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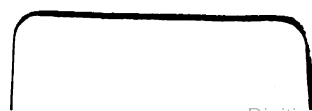
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The Freemasons' quarterly (magazine and) review ...

Freemasons'
magazine



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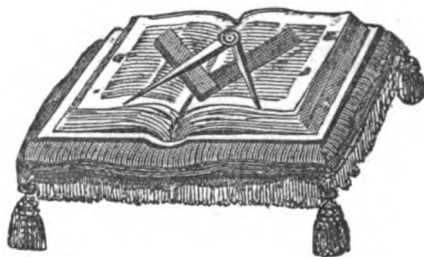
THE

FREEMASONS MAGAZINE

AND

MASONIC MIRROR.

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THE
FREEMASONS' MAGAZINE
AND
MASONIC MIRROR.

ADDRESS TO OUR READERS.

A CALM and unruffled prosperity to Masonry in England marks the close of another year.

The melancholy war now raging in Europe, has in a great measure suspended the usual work of Masonry, in Lodges, near the seat of war, but opportunities are daily offered for the exercise of higher duties than mere ceremonial work. We almost daily read of instances of the practical advantages of Freemasonry, and the exercise of its nobler principles. Enemy meets enemy in deadly conflict—one or the other is overpowered and on the point of being slain, when by some happy circumstance, the fact becomes known that both are Masons. The point of the sword is withdrawn, a fraternal salute supplants the embrace of death—and the erst deadly enemies are now the sworn friends and defenders of each other.

Aid to the sick and wounded in war has occupied the attention of the charitable, and vast are the funds that have flowed into the exchequers of the various organizations for affording relief, to the detriment, we fear we must own, of some of our own noble charitable Institutions. With pride we are enabled to state that British Masons, both at home and in our colonies, have come well to the front with their subscriptions.

The time is approaching when appeals will be made on behalf of the Royal Masonic Benevolent Institution, the Royal Masonic Institution for Boys, and the Royal Masonic Institution for Girls. We have every reason to hope that the circumstances that have militated against the interests of other Charitable Institutions will not operate to the disadvantage of our own. Bro. H. R. H. the Prince of Wales, P.G.M., carrying out his promises of devotion to Masonry, has consented to preside at the Festival of the Girl's School, in May next; Bro. Col. F. Burdett, Prov. G.M., Middlesex, will preside at that of the Royal Masonic Benevolent Institution, on the 25th January. With such distinguished Patronage, and, as will be seen from our Lodge Reports, the large number of Stewards appointed to represent the Lodges, and the liberal subscriptions to their lists, we have no fear of any sensible diminution in the amount of the contributions.

While on the subject of the Masonic Charities, we again feel it a duty to call attention to the admirable plan of the "Masonic Benevolent Associations" recently established in various parts of the Metropolis, most in connection with Lodges of Instruction. Small weekly or monthly contributions are made, and when an amount is accumulated sufficient to purchase a Life Governorship in one of

the Charities a ballot takes place, and the Governorship is placed in the name of the successful Brother. By this arrangement many who would not find it convenient to contribute a comparatively large amount in one sum, will be enabled in due time to place their names in the lists of Life Governors.

The Reduction in the Postal Rates of Newspapers came into operation in October last. By the new regulation the Postage of the "Freemasons' Magazine" is reduced one-half. The conductors of this Journal resolved that their Subscribers should not only reap the full benefit of the reduction, but that they should receive the Magazine *Post Free*, the only condition being that subscriptions should be paid in advance in order to save expense in book-keeping and collecting money, believing that this liberal arrangement would produce a largely increased subscription list. In the latter item their expectations have been fully realised, and a large proportion have, in forwarding subscriptions due, also availed themselves of the opportunity offered to receive their Magazine without any charge for postage.

Our readers will have noticed that we have given an increased number of Lodge Reports and other original matter, during the past year. We have determined to make the "Freemasons' Magazine" an exclusively Masonic Journal, carefully excluding from its pages any matter which has not some reference to, or bearing upon, Freemasonry.

We have during the past year received increased support from both Lodges and individual members. For the additional support thus received, for the valuable assistance rendered by old friends and new contributors, whose work is indeed a labour of love, we are grateful, and we promise that the many compliments and kindly expressed praises which we have received from our friends will prove an incentive to still greater exertions, and that *the* organ of the Craft will maintain the honourable position it has held for so many years.

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LONDON, SATURDAY, JULY 2, 1870.

HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

(Continued from page 502.)

The next meeting of the Prov. Grand Lodge was held at Dudley on Sept. 11, 1848, Bro. Dr. Roden, D. Prov. G.M., acting as Prov. Grand Master, who again ruled at the meeting which was held at Kidderminster in August, 1849, on which occasion he announced to the brethren that it was probable that that would be the last time he should meet them in the capacity of D. Prov. G.M.

The third Grand Master of the Province of Worcestershire was Bro. Henry Chas. Vernon, a P.S.G.W. of England, and D. Prov. G.M. of Stafford. One hundred and ten brethren attended his installation at Worcester, June 17, 1851. After appointing his officers, the R.W. Bro. delivered "an oration on the principles and excellence of Freemasonry," much to the gratification of his hearers.

The next meeting of the Prov. Grand Lodge was held at Bromsgrove in June, 1852, and subsequently annual meetings were held in different parts of the province.

"The year 1857," says Bro. Griffiths, "was however marked by more than ordinary interest, from the occurrence of one of those events which may be said to be the particular prerogative of Masons, and one in which they especially rejoice to be engaged. On the 3rd of June in that year a special Provincial Grand Lodge was holden at the Abbey Boarding House, Great Malvern, for the purpose of assisting the Lady of the Manor, Lady Emily Foley, in laying the founda-

tion stone of the new Malvern Schools, in the presence of a large gathering of brethren from lodges in and out of the province, and a large concourse of spectators."

In 1866 failing health induced Bro. Vernon, after a rule of fifteen years, to resign the gavel to the fourth Grand Master of the Province, Bro. Albert Hudson Royds. At his installation, which was performed by Bro. Stephen Blair, Prov. G.M. East Lancashire, 428 brethren were present, the largest Masonic gathering ever known in Worcestershire. On this occasion a vote of £50 was granted for a Masonic window in the cathedral.

This, says Bro. Griffiths, brings his history of the Prov. Grand Lodge of Worcestershire within the knowledge of our youngest members, and he then turns his attention to the history of the Worcester Lodge, which he says "in its teaching and practice of the grand principles of Freemasonry, has, doubtless, like kindred institutions, had reason to rejoice in its success, to lament its short-comings, and, as we know, to mourn over its periods of depression. At first, like the tiny rivulet—

"Just trickling from its mossy bed,
Streak the heath-clad hill; "

then lost to observation amidst the tangled brake or lofty cleft; now emerging into sunshine, giving evidence of its presence by

"A bright emerald thread,"

affording refreshment to the wayfarer, rills of comfort to the weary and distressed, nourishing on its bosom smiling blossoms of joy and peace for the widow and orphan, and then

"Breaking forth with bolder career,"

it bears large evidence of its appreciation of those who earned the palm, and leaves enduring memorials of those of her sons who deserved and received honour. Uniting with kindred streams to found some noble institution, where instruction might be imparted to the little ones, or maintain an asylum for those who had borne the heat and burden of the day; and now rejoicing to be permitted to add its mite in the restoration and adornment of the noble pile beneath whose shadow it had thriven, and so to evince its interest in the handiwork of ancient brethren; and especially in its desire for the glory of the Great Architect of the Universe, has this lodge sped onward, fulfilling its pacific and exalted mission."

It is here mentioned that from the books in the possession of Grand Lodge we learn that a lodge

numbered 60, under the Athol or York Constitution, was held at the Stonemasons' Arms, Great Fish-street, in 1757.

The Grand Lodge Roll of that year contains returns from 354 lodges, and the lodge at Worcester numbers 39 members. It appears that one was excluded and deemed unworthy, and another was similarly dealt with for clandestinely making Masons for one shilling each!

The columns of *Berrow's Worcester Journal*, the second oldest in England, have fortunately aided Bro. Griffiths in his industrious researches, and have supplied proofs of the existence of the early lodge upon which he has commented, and with reference to which he remarks, "A paragraph in *Berrow's Worcester Journal*, in 1769, justifies a belief in its existence at that date, where it is announced that 'A Company of Comedians, from London, would perform by desire of the Lodge of Freemasons.'" The next reference to Freemasonry in Worcester, is also found in the *Journal* in the form of an advertisement. It is dated April 1st, 1790, and the following is a verbatim copy of it:—

"MASONRY.

"In all ages, by all sectaries, and in all nations the advantages of Masonry have been manifest. No society since the creation of the globe have ever been so universal and so respectable. They never have contaminated their laws, nor like many premature societies exposed themselves to ridicule and contempt. The brethren must feel a secret satisfaction when they are informed a lodge under the auspicious names of the Right Honourable Lord D—ly and W—d, the Right Honourable the Earl of Ply—th, and the Right Honourable the Earl of Cov—try (gentlemen and brothers resident in this county) will be instituted; and when the brethren recollect the politeness, affability, and humanity of the noble patrons, who can doubt of success? For the purpose of promoting a constitution, chapters are held every Sunday evening at the Rein Deer, till it is brought to its wished for crisis. The company of every brother is requested."

Bro. Griffiths doubts the authenticity of this advertisement, and thinks that, as these noble brethren (if brethren they were), took no interest on the subject, "the wish was father to the thought or the head of the advertiser." It may be noted that the date is April 1, and that the wording of the advertisement evidently displays ignorance of the appropriate use of Masonic terms.

The first minute book of Worcester Lodge is

lost or mislaid, but the second commencing Jan. 1820, is accessible.

A copy of the interim warrant, dated Oct. 2, 1790, is here given:—
No. 573.

To Bros. D. B. Curwen, Thomas Smith, Jos. Dillon, Richard Hill, Moses Leviston, John Barnesley, Edward Connop, and John Whitaker, residing in and near the city of Worcester.

"Brethren,

"You are hereby authorised to assemble as a regular Lodge of Free and Accepted Masons at the Rein Deer Inn, in the city of Worcester aforesaid, under the title or denomination of the Worcester Lodge, and to make, pass, and raise Masons as occasion shall require, and to do every other act as a regular lodge of Freemasons until a warrant of Constitution shall be made out.

"By the Deputy Grand Master's command,

"Wm. WHITE, G.S."

In the following year, 31 brethren are enrolled. One is very soon erased for misconduct, "plain evidence," says the author "of the determination to have none but 'good men and true' in the Worcester Lodge."

The warrant or charter was granted by Lord Rawdon, afterwards Earl of Moira, Acting Grand Master, under the authority of H.R.H. the Prince of Wales, Grand Master. It was signed by Rawdon, A.G.M., P. Parker, D.G.M., and witnessed by William White, G. Sec., and is dated Oct. 9, 1790.

A letter is given from E. Lechmere (great uncle to Sir Antony Lechmere, and who at the time was M.P. for Worcester), declining the honour of appointment as W.M., although says Bro. Griffiths, it is questionable whether he was of the fraternity. There is no evidence of the number of meetings between the date of the interim warrant and the consecration of the lodge, but letters are in existence to prove that the lodge was held in high estimation by many leading Masons of the time.

The author is indebted again to the *Worcester Journal* for an account of the consecration in its issue of May 25, 1791.

"The Worcester Lodge of Free and Accepted Masons, No. 574, held at the Rein Deer Inn, in this city, was regularly consecrated on Thursday, the 19th instant, after which the members in regular order proceeded to St. Martin's Church, when an excellent sermon was preached on the

occasion by the Rev. Brother T. Heynes, from the 10th chapter of St. Paul's Epistle to the Hebrews, and 24th verse: 'And let us consider one another to provoke unto love and to good works.' They afterwards returned to the Rein Deer Inn, where they dined, and spent the evening with the utmost harmony and decorum, and many loyal and constitutional toasts were drunk."

Of the nine brethren mentioned in the warrant only three can be traced as residents in Worcester, Joseph Dillon, gentleman, the reprobate John Barneby, and John Whitaker, the latter the landlord of the Rein Deer Inn.

The first W. Master, Bro. R. Hains, is believed to have been a solicitor of the place. The legal element has always largely prevailed in the Worcester Lodge.

From 1792 to 1797 the lodge seems to have been dormant, when the Rector of Worcester, the Rev. Bro. Thomas Heynes, M.A., who had taken part consecration, was elected.

The roll of the W. Masters is complete, but some of the early records of the lodge meetings have been lost within the last few years.

The following numbers have been successively borne by the Worcester Lodge:—574, assigned in the charter; in 1792, it became 483; at the union in 1813, it became 526; at the revision in 1832, it stood at 349, and in 1863, it assumed the number by which it is now distinguished, 280.

First held at the Rein Deer in Mealcheapen-street, it found a home for a brief season at the Star and Garter Hotel, but soon returned to its original quarters. In 1842, it removed to the Bell Hotel, Broad-street, where it still remains.

Some of its members seem to have distinguished themselves in the estimation of their brethren, or else there must have been a lack of duly qualified brethren to occupy the chair of W.M. We find Bro. W. M. Thompson elected to fill the chair no less than 14 times; a portrait of him painted by Bro. Thomas Buttery, in 1801, adorns the walls of the lodge. Bro. S. Ballard was honoured by six elections, his portrait is also in the possession of the lodge, and is said to have been painted by a deaf and dumb artist, others have also been re-elected for terms of three or four years.

The lodge possess several portraits of its members, among them are one of the secretary during many years, Bro. Swan, who died in 1827, we find it resolved, "That a marble tablet be erected in St. Martin's Church to the memory of the late

Bro. S. Swan, who departed his life on the 5th day of July, aged 42." The collection of portraits is honourable both to the brethren they represent, and to the lodge itself, for securing a lasting memorial of those they delight to honour.

Bro. Griffiths gives an account of many of the portraits, but it is necessary incomplete, as, we learn from the *Worcester Journal*, that since writing his book the "counterpart presentiment" of the author himself has been added.

In 1781, we find the lodge numbered 19 members, while in April we are told that 29 brethren attended the funeral of a brother, in hatbands and scarfs provided by the lodge, and a headstone is placed to his memory, at a cost of £9 17s. 6d.

In May of the same year, a brother presents "a miniature apparatus for raising stone."

At this time, the lodge appears to provide the brethren in attendance, with *white* aprons, and the officers with *white* collars. The lodge prospers at this time, showing a considerable increase in 1802, while in 1803, a return of 46 brethren is made to Grand Lodge.

In June 1808, we find a contribution recorded to the "Cumberland Freemasons' School for Girls."

In 1809, a letter is received from the Secretary of Lodge Industry, Bridgnorth, intimating that *all the members* of the Worcester Lodge had been made honorary members of the former, and from the terms of the letter it is inferred that it was in return for a similar compliment.

In 1813, the year of the union of the two Grand Lodges, 24 members and 8 visitors are present at a meeting of the lodge.

(To be continued.)

FREEMASONRY IN FRANCE.

The "Monde Maçonnique" for June, gives particulars of the election of the Grand Master of the Grand Orient of France.

The first day's meeting of the General Assembly was opened on the 6th June, at two o'clock, by Bro. St. Jean, President of the Council, and upwards of three hundred delegates were present.

The lodge being opened, Bro. Alfred Blanche, "Grand Maître Adjoint," preceded by the members of the Council, was introduced, and took his place on the throne.

He then read a letter from Bro. Mellinet, thank-

ing the brethren for the expressions of sympathy which he had received from them, and announced that by reason of advancing age, the state of his health, and family circumstances, he would not offer himself as a candidate for the Grand Mastership.

The roll was then called, and the oaths having been administered, the Assembly was divided as usual into nine bureaux. The meeting was then adjourned until the next day, and the members of the different Bureaux retired to their respective places of meeting, but it was evident that instead of the business for which the bureaux were organised, their attention of the brethren in every instance was concentrated upon the subject of the Grand Mastership.

In the evening, a preparatory electoral committee (non official) was held in the Grand Hall, Rue Cadet, at which nearly all the members of the Assembly were present. Bro. Bémond presided, assisted by Bros. Ducarre and Colfavru. Before the opening of the meeting the names of the following brethren were mentioned as candidates:—Bros. Mellinet, Carnot, Massol, Guépin, Blanche, Duruy and Cremieux.

On the meeting being declared open, Bro. Colfavru proposed Bro. Carnot. He was, he said, an honest man, free and brave, who was willing to accept the candidature, because he considered Masonry as a means of spreading instruction. Bro. Carnot had been denounced as not being a Mason, which was an error. He was initiated in 1820, in the Lodge "Les Amis Incorruptibles," and later he had attended Lodge "Philadelphie."

Bro. Herrman objected to both Bros. Mellinet and Carnot. If Bro. Carnot had been a Mason, he had been nearly half a century inactive. He proposed Bro. Massol.

Bro. Roussel advocated the election of Bro. Guépin. Under grave circumstances he said Masonry had been insulted by the Cardinals, and Bro. Mellinet, their late Grand Master, had taken no steps to defend it.

Bro. Rolland considered the candidature of Bro. Carnot dangerous, on account of political tendencies, and recommended Bro. Mellinet to the votes of the brethren, who, some brethren declared had only resigned in order to be re-elected without by his presence influencing the election.

Bro. Babaud Larivière, considered it necessary to erase the nomination of Bro. Carnot. No one he

said, could more respect him for the honesty of his character, and he did not oppose him on the ground that his election would be fatal to the institution; the common interest demanded that he should be silent as to his reasons. Masonry needed protection, especially in the smaller towns. Bro. Mellinet had taken care to invest it with the authority of his name and his position.

The discussion rested entirely between the merits of Bros. Mellinet and Carnot.

At the second meeting of the assembly on the 7th June, which was opened at 2 p.m. by Bro. A. Blanche after the reading and adoption of the minutes, a brother asked that the letter of Bro. Mellinet might be read again, which being done, the officers were appointed

Bro. Colfavru announced that he had called upon Bro. Carnot, and acquainted him with the objections made to his candidature. Bro. Carnot, he said, had no political reasons for presenting himself, but did so purely as a Mason, and because his intentions had been misunderstood, or misrepresented, he desired to withdraw from the election. Having taken an active part in the candidature of Bro. Carnot, he considered it his duty to present his own resignation to the Council.

Several members expressed their surprise at this, but Bro. Colfavru removed his collar of Councillor, and shortly afterwards re-entered, wearing that of a Vénérable.

Bro. Baumann declared, in the midst of great confusion, that he should still advocate the election of Bro. Carnot. Several members desired to speak, but the vote was proceeded with and resulted as follows:—

Bro. Mellinet	173
„ Carnot	118
„ Massol	12
„ Blanche	1
„ Guépin.....	1
Blank tickets	3

The total number of voters present being 308, the majority necessary was 155. Bro. Mellinet was therefore declared elected Grand Master of the Order.

After some complimentary remarks upon Bros. Mellinet and Carnot, Bro. Alfred Blanche entreated in the name of the assembly that Bro. Colfavru would withdraw his resignation, which met with great applause.

Bro. Colfavru thanked the Deputy Grand Master, but he desired to remain free. There

were opinions held by the majority of the Council with which he could not agree, but he would continue to labour for the good of Masonry outside, although he persisted in his resignation.

At the meeting of Monday, June 8th, Bro. Alfred Blanche announced that Bro. General Mellinet, although touched by the kindly feelings of the brethren, nevertheless persisted in his refusal of the Grand Mastership.

After some formal business, Bro. Duhamel considered that the position the Council was placed in by the refusal of Bro. Mellinet should occupy the attention of the Bureaux. He should like to have their opinion upon the novel position in which the Council was placed. The 6th, of which he was president, were in favour of adjourning the election till next year, on the proposition of Bro. Caubet, who was a staunch advocate for the abolition of the office of Grand Master, and who hoped to prove that, from the past experience, it would be the most expedient course.

The Presidents of the Bureaux were consulted with the following result :—

Four Bureaux had not considered the question, three were in favour of a new election, and two desired to defer the election till next year.

It was decided after a most tumultuous discussion that the matter should be referred to the Bureaux for further consideration.

On the fourth day of the session the President received the reports from the Bureaux, which resulted as follows :—

The First, Third, and Fifth Bureaux were in favour of the election taking place on the following Friday.

The Second desired that the election should stand over till the next year, and were in favour of suppressing the Grand Mastership.

The Sixth were likewise in favour of deferring the election till next year.

The Fourth, Seventh, Eighth, and Ninth Bureaux voted for an election during the present session.

It was afterwards decided by the assembly that a Grand Master should be elected for one year by 130 affirmative against 110 negative votes.

On Friday, the 10th June, at the meeting of the Assembly, Bro. Babaud Laribiére stated that he had that morning visited Bro. Carnot, who in presence of several members of the Council, maintained his candidature, on principle, being

opposed to the suppression of the Grand Mastership.

The election then took place with the following result :—

Bro. Babaud-Laribiére ...	167
„ Carnot	109
„ Massol	10
„ Saint Jean	1
Blank Tickets	5

The number present being 292, the absolute majority required was 147, consequently Bro. Babaud-Laribiére was proclaimed Grand Master.

The Council then proceeded with the election of members in place of those retiring.

The *Journal du Havre*, gives a brief biographical sketch of the newly elected Grand Master of the Masonic Order in France. “ Bro. Babaud-Laribiére (of Charente), was born at Confolens, 5th April, 1819. He studied for the law at the “ Faculté de Poitiers,” and was admitted to the bar at Limoges in 1840. He made his debut in journalism as editor of “ l’Echo du Peuple,” of Poitiers, and the “ Progressif,” of Haut Vienne. Returning to Confolens, he continued his association with the press, and contributed articles to “ l’Echo de la Charente ” and “ l’Independant.” He was elected a member of the “ Conseil General de la Charente,” and allied himself with the reform party.

In 1841, the Provisional Government entrusted him with the administration of his department. He afterwards, with 34,914 votes, was elected representative in the Assembly, where he took an active part in the debates. He published in 1850, an excellent “ Historie de l’Assemblée Nationale Constituante.” He shortly afterwards retired upon his property at Charente, and devoted his leisure to the study of political economy and history.

OLD LODGE RECORDS.

By Bro. R. S.

[The records of Haughfoot having been completed, now give place to those of the Masons of Galashiels. The minutes, from the repetition of names in the officers and brethren of the lodge, point to its removal to Galashiels, although it is stated that “ the Masons of Galashiels separat from the brethren at Stow.”]

Galashiels Janr. 20th, 1742.

The Masons of Galashiels separat from the bre-

thren at Stow, being met day forsd, and rols made and marked as follows:—

Hugh Scot, of Gala,	Andrew Tomline,
William Craig,	Andrew Tomline, yr.,
George Cairncross,	James Bryson,
William Cairncross,	Jeams Bryson, yr.,
Hugh Cairncross,	Andrew Bald,
John Sanderson,	John Butler,
William Sanderson,	Jeams Peacock,
John Donaldson.	

The which day William Craig was chosen Preses, and Hugh Cairncross, Box Master by plurality of votes.

The which day found in the hands of Hugh Cairncross, Box Master, the soume of seven pounds, five shilling Scots. And for the more strengthening our present Box, we the members of this lodge do promise to pay in to sd Box Master each of us sixpence, and the sd Hugh Scott fifteen shillings Scots money at or betwixt Midsummer next.

And that hereafter every member absent shall pay sixpence to the Box Master for the use of the lodge.

The comission to five for entrants continued, and appoints our next meeting to be at John Donaldson's place at eleven, on St. John's Day.

Galashiels, Decr., 1742.

Rols called found absent, (follows a list of 15 Masons.)

The which day William Craig was continued preses, and Hugh Cairncross Box Master by plurality of votes till next St John's Day.

Found in the hands of Hugh Cairncross, Box Master, the soume of seven pounds five shillings, as likways of the payments of the lodge contained in last sederunt the soume of four pounds threteen, which is in all eleven pounds eighteen shillgs. Scots money.

Nota that Andrew Bald has not payed the sixpence contained in last sederunt.

The commission to five for entrants continued.

And we the members of sd lodge oblige our selves and each of us to pay to the sd Box Master six shillings Scots, except Hugh Scot of Gala, to whom it is refered what he will give for strengthening the sd Box, and that betwixt and Midsummer next, and the sd Box Master is ordered to converse Gala theranent.

Galashiels, Decr. 27th, 1743.

Rols called found absent, (a list of 4 Masons) (present 11 Masons.)

The sd day William Cairncross was chosen preses by plurality of votes, and Hugh Cairncross continued Box Master till next St. John's Day.

The sd day given into the Box Master's hands for strengthening the Box, the soume of three pound twelve shillgs. Scots, and if payment be made by Gala, William Sanderson and Andrew Bald, the same is to be reported next St. John's Day.

The commission to five for intrants continued.

The former resolution of paying each of us sixpence for strengthening the Box is continued, payable at or betwixt next St. John's Day.

The former act anent absents continued.

The next meeting is hereby appointed to be at William Craig's, at eleven in the fornoon.

Sederunt, Galashiels, Decr. 27th, 1744.

Rols called, and found absent Andrew Bald, and Hugh Scot of Gala.

The sd day Andrew Tomline, yr., was chosen preses by plurality of votes, and Hugh Cairncross continued Box Master till next St. John's Day.

Payed by former act, all clear to this day:—

John Donaldson,	George Cairncross,
William Cairncross,	Jeams Peacock,
Jeams Bryson, yr., and	
elder,	

Andrew Tomline, yr., and

elder,

John Butler, William Sanderson,

Hugh Cairncross, William Craig.

John Sanderson has not payed the sixpence due by last sederunt.

All former debts payed, and the same day given to the Box Master the soume of three pound eighteen shillgs. Scots money, which with what was formerly in his hand amounts to nineteen pound eight shills. Scots money.

The Box Master is still desired to speak to Gala, and Andrew Bald, and report next St. John's Day.

The commission to give five for intrants continued.

Any absent after date without an excuse sustained, shall pay sixpence beside the ordinary moyety payed for strengthening the Box.

The sixpence for strengthening the Box is to

be payed at St. John's Day next, and the meeting to be in John Sanderson's, at twelve of the clock mid-day.

The sd day George Hunter was entered in comon form, and is to pay one pound ten shills. for his entry for which he has granted Bill payable next St. John's Day.

Galashiels, Decr. 27th, 1745.

Rols called none absent, except Andrew Bald, who is hereby fined according to former sederunt.

The sd day Jeams Bryson, yr., is by plurality of votes chosen preses.

The Box Master continued, and money in his hand counted and found as follows:—

The sixpence for strengthening the Box continued.

The sd day Jeams Foorgreve was entered in common form, and at his entry payed the soume two pound eight shills Scots money.

Memorandum—John Sanderson, debtor for six pence, being the ordinary allowance by each member for strengthening the box.

And after counting there is found in the hands of Hugh Cairncross, Box Master, the soume of twenty-five pound fourteen shills Scots money.

The sd day George Hunter payed into the Box Mastar one pound ten shills Scots money, and got up his bill granted for the sd soume.

Toe sd day the members have appointed John Donaldson's house to be the place to meet at twelve a'clock midday.

The commission to five for intrants continued.

Galashiels, Decr. 27th 1746.

The Rols called ; found absent John Sanderson, and James Furgrieve. and Gala.

The sd day John Butler was chosen preses by plurality of votes till next St. John's day.

Continues Hugh Cairncross Box Master till next St. John's day.

Andrew Bald being this day present is excused for being formerly absent for any fine that might have been imposed, but made lyable to sixpence for each year's absence, which is herby declared to be two years preceeding this date.

The money payed formerly for strengthening the box is this day modified to three shills Scots, the sixpence formerly mentioned being still payable by those absent.

The comission to five for intrants continued, and John Donaldson continued clerk.

The which day there is found of money in the hands of Hugh Cairncross, Box Master, the soume of twenty-nine pound nine shills Scots money for which soume he is hereby accountable to the lodge.

The which day Adam Harvy, present apprentice to Hugh Cairncross, was admitted in common form, and gave his bill for one pound ten shills Scots in name of entry money, payable betwixt and next St. John's day.

The present meeting is next year to be in William Craig at midday.

The Box Master is herby ordered anew to speak to Gala about what he is deficient.

Hugh Cairncross, Jeams Bryson, yr., and George Hunter are hereby ordered to intruct Adam Harvy.

Sedurent Galashiels, Decr. 28th, 1747.

Rols called ; found absent Gala, Gearge Cairncross, excd, Hugh Cairncross, excd, George Hunter, Jeams Furgrieve, Andrew Bald.

The sd day John Butler was continued Preses till next St. John's day.

The sd day Hugh Cairncross was continued Box Master, and John Donaldson Clerk.

The absents, although otherwise excused, are still liable to pay sixpence to the box, and those present lyable only three pence Scots, according to last sedurent.

The absents that have sent no excuse are by vote of the company, as herby find each in one shill starling as a fine, and three shills Scots as a moeity to the box, according to this and last sedurent, besides their proportion of what chairge the other present brethren ar necessarily brought into.

The comission to five for intrants continued.

This day, upon consideration of the necessitys that the relieft of the deceast William Cairncross may be in, the brethren have thought fit to remit to her one pound ten shills Scots money, allowing her to make further application to the Box Master, he calling together as many of the brethren as shall give him power to distribut to her necessity.

The money in the Box Master's hand is as in last sedurent.

The Box Master is herby anew ordered to speak to Gala about his grant for strengthening the box.

The one pound ten shills formerly spoke of for Widow Cairncross is the three shills Scots paid by the present brethren for this year by each.

The meeting next St. John's day is agreed to be in John Sanderson's at midday.

Galashiels, Decr. 27th 1748.

Rols called ; found absent, Hugh Scot of Gala, excd, Andrew Bald, Hugh Cairncross, excd, William Craig, excd.

The sd day George Hunter was chosen preses by plurality of votes, and John Donaldson clerk.

The which day George Cairncross is appointed Box Master till next St. John's day, and is hereby ordered to receive from Hugh Cairncross, former Box Master, the soume of thretty pound nineteen shills Scots, which is hereby declared to be in his hand, and to give it out upon intrrest to any of the members that may want it, and report next St. John's day ; and in case he takes bills for the money, he is only to len it out for the space of one year, and to take the bill payable for the use and behoove of the Lodge of Galashiels.

The comission to five for intrants continued.

Received by George Cairncross, present Box Master, eighteen shills Scots money as mentioned in sedurent for strengthening the box, payedfor being absent last St. John's day by George Hunter, George Cairncross, and Hugh Cairncross.

Fines the absents as in former sedurents, only giving a satifying excuse in writè.

The sd day John Dobson, apprentice to Hugh Cairncross, was admitted in common form, and Hugh Cairncross and George Hunter are ordered to instruct him, and has this day given bill for one pound ten shills Scots as entry.

The next meeting on St. John's day is to be in John Donaldson's, and orders all to attend to hear and see how and where the box is to be lodged. The meeting at twelve midday. The box itself, with the keys, left in James Bryson's, yr., hands with consent.

(To be continued).

MASONIC JOTTINGS.—No. 26.

BY A PAST PROVINCIAL GRAND MASTER.

MASONRY.

By the term "Masonry" understand the inter-communication, in antient times, of religious, ethical, and scientific thought.

FABLE.

There is Fable, writes a Brother, in the early history of Freemasonry, as there is fable in the early history of a people. Such fable pleases many and misleads none.

OUR CHURCH OF ENGLAND CHRISTIANITY. OUR ENGLISH FREEMASONRY.

As certain unexpected and disquieting discoveries in relation to Biblical history have only served to render us more zealous in the cause of our Church of England Christianity, so like discoveries, if made in our Craft history, will only serve to render us more zealous in the cause of our English Freemasonry.

GENERAL ASSEMBLY. GRAND LODGE. HEAD LODGE. HAUPT HUTTE.

When the General Assembly of English Freemasons assumed the name of Grand Lodge, the Head Lodge of Scottish Masons assumed the same name, and German Masons, writing in English, translated the Haupt Hutte of their Masons Grand Lodge.

CONSTITUTIONS OF 1459.

The famous Constitutions of 1459 sufficiently show the existence of the ingredients of Speculative Masonry in the four Lodges of Strasburg, Vienna, Cologne, and Berne, but they do not show a use of these ingredients that constitutes "teaching," in our sense of the term.

THE 1717 THEORY AND THE FINDEL THEORY.

The opinion of our good Periodical, as recorded in an article written by a former editor, is unfavourable to both these theories.

MASONRY THE SUBJECT OF THE GRANDIDIER RESEARCHES.

The Masonry of the German and French Lodges (A.D. 1778) was our 1717 Masonry. It was this Masonry which was the subject of the Abbé Grandidiers' researches. The first lines of his letter are "You have doubtless heard of that celebrated society transmitted to us from England, which bears the name of Freemasonry. Its members are spread throughout Europe, &c., &c."

ASSERTION OF THE GERMAN THEORISTS.

A correspondent, if he will take the trouble to look into Bro. Findel's History, will find the assertion of the German Theorists to be that the present fraternity of Freemasons had its immediate origin from the Ancient Company of Stonecutters and the Building Corporations connected with it.

(To be continued.)

THE PALESTINE EXPLORATION FUND.—Lord Lawrence presided on the 25th ult, over a meeting at the Kensington Vestry Hall, at which Captain Warren explained at length the progress of the explorations in Palestine. A resolution was moved by Mr. Grove, and seconded by Sir Battle Frere, "That the work and operations of the Palestine Exploration Fund are worthy of the cordial support of all students and lovers of the Bible." Lord Lawrence remarked upon the great interest excited in this country by the objects of this society. The work of the society would probably be finished in two or three years, but in order to enable so speedy an accomplishment of its labours, £5,000 a year would have to be raised during that period.

MASONIC NOTES AND QUERIES.

COMMON SENSE.

In uneducated minds Common Sense sometimes supplies the place of Logic, and a correct conclusion is arrived at, and it is not known how or why. But in the instance which a Correspondent mentions there is, at present, small appearance of such a termination.—A PAST PROVINCIAL GRAND MASTER.

RELIGIONS WHICH TRUE FREEMASONRY DOES NOT RECOGNISE.

Bro. F. L. P. * * * religions which true Freemasonry, not finding in them the Great Architect of the Universe, does not recognise, are*

Buddhism—It is atheistic.

The system of Laotseu, China.

The system of Confucius, China.

The Emanation Theory—It is believed to be a sort of mystic Pantheism; but see my communication, *Freemasons' Magazine*, vol. xvi., page 386.

Fatalism—It is the doctrine of those who consider all that takes place in the universe not as the work of an intelligent Cause, but as the result of a blind necessity. See my communication, *Freemasons' Magazine*, vol. xii., page 279.

Hegelianism—That kind of Hegelianism in which there is a negation of the personality of the Great Architect of the Universe. See my communication, *Freemasons' Magazine*, vol. xi., page 324.

Hindooism.—It is Pantheism, either mystic or atheistic.

La Morale Indépendante—when it ignores the Great Architect of the Universe.

Materialism—when known to be atheistic.

Naturalism—Read in my communication, *Freemasons' Magazine*, vol. xiii., page 189, what an able writer says of modern naturalism. It will be there seen that I considered it plain that an individual—a convert to Naturalism—ought not to be admitted into our Freemasonry. That was in October, 1865. A like opinion was expressed by me a year afterwards.

Nihilism—It is an absolute scepticism.

Pantheism—Both atheistic and mystic.

Positivism—It is commonly, but not necessarily, atheistic.

Scepticism—A recognition of the Great Architect of the Universe would be quite inconsistent with the principles of Scepticism, both ancient and modern.

The Idealism of Monsieur Vacherot—See my communication, *Freemasons' Magazine*, vol. xiv., page 348.

Dualism—I have expressed an opinion that an individual stating Dualism to be the religious system he has adopted, ought to be received into Freemasonry, supposing it can be shown that the God of Dualism is equivalent to our Great Architect of the Universe. See *Freemasons' Magazine*, vol. xiii., page 291.

Ideology—In a communication, *Freemasons' Magazine*, vol. xiii., page 246, I have stated that Ideology is not Atheism, and the entrance to the lodge ought

* The religions are those which are mentioned in my numerous communications to the *Freemasons' Magazine*.

not, as it seemed to me, to be closed against its followers.

Secularism—In a communication, *Freemasons' Magazine*, vol. xvi., page 405, I have stated that before an individual professing Secularism is admitted into the Craft, it should be ascertained that he recognises the Great Architect of the Universe.

Solidarity—The Pastoral Letters of Roman Catholic bishops, which a few years ago denounced Freemasonry, commonly, at the same time, denounced Solidarity. But Solidarity belongs not to religion—it seems rather to belong to Social Science.

Voltaireism—Voltaireism is, I am told, a pure Natural Theism. It is no ground for the rejection of a candidate. See my communication, *Freemasons' Magazine*, vol. xv., page 6.

The list of my communications to our periodical upon this subject is in the hands of a young Correspondent at Auteuil. He promises to make a copy, and forward it to you forthwith.—CHARLES PURTON COOPER.

EARL OF ROSSLYN.

"Alexander Wedderburn, first Earl of Rosslyn, a distinguished lawyer and politician, was born in 1733 at Chesterhall, in East Lothian. A few months later (after the Gordon Riots in 1780), he was promoted to the office of Lord Chief Justice of the Common Pleas, and was elevated to the peerage by the title of Lord Loughborough, &c. On his retirement from public life, he was, in 1801, created Earl of Rosslyn, with remainder to his nephew. He died suddenly, of an attack of gout in the stomach, on the 2nd of January, 1805, in the seventy-second year of his age.—J. T."

The nephew was Sir James St. Clair-Erskine, who became second earl. He died in 1837. Succeeded by Sir James-Alexander St. Clair-Erskine, third earl.—W. P. BUCHAN.

ST. CLAIR OF ROSLYN.

William St. Clair, or Sinclair, third Earl of Orkney and Lord Sinclair. In 1455 he got grant of Earldom of Caithness. In 1471 he was obliged to resign his Earldom of Orkney to James III., which was annexed to the Crown by Act of Parliament. At his death, in 1480, he was Earl of Caithness and Lord Sinclair. By his second wife he had Oliver, to whom he assigned the estate of Roslyn. He was ancestor of the family of St. Clair of Roslyn, now extinct in the male line. James St. Clair, ninth Lord Sinclair, or his brother John, in 1735 purchased the ancient ancestral castle of Roslyn from the last heir of that cadet branch.—W. P. B.

MYSTICAL ANTIQUE.

The following, from Tennyson's late poem, "The Holy Grail," illustrates the mystical manner in which the men of old time gave their oracles:—

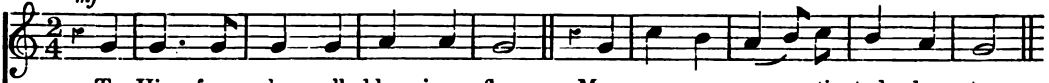
"Rain, rain and sun; a rainbow in the sky,
A young man will be wiser by and by:
An old man's wit may wander ere he die.
Rain, rain and sun: a rain on the lea—
And truth is this to me and that to thee:
And truth, or clothed or naked, let it be.
Rain, rain and sun—and the free blossom blows:
Sun, rain and sun—and where is he who knows?
From the great deep to the great deep he goes.

[FOR CONTINUATION OF "NOTES AND QUERIES" SEE PAGE 12.]

Grace before Meat.

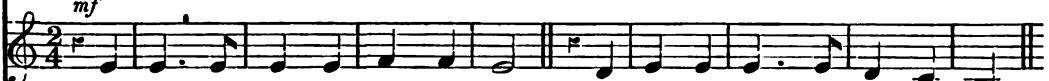
WORDS AND MUSIC BY BRO. JESSE BANNING.

mf

TREBLE. 

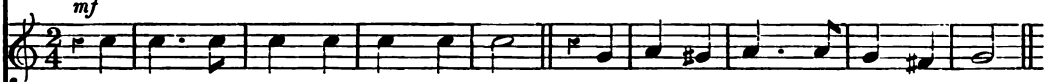
To Him, from whom all bless-ings flow, May we our gra - ti - tude be - stow ;

mf

ALTO. 


To Him, from whom all bless-ings flow, May we our gra - ti - tude be - stow ;

mf

TENOR. 


To Him, from whom all bless-ings flow, May we our gra - ti - tude be - stow ;

mf


BASS. 

To Him, from whom all bless-ings flow, May we our gra - ti - tude be - stow ;

mf

PIANO. 

f



With thank-ful hearts en - joy the food Which he doth send us for our good,

f



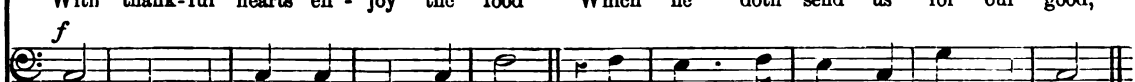
With thank-ful hearts en - joy the food Which he doth send us for our good,

f




With thank-ful hearts en - joy the food Which he doth send us for our good,

f



With thank-ful hearts en - joy the food Which he doth send us for our good,

f



GRACE BEFORE MEAT.

And, as we're taught in an - cient sto - ry, May we do all things to His glo - ry.

And, as we're taught in an - cient sto - ry, May we do all things to His glo - ry.

And, as we're taught in an - cient sto - ry, May we do all things to His glo - ry.

And, as we're taught in an - cient sto - ry, May we do all things to His glo - ry.

p So mote it be, *pp* So mote it be.

p So mote it be, *pp* So mote it be.

p So mote it be, *pp* So mote it be.

p So mote it be, *pp* So mote it be.

SYMBOLISM IN BOHEMIA; OR, THE BOOK AND THE CUP.

(Continued from page 505.)

"The geographical position of Bohemia is an irregular square, pointing to the north, south, east, and west, in the centre of Europe—bounded on the north-east by Prussian Silesia, on the north-west by Saxony, on the south-east by Moravia, on the south-west by Bavaria, while the southern point extends into Austria Proper. It is a kingdom, but subject to the house of Austria, the Emperor of Austria being at the same time King of Bohemia. Present population about 5,000,000, or 7,000,000 including Moravia, of whom 90,000 are Protestants.

"Bohemia was the last country in Europe to submit to the yoke of Rome, and the first to attempt to cast it off. It could boast of reformers before the Reformation, and took the lead in the printing and circulation of the Bible in the language of the common people, and after being worsted in a long and gallant struggle for the maintenance of its civil and religious liberties, it became the noblest victim of the Thirty Years' War.

