

LONDON, SATURDAY, JUNE 29, 1867.

AMERICA.

At the installation of the officers in the Grand Chapter of the District of Columbia, held on Thursday, May 23rd, at Washington, Dr. Albert Mackey, delivered the following address, which we have extracted from the *Masonic Review* :—

“We have assembled this evening for the performance of a ceremony peculiarly Masonic—which, to Masons themselves, is unusual, to all others must appear strange and inexplicable. But it is the great peculiarity of the Masonic institution that it is founded on ceremonies—ceremonies which, in other societies, are but incidental, but in the Masonic are vital. Elsewhere they are but the clothing which ornaments the body—with us they are the body itself. And this arises from the very nature of Freemasonry, of which the best definition that has ever been given is, that it is a science of morality veiled in allegory and illustrated by symbols. It is a science of morality—a science whose object is to teach great moral and religious truths, and these lessons of truth are inculcated and developed by the ancient method of symbolism. It is this symbolic character of the institution which causes it to differ from every other association which the wisdom or ingenuity of man has devised, and gives to it that attractive form which has always secured the unwavering attachment of its disciples and its own unalterable perpetuity.

“There is no science so ancient as that of symbolism, and no mode of instruction has ever been so universal as was the symbolic in former times. “The first learning in the world,” says an eminent antiquary, “consisted chiefly of symbols, so that the wisdom of the Chaldeans, the Egyptians, the Jews, the Greeks, the Romans, and of all the ancient world that has come down to us, has been symbolic in its character.

“In fact, man’s earliest instruction is by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. In the first ages of the world all propositions were expressed in symbols. The first religions were eminently symbolic, because when language was yet in its infancy visible symbols were the most lively means of acting upon the mind and senses of the multitude. And we must bear this fact of the primary existence and

predominance of symbolism in the earliest times constantly in mind, when we are investigating the nature of the ancient religions with which the history of Freemasonry is so intimately connected. The older the religion the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always did so in symbols. And this is a good test of the comparative antiquity of a religious cast. There is more symbolism in the Egyptian religion than in the Jewish; more in the Jewish than in the Christian; more in the Christian than in the Mahomedan. The older the religious faith the greater is its symbolic form. The science of symbolism, of which Freemasonry is at this day the only exponent, presents itself to us, then, not only as something venerable for its antiquity, but as sanctioned by the highest authority; for we know that the most divine of all teachers instructed the multitudes to whom He gave the bread of life, in parables, which, it must be remembered, are only spoken symbols.

“Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths of which it was for so many years the sole conservator.

“Thousands of years ago this science of symbolism was adopted by the sagacious priesthood of Egypt to convey the lessons of religious truth which they conveyed to their disciples. Their science, their history, and their philosophy were thus concealed beneath an impenetrable veil from the profane, and none but those who had passed through the severe ordeal of initiation were put in possession of the key which enabled them to decipher and read those mystic lessons which we still see engraved upon the obelisks, the tombs, and the sarcophagi which lie scattered at this day in endless profusion along the banks of the Nile.

“From the Egyptians the same method of symbolic instruction was diffused among all the nations of ancient heathendom, and was used in all their religious mysteries as the medium of communicating to the initiated, the esoteric and secret doctrines for whose preservation and promulgation those singular associations were formed.

Moses, too, who, as Holy Writ informs us, was skilled in all the learning of the Egyptians, brought with him from that cradle of the sciences a perfect knowledge of the science of symbolism as it was taught by the priests of Isis and Osiris, and applied it to the ceremonies with which he in-

vested the purer religion of the chosen people of God.

The mysteries, which were the asylums in which the true religious doctrine of the ancient peoples was secreted and preserved, have left their form and features to the more modern institution of Freemasonry; and that mystical association at this day teaches in the same allegorical and symbolical method the same divine lessons of a supreme God, and immortal soul, and a resurrection to life eternal.

"We are here this evening to inaugurate the truth in this community, and to secure by appropriate legal ceremonies, the permanent existence of one of those bodies to whom will be entrusted the sacred deposit of those truths, which I have said it is the peculiar province of Freemasonry to inculcate in this ancient method of instruction.

"It is therefore, I think, appropriate that before proceeding to those mystical ceremonies which we are here to perform, and to which we have invited your attendance, we should devote a few moments to such an explanation as we are permitted to give of the character of that association whose organization in this city we are about to celebrate.

"There are, perhaps, few persons so ignorant of Freemasonry—none, indeed, who have been within its sanctuary—as not to know that it is divided into two classes, the one consisting of Master Masons, who cultivate what is called the doctrines of Ancient Craft Masonry, and another less numerous but more elevated class who devote themselves to an investigation into the arcana of Royal Arch Masonry. But separated as these classes are from each other by lines of demarcation which it would be neither proper nor possible to elucidate in a public address of which the uninitiated were auditors, they do not at all differ either in the design of their distinct associations nor in the method in which that design is executed. Each is engaged in the search after divine truth, and each pursues that search by means of the science of symbolism.

"To attempt even a bare catalogue of all the symbols which go to make up the Masonic science would far transcend the limits of a brief introductory address. Nor is it necessary, on the present occasion, to advert to more than one.

"Of all the subjects which constitute the Masonic science of symbolism the most important, the most cherished by Masons, and by far the most significant, is the Temple of Jerusalem.

The spiritualising of the Temple is the first, the most prominent, and the pervading of all the symbols of Freemasonry. It is that which most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.

"Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation. As soon as a nation emerged out of Feticism or the worship of visible objects, which is the most degraded form of idolatry, its people began to establish a priesthood and to erect temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they have differed in the ritual and in the objects of their polytheistic worship, were all in the possession of priests and of temples. The Jews, complying with this law of our religious nature, first constructed their tabernacle, or portable temple, and then, when the time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The mosque of the Mahomedan and the church or the chapel of the Christian is but an embodiment of the same idea of temple worship in a similar form.

"The adaptation, therefore, of the temple of Jerusalem to a science of symbolism would be an easy task to the mind of those Jews and Tyrians who were engaged in its construction, and from whom the Mason Order claims to derive its origin. Doubtless at its original conception the idea of this temple symbolism was rude and unimbellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King's Solomon's temple, an apparent design to establish a foundation for symbolism.

The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material temple. They have embraced the doctrine of the great apostle of the Gentiles, who has said, "Know, ye are the temple of God, and that the

spirit of God dwelleth in you." The great body of the Masonic Craft, looking only to this first temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of Masonry is the search after truth, they are directed to build up this temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great temple as a dwelling place for him who is the author of all truth.

"To the Master Mason this temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now under some pious descendant of the wise king of Israel, the spot from whose altars arose the burnt offerings to a living God, and now polluted by some recreant monarch of Judah to the service of Baal, until at length it received the vindictive punishment of the mighty king of Babylon, and having been despoiled of all its treasures, was burnt to the ground, so that nothing was left of all its splendour but a smouldering heap of ashes. Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire has passed, it becomes a fit symbol of human life, occupied in the search after divine truth which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.

"Such is the prominent symbol of that first class of Masons to whom I have alluded, and who, by their numbers, constitute the great mass of the Fraternity.

"But the second class, the Royal Arch Masons, looking beyond this temple of Solomon, find in Scriptural history another temple, which, years after the destruction of the first one, was erected upon its ruins; and they have selected the second temple, the temple of Zerubbabel, as their prominent symbol. And as the first class of Masons find in their temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second temple, built upon the foundations of the first, a symbol of life eternal, where the lost truth shall be found, where new incense shall arise from a new altar, and whose perpetuity their great Master has promised, when in the very spirit of symbolism he exclaimed, "Destroy this temple, and in three days I will raise it up."

"And now this higher body of Masons, who had long cultivated, under a foreign jurisdiction, those elements of their abstruser and more elevated symbolism, having at length succeeded in the organisation, within themselves, of a controlling and governing association, to whom they may entrust the administration of their local affairs, have met together to-night to inaugurate their establishment as a Grand Chapter, and to instal into their appropriate offices, those whom they had previously elected as their guides and leaders.

"The ceremonies by which this inauguration is to be consecrated are, like everything connected with Freemasonry, of a symbolic character. Beneath the outward appearance of an induction into office, lie those lessons of wisdom which none but those who have been within the sacred veil can properly appreciate. Everything seemingly of a mysterious character is to the cultivated Masonic mind redolent of profound lessons of truth and wisdom. The very names of the officers bear reference, not to what offices of similar rank and title are supposed to represent in the profane world, but to those events and principles which have consecrated that second temple of Jerusalem in the Royal Arch science as the symbol of eternal life. Here are the Priest, the King, the Scribe. The Priest above the King, because in that second temple of future life things spiritual shall be above and beyond things temporal, and all referring to these venerable men who came, after years of captivity, to their old and dilapidated home, there to rebuild the house of the Lord, there again to erect the holy altar, and there to rekindle the sacred fire, and to burn anew the long-neglected sacrifice.

"And on this solemn occasion we find the tolerance of our Institution beautifully developing itself in the attendance of those various branches of the Order which, cultivating other fields of Masonic science and subscribing to other dogmas of Masonic faith, are yet united in the desire to do honour to their brethren.

