

be held at the residence of deceased or at the church, and then the Craft should take charge of the funeral and 'bury the dead.' *Masonic* work can not be performed by any other than Masons. If others are desired to perform their ceremonies, let them do it; but in such case the Masonic Lodge must not participate."

So we may now dispose of the subject entirely. We do not think it is likely to come up again, at any rate in the form in which it was recently presented. On another point the *Review* has something to say. After pointing out the propriety of attending to the request of a dying Mason, or his widow, to be interred with the Masonic ceremony, and urging that the members should all, as far as possible, forego pleasure and business, and in a body, seriously and decorously, lay their brother's remains in their last resting place, it adds:

"And just here we desire to enter our protest against what appears to us a most unseemly practice: If there be a band of music, on the return from the grave it usually plays a march or tune better adapted to a gala occasion than a funeral. Yankee Doodle or St. Patrick's Day, or similar tunes, *we* think are out of place on a funeral occasion; and if bands *will* inflict such tunes on the procession, on such occasions, then abolish the bands, and go to the funeral without music by which to measure your steps."

It is very rarely that a band of music accompanies a Masonic funeral procession with us; therefore, we can say little about the practice alluded to by our Cincinnati brother.

### THE ENGLISH GRAND MASTER.

INTELLIGENCE comes from England that the Most Worshipful Bro., the Marquis of Ripon, Grand Master of the Grand Lodge of A. F. & A. M. of England, has resigned, and been succeeded by the Most Worshipful Bro. His Royal Highness the Prince of Wales. It is further stated that the noble Marquis has become a Roman Catholic, the authority for the statement being the *London Times*. While we are surprised at the announcement, we see no reason to find fault with the course taken, since it is the bounden right of every man to follow the dictates of his own conscience in matters of religion, and Masonry being confined to no creed, we are not disposed to question the propriety of the Marquis embracing Roman Catholicism. Our surprise is that he should have seen fit to join hands with a body from whom Masonry has received more persecution and slander than from all other sources put together.

We presume the noble Marquis saw the necessity of separating himself officially from the Freemasons of England, but they will probably still receive his countenance and support. He ceases to be conspicuous in order to avoid the censure of the Church, and possibly he may have to remain quiescent in future. There are numbers of Roman Catholics in the Masonic ranks, but we are given to understand that excommunication is the penalty of persisting in attending the lodges. We do not for a moment suppose that the Marquis of Ripon found any cause for giving up his Masonic connection, further than that it was incompatible with his duty to a church that has shown the worst kind of intolerance towards Masonry. It is gratifying to know that a successor has been found in the Heir apparent, who has already held the position.

The Philadelphia *Keystone* remarks:

"This is the first time, we believe, in the history of the Grand Lodge of England, or of any other Grand Lodge, that the Church of Rome has found a recruit in the person of a Grand Master of Masons. There is one instance in which a Past Grand Master of England yielded to the priestcraft of the Vatican—we refer to the eccentric Philip, Duke of Wharton, who was Grand Master of England in 1722, shortly after the Revival of Masonry; but his defection occurred a number of years after his retirement from office; and he died in a Spanish monastery in 1735. Of his sanity there were some