark Master's Degree in London. Now, I need scarcely say, speaking to members of the constituted authorities of both countries, that this was a step which no Supreme Body would tolerate in any subordinate. The Chapter which granted the warrant, and the Office Bearers who were present, and had taken part in that proceeding, were immediately suspended, but unfortunately, the mischief was done, and although attempts were made to get back the Charter, which had been so granted, it was found that it was gone beyond recall. All that the Grand Chapter of Scotland could do was to mark its sense of the impropriety which had been committed, by suspending the Chapter and its Office Bearers. The Charter so obtained was acted upon, and the Degree was worked under it in England; in consequence of this, certain Brethren there, who knew something of the Mark Degree and prized it, made a strong representation to the Grand Chapter of Scotland, setting forth the extreme illegality of the step taken by the Bon Accord Chapter, and the unfortunate results which were flowing from it in England by the admission of Brethren to the Mark Master's Degree in a Lodge so illegally constituted, and asking the Grand Chapter to give them a legitimate warrant, authorising the Brethren to work this Degree in England. I am not going to offer my opinion whether this was a prudent step on the part of the Grand Chapter of Scotland or not; but I dare say you will all admit that on account of the extreme irregularity which had been committed, there was, certainly, a strong temptation at least to try to put matters right as far as they could, by authorising a legal body to work a Degree in England, the recognised authorities of which country refused to acknowledge it. In consequence of this, warrants were granted to England, and for a year or two this went on; but then the English Brethren started this Grand Lodge of Mark Masters subsequent to the issuing of the warrants by the Grand Chapter of Scotland. Now, there is just one point on which I am not exactly prepared to speak—I mean with regard to what took place at the formation of this Grand Lodge of Mark Masters of England. Bro. Binckes, I think, in his Memorandum which was submitted to us, does not dispute the fact that this Bon Accord Lodge, the Charter of which was, as I have just explained, so illegally obtained, was a party to it; but I think he maintains that it was only in connection with some time-immemorial Lodges. At that time, I think, Bro. Binckes was not a member of the Degree, but be that as it may, this Grand Lodge of Mark Masters started up, and confessedly the leading body connected with it was the Bon Accord Lodge, constituted in the manner I have now described. Well, so far, matters have gone on ever since. The two jurisdictions have existed in England—this Grand Lodge of Mark Masters, which I am bound to say is now a powerful organisation, containing a large number of Lodges. Those from Scotland not so numerous, but still working. Before proceeding further in what I have to say as to the Mark Degree in England, I must here direct your attention to certain circumstances which took place in Scotland, and to an arrangement which was entered into between Grand Chapter and Grand Lodge of Scotland. For a long time certain old operative Lodges in Scotland had been in the practice of working the Mark Degree, but in what we call the Speculative Lodges, the Degree had never been worked; therefore, the number of Lodges in Scotland working it was not very great. So few were they, except the Operative Lodges, and so little was generally known of

the existence of the Mark as a Craft Degree, that in the City of Glasgow an Operative Lodge in the year 1860 had conferred it under the St. John's Charter, and this coming to the knowledge of the Provincial Grand Lodge of Glasgow, which apparently knew nothing about the Mark Degree, it was considered that this was a complete irregularity, as Lodges working St. John's Masonry were, under the Scotch Constitution, only entitled to confer three Degrees—the Entered Apprentice, the Fellow Craft, and Master Mason—and the Lodge was in consequence suspended by the Provincial Grand Lodge. The Lodge appealed against that sentence to the Grand Lodge of Scotland, and the ground of their appeal was a very bold one, as many thought at that time. It was this—they admitted they had worked the Degree, but they said: "We have worked nothing more than we were entitled to do as a part of Ancient Masonry, and have not introduced a new Degree; because the Mark Degree is not a new Degree, it is the completing part of the Second Degree." This came before the Grand Lodge, the Lodge produced all its evidence, and the result was that the Grand Lodge was compelled to admit that the Mark Degree, as practised by them, was in point of fact a part of the Fellow Craft Degree, and As, however, the Grand Lodge was not a separate Degree at all. Lodge had never recognised the working of the Degree as a part of the Fellow Craft Degree, or as a separate Degree, and as the Grand Chapter of Scotland considering it necessary for the instruction of its Candidates to have it, had assumed the management of it in Scotland, and as those of you who are acquainted with the Scotch Royal Arch Degree will know the connection there is between it and the Mark Degree, it became apparent from the decision in the Glasgow case that there were two jurisdictions in Scotland claiming to superintend the Mark Degree, and that it was necessary some arrangement should be entered into between them.