Here come the Master Masons, bringing with them all their veneration for the first temple of Solomon as their own peculiar symbol, and yet joining in the welcome given to those who have abandoned that symbol as no longer worthy of their cultivation, and who have replaced it by another temple of which the Master Mason is wholly ignorant.

And here, too, come the Templars, the cus-

cessors of those poor fellow-soldiers of Christ, who recognising neither a first nor a second Temple as appropriate subjects of their study, seek to find the symbolism by which they are to be enlightened with the light of truth in the sepulchre of their Lord, to protect which from the pollution of unholy hands was the labour of their ancestors, who imbued the land of Palestine with their martyr blood.

And these brethren are all here to do honour and to give welcome to that other and distinct class of the Fraternity, forgetful of any differences of opinion, unmindful of their diversity of labour, remembering only that although their altars are different, and their theories in many respects opposed, yet they are all of one heart and one accord in obedience to that great lesson of their common fraternity, that they shall learn to know Him whom they recognise, whatever be the temple, or the altar, or the sacrifice, as the Great Master Builder, from whom we have received all light, and who has taught us how to act; that mankind, when resting for a moment from their contests for power and for place, may look upon these fraternal gatherings of our Order and say with envy and surprise: "Behold how these Masons love one another."

MASONIC NOTES AND QUERIES.

CIVILISATION OF THE WORLD.

There are two instruments for this work, a greater and a lesser. The greater instrument is pure Christianity. The lesser instrument is true Freemasonry. —From a bundle of Masonic Memoranda in Bro. Purton Cooper's manuscript collection.

A PROVINCIAL LODGE AND CHARITY.

See my communication "A Suggestion," *Freemasons' Magazine*, No. 413, page 426. This suggestion has brought me several letters of great interest and of great importance. My advanced age and increasing infirmities will, I fear, render it impossible for me to make the use of them that I desire. One of the letters, however, contains a statement, the immediate publication of which will, I trust, prove beneficial. The charitable fund of a certain provincial lodge, comprising eighty-five members, was, on the 30th of June, 1866, £152 7s. 9d. The amount voted to Masonic institutions and local and other charities for the current year (1867) is £18 17s. 4d.—C. P. COOPER.

AN ANCIENT INITIATION.

An ancient initiation.—1. The candidate is precipitated into a place of utter darkness. 2. There he hears, first the noise of boisterous winds, next the howling and roaring of wild beasts, thirdly the hissing of huge, monstrous reptiles, fourthly claps of thunder. 3. The candidate is plunged seven times in a deep

river. 4. He is surrounded by serpents, which he touches without being hurt. 5. He is thrown down from the top of a very high building. 6. He is made to ride in the air, seated in a chariot of fire.—From a bundle of Masonic memoranda in my manuscript collection—C. P. COOPER.

BRO. A. O. HAYE AND KNIGHTS TEMPLARS, ETC.

I cannot let the observations of some of the writers in the *Freemasons' Magazine* respecting my friend Bro. Haye's Masonic and Templar information and position pass over in silence.

It will be well in the future to forget the writers' names, and pay attention to the facts in question.

I notice that Bro Haye has given his opinion of the Hautes Grades in no uncertain manner, and has, moreover, stated the grounds upon which he founds his objections to so many degrees being worked in such a costly manner, as is customary in such rites. Many of his statements are facts, some are to my mind historically doubtful, but all are presented in a straightforward and Masonic manner.

If time permitted me so to do, my intention would be to offer some explanations, facts, and arguments in favour of the Rose Croix and Royal Order degrees, in order to show they are entitled to a much larger share of our attention and esteem than the voluminous and talented Masonic author Bro. Haye states. My remarks would be given in confidence, well knowing such a plan would commend their worth to one whose aim has been to discover pure and ancient Masonry wherever it may be found. Surely all the brethren who read these lines, and feel the ties of brotherly love, will accord with such a method of expounding sentiments, &c., expressing views contrary to those propounded by Bro. Haye. But what has been the plan pursued in the *Magazine* by the correspondents who do not agree with the articles on "Freemasonry considered?" Instead of giving them that consideration which the thoughts of so worthy and accomplished an author deserved, they have almost uniformly been treated exactly in the reverse manner, and vituperation has taken the place of facts, which, although no doubt easier to do, has not one redeeming feature to recommend it. Now, what will be the inference in relation to this inquiry by members who have not taken the Rose Croix degree? Likely enough that the members of that rite, having no authority Masonically, or being unable to present any facts in support of their position, have in consequence lowered themselves to the covert and disguised mode of attack. Hence the supporters of so beautiful and grand a degree, preserving in an imposing and instructive manner the essence of Freemasonry before the Union, will have cause to regret the ill-advised opposition of their would-be friends.

To my mind, the only legitimate way for the Hautes Grades to be defended, is to produce the facts in support of their antiquity and Masonic importance, in order to overthrow the statements made by Bro. Haye tending to show they are neither ancient nor worthy, and neither Masonic nor reliable. *Res non Verba*.

I feel sure that if some brother well versed in the interesting and important history of the Ancient and Accepted Rite will but favour us with his account of the matter, we shall soon be able to witness the advantages derivable from a thorough examination of

the questions *pro* and *con* in dispute, and be able to decide logically what is proved.

As respects the Knights Templar degree, I presume no one alive, and in possession of the evidence existing relative to the ancient Order, will for a moment contend that veritable Knights Templar regularly descended from the original institution are still in existence. If so, I hope such brethren will just read carefully the history of the Order about to be published by Bro. Haye in the *Magazine*.

Facts will there be presented, enough to satisfy anyone possessing sufficient knowledge to discriminate when a thing is proved and when it is not; and as Bro. Haye possesses one of the largest and most valuable Templar libraries in the world, and has for very many years been preparing the work to which he has dedicated his youth, and will have executed the labour of a lifetime in ten years, by dint of extraordinary exertions, in disregard, I am afraid, of his health, wealth, and time. We may all expect, and shall have, a treat in its perusal.

As to the statement that Bro. Haye was the self-elected President-General of the Masonic Literary Union, the answer of the Secretary-General, and my denial as the Corresponding Secretary of the English division, who voted for his election, as being "the right man in the right place," will, no doubt, be esteemed as more than a sufficient answer to the assertion.—W. J. HUGHAN, 18°, &c.

CORRESPONDENCE.

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

THE BELGIAN RIFLEMEN.

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

DEAR SIR AND BROTHER,—I hope the useful hints suggested by "P.M." in your columns some time since will not be thrown away, and that English Masons will not be backward in receiving the Belgian brethren of the mystic tie in a corresponding spirit received from them. What are our Grand Officers about up to this time, for, as far as I can see, they have "made no sign?"

Yours fraternally,

W. R.

June 27th, 1867.

MASONIC REPORTING.

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

DEAR SIR AND BROTHER,—The Constitutions on "members," Article 3, says "No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any lodge, or any part thereof, or the names of the persons present at such lodge, without the consent of the G.M. or P.G.M., under pain of being suspended or expelled from the Order."

I understand that, by the permission of the Grand Master, the *Freemasons' Magazine* is exempt from this law, and allowed to publish the reports of meetings. I am pleased that it is so, and that you have so many correspondents to keep you informed of the progress and doings of our Order in various parts of the world, and believe that the possession of such a means of communication is of inestimable value to the Craft. But if we have so stringent a law as the one I have

quoted, how is it that I so frequently see it broken with impunity, the proceedings of lodge meetings being reported in local papers, and even in the characteristic style in which they are entered on the minutes and appear in these pages. With regard to the high degrees, which I may say I hold in respect, and am glad to see noticed in their legitimate place, no more reserve is shown. Not being under the control of Grand Lodge, this rule may not be literally incumbent on the upholders of them, but, as by taking upon themselves other obligations, they are not relieved from their Craft obligations, I think they should pause ere they so ruthlessly break it in spirit. I make this observation from having seen, a few years ago, in a provincial newspaper a report of a chapter of emergency to exalt a brother into the Royal Order of Bruce at Glasgow. It occupied nearly half a column, and was probably written to gratify the vanity of the Sir Knight on whom the honour was conferred, a young Mason whose titles filled about half-a-dozen lines, but who, though so extravagantly fond of the millinery, I am credibly informed, has not passed the chair of his own lodge. Now, Sir, if these chivalrous brethren like this sort of thing, let them by all means enjoy the notoriety; but why should we Craft Masons who do not wish to be so conspicuous, and do not court comparison with the Ancient Order of Druids or the Antediluvian Buffaloes be subjected to the annoyance of seeing the word "Freemasonry" tacked to the lucubrations and self-glorification of a member of the most exalted and religious Order of Knights of the Moon(?) The attention of the Board of General Purposes should be called to this indiscriminate reporting, and some means taken to put a stop to it, as I am convinced such exhibitions serve only to excite the ridicule of cowards, and the contempt of many we would gladly see amongst our ranks.

Yours fraternally,

A MASON.

SIR KNIGHTS.

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

DEAR SIR AND BROTHER,—If I read Bro. Bairnsfather's letter aright, he wishes to withdraw the obnoxious epithet which, I assure him, gave great offence to many brethren and knights; and I should have grossly neglected my duty, both as a Craftsman and as a Templar, had I not protested strongly against the use of an expression which no licence in debate could tolerate or justify. There can be no doubt that, to speak or write collectively of the members of the Order as the Sir Knights, is incorrect, as well as inelegant, and in addressing each other, whatever may have been the custom in the days of King Solomon or Jacques de Molay, either as Craftsmen or Knights, we must, in the nineteenth century, be bound by the laws laid down in the authorised rituals.