Between England and Bohemia there has been a connection of old standing and of no common interest. By the marriage of King Richard II. to the Bohemian Princess Anne, a lady of eminent piety, the followers of Wickliff obtained a friend and protectress, and his writings an early entrance into Bohemia, by which John Huss, the reformer of Bohemia, and his friend Jeremo of Prague, were brought to a knowledge of the truth. This truth, which Huss preached in the Bethlehem Church, Jerome explained and enforced in the halls of the University in Prague, while two Oxford bachelors of divinity sought, by a series of *pictorial representations*, to make the difference between the kingdom of Christ and the hierarchy of Rome, with its tyranny and corruptions, intelligible to the multitude. More than a hundred years before the Reformation in Scotland a missionary was sent from Prague to Scotland—viz., the zealous and devoted Paul Crawar, who was burned at St. Andrew's. Huss and Jerome died the death of martyrs at Constance. The Council of Constance, before condemning them, condemned and pronounced infamous their teacher John Wickliff, and ordered his books to be destroyed, and his exhumed bones to be burned.

"Nevertheless, the work which they had commenced in Bohemia was continued, and prospered greatly. Nearly the whole of the population accepted the doctrines of the Gospel, and enjoyed at the same time the greatest national prosperity. In 1618 only a fortieth part of the people was connected with the Church of Rome; but in 1620 the battle of the White Hill put an end to their time of prosperity, which, in spite of former and continual persecutions, they had experienced.

"Looking back for a moment on those former persecutions, we find that not only the Hussites themselves were subject to them, but also the Jews were most cruelly beaten, and from time to time tormented fearfully. In 1420, for instance, 1,300 Jews were

burned alive because they were supposed to have favoured the Hussites. And yet, strange enough, about the same time the Hussites themselves seem to have had a more quiet season, for even the Queen of Bohemia favoured them. But this did not last long, and so, with very few interruptions, they had to pass through continual fearful struggles.

"But still these were not to be compared with the work of unrelenting persecution which was commenced in 1621 by the Emperor Ferdinand II., with the help of the Jesuits. It is supposed that no nation ever suffered so much as did the people of Bohemia from the terrors of Rome. Thirty-six thousand families left the country, and it really seemed that the whole of Protestantism had been crushed in the land. But the faithful remnant continued to meet in the hills, in caves, and in the forests, and there they also hid their Bibles and psalm-books. So when in 1781 the Edict of Toleration was proclaimed by the Emperor Joseph II., numbers of Protestants came forward in every direction, and congregations were formed again in many places. They were not suffered, however, to constitute themselves as 'Hussites,' nor yet as 'Bohemian Brethren,' under which appellation they had existed before; but they were allowed to choose between the Augsburg and the Helvetic Confession—that is, to become either Lutherans or Calvinists (Reformed). By far the greater number adopted the latter, the smaller portion conformed to the former. Other Protestant denominations were not allowed to exist in the country.

"At this present time these two Churches enjoy nearly perfect liberty, so far as the Government and the constitution are concerned. But the power and influence of the Romish Church being still very great in the land, the Protestants are under many disadvantages, and have frequently to experience secret opposition and oppression, which is being brought to bear upon them in numberless ways."—PICTUS.

CHARTER OF COLOGNE.

I should be much obliged to any brother who would give me reliable information upon the *Charter of Cologne*. Bro. Findel has made so many mistakes out of Guild Masonry that his statements are worthless. What are the lodge minutes said to have been discovered with it, and what can be said about them for or against? Some of the signatures to the charter will bear the test of historical probability. In addition to the Templars, who undoubtedly used *all* our symbols, it is said that the following non-operative associations did the same—Platonic Academy, Florence, 1480; Company of the Trowel, Florence, 1512—but there is still earlier evidence of these in the dwelling-house of the celebrated French merchant and financier, Jacques Cœur. The Rosicrucians and alchemists also used some of our symbols.—JOHN YARKER.

ATHEISM.

How can the editor of an atheistical journal be a Freemason?—QUERY.

IGNORANCE.

Ignorance of our own ignorance is the worst species of ignorance,—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MARK MASONRY IN WALES.

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

Dear Sir and Brother,—Observing in your issue of to-day a letter from my friend and Bro. Whittington, impugning the accuracy of a paragraph in one of your former numbers, I have simply to remark that the authority upon which your announcement relied was that of the only Past Master, also a Mark Master Mason, who takes any active part in the affairs of Lodge No. 237.

I have not the least personal interest in the matter, and am only anxious, as an old and frequent contributor to the *Magazine*, that you should not be induced to suppose you have been misled by

YOUR CORRESPONDENT.

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

Dear Sir and Brother,—The correspondent who supplied you with the information contained in your issue of the 11th inst. about the establishment of Mark Master lodges at Neath and Swansea, has called my attention to that paragraph, and to Bro. Whittington's letter on the subject.

I corroborate the statement that it is wished to start a Mark Lodge in connection with No. 237, and append the reasons for doing so.

It is a fact that the influential members of the Indefatigable Lodge mentioned by Bro. Whittington have virtually seceded from that lodge, and are about forming a new lodge, under the style and title of the Talbot Lodge.

It is a fact that the members of the Talbot Lodge intend to act with the members of the Cambrian Lodge in working Mark Masonry.

It is a fact that some thirty of the members who regularly attend the meetings of the Indefatigable Lodge are wishful to work the Mark Master's degree

It is a fact that these thirty or more members do not see why they should be put to the expense of having to go to Neath, when they are sufficient in number to establish a Mark Master's Lodge in connection with their mother lodge.

It must, therefore, be a fact that the requirements of Mark Masonry in the western end of the province will not be met by the establishment of a Mark Master's Lodge *pro formâ* attached to the Cambrian Lodge.

Yours fraternally,
DAVID WILLIAMS, P.M. 237.

THE KENNARD LODGE.

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

Dear Sir and Brother,—On the 20th inst. I attended a large meeting of the Kennard Lodge, Pontypool, No. 1,258, when Bro. H. L. Kennard was installed as W.M. The ceremony was impressively performed by Bro. Bartholomew Thomas, and about eighty brethren dined together at the town hall afterwards, when the

usual loyal and Masonic toasts were given and responded to.

But the most extraordinary feature of the day's proceedings was a recommendation proposed and carried in open lodge, and afterwards most strenuously repeated in postprandial eloquence, that the W.M., Bro. H. L. Kennard, was the very man to fill the now vacant post of Provincial Grand Master for Monmouthshire. Probably at a future time the Masons of this province would be only too glad to see that excellent brother at the head of the Craft in this county; but you will allow that to old Masons, with hearts still aching for the loss of their Provincial Grand Master, Bro. John Etherington Welch Rolls, it was rather startling to find this young lodge calling loudly for an immediate successor to one who had been buried but three weeks. They did not know his worth—they had never shared his liberality, generosity, and hospitality—they had never been receivers of his counsel, nor had they witnessed his kindly face presiding over the lodge, and participating in the cares as well as the joys of his loving brethren. The consequence is that these juvenile brethren cry out in the enthusiasm of their youth, "The King is dead! God save the king!" while we seniors, in the depth of our woe, can only sigh out the expression, "Alas! our brother!"

A gentleman will doubtless be placed over this province in proper time by the Grand Master of England, but as yet matured Masons' hearts are too sore—the blow has been too heavy, the cut too deep, the bereavement too great, to allow of our entertaining the idea of a successor to one who was no common man, much less to dictate to our superiors as to who is to be that successor.

Yours fraternally,

A. PAST MASTER.

Abergavenny, June 23rd, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

We clip the following from the *Valparaiso and West Coast Mail*:—

"The residents of the Street de Peumo were startled out of their propriety on the morning of the 4th inst., by the shouts and yells of an infuriated mob of men, women, and children, who were following a man guarded by four policemen, and half dead with fright. From time to time stones, mud, and other missiles were freely thrown, and the object of the fury of the mob, and more especially of the women, was truly in a pitiable plight. To borrow the expression of an eye-witness, he looked as if he had been dragged through a hedge backwards. 'There he is! that's the Freemason who has stolen so many children! There he is! that's the fellow who steals children and delivers them up to those excommunicated wretches the Freemasons, who possess a house in San Fernando, where they fatten them and afterwards eat them. Death to the Mason! down with the Masons! death

to the perverse wretches.' As may readily be imagined, these cries did not fail to produce their effect, and at each step the mob received accessions of men, women, and children, who joined heart and soul in the 'hue and cry.' The police station was at length reached, but so great was the crowd by this time that all efforts to keep it back were unavailing, and had it not been for the friendly aid of a side door, the poor fellow would have ended his *viâ crucis* at the portals of the station, by being stoned to death, or more probably by being chopped or torn into pieces, neither knives nor willing hands being wanting. The prisoner was then taken before the officer on duty and confronted with a woman, who charged him with having attempted to rob her of her daughter. The girl stammered out something about the prisoner having asked her if she would go into service, and that he had taken her by the hand; but when interrogated by the officer she was unable to say which hand, nor could she discover that the contact had impressed upon them the mark which the touch of a Mason is supposed to leave. Just at this time the sister of the accused arrived, and she stated that at her request her brother had left her house in search of a servant—as for the prisoner himself, he was so terribly frightened that he was unable to utter a word—and that, meeting the girl in the street, he asked her if she would like to serve in his house. Whether something about the man inspired the girl with fear, or whether out of pure malice is not known, but she commenced to cry out, 'The Mason, the Mason!' and a mob commenced to collect, and then ensued the scene already described. Several other women forced their way into the room, and demanded from the prisoner their children, whom they averred had been stolen by him. In reply to the question of the officer if they were in possession of any proofs, 'What proof do you require?' said they; 'isn't he a Mason, and don't the Masons steal children and eat them?' It was not without considerable trouble that the crowd was driven away from the doors of the station, and groups of twenty or thirty were to be seen for hours afterwards in some of the neighbouring streets, commenting upon the iniquities of the Masons, and vowing vengeance. There are not wanting persons who believe the affair had a priestly origin, which is not at all improbable, as everybody knows the priests foster all kinds of superstitions among the lower orders. I would recommend those of the brotherhood who are in the habit of displaying the emblems of the Craft in pins and brooches, hung out like so many signboards, or in rings which they take care to flash before everybody's eyes, not to indulge in any such vagaries, or rather vulgarities, when they visit this city, or they will run the risk of getting more than they bargained for."

The solemn duty of committing to the grave all that was mortal of a departed brother was recently performed by St. George's Lodge, Canada, No. 440 on the registry of England. The brethren assembled at the British Masonic Chambers, Notre Dame-street, Montreal, when the lodge was duly opened by Bro. W. E. Coquillette, W.M., assisted by his officers. The melancholy occasion which gave rise to this assembly was the regretted decease of Bro. Pierre Crevier, Notary Public of St. Martin, Isle Jesus.

The W.M. having called upon the Secretary to read the dispensation granted by Lord Zetland, M.W. Grand Master, empowering the lodge to conduct Masonic funerals, and having enjoined upon the brethren strict adherence to the injunctions therein contained, proceeded to state that the late Bro. Crevier was a member of the lodge prior to its reorganisation in 1856; that the said brother departed this life on the 6th April; that the Roman Catholic cure of St. Martin had, for reasons alleged to be of an ecclesiastical character, refused the body interment in consecrated ground; that this unforeseen and discreditable proceeding on his part had greatly distressed the family of the deceased, who as a last resource resolved to seek the intervention of Bro. Crevier's mother lodge. The W.M. further stated that it was well known that the lamented defunct had always borne the character of an honourable citizen and a good Mason, and it was, therefore, only their duty as brethren to exhibit on the present melancholy occasion those divine principles of the brotherhood—charity and good-will—which could never be better exercised than in paying proper respect to the memory of the dead, by the performance of the last sad offices around the bier and at the tomb of a departed brother. At the conclusion of the W. Bro.'s address, the brethren were marshalled in procession and proceeded to the residence of the deceased, where the solemn Masonic service for the dead was recited with ancient usage. The procession was then reformed in due order, preceded the remains with all reverence and respect to the Anglican Church, where the glorious and hope-inspiring church service was read by the Rev. Bro. Duane, assisted by the Rev. Bro. W. B. Curran. From thence the *cortège* directed their steps to the last resting-place of man, and the brethren, assembled in due form around the grave, severally paid the final tribute of respect to departed merit, agreeably to the constitutions of the fraternity.

BRO. GANZ'S ANNUAL CONCERT.—The annual concert of Bro. W. Ganz, at St. James's Hall, on Monday evening, attracted a large and fashionable audience, and the applause which was bestowed frequently during the evening was as much a testimony to the popularity of Bro. Ganz, as a pianist, conductor, and composer, as it was a mark of appreciation of the excellent programme provided on the occasion. The vocalists who lent their assistance included Mdlles, Madigan, Scalchi, Liebbart, Carola, Leon Duval, and Orgeni; Mesdames Adelina Patti, Patey, Trebelli-Bettini, and Monbelli; Signori Bettini, Graziani, Foli, M. Jules Lefort; Mr. George Perren, and Mr. Patey.

THE MASONIC MIRROR.

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

MASONIC MEMS.

WE give this week, as an addition to our series of Masonic Lodge Music, "Grace before Meat," by Bro. Jessie Banning.

THE next meeting of the Provincial Grand Lodge of Kent will be held at the Bull Inn, Dartford.

THE paper to be read at the meeting of the Masonic Archaeological Institute on the 30th inst., is on "The Phœnician Masons' Marks at Jerusalem."

THE Annual Summer Fete of the Boys' School, at Wood Green, is fixed for Friday, July 8.

THE BRITANNIC CHAPTER will meet at Freemasons' Tavern, on Friday, the 8th inst.

THE fifteen sections will be worked in the Sincerity Lodge of Instruction, held at the Railway Tavern, Fenchurch-street Railway Station, on Monday, the 11th inst. The chair will be taken by Bro. Barnes, W.M. 554, P.M. 933, at seven o'clock.

THE General Committee of Grand Chapter is fixed for Wednesday, July 20, at 3 o'clock p.m.

THE PROVINCIAL GRAND LODGE OF CORNWALL will be held at the Concert-hall, in the new Public Rooms, at Truro, on Tuesday, the 19th inst., at ten o'clock in the morning, when the business of the province will be transacted. At twelve o'clock the brethren will walk in procession to St. Mary's Church, where a sermon is to be preached by Bro. the Rev. F. B. Paul, Prov. G. Chap. After the service the procession will be re-formed and will proceed to the Masonic Hall, which will be dedicated in ancient form by the R.W. Bro. Augustus Smith, Prov. G.M. There will be a banquet in the Concert-hall at three o'clock. Brethren attending from distant places will be able to travel over the Cornwall and West Cornwall lines at single fare for the double journey.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

SOUTHERN STAR LODGE, (No. 1,158).—An emergency meeting of this very successful lodge was held on Tuesday, the 21st inst., at the Montpelier Tavern, Walworth, for the purpose of transacting some of the business which could not be disposed of at the installation meeting. Bro. D. S. Bayfield, the newly installed W.M., presided, and in all three ceremonies he afterwards performed, proved to the brethren that they had made a good selection. He was supported by Bros. C. E. Thompson, S.W.; Towers, J.W.; H. Thompson, P.M. and Treas.; T. H. Pulsford, P.M. and Sec.; R. E. Clarke, I.P.M.; John Thomas, P.M., and Potter, P.M., the other members of the lodge, and several visitors. The lodge having been opened in due form, and with solemn prayer, the first business was a preliminary examination of Bros. Myers, Harris, and Ellis, which being considered satisfactory, the lodge was opened in the second degree and they were respectively passed to the degree of F.C. Bro. Carter, a candidate for the third degree was then examined, and afterwards was most ably raised to the degree of Master Mason. The lodge was resumed to the first degree, and Messrs. William

Heffer, John Lee, and Horace Potter, were duly initiated by the W.M. into the mysteries and privileges of Freemasonry. Bro. H. Thompson, P.M., made a communication to the lodge in reference to one of their brethren who was then resident at Chicago, in the State of Illinois, in the United States, which gave great satisfaction to the brethren. It was the desire of the worthy brother, in whatever part of the world he might be, ever to remain a member of the Southern Star Lodge, in which he first saw the light of Freemasonry, feeling, although separated by thousands of miles, that his heart would always be with the members of his mother lodge, and hoped he should always continue so to the end of his life. On the motion of Bro. Thompson, P.M., seconded by Bro. Chas. E. Thompson, S.W., it was resolved unanimously that Bro. O'Conner (the brother above referred to), do become a country member, and that Bro. Pulsford, the Secretary, do communicate the same to their esteemed brother. The lodge was then closed, and the brethren adjourned to the new Masonic Hall for refreshment. Although the weather was very warm at the time, it was the remark of all the brethren that it was one of the coolest and best ventilated rooms they had ever visited, which is highly creditable to Bro. Allatt, who has in every way studied the comfort of the brethren. The tables were beautifully decorated with flowers, and presented a very attractive appearance, and there can be no doubt that when this Masonic Hall is quite completed and decorated, it will be one of the most comfortable homes for Freemasonry on the Surrey side of the water. Although, but an emergency meeting, the tables were profusely supplied with all the choice viands of the season and ample justice was done to them, and the motto of the Immortal Bard was here fully realised. On the withdrawal of the cloth, the W.M. gave the formal toasts, that of "Bro. the Prince of Wales, P.G.M.," being specially honoured. The W.M. gave the "Health of the newly initiated Brethren," for which Bros. Heffer, Lee, and Potter, severally returned thanks in very appropriate terms. The health of "The Visitors" was responded to by Bro. Hebblewhite, and Bro. H. Thompson, in responding for the "Health of the Past Masters of the Lodge," took occasion to refer to the high position the lodge had attained; it was not only very numerous, but had throughout its career been characterised by the truest principles of Freemasonry, inasmuch as there had never been an unkind word uttered throughout their proceedings, and he hoped and trusted such a feeling that would ever be found guiding the members of the Southern Star Lodge. It was with great pride that he that night, although only an emergency meeting, saw three most valuable links added to the great chain of Freemasonry, and hoped that long might continue that silver cord of fraternal feeling that bound them together in the brotherhood of their noble Order. The W.M. next gave "The Officers of the Southern Star Lodge," and alluded to the great assistance he had received from them during the short time he had occupied the chair as W.M. Bro. Chas. E. Thompson, S.W., returned thanks for the officers, and hoped to merit his appointment. The evening's amusements were agreeably diversified by songs, recitations, &c., by Bros. Potter, Chas. Thompson, Horace Potter, Walter Joyce, &c., and Bro. Hebblewhite discoursed most eloquent music on the harmonium. The "Tyler's toast," given by Bro. Laing, brought a most agreeable meeting to a close, and the brethren separated at an early hour.

PROVINCIAL.

DEVONSHIRE.

PLYMOUTH.—Lodge Sincerity, (No. 189).—On the 24th ult., the members of this lodge held their customary summer banquet, at the Duke of Cornwall Hotel. The W.M., Captain Shanks, E.M., presided, and there were present the Rev. John Huyshe, M.A., the Prov. G.M. of Devon, Bro. Metham, D. Prov. G.M., and several visiting brethren, and most of the members of the lodge. The toasts were the customary toasts of Freemasons' banquets, and they were pleasantly given from the Master's chair, and by the several brethren to whom some of them were confided. In proposing "The Prince of Wales and the Craft," the W.M. threw out a suggestion that it would be a gratifying thing to Plymouth if His Royal Highness could be induced, as he was Lord High Steward of the Borough, to lay the foundation-stone of the new Guildhall. Captain Shanks hoped that the suggestion would not be unacceptable to the mayor. The W.M. next proposed "The R.W. Prov. G.M. of Devon" in terms

warmly eulogistic, and the toast was received with enthusiasm. The R.W. Prov. G.M., in returning thanks, expressed his gratitude because theirs was the first lodge in the province which met together for the purpose of discussing the very important movement which he meant to bring forward in the Provincial Grand Lodge. He might, perhaps, be excused if he adverted to a matter of some importance which would have to be discussed in the Provincial Grand Lodge. Hitherto there had not been more than a certain sum subscribed to the Grand Lodge. The Grand Lodge of England received 2s. a year for every member, and the Provincial Grand Lodge could not demand more than the same amount. He had been a Freemason getting on for fifty years, and he had always been told that the grand object of Freemasonry was charity, and he believed that there was more charity exercised by them than by any other body in England. But when they came to be told that the whole of their organised charity consisted of a subscription of less than 1d per week, they would think that a very small sum indeed. Yet every small sum, when distributed over a large community, made, in the aggregate, a large sum. Hitherto in this province they had only paid three-farthings a week to the whole of their charities, and he intended to propose at the next meeting of the Grand Lodge to make a subscription of one penny a week. That would be 1s. a year more for each member, and if that were multiplied by 1,700, the number of members in the province, it would make a large sum. Freemasons were not men in the humblest state of life; indeed, it had been remarked that it was a great luxury for a man to be a Freemason, and it was not much to ask him to pay 1d a week in the enjoyment of that luxury. Half of this sum would go to the Grand Lodge of England, and half to the Prov. Grand Lodge of Devon. Should this proposal be assented to they might distribute the funds in any way that might be acceptable. Freemasonry was progressive, as it ought to be. Formerly they had had charity by hundreds, but now they had it by thousands, and he gave, as an instance of this progress, the fact that during the last two years, £23,000 had been subscribed for the Boy's School alone. He was anxious that the province of Devon should not be taunted with doing less for the charities than any other province in proportion to its numbers, in the kingdom. If the province decided to subscribe the additional farthing it would enable them to elect at least two, and probably three annuitants, at 10s. a week, on the Fortescue annuity fund. If they could do that, he should have an answer to give to all those in London who now taunted him with the backwardness of their subscriptions in Devon. The R.W. Prov. G.M., concluded by expressing an earnest hope that the brethren would give his motion their cordial support at the forthcoming meeting of the Grand Lodge. Bro. C. Gibson, P.M., next proposed the health of the D. Prov. G.M. of Devon, Bro. L. P. Metham, in warmly eulogistic terms, briefly descanting on the great services that he had rendered to Freemasonry. Bro. Metham, having acknowledged the compliment, urged the brethren to support the Prov. G.M. in his proposition, not only out of regard to him personally, and respect for his opinion on a subject of which he was completely master, but for the honour of the province, and for the relief of the poorer brethren, their widows and orphans. He remarked that in this utilitarian age the public would not be satisfied with mere professions, but had a right to expect, looking at the number and respectability of the members of the lodge, that they should do more in support of the great principles of the order than they had yet done. Although they had done more for the aged Freemasons and their widows than for the other charities, yet what they had done was little indeed when weighed against the benefits which their distressed brethren in the province had received. He showed that they had now twelve annuitants on the list receiving nearly £400 a year between them, and that as a province, they had absolutely done nothing whatever for the Boy's School, while for that of the Girls they had only two votes previous to his Stewardship in May last, when five votes were added. Yet they were never without candidates, and the number was certain to increase. He protested that it was not true, as had been stated, that there was the slightest desire on the part of the Provincial Grand Master or his deputy, to do away with the festive board; on the contrary, they both supported refreshment in moderation, as a means of bringing those brethren together who might never otherwise know each other, and of creating a kindly feeling. That it had been a pleasure to him to accept the invitation of every lodge, whether after lodge or at the annual festivals, and so had the Provincial Grand Master, thus showing that they cordially admitted the principle.

He contended, however, that refreshments would be reduced in a very small degree, and their enjoyment would be enhanced by an additional shilling being added to the Provincial dues from each member to be given to the Masonic Charities. He laid great stress on this point, as the only argument used by the leader of the opposition to the Prov. G. Master's proposition, Bro. Watts, rested solely on the fear that this was a covert attack on refreshments altogether. He concluded by avowing his belief that the brethren of Devonshire would support their Prov. G. Master, whom they had so much cause to revere; and by supporting him show their attachment to the principles of the Order. He also corroborated what the Prov. G.M. had stated as to the complaints that were made in London of the low position the province of Devon held on the list of Masonic Charities. The remarks of Bro. Metham were exceedingly well received. He then proposed "The Health of the Worshipful Master," which was drunk amidst the warmest applause.

The W. Master returned thanks; and expressed the gratification he felt in presiding over the lodge. Although he had more than 350 miles to travel, he meant to be present on every occasion of business that he possibly could, and he would carry out the duties of his office to the best of his ability.

Other toasts followed: Bro. Latimer proposed "The Immediate Past Master and Past Masters of the Lodge," and in doing so, expressed the satisfaction of the lodge at the earnest and faithful manner in which Bro. F. P. Balkwill had performed the duties of the office. With regard to the question of the Charities, he was glad to hear the proposal of the Prov. G. Master, and it would have his warmest support. This feeling he had expressed on some previous occasions, when lodges, instead of voting a jewel to their Past Masters, which was only useful for their personal adornment, had given them a life vote in one of the Masonic Charities—a gift which it must be pleasant to any of the officers to receive, especially when it came to them as a vote of respect from their lodges.

Bro. Balkwill very ably responded, and a number of other excellent speeches contributed to a pleasant and well-spent evening. The arrangements at the hotel were in every respect satisfactory, and reflected credit on the management.

MORICE TOWN, DEVONPORT.—St. Aubyn Lodge (No. 954).—On Wednesday evening, the 8th ult., the brethren of the above lodge assembled at their lodge room, Morice Town, for the purpose of installing Bro. H. F. Smith as W.M. for the ensuing year. The prosperity that has attended this lodge was manifest from the large number of brethren present to do honour to the occasion, and many holding high and important offices in the order. The ceremony was most ably and efficiently performed by Bro. Chapple, P.M., P. Prov. G. Dir. of Cers., assisted by the various provincial and other officers present. Among the list of brethren assembled were — Bro. Hawton, P.M., P. Prov. G. Dir. of Cers.; Watts, P.M., P. Prov. G. Tyler; Murch, P.M., P. Prov. G. Org.; Codd, P.M., Prov. G. Steward; Spry, P.M., P. Prov. G. Dir. of Cers.; Trickett, W.M. 1,194, Prov. G. Dir. of Cers., Middlesex; Bird, P.M.; Clemens, P.M.; Glover, P. Prov. G. Dir. of Cers.; Cox, Brown, Littleton, Tretheway, Foxwell, P.M.'s; &c. At the conclusion of the installation ceremony the W.M. proceeded to appoint and invest his officers as follows:—Bros. James Hawton, I.P.M.; Paull, S.W.; Baxter, J.W.; Bird, Treas.; Watson, Sec.; Goodall, S.D.; Pote, J.D.; Masters, I.G.; Stephens, Dir. of Cers.; Steer, Assist. Dir. of Cers.; Norman, Org.; Thacker, S. Steward; Ford, J. Steward; and Rashbrook, Tyler. At the conclusion of the business of the lodge, the brethren adjourned to the Oddfellows' Hall, Kerstreet, where a banquet was provided by Bro. James Hawton, of the Crown Hotel, which was supplied with all the delicacies of the season. The usual loyal and Masonic toasts were given and responded to *seriatim*, and the harmony of the evening was enhanced by some of the brethren singing songs appropriate to the occasion, accompanied by Bro. Holt on the pianoforte. Throughout the whole of the proceedings the greatest harmony prevailed.

STOKE.—Huysh Lodge (No. 1,099).—The annual meeting of the Huysh Lodge, No. 1,099, was held on the 9th ult., at the Masonic Hall, Home Park, Stoke, to instal the W.M. elect, Bro. E. Aitken Davies as the W.M. for the ensuing year. A large number of brethren were present, among them the following:—Bros. F. Codd, P.M. 230, Prov. G. Steward; J. Austen, P.M. 1,092, Prov. G.D.; J. B. Gover, P.M. 70; S. Tremayne, W.M. 1,212; George Warren, P.M. 159, Prov. G. Assist. Dir. of Cers.; V. Bird, P.M. 954; J. Baxter, J.W. 954; J. Ellis, S.W. 1,212; J. Amery, P.M. 159; S. Chapple, P.M. 159, 954, P. Prov. G.

Assist. Dir. of Cers.; W. Foxwell, P.M. 1,071; J. Dugdale, 954; J. Taylor, 105; J. Stentiford, 159; R. Lose, P.M. 159, 1,099, P. Prov. G. Purst.; J. Redgate, J.W. 1,212; William Jalland, 1,099; J. Brown, P.M. 1,099; and J. Lynn, S.W. 230. The ceremony of installation was very ably carried out by W. Bro. John Brown, assisted by W. Bros. S. Chapple and R. Lose; after which the W.M. appointed the following brethren as his officers for the year ensuing:—Bros. R. Roseveare, S.W.; W. H. W. Sargent, J.W.; S. Chapple, P.M. and Treas.; John Brown, I.P.M.; W. H. Gillman, Sec.; J. H. Blackell, S.D.; J. Allen, J.D.; W. H. Pinchin, I.G.; W. H. Shephard, Dir. of Cers.; J. Murch, jun., Org.; T. S. Roseveare and W. R. Spence, Stewards; and J. Rashbrook, Tyler.

ESSEX.

COLCHESTER.—*Angel Lodge* (No. 51).—The annual festival of St. John the Baptist was celebrated by the members of the *Angel Lodge*, No. 51, on Wednesday the 22nd ult, at the *Cups Hotel*. The brethren assembled about three o'clock, and shortly afterwards the R.W. Prov. G.M., Bro. Robert J. Bagshaw, accompanied by his officers, entered the lodge, and was received by the brethren in due form. The formal installation of Bro. W. P. Lewis as W.M. for the ensuing year was at once proceeded with, the ceremony being most impressively performed by Bro. A. Cobb, P.M., and P. Prov. G.S.W. The W.M. then proceeded to nominate and invest his officers for the ensuing year as follows:—Bros. H. Samuel, S.W.; George K. R. Bowler, J.W.; Rev. E. H. Crate, Chap.; W. Slaney, Treas.; Thos. J. Ralling, Sec.; Fred. A. Cole, S.D.; Henry Sandford, J.D.; John Bosworth, P.M., Supt. of Works; C. O. G. Becker, Dir. of Cers.; Geo. Smith, I.G.; A. E. Waldau, Org.; and Wm. Munson, Tyler. Some further business was then transacted and the lodge was closed.—At half-past five, the brethren sat down to a sumptuous banquet laid by the hostess, Mrs. Salter. The newly installed W.M. presided, and he was supported on his right and left by the Right Worshipful Bro. R. J. Bagshaw, Prov. G.M. for Essex; Bros. John Wright Carr, Prov. G. Sec. for Essex; Rev. A. E. Crate, Chap.; T. R. Quilter, I.P.M.; W. Griffin, P.M.; C. O. G. Becker, P.M., Dir. of Cers.; John Bosworth, P.M., Supt. of Works; Adolphus E. Church, P.M.; Henry Samuel, S.W.; Geo. K. R. Bowler, J.W.; F. A. Cole, S.D.; Henry Sandford, J.D.; Thos. J. Ralling, Sec.; G. S. Smith, I.G.; P. Hast, W. Hickford, E. J. Sanders, T. Bolton, W. F. Lugar, A. R. Staines, and A. E. Waldau. Visitors; Bros. Rev. R. N. Sanderson, W.M., Prince of Wales Lodge (Ipswich), No. 859; A. J. Barber, W.M., British Union Lodge (Ipswich), No. 114, and P.G.O. of Suffolk; E. Stephens, W.M., J. Franks, P.M., and S. B. King, Sec., Lodge of Perfect Friendship (Ipswich) No. 376; J. Bigley, Sec., United Lodge (Colchester), No. 697; J. E. Wiseman, I.P.M. and Sec., and Geo. Riches, Lodge of Hope (Brightlingsea) No. 433. On the removal of the cloth, the usual loyal and Masonic toasts were drunk.—The W.M. then proposed the health of the R.W. Prov. G.M., thanking him for honouring their gathering by his presence, and passing high encomiums upon the manner in which Bro. Bagshaw had ruled over the province.—The R.W. Prov. G.M., in responding, expressed the pleasure he felt at having paid a visit to the oldest Lodge in his province after a long absence. He had been highly gratified by all he had witnessed, and he congratulated the brethren of the *Angel Lodge* upon the progress they had made.—“The D. Prov. G.M., Bro. Andrew Meggy, and the rest of the P.G. Officers,” proposed by the W.M., was responded to by Bro. John W. Carr, who stated that it was a source of great regret to the D. Prov. G.M., that circumstances prevented his attendance.—The R.W. Prov. G.M. gave in very flattering terms the health of the W.M.; and Bro. Lewis, in acknowledging the compliment, thanked the brethren for the unanimous manner in which they had voted him into the chair. He had been preceded in that position by many excellent men, and he hoped, by endeavouring to copy their example, to carry out the duties of his office with credit to himself and satisfaction to the brethren.—“The Visiting Brethren,” proposed by the W.M., was responded to by Bros. J. Franks, Rev. R. N. Sanderson, A. J. Barrer, E. Stephens, Bigley, and J. E. Wiseman.—The remaining toasts were, “The Immediate Past Master and P.M.’s. of the *Angel Lodge*,” responded to by Bro. T. R. Quilter; “The Officers of the lodge,” responded to by Bro. H. Samuel; “The Masonic Charities,” proposed by Bro. Griffin; “The Treasurer, Bro. W. Slaney,” responded to by Bro. G. K. R. Bowler; and “The Tyler’s Toast.”

LEICESTERSHIRE AND RUTLAND.

LEICESTER.

John of Gaunt Lodge (No. 523.)

This lodge celebrated its Festival on the 24th ult., which, in addition to being St. John the Baptist’s day, was also the anniversary of the birth of “Old John of Gaunt, time-honoured Lancaster.” The meeting was attended by upwards of thirty members and by twelve visitors, among whom were Bros. the Rev. W. Langley, P.M. 1,130, W.M. 50, and P. Prov. G.S.W.; W. Pettifor, P.M. 279 and P. Prov. G.S.W.; L. A. Clarke, P.M. 279 and P. Prov. G.S.W.; W. Wear, P.M. 279 and P. Prov. G.S.D.; Crow, Prov. G. Org.; and Stannard, Jacobs, Palmer, Burnham, Atwood, and Barber, of No. 274; and B. Lazarus, 689. On the lodge being opened and the minutes read and confirmed, Bro. Lulham was examined in the first degree, after which he was passed a Fellow Craft. Bro. Duff, I.P.M., then presented the S.W. and W.M. elect, Bro. Thomas Hardy Buzzard, to the W.M., Bro. Toller, to receive the benefit of installation. After the ceremony had been conducted according to ancient custom in the second degree, a board of Installed Masters, at which ten were present, was formed, and Bro. Buzzard was duly installed into the chair of K.S. On the brethren being readmitted, the W.M. was proclaimed and saluted in the several degrees, Bro. C. Johnson presiding at the organ during the processions. The ceremony was concluded by the delivery of the charges to the W.M. and Wardens. The whole duty was for the first time undertaken by the retiring W.M., Bro. George Toller, Prov. G. Sec., and by whom it was performed in a most perfect and efficient manner. Bro. W. Beaumont Smith, P.M. and P. Prov. G.J.W., having been re-elected Treasurer, with a vote of thanks for his past services, the W.M. proceeded to appoint and invest the officers as follows:—Bros. Geo. Toller, I.P.M.; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W.; Rev. J. F. Halford, M.A., Chaplain; W. B. Smith, Treas.; C. Johnson, P.M., Org.; Barnes, Sec.; Partridge, S.D.; Richardson, J.D.; Mace, I.G.; Bembridge and Dunn, Tylers. The Prov. G.M., Bro. Kelly, in moving a vote of thanks to the retiring W.M., said that during the twenty-four years of the lodge’s existence, it had usually devolved upon him as the senior P.M. to perform that duty, but on no occasion had he risen to do this with more pleasure; and he would venture to say that never had the proposition been received more heartily than it would be on the present occasion. Bro. Toller, from the highly efficient and admirable manner in which he had discharged the onerous duties of the chair (18 initiations having taken place during the year) had earned the gratitude of the brethren; but, in addition to this, he had displayed such thorough courtesy and urbanity towards everyone, and such perfect modesty of demeanour, that he had gained the warm esteem of every brother, not only of his own lodge, but of the whole province; that the estimation in which he was held by the lodge was evinced by their having unanimously voted him a P.M.’s jewel, which (the Prov. G.M.), in the name of the lodge, requested the W.M. to place on the breast of his predecessor in office. It was accordingly done, amidst the hearty applause of the brethren. The compliment to Bro. Toller is the more marked as the only other similar instance took place 23 years ago, when Bro. Kelly was himself the recipient of a P.M.’s jewel in going out of office as the first W.M. of the lodge. Bro. Toller, in thanking the brethren for the honour they had done him, said it was quite impossible for him to give expression to his feelings of gratitude for the very handsome token of their esteem which he had received, and which he should prize most highly. The recommendation of the lodge was asked for a petition for a new lodge to be established at Market Harborough, to be called St. Peter’s Lodge, the petitioners being the Earl of Shrewsbury, Albert Pell, M.P., W. Kelly, Prov. G.M. (who is to be the first W.M.), Sir Henry St. John Halford, Bart. (the first S.W.), the Rev. J. F. Halford (the first J.W.), the Rev. A. A. O’Neile, P. Prov. G. Chaplain, and several other brethren. It is needless to say that the requisite recommendation was given. After some further business, and the reception of propositions, the brethren were called off to refreshment, and sat down to an elegant banquet, the tables being beautifully decorated with flowers and plants kindly contributed by Bro. Charlesworth. The usual loyal and Masonic toasts were duly honoured, and numerous songs sung, after which the brethren separated after a most pleasant festival. There were about forty brethren present at the banquet.

MONMOUTHSHIRE.

PONTYPOOL.

Kennard Lodge (No. 1,258).

On Monday, the 20th ult., this lodge which was established, under favourable circumstances, twelve months ago, held its anniversary. The installation of Bro. Henry Martyn Kennard, of Crumlin Hall (after whom the lodge has been named) as W.M., was the occasion which attracted an imposing assemblage of the Craft from all points of the compass, every lodge in Monmouthshire, and several in the neighbouring provinces, being well represented. There were not fewer than eighty brethren present, all of whom, we believe, were also at the banquet.

The lodge is held at the large room of the Clarence Hotel. The Masonic furniture is not only complete in every respect, but sumptuous in its character. The working is highly creditable to the officers, from the W.M. down to the O.G., and it is evident, that the brethren at Pontypool are as zealous and earnest in the interests of the Craft as they are persevering and proficient in the discharge of their duties. The two Newport lodges, as will be seen, mustered in great strength, and to facilitate the return of the brethren after the banquet a special train from the Pontypool Station, at ten p.m., was placed at their service.

Shortly after two o'clock the lodge was opened in due form, the W.M., Bro. Bartholomew Thomas, occupying the chair. After the minutes had been read and confirmed, it was proposed by Bro. B. Thomas, and seconded by Bro. Kennard—"That an address of condolence be sent to the widow and family of our late beloved Provincial Grand Master, Bro. John Etherington Welch Rolls, deceased; and that the W.M. elect and Secretary be requested to forward the same as soon as possible."

It was also proposed by Bro. Thomas, seconded by Bro. Griffiths—"That the W.M. elect, Bro. H. H. Kennard, is in every way qualified to fill the vacant office of Prov. G.M. for this county, and that a committee of the principal officers be formed to take immediate steps to bring Bro. Kennard's name before the Grand Master of England."

Proposed by the S.W., seconded by the J.W.—"That a cordial and hearty vote of thanks be given to Bro. Bartholomew Thomas for the very able manner in which he has fulfilled the duties of his office as W.M. of this lodge during the past year, and for his faithful and energetic services on our behalf; that this resolution be entered on the minutes, and a copy thereof sent by the Secretary to Bro. Thomas."

Proposed by the W.M., seconded by Bro. Treharne:—"That a similar vote of thanks be given to the Secretary, Bro. Williams, for the great efficiency with which he has discharged his onerous duties."

There being one candidate for initiation into the rites and mysteries of the Order, the impressive ceremony was ably performed by the W.M.

Then came the grand ceremonial of the day, the installation, which was undertaken, as it always should be, by the retiring W.M. Bro. Bartholomew Thomas acquitted himself of the task with great credit to himself and satisfaction to all the brethren, and we need not add, with punctilious regard to the ancient landmarks of the Order. Duly installed in the chair of K.S., Bro. Kennard, in suitable terms, expressed his sense of the high honour conferred upon him.

The following were then appointed and invested:—Bros. Bartholomew Thomas, P.M.; C. H. Oliver, M.C.; H. Griffiths, S.W.; R. Woolley, J.W.; Ebenezer Prosser, Treas.; W. Williams, Sec.; W. Dovey, Assist. Sec.; J. L. Treharne, S.D.; Wm. H. Lloyd, J.D.; H. Haskins, Org.; Wm. Bunning, I.G.; Edward Jones and Thomas Waite, Stewards; and Joseph Ellis, Tyler.

At this stage of the proceedings Bro. Lewis S. Demay (K.T., No. 10, Irish Constitution, P.M. 120, Prov. G.J.W. North Down), advanced, and, addressing the chair, offered for the acceptance of the lodge a massive medallion in solid gold. He desired to present this valuable jewel to the Kennard Lodge as a token of regard to his brother, Bro. R. Wolley on his accession to the office of Junior Warden.

The W.M. thanked Bro. Demay for his handsome present, and promised that the medallion should be handed down as an heirloom of the lodge.

We may add that the jewel, which Bro. Demay vouches to be 230 years old, for 80 years of which period it has remained in his own family, is in a splendid state of preservation. It is supposed to belong to the Royal Arch degree, but the legend,

which is in Latin, would seem to point in another direction. At all events, the medallion is unquestionably very ancient and of great value, and the Kennard Lodge may well be congratulated on its acquisition.

The remainder of the lodge business having been disposed of (including propositions for three new members), the brethren adjourned at five o'clock to the town hall, where the banquet was laid out, by Bro. Beauchamp of the Montague Lodge.

Over the centre window, in the front of the hall, was the motto, "Andi, Vide, Tace," in gold letters on a ground of evergreens, and surmounted by a crown worked in blue and gold. This window, as well as the portrait of the late C. H. Leigh, Esq., at the opposite end of the room, was framed in draperies of pink muslin, powdered with gold stars. Beneath the above motto, and immediately above the platform, was the name De Grey and Ripon; on the right of this, Queen and Craft, on the left of it Prince of Wales. Outside these again were Brotherly Love, Relief, and Truth. These were on white grounds, with blue borders and corners of red roses; and similar tablets about the walls bore the names of Dalhousie, Kennard, Zetland, Lyne, and Naas. Small bannerets, interspersed between them, bore Masonic emblems emblazoned in gold. From the roof a number of large flags were suspended. The platform was covered with choice exotic plants.