MASONIC FESTIVITIES.

HERTFORDSHIRE.

GREAT BERKHAMPTSD. — *Berkhamsted Lodge* (No. 504).— On Wednesday, the 5th inst., the members of this lodge held their Summer Festival Meeting, and as usual there was a goodly number of members, and a still larger number of invited guests. The members present were: Bros. Wm. Wilson, Prov. G. Dir. of Cers., W.M.; A. E. Olney, P. Prov. G. Purst., S.W.; J. H. Adams, P. Prov. G.S.W., J.W.; W. H. Rowe, P. Prov. G. Sup. of Works, S.D.; Wm. Hendry, J.D.; John E. Lane, P. Prov. G.P., Treas.; W. B. Heath, P. Prov. G.S.W., P.M.; James Burton, P. Prov. G.S.W., P.M.; W. J. Adams, P. Prov. G.S.D., P.M.; R. A. Wright, P. Prov. G.S.D., P.M.; H. Balderson, W. H. Hobson, Thos. Woodman, junr., Daniel C. Fisher, A. Allan, W. Abbott, B. Peart, A. Greenaway, J. T. Rowe, H. Hunt, W. C. Maddener, J. J. Hatton, H. T. Lowe, Thos. Laxton, P. T. Breary, P.G. Steward; and W. Breary. The visitors were: Bros. Edw. Baxter, Past G. Steward, P.M. No. 8; Wm. Smith, C.E., P.G.S., P.M. 33, &c.; Dr. T. S. Barringer, P. Prov. G.S.W., P.M. 504 &c.; John Dale, P.M. 11; C. W. Price, P.M. 96; E. Siliffant, P.M. 217; G. A. Taylor, P.M. 217; Thomas Price, P.M. 186; Dr. Tripe, P.M. 912; Thos. Moring, P.M. 9; Partridge, 198; Martin, 198; Thos. Lawrence, 22; Howland, 157; Rugg, 857; Olrick, 84; I. T. Bass, 948; Ring, 19; Knox, 860; Salmon, 173; Simmons, 902; Crowse, 272; and T. Winterflood, H. Marsh, E. Sell, W. S. Wood, and T. W. Field, 1321. Arrangements by the indefatigable W.M., Bro. Wilson, had been made with the London and North Western Railway for the issue of return tickets at single fare from several stations; and the brethren assembled at the Berkhamsted Station on the arrival of the 10.10 o'clock train from Euston; after the visitors had been introduced to the Worshipful Master, the numerous four-horse brakes were freighted, and all being in order, the cortege started towards Tring. On arriving at a stiff hill on the outskirts of Tring Park, the whole party dismounted from the carriages and ascended the hill, from

which a splendid view was obtained of the surrounding counties, and after a stroll over the farm, the preserves, and a portion of the magnificent park of the late M. Williams, the W.M. invited the brethren to partake of luncheon, which had been laid out in excellent style, in a delightful place, in an avenue of trees on an eminence commanding one of the most extensive and beautiful views obtainable in the country of Hertford; then, after ample justice had been done to the excellent luncheon provided by the lodge, the prominent places of interest in the surrounding counties of Oxfordshire, Buckinghamshire, Berkshire, Middlesex, &c., were pointed out to the visitors by the W.M. and the local brethren; the brethren then continued their ramble through the park and grounds until they reached the village of Tring, where the several carriages awaited them. From thence across canal, railway, high road, and by-road through the pretty village of Aldbury, towards Hoddesden, the party proceeded at a spanking pace to Ashridge Park, the beautiful seat of Earl Brownlow, where they halted at the Monument, erected to the memory of Francis, third Earl of Bridgewater, most famous amongst the many great benefactors of his county, as the great promoter of systematic inland canal construction in England, and the originator of the great system of inland navigation, known as the Duke of Bridgewater's canals and docks. The monument is a hollow column, having an internal spiral staircase, by which a gallery at the summit is reached, and from whence a magnificent view of the surrounding country is obtained, and Ashridge Castle, or mansion, situated at a distance of about a mile and a half, is seen at the opposite end of the continuous broad green avenue by which the monument and the mansion are connected, as it were, by a beautiful green velvet-pile carpet. The carriages were then again got into motion, the post-boys plying the thong, the "ridges" were traversed, and the whole of the points of interest around the Park were visited, and by way of variety the company were treated to a forced halt under a row of tall trees, during a heavy thunderstorm and refreshing shower of rain. The mansion and gardens were passed, and the party then, having a drive of some eight miles before them, were speedily carried onward o'er hill and dale, back to Great Berkhamstead, to proceed with the business of the Lodge, all present having spent a very delightful day. (The proceeds at the Lodge and subsequent banquet will be given next week, being unavoidably crowded out of our present issue.)

