

Goldsmiths' Company of Edinburgh, who presented it to him, and at his request, consented that it should be transferred to me, I do give and bequeath the same to his Lordship; and, in case of his decease, to his heir, with my grateful thanks for the distinguished honor of presenting it to me, and more especially for the favorable sentiments with which he accompanied it."

But we are now done with the Box and the donor. It was a worthy gift from a noble Mason in the old world, to the most illustrious one on this side the ocean.

CHARLES MORE.

In the centre of a group, on the right of the Master, on the picture, is Charles More, the Deputy Master of the Lodge. He was also an officer in the Royal Arch Chapter, and was deeply attached to Masonry. He was connected with the Royal Bank; was a gentleman of good address and agreeable manners, and his society was courted by persons of rank and distinction.

PATRICK MILLER,

Of Dalwinton, was the son of Sir Thomas Miller. He had been bred a banker, but applied himself chiefly to scientific pursuits, and was the first to propose the application of steam power to navigation. He was initiated in the Canongate Kilwinning Lodge, on the 12th of February, 1765. Seeing a copy of the Kilmarnock edition of Burns' Poems, his attention was arrested by the following stanza referring to his father and his property near Tarbolton:

"Through many a wild romantic grove,
Near many a hermit-faceted cave,
Fit haunt for friendship or for love,
An aged Judge, I saw him rove,
Dispensing good."

Soon after Burns' arrival in Edinburgh, he met the poet, for the first time, in the Lodge, and a day or two after sent him ten pounds as a present; and on the 13th of December, Burns writes—"I drank a glass of claret with him, by invitation, at his own house yesternight." At this interview, learning Burns' desire to devote his life to farming, Mr. Miller offered him his choice of a farm (by lease) in a large tract he had lately purchased in Dumfriesshire. In the following June, Burns visited the land and selected Etinsland, of which he took possession in the spring of 1775. The friendship formed between the Bard and Mr. Miller, was sincere and lasting as life.—*Masonic Review*.

POWERS OF GRAND MASTERS.

The following is from the annual address of Mr. W. Brother KIMMEL, Grand Master of Maryland:—

The government of our institution of Freemasonry, as originally taught by our English ancestry,—its traditions, its immutable laws, its customs, its jurisprudence, as practised by them from time immemorial, were adopted by the Masonic fraternity to us. American Freemasonry has been inherited from our English Brethren, and is adapted as well to their monarchical government as to our free institution; and it flourishes alike in both countries. Its wholesome principles, as practised by our English ancestry, became the property of our fathers, and were practised by them in their independence as a nation as soon as they assumed a long the powers of the earth the separate and equal rights to which the "laws of nature and of nature's God entitled them."

It is said of the Prince of Wales, and the Duke of Sussex, the Sons of George III., that while Grand Masters of England, they practised in its Grand Lodge the royal immunities of the crown, in the idea that the "King can do no wrong"—which I presume was regarded by them as the highest immunity of the G. Master. A distinction is necessary to be made between the office and the officer. The rights of the Grand Master are inherent in the office. The officer becomes invested with those by the suffrage of his Brethren. There is nothing in the powers of the Grand Master that is hereditary in the person of any Brother. They are inherent in the office, and not in any manner constitutional

It is by the choice and election of his Brethren that the Grand Master is elevated to his seat. He occupies the Grand East at the call of the workmen, and at their will he becomes the exponent of the principles, and the presiding officer of the Grand Communications of their Grand Body. It is thus that he becomes invested with the powers and prerogatives that belong to the office.

It is not claimed that the Brethren are to think as the Grand Master may think, and adopt implicitly his sentiments as their own; but, having elevated him to the high position, they are obliged to submit to his authority, and to respect him in the office as well as in his official character. Being elective, the office is in the bestowment of the body of the Craftsmen.

The Brethren can choose whomsoever they please to preside and rule over them; but they should remember that they are to select a Ruler, a Master, whom they are implicitly to obey, respect and honor, and to whose acts and decisions they are to submit without complaint or murmur.