The chair was taken by Bro. H. M. Kennard, the newly installed W.M. He was supported on the right by Bro. Jukes P. Prov. G. Chap. for Herefordshire; Williams, Prov. G. Sec.; Pickford, Prov. G. Treas.; T. Williams, Prov. G. Assist. Dir. of Cers. On the left by Bros. B. Thomas, P.M. 471 and 1,258, and Prov. S.G.D.; E. Wells, P. Prov. S.G.W.; Demay, P.M. 120; Hellyer, Prov. G. Purst.; Oliver, Prov. G. Dir. of Cers.; Higginson, P. Prov. S.G.D.; James, W.M. 457; Davies, P.M. 396; Gosden, W.M. 818; Ware, W.M. Bute Lodge, 960, Cardiff; Chambers, W.M. 683; Hunt, P.M. 36; and the vice-chairs were occupied by Bros. Griffiths, S.W. 1,258; and Bro. Waite, 1258. The following members of the Kennard Lodge were also present:—Bros. E. Woolley, E. Prosser, Treherne, Haskins, Watkin, W. H. Lloyd, Bunning, O. D. Thomas, R. Greenway, G. J. Jacob, E. Jones, C. Herbert, T. Mitchell, W. Richards, W. Sandbrook, W. Prosser, W. Williams, jun., and W. Wood. The visitors were Bros. H. Fletcher, 886; T. W. Jacobs, 960; N. Bradley, W. Campbell, J. Donlevy, J. Morgan, and E. Phillips, of 1,098; P. Morgan, W. Saunders, J. Smith, W. Davies, J. L. Gorvin, C. B. William, C. Tucker, and E. Price, of 818; Jacob James, H. J. Grutte, S.W.; W. Randall, J.W.; A. P. Williams, C. D. Phillips, W. H. Pickford, C. P. Evans, J. James, S. T. Hallen, H. Bailey, W. Oliver; G. Fothergill and W. Watkins, Prov. G. Stewards; G. Hoskins, T. Phillips, D. L. James, R. H. Richards, P. A. F. Villiers, G. Perkins, and J. Gobbett, of 471; G. B. Passadora, D. Bordessa, and J. Partridge, 683; J. Rogers, 330; J. Brooks, 4 I.C.; G. A. Brown, 998; E. Jones, 960; R. Cook, 19; W. Harris, Tenby; E. Heath, London; J. Kennedy and W. Belcher, Birmingham.

The W.M. introduced the usual loyal and Craft toasts, with suitable observations, which called forth the traditional loyalty of the Craft. In proposing "The Queen and the Craft," he said, "Monarchs themselves have been promoters of the art, and have not thought it derogatory from their dignity to exchange the sceptre for the trowel; have patronised our mysteries, and even joined in our assemblies." In giving "The Prince of Wales and all the Royal Family," he characterised the heir apparent as Bro. Albert Edward, Prince of Wales, the future King of England.

The next toast was "The M.W. the G.M., the Earl De Grey and Ripon, the R.W. the Earl of Carnarvon, the D.G.M., and the Grand Lodge of England."

Bro. W. Wells proposed the next toast, "The V.W. the D. Prov. G.M., and the Prov. G. Lodge of Monmouthshire." He spoke in terms of high appreciation of the D. Prov. G.M., and with a brief but feeling allusion to the bereavement which Masonry in Monmouthshire had lately sustained, he called on the brethren to do justice to the toast.

Bro. W. Pickford, who has for so many years held the responsible post of Prov. G. Treasurer, was called upon to respond. He did so with delicacy and good taste. Glancing off to Freemasonry in general, the worthy brother, as he always does, alighted on the charities. It is well known that Bro. Pickford is a constant advocate of the Masonic charities. He never forgets his mission—his mission is charity, and his appeal is generally irresistible. He entreated every brother to be prompt his contributions towards the maintenance of these noble insti-

tutions. Our lodges, he said, have increased from 723 in 1844 to 1,310 in 1869. The number of certificates to newly-made Masons have increased from 1,584 to 7,000 per annum. The income of the Craft has increased in proportion, and that income amounted to over £38,000 in 1869. Now, brethren (continued the speaker) there is no landmark that forbids the presence of ladies at our banquets, and I hope the time is near at hand when they shall grace every Masonic table in the land. Worshipful Master, I am proud to think it has been our good fortune to be honoured by having a gentleman of your position to preside over us, who is capable, willing, desirous, and anxious to work for the good of the Craft. Before he sat down Bro. Pickford wished to mention a circumstance, which, although a matter of history, might not be generally known. He found that there was a Masonic lodge at Pontypool as early as 1752. In that year Sir Robert de Cornwall was appointed Prov. G.M. for the counties of Worcester, Gloucester, Monmouth, and Hereford. No. 160, Hiram Lodge, was at Pontypool, and its location was the Red Lion Inn. Doubtless some of the brethren would be able to throw further light on the subject.

The I.P.M. proposed the next toast, viz., "The W.M. 1258," and spoke in terms of high commendation of the manner in which Bro. Kennard had discharged his lodge duties, and the bright promise his conduct gave of his Masonic future. He made especial allusion to Bro. Kennard as the probable Grand Master of this province, in accordance with the Kennard Lodge resolution on the minutes that day.

Bro. Kennard, W.M., acknowledged the compliment in a speech characterised by modesty and good sense. He fervently thanked those who had so genially, so fraternally, rallied round him on the day of his installation. He evinced his enthusiasm for Masonry by proclaiming the fact that he selected his officers not because of seniority, but owing to their fitness for the posts assigned to them.

The next toast proposed by the W.M. was that of "The Installing Master, Bro. Thomas." Bro. Kennard acknowledged the deep obligation of the Kennard Lodge to Bro. Thomas for his services as W.M. in the first year of the lodge's existence. The speaker enlarged on the difficulties of acquiring the Masonic ritual, and exhorted the officers of the lodge to "gird up their loins" and "quit themselves as men" in the ensuing Masonic campaign at Pontypool. Before he sat down he had a pleasing duty to perform. As a slight recognition of the services of Bro. B. Thomas a fund had been contributed wherewith a service of plate had been purchased, which the Kennard Lodge desired to present to Bro. Thomas. The W.M. expressed his regret that the testimonial was not of more intrinsic value, but it was generally understood that Bro. Thomas desired that the Masonic testimonial should be a testimonial to his wife as well as to himself. He therefore selected a tea and coffee service, on which was inscribed "Presented to Brother Bartholomew Thomas, P.M., by the members of the Kennard Lodge, 1,258, as a slight recognition of his services as their first W.M. 20th June, 1870."

Bro. B. Thomas most feelingly returned thanks. In the course of his remarks he said that during the past year he had initiated, as Master of the Kennard Lodge, twenty-three good men and true. He had also been Master of the Silurian, and, taking collectively the initiations during his Masonic experience, he could say that he had initiated as many candidates as years he had lived in the world. He concluded by reiterating his unfeigned thanks.

"The Lodges of Monmouthshire," proposed by Bro. Demay, was responded to by Bro. Gosden, Abergavenny.

Bro. Griffiths, S.W., proposed "The Visitors," to which Bro. Ware (W.M. of the Bute Lodge), Bro. Chambers (W.M. Isca 683), Bro. Demay 120, Bro. T. Williams 683, Bro. Davies, Aberysthach, and a brother from Leominster, all P.M.s, returned thanks. Bro. H. J. Gratte, as S.W. of the Silurian, responded on behalf of the W.M. of that lodge, who was unavoidably absent.

Referring to Bro. Pickford's remarks as to the antiquity of Masonry at Pontypool,

Bro. Davies said that he had bought the furniture of a Masonic lodge at Pontypool for Brecon, and that furniture now remained at Brecon. It might still be proved that Pontypool was the mother lodge of the province.

By Bro. Hellier: "The Officers and Brethren of the Kennard Lodge, 1,258," responded to by Bros. Griffiths and Woolley.

By Bro. Thomas Williams: "The newly-initiated Brethren, viz., Bro. William Richards, Garndiffaith; Bro. Mitchell, 1,258; Bros. C. D. Phillips, A. P. Williams, and W. H. Pickford, 471."

The occasion was remarkable, inasmuch as three "Lewises," the sons of Master Masons, were received as Entered Apprentices at the same time.

The succeeding toasts were, "The Secretary," "The Vocalists and Instrumentalists," "The Ladies," in connection with which toast the W.M. took occasion to acknowledge the handsome kindness of Mrs. Leigh in sending the choicest plants in her conservatory to grace the banquet hall. Bro. Jacobs responded. "The Health of Bro. Demay, and thanks to him for his handsome present to the lodge."

"The Masonic Charities" was eloquently given by Bro. Titus Lewis, after which the Tyler's toast, "To all Distressed Masons," brought the evening to a close.

The harmony of the evening was greatly enhanced by some capital songs and recitations by the brethren.

ROYAL ARCH.

LANCASHIRE (WEST).

ULVERSTONE.—*Consecration of Furness Chapter* (No. 995).—The consecration of this new chapter took place at the Temple, Theatre-street, Ulverstone, on Tuesday, the 28th ult. A petition from resident Comps. Case, Pearson, Dodgson, and James, having been presented to the Supreme Grand Principals Earl de Grey and Ripon, Earl Carnarvon, and Lord de Tabley, a charter was granted to be attached to the Furness Lodge, and the ceremony of consecration was fixed for Tuesday. Provincial Grand Superintendent Sir Thomas Fermoer Hesketth, Bart., M.P., appointed Comp. Thomas Wylie, Prov. G. Reg., as presiding officer for the ceremony, who was assisted by Comps. Hamer, Prov. G. Treas.; Allpass, Prov. G. Sec.; Armstrong, P. Prov. Soj.; Robert Wylie, Prov. Dir. of Cers.; Laidlow, Prov. G.S. and P.Z. 216; Dr. Johnson, M.E.Z. 216. The ceremony of consecration was conducted very impressively and effectively by those appointed to that duty, the usual formalities being observed with the greatest niceties, and the ritual rigidly adhered to. The musical performances were admirably sustained by the visiting companions from Liverpool, directed by Comp. Skeaf, Prov. G. Org. At the conclusion, Comps. J. Case, W.M. 995, was installed as M.E.Z. of the chapter; W. Dodd, of 129, Kendal, as H.; James Porter, W.M. 343, Preston, as J.; R. James, Sec. 995, as Scribe E.; R. Pearson, S.W. 995, as Prin. Soj.; R. Dodgson, S.D., as Treas. After these proceedings, no less than twelve candidates were proposed for exaltation at the next meeting. The following companions were also present, and took part in the proceedings:—Companions David Jones, P.Z., 216, Liverpool; R. Robinson, M.E.Z., 314, Preston; Chas. Hamell, 203, Liverpool; Thomas Welch, 241 and 1,086, Liverpool; John Holme, S.E., 129, Kendal; Henry Rauthmell, 129, Kendal; Jesse Banning, 333,310,823; James Caroline, 62; P. Ball, 203, Prov. G. Janitor; T. A. Smith, 314; Jos. Brett, 314, and others whose names we were not able to obtain. The business being over, the companions dined together at the Queen's Hotel, a very excellent repast being served by Bro. Clayton, which did credit to his superior catering. The usual loyal and Masonic toasts were given, and everything passed off in the greatest harmony and good feeling. The companions sojourned at an early hour, highly delighted with the very interesting and instructive meeting.

MASONIC FESTIVITIES.

SOUTH WALES (EASTERN DIVISION).

One of the most pleasant and in every way agreeable days ever spent by the brethren of this province was enjoyed by them on Tuesday last, the 28th ult.

It having been the custom of some of the lodges to celebrate what they have termed "Rural Festivals" during the summer months, it was thought that a combined action on the part of the various lodges might lead to a very agreeable *réunion*; and accordingly, upon the day mentioned, the first provincial gathering took place under the presidency of the W.M. of the Indefatigable Lodge (No. 237), Swansea, to whom is due the utmost credit for making and carrying out all arrangements connected with an excursion which resulted in a perfect success.

The brethren of the various lodges travelled *viâ* rail to Chepstow by an early train, and upon their arrival, about eleven o'clock, partook of an excellent luncheon, provided by the worthy host of the George Hotel, Bro. D. Nash; after which breaks were in attendance by which they were conveyed to the magnificent ruins of Tintern Abbey, a couple of hours being most agreeably spent on the way in the delightful vicinity of Wyna Cliff and Moss Cottage. Having thoroughly enjoyed the beauties of the Wye, a return was made to Chepstow, where the ruins of the ancient castle were fully explored, and a visit paid to the old and beautiful parish church. The party then again repaired to The George, where a cold collation awaited them fully adequate to the requirements of their sharpened appetites; having done full justice to which, the usual Masonic toasts were given and duly honoured by brethren who, one and all, expressed the great gratification the whole proceedings of the day had afforded them, and a unanimous determination was arrived at that a "Provincial Rural Festival" should henceforth become one of the "established usages and customs of the Order" in the Eastern Division of South Wales.

SCIENTIFIC MEETINGS FOR THE WEEK.

Sunday, July 3rd.—Sunday Lecture Society, St. George's Hall, Langham-place, at 8, "On man's cruelty to man," Rev. Allen D. Graham.

Monday, July 4th.—Entomological Society, at 7; London Institution, at 4, Botany, Prof. Balfour; Royal Institution, at 2, General Monthly Meeting of Members.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 9TH, JULY 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, July 4th.

LODGES.—Royal Alpha, Willis's Rooms, King-st., St. James's; Robert Burns, F.M.H.—CHAPTER.—Old King's Arms, F.M.H.

Tuesday, July 5th.

Colonial Board, at 3.—LODGES.—St. John's, Hollybush Tav., Hampstead; Grosvenor, Victoria Station, Metrop. Dist. Railway Station, Piccadilly; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater.—CHAPTER.—Temperance, White Swan Tav., Deptford.

Wednesday, July 6th.

LODGES.—Westminster and Key Stone, F.M.H.; New Wandsworth, Spread Eagle Ho., New Wandsworth; Mac Donald, Hd. Qrs. 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

Thursday, July 7th.

LODGES.—Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.—Perfect Ashlar, Gregorian Arms, Bermondsey-road.—CHAPTER.—Westbourne, New Inn, Edgware-road; Crystal Palace, Crystal Palace, Sydenham.

Friday, July 8th.

CHAPTER.—Britannic, F.M. Tav.

Saturday, July 9th.

LODGE.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, July 4th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, July 5th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, George Ho., Aldermanbury.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, July 6th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; Peckham, Maimore Arms, Park-road, Peckham-Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, July 7th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, July 8th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, July 9th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

ERRATUM.—Bro. C. C. W. Griffiths writes as follows:—"Ethelbert Lodge, London-road, Worcester, June 27th, 1870. Dear Sir and Brother,—I am complimented by your notice of my little book; will you add to my indebtedness by correcting one or two errors. In the first notice you give an extract from the *Worcester Journal* in which, by some inadvertence, the Provincial Grand Lodge of Worcester is made to appear as commencing in 1790. It should read, *The Worcester Lodge*. In your own remarks on Saturday, you give me credit for doing the duty of Grand Secretary from 1847 to the present time. In justice to the present most valuable Provincial Grand Secretary, and others, since my tenure of office, I must ask you to correct this, and oblige—Yours faithfully and fraternally, C. C. WHITNEY GRIFFITHS, P. Prov. S.G.W., &c."

A CORRESPONDENT AT DEVON is thanked for his kind communication; but a report had been previously received.

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LONDON, SATURDAY, JULY 9, 1870.

MASONIC RED CROSS ORDER.

By R., 33°.

My attention having been directed to a protracted discussion on the subject of the Imperial Constantinian Order of St. George, and its surreptitiously appropriated insignia, I now feel it incumbent on me, to vindicate the integrity of that Order, and to point out its true history, and the legitimate destination of its Grand Mastership. But before proceeding to do so, it will be necessary to review the various statements and arguments employed, by the promoters of this attempted imposture; and their refutation by its opponents. Among the former, however, we must excuse those, who through carelessness, or an inaptitude for historical inquiry, have allowed themselves to be exposed to a certain responsibility, by lending the weight of their honourable names, to support so unworthy a scheme, but who nevertheless, I feel assured, will ultimately repudiate the injurious connection, cast aside these usurped insignia, and leave the original author of the attempted deception, to the well merited contempt of honest men.

In the year 1868, appeared a small work* entitled "General Statutes of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Rome and Constantine," to which is added a "Sketch of the History of the Red Cross Order" and engravings of its "jewels and regalia."

This remarkable production, as stated on the

title page, is "published under the authority of the Grand Imperial Council, by Sir Knight Robert Wentworth Little, Grand Recorder;" and on the next page appears a list of the members of the "Grand Imperial Council" headed by "The Right Hon. the Lord Kenlis, Most Illustrious Grand Sovereign."

In the FREEMASONS' MAGAZINE AND MASONIC MIRROR, of the 10th January, 1869, a correspondent writes with reference to the above Statutes, and designation of the Order—"I* had thought that a similarity of titles, was probably their only claim and relationship, with the public Order of the same name, in the Grand Duchy of Parma, the Sicilies and Turkey. But in the Appendix of the Statutes, I find that the decorations of the present public Orders . . . are given as those of the Masonic Order to which these Statutes relate."

A reference to "The Historical Sketch,"† informs us that the history of the Order, is carried from its original foundation "to the resignation" of the Grandmastership, "by Andrew Angelus Flavius Comnenus," who "pretended to assign his hereditary rights, to Francis Farnese, the then (1699) reigning Duke of Parma . . . and we are in all probability indebted to the learned Abbé (Giustiniani) who was long attached to the Venetian embassy in London for the existence of the Order in England . . . though we are unable to say positively when the Order was restricted to Freemasons."

Briefly alluding to the extinction of the male line, of the Farnese family, in 1713, the transfer of the Order to Naples, and the subsequent claim of Marie-Louise, in the present century, which led to the establishment of the Order likewise in Her Imperial Highness' principality. "Some information," justly observes "Lupus," "would be desirable, as to the existence in England, of any chapter of the original Order of Constantine," and he adds, "I feel that something is due to the public Orders which they (the Masonic) improperly imitate."

This moderate requirement, is met by R.W.L.‡ who on the gratuitous assumption, as a fundamental axiom, that the Abbé Giustiniani, really did remove the seat of the Order to England, and had any power to do so, seems to divert atten-

* Lupus.

† Statutes, &c., p. 27.

‡ "Freemasons' Magazine and Masonic Mirror," Jany. 23, 1869.

* London: G. Kenning, 1868.

tion from the true issue, in a laboured and factitious argument, discusses the legality of the sale of the original Order to the Duke of Parma, and in support of his false premises, appeals to the social respectability of the late W. R. Wright, who, does not however fit the occasion, and to the circumstance, that the late Duke of Sussex wore on certain occasions, a suggestive red cross decoration of similar design. "The English branch whose existence I have now traced back for nearly 110 years, approximating the period of the Abbé Giustiniani's decease in 1735," continues the same writer. But in truth, no such success has attended the effort, and the authoritative reference to irrelevant matter, tends only to multiply the tortuosities of the imposture, and to betray design, where we had hoped only to find the unremunerative labours of "strenuous idleness."

Still persistent in the evident belief, that the sources of historical truth are sealed to the outer world, the same writer proceeds to say, under the conveniently supplied patronage of a noble name, that in Scotland, were permitted "Encampments or Chapters of . . . Knights of the Red Cross of Constantine," and he adds, "I hope that enough has been said to demonstrate, that the reorganised Grand Council of England, now held under Lord Kenlis, was not the first to introduce the Masonic element into the ceremonies of the Red Cross Order."

The reader cannot fail to observe the transposition of facts, and the chronological inversion, in the last sentence; and it is well to bear in mind the assertion that Lord K. was "not the first to introduce the Masonic element," with the statement made by the author of the work already quoted* that it is impossible to say "when the Order was restricted to Freemasons."

In combating these fallacies, another correspondent† starts with the proposition, that the Order of Constantine has "never had any connection whatever with Masonry." But he subsequently falls into the error of ascribing the Grand Mastership of that Order to the present King of Italy; yet farther on, he successfully rejects the fallacy of supposing that the Abbé Giustiniani (Ante 1735) ever, as asserted by "R.W.L." conferred the public Order of Constantine on any Freemasons, far less with the power to perpetuate

it, the effect of which would evidently have been to destroy ultimately the Order, like a circle in the water, by its own expansion. But such inconsiderate statements must be expected, unless there be a very considerable amount of talent to anticipate and provide for the objections, which must necessarily arise, where the deception attempted, involves political and historical questions of fact.

"R.W.L."* now snatches at the mention of Victor Emmanuel, and begins apparently to shift from his original position, and to misquote "Lupus's" clear meaning, by substituting the name "Constantine," for "Red Cross" and "Chivalric." He then mentions the scheme of a member of the Order in question, for a coalition with the King of Naples, and to "eliminate all Masonic allusions from the ceremonies."

Thus the tale of the Order, under which the King of Naples inherited the *quasi* Grandmastership, is now acknowledged to have been legal, although at p. 27 of the Statutes, it is declared to have been "pretended," and R.W.L. had endorsed the same dictum in an earlier letter†

In reply to a prior remark by "Lupus"‡ who stated his conviction that there was "no evidence whatever, that there is anything else than a Masonic element, nor a shadow of proof that there ever was an institution in this country of the original Order of Constantine, H.J.W.§ in defence of the obnoxious "Statutes" promulgated in 1868, makes the extraordinary admission. "On ordinary chivalric grounds we say nothing of . . . the Red Cross of Rome and Constantine or the Knights of the Temple, because neither, we believe, can prove their regular and unbroken succession from the original orders. All we know is, that for upwards of a century these degrees have been worked under the wing of Freemasonry; but as to when the union occurred, or how it was consummated we are at a loss either to prove or imagine." The Knights of the Red Cross "seem to have flourished both as an Order of Knighthood and as a Masonic degree, at one and the same time." But here again comes the confusion of ideas as the writer adds, "Hence the members of the Red Cross of Constantine can say that their Order is not only Masonic, as with the Anglican branch, but also Chivalric, so much as even to

* Statutes, &c., p. 27.

† "Freemasons' Magazine and Masonic Mirror," Feb. 6, 1869.

* "Freemasons' Magazine and Masonic Mirror," Feb. 20, 1869.

† Ibid, Jan. 3. ‡ Ibid, Feb. 6. § Ibid, Feb. 27

boast of having claimants for its Grand Mastership in the Emperor of the French, the ex-King of Naples and even King Victor Emmanuel according to Lupus." The late Duke of Sussex and Lord Kenlis are again paraded, as the stalking horses of the spurious Order, and the reader is referred to "the admirable history inserted in the Statutes," a critical opinion quite in harmony with the writer's general ideas on the subject.

Lupus now points out that, "we are now told that the Masonic Red Cross Institution does not boast any connection with the Parmese Neapolitan Order," and that therefore "the question is reduced to the power and acts of the Abbé Giustiniani and any evidence of them."

At this stage of the discussion* is given another claim which had been currently reported in the newspapers, viz., that of "Antonio Lascari-Comneno," "Grand Duke of Epirus," &c., "by right of hereditary transmission, Grand Master of the Supreme Constantinian Order of the Knights of St. George." Against this, we have the protest of H.I.H. the Prince Rhodocanakis.†

A few months later‡ another correspondent indignantly remarks, "The Supreme Council has endeavoured in every possible way to oppose the Red Cross Order," "but such men as Bros Hughan, Little, and others of like calibre, will never be extinguished by the thunder and small beer of any clique!"

A new writer now comes on the scene,§ and expresses his opinion freely on the promoters of the imposture. "Attempts," says he, "have been made to establish as a Masonic degree, or in connection with Freemasonry, the Order of the Red Cross of Rome and Constantine . . . and I am not a little surprised to find, what appears to me a series of gross deceptions, attempted to be practised on Englishmen. . . . May I suggest to those who are interested in foisting this spurious Masonic Order upon the public, before they attempt to maintain the ground they have taken, although they appear by the correspondence to have been shifting about, whilst promulgating the Order as legitimate" "to ascertain whether

Walter Rodwell Wright . . . was not a self-delusionist and fancied falsehood to be truth." But the gentleman referred to, after all, can scarcely be charged with the promulgation of the spurious statutes.

The historical accuracy of Bro. R.W.L. is now* impeached by another correspondent (Bro. Matier), who at the same time claims to have identified him "with the author and founder, or at least the chief corner-stone, of the Masonic order which has usurped the title which it assumes," and commenting on the "ridiculous absurdity of the whole thing," he continues, "As, however, Bro. Little has mixed up with his fiction certain facts mentioned in standard works of history, I have considered it my duty to prove the utter fallacy of his historical statements."

It would be tedious to recapitulate the whole of these corrections, which are patent to all, and to expose errors, certainly not such as we should expect, of the founder of an institution; and we are not a little surprised that Walter Rodwell Wright, the reputed "scholar," should have been implicated in such blunders.

R. W. L., following up his previous communications, proceeds to historical grounds untrodden by Gibbon, repeats the story of the vision of Constantine, and quite overlooking Licinius, introduces to us to "the power of Maxentius, "the Viceroy Eusebius," &c., and finally informs us that the "duties" of the generals of the order in question "are chiefly symbolic."

Another historical scholar, and who is also a Knight of Constantine, pursues the same course, and adds the weight of heraldry to the argument. "As this degree," he observes, "has attracted great attention of late years both in Europe and America, it may be right to state that it was one of those conferred under the Ancient York Rite. The seal of Heredom Templars bears the arms of King Arthur, the reputed grandson of Constantine!"

Such deep research amongst the Romances of the Round Table, is creditable to the genealogist, and proves that his knowledge of the feudal heraldry, is quite on a par with his acquirements in Byzantine history.

But R.W.L., quite overlooking his own sarcasm on Lupus' assumed desire to raise "an international question," at length promises us a report

* "Freemasons' Magazine and Masonic Mirror," May 1, 1869.

† "The Court Journal," "The Court Circular," &c., April 17, 1869, and "Freemasons' Magazine and Masonic Mirror," May 1, 1869.

‡ "Freemasons' Magazine and Masonic Mirror," Aug. 28, 1869.

§ "Freemasons' Magazine and Masonic Mirror," Feb. 12, 1870.

* "Freemasons' Magazine and Masonic Mirror," March, 19, 1870.

of "the conference between Bro. Edward Busher and myself, on the one hand, and His Excellency Count Maffei, Italian Chargé d'Affaires, on the other, respecting the Italian order and the Anglican branch, which is now the only legitimate representative of the order in the world, the King of Italy having determined not to confer it, nor to permit any of his subjects to revive it under any pretence whatever. . . . A person claiming to be one of the Lascaris asserts his claim, but as one of the public orders of the Two Sicilies it is now merged in the Kingdom of Italy, and it follows that Victor Emmanuel, as the Supreme King, is now the only lawful successor of the Parmese branch!"

"There are also Greek pretenders," continues R.W.L., "but they have never been recognised since the death of the last of the Comneni." Here we have a mass of contradictory statements, in the language of diplomacy, and a frank admission that the promoters of the imposture had even the audacity to attempt to compromise the Italian diplomatist, as an accessory after the fact, as will presently be seen.

The same writer further states, that the papers referring to the lodge were, on the application of Lord Kenlis to Lord Zetland, delivered to the Grand Council.

Probably the latter lord had no difficulty in surrendering the precious archives, and regarded them in the light of those printed notices which are often slipped in under doors, to be returned when called for.

To the direct question put by Lupus,* "Is there any document in existence dating more than a few years ago† which allies the Masonic Red Cross degree with the Constantine name?" R.W.L. seems to appreciate the difficulty, and thus evades it: "The most conclusive evidence on this point is naturally only to be found in the rituals of the order, and these of course cannot be published"! In a long rambling statement the latter brings in irrelevant matter, and under the feint of meeting his adversary's arguments, takes care only to run parallel with them, quoting an "Histoire des Francs Maçons" (Brussels 1832), and a quasi summons, dated in 1810, bearing the signature of the original scapegoat "Waller Rodwell Wright," which is addressed to the "celebrated (?) Sir Joseph Hippolyte da Costa," also a reference to the seal of the spurious

order, namely, "a double-headed eagle"—the symbol of the union of the Eastern and Western Empires under Constantine," and which is "borne at the present time by the senators of the revived order."

Lupus replies* "The Histoire des Francs Maçons . . . which has attained the venerable age of 32 years, probably refers to the same or a similar order of Red Cross." But R.W.L. says "the order has been confirmed from time immemorial in Scottish Encampments of Templars." Now "how can this be true when . . . there was no encampment in Scotland before 1800! And if it belonged to Scotland of 'time immemorial,' would not this be strong evidence that it was not founded in England by Giustiniani?"

Lupus then proceeds to expose the unfounded assumption, that an empty box at Freemasons' Hall ever contained ancient documents, as advanced by R.W.L., bearing on the antiquity of the use of the Constantinian name, in connection with the Masonic Red Cross degree, and furthermore points out, that the summons of 1810 does not identify itself with the Constantinian Order.

Unfortunately, the mysterious box that ought to have contained valuable proofs, did not contain them, and that sheet anchor, the Abbé Giustiniani, author of a book on chivalric orders full of blunders, "neither explains the powers of Grand Crosses to form such an order as that now imputed to him, but, what is more remarkable, he does not say one word about his own performance in that respect in England."

Bro. Hughan rejects Lupus' arguments, and "sees clearly unequivocal evidence of the order's connection with Freemasonry during the latter part of the past century."

Lupus, however, repeats his still unanswered query: "Where is this evidence?" and proves that the order called Constantinian, was not mentioned in Templar statutes thirty years back, and that "the present order is an invention of not more than four years' standing, and is not identical with the purely Masonic order of which the Duke of Sussex was Grand Master," and concludes by remarking that Bro. Hughan "carefully alludes only to the connection of the present scheme with Freemasonry, which nobody doubts!"

This is the pivot on which all these prevarications turn.

* April 2 1870.

† 1868?

* April 9, 1870.

Bro. C. Fitzgerald Matier, 30°, follows on the side of Lupus,* and insists that "the Masonic order, although purporting to be of very ancient origin, and derived from the Order of Constantine, in reality was invented scarcely more than fifty years ago, and that "the ceremonial used in those times differed exceedingly, from that which was introduced at the so-called revival, three or four years ago under Lord Kenlis." "But," he continues, "when we are distinctly told by the Grand Recorder† of the Anglican Order that it is the only legal representative of the order of Constantine . . . , it becomes the duty of every man, Mason or not, who knows the truth, to take up arms in defence of truth."

(To be continued).

HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

"THE WORCESTER LODGE."

(Continued from page 3.†)

The Worcester Lodge is stated to be in possession of all the official documents relating to the union of the two Grand Lodges in 1813.

We are informed that up to the period of the union the Constitutions required that white aprons, &c., should be worn by all below the rank of Grand Masters and Wardens. In May, 1814, the Grand Lodge issues the edict that sky blue should be the distinguishing colour of the Craft, and in 1815 "pattern aprons were obtained," and materials procured for the sashes (?) and collars of the officers of the Worcester Lodge.

In 1818 a new lodge "Mercy and Truth" was opened at Evesham, but was closed in 1831. The records remain in the hands of Bro. B. Workman, who was the W.M. during four or five years.

At the close of 1820 the Secretary returned 27 members to Grand Lodge.

To this period, says Bro. Griffiths, the information given of the Worcester Lodge is obtained from various sources, public and private, but he assures us they are reliable and authentic.

* "Freemasons' Magazine and Masonic Mirror," April 9, 1870.

† R.W.L. See Statutes.

‡ ERRATA.—Page 1, col. 2, line 10, for 428 read 128. Page 3, col. 1, line 14, for Hains read Harris. Col. 1, line 19, for "Rector of Woroeester." read "Rector of St. Martin's."

Efforts have been made to recover the missing volume of the minutes, containing the records of the first 30 years, but without avail. He does not yet despair of its restoration, it being known that it was in existence within a few years. He cherishes the hope that by the reiteration of the loss, further search may be made on the book-shelves of the brethren and the treasure restored.

From January, 1820, the history of the Worcester Lodge is obtained from the minute books of the lodge, of which there are four volumes.

From 1820 to 1828 many meetings were held, but with little result. From 13 to 18 meetings were held annually, but at some of these the lodge was not opened for want of the requisite number; in more than one year no ceremony took place, and only one member was admitted. On rare occasions the ceremony of raising was entered upon, and when performed, the lodge seems to be indebted to the services of a quondam member who attended for the purpose. "At this period," says the author, "it would seem a necessary preliminary to a brother's advancement that one member should propose and another support the proposition that he should be passed or raised at the convenience of the Worshipful Master. Brethren of later days may well be grateful that no such formality or difficulty impedes their progress, and that modern Masters regard their duty more than their convenience."

If the business of the lodge does not show favourably, the funds steadily increase, for on the removal to the Bell Hotel, when considerable expenditure was necessary for furniture, carpets, &c., the funds in hand amounted to £186 17s. 8d.

Selecting the most interesting salient points of the minutes, we find on the 5th January, 1820, eleven members present, and it is resolved to have four dinners, two banquets, and twelve suppers. March 1.—New by-laws are introduced and approved. On the 15th of the same month W. Bro. Thomson visits the lodge, and is asked by the W.M. to "take the chair, when the first section in the first degree was most ably illustrated, and the W.M. begged the respective clauseholders to accept his best thanks. In recognition of Bro. Thomson's services on another occasion, it is resolved that he should become a member of the lodge without payment of the fees, but although his name afterwards appears, we do not find any record of the proposition being carried.

June 13, 1831.—The brethren are invited to

assist in laying the foundation stone of St. Clement's Church, which is declined for reasons shown. The invitation and reply are given :—

"Re St. CLEMENT'S CHURCH.

"To the Grand Master of the Society of Freemasons.

"The committee appointed to conduct the rebuilding St. Clement's Church beg to inform the Grand Master and Society of Freemasons that the foundation stone of the new church will be laid by the Worshipful the Mayor of Worcester, on Tuesday, the 19th instant, at 12 o'clock, on which occasion the company of the Grand Master, and any part of the society, will be deemed a favour.

"By order of the committee,

"THOS. LLOYD, Secretary, &c.

"Worcester,

"St. Clement's 13th June, 1821.

"The committee propose meeting the Mayor and Corporation at the Bridge at 12 o'clock."

To this was sent the following reply :—

"WORCESTER LODGE, 526.

"Gentlemen,—I am commanded by the Worshipful Master to acknowledge the receipt of your favour of 13th June, and to convey the thanks of the Master and brethren for your polite invitation. We regret we are obliged to decline it, but we cannot consistently consent to take a secondary part in any procession in which as Masons we consider ourselves entitled to act as principals.

"I have the honour to be,

"With great respect,

"Your most obedient servant,

"THOMAS SPINNEY.

"June 17th, 1821."

In 1821 several meetings were called without sufficient members being present to open the lodge. At the close of the year the W.M. is re-elected, and £5 are voted to the widow of a brother.

In the following year several members are added to the roll, and in 1823 the by-laws are revised.

On the 4th September of that year "the brethren are invited by the D. Prov. G.M. of the county of Gloucester 'to attend at Tewkesbury to lay the first stone for the new bridge at the Mythe,' which the brethren decline as a lodge, 'in consequence of the shortness of the notice;' but the permission of the D. Prov. G.M. of Worcester-shire, Brother Dods, is obtained to enable any of the brethren who may choose to do so to attend."

In 1825, at a meeting, May 2nd, W. Brother

Ballard is again elected W. Master, several brethren join the lodge, and five Craftsmen are raised, Bro. Spinney visiting the lodge for this purpose. At this meeting, a letter is read from the W.M. of the Foundation Lodge, Cheltenham, inviting 'the Worcester Lodge to assist in laying the foundation stone of a new Pump Room at Pitville Spa, near Cheltenham. 'In consequence of the lodge being unprovided with a banner, it was determined not to accept the invitation as a lodge, although several brethren expressed their intention of attending."

In 1826 we find a curious entry, "paid to H. Deighton *secret service money* £2 7s. 0d., but the nature of the secret service is not disclosed."

In Feb., 1828, "twenty-three pounds are repaid to Bro. Dent, such sum having been paid to Widow Allen in 1819 for regalia for Royal Arch Chapter, which was promised to be paid to the late Bro. Allen."

Promotion was sometimes rapid; Bro. J. B. Hyde was raised in 17th May, and on 4th November he is elected to the presidential chair. However this was a case of "promotion by merit," for in subsequent years his valuable services in initiation, passing and raising are recognised, his aid being invoked by many subsequent Masters.

On 7th April, 1831, "at a regular lodge duly summoned, there being only one member present the lodge was not opened." In this year returns of Grand Lodge dues show 41 members.

In 1838, the bylaws are again revised, and "the Master is requested to provide a place of safety for the pictures belonging to the lodge. In 1834, it was resolved that the lodge be provided with the working tools for the three degrees.

In 1835, it appears from the minutes that the lodge had *no Master*. Bro. Hyde is unanimously elected but fails to attend during the year, the chair being taken by old members of the lodge *installed or otherwise*.

In 1836, it is resolved "that it is expedient for the lodge to purchase its own wine, and that a certain sum (to be agreed on) be allowed to Bro. Burnidge for each bottle that may be drunk." Bro. Shelton is appointed Steward to take care of the wine. The wine committee are afterwards empowered to purchase six dozen of the corporation stock, if sold (duty included not exceeding 55s. per dozen), and that the Masonic wine be only used on regular lodge days. Four dozen were bought at 58s. 6d., and various sums are after-

wards invested. In this year the inspector of police is appointed relieving officer for the lodge, and funds are placed in his hands to give relief to such proper objects as may apply to him.

Ten guineas are voted towards a testimonial to H.R.H. the Duke of Sussex on completing his 25th year as Grand Master.

27th December.—It is resolved "that Bros. Shelton, Shepherd, Burrow, and Read report at the first meeting in January, 1838, the best mode of carrying out the musical inclination of the brethren of this lodge, and that they are requested in the meantime to turn their particular attention to the furtherance of glee singing in the lodge." At the next lodge "the discussion on the musical department is deferred."

(To be continued.)

MASONIC JOTTINGS.—No. 27.

BY A PAST PROVINCIAL GRAND MASTER.

THE TRANSFORMATION ACCORDING TO THE GERMAN THEORY.

According to the German Theory in the reigns of James II., of William and Mary, of William III., and of Anne, the transformation of our Joint Operative and Speculative Institution into a separate Speculative Institution had begun, and in the reign of George I., to use the words of Bro. Findel, "the institution made rapid strides towards complete and perfect transformation."

ALLEGORY—SYMBOLISM.

A young brother, who has just taken the degree of Bachelor of Arts, at Oxford, announces the intention of writing a dissertation upon the definition of our institution "Freemasonry is a science of morality, veiled in Allegory, and illustrated by Symbols." My brother could hardly have chosen a more interesting subject, if, as I understand, the dissertation will comprise the outlines of the history of Allegory and Symbolism in Ancient and Modern nations.

THE FREEMASONRY WHICH IS UNIVERSAL ABSOLUTELY.

The Freemasonry which is Universal *absolutely* is in no manner connected with Positive Religion.

THE CHEVALIER RAMSAY.

A learned brother asks what was the Masonry of the Order of St. John at Malta, with which the Chevalier Ramsay endeavoured to connect our 1717 Masonry?

SPECULATIVE MASONRY OF ANCIENT NATIONS VARIED.

The Speculative Masonry of Antient Nations varied with the Religion, its principal ingredient. The Speculative Masonry of the Hindoos was not the same as that of the Parsees, and the Speculative Masonry of the Phœnicians was not the same as that of the Egyptians.

THE GREEK AND ROMAN ARCHITECTS.

The Greek and Roman Architects were both Operative and Speculative Masons. Operative Masons do not study *ten* Sciences. See the Jotting "Vitruvius," vol. 22, page 404, of the present work.

ENGLISH MEDIEVAL COLLEGES.—GERMAN MEDIEVAL LODGES.

A learned brother writes that the recent reading of foreign Masonic historical authors has brought him to the conclusion that, in many instances, the same things were taught in the English Mediæval Colleges and the German Mediæval Lodges.

FAVOURITE AUTHORS OF THE MASONS OF THE 17th CENTURY.

The German Theorists make Lord Bacon, John Valentine Andreæ, Peter Dupuy and John Amos Comenius, the favourite authors of the Masons of the 17th century. An English Theorist adds to them Fludd, (De Fluctibus) Galileo, Descartes, and Hobbes.

UNDERTAKING OF THE ABBÉ GRANDIDIER.

The undertaking of the Abbé Grandidier was to show that the 1717 Masonry existed in 1459.

(To be continued.)

MASONIC NOTES AND QUERIES.

THE 1717 THEORY CONFIRMED.

In "Memoir Illustrative of the History and Antiquities of the City and County of Lincoln," printed by Messrs. Bradbury and Evans, and in "Notice of the Stukeley Collection"—as we are told by Bro. G. Bacon, Sec. 297—the words occur, "I was the first person made a Freemason in London." Now if this extract is reliable and the MS. genuine, we have got something very interesting to think over, although not more than I expected—that is, I expect more evidence in support of the 1717 theory to turn up by-and-bye, *as has been doing for some time past*. The "I" I suppose refers to William Stukeley, *M.D.*, *F.R.S.*, Rector of All Saints in Stamford, Lincolnshire. He was a great antiquary. He was born in 1687, and died in 1765; consequently, in 1717 he would just be thirty years of age. He was in London in 1717, and being a literary man, &c., he probably knew Desaguliers, or became acquainted with him, and so came to join the new society; and as some one

had to be the first man made, it was just as likely to be him as another; *ergo*, if the above assertion is not a practical joke, the first man who was introduced into Speculative Masonry through our ceremonies and degrees was Dr. William Stukeley, *F.R.S.* Of course the question rises, Where did those who gave him his degrees, &c., receive their own knowledge from? To which I answer, They were the manufacturers or doctors; *he* their first customer or patient. I trust this subject will be properly investigated, as it deserves.—W. P. BUCHAN.

MASONS' MARKS.

Brother W. C. L.—I was not present last month at the Masonic Colloquy — * * *, but looking at a long communication which has just reached me from Paris, I find that the only two references to publications on the subject of Masons' Marks were two references supplied by myself. They were produced by Monsieur * * *—*Freemasons' Magazine*, vol. xviii., page 51, and vol. xxii., page 223.—CHARLES PURTON COOPER.

CABALISM.

Lest "A Past Provincial Grand Master" should misunderstand me, I would mention that I have just gone over the pages on Cabalism in vol. vii. of the *Magazine*, and state that I do not agree with the writer's estimate of gnosticism, and its connection with Freemasonry has not been shown by him. As the "Correspondent" now knows something of Cabalism proper, he may take the *Zend Avesta*; but let him study Lullii, Paracelsus, Agrippa, Fludd, Boehme, Maier, Andrea, and the other Theosophists and Rosicrucians who asserted a system of secret degrees derived from the East, immediately after the destruction of the Templars. And in reply to his inquiry whether Cabalism "can be shown to have existed in our Freemasonry in the 17th century," I reply that eminent Rosicrucians and Theosophists* were then connected with the fraternity of "Adopted Masons," and that in a printed work of one of them dedicated to the Grand Lodge of England in 1721, the higher degrees are mentioned, and their ceremonials indicated under the identical jargon used by the Rosicrucians. Even the male and female principle appears under a figure of speech, and the connection of our Lord and his apostles is asserted. The term used in 1721, as now, for this system of degrees is "*Masonry*." There is similar proof of our existence in 1648.—JOHN YARKER.