Obituary.

BRO. THOMAS BENDY.

We regret to announce the death of the above mentioned Brother, who died at his residence, Grotto Hotel, Twickenham, Middlesex, on the 27th of July.

He was initiated in the Strawberry Hill Lodge, No. 946, on the 8th of January, 1863, he was passed and raised in due course, and was exalted in the Royal Arch Chapter, attached to that Lodge, on the 30th of November, 1865, both the Lodges and Chapters are held at the Grotto Tavern, Twickenham. He joined the Crescent Lodge, No. 788, on the 28th of May, 1867; he served all the offices up to S.W., and was unanimously elected Worshipful Master, and was to have been installed on the day he died. He served as Steward to the Boys' School in 1869, and was a very energetic Mason, and highly esteemed by all who knew him, for his kind disposition, thorough geniality, and for many acts of benevolence.

His funeral took place on Friday, the 30th of June, at New Twickenham Cemetery; and was attended by a large number of friends and brethren from London, and other parts, among whom were Bros. Henry Beard, W. Smeed, P.M.; Stedwell, P.M. and Treas., 946; W. Platt, P.M. Sec.; Thomas McIlwham, P.M.; W. Kipling, J.W.; Garner, Seekins, and J. B. Jacklin, all of 946, and Bros. Gurney, W.M., and several others of the Lodge 781; also Comps. A. J. Codner, Henry Sharman, and J. A. Winsland, of Chapter 946.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING JULY 15TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, July 11th.

LODGES.—Wellington, White Swan Tavern, Deptford; Stanhope, Thicket Hotel, Anerly, Surrey.

Wednesday, July 12th.

Committee Royal Masonic Benevolent Institution at 3.

LODGES.—Lily of Richmond, Greyhound, Richmond, Surrey; Macdonald, Head Quarters 1st Surrey Volunteer Corps. Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Britannia Hotel; St. John of Wapping, Gun Tavern, High Street, Wapping.

Thursday, July 13th.

Quarterly General Court Girls' School, at Freemasons' Hall, at 12.

LODGES.—Upton, Spotted Dog Tavern, Upton, Essex; Finsbury Park, Finsbury Park Tavern, Seven Sisters Road, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill. — CHAPTER.—Yarborough, Green Dragon, Stepney.

Saturday, July 15th.

Audit Committee Boys' School.

LODGES.—Lewis, Nightingale Tavern, Wood Green; Sphinx, Stirling Castle, Church Street, Camberwell.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

In consequence of a number of Lodges and Chapters of Instruction in the following List which do not meet during the summer, we shall next week discontinue its publication till the re-commencement of the season. We shall, however, give the announcement of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

Monday, July 10th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., South-wark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Wellington, White Swan Tavern, Deptford.

Tuesday, July 11th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav, Goodman's Yard, Minories, E., at 8.

—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, July 12th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav. Globe Road; New Concord, Rosemary Branch Tav, Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street. — CHAPTER.—St. James's Union, Swan Tav., Mount-street. Grosvenor-square.

Thursday, July 13th

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar. — CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, July 14th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury; Burdett Coutts, Approach Tav., Victoria-park, at 7. — CHAPTER.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, July 15th.

LODGE.—Sphinx, Stirling Castle, Camberwell. — CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

* * All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

Our Correspondents, and especially our Foreign Exchanges are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

THE LITTLE TESTIMONIAL.—We continue to receive communications on this subject, for which it is impossible to find space. We have received from a subscriber a circular letter, which, being a third application to him, he thinks is "coming it rather too strong." In our opinion it looks more like an application for an account due, concluding thus: "I have not yet received a subscription from you, and I shall be happy to receive one at your earliest convenience." We agree with our Subscriber that Testimonials lose half their value when such a system of touting is pursued to swell the amount. They should be the spontaneous offering of those who know and esteem the recipient, and not be the result of what might properly be deemed a system of extortion, for many thus canvassed feel unable to refuse such repeated applications. Probably the next circular will be headed, like the ultimate notification of the Rate Collector,—"Last Application," and be couched in phraseology still more lawyer-like.