The Brethren should invariably elect to this high place none but the Master Mason of long standing, of whose ability, and position, integrity and faithfulness to the Craft they are well assured. He should be well known to the community in which he lives;—his high and honorable character should reflect honor upon his position of Grand Master. He should be a man in whom the whole fraternity have entire confidence, and who would preside over them in an amiable, courteous and conciliatory manner. However despotic the prerogatives of the Grand Master may be, they ought to be practised in mildness, and not in harshness nor severity. The position of a Master Mason has ever been held as one of the highest emence. It was esteemed in ancient times as the highest honor to which the men of any community could aspire. To it was that the entrance to our mystic temple was well guarded, and none but the worthy and the well qualified were permitted to pass it. A Masonic diploma was then regarded as a necessary appendage to the gentleman, whether at home or abroad. The despotic character of the Grand Master originated in his being the head of an honorable fraternity, the members of which were all Masters, and possessed of rights, immunities and privileges of the most exalted character; a Master of Masters is the Grand Master, and he should therefore be respected in his office, and allowed the exercise of his own free will, and the enforcement of the decrees of justice in accordance with his own enlightened judgement. His will, however, should be always tempered with mercy.—*Freemasons' Magazine*.

SOME REASONS FOR THE MASONIC SOCIETY BEING A SECRET ORDER.

Free Masonry has been denounced and suspected, in consequence of its being a secret order. Secrecy in all things where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are, of course intended to, and should be participated in, only by its members—by those who have been regularly initiated into its mysteries, and contribute to its support. They are secured by a knowledge of a *universal language*, which is used as a test of brotherhood. This universal language (*universal to Masons*) is, under no circumstances, communicated to the world at large. The words and signs of it are secret, for to communicate them would at once destroy their utility. And, strange as it may appear to the uninitiated, our society professes to have no secrets beyond this. There is little very little, in the lodge to gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshah; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbors and our God. About the general nature of lodge transactions, every one here can know as much as any of its members, but for fear of any misapprehension on this subject, we would briefly

state that nowhere are order and decorum more strictly enforced than in our lodges. Our business there is charity and brotherly love and communion, the admission of candidates, and the transaction of such other matters as necessarily pertain to every association. Now, all this is of such a character that it may with great propriety be left to ourselves. We are brothers—members of a large family—met for the purpose of transacting our own business, with which the world has no concern, and why should the world be permitted to witness its disposition? Does a needy brother, require assistance and receive it, it is not for us to vaunt it, and it might not be agreeable to him to proclaim his wants before strangers, nor the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity to trammel the discussion of character, and how could the announcement of the rejection of candidates for our confidence be otherwise than prejudicial to us, by exciting enmity and disaffection in the world, made up of a thousand creeds. Our objects are few and their pursuit is quiet and secret, and we have, as masons, naught in common with mankind. We do not meddle with politics, nor the extension of a creed by proselytism. We seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly benefit the world by our own improvement.—*Standard*.

BRAZIL.

(Translated from the German.)

We learn from the private correspondence of a Brother from Philadelphia, that Brazil possesses only one Grand Lodge, since another till now existing, the (Grand Orient) has been dissolved by a decree 30th September, 1860. There are now sixty-five lodges existing in the Brazilian Empire, some of which work partly after the Scotch, and others after the French rite. In many cases Chapters are connected with them. The average number of members is fifty to each Lodge, though there are quite a number who are unaffiliated.

Respecting their Masonic Temple the same Brother writes as follows:—"The Masonic Temple in Rio Janeiro was formerly a Theatre, and was begun during the visit of the Royal Family to the above city, but after their return to Portugal in 1821, the building association was dissolved and the structure left unfinished. In this condition it remained until the year 1840, when the Grand Lodge purchased it from the proprietor, by paying the accumulated ground rent; the cost, eleven thousand Mil Reis (\$5500), was advanced by two wealthy members, while the superintendence of the undertaking was entrusted to John Clemente Perera, who founded a society under the name of the "Glory of the Lavradio," and among which he distributed shares of 50 Mil reis (\$25) each. These shares could only be owned by members of the Grand Orient, or their inferior lodges, and in case of the death of a shareholder, the heirs or creditors should receive an equivalent for this portion. With this fund the debt was paid, the building finished and properly arranged.

The building contains four halls for the Scottish and two for the French or new (modern) Rite, also one for a Master's Lodge, a Banquet Hall, Audience, and Council Rooms, and a Gallery which runs the whole depth of the building, and contains the Archives of the Grand and her subordinate Lodges. Three Castellanes are constantly in attendance, as well as the Grand Secretary with his clerks, daily till 3 P.M.

This Grand Lodge receives annually from every inferior Lodge the sum of three hundred Mil Reis (\$150), and is at present in possession of nearly one half of all the distributed