THE UNION, A.D. 1813.

Brother * * *—The important part of the proceedings on the occasion of the Union, A.D. 1813, are thus recorded:—"The two Grand Masters (the Dukes of Kent and Sussex) with their respective deputies and Wardens, then advanced to the Ark of the Masonic Covenant, prepared under the direction of the W. Bro. John Soane, *R.A.*, Grand Superintendent of the Works, for the edifice of the Union, and in all time to come to be placed before the throne.

"The Grand Masters standing in the East, with their Deputies on the right and left—the Grand Wardens in the West and South—the square, the plumb, the level, and the mallet were successively delivered to the

Deputy Grand Masters, and by them presented to the two Grand Masters, who severally applied the square to that part of the said ark which is square, the plumb to the sides of the same, and the level above it in three positions, and, lastly, they gave it three knocks with the mallet, saying, "May the Great Architect of the Universe enable us to uphold the Grand Edifice of the Union, of which this ark of the Covenant is the symbol, which shall contain within it the instrument of our brotherly love, and bear upon it the *Holy Bible*, square, and compass, as the *light of our faith*, and the rule of our works. May He dispose our hearts to make it perpetual." And the brethren said, "So mote it be."—CHARLES PURTON COOPER.

CHARTER OF COLOGNE, page 12.

The internal evidence of this charter condemns it. It is quite modern. Instead of 1585, 1775 would be much nearer it. The assertion, "The Templars, who undoubtedly used *all* our symbols," is rather Jesuitical, and tends to suggest that the Templars practised our ceremonies, &c., which is wrong. The Masonic Templars' sodality is only about one hundred years old, and neither they, nor the Speculative Freemasons, could ever have had anything earthly to do with the old Knights Templar. Further, I should like to know where, when, under what circumstances, and in what connection did the Templars use "*all* our symbols."—W. P. BUCHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

"FANO NE PROFANO."

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

Dear Sir and Brother,—I am painfully affected by the profane nonsense of the "Charter promulgated by authority of Lord Racliffe," in which the third commandment is so offensively set at naught.

"The charter of the Grand and Royal Ark granted from Grand Noah, and *now* under the command of Lord Racliffe, &c., and *then* held on Mount Ararat, when it was Handed down by Faithfull Noah, and *then* under the Almighty Grand Commander* of the Universe."

This statement being absolutely *untrue*, I am indeed shocked at the bringing in of *The Name* that "shall not be taken in vain" to give effect to the farce—a *name*, be it remembered, which even a Mahomedan will avoid even *touching* irreverently, lest it should perchance be written on any stray piece of paper in his path, and which, when the Indian of "untutored mind" hears *pronounced*, he covers his mouth and casts down his eyes. And yet here we have *It* bandied about, not only profanely but in the worst of *bad taste*.

I feel assured that if the question were fairly put to the present Grand Master of England—a shrewd man of business, and one conversant with current ideas—he would at once say that Freemasonry loses rather than gains by burlesque religion, and that it would be for the good of the Craft to suppress the

* It is not quite proved that an organised society of the name of Rosicrucians existed, all their writings being allegorical.

* The author evidently hesitated to say "*Admiral*."

unseemly and irreverent prayers so often used in certain ceremonials, and which are even more objectionable than the *religious plays* of Catholic countries, which used to be called "Mysteries."

In my opinion there should be appointed a Grand Committee, selected from the general Masonic body, to investigate these abuses, and to suggest a Masonic Reform Bill, which should place Freemasonry on a basis in harmony with the intelligence of the age.

Yours fraternally,

L. (R.A.)

P.S.—I may take this opportunity of calling the attention of Bro. Buchan and others to the "*Squairmen*" of Scotland in the 16th and 17th centuries. In Dumfries, the Deacon of the Squirmen (*square-men*) was at the head of a confraternity of *Operatives* (?) who used the *SQUARE* in their crafts, and included *carpenters* as well as *masons*. In fact, "*Square-men*" is a name very much to the point, and if it had been originally adopted in Speculative Masonry, would have obviated many subsequent misconceptions. "*Squairmen*" will be found amongst the testators whose names are recorded in the *Commissariat of Dumfries*, Reg. Ho. Edin., but I need not give their names.—L. (R.A.)

"GLASGOW FREEMEN OPERATIVE ST. JOHN'S LODGE.

[From the *Glasgow Herald*.]

"Sir,—Permit me to say a few words in regard to the tempest in a teapot raised by 'Masonicus,' in your journal of the 14th and prior dates, anent the procession at the foundation stone-laying of the Albert Bridge on the 3rd June, and the unhappy misunderstanding that took place between the St. John's and the Grand Lodges. Having acted at the laying the foundation of the former bridge about forty years ago, I fully intended to have taken my assigned place in the Grand Lodge, which I have done at the following ceremonies, viz.:—The Hutchesontown Bridge, the Jamaica-street Bridge, the Victoria or Stockwell-street Bridge, Sir Walter Scott's Monument (if I recollect aright), also the Royal Lunatic Asylum (Gartnavel), and the Barnhill Poors' House. In all of these I acted as one of the Grand Lodge, wearing its clothing, &c. Being all practical as well as speculative Masons, a certain number of the St. John's Lodge were requested, through our own R.W.M., by the Grand Lodge to carry the tools used at the ceremony, which we did unanimously, and as to which there was never any hitch the same as took place on the 3rd ult. We attended the opening of the Grand Lodge in the Chapter House of our noble old Cathedral, heard sermons afterwards, walked with the Grand Lodge, completed our work at the building, and 'refreshed in the light' with our brethren and the civic authorities on all the occasions which I have referred to; but while I state that there was no hitch so far as being requested by the Grand Lodge to carry the tools, there was a most unbrotherly attempt made several times at the processions to shift the St. John's Lodge from its proper position, which was next to the Grand Lodge, and place it in a lower place. If I mistake not, the Edinburgh St. Mary's Lodge was the delinquent more than once, but the attempt was frustrated by the firmness of the St. John's Lodge, backed and supported as they were by their brethren of the other lodges in the west; and while they have never de-

sired to obtrude themselves at Edinburgh, &c., in the province of Glasgow they never submitted, nor, I trust, will ever submit, to be trampled upon by any of the Eastern lodges. I don't know whether there is any express law warranting the St. John's Lodge to act as to the tools carrying; but surely 40 years' 'use and wont' is sufficient title. As for 'breaking out into open mutiny' that is simply absurd. The Glasgow Freemen Operative St. John's Lodge is the senior lodge in Scotland even to the Grand Lodge; and had our predecessors in office done their duty, every lodge in Scotland would have required to get a charter from them, and the St. John's would now be in the receipt of a large income, which I suppose the Grand Lodge now enjoys. As to the conduct of the St. John's members being uncourteous and ungentelemanly, there are two opinions as to that; and so highly do the office bearers and members of the St. John's Lodge appreciate the spirited conduct of their worthy R.W.M., Mr. John Baird, that they are to give him a testimonial in the Royal Hotel, George-square, this week.

"As to the Grand Lodge giving our lodge the high position No. 3 bis, the roll being the Grand, Mother Kilwinning, Edinburgh St. Mary's, and another lodge, which I forget at this moment, our position ought to have been in the roll No. 2; and as to the patronising way in which the affiliation of St. John's Lodge took place, I can state, if 'Masonicus' does not know already, that it was the subject of deep regret to many of the best and most enthusiastic Masons in Scotland that the old St. John's could not be induced to enter the fold, where she would be received with open arms. Negotiations were accordingly gone into, and being supported by such worthy brethren as Professor Arnott, the late distinguished R.W.M. of St. Mark's, and many others in Glasgow, and the Duke of Athole (who was G.M.), Whyte Melville, and others in Edinburgh, the matter was arranged, as now settled, as to the roll number. I was one of the deputation who went to Edinburgh at the conclusion of the business, and those who were present at the sumptuous banquet which took place in Ramplin's Hotel, opposite the old post-office there, will not soon forget the harmony that existed on that splendid occasion.

"As for proof of the genuineness of the charter granted by our Scottish King, Malcolm Canmore, it is not worth spending time to prove to 'Masonicus' that it is so. The document was produced in a civil action many years ago before the Lords of Council and Session, and its authenticity is admitted. The myth as to the forgery in 1806 is all 'bosh.'

"As my letter is already too long, and 'Masonicus' fond of hiding his literary abilities under a Latin mask, I will conclude by quoting two Latin sentences—*Nemo me impune lacessit* and *Ne crepidam ultra sutor*, which, being very liberally interpreted, means 'May we always do as we ought to do.'—I am, yours respectfully, THOMAS M'GUFFIE, I.A., 101, West Nile-street."

GLASGOW ST. JOHN'S AND THE MASONIC PROCESSION.

[From the *Glasgow Herald*.]

"June 17, 1870.

"Sir,—From first to last, the Glasgow St. John's have put their foot in it in regard to this matter, and

in no instance more so than in the publication of the letter from Bro. M'Guffie, which appears in to-day's *Herald*. He introduces the remark, 'tempest in a teapot.' Now, no simile could more aptly represent the conduct of St. John's upon the 3rd inst. than a 'tempest in a teapot.' I presume that when Thomas M'Guffie, I.A., has come to the front, 'Delta' has retired. I should have liked him to have stated his evidence for certain statements he made, and which I called in question before he did so; until he does so, I consider him mistaken.

"As to the members of the Glasgow Freemen Operative St. John's Lodge carrying the working tools at several Masonic processions in Glasgow, that was sometimes conceded to them for the sake of peace, and they, being members of the Glasgow Incorporation of Masons, were always able to bring a great deal of local influence to bear in their favour; e.g., at the laying of the foundation stone of the Jamaica-street Bridge in 1833 we find that, according to the programme, the St. John's Lodge were not to be allowed to occupy the position they wanted. However, they got up a large meeting on the subject, appointed a committee to wait on Dr. Cleland and the Lord Provost to remonstrate with them; and thus by means of their local influence, and no doubt by appealing to their privileges as stated in their pretended Malcolm Canmore Charter, which Dr. Cleland had unluckily published at page 485, vol. ii., of his 'Annals of Glasgow,' they managed to carry their point, not because they were right, but because they then were powerful, and the parties they were dealing with unaware that the Malcolm document was a comparatively recent forgery. The reason why this pretended Malcolm Canmore Charter was 'discovered' in 1806 was this:—At that time, the Grand Lodge of Scotland had passed a motion that all lodges out of its pale were not to be allowed to be present at any demonstration at which it was acting. Hence in 1806 the St. John's brethren were in a fix; they not only wanted to be present, but also to occupy the first position. However, Malcolm's Charter, being most opportunely 'discovered,' helped them out of their difficulties. At that time the St. Mungo resisted them, but local influence, assisted by a 'royal charter,' prevailed. So we see that Bro. M'Guffie is mistaken when he says 'there was never any hitch.'

"As to the idea that the Glasgow St. John's practised speculative Masonry before the institution of the Grand Lodge of Scotland in 1736, I should like to see proof of that.

"I never either knew or heard of any practical Mason—Mason or man—who worked the three degrees, and I can only point to one R.W.M. who ever did so, and that was in 1866, and he was a painter, and of the other office bearers who have done so one is a smith and the other a plumber, and it is within the last five years these began to work; so that when we look under the surface, where do all the pretensions of this St. John's Lodge go to? Had all the 'long array of past office bearers' been put through a 'Civil Service examination,' where would they have all gone to?

"As to the proof that this pretended Malcolm Charter is a forgery, I may state that the present R.W.M., Bro. Baird, and another past office bearer of the lodge, were deputed by the lodge to call upon

Professor Cosmos Innes at Edinburgh, and hear his opinion on the matter. Now this opinion is recorded in their own minute book, and he said the thing was a forgery, executed within the last 150 year, and made up of pieces taken out of different charters and stuck together. The late Professor Arnott called it a forgery. The late Mr. Pagan, editor of this newspaper, acknowledged it to be a forgery, stating that he had been misled by the remarks of the late Mr. Miller, R.W.M. of St. Mark's Lodge. Our late Pro. G.M., Bro. Capt. Speirs, M.P., also says:—"Seeing it is an imposition, it is a good thing that it should be shown up." One of their own past office bearers who was giving a sketch of the proceedings of the lodge, as recorded in their oldest extant minute book, in the *Freemasons' Magazine*, of date 8th January, 1870, &c., also says:—"This charter, forged, as I believe, by a Mr. C. in 1806, and by his influence inserted into Dr. Cleland's 'Annals of Glasgow,' is one of the most disgusting Masonic frauds I have yet met with, and its continued promulgation is not only a disgrace to the lodge itself, but also tends to the discredit of the whole Craft at large. The Mr. C. alluded to was, I understand, clever enough, but rather too fond of his dram." As the whole question is gone into at length in the columns of the said magazine, I would only here say that the forger seems to have used M'Ure's "History of Glasgow," as the style, &c., of the Latin shows. I would also call attention to the absurdity of the assertion that the Glasgow St. John's Lodge and the Incorporation of Masons were chartered in the middle of the eleventh century, while even Glasgow itself was not chartered until near the end of the twelfth. As to the assertion that the Court of Session admitted the authenticity of this pretended charter, that is a mere dream, and pure 'bosh,' and I defy Bro. Thomas M'Guffie, I.A., to prove his assertion.

"As to the R.W.M. receiving a testimonial from some of the office bearers and members of St. John's I shall not say much—testimonials are sometimes given for rather queer reasons.

"Although, as I mentioned above, Bro. Baird was one of the deputation who heard Professor Innes's opinion regarding this pretended charter, he has hitherto acted and spoken in defiance of it, and thus catered to the ignorant pretensions of the majority of the members of the lodge; while the other brother who accompanied him, and who has since supported the opinion of Professor Innes, and in the opinion of neutral parties proved him to be correct, is of course 'black-ball'd' and charged with conspiring to lower the dignity of his lodge. However, there is no doubt the truth will be established in the end.

"I must apologise for taking up so much of your valuable space, and sincerely trust that hereafter the St. John's will think more of principles than pretensions, perceiving it to be their duty to support what are stated to be the foundations of speculative Masonry—viz., brotherly love, relief, and truth.—I am, &c., MASONICUS.

MASONIC DEMONSTRATION IN GLASGOW AND THE GLASGOW ST. JOHN'S LODGE.

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

Dear Sir and Brother,—The following letter of "Delta's" closes the discussion upon this subject in

the columns of the *Herald*; and as the space of that newspaper is so much taken up otherwise, I have no reason to complain. Yet although its interest for the general public may have been very well exhausted, there are several points which, as Masons, we would desire a little more light upon, *e.g.*, keeping in view certain statements at page 85, first column, of this *Magazine*, also at page 122 *ante*, and further at page 404, November 20th, 1869, we would desire to see "Delta" *proving*—if he can—that, as we see stated at page 505, the original members who formed "the St. Andrew's Lodge at Glasgow, afterwards called the Glasgow Journeymen Free Operatives, broke off from St. John's." Although asked, "Delta," as yet, has not given this proof.

"Delta" refers to "the Edinburgh Journeymen's recent violation of the law of 'Precedency.'" I fail to see what "precedency" has to do in this dispute. It is not because of its "precedency" in the Edinburgh province that the Journeymen has the privilege of carrying the tools, but because it was the *Journeymen Lodge*, and still bears the title.

As to the Journeymen Lodge considering they had a right to carry the tools in Glasgow, although not in Edinburgh and its neighbourhood, they can point to their doing so quite recently in the neighbourhood of Glasgow, *viz.*, at Mossbank, also at Paisley*; and although the St. John's brethren were at both places, they made no objections; hence the Journeymen could say they had these precedents to point to in support of their claim; and until the Grand Lodge appointed some one else to do so, they were quite as qualified to carry the tools at Glasgow as they were at Paisley. The fact is, it is not the Journeymen Lodge that is to blame in this matter, but the brethren of the Lodge of Glasgow St. John have themselves to blame for this matter not being settled in a formal manner long ago. Had the Glasgow Journeymen Lodge been still in existence, I have no doubt that the members of it would have stood out for the privilege of carrying the tools, so that St. John's might have had two to fight instead of one; however, I trust the thing will now be settled for all the provinces of Scotland—no use making fish of the one and flesh of the other. It might be very well settled by making it the law that the lodge bearing the title of the "Journeymen Lodge" in each province carries the tools in its own province, or if there be no "Journeymen Lodge" in some province, then let the *youngest* lodge have the privilege of a few of their number being set apart for that purpose. I do not consider it fair to give every privilege to the senior lodge; as senior lodge it has several privileges already above the junior, hence it may well follow the good example set by the Lodge of Edinburgh, Mary's Chapel, No. 1, and not claim everything for itself.

One point more. As to the "testimonial" referred to in such glowing terms by Bros. Thomas McGuffie, "I. A.," and "Delta," I can find no evidence of such a thing existing anywhere except in their own brains. I have seen a number of members and office bearers of No. 3 bit, and they know nothing about it. One explanation of the idea was this. The R.W.M. having given his office bearers two suppers, they, after the last, made up their minds to give them one in return;

and it so happens that the day it was held on was Friday, 17th June; and although this was so shortly after the Demonstration on June 3rd, it had nothing particular to do with it, and there was *no testimonial* presented upon that occasion. So we see that both Bros. McGuffie and "Delta" are rather mistaken, the thing being quite private, as only a *few* of the members were either at it or knew anything about it.

In conclusion, allow me to tell Bro. McGuffie, who, I perceive by page 43, was Senior Warden of St. John's for the year 1849-50, that he is as much at sea regarding the *true* history of the lodge as was the Senior Warden for the years 1866 and 1867. However, as we perceive by the *Magazine*, for the last two years the latter eventually got "more light." I would therefore respectfully recommend our "I. A." (Member of the Institute of Architects) to peruse this *Magazine* for that period before he again rushes into print (thereby giving a practical example of a *sutor ultra crepidam*) anent a Masonic *Incorporation* existing in Glasgow in the eleventh century, the members of which also worked at a cathedral about a century before the said cathedral was even founded.*

Yours fraternally,
MASONICUS.

"June 17, 1870.

"Sir,—The announcement by Bro. Thos. M'Guffie that 'so highly do the office bearers and members of the St. John's Lodge appreciate the spirited conduct of their worthy R.W.M., Mr. John Baird, that they are to give him a testimonial in the Royal Hotel this week,' is an ample refutation of the libel upon the intelligence of the brethren of 3 bis which is conveyed in 'Masonicus's' statement that 'a number of those who left simply followed the crowd.' 'Masonicus' would do well to make himself acquainted with the early history of the older of our Scotch Masonic lodges. He will then find that prior to the institution of the Grand Lodge it was the custom for lodges to admit persons as 'Masons, but not members of the lodge.' Such entrants had 'the word' communicated to them, but though the lodge in which they were made was undoubtedly their Masonic *alma mater*, they were denied the full privileges of membership. It was from a too strict observance of this custom that the Journeymen Masons of Edinburgh were lost to Mary's Chapel. The erection of the Glasgow Journeymen Free Operatives may have proceeded from a similar cause; for in retaliation, as it were, for the illiberal and monopolising policy of the Freeman Operative St. John's Lodge, the Journeymen Free Operative, in its articles of constitution, debarred 'theoretical and incorporate Masons from bearing office'—'the executive power and representative body of the lodge being reposed entirely in Journeymen Masons.' The proper designation of the Glasgow Journeymen Lodge is as I have given it. If 'Masonicus' be a member of the Grand Lodge, I may at the first Grand Quarterly Communication have a further opportunity of meeting his arguments in support of the Edinburgh Journeymen's recent violation of the law of 'precedency'—a point which, in his last letter, he has entirely lost sight of.—Yours, DELTA."

* Glasgow Cathedral was founded about A.D. 1123, a little before King David I. of Scotland ascended the throne. The present structure, however, is considerably after that date.

* *Vide* "Grand Lodge Reporter," June, 1869, page 423.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE first meeting of the Keystone Lodge of Mark Masters (No. 109), is announced to be held in the Masonic Hall, Backstreet, Newport, Monmouthshire, on Monday, the 28th inst., at 2.30 p.m.; Bro. the Rev. Charles Lyne, D. Prov. G.M., is the W.M. designate, and Bro. W. Williams, Secretary. The business will include the consecration and dedication of the lodge, installation of W.M., the appointment and investiture of officers and the advancement of candidates. The ceremonies will be performed by Bro. F. Rinckes, Grand Mark Secretary. Six names are on the summons as joining members, and twenty-eight candidates for advancement. The brethren are desired to appear in Masonic mourning for the late R.W. Prov. G.M., Bro. Rolls. A banquet will be held at 5.30 at the Kings' Head, Hotel.

THE fifteen sections will be worked in the Sincerity Lodge of Instruction (No. 174), held at the Railway Tavern, Fenchurch-street Railway Station, on Monday, the 11th inst. The chair will be taken by Bro. Barnes, W.M. 554, P.M. 933, at 7 p.m.

THE next meeting of the Provincial Grand Lodge of Kent will be held at the Bull Inn, Dartford, on the 27th inst.

THE meeting of Supreme Council will be held on Tuesday and Wednesday next. Further information can be obtained at 33, Golden-square.

THE General Committee of Grand Chapter is fixed for Wednesday, July 20, at 8 o'clock p.m.

THE PROVINCIAL GRAND LODGE OF CORNWALL will be held at the Concert-hall, in the new Public Rooms, at Truro, on Tuesday, the 19th inst., at ten o'clock in the morning, when the business of the province will be transacted. At twelve o'clock the brethren will walk in procession to St. Mary's Church, where a sermon is to be preached by Bro. the Rev. F. B. Paul, Prov. G. Chap. After the service the procession will be re-formed and will proceed to the Masonic Hall, which will be dedicated in ancient form by the R.W. Bro. Augustus Smith, Prov. G.M. There will be a banquet in the Concert-hall at three o'clock. Brethren attending from distant places will be able to travel over the Cornwall and West Cornwall lines at single fare for the double journey.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

PECKHAM LODGE (No. 879).—An emergency meeting of this lodge was held at the Maismore Arms, Park-road, Peckham, on Monday, the 27th ult. There was a good attendance of the brethren, but many of the officers were absent and the W.M. was compelled to ask the assistance of some competent brethren, who fortunately were present, in working the ceremonies. The lodge having been opened, two brethren were passed to the second degree, as were also two brethren of the Perfect Ashlar Lodge, No. 1,178, now in recess. One candidate was initiated, who in

the course of the evening feelingly expressed his gratification at his reception and all he had heard and seen that evening. He had imagined he was about to join a merely convivial society, but the lesson he had received agreeably undeceived him, and he would ever make it his study to act up to the principles unfolded to him. After the close of the lodge a cold collation was served. It was announced that another emergency meeting would shortly be held. There were present: Bros. Evan Davies; W. M. Kent; J. W. Barton, Treas.; Allsopp, Sec.; Stephens, J.D.; and Green, I.G.; Past Masters G. Glasspool, Joseph Barton, Josbua Howes, and J. Allsopp; Bros. Martin, Cain, Woolcott, Rudd, Scott, Smith, Pennefather, Truss, Watkins, &c. Bros. Rose, P.M. 73; Free, Hyde, and Joslin, 1,178, were present as visitors.

PROVINCIAL.

BERKS AND BUCKS.

READING.

Provincial Grand Lodge.—Laying the foundation stone of the New Grammar School by Bro. H.R.H. Prince of Wales, P.G.M.

Great preparations were made in Reading to give a fitting reception to their Royal Highnesses the Prince and Princess of Wales on the auspicious occasion of the laying the foundation of the new Grammar School about to be erected in the principal town of the Royal county of Berkshire. The inhabitants spared no expense to welcome their Royal visitors.

The Reading Grammar School is of considerable antiquity dating back to the time of Henry VII., and the ancient building stands to this day (although not in late years used for its original purpose) on that part of the town called the Forbury. With Dr. Valpy as its master it saw the zenith of its prosperity, and it can, with pride, record among its old scholars such names as Archbishop Laud, the present Bishop of London, Talfourd, and other eminent men. After the death of Dr. Valpy the prosperity of the School declined through a combination of circumstances, until at one time it is recorded that but one single scholar was left to occupy the once-thronged school-room. Recently some influential gentlemen began to take steps to establish schools on a more satisfactory basis, and the following extract from the prospectus of the schools about to be erected, will show the result of their exertions:—

"In the year 1867 an act of parliament was obtained with the view of establishing in the town of Reading a thoroughly efficient and useful school, in succession to, but with a more enlarged scope than, its ancient grammar school. The object sought to be obtained was the providing the means for a thorough middle-class education, to be supplemented by a lower school for the education and benefit of the poorer classes, and through which their children might have an opportunity of rising gradually to the principal school, and the more deserving and gifted of them be thus enabled to secure all the advantages of the higher establishment. The schools are, by the act, placed under the management of 13 trustees, consisting of the Mayor of Reading for the time being, the six aldermen of the borough, the vicars for the time being of the three parishes of St. Mary, St. Giles, and St. Lawrence, Reading, and three councillors of the borough, to be from time to time elected from the council. After considerable difficulty the trustees succeeded in obtaining an eligible site for the school buildings, comprising 10 acres of land on the Redlands Estate, situate near the Berkshire Hospital, on the outskirts of the town; and the funds acquired by the trustees under the act have been about sufficient to enable them to complete the purchase of the site. The trustees having secured the services of Mr. Alfred Waterhouse as their architect, that gentleman prepared plans of the school buildings, and the trustees, after careful consideration, approved and adopted them. They have recently accepted a tender from Messrs. Parnell and Son, of Rugby, for the erection of the central common hall and school block, the western wing, and the entrance lodge, for the sum of £12,154 10s. 7d., with power to the trustees to require the contractors to erect the buildings comprising the eastern wing for the additional sum of £6,552 17s., making a total sum of £18,707 7s. 7d. This sum, with the collateral expenses, will bring the entire cost to about £20,000 exclusive of the purchase of the site. The mayor and corporation of Reading, and the trustees of the school, have formed themselves into a committee for the purpose of raising subscriptions to enable them to accom-

plish this most important work. At present no institution exists either in Reading or its neighbourhood which affords the educational facilities offered by the proposed school; and the children of farmers, tradesmen, and the higher class of mechanics are debarred from a first-class education at a figure within the compass of either of them. It is hoped that the neighbouring landowners and agriculturists will unite with the merchants, professional men, and tradesmen of Reading in helping forward this most important, yet arduous, undertaking, and an appeal is confidently made to all classes to contribute according to their means towards the erection of an institution which must be of lasting benefit alike to the citizens of Reading and the inhabitants of the adjacent counties."

Up to the present time not quite one-half of the £20,000 to be spent in the erection of the new school and its accessories has yet been raised, but no fears can be entertained as to the remainder. Some of the donations assume princely proportions; for instance, we have contributions from Mr. R. Benyon, the high steward, £500; Mr. J. H. Balgrave, the high sheriff, 500 guineas; Sir J. H. Goldsmid, £500; Mr. Councillor Monck, £500; Messrs. J. and C. Simonds, £500; Messrs. H. and G. Simonds, £500; Messrs. Stephens and Blandy, £500; Mr. Walter, M.P., and Col. Loyd Lindsay, M.P., £300 each; Mr. Ald. Harris and the Town Clerk (Mr. F. Rogers), £200 each; Mr. Shaw Lefevre, Mr. S. Palmer, the Mayor (Mr. Peter Spokes), Mr. A. Waterhouse, and Mr. A. Waterhouse, jun., £100 each; and numerous donations of £50 and under. The contributions of the partners in the great firm of Huntley and Palmer, by whom a thousand men are kept in constant employ, made up a total of £800; while the Messrs. Sutton contributed £600 between them to the fund of the schools.

The town of Reading, and the whole route through to the Redlands Estate, were gaily decorated for the day. Triumphal arches were so numerous that it would be difficult to say where they were not. Festoons were linked from house to house and window to window; and reiterated assurances of welcome met the sight of the Prince and Princess in floral writings on the walls. The first triumphal arch was at the head of the short road leading up to the town from the station. There was presently another at the entrance of the market-place, and close to the ancient church of St. Lawrence and the Town Hall; and when the market-place was reached through this decorative portal, two more of these occasional structures were beheld, at the opposite corners of the gaily-ornamented little square. They were both pleasantly demonstrative of the loyal and public spirit of Reading, the one being erected by Mr. Ald. Palmer, whose firm also furnished a more imposing arch on the road; and the other by Messrs. Sutton, the Queen's seedsmen.

At half-past twelve the train bearing their Royal Highnesses reached the station of the Great Western Railway, about a mile from the site of the New Schools, where a guard of honour was formed by the staff of the Royal Berks Militia, drawn up in a line on the platform, under command of Captain Lang. The 1st Berks Volunteers were the guard of honour on the terrace of the school buildings, under command of Captain Hunter, and the Berks Yeomanry Cavalry furnished the escort from the railway station to the school ground, under command of Captain Tull. The arrival was signalled by hoisting the Royal Standard and firing a salute; and on the Prince and Princess alighting from the royal saloon carriage, the Mayor, who was in attendance with the Corporation, presented their Royal Highnesses with an address of welcome to the town. They were then conducted to the open carriage in waiting for them, which, with other carriages, proceeded in procession, passing through the principal streets of the town, and traversing a distance of about two miles.

The Provincial Grand Lodge of Berks and Bucks was opened in the Assembly Rooms, by Sir Bro. Daniel Gooch, *Bart.*, M.P., Prov. G. Master, supported by Bro. the Rev. Sir J. W. Hayes, *Bart.*, D. Prov. G.M., and the officers of the Provincial Grand Lodge, and adjourned. The procession was marshalled by the G. Dir. of Cers. and assistants to the triumphal arch at the railway gates. Amongst the brethren who joined in the procession were Bros. Sir Daniel Gooch, *Bart.*, Prov. G.M. for Berks and Bucks; the Rev. Sir John Hayes, D. Prov. G.M., P. Prov. G. Chap.; Bagshawe, Prov. G.M. for Essex; Augustus Smith, M.P., and Prov. G.M. Cornwall; J. Rawson, P.D.G.M. for China; Algernon Perkins, P.G.W.; Colonel Lindsay, J. S. Lefevre, Sir F. Goldsmid, John Hervey, G. Sec.; the Rev. J. B. Simpson, P.G. Chap.; Rev. J. C. Martin, P.G. Chap.; Rev. W. Ravenshaw, P.G. Chap.; Lord Leigh, Prov. G.M. for Warwick-

shire; the Rev. J. E. Cox, and many of the Provincial Grand Officers.

The following members of lodges in the province were present:—Etonian Lodge, No. 209, Bros. J. Strange, P.M., Prov. G. Dir. of Cers.; J. S. Pullen, P.M., P. Prov. J.G.D.; G. Cave, C. Ridout, and J. Sharp, P.M.'s; B. Lovegrove, T. Rolfe, G. B. Aylmore, W. J. Woodman, A. Portsmouth, F. E. Dixon, F. Midhurst, A. C. Twigg, and S. Dalton. Hope Lodge, No. 574, Bros. W. C. Bland, P.M., P. Prov. J.G.W.; J. G. Hall, P.M.; G. J. Cosburn, Sec.; B. Fielder, S.W.; R. Johnstone, J.W.; C. Wheeler, S.D.; J. Bance, J.D.; A. Burns, Steward; F. W. Beckingham, J. Wheeler, W. H. Herbert, T. Deller, J. R. Stillman, Tyler. Union Lodge, No. 414, Bros. J. Smith, P. Prov. G. Purst.; W. Rittson, P.M.; J. A. Strachan, J.W.; W. T. Kinersly, I.G.; A. M. Yetta, Std.; S. A. Pocock, J. A. Blafeld, T. T. Cooper, J. W. Marnett, A. Winter, A. Sheppard, J. Morris, E. Baker, C. P. Tidd Pratt, *M.A.*, R. Rogers, W. H. Prestwick, J. W. Simonds. Buckingham Lodge, No. 591, Bros. A. L. Taylor, W.M.; C. F. Whiskin, I.G.; J. Dover. Scientific Lodge, No. 840, Wolverton, Bros. G. Ratcliffe, W.M.; R. King, J.W.; R. Hales, J.D. Abbey Lodge, No. 945, Bro. W. Ballard, J.D.; St. Barnabas Lodge, No. 948, Bro. J. McCubben, W.M.; E. J. Trendell, Prov. G.R.; J. Hadley, S.D.; G. M. Maskell. Greyfriars Lodge, No. 1,101, Reading, Bros. R. J. Simpson, Prov. G. Chap.; G. Chancellor, P.M. 414, S.W.; E. J. Tabor, J.W.; J. G. Godsmark, S.D.; J. Stranson, I.G.; J. F. Freeman, Sec.; J. Eggington, Dir. of Cers.; E. Margrett, Steward; C. Trimmer, L. Moule, H. C. Margaret, W. Dorchester, H. Byleton, J. Chesterton, C. Seymour, G. Sharpe, B. W. Hammett, E. Reynolds, R. Brigham, and A. Scammell. Castle Lodge, No. 771, Bros. A. B. Wall, J.W.; J. B. Sayer, J.D.; E. Griswold, Dir. of Cers.; E. Giesler, J. Turner, A. Williams, C. Prevost. St. John Lodge, No. 795, Bros. C. W. Moule, J. R. Foulger, W.M. 177; R. C. Prickett.

Visiting brethren:—Bros. C. Duffell Faulkner, de la Loge Espérance et Cordialité a Lausanne, Suisse, P. Prov. J.G.D. Oxon, S.W. 1,036; H. Thompson, P.M. 177 and 1,158; H. Dixon, P.M. 172; J. J. Wedgwood, Derwent Lodge, 40, Hastings; J. Pierce, Philanthropic Lodge, Abergavenny; T. Deller, P.M. Hope Lodge, 574; R. Knight and H. M. Powell, Oakley Lodge, 635; S. Gauntlett, S.W. 632; J. Potts, S.D. 599, Prov. G. Supt. of Works, Oxfordshire; W. Chamberlain, 599; R. C. Thearle, E. Gregory, St. Kew Lodge, 1,222; W. B. Stocker, P.M. 493, P. Prov. S.G.D. Gloucestershire; Lewis Ford, Lebanon Lodge, 493, Gloucestershire; A. G. Witham, 973; W. Aldridge, 771; J. G. Ford, P.M. Belgrave Lodge, 749; J. Dew, P.M. 694, Prov. G. Reg. Hampshire; J. E. Carter, 597, Reading; L. N. Blackmore, 402, Southampton; F. Pennicott, 209; H. H. Durrant, 1,097; W. B. Sharp, 345, Faversham; J. Sparks, J.D. 1,271; I. Strange Bigge, Sec. 417; J. N. Palmer, P. Prov. G. Chap. Oxfordshire, W.M. 698; G. M. Butler, 209; W. Roe Edginton, R. Whitaker, W. Norwood, 209; W. Dalton, J. Johnston, 427, Scotland; T. Webb, 840; J. W. Tilley, jun., P. Prov. G.S.B., P.M. 209; G. L. Thompson, 1, Edinboro; W. Blacket, Tweed Lodge, 26, Scotland; G. Figgins, P.M. and Dir. of Cers. 694; H. J. Daniels, 694; H. Pook, Confidence Lodge, 193; W. Tavinir, J.D. 619; J. Richardson, 597; J. T. Doswell, Lodge of Economy, 76; J. G. Wyllie, I.G. 186; J. Hall, 694; W. Wilcocks, 597; J. Parnell, P.M. 520; G. Brant, P.M. 792, Grimsby, T. Hughes, Royal Alfred Lodge, 780; W. Combes, P.G.S.B. Middlesex, P.M. and Hon. Sec. 382; W. H. Coulton, W.M. 382; E. C. Woodward, Treas. 382; W. C. Jameson, E. B. Cope, Apollo Lodge, 357, Oxford; Edmund Garden, Strawberry Hill Lodge, 946.

The procession was headed by a detachment of Yeomanry Cavalry, with their band; the Philanthropic Society, the Foresters and Odd Fellows.

Then came the Masonic portion of the procession, in the following order:—

- Two Tylers, with drawn swords.
- The Officers and brethren of the lodges in the province.
- The Provincial Grand Lodge.
- Architect with the Plans.
- An Entered Apprentice bearing the Cement.
- Grand Steward. Grand Steward.
- Cornucopia with corn, borne by the Master of a lodge.
- Two ewers with wine and oil, borne by Masters of lodges.
- The mallet, borne by the Master of a lodge.
- P. Prov. Grand Pursuivants.
- Bro. Bowyer, P.M. 674, Prov. Grand Pursuivant.
- P. Prov. Grand Organists.

Bro. Mortimer, 948, Prov. Grand Organist.
 Prov. Grand Sword Bearer.
 P. Prov. Grand Assistant Directors of Ceremonies.
 Bro. Dr. Holmes, P.M. 771, Assist. Prov. G. Dir. of Cers.
 P. Prov. Grand Directors of Ceremonies.
 Bro. James Strange, P.M. 209, Prov. G. Director of Cers.
 P. Prov. Grand Superintendent of Works.
 Bro. A. L. Taylor, W.M. 591, Prov. G. Supt. of Works, bearing the trowel on a velvet cushion.
 P. Prov. Grand Deacons.
 P. Prov. Grand Secretaries.
 Grand Steward. Bro. W. Biggs, P.M. 1,101 Prov. G. Sec., Grand Steward. bearing the Book of Constitutions on a velvet cushion.
 P. Prov. Grand Registrars.
 Bro. H. H. Hodges, P.M. 795, Prov. Grand Registrar.
 P. Prov. Grand Treasurers.
 Bro. C. Holden, P.M. 771, G. Treas., bearing a phial containing the coins to be deposited in the stone.
 P. Prov. Grand Chaplains.
 P. Prov. Grand Wardens.
 Brethren of distinction.
 Past and Present Provincial Grand Masters.
 The column of the Prov. J.G.W., borne by the Master of a lodge.
 Bro. J. Meadley, P.M. 948, Prov. J.G.W., with a plumb rule.
 The column of the Prov. S.G.W., borne by the Master of a lodge.
 Bro. H. D'Almaine, P.M. 945, Prov. S.G.W., with the level.
 Bro. J. W. Hounslow, W.M. 414, Prov. J.G.D.
 Grand Steward. Bro. the Rev. J. D. R. Fidler, P.M. 591, Grand Steward. Prov. G. Chap., bearing the Volume of the Sacred Law on a velvet cushion.
 The Rev. Sir J. W. Hayes, *Bart.*, D. Prov. G.M., with the square
 Bro. J. Cross, P.M. 209, Prov. G. Sword Bearer.
 Sir Daniel Gooch, *Bart.*, *M.P.*, the R.W. Prov. Grand Master.
 Bro. J. Weightman, W.M. 1,101, Prov. S.G. Deacon.
 Two Prov. Grand Stewards.
 Prov. Grand Tyler.

The band and staff of the Royal Berks Militia came next, followed by the borough police and an officer carrying the civic banner, the Town Wardens, members of the Town Council, School Trustees, Mace Bearer, the Mayor and his Chaplains, the Town Recorder, and the Town Clerk.

Then followed the carriages containing the Prince and Princess of Wales and their suite, escorted by a detachment of the Yeomanry cavalry, the High Sheriff and Lord Lieutenant of the County, the Bishop of the Diocese, the Archdeacon of Berks, Members of Parliament and Justices of Peace, and the Mayors of other boroughs, the Yeomanry bringing up the rear.

The Prince, before entering the tent, had assumed the apron and insignia appropriate to the rank of Past Grand Master.

State chairs had been placed for the Prince and Princess on a raised dais at the east side of the stone, and when the Royal party entered the tent, the Mayor and Town Clerk approached the dais, and the Town Clerk read the following address:—

“To his Royal Highness Albert Edward, Prince of Wales and Duke of Cornwall, K.G., &c.

“May it please your Royal Highness,—We, the mayor, aldermen, and burgesses of the borough of Reading, in the county of Berks, and the trustees of the Reading School, desire most respectfully to express to your Royal Highness our deep sense of your courtesy and condescension in coming amongst us this day, for the purpose of laying the foundation stone of the new school buildings, which we have undertaken to erect for the benefit of the inhabitants of this town and of the county of Berks. We beg also to assure your Royal Highness of the great gratification and delight which all classes of this community experience from the kind consideration shown towards us by her Royal Highness the Princess of Wales, in honouring us with her presence on this most interesting occasion. In inviting your Royal Highness to lay the foundation stone of the new school buildings, we desire to state to your Royal Highness that a free school or free grammar school was founded in this borough by King Henry the Seventh, and that Queen Elizabeth also manifested her Royal favour towards such school, and by a charter granted to the borough in the second year of her reign made provision for payment of an annual stipend of £10 to the master of the school out of estates by that charter granted by her Majesty to the mayor, aldermen, and burgesses of the borough. The school thus established was from the time of its foundation up to a very recent period conducted under the direction of the

mayor, aldermen, and burgesses of this borough, and at some periods with much success, and many persons who attained distinction in the Church and in the State received their school education thereat. We regret, however, to state that in late years the school, from the want of suitable school buildings and other causes, gradually decayed, and during the last three years has ceased to be carried on, to the great detriment of the inhabitants of this borough and the adjacent neighbourhood. Under these circumstances we have of late made strenuous efforts to revive and extend the ancient school, and with this view we obtained from parliament the act intitled ‘The Reading School Act, 1867,’ under which we are now endeavouring to establish a school which may supply the educational want so much felt within the borough, and in the Royal county of Berks. We beg to inform your Royal Highness that, in pursuance of this aim, we have succeeded in purchasing a site containing ten acres of land, upon which we propose to erect adequate school buildings and masters’ residences, and for this purpose we have raised by voluntary donations within the town of Reading, and from persons more immediately connected therewith, a sum exceeding £9,000. We trust successfully to accomplish the work we have undertaken, and that whilst the proposed new school will be of material advantage to the inhabitants of the borough of Reading it will also be the means of providing a thoroughly useful middle-class education for the sons of the inhabitants of the county of Berks generally, and thus supply a want which has long been deeply felt in the Royal county. We acknowledge with gratitude the interest which your Royal Highness’s family have always evinced in undertakings having for their object the promotion of education, and we rejoice to believe that the ready compliance of your Royal Highness with our request to lay the foundation-stone of new school buildings in our town this day may be regarded as an evidence of your Royal Highness’s desire to aid in the promotion of this and kindred works. We humbly offer through your Royal Highness to her Most Gracious Majesty, our beloved Queen, the renewed assurance of our devoted affection and loyalty. We desire, in conclusion, to tender to your Royal Highness, and to her Royal Highness the Princess of Wales, our heartfelt wishes for your continued and increasing happiness, and we sincerely pray that your Royal Highness may be long spared to fulfil, under God’s blessing, the duties of your exalted station.

“Given under the seal of the Corporation this 1st day of July, 1870.

“Peter Spokes, Mayor, and Chairman of Trustees.

“Thomas Rogers, Town Clerk.”