Many of the magniloquent titles Bro. Bairnsfather accuses us of making use of does not belong to Freemasonry at all, but to the Odd Fellows' Societies or German Rosicrucianism, and their meaning can only be understood by the adept in those mysteries of which I am profoundly ignorant.

Yours fraternally,

M. H. SHUTTLEWORTH.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE LATE BRO. SIR A. ALISON.—Thursday, the 25th July, is the day appointed for the funeral lodge of the deceased brother, and not the 14th, as previously announced in the Magazine. The Right Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, representing the G. L. of England, will preside.

THE BELGIAN VISITORS WHO ARE MASONS.—Notwithstanding the thoroughly enthusiastic manner in which the English Freemasons were received by their Belgian brethren, on their visit to Brussels last year, we hear nothing of any organisation amongst the Craft to reciprocate their kindness. It is to be hoped, however, that we shall not be found wanting in doing them honour, as it would be a serious imputation upon our Order if with what our Belgian friends have done, the English Freemasons should allow them to go empty away.

Bro. Stevenson (for some time on the staff of this Magazine) having become resident in Glasgow, arrangements have been completed with Messrs. W. R. M. Thomson and Co., 20, Buchanan-street, Glasgow, to act as the representatives of the FREEMASONS' MAGAZINE AND MASONIC MIRROR in Scotland. It is hoped this will prove a convenience to the brethren in the North, as all communications intended for the Magazine will be received at the Glasgow office as above, where all numbers and volumes will be supplied, advertisements received, and generally all business connected with the Magazine in Scotland will be transacted, and information afforded.

METROPOLITAN.

ROYAL ALBERT LODGE (No. 907).—The brethren of this lodge assembled on Wednesday, the 17th inst., at Bro. Middlecott's, the Greyhound, Dulwich, for the purpose of celebrating their summer banquet, and Bro. Middlecott provided for the reception of the brethren in keeping with the established reputation of his house. The respected W. Master Bro. W. H. Farnfield was in his place, supported by Bros. T. Lewis, G. Purst, T. Peters, and J. A. Farnfield, P.M.'s, and the S.W., Bro. C. Chard, and H. J. Lewis the J.W., were also seated in their right positions. Gracing the board were several visitors, amongst whom were Bros. J. Allinson, Lodge of Union; Barringer and Murray, Confidence; Glover, Gresham; and T. Giles and A. Keep, St. Luke's. The customary masonic toasts were more rapidly disposed of than is wont at the gatherings of the Royal Albert, owing to the desire of the brethren to enjoy the out-door sports provided at the Greyhound. Bro. T. Lewis replied on behalf of the G.M., and the rest of the grand officers, and the health of the W.M. was drunk in bumpers. Bro. Barringer acknowledged the "Visitors," whilst Bro. P. Peters spoke on behalf of the P.M.'s, and Bro. Chard, S.W. for the officers. The brethren then adjourned out of doors, and tea and coffee having been served at 8.30, the brethren shortly after departed for their homes, with joyful reminiscences of the thorough masonic feelings which had characterised everything connected with the summer banquet of the Royal Albert. At the last lodge meeting held on the 17th inst., Bros. A. U. Sandall and J. Platau were passed to the degree of F.C.'s.

PROVINCIAL.

BUCKS AND BERKS.

PROVINCIAL GRAND LODGE.

On Wednesday, the 10th inst., a Provincial Grand Lodge of ancient, free, and accepted Masons of Berkshire and Bucking-

hamshire was held, by permission of the Rev. H. A. Gibson, in the school-room attached to St. Barnabas' Church, for the purpose of transacting the following business:—the confirmation of the minutes of the Provincial Grand Lodge held in August, 1866, the election of a Provincial Grand Treasurer, the appointment and investment of Provincial Grand officers, the presentation of the Charity jewel (instituted by his Royal Highness the late Duke of Sussex, M.W. G. Master), to Bro. A. Whyley, and to receive the report of the finance committee. Bro. J. E. Connell, Prov. D.G. Master, presided, and there were present:—Bros. Rev. G. S. Finden, invested as Chap. and P.G.L. for present year; C. J. Palmer Dornay, Windsor Lodge; G. B. Ritchie, Prov. G. Supt. of Works, Bucks; C. Holden, Prov. G. Treas.; A. Whyly, Prov. G. Reg. 948; J. Devereux, Prov. G. Sec.; F. Gotta, P. Prov. G. Supt. of Works, Bucks; G. Shimplon, Prov. G. Dir. of Cers.; G. Whitmore, Sec. 948; J. Hadley, Prov. G. Sec.; J. McCubbin, Prov. G. Sec. 948; W. King, invested by proxy as Prov. G. Steward, for Bro. Turner, 948; W. Gurney, proprietor of the *Bucks' Herald*, Prov. G. Steward, 948; W. Smith, P.M. 840; W. B. Scott, J. Douglas, P.M.'s, and W. Wilson, Berkhamstead Lodge, J. Kellet, Pomfret Lodge; Roebuck, W.M. 840; A. J. Parks, W.M. 948; J. B. Dixon, P.M. 840 and P.M. 948, Prov. S.G.D.; C. W. Farmer, 948; T. H. Cooper, R. A. Jones, M. Barford; C. Clayton, P. Prov. S.W. Beds., 948; B. J. Fountaine Stoke, Prov. G. Treas. Bucks; J. Pettit Leighton, 948; J. Mindly, P.M. 840, Prov. G. Assist. Dir. of Cers.; J. T. Bateman Beaudesert, 1187; E. Strut, 948; T. Horwood, P.G. Reg.; M. Connor, Prov. G. Sec.

The Provincial Grand Lodge having been opened in due form and with solemn prayer,

The minutes of the Provincial Grand Lodge, held on the 23rd of August were read and confirmed.

The Provincial Grand Treasurer's accounts were presented, which showed a balance in hand over the expenditure of £26 17s. 8d.

The Provincial Grand Officers having been appointed and invested, and some other business disposed of, the Provincial Grand Lodge was closed.

At about three o'clock a procession formed to the church of St. Barnabas, where a choral service, of a very beautiful and impressive character, was conducted by the Rev. Incumbent and an eloquent sermon preached by the Rev. and Very Worshipful R. S. Simpson, P. Prov. G. Chap. for Berks and Bucks, and Grand Chaplain of England. The service commenced with the singing of the Hundredth Psalm. The first lesson was read by the Rev. G. S. Finden, Chaplain, 948, and the second by the Rev. D. Carson, Prov. G. Chap. The music was as follows: responses, *Tallis*; 65th and 67th Psalms, *Goss*; 66th Psalm, *Osuley*; Magnificat, *Gregorian 5th tone*; Nunc dimittis, *Tonus Peregrinus*. The anthem after the 3rd Collect was that from the 138th Psalm, "Behold how good and joyful a thing it is, brethren, to dwell together in unity," *Dr. C. Whitfield*. The solo was taken by Mr. R. S. Thorpe, and the duet by Masters Cheshire and Fryer. After the singing of the 133rd hymn, the officers and stewards conducted the Grand Chaplain from the altar to the pulpit, when he delivered a sermon from 3rd Chapter of Daniel, 17th and 18th verses. Towards the close of his discourse the Chaplain addressed himself more particularly to Masons, and explained how the great principles and purposes of Freemasons accorded with the principles of Christianity. In the beautiful Hymn, "Great God what do I see and hear?" with which the service concluded, Bro. A. Whyley, who was surplised with the choir, sang, as a solo, with good effect, the following verse:

"The dead in Christ are first to rise,
At that last trumpet's sounding;
Caught up to meet Him in the skies,
With joy their Lord surrounding:
No gloomy fears their souls dismay,
His presence sheds eternal day
On those prepared to meet Him."

The discourse of Bro. Simpson, Grand Chaplain of England was listened to with the deepest attention, and at its termination the brethren retired to large room at the Elephant and Castle Hotel, where about forty brethren and a few visitors sat down to a dinner provided by Mr. James Sheerman. J. E. McConnell, D. Prov. G. M., occupied the chair. There were also present: Bros. C. J. Palmer, S. G. W.; G. S. Finden, Chaplain, 948; R. S. Simpson, P. Prov. G. Chap., and G. C. E.; G. Ritchie, P. Prov. G.; D. Carson, P.G.C.; Caleb Holden,

G.T.; Arthur Whyley, G.R.; Josh. Devereux, G.S.; Fredck. Gotto, G.S.W.; G. Shrimpton, C.D.C.; J. Weightman, G.S.; James Hadley, G.S.; James McCubbin, G.S.; W. King, G.S.; W. Gurney, G.S.; G. Whitman, G.S.; Wm. Smith, P.M., 840; W. B. Scott, P.M.; J. Douglas, P.M.; W. Wilson, J.W.; J. Kellett, J.W.; W. Roebuck, W.M.; A. T. Parkes, W.M.; T. Dixon; C. W. Scriven; T. H. Cooper; R. A. Jones; M. Barford; Charles Clayton; B. T. Fountaine; E. Street; Thomas Horwood; M. Couver.