The address was bound in a handsome volume, quarto size, illuminated on every page with glowing colours and gold, in the style of the sixteenth century. The binding, which is of crimson Levant morocco, is raised, cushion shaped, having a panel in relief of a peculiar form, with a sunken centre, in which is emblazoned the arms of the borough of Reading, and encircling the shield the legend, † *S’ Communitatis Radigie*, in gold letters on a white ground; the insides of the boards are lined with pale blue watered silk. The first page of the book is the title, and contains within an elaborate border the words “To his Royal Highness the Prince of Wales, K.G., &c.” At the head of the page is a view of the new Grammar School, painted from the drawing of the architect (Mr. A. Waterhouse), at each side of which is a shield, one bearing the inscription “Reading Abbey, founded by Henry I. A.D. 1,121, dissolved by Henry VIII. A.D. 1,539; Hugh Farrington, last Abbott;” the other Shield, “School founded by order of Henry VII. A.D. 1,486; John Thorne, Abbot of the Monastery of Reading.” In the large illuminated initial is inserted the arms of the old abbey, and interspersed in the illumination of the borders, the names of donors and eminent men who have been connected with the school since its foundation. Next follows the text of the address, which is continued over three pages, illuminated in the same exquisite style, the last page having opposite the autograph signature of the Mayor and Town Clerk, the veritable wax seal of the corporation inserted in the thick leaf of the book; next follow the names of the committee on a separate page.

The weather was somewhat stormy during the reading of the address, and the noise from the flapping canvass almost prevented a word of the address being heard. Some fears were entertained for the security of the temporary structure, but fortunately the cords held on.

The Prince’s reply to the address presented to him was as follows:—

“Mr. Mayor and Gentlemen,—I desire to return my cordial

thanks for your address, and to assure you, on the part of the Princess of Wales and myself, of the pleasure it affords us to visit a town so conspicuous in the pages of English history. It is most gratifying to me to co-operate with you, gentlemen, in securing for your town the benefits contemplated by the Royal founder of this ancient society. In extending to Reading and its county the advantage of a middle-class education you are providing an education which, if conducted on sound principles, must conduce to the welfare and happiness of all who desire to profit by it; and that this result is anticipated is satisfactorily indicated by the amount of contributions already subscribed. For myself, I sincerely trust that the good work of which we are now assembled to lay the first stone may, under God's blessing, prosper and accomplish its purpose. It will at least prove to a succeeding generation that we on our part have striven with all our hearts and with all our means to ripen the good seed sown by our fathers."

The address to the Princess which was not read, was in quite a novel form, being reduced by photography, and enclosed in a locket, appended to a fan. This fan is a most artistic and exquisite piece of work in the Louis XIV. style. In the centre of a canopy, supported by two angels, and surmounted with the Princess's coronet, is a silver shield, on which is the monogram A. A. emblazoned in gold, and surrounded with summer flowers. On either side, painted in proper colours, are the arms of his Royal Highness and of the borough of Reading; whilst at each end are two beautifully executed views—that on the right, of the new school; and on the left, the old gateway of the abbey. The mounting is of pearl, most delicately and elaborately carved, and mounted with gold. Attached to the fan is a solid gold vinaigrette, having on one side the Princess's coronet and monogram, enamelled in colours; on the other, the following inscription most ingeniously inserted:—

"Presented to H.R.H. the Princess of Wales, by the Mayor and Corporation of Reading, on her visit to that town with H.R.H. the Prince of Wales, on the occasion of laying the foundation stone of new school buildings for the Reading school, 1st July, 1870."

This beautiful little souvenir was executed by Messrs. Marcus Ward and Co. for Messrs. Howell and James.

The brethren bearing the vessels containing the Corn, Wine, and Oil, together with the Mallet, having deposited the same on a pedestal placed for that purpose.

Silence was proclaimed by the Grand Dir. of Cers., and the Mayor (Bro. P. Spokes) received from the Provincial Grand Master the Trowel, and presented the same to H.R.H. the Prince of Wales on behalf of the Masons of Reading as a memento of their fraternal esteem, asked him to set the stone.

The Architect presented the plans of the buildings to His Royal Highness.

Rev. Bro. Dr. W. Fidler, Prov. Grand Chap., offered the following prayer:—

PRAYER.

O Most Mighty Lord God, 'Great Architect of the Universe and all that is therein.' We, the frail creatures of Thy Providence, implore thee to pour down on this work begun in Thy Holy name, the dew of Thy blessing. Without Thee nothing is strong, nothing is Holy. Unless Thou buildest the House, their labour is but lost that build it. Prosper the labours of those who designed, and who may promote this undertaking, and make them to know that Charity blesses those who give as well as those that receive. O Gracious Preserver of the bodies as well as the souls of men, protect we beseech, the workmen who shall be employed on this building and shield them from loss of life or bodily hurt, and give them grace to do their duty in an honest and good heart. Let Thy heavenly benediction rest upon the institution about to be erected here. May those who shall be taught in this school be brought up in the nurture and admonition of the Lord and be instruments of Thy Glory by doing good in their generation, and may useful instruction and Godly learning ever flourish and abound within its walls. The Glorious Majesty of the Lord be upon us. Prosper Thou the work of our hands upon us. O prosper Thou our handiwork, through Jesus Christ our Lord.—Amen.

The Prov. Grand Sec. read the inscription on the stone, and the Prov. G. Treas. deposited the vessel, hermetically sealed, containing the specimens of all the gold, silver, and copper coins of the present reign.

The Town Clerk (Bro. T. Rogers) deposited the records.

Bro. Barnicoat, Entered Apprentice of Lodge No. 1,101 presented the cement to set the stone.

A hymn was then sung by the members of the Reading Philharmonic Society, under the direction of Bro. W. H. Strickland, P. Prov. G. Org., set to a chorale composed by the late Prince Consort ("Gotha"), during which the stone was lowered with three distinct stops, the Prince standing to the east of the stone, with the R.W. Provincial Grand Master on his right hand, and the Deputy Provincial Grand Master, bearing the square.

He then received from the Provincial Grand Master the cornucopia and strewed the corn; the Grand Warden presented the ewers containing the wine and oil, which were poured out conformably with ancient custom, saying "May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessities and comforts of life."

The Prince set the stone with all the honours usual on such occasions, saying, "May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the principal stone, and every other undertaking which may tend to the advantage of the borough of Reading and this neighbourhood, and may this school be long preserved from peril and decay, diffusing light and influence to generations yet unborn." The brethren responded, "So mote it be."

The Treasurer to the schools, Bro. J. Simonds, then presented the Master Builder a purse of gold for the use of the workmen, saying that it was the desire of the Prince that those who had hewed the stones, and those who have laid them, and all who have assisted, should rejoice in the light.

The Bishop of Oxford offered up a prayer and pronounced the Benediction, the proceedings closing by the band playing and the choir singing the "Hallelujah Chorus."

The Prince and Princess of Wales and suite, with the visitors accompanying the Royal party, were conducted by the Mayor and Town Clerk to their carriages, and proceeded to the Town Hall.

The Prince and Princess of Wales, with their suite, on arriving at the Town Hall, were conducted to their retiring rooms, returning from which their Royal Highnesses were received in the vestibule, when the Mayor had the honour of escorting the Princess, the Prince of Wales graciously condescending to lead the Mayoress to the dining hall, followed by the distinguished visitors. Grace before meat was said by the Rev. Lewin G. Maine, vicar of St. Lawrence's; after meat by the bishop. During the luncheon the band of the Grenadier Guards played a selection of music. At the conclusion of the luncheon, by the gracious permission of his Royal Highness, the Mayor proposed the toast of "The Queen." "God save the Queen" was sung by the Reading Choral Union. The Mayor then proposed "The health of their Royal Highnesses the Prince and Princess of Wales." "God bless the Prince of Wales" was then sung by the Choral Union.

Bro. T. Spencer acted as Toast Master.

The Prince of Wales then rose and said—For the hearty and cordial manner in which this toast has been received, and for the extremely kind way in which you, Mr. Mayor, have proposed it, I beg, in the name of the Princess and myself, to offer my warmest thanks. I assure you it gives me the most unfeigned pleasure to have the opportunity of expressing to all present the great gratification which it has afforded to the Princess and myself to visit Reading upon this important occasion. I am glad also to be able to congratulate your Mayor, Corporation, and the inhabitants generally upon the marked success with which every detail of the proceedings has been carried out. Whether, in regard to the tasteful way in which all the houses and streets are decorated, the arrangements for laying the ceremonial stone of the new schools, or the preparation of this magnificent *déjeuner*, I am bound to say that everything could not have gone off better. And now let me say that I trust we shall, after this day has passed, take an interest in the school that is to be. I speak of it as a school that is to be; but it is an institution which has existed for a large number of years, and was, as you are all probably aware, founded by my ancestor, Henry VII., and a Royal Charter was granted to it by Queen Elizabeth. I trust, therefore, that the wishes expressed by the Mayor concerning it will be fulfilled, and that the town and county surrounding it will benefit from it, and that its success will in every way answer your expectations. Having said this, I will not detain you longer than to say, before sitting down, that it gives me the greatest pleasure to propose a toast which I know

you will receive with the greatest enthusiasm. I give you the "Health of the Mayor of Reading," and am glad to have the opportunity of thanking him, as the representative of this ancient and loyal borough, for the kind and hearty reception which it has accorded to the Princess and myself to-day.

The Prince was loudly cheered upon sitting down. The decorations of the hall well justified the remarks which his Royal Highness made upon the *déjeuner*, for they were executed with an amount of good taste such as is rarely seen.

The Royal party then rose, and soon afterwards proceeded to the railway and returned to the train.

After the departure of the Prince, the Mayor announced that his Royal Highness handed him a check for 100 guineas as a contribution to the building fund.

Among the distinguished visitors were the Duke and Duchess of Manchester, the Earl of Abingdon, Lord Norreys, Viscount Eversley, Sir Francis Goldsmid, Mr. Shaw Lefevre, Mr. Walter, Colonel Charles Lindsay, &c.

Colonel Lloyd Lindsay commanded the Berks Volunteers.

LEICESTERSHIRE AND RUTLAND.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779).—INSTALLATION OF THE RIGHT HON. EARL FERRERS AS W.M.

The annual festival of this lodge and the installation of its newly elected Master, Bro. the Right Hon. Earl Ferrers, P.S.G.D. (the son of its founder), were celebrated at the Town Hall on Tuesday, the 28th ult., when a large number of visitors, in addition to the members, assembled to do honour to the occasion. The ceremony was performed by the R.W. Prov. G.M., Bro. Kelly, who was one of the founders; and among the other brethren present were Bros. Edw. F. Mammatt, W.M. and Prov. G.J.W.; the Revs. John Denton, M.A., Sec., and Samuel Pyemont, D.D., P.M.s. and P. Prov. G.S.W.; H. Etherington Smith, J.P., P.M. and P. Prov. J.G.W.; George F. Brown, P.M. and P. Prov. G.J.W.; S. Love, P.M. and P. Prov. G.S.D., Treas.; Garner, J.W.; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Stokes, Lewin, Lewis, and others.

Among the visitors were Bros. Pettifor, P.M. 279 and P. Prov. G.S.W.; Duff, P.M. 523 and P. Prov. G.S.D.; Buzzard, W.M. 523 and Prov. G. Assist. Dir. of Cers.; Atwood, No. 279, and Palmer, S.D. 279, from Leicester; Rev. J. B. Mundy, 1039, and Capt. Webster, 47 (I.C.), from Lichfield; Rev. G. M. Braune, P.M. 40, Hastings; E. B. Knobel, P.M. 353, Repton; R. Robinson, W.M., J. Upton, P.M., and W. Dewes, No. 624, Burton-on-Trent; H. Hillam, Arboretum Lodge, Derby, and P.G. Sec. Derbyshire; N. Joyce, Sec. 726, and others.

The lodge having been opened, and the minutes of the last lodge duly confirmed, a ballot was taken for T. Morris, M.D., of Ashby, who was unanimously elected. The P.G.M., accompanied by several Provincial Grand Officers from Leicester, soon afterwards arrived, and having been received with the usual honours, took the chair, and, at the request of the W.M., proceeded to initiate Dr. Trevor Morris into the mysteries of the first degree. The lodge having been opened in the second degree, the retiring W.M., Bro. Mammatt, presented his successor, Lord Ferrers, to the Prov. G.M. to receive the benefit of installation, which ceremony was then performed according to ancient custom, the board of Installed Masters consisting of seventeen members.

After his lordship had been proclaimed and saluted in the three degrees, and the Prov. G.M. had concluded the ceremony with the usual address to the W.M. and charge, the W.M. appointed and invested his officers as follows:—Bros. Garner, S.W.; Faulkner, J.W.; Rev. John Denton, P.M., Sec.; Love, P.M., Treas.; Blood, S.D.; Johnson, J.D.; Lewis, I.G.; and Canner, Tyler.

The Prov. G.M. announced that as it was his intention in future to allow each year six of the lodges in the province in rotation to nominate one of their members to him for appointment as a Provincial Grand Steward, he should be glad if the brethren of that lodge would do so, and communicate the name of the brother so elected to the Prov. G. Sec. before the meeting of the Provincial Grand Lodge. On the conclusion of the business the lodge was closed, and the brethren adjourned to the Queen's Head Hotel. After an elegant banquet, served in Bro. Love's well-known first-rate style, the usual toasts were duly honoured. The noble W.M. proposed "The Queen and the Craft," and "Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," and in doing so expressed the gratification which was universally felt among the

Craft at the accession of the Prince of Wales to their ranks, and at the interest which he took in the Order.

The Prov. G. Master in proposing "The Right Rev. Bro. the Lord Bishop of the Diocese, the Clergy, and Ministers of all denominations," alluded to the satisfaction felt by the Craft in the Diocese in having at its head so learned and eloquent a divine, and, above all, so worthy a Mason, as the Bishop of Peterborough; and also to the benefit which was mutually conferred on the Craft and on themselves, when the clergy and ministers of other denominations took an active part in Masonry, as was fortunately so largely the case in the province of Leicester and Rutland, there not being a single lodge which did not possess one, and in some instances, three or four, clerical brethren. The toast was appropriately responded to by the Rev. John Denton, P. Prov. G. Chap., and P. Prov. S.G.W.

Bro. H. E. Smith, P.M., and P. Prov. J.G.W., proposed "The Army, Navy, Militia, Yeomanry, and Volunteers." This was responded to by Bro. Capt. Webster, who said, that during his military service in the East and elsewhere, he knew of several instances among his brother officers where Masonry had been, when in peril, of great use to them. Bro. Love also responded on behalf of the Volunteers.

The W.M. proposed "The M.W. Grand Master," and, subsequently, "The R.W. D.G.M., and the Officers of Grand Lodge."

The Rev. Bro. Denton then proposed "The Health of the R.W. Prov. G.M., Bro. Kelly, one of the founders of the lodge, in highly complimentary terms, and who, he said, was always ready and willing to assist all the lodges in the province, as on that and former occasions he had assisted their lodge. The toast was most warmly received, and with musical honours.

Bro. Kelly, in responding, alluded to the great interest which the late Earl Ferrers took in the establishment of the Ferrers and Ivanhoe Lodge, of which he was nominated in the warrant as the first W.M., but into which office it pleased the Great Architect of the Universe that he should not live to be installed, and which office then devolved on the S.W., Bro. E. Mammatt, whose son he (Bro. Kelly) had the pleasure of installing into office last year, as he had installed his father, and as he now had the additional pleasure of installing to-day the son of the original founder, Earl Ferrers—an event on which he might congratulate both the lodge and its noble W.M.

Bro. Pettifor, P. Prov. S.G.W., responded to the toast of "The Provincial Grand Lodge of Leicestershire and Rutland," proposed by Bro. Brown.

Bro. E. F. Mammatt, I.P.M., in proposing "The Health of the W.M., also referred; as the Prov. G.M. had done, to the part taken by their respective fathers in the formation of the lodge, and said that, although a boy at the time, he well remembered the frequent conferences between the Earl Ferrers and his (Bro. Mammatt's) late father, on the subject. He wished the W.M. a successful rule over the lodge.

The youthful Earl expressed the great pride and pleasure he felt in being placed in the chair of the lodge bearing the name of his late father, and in having the honour of being installed by the Prov. G.M., who had assisted his father in the formation of it. Having expressed the great interest he felt in the Order, the W.M. concluded by thanking the brethren for their cordial reception of the toast, and their support on the occasion.

"The Health of the Visiting Brethren," proposed by Bro. Love, P.M., was acknowledged by the Rev. Bro. Mundy, of Lichfield, and by Bro. Upton, P.M. of the Abbey Lodge, Burton-on-Trent. The concluding toast was "The Past and Present Officers of the Lodge," which was responded to by Bro. Garner, S.W., after which the brethren separated after a very pleasant meeting. It must not be omitted that Bros. Atwood and Palmer, of Leicester, delighted the brethren with several excellent songs.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—The members of this lodge met for the last time before the summer recess, at the George Hotel, on Thursday, the 30th inst., under the presidency of the W.M., Bro. Douglas. There were also present Bros. Kelly, Prov. G.M.; Revs. W. K. Robinson and W. Langley, P.M.'s; Fast, S.W.; Bright, J.W.; Oldham, Treas.; Adecock, Markham, Clarke, Fernley (Org.), Barnard, Rev. C. H. Corydon Baker, Selby, and others. The minutes of the last regular meeting, and of a lodge of emergency, having been confirmed on the opening of the lodge, a ballot took place for Mr. James King, of Lutterworth, as a candidate, and also for Bro. Captain Charles John Hubbersty, of the Derwent Lodge (No. 834), Wirksworth, as a joining member, both of whom were unanimously elected. Bro. the Rev. E. H. C. Baker having

passed the usual examination, was passed to the degree of F.C. The lodge was then closed in the second degree, and Mr. James King was initiated. A communication was read from the Prov. G. Secretary, conveying the directions of the Prov. G.M. for the lodges in the province to wear Masonic mourning for the space of six months, as a mark of respect to the memory of the late Lord Howe, P. Prov. G.M., and which was ordered to be entered on the minutes. The lodge was afterwards closed, and adjourned to October next, and the brethren spent a short time in refreshment.

HINCKLEY.—*Knights of Malta Lodge* (No. 50).—A monthly meeting of this lodge was held at the Town Hall, on Wednesday, the 29th ult., at which the W.M., Bro. the Rev. W. Langley, presided; the following brethren also being present:—Bros. W. Kelly, Prov. G.M.; J. C. Cotman, J. Atkins, T. W. Clarke, T. Harrold, and S. Davis, P.M.'s; Hopkinson, T. Atkins, Trim, G. Clarke, Nugent, W.M. Abbey Lodge, Nuneaton, and others. The lodge having been opened, and the Secretary, Bro. T. W. Clarke, having read the minutes of the last meeting, which were duly confirmed, a ballot was taken for the Rev. Philip H. Phelp, M.A., clerk in holy orders, as a candidate for Masonry, who was unanimously elected, as were also several joining brethren. Bro. T. Atkins having been examined as an E.A. retired, and the lodge was opened in the second degree, when Bro. Trim passed an examination in that degree, after which he was duly raised to the sublime degree of M.M. The lodge was then lowered to the second degree, and Bro. T. Atkins was passed to the degree of F.C., after which the lodge was again lowered to the first degree, when, at the request of the W.M., the P.G.M. took the chair, and initiated the Rev. Philip H. Phelp into our mysteries. Bro. Henry Tilleman B. Bart, late of the Alfred Lodge, Oxford, was proposed as a joining member, and some alteration in the by-laws having been proposed, the lodge was closed, and the brethren adjourned to the George Hotel for refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Isca Lodge* (No. 683).—On Monday last, the 4th inst., a lodge of emergency was held for the purpose of initiating Messrs. L. A. Homfray, Woodlands, near Newport; W. H. W. Homfray, Glen Uske, near Newport; and Edilio Raggio, Genoa. The emergency was caused by one or more of these gentlemen leaving England in a few days. Bro. Chambers, W.M., presided, and was supported by a large number of brethren, including most of the Provincial Grand Officers resident in the district. The minutes of the last lodge having been read, also the requisition, the ballot took place, when all the above-named gentlemen were unanimously admitted. They were then initiated, the ceremony being most correctly rendered by the W.M. The candidates then invited the brethren to sup with them at the King's Head Hotel, and about 25 accepted the invitation. Bro. Lorenzo Homfray took the chair, and we need not add that all present thoroughly enjoyed themselves. Every delicacy of the season was provided, and the wines were some of the best in the cellar at that well-known hostelry. Toast and sentiment were the order of the evening, and the party broke up soon after twelve, drinking to the health of the founders of the feast, and to their next merry meeting.

WORCESTERSHIRE.

DUDLEY.—*Provincial Grand Lodge.*—The annual meeting of the Provincial Grand Lodge of Worcestershire was held at the Mechanics' Institute, Dudley on Tuesday, the 28th ult. The R.W. Bro. Albert Hudson Royds, Prov. G.M., presided, and there were also present the following brethren:—Bros. John Barber, D. Prov. G.M.; Sir Edmund A. H. Lechmere, Bart., P.D. Prov. G.M.; Walter Holland, C. C. W. Griffiths, M. Denison, P.G.Ws.; Rev. W. S. Newton, Prov. G. Chap.; M. Masefield, P. Prov. S.G.W., G. Treas.; Stanley Baldwin, G. Reg.; E. M. Warmington and Samuel Smith, P.G. Regs.; W. Bristow, P. Prov. S.G.W., G. Sec.; A. T. Hancock and G. Baldwin, Prov. G.Ds.; F. Holcroft, W. H. Jones, and W. Woods, Prov. G.Ds.; W. H. Westwood, G. Supt. of Works; A. F. Godson and L. H. Kenwick, G. Dirs. of Cers.; A. J. Hancock, G. Sword Bearer; T. Troman, G. Org.; E. Turner, G. Purst.; P. H. Bloomer, P.M. 573; G. Westbury, W.M. 573; G. Smith, S.W. 252 and 408; J. Stokes, J.D., 252; J. S. Hoppett, 498; P. Bellitz, W.M., 377; J. Hodgetts Smith, 498; Rev. James Downes, P. Prov. G. Chap., Staffordshire; Charles John Vigne, P. Prov. S.G., Somerset-

shire; W. H. King, W.M., 564; George Bagott, 252; Daniel Bradley, 498, and others to the number of about 70. The Royal Standard Lodge, 498, Dudley, had the honour of receiving the Prov. Grand Lodge on this occasion. Bro. Warmington, W.M., 498, opened the Craft Lodge at one o'clock; and at two the R.W. Prov. Grand Master and the Prov. Grand Officers entered the lodge-room in procession. The R.W. Prov. Grand Master then took the chair, and was saluted with royal honours, and afterwards opened his Prov. Grand Lodge in due form. The Grand Secretary then called the muster roll, when it was found that all the lodges in the province were represented. The minutes of the Prov. Grand Lodge held at Stourport, on the 22nd of June, 1869, and of the special Provincial Grand Lodge, held in the Chapter House of Worcester Cathedral, on the 10th August, 1869, were read and confirmed. The Prov. Grand Treasurer's accounts were adopted, and the Worshipful Bro. W. Masefield, P. Prov. S.G.W., was unanimously re-elected Grand Treasurer. The Provincial Grand Master then appointed the following brethren Provincial Grand officers for the year ensuing:—Bros. J. Barber, P.M. 1,087; E. M. Warmington, W.M. 498, S.G.W.; W. H. Jones, P.M. 564, J.G.W.; Rev. C. G. Ridgway, W.M. 1,204, C. Chap.; W. Woods, P.M. 349, G. Reg.; W. Bristow, P.M. 252, G. Sec.; A. J. Hancock, P.M. 377, S.G.D.; W. H. Westwood, P.M. 252, &c., J.G.D.; L. H. Kenwick, P.M. 573, G. Supt. of Works; E. Turner, W.M. 252, G. Dir. of Cers.; W. H. King, W.M. 564, Assist. G. Dir. of Cers.; P. Bellitz, W.M. 377, G.S.B.; T. Troman, 573, G. Org.; P. H. Bloomer, P.M. 573, G. Purst.; G. Smith, D. Bradley, and J. S. Hoppett, 498, and T. Brettie, J. Stokes, and W. Smith, 252, G. Stewards; Stanley and Smith, G. Tylers. The Provincial Grand Master signified his intention to hold his Provincial Grand Lodge next year at Malvern. The Provincial Grand Lodge was then closed in due form, and the brethren afterwards partook of a banquet at the Dudley Arms Hotel, at which about 60 sat down, and the evening was spent in harmony and brotherly love.

IRELAND.

LIMERICK.

LIMERICK.—*Eden Lodge* (No. 73).—This lodge celebrated the festival of Saint John in the ball room of the Masonic Hall, Glentworth street, on the evening of the 28th ult. Covers were laid for about 46 brethren. The chair was occupied by Bro. George W. Bassett, W.M. The W. Masters of the district who were invited to be present were well represented by Bros. Lande, W.M., 13; Curling, W.M., 202; and Wilson, 333. Apologies for non-attendance were received from the Provincial Grand Master, Bros. the Right Hon. Lord Dunboyne; Colonel Cowper, Major Thompson, the Hon. Theobald Butler, M'Mahon, Browne, Banks, &c. The several loyal and Masonic toasts were duly proposed and responded to. The viands were supplied from the establishment of Mr. P. Coffee, Refreshment Hall, George-street, and were highly approved, he having exercised his well known catering abilities to the utmost in his power—the J.W. Bro. Fitzgerald, aiding most materially in having the banquet in every way worthy of lodge 73.

CLARE.

ENNIS.—*Dunboyne Lodge* (No. 60).—This lodge celebrated the festival of St. John at their Lodge Rooms, Ennis, on the 28th ult. The reunion was on a grand scale.

TIPPERARY.

CLONMEL.—*Donoghmore Lodge* (No. 44).—This lodge celebrated the festival of St. John, on the 28th ult. Bro. Sir. John Kane, Bart., Provincial Grand Master of that district, attended. The brethren spent a most delightful reunion, and separated in peace, love, and harmony.

INDIA.

CALCUTTA.

LODGE OF TEMPERANCE AND BENEVOLENCE (No. 1,160).—This lodge held its meeting on Wednesday, the 18th May, at the Freemasons' Hall. The brethren present were W. Bros. T. H. Girling, W.M.; and J. L. Taylor, P.M. and hon. mem-

ber; Bros. R. M. Wibrow, S.W.; C. Bernard, J.W.; J. Sharp, S.D.; George G. Hiley, Sec.; A. J. Meyer, Treas.; Hillier, Dir. of Cera.; A. Harris, I.G.; and Geo. Alexander, Tyler; W. Broad, Collier, Barker, Gaunt, Farthing, and Green. Visitors: Bros. Broadly, Smith, J.W. 232; Kaech, Hottinger, Heins, and Presswell. The lodge having been opened in the first degree, the minutes of the previous meeting were read and confirmed. A ballot was taken for the initiation of Mr. Scott into our mysteries. The ballot proving favourable, Mr. Scott was initiated into our ancient order, the ceremony being very creditably performed by the W.M. The lodge was then passed to the second degree, and Bro. Green examined as to the progress he had made in the Craft, when he was entrusted and passed out. The lodge was then raised to the third degree, and Bro. Green admitted, and raised to the high and sublime degree of a Master Mason, the ceremony being performed in a most impressive manner by W. Bro. J. L. Taylor. There being no further business before the lodge it was closed in due form. The brethren then adjourned to the banquet, where the usual loyal and Masonic toasts were duly honoured. The brethren separated at 10.35 p.m.

ROYAL ARCH.

METROPOLITAN.

OLD KING'S ARMS CHAPTER (No. 28).—A regular convocation was held at Freemasons' Tavern, on Monday, the 4th inst. There were present: Comps. Wm. Nesbitt, M.E.Z., P.Z.; E. Farmer, H.; J. A. Farnfield, J.; Wm. Paas, Treas.; James Horwood, S. Ezra, Chas. Baylis, Wm. R. Munton. Visitors: Comps. Frederick Cox; George Cox; F. R. Munton, 60, J.W.; Mercik, 534, P.Z.; George Biggs, P.Z., 28; J. Farmaner, 22, P.M. 485. Bro. Wm. Richard Munton, Star of Hope Lodge 761, Agra, of Wurdah, Nagpore, India, was exalted.

MOUNT LEBANON CHAPTER (No. 73).—An emergency meeting of this chapter was held at the Bridge House Hotel, London Bridge, on Wednesday, the 6th inst. Present:—Comps. J. W. Avery, M.E.Z.; T. J. Sabine, H.; H. Massey, as J.; A. D. Loewenstark, P.Z., and Treas.; F. Walters, P.Z.; M. A. Loewenstark, S.; J. T. Moss, Prin. Soj.; E. Harris, 1st Assist. Soj.; G. J. Loe, and several other companions. Bro. M. J. Jennings, of the Pattison Lodge, was exalted to the degree of a R.A. companion in a highly creditable manner by M.E.Z. Ballots were taken for Bros. J. Bradbury, S.W.; J. T. Woodley, 169; and E. H. Steers, 179, which proved unanimous in each instance. The meeting then adjourned to 27th October.

BELGRAVE CHAPTER (No. 749).—The regular convocation of this chapter was held on Friday, the 24th ult., at Anderton's Hotel, Fleet-street. There were present Comps. John G. Bond, M.E.Z.; Henry Johnson, H.; William Bourne, J.; Henry Garrod, Scribe E.; George Pym, S.N.; William Watson, P.Z.; Henry Finch, 1st Assist. Soj.; Henry Crabtree, 2nd Assist. Soj.; William Ough, P.Z., G.P.; E. W. Mackney, W. E. Mackrill, S. Homewood, William Johnson, Fred. Frampton, Edward Harper, Frederick Williams, R. N. Welchman, Henry Jennings, Thomas E. Edwards, G. A. Elliott, George Knight, Alec. Lefebvre, and H. Coates. The visitors were Comps. W. Hopekirk and Wm. Webb. Comp. Watson, in his most efficient way, installed Comp. Dr. Henry Johnson into the chair of M.E.Z., William Bourne, H.; and Geo. Pym, J. A most excellent banquet was served, and the harmony of the evening was not a little enhanced by the admirable singing and playing of Comps. E. W. Mackney, George Pym, and other companions.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—Chapter of Fortitude (No. 279).—A bi-monthly meeting of this chapter was held at the Freemasons' Hall on Friday, the 1st inst., when, owing to various circumstances, the attendance of companions was unusually small. A letter of apology was read from Comp. the Rev. Charles J. E. Smith (Rugby School), Scribe N., expressing regret at his inability to be present, and apologies were also received from several P.Zs. and other companions. The officers present were Comps. L. A. Clarke, M.E.Z.; W. Kelly, P.Z. and P.G. Supt., as H. (in the absence of Comp. G. H. Hodges); George Toller, jun., J.; Stretton, E.; Atwood, as N.; Partridge, P. Soj.; Rev. Dr. Haycroft and W. Sculthorpe, Assist. Sojs.; Bembridge, Janitor. The chapter having been opened, a ballot was taken for Bros. R. W.

Widdowson and J. Wright Smith, both of St. John's Lodge (No. 279), who were duly elected; and the latter being present was exalted, as was also Bro. Frederic Eachus Wilkinson, M.D., P.M. of No. 181 and W.M. No. 766, who had been elected at a previous meeting. Comp. Kelly, P.G. Supt., gave the mystical and symbolical lectures, and Comp. Toller the historical. Two candidates having been proposed for exaltation, the chapter was closed with solemn prayer, and adjourned to October.

MARK MASONRY.

LEICESTERSHIRE AND RUTLAND.

MELTON MOWBRAY.—Howe Lodge (No. 21).—The annual meeting of this lodge was held at the George Hotel, on Thursday, the 30th inst., the same brethren being present as in our report of the meeting, at a later hour, of the Craft lodge No. 1,130. Bro. the Rev. W. Langley occupied the chair, and having opened the lodge, and the minutes having been confirmed, he gave up the gavel to Bro. Kelly, Prov. G.M.M., and presented to him the W.M. elect, Bro. Douglas, for installation. The Prov. G.M.M. then installed the W.M. elect, who was duly proclaimed and saluted by the brethren. The following brethren were then appointed and invested as the officers for the ensuing year:—Bros. the Rev. W. Langley (G. Chap. of G. Mark Lodge of England), I.P.M.; G. Brown, S.W.; W. Adcock, J.W.; J. Bright, M.O.; J. J. Fast, S.O.; T. Markham, J.O.; Rev. W. K. Robinson, P.M., and P.G.O. of England, Chap.; J. B. Leadbeater, Treas.; W. Sharman, Sec.; J. C. Duncombe, S.D.; Chester P. Newcome, J.D.; C. L. Ferneley, Dir. of M. and C.; T. Barnard, I.G.; J. Bailey and J. Snodin, Stewards; and J. Turville, Tyler. The Treasurer's report having been made verbally by Bro. Langley, the lodge was closed, the brethren re-assembling in the Rutland Lodge, No. 1,130.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN CHAPTER OF ROSE CROIX.—This chapter held a regular convocation on the 8th ult., Ill. Bro. Capt. Phillips, 33°, Grand Treas. Gen.; Ill. Bro. Hyde Pullen, 33°, G.I. Gen., and numerous members of the chapter were present. Bro. J. E. D. Jameson, 30, M.W.S., opened the chapter. The candidates were Bros. C. Desmond, McCarty, J. W. Laing, E. M. Nelson, T. D. Murray, W. Russell, D. Campbell, Mackey, Gordon, Dr. F. W. Ramsay. Bro. Hyde Pullen, instructed the candidates in the intermediate degrees, when they were duly perfected by the M.W.S., and proclaimed. Bro. Lord Lindsay, 31°, was then presented to the Ill. Bro. Hyde Pullen, 33°, who regularly installed him as the M.W.S. of the Metropolitan Chapter. The M.W.S. proposed, and Bro. Finney, 30°, seconded the proposition, that Bro. J. E. D. Jameson, the Past M.W.S., should be presented with a Past M.W.S.'s jewel, in acknowledgment of his services for the past year. The M.W.S. having appointed his officers for the ensuing year, the concluding portion of the ceremony took place, and the members retired, and partook of the banquet, a very pleasant evening being spent.

THE ROYAL ORDER OF SCOTLAND.

EDINBURGH.

EDINBURGH.—The quarterly meeting of the Royal Order was held on the 4th inst., the anniversary of the Battle of Bannockburn, and was largely attended by the Knights Companions. The Grand Chapter of H.R.M. was opened shortly after three o'clock by the Most Worshipful Deputy Grand Master and Governor, Bro. J. Whyte Melville, 33°, assisted by the officers, and the ballot having been taken for Bro. Andrew Hay, 18°, of Bombay, that brother was duly elected and advanced to the degree of H.R.M. The Grand Lodge of R.S.Y.C.S. was then formed in Council, and Bro. Hay was promoted, and received the honour of knighthood from the D.G.M. and G. The routine business was then disposed of, and the Grand Lodge was closed in ample form. At the banquet the chair was taken by Bro. F. Whyte Melville, 33°, and Bro. George Murray, 30°, ably discharged the duties of croupier. Among the companions present were Knight Companion Sumerville, 33°; A. J. Stewart,

33°; McRitchie, 33°; Mann, 32°; Barrow, 32; Capt. Moreland, 30°, P.G.M. Western India; Robinson, 30°; J. B. Douglas, 30°, G. Sec.; McCowan, 30°, representing Grand Orient of France; Alex. Hay, 30°; Inglis, 30°; Owen Gough, 30°; C. F. Matier, 30°; and Frederick Binckes, 30°, Secretary to the Royal Masonic Institution for Boys. The usual loyal and Masonic toasts were duly honoured by the companions, who separated at an early hour.

Poetry.

MASONRY.

Three thousand years have rolled away,
Upon the tide of time,
Since Masonry began her march,
Of noble deeds sublime.
And though the angry storms of war
Have swept the earth with fire,
Her temples stand unscathed, unhurt,
With sunlight on its spire.
Old empires long the praise of men,
Have faded from the earth;
Kings with their thrones have passed away,
Since Masonry had birth.
The sceptred monarch, in his pride,
Had long since met his doom,
Nought is left of his domain,
Save solitude and gloom.
Proud Egypt, with her wondrous arts,
Her mysteries of old,
Has slept beneath the tide of time,
As swift his current rolled.
And Greece with all her ancient wealth,
Of genius and of fame,
Scarce holds amid the nations now
The honour of a name.
The glittering town of Troy, to which
The foes of Priam came,
To meet a welcome for their deeds
Prom lips of Spartan dame.
Have long since tottered from their base,
And mouldering to decay;
The glory of that mighty race
With them has passed away.
Amid the ravages that swept
The cities of the plain—
Mid crumbling of Imperial thrones—
The fall of power and fame
Fair Masonry has still survived,
The nation's horrid doom;
A beacon 'mid the night of years,
To gild the clouds of gloom.
From Oriental climes she came,
To bless the Western World,
And rear her temple 'neath the flag
Which liberty unfurled;
Fair freedom welcomed to our shores
This maid of heavenly birth;
While thousands of our humble poor
Now own her generous worth.
Ten thousand widows in their weeds,
Have blessed her advent here,
And many a homeless heart
Has owned her tender care;
Full many a frail and erring son,
To dissipation given,
Has heard the warning voice and turned
His wayward thoughts to heaven.
Long may her grand old temple stand,
To light this darkened Sphere;
To gild the gloom of error's night,
And dry the falling tear;
And when the final winds of time
Shall sweep this reeling ball,
Oh, may its glittering spires be
The last on earth to fall.

Davenport Democrat.

Obituary.

BRO. STEPHEN BLAIR.

It is our painful duty to have to subtract one more from the constantly thinning ranks of old Lancashire celebrities—the men who, by their indomitable energy and public spirit, have assisted in establishing the great industrial undertakings which have made the North of England so eminently populous and wealthy. Bro. Stephen Blair, of Mill Hill House, Bolton, died about six o'clock on Monday morning, at Peel Hall, the residence of his late brother, Mr. Harrison Blair. The deceased gentleman had been unwell more or less for the last six months. Indeed, it was observed that he never perfectly recovered the grief he felt at the loss of his brother, to whom he was much attached. He had at one time suffered from diabetes, and it was said he feared a return of that desperate disease. Nothing, however, of a serious nature was apprehended by his friends and medical attendants until so late as last Thursday, when very serious symptoms developed themselves, and he gradually sank to rest. Bro. Stephen Blair was the eldest son of the late Mr. George Blair of Bolton, and was a member of the well-known bleaching firm of Blair and Sumner, of which for some years he has been the only surviving partner. He was never married, and at the time of his decease was about 66 years of age. The proximate cause of his death was disease of the lungs and enlargement of the heart.

In politics Bro. Blair was a Conservative—he called himself a Liberal-Conservative—and in the not very conspicuous position he took in the arena of party warfare he was true to the cause he espoused, and was always to be relied upon by his friends. He was returned as member for Bolton, and served throughout one session in succession to Sir John Bowring. He was, however, defeated on a second appeal to the constituency by a majority of about 10, his opponents being Messrs. Crook and Barnes. Before being returned as the representative of his native town, he had served as mayor, and he has for some years been a justice of the peace for the county.

But, perhaps, Bro. Blair was best known for his connection with the Order of Freemasons. He served many arduous and responsible offices among the Fraternity, by whom his memory will ever be dearly cherished. To all their charities he was a generous donor, and in the administration of the several trusts committed to his care he was a zealous and discriminating worker. For fifteen or sixteen years he was D. Prov. G. Master of the Province of East Lancashire, and on the resignation of the late Earl of Ellesmere, he succeeded to the high position of of Prov. G. Master, which distinguished and honourable office he held with the utmost credit to himself and advantage to the brotherhood up to the time of his death. He was installed at the Manchester Royal Exchange in the year 1854, Bro. Albert Hudson Royds being at the same time appointed as his deputy. He was no merely ornamental officer. He was almost invariably to be found at the post of duty, guiding by his counsel, stimulating by his example, and carrying out into daily

practice the noble principles of the order. It was early in his term of office that the Masonic Club was established on an enlarged basis, and the commodious hall in Cooper-street, Manchester, was soon afterwards erected.

By virtue of his office he laid the foundation stone of the new building in 1862, and the hall was opened in 1864. The deceased brother was the Grand Superintendent of the Royal Arch Chapter of the province. He had just, within a few weeks of his death, completed a gift of £1,000 to the Royal Masonic Institution for Boys. This donation entitles the Provincial Grand Master for the time being in perpetuity to the nomination of one boy to participate in the educational and other advantages of the institution. Bro. Blair had not made any nomination, but it is understood that he had fixed upon an eligible candidate, whose appointment will now rest with his successor.

In addition to Mill Hill House, Bro. Blair had two seats in Scotland, one called Glenspean, and another in Caithnesshire, called Castle Braul. Here he had ample opportunities of following his favourite pastime of salmon fishing, and of indulging in field sports, of which he was very fond, and in which he was considered an accomplished practitioner.

The town and neighbourhood of Bolton have lost in the deceased gentleman a staunch and liberal friend; and his tall and erect form, crowned with a profusion of snow-white hair, will long linger in the recollection of those who ever found in him a true benefactor and a sterling friend.

BRO. CAPT. GEORGE FEAL LAMERT.

Bro. Capt. George Feal Lamert, B.A., of Worcester College, expired a few days since, at his residence in Beaumont-street, in that city. Deceased held the office of Master of the Apollo University Lodge last year. Bro. Lamert was also P.M.W.S. of the Metropolitan Chapter Rose Croix, a member of K.H. 30°, Grand Dir. of Cers. Grand Conclave K.T., besides holding other high Masonic honours.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 16TH, JULY 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, July 12th.

LODGES.—Wellington, White Swan Tav., Deptford: Stanhope, Thicket Ho., Anerley, Surrey.

Wednesday, July 13th.

Com. R.M.B. Inst., at 3.—LODGES.—Justice, White Swan Tav., Deptford; Lily Lodge of Richmond, Greyhound, Richmond, Surrey; Beacontree, Private Rooms, Leytonstone; Hervey, George Ho., Walham-green.

Thursday, July 14th.

Quar. Gen. Court Girls' School, at F.M.H., at 12.—LODGES.—Upton, Spotted Dog Tav., Upton, Essex.—CHAPTERS.—Yarborough, Green Dragon, Stepney.

Saturday, July 16th.

Andit Com. Boys' School.—LODGE.—Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, July 11th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; In-

dustry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, July 12th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, George Ho., Aldermanbury.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, July 13th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, July 14th.

Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, July 15th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho Walham-green.—CHAPTER OF INSTRUCTION.—Domestic Fisher's Restaurant, Victoria Station.

Saturday, July 16th.

Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, JULY 16, 1870.

ADMISSION OF CANDIDATES.

We have long and persistently advocated the use of more discrimination in the admission of candidates into the Order. We are pleased to see that the subject is being taken up by influential brethren, and we hope that throughout the jurisdiction of the Grand Lodge of England much more care will be taken in investigating the character and position of candidates for initiation.

The remarks of Bro. Col. Francis Burdett, Prov. G. Master of Middlesex, and of Bro. Binckes, at the recent summer *fête* of the Boys' School (which will be found another column), were much to the point; and we hope to see the intentions of the Prov. G. Master, in requesting the Masters of the lodges in his province to be more careful whom they admitted into the Order, fully carried out, not only in the province of Middlesex, but in all our lodges.

We learn from an American contemporary of a Grand Master refusing to grant a warrant to a lodge which had been working under dispensation, on the ground that it had run deeply into debt, and therefore its members would be tempted to attach more importance to the fees for initiation than the worthiness of the candidates.

Increase in our numbers may, perhaps, be considered a sign of prosperity in the Craft; but mere numbers should be less considered than a high moral and social standard in the candidates. In Washington Territory during the past year there were 25 rejections to 48 initiates, and we think it would be well for Masonry in England if there were less of that monotonous unanimity at the election of candidates, who, as a rule, only require a proposer who can generally get the W.M. or the Secretary to second the nomination without any previous knowledge whatever of the candidate, who is thereupon pitchforked into the Order. There is certainly room here for improvement.

HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

"THE WORCESTER LODGE."

(Continued from page 27.)

In March 1838, the musical brethren recommend that it is not necessary to purchase a piano-forte, but it would be advisable to hire one for the festival. In April, mention is made of a contribution towards the piece of plate to be presented to the Duke of Sussex, M.W. Grand Master. In October of this year letters are read from the Grand Secretary "on the subject of the returns and remittances not having been made from this lodge," when it is proposed and duly seconded "that a special meeting do take place to decide *whether the returns and moneys due be remitted to the Grand Lodge.*" At the next lodge, a statement of arrears is produced, and "thanks are voted to Bro. Miles, the Secretary, for the pains and attention he has paid to his duties in searching the books, and making out the amount of the arrears due to the Grand Lodge since the year 1831!"

In 1839, the by-laws are again revised.

"The year 1842," says, Bro. Griffiths, was memorable as that in which (the quarters occupied by the brethren for so many years being found to be too small for their increasing numbers), on March 3rd, the first proposition appears as to changing the place of meeting; a week later, the Committee report "that it is desirable on several grounds that the lodge should be removed." An executive Committee is appointed "to carry out the subject and make arrangements."

The lodge was removed to the Bell Hotel, where a well-proportioned hall, with suitable ante-rooms, &c., were built under the superintendence of the Committee; and Masonry assumed a new phase. This change of locality and superior accommodation appears to have given a large impetus to the practice and the extension of the Royal Art; and during this year we have records of no less than twenty-eight meetings, and of fifteen members added to the roll.

The third volume opens with the minutes of a "Regular Lodge held at the Bell Hotel, 24th June, 1842, to celebrate the Festival of St. John the Baptist," when twenty-six members and four visiting brethren, after the transaction of the business of the lodge, and the proposition of two candidates, partook of "the cup of cheerfulness and the bread of plenty."

The lodge prospered in its new location. In October we find it recorded that *ten* Apprentice Masons are passed to the second degree, and two initiated. On the 17th November it is resolved that a jewel be presented to each of the Past Masters of the lodge.

In December, a letter was read from Bros. W. Pullen and J. McMillan requesting the W. Master to sign an application they propose making to the Grand Lodge for a Warrant of Constitution for a new lodge in this city. Ordered that the Secretary acknowledge the receipt thereof, and the subject be taken into consideration at the next meeting; when the W.M. announced that "he and his Wardens had signed the memorial of Bros. Pullen and McMillan to the Grand Lodge for a Warrant of Constitution for a new lodge in this city."

Bro. Rising, Senior Steward, presents "four dozen beautiful cut firing glasses," for which the thanks of the lodge are awarded. Five days afterwards the Festival of St. John the Evangelist is celebrated, when there are forty-four members and seventeen visiting brethren present!

In 1843, 26th March, Bro. Bennett, J.W., occupies the Master's chair, and in the presence of three Past Masters, passes six brethren.

In 1844 Bro. Read presents the lodge with several Masonic works, which were placed in charge of a librarian, who is to lend them to any brother desirous of reading them. During the year twenty-four meetings are held.

In February, 1846, the first Masonic ball was given, at which four hundred and fifty ladies and gentlemen of the city and county were present. In June a communication was read by the Secretary, entitled "a report of proceedings which had taken place at the Rein Deer," with respect to the formation of a new lodge to be called the Semper Fidelis, to be held at that inn, together with a petition to the Grand Lodge for a Warrant empowering them to meet as a regular lodge on the first Monday in each month, in accordance with the Constitution of Free and Accepted Masons; the communication stating that "they were induced to lay the matter thus publicly before the lodge from a desire to cultivate the most kindly feeling, and hoping to receive the sanction and concurrence of the lodge, not anxious or expecting to rival it, but to become as it were a handmaid to the mother lodge;" when it was resolved "to support the petition, and give entire concurrence to the efforts being made."

And in October, a communication from the Hon. Sec. of the Semper Fidelis Lodge, No. 772, is read, enclosing the following resolution:—"That this lodge embraces the opportunity of its first meeting to record its high and grateful sense of the truly fraternal and Masonic conduct of the Worcester Lodge, No. 349, in at once acceding to the request of the promoters of this lodge, to recommend their application for a warrant of Constitution, and for the many instances which it has already received of friendly and fraternal feeling on the part of Lodge 349."

In 1849 the by-laws are once more revised.

The fourth volume of the minutes commenced in 1851. In that year the second Masonic ball is held, equally successful with the first.

In 1852, it was resolved that the stock of wine should be sold. It realised £85 3s. 9d.

A concert is given by the lodge in connection with Semper Fidelis Lodge, the proceeds, about £40, are divided between the Ophthalmic Institution, the Ladies' Charity, and the Benevolent Institution.

On Feb. 19th, the R.W. Prov. G.M., Bro. Henry C. Vernon pays his first visit to the lodge.

In June, 1853, a proposition is read from Bro. Lechmere, W.M. of the Semper Fidelis Lodge, intimating his desire "that a Committee of the Worcester Lodge should be appointed to confer with a Committee of that lodge relative to the subject of building rooms for the common use of both lodges," when the W.M., Past Masters, and Wardens are appointed a Committee for this purpose.

In December, 1862, a letter is read from the W.M. of the Semper Fidelis Lodge, 772, proposing "that some monument should be erected to the memory of our late Bro. Past Master Bennett," when a committee is appointed to confer with the sister lodge upon the subject, which resulted in a memorial window in the Cathedral, by Lavers and Barraud, of London.

In 1863, the number of the lodge is altered from 349 to 280 on the register of Grand Lodge.

At the close of the year 1865, it is reported "that seven initiates and two joining brethren have been added to the roll of members, which now numbers *seventy-three* subscribing, *three* honorary, and *four* members abroad."

In Nov., 1855, W. Bro. Albert Hudson Royds, P.M. 273, and D. Prov. G.M. East Lancashire, is elected as a joining member.

In December, 1858, a silver inkstand is presented to Bro. Griffiths, P.M., in recognition of his services as Treasurer.

In October, 1859, a Benevolent Fund is established at the suggestion of Bro. Woof, S.D., to be supported by collections after refreshment, and Bro. Griffiths presents a suitable box.

New by-laws, with historical notice by Bro. Woof, F.S.A., are printed.

The fifth volume of the records of the Worcester Lodge commences with the minutes of a meeting held 15th November, 1866, when a vote of thanks to the Treasurer, P.M. Griffiths, is passed; and it is resolved "that a testimonial be presented to him on his retirement, as an evidence of appreciation of his services as Treasurer for the past ten years." At a subsequent meeting an address, handsomely illuminated and emblazoned, together with a gold key, emblematic of his late office, were presented to Bro. Griffiths, with kindly expressions of gratitude and good will from the assembled brethren; and at his request, the lodge marks the occasion by making its successive Masters life Governors of the Institution for Aged and Decayed Freemasons in perpetuity. At this meeting, the Roll of members of the Worcester Lodge, from its commencement to the present time, compiled by Bro. Griffiths, and appended to this chronicle, was presented by him to the lodge, and the thanks of the brethren were accorded to Bro. Griffiths for this most useful and interesting record of information which had never before been collected.

In January, 1867, reference is again made to the beforementioned "Roll of Members," when it is resolved to print it, together with abstracts from the minute books and other information relative to the history of the Worcester Lodge, collected by P.M. Griffiths, and which formed the nucleus of the present book.

"Thus," says Bro. Griffiths, "have we arrived at the conclusion of the seventy-ninth year [1869] of the Worcester Lodge, during which period many brethren have passed in and out of its portals, let us hope with credit to themselves, benefit to their fellows, and advantage to the times in which they lived. And as it may be seen by the foregoing notes that some good has been achieved, and much more we trust that is not recorded here, let us humbly pray that the Worcester Lodge may still pursue its onward career in 'Faith, Hope, and, Charity,' endeavouring to do its duty in enlarging as far as possible the happiness of mankind, and

steadily preserving the tenets of our system in their purity and integrity, and heartily do we add—

'ESTO PERPETUA.'

MASONIC RED CROSS ORDER AND THE IMPERIAL CONSTANTINIAN ORDER OF SAINT GEORGE.

By R., 33°.

We may pass over in silence, the moderate historical pretensions of Bro. *Doric*, who now steps in; * for the present object is not to discuss literary merits, but to rescue an ancient chivalric Order from an unprincipled appropriation—not to pause to unravel the tawdry fabric of perverted history, as such, but to trace the progress of error, on a *moral* question.

R. W. L., unabashed by his evident discomfiture, again comes forward, and retracing his steps persistently refers, with an assumed confidence, to the "Statutes of the Red Cross Order, which contain information,"† that the opponents of the "Order would do well to peruse before again rushing against the facts of its history."

R. W. L. also returns to the subject of the *conference* with Count Maffei, and somewhat rashly invites an inquiry, by reiterating his previous inferences. The Order of Constantine, he remarks, "is no longer a public one," and "I have consulted various works on Chivalry and the Orders of Knighthood, and am unable to find any evidence that the Order has been conferred except in Italy as a public Order, and in England as a Masonic degree since 1699." This writer seems to infer from the reticence of the Italian Count, that his master—not unreasonably ignored his own claims to the Order—that it might lawfully be appropriated as an honorary waif; and that as the suspected founder of the spurious Order—Walter Rodwell Wright, a consular agent, and the "friend" of two royal dukes—likewise a "Christian" and a "scholar," ‡ had been silent on the subject of descendants of Constantine existing in the island of Chio—that silence was "fatal to the latter's pretensions."

Repeating the caution attributed to him by Lupus, Bro. Hughan again breaks in on the principal disputants, with "words of counsel darken-

* "Freemasons' Magazine and Masonic Mirror," April 16, 1869.

† London: G. Kenning, 1868.

‡ See R. W. L. *ante*.

ing knowledge." "Of late," says he, "the historical position of the Red Cross (?) has been called in question, by one of the Commissioners on behalf of the Grand Conclave of England." He has no doubt that those promoters of the spurious Order, on whom he depends, "will show the world that there is no deception in the case." He reverts to the doubts expressed by Lupus, and gives, or seems to give, as the unequivocal evidence to which he alluded, "A series of articles by Bro. R. W. Little," lastly, his struggle between conviction of the real truth, and a friendly desire to protect the deception results in the admission—that "None of the Masonic chivalric degrees have any other origin than Masonic, and that after the revival of Freemasonry A.D. 1717." In other words, he finds unequivocal evidence in the writings of Bro. R. W. Little, that the "Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Rome and Constantine" is the true representative of the Imperial Byzantine Order of St. George, and that it is, at the same time, restricted at present, to Masonry; while, on the other hand, he discovers that there is no Masonic chivalric degree or Order (for that is the meaning) of higher antiquity than A.D. 1717. Thus on the one hand, he professes reliance on the foundation of the Order in England by the Abbé Giustiniani *ante* 1635, and on the other, equal reliance on the fact that there were no such Orders before 1717. But he recovers himself gradually, and proceeds to make the following sufficiently explicit admissions, presumably with the tacit consent of the promoters of the imposture.

"The Articles of 1813," says he, "do not say a word about Constantine, but as regards this . . . I leave it to my friend, Bro. Little, to answer; I only know that the Red Cross degree was that under H.R.H. the Duke of Sussex," &c.

"The Masonic Order called Constantine did not exist in the last century."

Bro. Hughan now throws his authority (R.W.L.) over, honestly admits his suspicion of deception; and recognises the necessity of the Grand Recorder producing some better authority than he has yet done.

Following this, is a further admission on the part of R. W. L., which is thus acknowledged by Lupus—"Bro. R. W. L.'s word is quite sufficient, that the ritual he possesses is in the handwriting of the well-known Mason, Bro. W. R. Wright.

. . . who had possibly, or even probably, compiled this ritual himself from a ritual of the old Masonic Red Cross Order, which was *not* called "Constantine;" and this is the document written within, probably, two years of 1811, which R. W. L. refers to when he says, "We now quote the words of an *old ritual*."

Archæologists know what is implied by *old* under such circumstances.

But Count Maffei had been already referred to, and his explanation reveals the fact, that his Excellency supposed that when holding the celebrated conference with Bros. Little and Busher,* "he was only receiving an application from a Masonic lodge, which is intitled the Red Cross of Constantine."

At this concluding stage of the argument or discussion, R.W.L., *i.e.*, The Grand Recorder of the Constantinian Order, not only retracts what he had all along persistently maintained, but goes a step farther, and in the face of his own published letters, assures us that he did not say so!

"I have on several occasions," says he, "stated that the Masonic Order of Constantine, has never claimed connection, with the (late) public Order belonging to the extinct kingdom of the two Sicilies; and as that Order has ceased to exist," &c.

"It is well-known that all Masonic Orders are based mainly upon tradition preserved in their rituals, and not upon actual historical proofs; and the same observation may be said to apply to the Red Cross Order," &c.

"The theory that the Abbé Giustiniani perpetuated the Order is . . . purely speculative, and does not account for its introduction as a Masonic degree."

"I am therefore quite content to accept the alternative which "Lupus" places before me, and to acknowledge that the Order must now rely upon its Masonic acceptance only."

Any admission more humiliating to a man of honourable feeling, it is not possible to conceive, for "R.W.L." owns to his identity, as the author whose name appears on the title page of the Statutes, of the spurious Order, and who, along with its *quasi* Grand Master, must be held responsible for the deception; and it is their imperative duty, to reduce forthwith, their present "Insignia," and erase from their Statutes,

* "Freemasons' Magazine and Masonic Mirror," April, 23, 1870.

the obnoxious passages, which have unfortunately raised the Order from the level of puerility, to the unenviable eminence of imposture; an imposture too, be it remarked, previously practised, but with more apparent dignity, by the pretended last of the Commeni, who likewise never had any right to the "Order," as I shall proceed to show.

(To be Continued.)

OLD LODGE RECORDS.

By R. S.

(Continued from page 8.)

Galashiels, Decr. 27th, 1749.

Rols called; found absent Andrew Bald, who for his former absents is ordered by the lodge to be fined as in former sedurents, and orders the Box Master to speak to join to that effect.

The sd day John Dobson was chosen Preses by plurality of votes.

The sd day George Cairncross is continued Box Master, and to report his management next St. John's day, and in regard Hugh Cairncross, late Box Master, has not yet delivered up what was in his hand; he is herby ordered to pay it up with one year's intrest, and the sd intrest ay and while it is in his hand.

The commission to five for intrants continued.

The sd day George Dine was admitted in common form, and gave bill for one pound ten shillings Scots money, as his entry payable next St. John's day.

The sd John Dobson payed into the Box Master one pound ten shillings Scots as his entry money.

The sd day John Dobson and Hugh Cairncross are ordered to instruct George Dine in all the points of an Apprentice and Fellow Craft.

The sd day John Donaldson continued Clerk.

The sd day it is agreed that our meeting one St. John's day shall be at William Craig's, and it is herby ordered that a comitie on account of the Box and other deficiencies, shall meet at Galashiels upon the blank day of — to regulate affairs betwixt Hugh Cairncross and the lodge.

But at the same time there is found in the hands of George Cairncross the soume of —

There is found in Hugh Cairncross his hands the soume of thretty pounds nineteen shillings Scots money.

And it is further ordered that the meeting of the comitie suppose appointed to-morrow, may be, and is hereby ordered at the first, second, and third day of Jany, failzing such day he is hereby ordered to come and answer all the demands of the lodge.

The sd day is found in the hands of George Cairncross the soume of three pounds Scots money and further orders that the soumes formerly mentioned are strictly to be observed, and failing to-morrow, that on Saturday next in January, 1750, at which time he is to ajust his acmpts.

Singed (Signed) by John Dobson.

The comitie hereby ordered is James Bryson, yr., and elder, Willm. Craig, John Sanderson, and William Sanderson, and George Hunter, and Andrew Tomline to meet as directed.

And in case Hugh Cairncross does not attend to-morrow, in that case the comitie is to proceed according to their power and as justice requiring.

John Dobson.

The comitie met in William Craig's on Decr. 28th, 1749.

The sd day is found in the hand of George Cairncross, present Box Master in the Lodge of Galashiels the soume of 17 pound 2 shill. Scots money.

The sd day James Thomlyne (*Tomline*) was entered in common form, and is ordered to instruct him, Andrew Thomlyne, his father, and James Bryson, elder.

Galashiels, Decr. 27th, 1742.

Sedurent.

Rols called, and found absent George Hunter, Andrew Bald, Jeams Tomline, and Hugh Scot of Gala.

The sd day George Dun was chosen preses by plurality of votes.

The commission to five for intrants continued.

The sd day John Donaldson continued clerk.

The sd day Hugh Cairncross payed one pound Scots as interest of a bill in our custody.

The sd day found in the hands of George Cairncross present Box Master the soume of thretty-nine pound twelve shillgs. Scots, twenty pound therof in Hugh Cairncros's his hand for which bill.

The sd day George Cairncross continued Box Master, fines the absents as in former sedurents.

The meeting is hereby appointed to be in John Sanderson's next St. John's Day.

Then ordered that the Box Master shall pay presently to widow Cairncross the soume of three pound Scots now, which soume shall be allowed at counting in at the lodge.

Sedurent of Masons at Galashiels, Decr. 27th, 1751.

Rols called found absent Hugh Scot of Gala.

The sd day John Dobson was chosen preses by plurality of votes.

The comission to five for intrants continued, and the intrants to pay for his entry six pound Scots.

The sd day John Donaldson continued clerk.

The sd day George Hunter was appointed Box Master till next St. John's Day.

The sd day Hugh Cairncross payed into the Box Master one pound Scots money as intrest of a bill in our custody.

The sd day George Cairncross is ordered to pay in presently to widow Cairncross the soume of six pound Scots which is this day allowed out of the money now in his hand.

George Hunter.

The sd day there is found in the hands of George Cairncross, former Box Master, the soume of ten pounds twelve shill. Scots after deduction of the former six pounds.

The sd day there is found in the hands of George Hunter present Box Master, one pound Scots.

The next meeting to be at John Donaldson's, Memorandum that John Butler's apprentice is to be entred as usual.

Decr. 27th, 1752, sedurent of Masons at Galashiels.

Rols called found absent George and Hugh Cairncross, John Dobson, George Dun, George Hunter, John Butler.

The sd day James Tomline was chosen precess with plurality of votes.

The sd day James Bryson, yr., is chosen Box Master, and ordered to do all endeavours to get the money belonging to the lodge, and report next St. John's Day.

The commission to five for intrants continued, John Donaldson continued clerk.

The sd day Thomas Smith and William Hal-don were admitted in comon form, and payed into

Jeams Bryson, yr., present Box Master, each of them ten shillgs. sterling for their entry.

The meeting is to be at William Craig's next St John's Day, at which time reports are to be given in.

The lodge hereby appoints Jeams Bryson, yr., and Jeams Tomline to instruct the intrants both as apprentices and Fellow Craft.

The sd day Jeams Bryson, Box Master, is ordered to pay widow Cairncross five shillgs. sterling to supply present necessity, and if upon his finding that the sd widows straits are reall, he is further impoured to give other five shillgs. which shall be allowed by the lodge, in the meantime ordered to report next St. John's Day.

The sd day Gala sent two shillgs. to drink his health, but upon consideration there was one shillg. sterling given to the Box Master for strengthening the Box out of the two*

James Tomline.

(To be Continued).

EARS OF WHEAT FROM A CORNUCOPIA.

By BRO. D. MURRAY LYON, A.M., *Masonic University of Kentucky, U.S.; Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; Hon. Fellow of the London Literary Union; one of the Grand Stewards in the Grand Lodge of Scotland; P.M. Lodge Scarborough, Tobago, West Indies; author of the "History of Mother Kilwinning," etc.*

DEUCHAR CHARTERS.

Our friend and brother, Wm. J. Hughan of Truro, has been made the medium of conveying the information "that there are several Deuchar warrants still in existence in Scotland, and which are still used to authorise the working of the degree by certain encampments in that country." It is right that the Craft should also know that persons dubbed under any such authority are not recognised as K.T.'s by the Grand Priory of Scotland.

These warrants were designated "Deuchar Charters," on account of Bro. Alexander Deuchar having been the chief promoter of the Grand Conclave and its first Grand Master. To his exertions also the Supreme Grand Royal Arch Chapter of Scotland may be said to have owed its origin. Bro. Deuchar, who was a distinguished member of the Lodge of Edinburgh (Mary's Chapel), appears

* An example worthy of imitation by our modern Masonic convivialists, (R.S.)

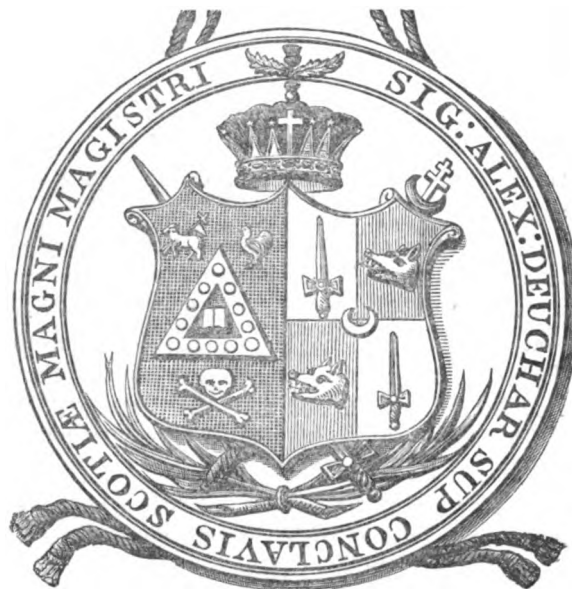
to have become acquainted with Knight Templar early in the present century through brethren who had been dubbed under a warrant emanating from Dublin and which was held by fraters serving in the Shropshire Militia. The members of this corps were quartered in Edinburgh in 1798; and in all probability it was through their instrumentality that the first Grand Assembly of Knights Templar was first set up in Edinburgh. Subsequently this gave place to the Grand Assembly of High Knight Templars in Edinburgh, working under a charter, No. 31, of the Early Grand Encampment of Ireland, of which in 1807 Bro. Deuchar was Grand Master. The Deuchar charters authorised Encampments to instal "Knights Templars and Knights of St. John of Jerusalem,"—one condition on which these warrants were held being "that no communion or intercourse shall be maintained with any chapter or encampment, or body assuming that name, holding meetings of Knights Templar under a Master Mason charter." In 1837, the most of these warrants were forfeited, and the encampments erased from the roll of the Grand Conclave, on account of not making the required returns.

May the reported working under these cancelled charters not be connected with the unauthorised and unrecognised Mason-making that is being carried on within the province of Glasgow and other places in the west of Scotland!

The following is a fac-simile of the seal which is attached to a charter at present in our possession.



It is of a more elaborate design than that of the Grand Priory, and bears at least one emblem with which brethren who have been dubbed under the modern system are unacquainted:—



THE GRAND PRIORY AND THE RED CROSS OF CONSTANTINE.

The nature of the connection which in Scotland subsists between Templars and Red Cross Knights will be understood when we mention that our priories or encampments are empowered by their charters to confer the following degrees, viz.:—
 " . . . *Primo*: To create Esquires of the Order, and instal Knight Templars. *Secundo*: To confer the Masonic degrees, first, of Knight of St. John of Jerusalem, now usually called Knight of Malta, with the preceding step known by the name of the Mediterranean Pass or Knight of St.



Paul; secondly, of Knight of the Red Cross of Constantine; and thirdly, of the Priestly Order of the Temple." In the face of this authority we

were a few years ago favoured with a semi-official recommendation to refrain from conferring the Red Cross and Priestly degrees under the Knight Templar warrant. Seeing, however, that the charter authorises our working these degrees, and that although a member of the Grand Priory we have had no opportunity of expressing an opinion on any proposal to eliminate from the Priory's work either or both of the degrees in question, the Ayr Encampment continues conferring them as opportunity occurs.

While it is obligatory upon encampments to have the names of their intrants as Knight Templars recorded in the books of the Grand Priory, that body takes no cognisance of the other degrees farther than enacting that "When a Knight receives in addition the degrees of the Mediterranean Pass, Knight of Malta, Red Cross of Constantine, or Priestly Order of The Temple, the Secretary of the Encampment in which these are conferred shall write an attestation, that the candidate has obtained these, on the back of the certificate of registration." The sum of 5s. is charged for each additional step after that of K.T., and such admissions are recorded in the ordinary minute-book of the Priory. The preceding is a fac-simile of the seal of the Grand Priory of Scotland.

MASONIC JOTTINGS.—No. 28.

By A PAST PROVINCIAL GRAND MASTER.

THE END OF ANCIENT MASONRY.

The end of Antient Masonry is thus described by Bro. Findel in his valuable history:—"Here then we are at the end of Ancient Masonry. The Operative Masons who for a long time past, had been gradually decreasing in numbers, now acknowledged that it was out of their power to continue the existence of their Fraternity any longer; they had fulfilled their mission by carefully preserving their Ancient laws, traditions and ceremonies, and transmitting them as a heritage to the Grand Lodge of England."

[See the Jotting FREEMASONS' MAGAZINE, vol. 22, page 108.]

MYSTIC PANTHEISM.

To the poet, Mystic Pantheism is fascinating; to the Philosopher and true Freemason, it is insubstantial.

PROTOTYPE.

A young Masonic Student writes, that the old Lodge of Strasburg was the Prototype of the English Grand Lodge of 1717.

THE 1717 LODGE.

A Brother thinks that the authors of what was new in the 1717 Lodge, were the "Accepted Masons"—the Masons whom the Germans call *Amateurs*—Masons members of the old Operative Masonry Lodges.

A VALUELESS TRADITION.

A tradition of which there is no trace until a time when no living person could possess any reliable knowledge of the matter to which the tradition relates, is a valueless tradition.

THE UNION 1813.

The proceedings at the Union A.D. 1813, make part of our English Freemasonry.

BRO. FINDEL'S HISTORY.

A learned member of Grand Lodge, who has just read Bro. Findel's history, writes praising it highly, but not beyond its merit. Nevertheless, my correspondent thinks that the Germans will ultimately find the origin of Masonry, where they have found the origin of their language—in the far East.

FAITH—DEMONSTRATION.

There are some matters in which Faith necessarily supplies deficiency of Demonstration.

FREEMASONRY IN DENMARK.

(From a Correspondent.)

A rare occurrence recently took place viz., the celebrating the initiation of Bro. the Prince Bentheim into Freemasonry in the Zerubabel and Frederick Lodge at Copenhagen. After an initiation had been performed by the W.M., Bro. O. F. Olsen, the M.W. Grand Master for Denmark, Bro. Brøstrup, then entered the lodge, who was received in a most hearty and welcome manner. The M.W.G.M. acknowledged the compliment. He then drew the attention of the brethren to the very unusual circumstance of celebrating Bro. Prince Bentheim's initiation into Freemasonry in this lodge sixty years ago—a circumstance so very unusual, that he could not refrain from being present, although labouring under severe indisposition.

The Secretary then read the minutes from the lodge books, A.L. 5810, recorded at that time, viz., notice of motion, &c., and initiation. The M.W.G.M. then briefly conferred upon the Prince the tenth degree, when the Prince acknowledged the honour in a short pathetic manner. The M.W.G.M. then retired. The minutes having been read and confirmed, the W.M. then drew the attention of the brethren to the presence

of a visitor whom they were, and he believed they always would, be pleased to see amongst them one whom they must acknowledge as representing the Grand Lodge of England, viz., Bro. John Denton, of Leeds. He then called upon the brethren to assist him in giving Bro. D. the usual Masonic hearty welcome. Bro. D., in responding on behalf of the Grand Lodge of England and himself, stated it was highly gratifying to him to be present on such an unusual occasion. Probably no brother now here would be able to assist at another such festival. For the eulogium paid to the Grand Lodge of England, Bro. D. thanked the W.M. and the brethren for the high compliment to it; and as British institutions were the pioneers of great and good works, so he trusted would all those be good and wise who trod in their steps. As time was fast advancing, and the banqueting hall was awaiting their presence to partake of the good things provided for them, he would not detain them by any lengthy remarks, but there was one circumstance which had come to his knowledge that evening, and which he considered it his bounden duty to bring before their notice—a circumstance which appeared to him so vital to the whole Masonic body that he could not refrain from dwelling upon the subject, and without further preface. Some three or four years ago an initiation took place in this lodge. The brother received a certificate, travelled to America, was never able to obtain admission into a lodge, although armed with a proper certificate. And why was he not able to get admission into a lodge? Because, according to this system, the initiate receives the word in the 2nd. According to the practice in England, America, India, China, Japan, Australia, the Cape, and and some parts of Europe, &c., and the initiate's certificate shows him to be only an initiate, although by his actions it would appear that he was already advanced to the 2nd, apparently demonstrating him to be an impostor. We as Masons state that Freemasonry is universal; if so, then the S's, T's, and W's should be one and the same throughout the habitable globe. Bro. D. then entreated their Grand Lodge and those working under this constitution to commence in good earnest to adopt the English system of S's, T's, and W's. As they all would acknowledge, Freemasonry was transplanted from England to the Continent during the last century—to some kingdoms earlier than others. He would ask how it was that this dissimilarity arose? Why it arose partly in this manne. Just one person, then another, introduced a system of working according to his fancy. Adherents were, hence the different systems arose. He would state in Hamburg alone there were three different systems worked; and in conclusion thanked them for their kind indulgence in paying such marked attention to his remarks.

The lodge was then closed by uniting in one unbroken chain.

MASONIC NOTES AND QUERIES.

Notes and Queries of last week contains several items relating to Masonry and kindred subjects, which we reproduce:—

MASONS' MARKS.

At the last meeting of the Suisse Romande Historic

Society, held at Lausanne on the 9th June, an interesting paper was read on this subject. A number of sketches were produced, taken from old houses at Geneva and in Savoy, &c. Some of the cuttings were in the shape of armorial bearings, the shields being generally divided in four parts. But the majority of the marks were only lines resembling the signs made by the sails of the old telegraphs.—JOHN HENRY DIXON, in *Notes and Queries*.

KNIGHTHOOD.

Has it ever been suggested to carry out the publication periodically, in one of the principal European capitals, of an official international record of all recognised orders of knighthood, the reliability of which should be guaranteed by the various governments, and in which dormant and extinct orders should, as such, also be included, so that others beyond this record should be clearly defined and separated by the fact of their not being named? At present there is much confusion of ideas on the subject, and very frequently we see an inferior but critical mind reject that which the superior in all moral respects accepts, with an ingenuous faith that contrasts strangely with the business habits and usual shrewdness of the decorated. Most works on this subject are singularly inaccurate, and in one (Clark's), at least, even "The Round Table" is seriously given as an "ancient order," along with a list of knights who never existed but in the romances of chivalry. Just as though, in a "History of Naval Commanders," or "Celebrated Voyagers," we should find, beside Columbus, Vasco de Gama, &c., Sindbad the sailor.—SP., in *Notes and Queries*.

ST. ALBAN AND FREEMASONRY.

Can any of your Masonic readers tell me where I can find any information confirmatory of the supposed connection between St. Alban, the proto-martyr of England, and the Freemasons? In the Book of Constitutions, compiled by order of the Grand Lodge in 1784, it is mentioned that St. Alban aided Carausius in building Verulam, and that he obtained from the king a charter for the Freemasons to hold a general council, and was thereat himself as G. Master, and helped to "make Masons, and gave them good charges and regulations."—E. A. H. L. in *Notes and Queries*.

BARON HOMPESCH.

The Baron was the last Grand Master of the Order of St. John of Jerusalem, and the Maltese Cross of the 60th Rifles displays the knightly badge of its first colonel. In the chivalrous spirit of feudal times this corps would possibly have been preferred as the legitimate representative of the Order—considering the genuine nature of its encampment and military services—to any of those recent *langues* that have assumed the representation.—S. in *Notes and Queries*.

MARTINISME.

I am not sure of the date of the work of Xavier de Maistre; but if it appeared during the reign of Louis XVIII., the term Martinisme was probably used to designate the revelations and prophecies of the peasant Martin, which he detailed in his interview with the king in the year 1816. The reader is referred to two works, very curious and interesting on the subject:—"Relation des événements qui sont arrivé à Thomas Martin, laboureur à Gallardon, en Beauce,

dans les premiers mois de 1816." Paris, L. F. Hivert, 1831. And "Le Passé et l'Avenir expliqués par des évènements extraordinaires arrivés à Thomas Martin," &c. Paris, ed: Bricon, 1832.—F. C. H.

Allow me to quote myself:—"Martinisme, the name given to a sect or society of mystics, who acknowledged as their chief a Portuguese Jew named Martinez de Pasquilis (1710-1779). The most distinguished of the Martinists was the Frenchman Louis Claude de St. Martin (1743-1803), who styled himself 'le Philosophe inconnu.' He has left several works. See M. Caro's 'Essai sur la Vie et la Doctrine de St. Martin,' Paris, 8vo, 1852; and M. Matter's 'St. Martin, sa Vie et ses Ecrits,' Paris, 8vo, 1862."—Clarendon Press Series, "French Classics," v. 250.—GUSTAVE MASSON, Scholæ Hergensis Bibliotheca.

BOOKS ON MAGIC AND SECRET SCIENCES.

[From the catalogue of the *Librairie Bachelin-Deflorenne*.]

Boissardi (Jani Jac.) De Divinatione et magicis præstigiis. *Oppenheimii* (1615), in-fol. avec un grand nombre de belles gravures par Joh. Th. De Bry. Veau anc.

Cedula ritrovata nelle scritture di Andrea Ognibene dopo la sera mort, de verbo ad verbum, acqua secreta. Anno millesimo quingentesimo vigesimo secundo (1522) in-4 demi-rel. maroquin vert. [A curious MS. on fifty sheets of paper.]

La Clavicule de la science hermétique écrite par un habitant du Nord dans ses heures de loisir. *Amsterdam*, 1751, in-12, veau, doré sur tranche, orné de 63 dessins à la sépia de sujets alchimiques et emblématiques très-bien exécutés.

Gli Documenti chimici in cui si vedon li Miracoli di questa grand arte in ogni e qualonque genere chiaramente si dimostrano, in-4, veau. (Alchymical Manuscript, 16th century: "Delicie historiche e slupori (stupori) di natura del Maidechino trovati in Venetia.")

Livio (Agrippa). Tre Tavole, una per sapere quali sono gli anni climaterici, l'altra per sapere qual pianeta domina, canto l'hore della notte, &c. In-fol. d-rel. n. rogn. (16th century MS.)

Magia criptographica de clandestina scriptione, solvitur aqua allumen, &c., in-4, maroquin vert ancien. (Manuscript of 100 pages of the 16th century.)

Marchi (Capit. Francesco de). Della Architettura militare, nelli quali si descrivono li veri modi del fortificare. *Brescia*, 1899, gr. in-fol. veau marbré, dent. *Le dernier feuillet a un léger raccomodage*).

Himmels Lauff, Wickung und natürliche Influenz der Planeten, Gestirn und Zeychen auss grund der Astronomiei. *Franckfort. Egenolph* 1564, in-4, orné d'un grand nombre de figures sur bois, d'astronomie, &c., dans le genre de Josse Amman, br.

THE GERMAN THEORY—CERTAIN WORDS.

Brother J. C. L.—Although all devoted to Masonic literature do not adopt the German theory, yet all condemn and deplore what must be considered the vulgar, because trite, contemptuous, and in such a case altogether unfitting words which, not very long ago, were used in relation to it.

In future discussion it will be well for all to bear in mind that words are thought to betoken the class to which the individuals employing them belong.—CHARLES PURTON COOPER.

SOME THINGS WHICH ARE INCONSISTENT WITH THE FREEMASONRY WHICH IS UNIVERSAL, ABSOLUTELY.

The ensuing is a copy of one of the many papers prepared by me for the columns of the *Freemasons' Magazine*, but which, in consequence of the want of room, were never inserted.* The paper was occasioned by passages in sundry numbers of our periodical,† 1868, 1869, which had attracted the attention of a very distinguished brother. It is in compliance with his request that the paper is now made public.

My answers to the nine questions of Bro. * * *:

1. The use of the Sacred Books of a Positive Religion at the Ceremony for the Establishment of a Freemasonry is inconsistent with the Freemasonry which is universal absolutely.

2. The designation in the said ceremony of the Sacred Books of a Positive Religion as "the Light of our Faith," is inconsistent with the Freemasonry which is universal absolutely.

3. The official services in the said ceremony of Ecclesiastics of a Positive Religion is inconsistent with the Freemasonry which is universal absolutely.

4. The solemn and reverend exposition in the Lodge of the Sacred Books of a Positive Religion is inconsistent with the Freemasonry which is universal absolutely.

5. The recommendation of the Sacred Books of a Positive Religion to the most serious contemplation of the newly initiated, and the charge that he should consider them as the unerring standard of truth and justice, and regulate his actions by the Divine precepts that they contain, are inconsistent with the Freemasonry, which is universal absolutely.

6. The institution of the Ecclesiastic of a Positive Religion as Lodge Chaplain is inconsistent with the Freemasonry which is universal absolutely.

7. Processions to the Sacred Edifices of a Positive Religion to join in the prayers of a Positive Religion, and to hear the discourse of an Ecclesiastic of a Positive Religion, and the sacred music of a Positive Religion are inconsistent with the Freemasonry which is universal absolutely.

8. The teaching in the Freemasonry schools of any religion except Natural religion is inconsistent with the Freemasonry which is universal absolutely.

Lastly—The solicitation, accumulation, and appropriation of monies for the erection and support of schools in which any religion except natural religion is taught are inconsistent with the Freemasonry which is universal absolutely.

There was appended to this paper a statement of the Obligation pronounced by Dr. Hemming, and repeated by the whole fraternity with joined hands on the occasion of the Union, A.D. 1813. The statement bore the date, December, 1813, and was followed by numerous remarks, ascertained to be those of a brother who died, at an advanced age, nearly fifty years ago. Search has been made for the statement and

* All these papers were some time ago added to my Masonic Collection in the Library of the Honorable Society of Lincoln's Inn.

† Contrary to my usual practice, I have made no memorandum of the numbers.

remarks, but without success.—CHARLES PURTON COOPER.

[We now insert the above at the special request of our R.W. Bro., and solely as the opinions of Bro. C. P. Cooper.]

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

APPOINTMENT OF PROV. G. STEWARDS.

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

Dear Sir and Brother,—On reading the report in the *Magazine* last week of the installation of Earl Ferrers as W.M. of the Ferrers and Ivanhoe Lodge (No. 779), I was much gratified to learn from the speech of the Prov. G.M. for Leicestershire and Rutland that "It was his intention in future to allow each year six of the lodges in the province in rotation to nominate one of their members to him for appointment as Provincial Grand Steward" I trust such an agreeable regard for the wishes of members of lodges will be duly appreciated, and that the example will be followed by other Provincial Grand Masters.

As the Steward's apron is frequently followed by the purple [?], I am sure the brethren of lodges in many provinces would feel more satisfied than they do now with the distributions of the purples, could they have some little influence when the selections are made for these honours, or could have a voice in their bestowal. In many instances neither the Provincial G. Master nor his deputy visit the lodges under their guidance for several years, and the consequence is that they know nothing of the qualifications of the Masters, the purples are bestowed without regard to Masonic proficiency or the wishes of the members of lodges, and uniformity of working is not observed.

This latter might be done to a far greater extent did the brethren in authority more frequently visit the lodge under their control, and did the Provincial Grand Masters give the lodges generally an opportunity of recommending brethren for provincial honours.

Yours fraternally,

July 11th, 1870. A P.M. Province of Kent.

MASONIC SAYINGS AND DOINGS ABROAD.

At the Grand Lodge banquet at New York on the evening of the great Masonic celebration, 8th ult. the toast of "Masonic Sovereignty" was ably spoken to by M.W. Bro. Richard Vaux, P.G.M. of Pennsylvania, who asserted that those who would dare to invade the jurisdiction of another Grand Lodge ought to meet the fate of the Grand Orient of France. He referred to the troubles in Canada, and trusted and implore the Grand Lodge of New York to consider well their action before deciding a question of so great an importance as the disruption of a sister Grand Lodge.

The Annual Communication of the Grand Lodge of New York was held at the Apollo Hall on the 7th ult. On the officers taking their places, St. Cecile Lodge sang an ode to the tune of "God Save the Queen." On motion, all Master Masons in good standing were admitted. The Grand Master's address touchingly alluded to the death of Bro. R. D. Holmes. It was announced that seven dispensations for new lodges had been granted, while seventeen applications had been refused. One part of the address disposed of a fallacy which many believe who are inimical to Masonry, namely, that a Mason will try to screen a brother, no matter what his crime. The Grand Master said, "In a certain case in this State a Mason was called as a witness, and he stated on oath that the character of the 'brother' and of his wife were such that he would not believe them under oath. For this his lodge suspended him, and he appealed to the Grand Master, who held that the brother did right. He told the truth, and his lodge suspended him; had he told a falsehood he would also have been suspended, so that he stood between two fires. The action of his lodge was reversed, and he was restored to his rights." The Grand Master took occasion to say that nothing in Masonry caused a man to go behind his duty as regarded the laws of the land. Many believed that a juror who was a Mason should not find a brother guilty. This was not the case. A king of France once said, in reply to a deputation of nobles who came to him to beg the life of one of their fraternity condemned to death for crime, on the ground that it would disgrace the nobility, that the disgrace was in the crime, not in the Order, and the noble was executed according to his sentence. This should be the way with Masonry; the crime was the disgrace, and had had its own punishment; the fraternity could not be disgraced by a criminal. A question was submitted as to the right of an alien to be initiated even if he had been in the country the necessary twelve months. The decision was in the affirmative. The Grand Master concluded his address by remarking that the relations with sister States were satisfactory, although they still held no communication with the Grand Lodges of France and Hamburg.