The Chairman having, on account of pressing professional engagements, to leave the meeting after the cloth had been cleared, Bro. E. Palmer was voted to the chair, and he commenced the after dinner business by proposing "The Queen and the Craft," which was most loyally received, "God Save the Queen," being sung by the whole assembly, ably assisted by Bro. A. Whyley, organist to the lodge of St. Barnabas. The toast of the "M.W. Grand Master the Earl of Zetland," was received with enthusiasm.

The Grand Chaplain, Rev. Simpson, responding, said that he acknowledged the toast with diffidence, and stated that as the Earl's 25 years of office expired next year, he would propose to him that on that day all Masons of England should be summoned to meet him under the dome of St. Paul's, when it should be shown that the cause of truth and Masonry were the same.

Song—"Hail Masonry Divine."

The Chairman proposed the health of the Deputy G.M. of England, Earl de Grey and Ripon, and said they should receive the toast with enthusiasm. The advanced age of their Grand Master precluded his taking the active part he had formerly exercised in the affairs of the society, and nearly the whole of the work consequently fell on the shoulders of the Deputy G.M., and he was delighted to say that he bore the responsibility most satisfactorily, and that he was following the footsteps of their Grand Master. The healths of Bro. J. E. McConnell, D.P.G. Master, and that of Bro. M'Intyre, Grand Regis., and others, were then given from the Chair, in a speech relating principally to the private business of the Provincial Grand Lodge of Berks and Bucks. A medley was sung by Bro. Shrimpton.

Bro. Gotto then said a few words in reference to the business of the day. Song—"John Barleycorn."

The Chairman said he had not been supplied with a toast list, or earlier in the evening he should have given the health of Rev. H. A. Gibson, Incumbent of Linslade. Their rev. friend had given his school and church for their use and the benefit of Masonry, and they had all witnessed a most impressive service. The rev. gentleman had informed them that the collection at the door amounted to £3 17s., and that the Grand Lodge had asked him to appropriate to the sick fund of Linslade parish £3 3s., and for a holiday for the choir £5 5s. There followed many other speeches and songs.

CORNWALL.

TRURO.—*Phoenix Lodge of Honour and Prudence*.—On Monday, the 17th inst., the members of this lodge assembled at the Lodge Rooms, High Cross, Truro, at 7.30 p.m., for the purpose of transacting their regular monthly business, Bro. Frederick M. Williams, M.P., W.M. in the chair. There being no candidates for either degree, the lodge was soon closed, and the brethren adjourned to the banqueting-room, where they spent a few hours in agreeable converse on Masonic topics. Bro. W. J. Hughan introduced the claims of the FREEMASONS' MAGAZINE to the attention and support of the Craft, and lamented that several lodges in Cornwall did not as yet subscribe to so useful a publication. The W.M. very kindly offered to send the MAGAZINE regularly during his year of office to the lodge, which offer was accepted with thanks. Bro. F. M. Williams, M.P., stated that he had taken it up himself for some time, and hoped other brethren in the lodge would do likewise. The attendance of Bro. Lord Eliot, M.P., was expected, but from some unexplained cause the brethren had not the gratification of welcoming him.

DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry* (No. 48).—The usual meeting of this lodge was held on Monday, the 24th inst., at the Grey Horse Inn, High-street. The chair of K.S. was taken at seven o'clock, p.m., by Bro. R. J. Banning, M.D., W.M. There was a good attendance of members, including

Bros. J. H. Thompson, I.P.M.; Benjamin Hugill, P.M.; W. L. Mackenzie, Sec.; R. B. Reed, S.D.; Dr. Cook, J.D.; W. Garbutt, I.G.; W. Burroughs and J. Potts, jun., S.S.; Dr. Douglass, C. Bass, &c. Visitors:—Bros. J. Banning, 343; W. J. Banning, 667; A. Loades, P.M. 24; H. Pulman, 57; Henry Hotham, P.M. 24; D. Browning, 24, &c. Three gentlemen were elected members, and Messrs. J. Bilton and W. J. Watson being in attendance, were duly initiated by the W.M. Bro. G. Murray was next raised to the M.M. degree also by the W.M. After a short discussion, it was unanimously resolved that the W.M. should be requested to apply to the proper authority for permission for the members of the lodge to wear a centenary jewel. It appears that the first date recorded in the oldest transaction book in the possession of the lodge, is September 29th, 1725, though there are many previous but undated records. The warrant having been lost, a confirmation was granted by the Duke of Beaufort, G.M., in October, 1771, and since then the lodge has been held under various numbers, the last previous one having been 56. After the conclusion of the work the brethren adjourned to refreshment, during which the usual loyal and Masonic toasts were given by the W.M.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of this lodge was held on Monday, the 24th inst., at the Masonic Rooms, Sankey-street. Present:—Bros. Robert Stevenson, W.M.; H. B. White, P.M., &c., as S.W.; H. Syred, as J.W.; John Bowes, P.M., &c.; W. Mossop, S.D.; W. Richardson, J.D.; W. Savage, Thomas Morris, J. E. Goodried, John Laithwaite, W. Woods, Thomas Jones, Jos. Robinson, Thomas Domville, M. Walker, Jos. Bancroft, James Hepherd, James Jackson, Robert Gibbons, Dr. Pennington, John Pierpoint, A. Waring, W. Smith, Jos. Robinson, I.G.; James Johnson, Tyler. Visitor:—Bro. W. S. Hawkins, 241. The lodge was opened in solemn form, when the minutes were read and confirmed. The ballot was then taken for Mr. James Jackson as a candidate for initiation, which proving unanimous in favour, and being present, he was duly and solemnly initiated by the W.M. The lodge was opened in the second degree, when Bros. J. E. Goodried and Thomas Morris offered themselves for preferment, and having proved their claim, were entrusted, and retired. The lodge was opened in the third degree, the two candidates re-admitted, and raised to the sublime degree of M.M.'s by the W.M., assisted by Bros. White and Bowes. The lodge was closed down to the first degree, the usual routine business gone through, after which it was closed with the usual solemnities, and the brethren were invited to refreshment, it being St. John Baptist Day. The loyal and Masonic toasts were duly honoured, and the brethren separated in harmony after spending an enjoyable evening.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).

The members of this lodge celebrated the Festival of St. John the Baptist on Monday, the 24th inst., at the Freemasons' Hall. The lodge was opened at five o'clock by the D. Prov. G.M.—the W.M. elected in June, 1866, having died within a few weeks after his installation, and the lodge consequently having since been ruled by the Senior Wardens.

Amongst the members present were:—Bros. Rev. John Spittal, P.M. and Chap.; Major Brewin, P.M. and Prov. G. Treas.; A. M. Duff, P.M. 166; T. Sheppard, P.M. and Treas.; W. Johnson, P.M.; C. Johnson, P.M. 491 and P. Prov. G.S.W. for Jersey, Org.; George Henry Hodges, S.W. and W.M. elect; John Edward Hodges, J.W.; W. Barfoot, Sec.; G. B. Atkins, S.D.; J. H. Buzzard, J.D.; G. Toller, jun.; John Hunt, J. C. Clarke, W. Moir, P. Warde, C. Spence, W. Sculthorpe, J. F. Baines, A. Sargeant, M. Hack, E. Mace, H. Nicholson, P. Prov. G. Org., and others. Visitors:—Bros. Rev. Dr. Lynes, P.M. 669, and Prov. G. Reg. Staffordshire; Rev. W. Langley, J.W. 1,130, Melton, and Prov. G. Chap.; David Turner, P.M. 1,054 and 1,134, Lancashire; Henry Douglas, S.D. 1,130, Melton; W. Weare, P.M. 279, and P. Prov. S.G.D.; C. Stretton, S.D. 279, and Prov. G. Reg.; E. Gosling, J.D. 279, and Prov. G. Steward; T. Thorpe, I.G. 279; F. Ptacek, 279, and Past Prov. G. Org.; R. Burnham, 279; O. Burton, 279, and others.

The lodge having been opened in the first degree, and the minutes of the last meeting, including the election of the W.M., read and confirmed, a ballot was taken for Mr. Tom Gamble Howes as a candidate for Masonry, which being

unanimous in his favour, he was initiated in due form; after which the lecture on the tracing board was delivered by Bro. Major Brewin. Bros. Parsons and Richardson were then called to the pedestal, and passed an examination, after which they retired, and the lodge having been opened in the second degree, they were passed as Fellow Crafts by Bro. Brewin. The chair having been resumed by the D. Prov. G.M., the Rev. Bro. Spittal presented Bro. George Henry Hodges, the W.M. elect, to receive the benefit of installation.

Bro. Hodges having received the usual address, given his assent to the ancient charges, and been duly obligated, and a Master Masons' Lodge and Board of Installed Masters having been successively opened, he was installed into the chair of K.S., and duly saluted by the numerous P.M.'s present. The brethren having been re-admitted, he was proclaimed and saluted in the several degrees.

On the conclusion of the ceremony of installation a highly favourable report was read from the auditors on the Treasurer's accounts. A vote of thanks was unanimously accorded to Bro. Sheppard, P.M., for his services as Treasurer, to which Bro. Sheppard responded, and a ballot having been taken, he was re-elected to that office.