The Secretary's report showed receipts 65,598 dols.; lodges in good standing, 643; initiates during the year, 7,609; whole number of members, 74,070.

The Trustees of the Hall and Asylum Fund presented a cheering report. Some amendments to the constitution were introduced and adopted.

Bro. John H. Authon was elected Grand Master by a large majority.

The Grand Lodge of Louisiana is in debt to the amount of 100,000 dols., for which "Grand Lodge Bonds" have been issued.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE first meeting of the Keystone Lodge of Mark Masters (No. 109), is announced to be held in the Masonic Hall, Backstreet, Newport, Monmouthshire, on Monday, the 28th inst., at 2.30 p.m.; Bro. the Rev. Charles Lyne, D. Prov. G.M., is the W.M. designate, and Bro. W. Williams, Secretary. The business will include the consecration and dedication of the lodge, installation of W.M., the appointment and investiture of officers and the advancement of candidates. The ceremonies will be performed by Bro. F. Binckes, Grand Mark Secretary. Six names are on the summons as joining members, and twenty-eight candidates for advancement. The brethren are desired to appear in Masonic mourning for the late R.W. Prov. G.M., Bro. Rolls. A banquet will be held at 5.30 at the Kings' Head, Hotel.

THE Hervey Chapter has been removed from the George Hotel, Walham-green, to the Britannia, Fulham-road.

THE fifteen sections were be worked in the Sincerity Lodge of Instruction (No. 174), held at the Railway Tavern, Fenchurch-street Railway Station, on Monday, the 11th inst. The chair was taken by Bro. Barnes, W.M. 554, P.M. 933, at 7 p.m.

THE next meeting of the Provincial Grand Lodge of Kent will be held at the Bull Inn, Dartford, on the 27th inst.

THE meeting of Supreme Council will be held on Tuesday and Wednesday next. Further information can be obtained at 33, Golden-square.

THE General Committee of Grand Chapter is fixed for Wednesday, July 20, at 3 o'clock p.m.

THE PROVINCIAL GRAND LODGE OF CORNWALL will be held at the Concert-hall, in the new Public Rooms, at Truro, on Tuesday, the 19th inst., at ten o'clock in the morning, when the business of the province will be transacted. At twelve o'clock the brethren will walk in procession to St. Mary's Church, where a sermon is to be preached by Bro. the Rev. F. B. Paul, Prov. G. Chap. After the service the procession will be re-formed and will proceed to the Masonic Hall, which will be dedicated in ancient form by the R.W. Bro. Augustus Smith, Prov. G.M. There will be a banquet in the Concert-hall at three o'clock. Brethren attending from distant places will be able to travel over the Cornwall and West Cornwall lines at single fare for the double journey.

THE following is the order of the business at the Provincial Grand Lodge of Kent, to be held at Dartford, on Wednesday, the 27th inst.:—To confirm the minutes of last Provincial Grand Lodge; the election of Prov. G. Treasurer; the appointment of the Provincial Grand Officers for the year ensuing. The following notices of motion have been received:—A grant of £50 to the Royal Benevolent Institution Female Fund, and two grants, of £5 and £20 respectively, to distressed brethren; that by-law No. 14 be altered by adding after the words "make enquiry," in line 4, the following words, "in writing of the W.M. of the lodge;" and after the word "under," in line 6, the words "who is to reply in writing."

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

ROYAL MASONIC INSTITUTION FOR BOYS.

ANNUAL SUMMER FETE AND DISTRIBUTION OF PRIZES.

The Annual Summer *fête* of the above Institution was held in the School Grounds and Buildings, Wood Green, Tottenham, on Friday, the 8th inst., under the presidency of Bro. Col. Francis Burdett, Prov. G.M. Middlesex.

A variety of amusements were provided in the grounds, but owing to the excessive heat of the weather they did not attract any of the guests till the evening, and from the same cause, no doubt, the athletic sports by the boys were also deferred.

All seemed to prefer examining the interior arrangements of the building, every part of which was deliciously cool. During the morning a selection of airs was played by the band, kindly provided by Bro. Capt. G. Plucknett, V.P.

The cheerful, cleanly, and well-conditioned appearance of the boys was the theme of universal admiration, their happy and contented mien contrasting strongly with the usual appearance of the inmates of charitable institutions.

The first part of the programme consisted of an overture and a march on the organ in the dining hall.

Bro. Binckes, Secretary of the Institution, said he hoped it would not be considered out of place if, on behalf of the committee of the Institution, he made a few introductory remarks. He expressed the great gratification they felt at the large number of ladies and gentlemen who were there on the present occasion. Coming year after year, they feared that the monotony, to a certain extent inseparable from such affairs, would cause a considerable diminution in the numbers attending, and it had been a subject of considerable anxiety to the committee how to vary their arrangement. However, the brilliant gathering, they witnessed notwithstanding the heat of the weather, and the season of the year being unfavourable, was a gratifying proof to them that their exertions were not entirely unappreciated. Their young friends were now about to separate, and proceed to their homes in various parts of the country, some of them for the last time, and it was to be hoped that the benefits they had received while in the Institution would have an enduring and beneficial effect upon their future career. It was the object of the Institution to provide a sound education for the sons of brethren who had died, or whose circumstances rendered them unable to provide it from their own means. It was a source of gratification to the committee, as it must be to the brethren and subscribers generally, to witness the steady progress made by the pupils. This progress, he said, was a convincing proof of the efficiency of the present staff of the School, and they could not do less than express a sense of gratitude to the head master and his assistants. Last year, he said, they were, through sickness and other untoward circumstances, only able to send three boys to the Cambridge local examination. Out of these one passed with honours, and the other two met with the commendation of the examiners. This year they had adopted the bold course of submitting to the Oxford local examination the whole of the first-class boys, nineteen in number, out of which no less than fourteen passed with honours, a clear evidence that the "cramming" system had not been resorted to, whereby the larger portion of the pupils are neglected in order to make a brilliant show in one or two instances. Bro. Binckes felt it necessary to make some apology for his constant appearance before the Craft for the past nine years. It was, he felt, his duty to constantly pursue one point, and to persistently dilate upon one theme. He had but one subject to speak upon—that was to provide the means wherewith to render this school efficient. The want was urgent, and the glorious result he believed could never have been accomplished if he had not been persistent; and both himself, the

committee of the Institution, and the brethren generally, might join in mutual congratulations at the success which had attended their endeavours.

Bro. Binckes then presented the boys entitled to receive the prizes awarded in the classical department, which were presented to each recipient by the chairman, Col. Francis Burdett, with a few appropriate words of commendation and advice in each instance.

In the upper form prizes of the value of 21s. each were awarded for Classics to G. W. Martin; Mathematics, to W. Rumblow. G. W. Martin also took the prizes for Modern Languages and English.

In the first class, three prizes value 15s. each, were awarded to W. B. Redgrave for Classics, Mathematics, and Modern Languages; and to A. F. Wallbridge for English.

In the second class, J. Spicer carried off prizes for Classics and Modern Languages, while E. E. Earle took those for Mathematics and English.

Bro. Binckes then announced that to relieve the monotony of the proceedings, Madame Thaddeus Wells (who had generously given her services gratuitously) would sing the Romanza, "Non è ver"—Tito Matei. Francis Treleven, one of the pupils, gave a recitation, "The Arab to his steed." Madame Thaddeus Wells then gave in exquisite taste, Bro. Ganz's celebrated "Nightingale's Trill," and the interlude concluded with a recitation in French by two pupils—E. Price Jones taking the part of La Rissolle, and W. A. Glass that of Martin. Their pronunciation was clear and well-defined, and the humorous sketch was given with good effect, which showed that they had not only got the words by rote, but were able to enter into the spirit of the author.

Bro. Binckes then came forward and announced that the prizes in the Commercial Department would now be distributed. He proceeded to explain the reason which induced the committee to separate the school into divisions—classical and commercial. This course, he said, was adopted to meet the views of different brethren, and also to give the boys an opportunity of improving themselves in those branches of education for which, by their natural talents, they were best adapted. The prizes in the Commercial Department were then distributed as follows: |

First Class.—Prizes 10s. each. Those for arithmetic and writing both fell to C. F. H. Palmer; while two prizes for history and geography, and another for English were awarded to O. Smith.

Second Class.—Prizes value 7s. 6d. To J. Marjason fell that for arithmetic; to A. M. Barnes, two prizes for history, geography, and English; and to J. E. Stead for writing.

In the Preparatory Class, A. J. Walkington took the prize of 5s. for general proficiency; and F. Treleven the silver medal for good conduct (presented at the Anniversary Festival in March last by H.R.H. the Prince of Wales). The prize for efficiency as a monitor, of the value of one guinea, was gained by a rather diminutive pupil, who had previously taken the prizes in the first class—W. B. Redgrave.

Bro. Chevalier de Kontski then took his seat at the piano, and delighted the audience with one of his truly wonderful performances on the piano, giving an "Andante" variation of Beethoven.

Bro. Braid, S.W. of Urban Lodge No. 1,196, sang the Death of Nelson, accompanying himself on the piano.

E. P. Jones gave a recitation in German, "Ritter Paris."

Bro. Chevalier de Kontski again seated himself at the piano, and with Bro. Edersheim, P.M., Leigh Lodge No. 957, on the violin, gave a most charming duet.

In introducing the recipients of the special prizes, presented

by private donors, Bro. Binckes introduced H. Powell who had gained the "Canonbury Gold Medal," value £4 4s., the gift of Bro. Rev. Dr. Cox, (presented at the festival). This prize it was explained was believed to be unique. It is awarded by the boys themselves as a token of their respect and admiration of their fellow pupils, the election being entirely unbiassed. It was gained by the present recipient by a large number of votes.

E. P. Jones, then came forward to receive the prize of £5 5s., given by Bro. W. Winn, V.P., to the pupil who passed with the greatest credit at the Oxford Local Examination in June, 1870. The same pupil also returned to receive Bro. Dr. Cox's prize of 21s. for proficiency in German, and also two more prizes given by Dr. Goodwin for Latin and French respectively, value 21s. each. The repeated approach of this youth to the chairman's table was greeted with cheers and applause both from the audience and from his fellow pupils. The prizes for drawing, appropriately consisting of two boxes of colours, and a case of drawing instruments of the value of 21s. each, were awarded to R. Tippetts Richardson for painting, G. W. Martin, for shading, and W. Dawson for architectural drawing.

Bro. Binckes, drew attention to the specimens of the skill of the pupils with which the dining hall and school rooms were decorated. When it is taken into consideration that but two years have elapsed since drawing was first taught in the school, and also that only two or three hours weekly are devoted to instruction in this branch of education, the whole of the specimens were creditable alike to master and pupils. Bro. Silvester the drawing master, had informed Bro. Binckes that during the whole of his experience he never met with more apt pupils, and it was worthy of notice that the drawing master himself gave these prizes. Among the water colour drawings the most noticeable, were views of the schools, copied from the chromolithographs, published by Bro. Lewis and M. Mason, by Hamson, Dawson and Pucker. A sea piece by Dawson, also attracted favourable notice. Some floral sketches were very well executed, as were some appropriate and tasteful mottoes and devices, to which the names of Graham, Isborn, Jones and Hanham, were appended.

The prizes for writing, it was explained, were usually two in number, of the value of 21s. and 10s. 6d. respectively, but on this occasion, it was explained, that so diligent had been many the pupils that the Master was unable to select the best from as many as six specimens. Finding himself in this difficulty he felt it would be better to refer to the committee, who were equally unable to make any award. It was, therefore, deemed that the only equitable way to get out of the difficulty was to award prizes of 21s. each to the whole of the six candidates whose specimens were selected. There were accordingly awarded to E. C. Isborn, C. F. H. Palmer, W. R. Goudre, E. E. Earle, G. W. Martin, and W. B. Redgrave.

E. P. Jones took the first prize of 21s., for dictation; the second (10s. 6d.) falling to the share of E. C. Isborn. In history, A. T. Wallbridge took first prize; and E. P. Jones, second. Geography and mapping, Geo. Martin first, and E. P. Jones, second. Attention to studies, W. A. Glass took first prize, and J. R. Martin second. For general proficiency, E. P. Jones took the prize, and also first prize for mental arithmetic; the second being awarded to G. H. Denton. Two prizes were given for proficiency in drill, which were awarded to J. R. Martin and O. Smith.

The selection of the various prizes reflected the greatest credit upon the taste and judgment of the committee, and being spread out on a table for the inspection of the visitors, elicited the admiration of all.

After the prizes (except that for elocution) had been distributed, Claudius J. Jones and W. R. Glass gave a recitation from Julius Caesar, Act, i., sc. 2, the former taking the part of Brutus, and the latter that of Cassius.

The prize for elocution, value £2 2s., presented by Bro. Capt. Wordsworth, V.P., was then awarded. The selection of the winner was left to Bro. Binckes, who announced the name of Percy Banks, which was received with considerable signs of approbation.

At the conclusion of the distribution, Bro. Binckes remarked that amongst the list of prize takers there was one name more prominent than all others—that of E. P. Jones—who was just about to leave the Institution. Although his young friend had taken so many prizes, he felt assured that his success had ex-

cited no feeling of envy amongst his fellow pupils. The fact was he might have won many more; but, with a manly spirit, he had withdrawn from competition in several subjects, considering it scarcely fair to others who were not equally qualified. He had acted with a noble spirit, which, he was happy to say, prevailed in the school, and which he hoped ever would. Although he had gained so many prizes, the committee could not do otherwise than award him the prize for general efficiency in every branch of his studies. He hoped the encouragement he had that day received would excite this talented youth to still greater exertion, in whatever position in life he might be placed.

Bro. Col. Burdett then thanked the committee for having placed him in the position of chairman on the present happy occasion, although he would have preferred that some one more competent than himself had undertaken the important duties which had devolved upon him. He stated that although the Institution was not new to him in name, this was the first time he had visited it. He had examined carefully into the interior economy of the Institution; he had visited the dormitory, the kitchen, the laundry, and had found the greatest order throughout all; and so far as consistent with the comfort of the pupils, the strictest economy in all the details of the management. He considered that great credit was due to the committee. He was also pleased to see the excellent discipline observed, without which, he said, so large an establishment could not be successfully conducted with order and regularity. He was pleased to see the progress the pupils had made in their studies, and particularly so with the excellent writing of the pupils—a branch of education which he considered most important. They had, he observed, been instructed upon what he considered the correct principle; they were first taught to write legibly, then, afterwards, rapidly and beautifully. Their religious instruction, he was pleased to see, had not been neglected. Education was nothing without moral training, and sometimes education without religion proved a curse instead of a blessing. He could not conclude his remarks without expressing his thanks to the musical brethren, and to Madame Thaddeus Wells. Their services, so kindly and freely given, had added much to the pleasure of the day. Although his time was much occupied by his magisterial and other duties, he intended to frequently repeat his visits to the Institution in which, from this time, he should ever take a special interest.

Bro. Head, V.P., proposed a vote of thanks to the chairman, which was seconded by Bro. the Rev. Dr. Cox, and carried by acclamation. A vote of thanks was also accorded to Dr. Goodwin for the interest he had taken in the School.

The Rev. Dr. Goodwin thanked the ladies and gentlemen present for the kind approval of his services. He had taken a great interest in this school. He could tell them with pleasure that there was no similar institution in the country in which the standard of education was higher than within these walls. He had for three years past examined the boys in different subjects—the first year in arithmetic and mathematics, the second in English and composition, and the present year in Latin and French, and in all the subjects he found they were proficient, and the result was a pleasing reward for his services—a reward even greater to him than their present kind appreciation of his services to the Institution.

Bro. Head then rose to propose a vote of thanks to the head master, Bro. Furriar, and his staff of assistants. As a member of the committee, he could say that for many years they had great trouble with their head masters; but he was pleased to say that since the accession of the present occupant of that office for the past three or four years they had not one word of complaint to make. He therefore considered that Bro. Furriar and his assistants deserved the sincere and hearty thanks of the committee and also of the subscribers to the Institution.

Bro. Furriar replied on behalf of himself and his assistants. He had worked hard to promote the efficiency of the School, and he had been rewarded with success. That success, he said, would form the basis of a higher standard for the future, and he would work harder and harder still to merit their continued approval. On behalf of himself and his staff of assistants he returned thanks.

Bro. Raynham W. Stewart proposed that the thanks of the company be presented to the matron, Miss Hall. That the boys looked so happy and so contented he said was a source of the greatest pleasure to the committee, as also to the whole of the Craft. He had seen so much of the kindness of Miss Hall to those under her charge that he had no hesitation in proposing a

vote of thanks to that lady for the efficient manner in which she had looked after the welfare of the children.

Bro. the Rev. Dr. Cox, in proposing a vote of thanks to Bro. F. Binckes, said that brother had performed his duties on the present occasion, as he always did—energetically. His exertions to remove the incubus of debt under which the Institution laboured were such that it would be a gross dereliction of duty on his part if he did not tender his best thanks to Bro. Binckes for his great perseverance.

Bro. Binckes briefly replied. The time for retiring to the collation was near at hand, and he would not now detain them, but he purposed to enter more into detail at a later period in the day.

The company then adjourned to an elegant cold collation which had been tastefully set out in the Gymnasium, and which included every delicacy of the season; in proof of which it is only necessary to say that it was served by Bro. Gosden, of the Masons' Hall Tavern.

On the removal of the cloth, the Chairman proposed "The Queen and the Craft." Her Majesty had for many years been a patron and a liberal subscriber to the Institution. The ladies, he was sure, would join heartily in the toast, and he was sure, with their support, the toast would also be heartily drank by the gentlemen.

The Chairman then proposed "Bro. His Royal Highness the Prince of Wales and the rest of the Royal Family." His Royal Highness, he said, was not only one of the Craft, but he supported it by his presence at the various institutions.

The toast was cordially drunk.

Bro. Raynham W. Stewart then rose to propose "The Health of the Chairman, Bro. Col. F. Burdett," a brother who had taken a deep interest in the prosperity of the Institution. He was proud to see him in the position of chairman to this distinguished assembly. He considered that Bro. Col. Burdett could not have done a wiser thing, as Provincial Grand Master of the important province of Middlesex, than identify himself with this noble Institution, by taking the chair on the present occasion, the more so as the Institution was situated within his province. He considered the Grand Master had made no mistake in placing the brother who occupied the chair that day to preside over so important a province as Middlesex. He was assured that he would conduct the affairs of the province upon the right principle. He knew that it was his intention to request the lodges within his province to be careful as to whom they admitted into the Order. By so doing there would be less distress amongst Masons, and they would then be enabled to give relief whenever called upon.

The Chairman, whose rising was the signal for hearty and continued cheering, said that the difficult duties he had to perform that day were trifling in comparison to that which now he had to perform—to return thanks for the kind manner with which they had received the toast of his health. He had come that day with a sincere desire to benefit the Institution, and he was assured that all had done so with the same design. This was the first time he had visited the institution, which, however, was not new in name to him. He had for many years supported it as a subscriber, but his many occupations—parochial, magisterial, &c.—had prevented him from visiting the establishment before. He was highly gratified with the appearance of the boys, and he hoped that their eventual position in life would be a credit to themselves and to the Institution from which they obtained their education. He hoped that those about to leave the School would not relax their endeavours, and he felt that if they carried forward in their career through life the same energy and perseverance, he could not despair of seeing some one or other of them attaining the highest positions in the social scale.

Bro. the Rev. Dr. Cox then rose to propose "Prosperity to the Royal Masonic Institution for Boys." In doing so he hailed with delight the appearance amongst them of the Provincial Grand Master of Middlesex. He fully endorsed the good wishes of that worthy brother for the welfare of the children in the school, and he desired to see them fitted to take that position in life to which they would have been entitled had the parents been spared, or had not fallen into indigent circumstances. He had long taken a deep interest in the School, and he was happy to say that early in the career of the Institution he saw the necessity for improvement, and the desirability of gathering together the pupils under one roof. They had many obstacles and difficulties to contend with; he had the pleasure of witnessing the laying the foundation stone of the

present noble pile of buildings. Great, however, as had been the success of the Institution, he was not yet satisfied with what had been done. They had incurred a heavy debt, but he hoped that in a very short time they should be in a position to declare themselves free from every obligation except that which every Mason in his heart had sworn to fulfil. They had seen to-day that some of their pupils were gifted with talent in no ordinary degree, and it was his wish that they should have the same scope for their abilities which their former position in life would have afforded them. He would, he said, give no rest to his eyelids, nor to the soles of his feet until funds had been raised to found exhibitions to the two Universities, and thus give a practical exemplification of the fact that there is something more in Masonry than a mere name, and that is based upon the volume of the Sacred Law, and that the foundations of its principles are brotherly love, relief, and truth. He would couple with the toast the name of Bro. Binckes, the Secretary of this praiseworthy and excellent Institution.

Bro. Binckes, in replying, said that as he had during the proceedings in the dining hall, when his name had been mentioned in the dining hall, he had promised to treat them gently and make his remarks brief on that occasion, that promise might be held out as a threat. But his feelings had been since considerably mollified, and he would try to be gentle now. After all said and done, this annual gathering was a source of joy and gratification. He was pleased to hear his good friend Bro. Cox, in his speech full of suggestions as to the well being of the Institution. Bro. Binckes disclaimed any intention of diverting funds from the sister Institution—the Girl's School—and he firmly believed that his exertions, large as had been the result, would have no prejudicial effect upon the support given to the other Masonic Institutions. On the contrary, he believed that the prosperity of one Institution added to that of the other, for when he induced a brother to subscribe for the first time, that brother would naturally look around him to see what other institutions there were that he could subscribe to. He could cordially agree with the suggestions that had been thrown out as to the indiscriminate admission of candidates into the Order. They could not reject cases which were duly qualified for candidature by the laws of the Institution, but it behoved the Masters of lodges to be more careful as to the admission of candidates for initiation. The candidates for relief would thus be rendered less numerous, and they might then be in the position to afford relief to every worthy applicant. The Institution had enjoyed great prosperity for several years. In 1869, they had subscriptions amounting to no less than £12,200, while again in 1870, under Royal patronage, the amount released was not quite so large, but it nearly reached £11,000. He was already looking forward to the next year. He would not relax his exertions—he should never be satisfied until the Institution was entirely clear of debt, nor until at least two exhibitions at the Universities should be founded. He was pleased at the success of his young friend and protégé, the pupil who had carried off so many prizes that day, and he was convinced that in the future no year would pass without some boys being qualified for honours at the Universities. He hoped to be spared to see a boy educated in this school, occupy the exalted position of Lord Chancellor or the Bishop of a Diocese. He was pleased to see so many friends present, and although many were absent who they might have expected to see, he was sure it was from no lack of interest. He had appeared so often before them, that he might be blamed for his frequent appeals, but he found that notwithstanding his constant demands, his appearance was as warmly welcomed as when, nine years ago, he first commenced his crusade. He might be considered too persistent—but would rather that 99 should blame him for his persistence, than that one should say that the Institution lacked funds through his want of perseverance. He was grateful to them all for their kindness and indulgence, and he returned thanks, he could assure them all never more sincerely than on the present occasion.

Bro. Raynham W. Stewart gave the toast of "The Ladies," who, he felt sure, always took a deep interest in the Institution and its inmates.

Bro. A. O. Brown, D. Prov. G.M. for Leicestershire and Rutland, being called upon to reply said he did not know upon what principle he was called upon, that duty generally devolving upon a bachelor. Having taken to himself a wife, he did not know why he was required to reply, unless it was for the reason that he now knew more of them and their good qualities. The ladies of his province he could assert took great in-

terest in the Institution, and on their behalf, and that of the ladies generally, he acknowledged the toast.

The company then rose from the table and adjourned to the grounds, where they thoroughly enjoyed the sports prepared for them.

In the cool of the evening an *al fresco* ball was organised, (Bro. Chancellor volunteering to act as M.C.), which was kept up with considerable spirit. The light dresses of the ladies contrasting with the sombre tone of the newly-mown field rendered the scene most charming.

Amongst the brethren present we noticed Bros. J. G. Chancellor, Head, Rayham W. Stewart, G. Brown, D. Prov. G.M. Leicester; G. St. Clair, S. May, W. Paas, C. Moutrie, S. Rosenthal, W. Roebuck, Wilson, A. Day, G. St. Clair, E. J. Cox, E. Farthing, Farthing jun., Clarke, Munday, T. B. Lemaitre, Dr. Pettifor, Bray, Hill, Edwards, Brodie, Seaborn, Hinks, H. Hodges, Currie, Paisley, Robins, Tannr, Captain Kane, Adlard, Cubitt, J. P. Wolpert, Buehl, and Gosden.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

DOMATIC LODGE (No. 1,097).—*Summer Festival.*

The annual summer festival of the members of this lodge was held on Friday, the 8th inst., at Bro. Joynt's, the Prince of Wales' Hotel, East Moulsey, near Hampton Court, under exceptional and favourable circumstances. For many years it has been the custom to have a day out at this time of year, but upon no former occasion within the recollection of even the oldest member of the lodge has the meeting been attended with so much success as on the present. This must have been a source of congratulation to the urbane W.M., Bro. J. R. Foulger, who, for some six months, has presided over this, perhaps the largest, lodge in England, and one certainly not ranking the least in the Grand Lodge books. It having been resolved to have this *réunion*, the following brethren were appointed a Committee of Stewards to carry out the arrangements:—Bros. Walford, S.W.; Ferguson, J.W.; Kent, J.D.; Bird, Chubb, E. B. Clarke, and Potter, P.Ms.; Smith, Treas.; Brett, G. Purst.; and Charles E. Thompson, Hon. Sec.

It was originally intended that the ladies who might accompany the brethren should join the company at dessert; but it was eventually determined to invite the ladies to grace the festive board by their presence, and as they accepted the invitation, that exceptional circumstance in Masonry and the fineness of the weather rendered the whole affair a brilliant success.

Bro. Walford (the S.W.) faced the W.M. at the lower end of the table, and amongst those assembled we noticed Bros. Henry Carpenter, P.Z., P.M. Industry Lodge (a veteran in Masonry); Joseph Hedding (Great Eastern Railway); Walter Joyce (Strand Theatre), Southern Star Lodge; H. Potter, P.M. 1158, 177, 25, &c.; Tims, S.D.; Willing, jun., A. Treadwell, Bird, Chubb, Churdleigh, Wigmore, Goodfellow, Ford, (Barley Mow Hotel, Salisbury-square), Fountain (White Swan), Evans, Joynt, Chas. E. Thympton, S.W. 1158; and many others. There was a brilliant company of elegantly attired ladies present.

The W.M. having sounded his gavel, grace was said, and an excellent dinner partaken of. When the cloth was drawn, the usual loyal and Masonic toasts were given, but without the "honours," in consequence of the presence of the ladies. Included in the toasts were "Earl de Grey and Ripon, G.M., Earl Carnarvon, D.G.M., and Bro. H.R.H. the Prince of Wales, P.G.M."

The W.M. in proposing the health of "The Visitors," remarked that as old and good Masons they must regard the presence of ladies as an unlooked for pleasure. He expressed the gratification to other members and himself felt at the company of visitors. The toast was well received.

Bro. Carpenter returned thanks, and said he was indebted to Bro. Thompson the Hon. Sec. for his visit, and he might be allowed to remark that he thought on occasions like that when no Masonic business had to be transacted, the ladies should be allowed to partake of the pleasures of the day.

Bro. Ford also expressed his thanks for the treat he had enjoyed, and stated his intention of rejoining the Domatic Lodge.

The W.M. then proposed what he ventured to call the toast of the day, viz.: "The Health of the Ladies." He sincerely hoped they would be invited next year, and he felt that their meeting to day had been such a wonderful success, that he did not doubt a motion for the admission of the ladies would be easily carried. The toast was one which required no recommendation from him to induce them to drink it with enthusiasm, and he begged to couple with it the name of Bro. Willing.

The toast was drunk with every demonstration of respect and good feeling.

Bro. Willing, in responding, said that ladies took a very great interest in Masonry because they believed it to be good, and because of the support it gave to so many charities. He believed Masons to be thorough "bricks," and that the ladies were willing to become "mortar," and stick to them through thick and thin. On behalf of the many handsome ladies present, he begged to tender their sincere thanks for the compliment paid them.

Bros. Walford and Tims returned thanks for the toast of "The Officers of the Lodge."

"The health of Bro. Charles E. Thompson, the Hon. Sec.," was made a special toast, and in its proposition a high compliment was paid him for the trouble he had voluntarily taken upon himself in accepting the office of Hon. Sec., and for the way in which he had carried out the arrangements.

Bro. Charles E. Thompson, S.W. 1,158, assured the brethren that if his poor services had in the slightest degree tended to their comfort, he was sufficiently repaid. Undoubtedly he had been put to some trouble, for the Domestic Lodge numbered something like 150 members, but with him it had been a "labour of love." Twice had he proposed that the ladies should dine with the brethren, and he trusted for the future the presence of their fair friends at the festive board would be a recognised institution.

Bro. Potter responded to the toast of the "P.M.'s;" Bros. Treadwell and Joynt to those of the "Lay Members," and "The Host."

After some excellent songs, brought to a close by "Twelve bottles more," by Bro. Carpenter, and a recitation by Bro. Joyce, the company returned to town highly pleased with the proceedings of the day.

THE HARROW LODGE (No. 1,310).—The regular monthly meeting of this lodge was held at the Railway Hotel, Harrow, on Tuesday, the 5th inst. The following brethren were present:—Bros. George Coutts, Assist. G. Pust., W.M.; G. Cattell, S.W.; W. H. Green, J.W.; Edward Harper, S.D.; S. Home-wood, J.D.; Geo. Pymm, W.M. 749, I.G.; F. Walters, P.M., Sec.; John Smith, W.M. 157; J. C. Hall, F. Harrison, and J. Harrison. The business done was to pass Bros. Cawson and Clare, and to raise Bros. T. Darke, Tyas, and Devereux, all of which ceremonies was done in a most able manner by the W.M. The brethren then proceeded to elect their W.M. for the ensuing year, when Bro. George Pymm, W.M. 749, was elected to that office. It was proposed by Bre. Walters, P.M. and Sec., that all the brethren of the lodge be entitled to attend the audit meeting. The brethren then adjourned to refreshment, and returned to town by an early train, after having spent a most enjoyable evening.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

WHITEHAVEN.

Installation of the W.M. of Sun Square, and Compasses Lodge, No. 119.

The installation meeting of this lodge took place on Monday, the 11th inst., at the Masonic Hall, College-street. The following were present—Bros. Patrick Quin, P.M., P. Prov. S.G.W.; W. B. Gibson, P.M., P. Prov. S.G.W. and Treas.; Geo. William Kenworthy, P.M., P. Prov. J.G.D.; J. Barr, P.M., Prov. G.S.B.; J. McKelvie, P.M., P. Prov. S.G.D.; J. Slade, P.M. and Sec.; W. White, P.M. and Prov. G. Treas.; P. Horan, S.W.; Wm. Sandwith, J.W.; J. Tyson, Chap.; T. Oook Windross, S.D.; E. W. Henry, J.D.; W. Pagen, I.G.; J. Cooper, Org.; H. B. Lindsay, J. Ross, F. W. Wicks, G. Ryrie, J. Little, E. Tyson, J. Rothery, P. Glover, I. Anderson, J. Frears, W. Cragg, W. B. Renwick, J. Danson, H. G. Carson, T. Richardson, H. Hampton,

jun., J. J. Brydon, W. Cowie, J. Huggins; John Spittal, P.M. and Prov. G. Dir. of Cers.; J. Robertson, W.M.; R. Foster, S.W.; W. Gill, S.D.; J. Thompson, J.D.; T. Atkinson, I.G.; G. Fitzgerald, Tyler; T. Dalzell, T. Brown, and J. Huddleston. Amongst the visitors were Bros. H. Crossley, 872; J. Swan, 119; J. Nicholson, P.M. and Prov. S.G.W.; J. Graham, W.M.; J. R. Tickle, J. Lucock, W. G. Wallis, J. Price, P.M.'s; W. Jones, J.W.; J. Gardiner, S.D.; W. H. Tickle, G. M. Tickle, P. de Egglesfield Collin, T. Duncan, J. H. Banks, and O. Moore, of Lodge 371, Maryport; Bros. J. Wilson, W.M.; Adam Brown, P.S.W.; J. Rothery, Treas.; I. Selby, J.W.; W. Carlyle, Sec.; J. W. Young, I.G.; H. Dixon, G. Brooker, T. B. Roxby, John Key, J. Dick, R. Barnes, W. Carlyle, N. Toppin, A. Wedgewood, W. Edkin, and T. Dineen, of Lodge 962, Workington; and Bro. J. W. Miles, of Lodge 886.

The ceremony of installation took place at three o'clock, and was performed by Bro. Kenworthy, who installed into the chair of K.S., Bro. E. Fearon in a most impressive manner. The newly installed Master then invested the following brethren as his officers for the ensuing twelve months, viz.:—Bros. White, I.P.M.; Windross, S.W.; Henry, J.W.; Gibson, Treas.; Brydon, Sec.; J. Tyson, Chap.; Pagen, S.D.; Frears, J.D.; E. Tyson and Hartness, Stewards; Peile, Dir. of Cers.; Renwick, I.G.; and Quin, Tyler. After which, Bro. Kenworthy addressed the new officers as to their respective duties. This concluded the business of the day. The brethren, to the number of 80, then adjourned to the banquetting hall, where a cold collation had been laid.

The chair was occupied by the newly-installed W.M., supported on the right by Bros. Gibson, Kenworthy, Barr, Robertson, Tyson, Lindsay, and Ross; and on the left by Bros. White, Slade, Nicholson, Tickle and Wicks.

The vice-chairs were respectively occupied by the Senior and Junior Wardens, Bros. Henry and Windross, supported by Bros. McKelvie, Horon, E. Tyson, Dick, Sandwith, and others.

The usual loyal toasts having been given.

The chairman proposed "The Grand Master of England, the Earl De Grey and Ripon," and said that although his lordship had only recently been elevated to that high and dignified position, he felt satisfied that no better person could have been selected to fill that office. He had served as Deputy Grand Master under the Earl of Zetland for a great number of years, and had done his duty so diligently and so entirely to the satisfaction of the brethren at large, and they had no hesitation in choosing him as their chief.

The chairman next proposed "The Deputy Grand Master, the Earl of Carnarvon, and the rest of the Grand Officers;" and remarked that his lordship was not so well known by Masons in this neighbourhood as the Grand Master, but we might rest assured that his having been chosen from amongst so many who were eminently qualified to fill the post that he was "the right man in the right place."

The chairman next gave "The Health of the Provincial Grand Master of Cumberland and Westmoreland, Lord Kenlis," who, he said, from the very day he became a Mason had taken a lively interest in Masonry; and since his elevation to the head of the province, had by his kindness to all, and his diligent attention to the working of the Craft, made himself beloved by every Freemason. He (the chairman) called upon them to drink his lordship's health in bumpers.

Vice-chairman Bro. E. W. Henry then proposed "The Deputy Provincial Grand Master, Bro. Whitwell." Bro. Whitwell was a brother of whom they had indeed reason to feel proud. Warm-hearted, kind to a fault, reminding them of one born to works of charity, he at the same time possessed qualities of mind such as few gentlemen could lay claim to, for not only was he an accomplished scholar, but an apt and eloquent speaker. He (Bro. Henry) had had the pleasure of meeting Bro. Whitwell on different occasions, and he could assure them that that gentleman's kindness towards himself and other members of the Craft had endeared him to his memory in no ordinary manner.

The chairman then gave "The rest of the P.G. Officers," and with it the names of Bro. Nicholson, of Maryport, the S.G.W., and Bro. White, P.G. Treas.

Bro. Nicholson, in responding, gave some interesting statistics, showing the progress of Masonry in this province, and remarked that when he was first made a Mason, he had seen a provincial lodge meeting at which there were not half as many present as on this occasion; and it must be gratifying to the chairman

Ashmore, Washington, &c., and the brethren separated at an early hour, after spending a very pleasant evening.

SURREY.

PROVINCIAL GRAND LODGE.

On the 9th inst. a meeting of the Prov. G. Lodge of Surrey took place at the Grand Stand, Epsom Downs. Present: The Prov. G.M. Alexander Dobie, P.G. Reg.; Bros. James J. Blake, P.G.D., Deputy P.G.M.; C. C. Dumas and Frederick Durant, Prov. G. Wardens; George White, H. J. Strong, M.D., W. L. Webb, Charles J. Smith, James Knight, W. J. Meymott, and R. Cartwright, P. Prov. G. Wardens; Rev. L. H. P. Maurice, P.G. Chap.; George Price, P.G. Treas.; Charles Greenwood, P.G. Sec.; Henry Parsons, W.M. of the Grove Lodge, Ewell; Mitchell, W.M. of the St. George's Lodge, Chertsey; Dasell, W.M. of the East Surrey Lodge, Croydon; William Cookson, W.M. of the Royal Alfred Lodge, Guildford; William Pearce, W.M. of the Dobie Lodge, Kingston; Thomas Wood, W.M. of the Dorking Lodge, Dorking; and many other brethren from the various lodges in the province. Visitors: Bros. John Hervey, G. Sec.; Horne, W.M. of the Moria Lodge; and several other brethren.

The P.G. Lodge having been opened in due form, the minutes of the last P.G. Lodge held at Dorking were read and confirmed. The Treasurer's accounts, as audited, were read and confirmed, showing a balance in his hands. The sum of £10 10s. was voted in aid of the funds of the Royal Masonic Institution for Boys, £5 5s. to the Institution for Aged Freemasons, and £5 5s. to the Widows' Fund.

Bro. George Price, of Croydon, P. Prov. S.G. Warden, was re-elected Prov. G. Treas.

The Prov. G.M. then appointed the following brethren as his Prov. G. officers for the ensuing year:—Bros. James J. Blake, Prov. G.D., D. Prov. G.M.; Henry Parsons, Prov. S.G.W.; Thomas Wood, Prov. J.G.W.; Rev. L. H. P. Maurice, Prov. G. Chap.; William Pearce, Prov. G. Reg.; Charles Greenwood, Prov. G. Sec.; William Cookson, Prov. S.G.D.; E. A. Buber, Prov. J.G.D.; Alfred Clayton, Prov. G. Supt. of Works; Thomas Styles, Prov. G. Dir. of Cers.; W. Shearburn, Prov. G. Sword Bearer; Henry Botting, Prov. G. Purst. Bros. Gower, King, Elsom and Harrison were appointed Prov. G. Stewards; and Bros. Blenkin, Webb, strong, White, and Dumas were appointed the Finance and Audit Committee.

The special thanks of the Prov. G. Lodge were given to the Managers and Committee of the Grand Stand for their kindness in placing the building at the service of the Prov. G. Lodge. After transacting various matters connected with the province the lodge was closed.

The banquet, which was served *à la Russe*, by Bro. Hart, of Radley's Hotel, took place in the large room, which was most elegantly fitted up. The whole neighbourhood must have been laid under contribution to supply the flowers which adorned the table, in the centre of which a fountain, surrounded by water-lilies, threw up its cooling spray.

The Prov. G. Master was in the chair, supported by his Wardens and some 70 brethren. The usual loyal and Masonic toasts were given. The reception and entertainment of the Prov. G. Lodge was undertaken by the Grove Lodge, Ewell, and great credit is due to Bro. Parsons, the W.M., and the brethren of the lodge for the admirable and efficient arrangements made. Mrs. Parsons, of Ashstead, the wife of the W.M. of the Grove Lodge, and several ladies of the neighbourhood, took great interest in the meeting; to them must be ascribed the tasteful and elegant arrangement of the flowers on the table. The band of the Surrey Volunteers played a selection of music during the banquet. The musical arrangements were under the charge of Bro. D. Dyson.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—Lodge of Glasgow St. John (No. 3 bis).—The meeting of this lodge was held on Tuesday, the 5th inst., at the usual hour. In the absence of the Master, the chair was filled by Bro. Craig, P.M., Bro. Fletcher acting S.W., and Bro. McAulay acting J.W. The lodge was duly opened, after which a candidate was initiated by Bro. Bamber, Sec. The R.W.M. thereafter entered and took the chair, upon which the minutes were read, and after some comments passed. The Sub. M. then

proposed that a committee of the office-bearers of the lodge should be appointed to wait upon the editor of the *Glasgow Herald*, in order to get, if possible, the name of the individual who was writing concerning the lodge under the signature of "Masonicus;" so that, if possible, legal proceedings should be taken against him for his remarks. This motion was seconded by the Treasurer and agreed to. The lodge was shortly after closed in due form.

ROYAL ARCH.

METROPOLITAN.

BRITANNIC CHAPTER (No. 33).—The usual convocation was held at the Freemasons' Tavern, on Friday, the 8th inst., the M.E.Z., Comp. Dr. Woodman, supported by Comps. J. Strapp, and W. Batinge, P.Z., in the chairs of H. and J. Comps. Lewis Crumie, P.Z., Treas.; W. Smith, C.E., P.Z. The visitors were Comps. W. Watson, P.Z. 25; F. Walters, P.Z. After the chapter was opened, the companions were admitted, amongst whom were Comps. J. Glegg, W. F. Shields, C.E., Prin. Soj.; J. Wood, C. Bennett, Browning, D. Hodge, D. Parker, Bannister, C.E., and others. The elections for the 1st, 2nd, and 3rd Principals and other officers then took place, when the following were duly elected and installed:—Comps. John Strapp, C.E., as Z.; J. Glegg, H.; J. Glaisher, J.; L. Crumie, P.Z., Treas.; M. Ohren, Scribe E.; Dr. M. Wilson, N.; J. Wood, Prin. Soj.; and Speight, Janitor. Comp. Wood appointed Comps. C. Bennet and Browning as his assistants.

HERVEY CHAPTER (No. 1,260).—An emergency convocation of this chapter was held at the Britannia, Fulham-road, on Tuesday, the 5th inst., being the first meeting since consecration. The chapter was opened in due form, and the companions admitted. The ballot was then taken for the exaltation of Bros. W. Wigmore, S.D.; P. H. Jones, S.W.; J. Way, J.W.; F. B. Ayshford, Treas.; and Dr. T. Godrich, all of the Hervey Lodge; J. Palmer, Egyptian Lodge; W. Dawson, Industry Lodge; E. L. Hickey, Polish National Lodge; R. C. Davies, Prince of Wales Lodge; and G. Reeves, St. Luke's Lodge, which in each case proved unanimous. Bros. Wigmore, Jones, Ayshford, Dr. T. Godrich, R. C. Davis, and G. Reeves being present, were exalted into R.A. Masonry. The whole of the ceremonies were worked by the officers in a highly satisfactory manner. Comp. W. Wigmore was elected Treas.; and Comp. T. B. Ayshford appointed W.S. Six names were then proposed for the ballot next meeting, and the chapter was closed in due form. After partaking of some light refreshment, the companions separated highly delighted with the working.