The W. Master then proceeded to appoint and invest the following brethren as the officers of the lodge for the ensuing year:—Bros. A. M. Duff, P.M.; W. Barfoot, S.W.; G. Toller, jun., J.W.; Rev. J. Spittal, P.M., Chap.; T. Sheppard, P.M., Treas.; W. Sculthorpe, Sec.; T. H. Buzzard, S.D.; J. Crisp Clarke, J.D.; C. Johnson, P.M., Org.; G. B. Atkins and W. Moir, Stewards; A. Sargeant, I.G.; C. Bambridge, (elected) Tyler.

After the transaction of a few matters and routine business, the lodge was closed and the brethren adjourned to the banquet, to which an ample supply of champagne, &c., was contributed by the W.M. On the removal of the cloth, and grace having been said by the Rev. Chaplain, the loving cup (inscribed with the names of the Masters of the lodge from its foundation) was, according to annual custom, passed round the table. The usual loyal toasts having been duly honoured, together with those of the Most Worshipful Grand Master of the Order, the W. Master proposed "The better health of the estimable nobleman, Earl Howe," who presides over the province as its chief.

Bro. Hodges said that he had only once had the privilege of meeting his lordship in lodge, but he had been much struck and greatly gratified on that occasion at witnessing the courtesy, affability, and indeed thorough Masonic feeling which the Prov. G.M. evinced towards the whole of the brethren. With this toast the W.M. said he would couple the name of a brother, to whom not only he and this lodge, but all the lodges and brethren in the province were deeply indebted, the Deputy Provincial Grand Master, Bro. Kelly.

The toast was received with much applause, coupled with musical honours.

The D. Prov. G.M., responded on behalf of the Prov. G.M. and himself, expressing a fervent hope that, although from the advanced years and precarious health of the Prov. G.M., they could not reasonably expect him again to perform many active duties in the lodge, he might still be spared for many years to rule over the province.

In returning thanks for the visiting brethren, Bro. the Rev. Dr. Lynes, Prov. G. Reg. of Staffordshire, spoke in high terms of praise of the admirable and efficient manner in which the various ceremonies of the day had been performed by all the officers who had taken part in them.

The D. Prov. G. Master proposed in warm terms of praise, "The Health of the Newly-Installed Worshipful Master," and said that if any testimony were required as to the estimation in which Bro. George Hodges is held by all who know him, it would be found in the large number of brethren assembled to do him honour, adding that he took some little credit to himself in the matter, as it was in fact owing to a little gentle pressure used by him that Bro. Hodges was induced to undertake the office of W.M., which his modesty led him to accept with some little difficulty.

The W.M., who on rising was warmly greeted, after thanking the brethren, said that being in Paris when the lodge was held, he was in ignorance of the honour conferred upon him, and which, had he been present, he should have shrunk from undertaking; but when he found he had been unanimously elected, he felt bound to undertake it, feeling assured that he should have the support of the Past Masters and the assistance of all the brethren; and that as no exertions should be spared on his

part, he hoped to perform his duties with credit to himself and to the satisfaction of the Lodge.

The Rev. Bro. Spittal responded on behalf of the Past Masters, and Bro. Barfoot for the newly appointed officers.

The D. Prov. G.M. said that he had a toast to submit to the brethren, which, although not strictly Masonic, was one which he was sure they would receive with the utmost cordiality for two reasons; first, on account of the public services of that individual richly deserving any honour they could pay him; and secondly, from his connection with two esteemed members of the lodge. He called upon them to drink "The Mayor of Leicester." Mr. Hodges had discharged the onerous duties of his important office in the council chamber, on the magisterial bench, and in every other respect in such a manner as to win "golden opinions from all sorts of people," and indeed fully to entitle him to the exceptional honours which had been conferred upon him in being elected for two consecutive years to preside over the town as its chief magistrate; not his least merit however, in their eyes, was that he was the father of two such worthy Masons as their Worshipful Master and their late Junior Warden, Bro. John G. Hodges, whose abnegation of self, and delicacy of feeling, had led him to decline that promotion in the lodge to which he was justly entitled. The toast, which was received most warmly, was responded to, by both the Bros. Hodges, the W.M. stating that his father felt justly proud of one of his sons being unanimously elected to preside over the John of Gaunt Lodge.

The brethren shortly afterwards separated. During the proceedings, Herr Ptacek, and other musical brethren, contributed greatly to the pleasure of the evening.

SUSSEX.

EASTBOURN.

Installation of the W. M. of the Tyrian Lodge and presentation to Dr. Cunningham.

On Thursday the 20th inst., the first anniversary of the Tyrian Lodge, No. 1110, was held at Eastbourne. The lodge was opened in the lodge-room at the Lamb Hotel by the W.M., Bro. Dr. Cunningham, Bros. Horsley, P.M., 76; and Smith, W.M., of the Brunswick Lodge, 732, Brighton, acting as warders. Brother Walter Kirkland, was presented by Bro. Adamson, to the W.M., as the unanimously elected Worshipful Master of the Tyrian Lodge for the ensuing year, and he was duly installed in the chair accordingly; Bro. Cunningham performing the beautiful and imposing ceremony in a manner which elicited the admiration of his brethren.

The newly installed W.M., having been duly proclaimed and selected in the usual manner amongst Masons, proceeded to appoint and invest his officers as follows: Bro. E. W. Adamson, S.W.; Bro. C. R. Bond, J. W.; Bro. C. M. Matthews, Sec. Bro. G. A. Wallis, Treasurer; Bro. A. Whitefield, J.D.; Bro. T. H. Headland, J. G.; Bro. H. Evenden, D.C.; and Bros. J. O. Snelling and H. Sutton, Stewards.

The Lodge was then closed in ancient and solemn form and the brethren adjourned to

THE BANQUET,

which was held at the Anchor Hotel.

The Brethren present were Bro. Walter Kirkland, W.M., 1110, who presided; Bros. Dr. Cunningham, P.M., 1110, and Prov. G.D.; Dr. Jeffery, W.M., 916; C. Horsley, P.M., 76; W. R. Wood, P.G.J.W., Sussex; Geo. Smith, W.M., 732; Easter, P.M., 83; A. J. Gibb, P.M.; J. H. C. Coles, S.W., 916; E. W. Adamson, S.W., 1110; C. R. Bond, J. W., 1110; G. A. Wallis, Treasurer, 1110; C. M. Matthews, Sec., 1110; A. Whitefield, S.O., 1110; J. Hide, 811; H. E. Rumble, 916; Dr. C. C. Hayman, 1110; W. Macdonna, T. H. Hoaland, J. G., 1110; H. Evenden, D.C., 1110; J. O. Snelling, Steward, 1110; H. Sutton, Steward, 1110; J. Wilkins, 1110; J. Brown, 1110; C. Bourne, 1110; M. Mockett, 1110; W. L. Wallis, 1110; C. Tomes, 724; G. Tomes, 1050; T. Simonds, 477; E. H. Norns, 1110.

The cloth having been drawn, the W.M. proposed "The Queen and the Craft," which was duly honoured in the manner usual amongst Masons. The W.M. next gave "The Most Worshipful the Grand Master of England, The Earl of Zetland," remarking upon his many virtues and his excellencies as a Mason.

Song.

The next toast was "The Deputy Grand Master of England, The Earl de Grey and Ripon, and the Officers, past and present,

of the Grand Lodge," with which the W.M. coupled the name of Bro. Wood, Prov. G.S.

Bro. Wood, in a feeling speech, replied and warmly eulogised the Earl de Grey and Ripon, as a statesman and a Mason.

Song—"Merry and Wise."

The W.M. then gave "The Right Worshipful Provincial Grand Master of Sussex, Col. D'Abiac," of whom he spoke in terms of great respect as a worthy gentleman and excellent Mason, and as one to whom the Masons in Sussex were greatly indebted for the able manner in which he performed the duties of his office.

The next toast was "The Deputy Provincial Grand Master of Sussex, Bro. Turner," and the Officers of the Provincial Grand Lodge, coupling with it the name of Bro. Dr. Cunningham, Prov. G.J.D.

Bro. Cunningham responded in a most appropriate speech.

Song—"Good St. Anthony."

Bro. Dr. Cunningham then proposed in a very flattering manner "The Health of the newly installed W.M. of the Tyrian Lodge, Bro. Walter Kirkland."

The W.M., who was received with applause on rising to respond, said: Brethren, I thank you most sincerely for the kind manner in which you have received the toast proposed by Bro. Dr. Cunningham, and I thank him also for the flattering terms in which he has been pleased to speak of me, and which it will be my study to deserve. In taking upon myself the office of Worshipful Master of the Tyrian Lodge, to which the kindness of the brethren has called me, I am fully conscious of the duties and responsibilities attendant upon it. It must at all times be a matter of anxious care with every Master so to conduct his lodge as to give complete satisfaction to all his brethren. That care will be mine, and every effort I can make shall be made to promote the prosperity of the lodge, and fraternal feeling amongst its members. To me, as I have no doubt it is to every one present here this evening, Freemasonry is something more than an immense society having secret signs and symbols, and a ritual at once beautiful, imposing, and solemn. However good and necessary that may be, and good and necessary it most assuredly is, that which above all other things in Masonry appeals the most, alike to my heart and reason, is the sublime doctrine of morality and human brotherhood which she perpetually teaches. Freemasonry recognises no distinctions of colour, nor of race, no differences of religion, nor of caste. The good and true men of every colour, race, or creed are equal before her, and she receives them all ungrudgingly into her bosom, only requiring that they shall love and reverence the Great Architect of the Universe, and be obedient to the moral law. What other society is there in existence so wide in its scope, and resting on so catholic a foundation? The Red Indian, worshipping the Great Father in the wilderness, may become a Mason equally with the Christian and the Jew; and the wild Arab of the desert equally with the civilised European. But whilst Masonry is ever teaching the eternal truths of morality and brotherhood, she expects that all her members will strive to carry out those doctrines in their daily lives and conduct; and whether they are toiling at the loom or forge, on the mart or money change, or wherever else it may be, she expects that they will endeavour to become distinguished from the rest of the world as peculiarly just and upright men, charitable and merciful in all things, and to all people of the strictest morality, and lovers of their Creator and their kind. Holding, then, as I do, these views of Freemasonry, I shall endeavour, with the aid of my officers and brethren, to conduct the lodge in accordance therewith, and I trust that when my year of office is ended, it may be said with truth that I did my best to promote the welfare of the lodge, that it prospered in my hands, and that all the brethren were satisfied with my endeavours.

Song—"The Shamrock."

The W.M. then rose and said, Brethren, The toast which I have now to propose is one which I am sure you will drink with all possible heartiness and sincerity. It is the health of a brother without whose valuable assistance the Tyrian Lodge would, perhaps, not have been established, and without which it certainly would not have attained the position it at present occupies. I need scarcely say that the object of this toast is Bro. Dr. Cunningham. The proposition of his health gives me great pleasure, and I rejoice in the opportunity afforded me of expressing on my own behalf, and that of the Tyrian Lodge, the high appreciation we have of the admirable manner in which he has performed during the past year the duties of Worshipful

Master. And I feel doubly gratified, inasmuch as I am in a position to show that our appreciation of his endeavours is not confined simply to speech, but takes practical form in the shape of the Past Master's Jewel I hold in my hand, and which I have to present to him, in the name and on behalf of the lodge he has ruled so well. Brother Dr. Cunningham, there are moments in men's lives the pleasure of which fully compensates for hours of toil and trouble. And one of those moments surely must be when a man stands in the presence of his brethren to receive at their hands the well-earned recognition of his services and endeavours. Such, Bro. Cunningham, is at this moment your position, and I congratulate you right heartily upon it. Accept from the members of the Tyrian Lodge this Past Master's Jewel—this token of their fraternal feeling—this acknowledgment of your general courtesy and kindness to all the brethren—this tribute of their thanks for the services you have so well performed and so freely rendered. And permit me to say, in conclusion, that I am not only uttering the feeling of my own heart, but also that of my brethren, when I wish that you may wear that jewel upon your breast for many years of useful life, until you are summoned to the Grand Lodge above, where the world's Great Architect lives and reigns for evermore.

The jewel which was thus presented to Bro. Cunningham bore this inscription, "Presented by the Members of the Tyrian Lodge, No. 1110, to Bro. James Mackey Cunningham, their first W.M., as a token of their esteem and regard, June, 1867."

Bro. Dr. Cunningham on rising to respond was greeted with loud and prolonged applause. He thanked the brethren very sincerely for the kindness which they had shown towards him, and which he should long remember. He was rejoiced to know that his efforts to serve the lodge had been successful, and that its present position was highly gratifying to him; the lodge was being framed, and he considered it an honour to be asked to take the office of W.M. In that office he had done his best, and he must thank his various officers for the excellent manner in which they had supported him. No Master in the province had had better officers than his had been, and the consequence was that the work had been done well. Without good officers the most efficient Master could not conduct a lodge satisfactorily, and he therefore urged upon the present officers of the lodge the necessity of so learning and performing their several duties as to be a real help to their Master. From what he had seen of them he did not doubt but that they would act so, and in that case the lodge would go on and prosper. For himself he would say that he should still come amongst them, and his services would always be at their disposal. In conclusion, he must again thank them for the handsome jewel which they had presented him with in so flattering a manner, and also for the many tokens of their good feeling which had been shown in various ways towards him. He should wear the jewel with pride, and it would always remind him of his friends and brethren of the Tyrian Lodge.

Song—"Pulling Against the Stream."

The remaining toasts of the evening were, "Prosperity to the Hartington Lodge," coupled with the name of Bro. Coles, who responded. "The Visitors," responded to by Bros. Horsley, Wood, Gibbs, and Smith. "The Wardens, and other Officers of the Lodge," responded to by Bros. Adamson, Bond, Matthews, Wallis, Whitefield, and Headland. "The Tyler's Toast," given by Bro. Ancock, 271. During the banquet Wolfe's Band played a choice selection of music, and contributed much to the pleasure of the evening.

SOMERSETSHIRE.

APPROACHING MASONIC FESTIVAL AT WELLS.—We are informed that the beautiful reredos presented by the Freemasons to the Church of St. Cuthbert, Wells, will be formally opened on Monday, the first of July next. The R.W. the Provincial Grand Master of the province, Bro. Alexander W. Adair, Esq., and his worthy and respected D. Prov. G.M., Bro. Capt. Bridges, with a large number of the Craft, will be present. They will assemble at the Town-hall, and from thence proceed in full Masonic clothing to the church, where there will be a full choral service (in which members of the cathedral choir will assist), and a sermon preached by Bro. the Rev. W. W. Martin, the Chaplain of the province. After the service the brethren will retire to the Council chamber, and there partake of a cold collation, to which the public (ladies included) will be admitted. The cathedral (by order of the Dean and Chapter) will be open during the afternoon, and the respected organist, Mr. Lavington, has kindly consented to give selections on the noble organ from

some of the best musical compositions. The arrangements of the day will conclude with a visit to the Deanery (by special invitation of the Very Rev. the Dean and Mrs. Johnson) when, after seeing the gardens and pleasure grounds, tea and coffee will be provided. This will be a grand holiday for our brethren of the mystic tie, and no doubt many others will take the opportunity of visiting the quaint old city and the many objects of interest it contains.

MONMOUTHSHIRE.

SILURIAN AND ISCA LODGES.—We stated the other day that it was intended to have a Masonic pic-nic in Raglan Castle, and we find Thursday, the 4th of July, is the day fixed. The following arrangements have been completed: The party will leave Mill-street station, Newport, by train at twenty-five minutes past ten a.m., returning from Raglan Footpath at a quarter past eight p.m. Fares to and fro, 2nd class, 3s. 6d. each; children, half price. These tickets will, however, be available by the half past one and twenty minutes to six p.m. trains from Newport. Parties to provide themselves with refreshments. A first rate quadrille band has been engaged, and the warden of the Castle will have a plentiful supply of games of all descriptions. Tickets not transferable, only to be had on application to the committee, at 16, Dock-street, not later than six o'clock p.m. on Monday, the 1st July; all applications must contain the names of parties for whom such tickets are intended, and subject to approval of the committee, each brother will be at liberty to introduce a friend in addition to the members of his own family. We wish them a pleasant, happy meeting. We will endeavour to be amongst them and report progress.

WORCESTERSHIRE.

KIDDERMINSTER.—*Lodge Hope and Charity (No. 377).*—The monthly meeting of this lodge was held on Monday, the 24th ult., though it is usual to have a vacation in the summer, which is not taken advantage of this year, as there is a probability of much work, owing to the favourable impression produced by the proceedings of the Worcestershire Provincial Grand Lodge held at Kidderminster in the previous week. At seven o'clock p.m., the lodge was opened in the first degree by Bro. A. Hancocks, W.M., supported by Bros. W. Fawcett, I.P.M.; A. Hancocks, S.W.; Baker, J.W., &c. The minutes of the last regular and of an emergency meeting were confirmed. At the request of the W.M., Bro. Dr. Hopkins took the chair. Bros. W. and G. Hopkins having been presented as candidates for the second degree, were examined, found worthy of promotion, and entrusted. They then retired for preparation. The lodge was opened in the second degree. The candidates were again introduced properly prepared, and passed by Bro. Dr. Hopkins to the degree of F.C. Having announced that he had privately given them the lecture on the first tracing-board, for which there was not time at the previous meeting, the acting W.M. now proceed to give the second. The W.M. resumed his chair and closed the lodge in the second degree. Two propositions of gentlemen for initiation were made by the W.M. and Bro. Cooper, P.M., which were duly seconded. The lodge was closed by the W.M. at half-past eight o'clock, and the brethren adjourned to another room for supper and social intercourse. By request the chair was again taken by Bro. Dr. Hopkins, as the W.M. was unable to remain. The usual Masonic toasts were duly honoured, and the presiding brother took the opportunity to give several addresses, commenting on several matters which had come under his observation in the province and in this lodge in particular. The party separated at half-past ten.

MARK MASONRY.

CORNWALL.

FALMOUTH.—*Love and Honour Lodge (No. 94).*—On Thursday, the 20th June, the regular meeting of this lodge was held at the Royal Hotel, Falmouth. Bro. W. J. Hug-han, P.M., 78, 94, Past G.O., &c., presided in the unavoidable absence of the W.M., Bro. Reginald Rogers, (D. Prov. G.M. in the craft.)

The minutes having been read and confirmed, the acting W.M. stated that the Grand Master had been pleased to appoint Bro. F. M. Williams, M.P., of No. 78, Truro, Pro-

vincial Grand Master for Cornwall. The members received the information with great delight, and as there is no Mason more respected and beloved by the brethren in the county, as better able to fulfil the duties of that high position, we look forward to a most prosperous and flourishing term of office for so worthy and distinguished a mason. The Annual Meeting and Festival of the Truro Mark Lodge, No. 78, is to be held on the 4th July.

KNIGHTS TEMPLAR.

SCOTLAND.

AYR.—A most interesting meeting of the Ayr Priory of Knight Templars took place a few nights ago; the business on the occasion being the reception of Bros. William Brierly, Thomas Walton, W. R. Richardson, and John McCoig as Knights of the Religious and Military Order of the Temple and Knights of Malta. The "delta" was formed under the roof of the far-famed Tam o' Shanter inn, and the Prior, Bro. D. Murray Lyon, officiated in "dubbing" the candidates. After the ceremony the encampment entertained to supper the newly admitted Sir Knights, the Prior presiding, aided by Bro. A. C. Hislop, as Croupier. In the course of the evening our Southern brethren expressed how highly they esteemed the knightly courtesy and hospitality of the members of the Ayr encampment, and how delighted they had been with their forenoon's ramble on the banks and brags of bonny doon.

SKETCH OF THE MASONIC CAREER OF BRO. SIR ARCHIBALD ALISON, BART., PROV. G.M. GLASGOW.

The historian of Europe is dead—the vital spark has fled from one of Scotland's most gifted and distinguished sons. Although Bro. Sir Archibald Alison had attained the ripe age of seventy-four years, yet the freshness and vigour of his faculties, the arduous nature of his daily duties, and the frequency with which his name was associated with works of a public nature, excluded from our minds the thought of death and, when the sad event was announced, it astounded his admiring countrymen, not more by its suddenness than by the magnitude of the loss it curtailed. His demise is a national calamity, and has already been acknowledged as such. In Glasgow and the surrounding districts, the immediate field of his labours, the expression of grief has been most intense. The daily newspapers have each paid a tribute of respect to his memory; and the eulogiums they have passed upon his merits are but the echo of the public sentiment. The Town Council and other public bodies of the City have each recorded their deepest regret for the loss of so distinguished a man, and so useful a citizen; and the brethren of the Masonic Art, amongst whom he occupied so conspicuous a place, have also testified to his worth, and given expression to the irreparable loss which the Craft has sustained in his decease. To have discharged the public duties that devolved upon him in his official capacity with so much energy and ability merits all praise; but to have voluntarily undertaken other duties equally arduous, and, in a public sense, equally important, commands our highest admiration and respect. We are amazed that, amidst his almost herculean labours at the bar and on the bench, he should have found leisure enough to execute such extensive and admirable literary works—so vast, indeed, that had he done nothing besides during the thirty years they occupied his divided attention, their magnitude and genuine worth would still have surprised us. It speaks highly for his genius, his indomitable perseverance, his high aim, and his public spirit, that, leaving no duty public or private undone, he should have put forth such great works necessitating profound research, minute knowledge of details, and such acquaintance with every variety of information, legal, historical, political, and philosophical. Active in his habits, incessant in his application, well versed in the literature of the present and past ages, possessing a mind of the finest balance and rarest culture, as well as a gentlemanly bearing that endeared him to all, he gained a name that will be written for generations in the annals of those great ones who "though dead yet speak."

Our purpose in the following sketch is not to enter upon all the incidents of so long and busy a life (although the recollection of the high position he occupied as a lawyer, a judge, an

historian, and a man, cannot be altogether shut out), but to give a succinct account of the principal Masonic events in which he bore a prominent part. The Glasgow Kilwinning Lodge (No. 4), on the roll of the Grand Lodge of Scotland, has the honour of being his mother lodge, he having been admitted a member of it in the year 1837, and through all the years that followed his initiation he never forgot his early allegiance, and to the end cherished a strong attachment for it. He was unanimously elected Prov. G. Master of Glasgow in the year 1847. He was duly installed at a special meeting of the Grand Lodge of Scotland, held in Glasgow, on Tuesday, the 1st of June. The Most Worshipful Grand Master alluded to the proceedings at a *pro re nata* meeting of the Grand Lodge, held in Edinburgh the day previous, and announced to the assembled brethren, "That the office of Prov. G. M. of Glasgow had then been conferred on Bro. Sir Archibald Alison, the Historian of Europe." His Grace said that "it afforded him great pleasure to present that distinguished brother with his commission, and personally to instal him into office." The ceremony was then proceeded with, after which the Prov. G. M. returned thanks to the Grand Master and Grand Lodge for the high honour conferred upon him, and assured the brethren of his anxious wish to promote the best interests of Freemasonry in the province now entrusted to his management.

The first great public occasion on which Bro. Sir Archibald Alison appeared, was at the laying of the foundation-stone of the Barony Parish Poor's House, with Masonic honours, when he officiated with much ability. There were present to witness the ceremony a large concourse of the brethren, and an immense multitude of spectators, and the effect on the whole was grand and imposing. The learned Brother, at the close of the proceedings, delivered an able, eloquent, and appropriate address, breathing the true Masonic spirit in reference to such institutions as they had been called upon that day to consecrate. An event, that cannot be overlooked in this sketch, was the laying of the foundation stone of the Victoria Bridge, Glasgow, in the year 1851, under the auspices of the Grand Lodge of Scotland. His Grace the Duke of Athole, the Grand Master of Scotland, supported by the Grand Lodge, performed the ceremony. Bro. Sir Archibald Alison, acting Grand Steward *pro tempore*. It is worthy of remark that the greatest muster of lodges which ever rallied together at one time, under the banners of the Grand Lodge, took place on this occasion. The procession had a very imposing appearance; the members who took part in it being computed at between 6,000 and 7,000. In the evening a Masonic Festival was held in the Trades Hall, under the auspices of the P. G. Lodge, at which the Grand Master, accompanied by the Grand Office Bearers, was present. The attendance was very numerous, and comprised deputations from thirty-two out of the seventy-two lodges, which had taken part in the brilliant pageant of the day. On the 18th January, 1856, a brilliant assembly of the craft took place under the auspices of the P. G. Lodge, and the presidency of Bro. Sir Archibald Alison. About 450 of the brethren were present. The proceedings were of the most harmonious and pleasant description, and the Prov. G. Master in the course of the evening made several speeches of a loyal, patriotic, and Masonic character. On Thursday, 31st July, 1856, the foundation stones of the Court Houses, the Market Houses, and Railway Station of the town of Airdrie were laid with Masonic honours. Bro. Sir Archibald Alison officiated at the former of these, with the accustomed ceremonies. At the conclusion of the proceedings he addressed the assembled multitude, and in the course of his remarks observed:—"As a Freemason he experienced a feeling of gratification in beholding the universal feeling of sympathy, of concord, and of Christian charity, which he knew animated that great assembly. He would tell them how there could be no civil disputes between man and man. That would be the case only when all the world embraced the principles of Freemasonry, or those principles which teach justice, love mercy, and to walk humbly with God; and whoever did that would never be involved in civil broils, nor be brought to the bar of criminal justice." On the evening of the same day he presided at a dinner given in honour of the occasion by the Provost, Magistrates and Town Council, and the Monklands Railway Directors.

At the quarterly communication of the Grand Lodge of Scotland held on the 3rd May, 1858, the ceremony of laying the foundation stone of the Freemason's Hall of Scotland was fixed for the 24th of June, Summer St. John's Day, which was looked forward to with great interest, and afterwards took place

with extraordinary splendour and success. Of the speeches delivered on the occasion, none were so effective, so full of suggestive thought, so magnanimous, so truly Masonic in expression and spirit as that of the Prov. G. M. of Glasgow, in the course of which he related the following striking anecdote:—"There no individual who has so great a reason to say that he is grateful to Freemasonry; for I question whether there is any one who now hears me who has a family anecdote so interesting to narrate, or which shows how much the principles of Freemasonry may surmount even the animosities and the anger of war. In the American war there was a young English officer who was wounded, and had a bayonet pointed towards his breast in one of the intrenchments that he was storming in the United States. When the bayonet was at his breast he saw a young American officer to whom he gave the Freemasons sign. The American officer knocked up the bayonet and saved the Englishman's life. He brought him to his own home and treated him as a brother; and for two or three months he lived in his family. That young officer, thus saved by Freemasonry, came back to Scotland, married a young lady, a relative of the noble family of Erskine, and the issue of that marriage was Lady Alison, my wife, and mother of two sons who have bled for their country in India."

In the following year, July, 1859, he laid the foundation-stone of the Court House at Wishaw, with full Masonic honours. The next occasion of importance on which he appeared was at the funeral lodge held by the Lodge Glasgow, Kilwinning, No. 4, in *memoriam* of the late Bro. John Pringle Nichol, LL.D. Professor of Astronomy in the University of Glasgow, and P.M. of that lodge, at which meeting he presided. The sentiments he then expressed in the oration which he delivered, on the virtues and greatness of the deceased, are painfully recalled by us at the present time, even on the eve of our paying a like tribute to his own memory. On occasions private, as well as public, our departed Bro. was ever ready to lend his aid; and in the social gathering, as well as in the discharge of public duties, he displayed the same noble spirit of self-sacrifice, and the same ardent desire for the happiness of those by whom he was surrounded. Actuated by such feelings, he readily acceded to the request of the St. Mark's Lodge, No. 102, of which he was at that time W.M., to preside at their annual festival, which was held on the 24th of April, 1860, and on that occasion he discharged the duties in a very felicitous manner, and by his condescending and gentlemanly deportment, and happy humour, promoted the utmost concord and harmony. In December of the same year he took part in the consecration of the Athole Lodge, No. 413, and at the close of the ceremony he was affiliated as the first honorary member of that lodge. On Monday, the 24th June, 1861, on the five hundred and forty-seventh anniversary of the battle of Bannockburn, the foundation-stone of the Wallace monument was laid with full Masonic honours by the M.W. Grand Master. In the procession Bro. Sir Archibald Alison headed the representatives of the Prov. G. Lodge of Glasgow. The brethren present amounted to nearly five thousand. Our Prov. G. Master delivered an eloquent and highly patriotic address, rich in historical allusions, and unbounded in its praise of Scottish enterprise, Scottish valour, and Scottish patriotism. The address throughout was loudly and enthusiastically cheered. In the year 1861 Bro. Sir Archibald Alison laid the foundation-stones of Hamilton and Rutherglen, then in the course of erection.

The next event in the series, calls for a more lengthened notice, and refers to the lamented death of the Duke of Athole, Grand Master Mason of Scotland, which took place on the 16th January, 1864, in memory of whom the Prov. G. Lodge of Glasgow held a funeral lodge, one of the most solemn and imposing of the many that were held throughout Scotland. The lodge was held on this occasion in the City Hall, which was thronged with the brethren of Glasgow and the adjoining districts, who showed the greatest desire to pay their last mark of respect to the departed, and betokened sincere grief for the loss they had sustained. The accustomed ceremonies were performed in a highly decorous and becoming manner, and the perfect stillness that characterised the audience enhanced the solemnity of the proceedings. It was a season for mourning—an hour for the deepest reflection. Bro. Sir Archibald Alison presided, and paid an eloquent tribute to his grace's memory, from which we venture to extract a few sentences:—"We are met to celebrate," he said, "a solemn funeral service to the memory of the late Duke of Athole, Grand Master of the whole Scotch Freemasons, and whose premature decease, in the prime of life,

has, I am sure, realised the prediction of the Grand Lodge in the circular announcing it, that it has been a matter of deep regret to the Freemasons of Scotland in every part of the world. So various, indeed, have been the merits to our Craft of our late Grand Master, that we can scarcely hope to see his place adequately supplied. It is no sinecure which has devolved upon the nobleman who is nominated to that high and dignified office. In a word, a Grand Master who really discharges the duties of his office must live more for others than himself. And it is fitting that it should be so, for what is the spirit of Freemasonry but a constant readiness to sacrifice self to others? and what can be so good a model for its head as that which embodies its spirit? It is not surprising that our late Grand Master took such an interest in the proceedings of our fraternity, and was so active in discharging its duties. He belonged to a race which, for more than a century, had repeatedly given a Grand Master to the Freemasons of Scotland, and had never ceased to feel a great interest in their proceedings. His own disposition rendered him peculiarly open to its influences. At once energetic and active, patient and enduring of suffering, resolute and humane, his spirit was unwearied, his heart was warm, his disposition was chivalrous. His ear was ever open to the tale of suffering, his hand ready to assuage it. He was liberal without ostentation, hospitable without prodigality. Many of you, brethren, can testify how ably, and with what heartfelt benevolence, he laid aside his rank, and joined in the social festivities of the Craft in this city and neighbourhood. But, most of all, on the approach of death, did his character shine forth with peculiar lustre. When the inevitable hour approached to him, as it must do to us all, he awaited it in a noble spirit. His was neither the blind stoicism of the sceptic, nor the rapt enthusiasm of the fanatic—it was the intrepid demeanour of the Christian. His firm reliance was on his Saviour, and when at length the ‘silver cord was loosed, and the golden bowl broken,’ he yielded up his last breath with the hope of a Christian, and in the spirit of a Freemason.” Such are a few of the sentences he spoke in the course of the ceremony, and they are the outgoings of a true and manly nature—the utterances of a generous heart, fully alive to all that is good, and noble, and true in another. We wait for an equally eloquent tribute to his own memory.

The next event takes us to the close of the year 1864, when he presided at the consecration of the Glasgow Lodge, No. 441. In the course of his address to the brethren he said:—“It is with the greatest pleasure that I see the progress of Freemasonry in this city. This is the eighth lodge which it has been my good fortune to consecrate since you did me the honour to place me in my present position, and I believe there is no city, not excepting the capital of the empire, which can boast of a similar increase of Freemasonry within the same period. It is pleasant to think that the increase of Masons in the eastern quarter of this city has produced the demand for this lodge, in order to enable the citizens residing here to meet together in social enjoyment under the principles of Freemasonry, and to cultivate those principles of harmony, benevolence, and universal charity under which we are united.”

In the year 1865 he laid the foundation-stone of a new School and Hall at Renfrew. Last year he appeared at the quarterly communication of the Grand Lodge of Scotland, and proposed, in an able speech, Bro. Colonel Campbell, of Blythswood, as Prov. G. Master for Renfrewshire East; and at the close of the year he laid the foundation-stone of the New Bank at Govan. To the very last, it thus appears, he was fully alive to the importance of the high position he occupied in the Masonic world, and was diligent in the discharge of every duty which that position necessarily entailed upon him. He was justly revered when living in the west of Scotland, and his death is universally lamented. In token of the esteem in which he was held by the brethren, six hundred of their number mustered in mournful procession at his funeral. He was the beau ideal of a good Mason, inasmuch as he was the patron of every good and useful work—the protector of the Craft, and the expositor of its noble principles. His Masonic career was long and brilliant, and we feel, as the varied incidents of that active and useful life crowd upon our recollection, that Death may rob us of those we most esteem and venerate, but that Masonic virtue and Masonic principle stand firm for ever. His stately form, noble countenance, gentlemanly bearing, and genial manners will be contemplated by us no more; but the recollection of all he was, as a lawyer, a judge, an historian, a citizen, and a Mason, will be cherished by his admiring countrymen for many generations.

Such a loss as we have sustained is not felt immediately in all its force—not, indeed, is it realised till time has gathered up for us and condensed the labours of so long a life, and placed the record of them to his account in the history of his country. *Requiescat in pace.*

WELLINGTON A MASON.—The Duke of Wellington was made a Mason in the Castle of Dangan, his birthplace, in Lodge 494. He was then Colonel of the 33rd Regiment of Foot. The duke's own father was at that time Master of the lodge. The record is that “he was duly passed, after the usual examination, and entered at the southern gate, and afterwards raised.” Somerville, North, Marquis Wellesley, Percival, Waller, and Leslie were present. Sir Robert Peel was a Mason.—*National Freemason.*

THE WEEK.

THE COURT.—The Queen, accompanied by their Royal Highnesses Prince and Princess Louis of Hesse and Princess Louise, drove on the 19th inst. down to Frogmore, to visit Prince and Princess Christian. Her Majesty afterwards drove out with Princess Louis of Hesse. Her Majesty, with Princess Beatrice and Prince Leopold, went out in the grounds on the 20th inst. The Queen, accompanied by their Royal Highnesses Princess Louis of Hesse and Princess Beatrice, drove out in the afternoon. The Queen, accompanied by their Royal Highnesses Princes Louis, Princess Beatrice, Prince Leopold and Prince Louise of Hesse arrived at the Castle at half-past seven o'clock, from London. The Queen, accompanied by their Royal Highnesses Princess Louise and Prince Leopold, drove in the grounds on the morning of the 24th inst. Her Royal Highness Princess Beatrice rode in the Home Park. The Queen drove in she afternoon down to Frogmore, and took leave of Prince and Princess Christian. Her Majesty and the Queen of Prussia drove out on the afternoon of the 25th inst. Countess Blucher had the honour of accompanying their Majesties. The Queen, accompanied by Prince Leopold and Princess Beatrice, drove in the grounds on the morning of the 26th inst.

TO CORRESPONDENTS.

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

S.H.—We should scarcely have supposed any Mason who had attended to the duties of his lodge or the business of the Craft, would have been in ignorance of the existence of such an Institution as the Royal Benevolent Institution for Freemasons and the Widows of Freemasons. Let us hope they will, now they are made aware of the fact, at once become subscribers to that excellent Charity, and by the extent of their contributions make up for their neglect in the past. Some day we may perhaps give a brief description of the Institution and the advantages in time of need that may be derived from it.

A SENIOR DEACON.—Before we can insert our brother's letter, as it contains some very serious charges against the individual referred to, as well as impugning the credit of the Master and Officers of the lodge, we should like to be furnished privately with the fullest information and authority upon which such charges are made.

ERRATUM.—In the report of Lodge La Césaire, in our last number, an error occurred in the report on the condition of the lodge read by Bro. Schmitt. Twenty-two lines from the bottom of page 476 the word “important” occurs. It should be “important,” which will materially alter the sentence.