YORKSHIRE (NORTH AND EAST).

PROVINCIAL GRAND CHAPTER.

A Provincial Grand Chapter was holden by special appointment, in the Britannia Chapter, Whitby, on Wednesday, the 6th inst. Present:—M.E. Comp. John Pearson Bell, M.D., G. Superintendent of the North and East Ridings of Yorkshire, Z.; E. Comps. John H. Lawson, 312, Prov. G.H.; W. T. Farthing, 200, Prov. G.J.; M. C. Peck, 250, Prov. G. Scribe E.; George Hardy, 250, Prov. G. Scribe N.; H. A. Williamson, 200, Prov. G. Prin. Soj.; William Wood, 312, Prov. G. 1st Assist. Soj.; Thomas N. Marwood, 312, as Prov. G. 2nd Assist. Soj.; W. Cowling, 236, Prov. G. Treas.; William Lawton, Prov. G. Reg.; W. Tesseymann, 57, Prov. G. Standard Bearer; D. R. Ramsay, 312, Prov. G. Dir. of Cers.; G. Balmford, 236, Prov. G. Org.; Comps. John Ward, 236, Prov. G. Inner Janitor; W. Johnson, 57, Prov. G. Outer Janitor. Prov. Grand Stewards:—Comps. W. H. Bee, 57; G. H. Walshaw, 200; J. H. Emes, 250; and G. Buchanan, 312.

There were also present:—E. Comps. W. T. Farthing, Z.; H. A. Williamson, H.; W. Peacock, J.; J. F. Spurr, P.Z.; W. F. Rooke, M.D., P.Z., of the Old Globe Chapter, 200, Scarborough. E. Comps. W. Lawton, P.Z., Z.; T. Cooper, P.Z., J.; W. Cowling, P.Z.; Rev. J. E. Mayne Young, M.A., P.Z., of the Zetland Chapter, 236, York. E. Comps. G. Hardy, H.; C. Foster, P.Z.; M. C. Peck, P.Z., of the Minerva Chapter, 250, Hull. E. Comps. J. C. Miller, Z.; W. H. Marwood, H.; W. T. Clarkson, J.; J. N. Lawson, John Green, M. L. Simpson, S. Reed, T. Turnbull, W. Wood, W. Stonehouse, W. Falkingbridge, P.Z.'s, of the Britannia Chapter, 312, Whitby. E. Comp. A. Farmer, J., of the Marwood Chapter, 602, Middlesborough; and E. Comp. J. Marshall, J. of the King Edwin Chapter, 660,

Malton. E. Comp. C. E. Lucas, P.Z., province of Lincolnshire, was present as a visitor.

The Provincial Grand Chapter having been opened in ancient and solemn form, the minutes of the last Provincial Grand Chapter, held 19th May, 1869, were read and confirmed.

The M.E. Grand Superintendent said that although the uniformity of ritual was not yet obtained, he believed the great attention given to the subject would be productive of much good. He was happy to inform the companions that the subscriptions to the Zetland Commemoration Fund from this province had reached the handsome sum of £236.

Comp. Cowling read the Treasurer's balance sheet, but stated that the account was not quite complete, owing to the Provincial Grand Treasurer's illness, and consequent absence from home. The balance sheet, having been audited and found correct, was adopted.

The various chapters then made their returns; the Humber, Constitutional, and Dundas Chapters were, however, not represented, and the Provincial Grand Scribe E. was requested to communicate with them.

The M.E. Grand Superintendent then appointed the following Provincial Grand Officers (with the exception of the Prov. Grand Treasurer, who was re-elected by the Provincial Grand Chapter):—E. Comps. C. Foster, 250, Prov. G.H.; W. F. Rooke, M.D., 200, Prov. G.J.; M. C. Peck, 250, Prov. Scribe E.; Jas. C. Miller, 312, Prov. Scribe N.; Mark L. Simpson, 312, Prov. G. Prin. Soj.; Andrew Farmer, 602, Prov. G. 1st Assist. Soj.; J. Marshall, 660, Prov. G. 2nd Assist. Soj.; W. Lawton, 236, Prov. G. Reg.; J. H. Emes, 250, Prov. G. Sword Bearer; W. Peacock, 200, Prov. G. Standard Bearer; T. Turnbull, 312, Prov. G. Dir. of Cers.; T. S. Camidge, Prov. G. Org.; Comps. John Ward, 236, Prov. G. Inner Janitor; and W. Johnson, 57, Prov. G. Outer Janitor.

The M.E. Grand Superintendent directed that the nine chapters in the province should each nominate a Provincial Grand Steward.

The M.E. Grand Superintendent, after expressing his regret at the absence, caused by severe illness, of the Provincial Grand Treasurer, then read a very interesting and masterly paper upon the Royal Arch degree, illustrated by several beautiful photographs of ancient Jerusalem, published by the Palestine Exploration Committee, which was received by the companions with respectful attention and hearty applause. At the conclusion of which, Comp. Lucas, on behalf of the visitors, begged to express the pleasure he had felt in being present, and offered hearty good wishes for the success of the chapters in the province.

The M.E. Grand Superintendent then thanked the companions for their numerous attendance, and suggested that each chapter should obtain the tracing boards of this Order for the instruction of its members.

The Provincial Grand Chapter was then closed in ancient form and with solemn prayer.

A banquet was held at the Angel Hotel the same evening, at which the M.E. Grand Superintendent presided. The usual loyal and Masonic toasts were duly honoured, and a most agreeable evening passed.

KNIGHTS TEMPLAR.

LANCASHIRE (EAST).

BOLTON.—Provincial Grand Conclave.

The annual meeting of the Provincial Grand Conclave of Lancashire was held at the Freemason's Hall, Church Institute, Bolton, on Thursday, June 3, 1870.

The St. James of Jerusalem Encampment was opened at half-past twelve o'clock by Sir Knt. T. H. Winder, E.C., of the Encampment and Prov. G. Sword Bearer, assisted by Sir Knt. Thomas Morris, 1st Capt.; Sir Knt. John Fletcher, 2nd Capt., and other officers.

The officers of the Prov. Grand Conclave entered in procession at one o'clock, and were received under the arch of steel, being marshalled by Sir Knt. Thomas Croxton, P.G. Dir. of Cers., and took their seats according to their respective rank. In the absence of Sir Knt. A. H. Royds, V.C.P.G. Commander, the Prov. G. Conclave was opened by Sir Knt. W. H. Wright, V.C.D.P. G. Commander, who read a letter from the P.G. Commander regretting his absence from illness, and expressing his good

wishes to the Knights present. The following Prov. G. officers also attended the Conclave:—

Sir Knts. Edward Pierpont, Sub Prior; Rev. J. Radley, Prelate; J. L. Figgins, Assist. Prelate; Thomas Berry, 1st Capt.; William Birch, Reg.; Thomas Croxton, Dir. of Cers.; J. F. Tweedale, Assist. Dir. of Cers.; J. S. Vevers, Supt. of Works; A. W. Creeke, Almoner; James Gaskell, 2nd Expert; Thomas Bertwisle, 1st Standard Bearer; W. H. Pratt, Warden of Regalia; J. S. Hall, 1st Aide de Camp; W. H. Prince, 2nd Aide de Camp; W. H. Hopkins, 2nd Herald; Thomas Org.; Thomas H. Winder, Sword Bearer; J. H. Sutcliffe, Banner Bearer; and several P. Prov. G. officers, including Sir Knts. Col. Birchall, Stephen Smith, H. S. Alpass, S. D. Lees, W. Roberts, George Barlow, and Richard Radcliffe.

The Committee for General Purposes was appointed; five by P.G. Conclave—Sir Knts. L. Smith, J. M. Wike, H. S. Alpass, Gaskell, and Pierpoint; and four by the P.G. Commander—Sir Knts. Col. Birchall, Croxton, Winder and Galloway. *Ex officio*—A. H. Royds, D.P.G.C.; W. H. Wright; G. P. Brockbank, Chancellor; W. Birch, Registrar; J. A. Birch, Treasurer, Sir Knt. Watson collected the alms amounting to £2 12s. 10d.

It was resolved that the sum of £5 from the Almoner's funds be granted for the relief of Sir Knt. Ledward, an old Mason of 50 years standing, and the oldest Templar in the province.

A committee, consisting of E.C.'s, P.E.C.'s, and 1st Captains of Encampments was appointed to frame by-laws for the P.G. Conclave.

It was resolved that the next meeting of the Prov. G. Conclave be held at Manchester under the auspices of the Jerusalem Encampment.

The D.P.G. Commander, in the name and on behalf of the V.E.P.G. Commander, presented to the E.C. of the Plains of Tabor Encampment, Colne (Sir Knt. F. G. Parker), a complete set of books, handsomely bound, consisting of Minute Book, Subscribing Members' Book, Cash Books, Declaration Book, Equerry's Book, Muster Roll, Registrar, and Receipt Book. Sir Knt. Parker accepted the gift of the P.G.C. with many thanks on behalf of his encampment, and expressed his hope that the generous donor might speedily be restored to perfect health.

A circular letter from the G.V. Chancellor announcing that the Grand Conclave had, at its meeting in May last, made sundry alterations in the fees payable in respect of registry and certificates from Grand Conclave, and also in the annual fees payable thereto. An animated discussion ensued thereupon, and the legality of the notice convening the meeting was questioned, but it was finally resolved to refer the whole subject to the General Purposes Committee to take such action in the matter as might be desirable.

It was resolved that the fact of the banner and abacus of our late P.G.C. being in the P.G. Conclave be inserted on the minutes of proceedings.

The minutes of the proceedings of the last Prov. G. Conclave, held Tuesday, June 10, 1869, were read and confirmed. The muster roll of the encampments within the province was called over by the P.G. Reg., and every encampment was represented except the William de la More, Manchester. The roll of Prov. G. officers was called over, and no valid excuse for non-attendance having been given, several of the officers were fined one guinea each.

The Treasurer's accounts were presented and a report read by Sir Knt. T. H. Winder, who had been appointed to audit the same along with Sir Knt. W. H. Pratt, and the same being satisfactory were duly passed and allowed.

Sir Knt. James A. Birch, of the Jerusalem Encampment, Manchester, was appointed Treasurer for the ensuing year, and a vote of thanks accorded to Sir Knt. J. M. Wike, the retiring Treasurer, for his valuable services during his tenure of office. Frater William Dawson was re-elected Equerry. The Deputy P.G. Commander proceeded to appoint and invest the following Sir Knights as officers for the ensuing year:—Sir Knts. T. G. Parker, Prior; George Galloway, Sub Prior; Rev. T. Radley, Prelate; Rev. J. L. Figgins, Assist. Prelate; J. S. Weevers, 1st Capt.; A. B. Creeke, 2nd Capt.; G. P. Brockbank, Chancellor; Thomas H. Winder, Vice Chancellor; W. Birch, Registrar; J. A. Birch, Treasurer; W. H. Platt, Chamberlain; James Gaskell, Hospitaller; J. F. Tweedale, Dir. of Cers.; Beckett Bradbury, Assist. Dir. of Cers.; J. Bertwisle, Supt. of Works; J. Watson, Almoner; I. J. Hall, 1st Expert; W. H. Prince, 2nd Expert; J. Worsley, 1st Standard Bearer; H. Bulley, 2nd Standard Bearer; Thomas Morris, Warden of Regalia; W. J. Fowler, 1st Aide de Camp; W. H. Hopkins, 2nd Aide de Camp; J. Fletcher,

1st Expert; J. H. Sutcliffe, 2nd Expert; C. H. Bayley, 1st Herald; E. L. Waddington, 2nd Herald; Thomas, Org.; Thomas R. Williams, Sword Bearer; Robert Crossley, Banner Bearer; W. Dawson, Equerry.

The D.P.G.C. was instructed to convey to the V.E.P.G. Commander, Sir Knt. A. H. Roysds, the deep regret of the members of the P.G. Conclave at his inability to take his accustomed place therein, and their earnest wishes for his speedy recovery.

The 2nd Captain of the St. James of Jerusalem Encampment presented to that encampment, as a souvenir of his visit to the Holy Land, a beautifully finished table with marble top, on which, under a glass case, was the stone alluded to in the inscription which was written thereon. This stone was brought from Jerusalem by Sir Knight John Fletcher, in May, 1869. It was the quoin stone in the doorway of the Hospital Chapel (at present in ruins), built by the Knights Templar, situate near the Church of the Holy Sepulchre. Presented to the St. James of Jerusalem Encampment, Bolton, June 30, A.L. 5874, A.D. 1870, A.O. 752, by Sir Knt. John Fletcher.

Sir Knt. Fletcher explained the circumstances under which he became possessed of the relic, and detailed his difficulties in transit to this country.

Sir Knt. J. H. Winder, E.C. of the St. James of Jerusalem Encampment, accepted the valuable present, and thanked Sir Knt. Fletcher for his addition to the furniture of this already well-equipped encampment.

The Prov. G.C. was then closed at 4.30, and the P.G. officers having retired, the St. James of Jerusalem Encampment was forthwith closed.

The banquet was celebrated in the school-room, which was decorated with banners of Knights Templar. Sir Knt. Wright presided, and the customary toasts were proposed and responded to, and the meeting dispersed by 8 o'clock.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 23RD, JULY 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, July 18th.

Quar. Meeting Boys' School, at 12. — LODGE.—Panmure, Balham Ho., Balham.

Tuesday, July 19th.

Board of Gen. Purposes, at 3. — LODGES.—Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., York and Albany, Gloucester-gate, Regent's-park. St. Mark's, Horns Tav., Kennington, Surrey. — CHAPTER.—Industry, F.M.H.

Wednesday, July 20th.

Gen. Com. Grand Chapter, at 3. — Lodge of Benevolence at 7 precisely. — LODGES.—Beadon, Greyhound Tav., Dulwich; Marquis of Dalhousie, F.M.H.

Thursday, July 21st.

House Com. Girls' School, at 4. — LODGE.—Burdett Coutts, Approach Tav., Approach-rd., Victoria-park.

Friday, July 22nd.

House Com. Boys' School. — LODGE.—Royal Alfred, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, July 18th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star Royal Ho., Burdett-rd.,

Mill-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, July 19th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, George Ho., Aldermanbury. — CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, July 20th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam-beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street. — CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, July 21st.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford. — CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, July 22nd.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, The Grapes, Duke-st., Manchester, square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green. — CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, July 23rd.

Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

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

REPORTS of Silurian Lodge, the consecration of Fernor Lodge and other reports, &c., have reached us, but want of space prevents their insertion till next week.

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LONDON, SATURDAY, JULY 23, 1870.

MASONIC RED CROSS ORDER AND THE
IMPERIAL CONSTANTINIAN ORDER
OF SAINT GEORGE.

By R., 33°.

It has been very much the custom, amongst historical writers, to quote intermediate authorities instead of the original, and few think of referring to the Byzantine authors themselves, since Gibbon has stood the test of a century of searching criticism. But unfortunately for the public, the Abbé Giustiniani has not been subjected to the latter ordeal, and in consequence, his errors have been copied by subsequent writers, with a confidence quite surprising.

In his work* now before me, the Abbé gives a remarkable list, of the succession of forty-two emperors and princes, who were Grand Masters of the Imperial Constantinian Order of St. George; but few of the names are known to history, and it does seem remarkable, that, when a dignity is hereditary, and not the reward of public services which latter, are generally recompensed late in life, their imputed Grand Masters should startle statisticians, with a display of longevity,† notoriously at variance, with all well-known authenticated records, of the average duration of life amongst the nobility of the feudal ages, and with-

out a parallel, in any other history, since that of the Mosaic Patriarchs.

But the truth is "Giovanni Andrea Angelo Flavio Comneno," who figures as the forty-second and last of this succession of Grand Masters, represented a family, of which Du Cange gives the names only of six* chiefs, under the heading, "Angeli de Drivasto."

The Giustinianian hypothesis is this, that amongst the many Byzantine families, that took refuge, on the fall of Constantinople, in those islands of the Grecian Archipelago, held by the Venetians and Genoese, was that of the Angeli—subsequently settled in Italy, where (having however, be it observed, been totally ignored, and unmentioned, during the first century after their imputed immigration) in 1545—Pope Paul III., (Alexander Farnese) settled on Joannes Andreas Angelus, a pension of 100 golden ducats a month; and this liberality, so tardy it may be thought, was imitated by Pope Julius III., who added to the pension, a country seat.

But the Angeli, we are taught to believe, finding it incumbent, on them to produce documentary evidence of their pretensions, substantially conserved the facts, that Constantine the Great was the founder of the Impèrial Byzantine Order; and that Isaac Angelus, and Michael Palæologus, had attached the dignity of Grand Master, to the exclusive family of the former, from which they claimed a lineal male descent—That these pretensions were duly registered at Rome, June 30th, 1533, by Vasque de Ulloa—That Paul III. having examined these documents; and—being possibly an infallible authority in such matters—formally declared, that the Angeli de Drivasto were the veritable descendants of those Emperors, whom they asserted, to be their ancestors; and that the right to confer the Order, founded by their ancestors, was hereditary in their family—That Julius III. in a Bull dated 1568, confirmed the authority of his predecessor; and that Urban VIII. by another Bull, dated in 1626, affirmed the same judgment.

It is a matter of history that, during the first century, after the fall of the Byzantine empire, and when the detection of imposture would have been comparatively easy, the Palæologi were fully recognised, while of the Angeli nothing was

* *Historie Cronologiche dell' origine degl' ordini Militari, &c.* In Venezia 1692 in Fo. (pag. 39—42).

† Forty-one lives in this roll are made to cover 2545 years, i.e., the added lives produce that number of years.

* From Michael Angelus, ob. 1465, to J. A. A. F. Comnenus the sixth and last, who is reputed to have sold the Byzantine Order, (Fam. Byz., p. 212—213).

heard; and yet we are expected to believe that, immediately after the great calamity in question, in 1453, the Angeli "formed the design of restoring the Constantinian Order;" while, even by the Abbé's own showing, they took no farther steps in the matter until 1533. But that they even thought of the Order, or perhaps even *then* knew of it, seems more than problematical; and the reference is at variance with Giustiniani's observations elsewhere, that the Order, extinguished in Greece, remained dormant in the Empire.

But, on inquiry, it will be found that no such documents are known to exist, by the librarian of the Vatican; and presumably by no one else.

At length the "illustrious Joannes Andreas Angelus," although twice married, finding himself without children, and having no relatives of the Angeli, decided to transfer the Grand Mastership to another family, with which it might be perpetuated, by adoption; and, accordingly, the design was carried out, by a sale of the dignity to Francis Farnese,* Duke of Parma and Placentia, and his posterity.

The act of cession was said to have been dated at Venice, 27th July, 1697, but its existence has not yet been ascertained.

On the 5th August, 1699, the Emperor of Germany, Leopold I., gave a diploma to the Duke of Parma, ratifying the renunciation and transference of the Grand Mastership, made by Joannes Andreas Angelus. This Imperial edict was followed by an Apostolic Brief of Pope Innocent XII., dated 24th October, 1699, by which he confirms and approves of the renunciation and transference, and this again by another of Pope Clement XI., dated 20th April, 1701, confirming this approval.

Thus terminated an intrigue remarkable in the history of popular deception, by which the historian already referred to,† and probably one of its promoters, was nominated a Grand Cross—not, indeed, as he would have us believe, of the true Byzantine Order, but of its imitation, concocted between the puppet Angelus, himself, and the house of Farnese.

Between the pretended new Grand Master of the ancient Order, but in truth, first Grand Master of a new Order—and the Pope, there existed a family relationship, while the Abbé Bernardus

Giustiniani was incapacitated by his illegitimacy* from becoming a Knight of the original Order. But under the plastic skill of these "remodellers" a power of unique conception, was attributed to the Grand Master, who, in virtue of this authority, removed the disability of the Abbe's birth.

Against these acts, the representative of the Imperial Byzantine family protested, with such success as would be likely to attend the appeal of a member of the Greek Church, against the usurpation of a Romanist, at the Papal Court.

But suppose, for the sake of argument, that we adopt the pretensions of "Joannes Andreas Angelus Flavius Comnenus," how then are we to account for the flagrant violation of the Statutes of his own order which prohibited, and excluded, any but the lawful heirs of the Empire, from being Grand Masters; for by narrowing the transmission, to the family of the founder of the Order, and by adopting the Angelo-Comnenian family, none of the monarchs of other dynasties that succeeded, would have enjoyed the dignity of Grand Master—an inference diametrically opposed to facts.

The weakness of this Flavio-Angelo-Comnenian argument is the assumption that there was a family Order in the Angelian family, and by which it becomes necessary to show, that Constantine the Great was an *Angelus*, and that the last Constantine (III.) was not Grand Master.

But it might be much more to the purpose to show, that the Italian Angeli were no other than the Anzoli of the same peninsula, who had no connection whatever with the Byzantine Empire, but who might, in the course of time, (as we see every day about us) allow a mere idle suggestion, to become a tradition, and a tradition, the foundation of a family history, to doubt which, when duly embalmed, would be considered akin to sacrilege.

The Constantinian Order of St. George, was appropriated in name by the celebrated Emperor Charles V., "L'Empereur Charles Quint," says M. Hermant.† "Voulut bien même se déclarer le chef de cet Auguste Milice, dont il donna l'Etendard à son fils naturel Don Juan d'Autriche, lorsqu'il alla pour combattre contre les infidels,

* The Farnesian house of Parma owes its origin to Peter Aloysius Farnesius, illegitimate son of His Holiness Pope Paul III., who gave to him the three dukedoms of Parma, Placenza and Castro, and made him the first Duke of Parma and Placenza in 1545.

† Giustiniani.

* "Freemasons' Magazine and Masonic Mirror," March 5th, 1870. B. Giustiniani, youngest natural son of the Senator Leonardo Giustiniani and of his mistress Caterina Corbelli, author of "Historie Cronologiche dell'origine degl'ordini Militari et di tutte le religioni, cavalleresche, &c."

† "Histoire des Religions ou Order Mil. del'Eglise, &c., et des Ordres de Chevalerie," a Rouen, 1726, in 8vo.

dans cette fameuse campagne qui il fit en 1571, pendant laquelle il donna la bataille de Lepaute. . . . Giustiniani ajoute que l'Electeur de Baviere Ferdinand Marie, se declara protecteur de cet Ordre l'an 1667. Que la Republique de Venise confirma l'an 1671, au Grand Maitre, Ange Marie Commene," &c.

I have quoted from this author, for convenience, on a matter of no importance, for his statements are, in general of inferior authority, my object being simply to introduce the remark, that the ex-Duke of Parma and the ex-King of Naples are the Grand Masters of the so-called "revival," of Charles. The late King Ferdinand II., of Naples, opened negotiations just before his death, to amalgamate his Order with that held in the name of the Byzantine Empire, by H.I.H. Prince Joannes Rhodocanakis, (Joannes X.) a proposal which was declined.

It now remains for me to allude briefly, to the recent claim (so extensively circulated, in various European publications) of "Antonio Lascaris Comneno," to be considered "the sole descendant, in a direct line, of the Eastern Emperors; and Perpetual Grand Master of the S C.O. of the Knights of St. George."

This is one of those sensational proceedings which attract notice, from the brilliancy of the inventive talent displayed, but which must shrink from the cold touch of genealogical analysis.

It has already been met by a protest from the true representative of the last reigning sovereign of the Byzantine Empire.

In conclusion, I cannot do better than quote the following passage from Carolus du Fresne Dom. du Cange.* "Miram ac incredibilem quod Graecanicas familias confusionem peperit attulitque Orientalis Imperii à Turcis invasio. Si qui enim ex nobilioribus, fortunæ injuriâ, nullâ pristinam recuperandi in posterum gloriam spe, in deplorandam prolapsi sunt calamitatem, extitere alii, qui etsi nobilitate aliqua olim revera fulserint, illustria ac indebita assumpsere nomina, et Ducum vel Principum imaginarias dignitates, tanquam ampla et à parentibus accepta provinciarum ac civitatum patrimonia possiderent, aut aliquando possedissent, pudore omni posito sibi asseruere, intercedente interea nemine, qui vanos hosce titulos oppugnet. Et sanè commiseratione longè potius digni

sunt censendi, quàm ut iis quâ premuntur, objiciatur calamitas, cùm nihil aequè deplendum, quàm inopiâ laborans vir nobilis, nec magis ridiculum, quàm egens gloriosus vel superbus, cui nullae supperunt facultates, quibus generis decus, atque adedò ambitionem suam quodammodo fulciat ac tueatur.

"Commune hoc vitium est, hîc vivimus ambitiosâ, Paupertate omnes."*

Iis accensendi omnino nobiles quidam Italici, ex Graecanicorum Angelorum, *uti volunt*, gente, ANZOLI vulgò cognominati, ex Drivastensi in Albania oppido exorti. Nam etsi fatendum eorum stemma nobilitatis quaedam praeferre insignia, illud tamen intolerandum videtur, quod Imperatoriarum familiarum cognominibus, ac dignitatum imaginariis titulis identidem pro libitu commutatis quas vel ii, nec decessores unquam possedere, corvi instar Æsopici, alienis scilicet pennis, se se adornarint, *ructantes Semideûm propinquitates*, ut verbis utar Sidonii.† Quinetiam eò venere frontis, ut Militaris perinde S. Georgii Ordinis Magistros supremos se se inscripserint, Milites, Comites, Barones, Notarios, Tabelliones, Poëtas etiam, nobilitandi praeterea, *nothos legitimandi*, auream denique et argenteam cudendi monetam jus sibi arrogarint. Militarem porrò hunc Ordinem à Magno Constantino institutum volunt, cùm debellato Maxentio crucem in coelo conspexit; instauratum deinde ab Isaacio Angelo Imperatore, qui supremam Ordinis praerogativam Angelis Graecanicis ex se nascitulis deinceps attribuerit. Quò ejusmodi naeniis posteris illudant, confinxere varia chartarum instrumenta, quae perspicuae falcitatis notam praeferunt, &c.

Jam verò ut Angelicum Drivastense stemma hîc describerem, hæc causa potissimum impulic quod eorum interesse arbitrarer, qui illustres hosce dignitatum titulos fortasse legerint, quo jure a fundamento hos sibi adscripserint, statim agnoscant, ne tam facilè his se illudi nugis patiantur. Adde quod extitere in ea gente viri aliquot insignes, quorum sat perhonorifica habetur mentio apud scriptores, ut non omnino relinquatur intacta, &c. Primus igitur qui dubiae minùs fidei ex hac gente occurrat, est I. MICHAEL ANGELUS, Nobilis Drivastensis,‡ qui obiit an MCCCCLXV., hujus filius

* Juvenal, Sat. 3.

† Sidon in Narbone, v. 254.

‡ Strange to say, the founder of the Angeli Drivastensis does not appear to have enjoyed, like his descendant of 1697, the title of "Prince of Macedonia," (or,

* Familiae Augustae Byzantine.—Parisiis, 1658, in folio, pp. 211, 212.

fruit. II. ANDREAS ANGELUS, &c. III. PETRUS ANGELUS, Andreae filius, &c. IV. HIERONYMUS ANGELUS, "Princeps Thessaliae." &c. VI. JOANNES ANDREAS ANGELUS FLAVIUS COMNENUS, Drivasti ac Dyrrachii dux, Princeps Macedoniae et Moldaviae, &c., &c. . . Is est Flavius Angelus, qui Principum genealogias à se contextas Venetiis edicavit an. MDCXXI. quarum plerasque ab ipso Adamo auspicatur, putidas adeò ac falsas, ut mirari liceat viri frontem ac audaciam, &c., &c.

(To be Continued).

HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

ROYAL ARCH CHAPTER OF ST. WULSTAN.

For the first introduction of the R.A. degree, the brethren of the Worcester Lodge were indebted to the Masonic zeal and assiduity of W. Bro. John Allen, who, in May, 1808 (during the second year of his occupancy of the chair of that lodge), opened the first Royal Arch Chapter. Conferred (as was not unfrequent at that period) in the lodge, Bro. Allen seems to have given much time and talent in prosecution of the Royal art, and to have exalted "many members." How long this chapter continued we have no information; possibly the death of its originator, occurring in May, 1813, or the promulgation of the laws of the Supreme Grand Chapter soon afterwards, may account for its extinction. The records of the Worcester Lodge extant have but one reference to it, which occurs in the minutes of a regular lodge held February 7, 1828.

Beyond the information contained in this foregoing minute, nothing was heard of the first Royal Arch Chapter or its Regalia, until a few years ago, when it was Bro. Griffith's privilege to

indeed, any other), and the first who seems to have had a Byzantine title, was Jerome Angelus (1559), who is styled "Prince of Thessaly, and Grand Master" of the Constantinian Order. The titles again vary, until in the person of the sixth and last of the family, we have both "Prince of Moldavia and Macedonia." How remarkable that neither these titles nor pretensions, should have been heard of during the first century, after the fall of Constantinople, and during a period when the Palæologi were identified and acknowledged everywhere. Ducarge must be preferred to the interested Giustiniani, but the latter, for obvious reasons, has obtained more attention, and authors have been content to take their information at second-hand in this instance, for in all the absurd literature of the eighteenth century on the Orders of Knighthood, in which we find seriously recorded, such "Orders" as "Du Chien et du coq," "De la table ronde," so Giustiniani stands as high authority.

rescue the remains from the auctioneer's hammer, and restore to the members of the present chapter that which, although sadly depreciated by the ravages of time, is still highly interesting as illustrating the working of the degree, its vestments, jewels, &c., and is worthy of preservation as specimens of the past.

Of the chapter established in 1844, a complete account is contained in its own records. From the minutes of the St. Wulstan's Chapter we learn that on the 6th of November, 1844, a charter was granted to nine petitioning companions who desired to hold a chapter for "the cultivation of this grand and universal science." A copy of this charter is here given:—

"HOWE, H. ZETLAND, Z. J. RAMSBOTTOM, J.

"In the name of the Grand Architect of the Universe.

"To all the enlightened our brethren of the several degrees of the Royal Craft, but more especially those citizens of the world and servants of the Omnipotent who have been or hereafter may be honoured by exaltation to our Sublime Degree, "Health, Peace, Goodwill." Be it known, that our excellent Comps., Joseph Bennett, Z., James Knight, H., Robert Rising, J., Benjamin, L. Stable, William Corles, Richard Lockett, Richard Masters, Richard Gibney, and J. Cox, having made known to our Supreme Grand Chapter their desire of holding a chapter of our Order for the cultivation of this Grand and Universal Science, in hope thereby the more to extend their aid to and promote the happiness of all our brethren, and link mankind together by indissoluble Bonds of Friendship, Peace, and Harmony, and that our Grand Chapter having taken their petition into consideration, and finding it concordant with our Grand System of Universal Benevolence, we do hereby, with the consent of our said Grand Chapter, grant unto the said companions this our Charter of Constitution to be held with and attached to the warrant of the Lodge 349, with full power for them, their companions and successors, to open and hold a chapter of our Order at Worcester, or at such other place, and at such time, as our said companions and their successors shall, with the consent of us and our successors, Grand Officers for the time being, think meet. The first chapter to be opened on Wednesday, the 18th day of December, now next ensuing, by the title of "Saint Wulstan's Chapter," with such privileges, powers, and immunities

as do of right belong to regular established chapters and companions of our said Most Excellent Order, subject, nevertheless, to the general laws and ordinances already or to be hereafter enacted by our Most Excellent Grand and Royal Chapter.

"Given at London, under our hands, and the seal of our Grand and Royal Chapter, this 6th day of November, A.L. 5844, A.D. 1844.

"W. H. WHITE, E.

"A. DOBIE, N."

The first convocation was held on the 9th day of December, 1844, when six of the petitioners proceeded to business; ten brethren were proposed for exaltation, five companions as joining members, and other business. On the 18th of the same month the Chapter of St. Wulstan was duly and solemnly consecrated by M.E. Comp. John Savage, a member of the Supreme Grand Chapter of England, assisted by other eminent companions duly qualified. The first three principals, Comps. Bennett, Knight, and Rising having been regularly installed, and the other officers appointed, proceeded to ballot for those already proposed; those elected, and present, were exalted, when it is stated that "All the officers discharged their respective duties in a manner which elicited the warmest expressions of admiration and approval of the Installing Principals."

For three years the Chapter of St. Wulstan had its regular meetings, the first Installed Principal M.E. Comp. Bennett continuing to occupy the position of Z. A dispensation was then obtained for a fourth year; at the expiration of which, from the death of some, the removal of others, and generally the want of members having the legal qualification for the principal chairs, the chapter ceased to meet, the last meeting being held on the 30th January, 1850. For eight years the chapter remained dormant, at the expiration of which time a meeting was held February 24, 1858, when M.E. Comp. Bennett was again elected to fill the first chair, Comp. Jas. McMillan to occupy the second, and Comp. C. C. Whitney Griffiths the third chair, and the other officers appointed; a large number of companions of both lodges (for during this period the Semper Fidelis Lodge has been established) were balloted for, elected, and exalted. The temporary cloud removed, the chapter has since progressed, increasing in numbers and importance, nearly one hundred and twenty companions having been enrolled, and at the present time there is a list of sixty-three subscribing members.

Long may this interesting degree continue so supported, and may the blending of its colours continually remind the companions "That the harmony and unanimity of the chapter should be their constant aim. And as the glorious sun at its meridian height dispels the mists and clouds which obscure the horizon, so may their exertions tend to dispel the gloom of jealousy and discord whenever they may begin to appear."

THE SEMPER FIDELIS LODGE, No. 529.—The warrant of this lodge bears date 4th July, 1846; it was consecrated 7th September, by W. Bro. Hunt, P.M., Hope and Charity Lodge, Kidderminster; W. Bro. Joseph Bennett the first Master. This lodge was first held at the Rein Deer Inn, but now meets at the Crown Hotel; and has a large roll of members.

Of the high degrees, which are worked mainly by the brethren of the Worcester Lodge, Bro. Griffiths gives the following account:—

ST. DUNSTAN'S CHAPTER OF ROSE CROIX.—Warrant dated 10th January, 1860; consecrated 10th Feb.; W. Bro. William Masfield, Provincial Grand Treasurer, the first M.W.S.; held at the Bell Hotel; and has on its roll thirty members.

ENCAMPMENT OF ST. AMAND TEMPLARS.—Warrant dated 27th November, 1861; consecrated December 19th; Frater R. Woof, F.S.A., First Commander. Held at the Bell Hotel; has thirty-three subscribing members on its roll, and two honorary members.

THE LECHMERE LODGE OF MARK MASTERS, No. 59.—Warrant bears date 22nd May, 1863, on which day it was consecrated as the "Abbey Lodge," at Tewkesbury; Bro. E. S. Cossens, the first W.M.; removed to Worcester 20th November, 1866, and re-named as above; has a roll of thirty-eight subscribing and two honorary members; and holds its meetings at the Bell Hotel.

A complete list is given of the Installed Masters from 1790 till the present time. A roll of the members giving surname, christian name, profession, date of joining, initiation, passing, raising, electing, and other remarks, in a tabular form, and also a roll of Installed Principals, from 1844 to present date.

The work is vastly interesting to all Masons,

and must be especially so to those of Worcester-shire. It would be well if in every province some such zealous and diligent brother as Bro. Griffiths, would give to the brethren the result of their researches in such interesting form as is here presented.

GRAND LODGE FUND OF BENEVOLENCE.

The following laws relating to the Fund of Benevolence, as altered and approved by Grand Lodge, on the 2nd March, and confirmed 1st June, 1870, are to be substituted for pages 96 to 103 of the "Book of Constitutions," edition 1867.

Considering it important that the Master and officers of every lodge within the jurisdiction of our Grand Lodge, should be acquainted with the important alterations therein contained, we give them entire, as in many cases, great hardships might occur to applicants for relief through want of knowledge of the alterations.

OF THE FUND OF BENEVOLENCE.

1. The fund appropriated to the object of benevolence shall be solely devoted to charity.

2. Every member of each lodge within the London district shall pay towards the fund of benevolence one shilling per quarter, or four shillings per annum, and every member of each country and military lodge, sixpence per quarter, or two shillings per annum.

3. The distribution and application of this fund shall take place on the last Wednesday but one of every month, by a lodge of benevolence, which shall consist of a President or Master, to be appointed by the Grand Master, at the Grand Lodge in December, and of all the Present and Past Grand Officers, and all actual masters of lodges, and twelve Past Masters to be nominated at the board of masters annually in November, and to be elected by the Grand Lodge in December, in the same manner as the elected members of the board of general purposes; but no Past Master shall be eligible to be re-elected who shall have neglected to attend the lodge of benevolence at six meetings. If the actual master of the year of any lodge cannot attend, the Immediate Past Master may supply his place; should that brother be unable to attend, some other Past Master of such lodge may act for him; but in every case the Past Master must be a subscribing member of the lodge. The brother presiding shall be bound strictly to enforce all the regulations of the Craft respecting the distribution of this fund, and shall be satisfied, before any petition be read, that all the required formalities have been complied with,

At the board of masters next preceding the Grand Lodge in December, brethren shall be nominated for election to the offices of Senior and Junior Vice-presidents of the Lodge of Benevolence, and the names so nominated shall be submitted to Grand Lodge in December, who shall elect a Senior Vice-president, and a Junior Vice-president out of the names respectively submitted for those offices, in the same manner as in the case of elected members of the board of general purposes. The Vice-presidents so elected shall act as Wardens of the Lodge of Benevolence during the ensuing year. In the absence of the President, the Senior Vice-president, and in the absence of both, the Junior Vice-president shall take the chair; should all three be absent, the brother present who is highest in rank and seniority shall preside; and if either of the Vice-presidents shall be absent, or be in the chair, his place shall be filled in like manner. No brother shall be re-elected as a Vice-president who shall have failed to attend the Lodge of Benevolence at six meetings during the twelve months immediately preceding.

The members shall not be subject to canvass or previous solicitation, but shall have their minds free from prejudice, to decide on the merits of each case with the impartiality and purity of Masonic feeling. If it shall appear that this rule has been wilfully transgressed, the consideration of the case of the brother on whose behalf the canvass or solicitation has been made, shall be deferred for the space of three months; and no member shall at any time vote upon the petition of any person, for whom he may have been canvassed, or to whom he is related, or who is a member of the lodge to which he himself belongs; though such member may be heard on the merits of the petition, and must then withdraw. If any Master of a lodge shall canvass or otherwise solicit on behalf of a petitioner, he shall be rendered incapable of attending as a member of the Lodge of Benevolence for twelve months.

4. No Master shall act as a member of the Lodge of Benevolence if his lodge have neglected to make its returns and pay its contributions to the funds of the Grand Lodge during the preceding twelve months.

5. No Mason registered under the constitution of the Grand Lodge of England shall receive the benefit of this fund unless he have paid the full consideration fee, have been registered in the books of the Grand Lodge, have continued a subscribing member to a contributing lodge for at least two years, and during that period, paid his quarterly dues the Fund of Benevolence. The limitation of two years, however, does not apply to the cases of shipwreck, capture at sea, loss by fire, or breaking or dislocating a limb, fully attested and proved.

Secretaries, who are by their lodges exempted from

the payment of subscription, shall not thereby be disqualified from obtaining assistance from the Fund of Benevolence, but shall be considered as subscribing members of their lodges, their services being equivalent to subscription; provided their dues to the Grand Lodge have been duly paid.

A serving brother, who, under the provisions of No. 5 of the Constitutions, under the head "proposing members," has paid, through the lodge in which he was initiated, the quarterly dues to the Fund of Benevolence for four years at least, may be considered eligible to be relieved in case of distress, in the same manner as if he had been a regular subscribing member.

6. If it shall be proved that any petitioning brother has paid to his lodge the full fees, including the register fee, and also two years' quarterage, but that the lodge has neglected to register such brother or transmit the dues to the Grand Lodge, the Lodge of Benevolence may relieve the brother, and refer the case to the board of general purposes, that the lodge may be rigorously proceeded against for withholding moneys the property of the Grand Lodge.

7. The Lodge of Benevolence may also grant relief to the indigent widow, or child, of a deceased mason who would himself have been qualified to receive assistance; or of a brother who shall have died within two years from the period of his initiation, or of his having joined an English lodge from a foreign lodge, and who shall have continued a subscribing member to the time of his decease; provided the marriage certificate and other proper certificates and testimonials be produced.

When application for relief is made on behalf of children only, such application must be made within two years of the death of the father.

8. Brethren under the constitution of the Grand Lodges of Scotland and Ireland, as well as of foreign Grand Lodges, may be relieved on the production of certificates from their respective grand lodges, or other sufficient certificates and testimonials to the satisfaction of the Lodge of Benevolence, and proof of identity and distress, it being understood that in the case of foreign brethren, such relief, except in cases of sickness, is intended to assist them to return to their native land.

9. Applications for relief must be by petition, stating the name, occupation, place of abode, and present circumstances of the petitioner; the name and number of the lodge in which, and the time when he (or the husband or father, in the case of the petition of a widow, child, or children) was initiated, and the other lodges if any, which he afterwards joined. The applicant, unless disabled by disease, or accident, must sign the petition.

10. To every petition must be added a recommendation, signed in open lodge, by the master, wardens, and a majority of the members then present, to which the petitioner (or the husband or father, in the case of the petition of a widow

child, or children) does or did belong, or from some other contributing lodge, certifying (see the form at the end) that they have known him to have been in reputable, or at least tolerable, circumstances, and that he has been not less than two years an actual contributing member paying the stipulated subscription to the funds of a regular lodge, as well as quarterage to the fund of benevolence, with such other observations as they may think proper; or in the case of brethren under the constitution of the grand lodges of Scotland or Ireland, or of foreign lodges, a recommendation signed by a brother registered under the constitution of the grand lodge of England.

A visit shall be paid to every applicant by the master or some member of the lodge, or some other brother, who shall certify in writing the result of his inquiries; and in addition, in all town cases, the brother giving the certificate, or some other brother who has visited the case, shall attend the lodge of benevolence on the consideration of the petition.

11. Before the petition of the widow or children shall be taken into consideration, the grand lodge or other masonic certificate of the deceased brother shall be deposited with the grand secretary, unless it shall be satisfactorily proved that it has been lost.

12. No petition for relief shall be presented to the lodge of benevolence, unless it has been left with the Grand Secretary three days at least previously to their meeting.

13. No petition shall be read unless the petitioner attend the lodge of benevolence in person; except in the case of widows and children, and of sickness, lameness, imprisonment, or residence in the country beyond the London district.

14. A brother, who has been relieved, cannot petition a second time within one year. A widow, who has been relieved, cannot petition again.

15. The Lodge of Benevolence may order the payment of any sum not exceeding the following (that is to say),

Twenty pounds towards the relief of a distressed brother.

Ten pounds towards the relief of a widow or child; should there be a child, or children totally dependent on the widow, or more than one orphan, the grant may be extended to any sum not exceeding twenty pounds.

16. When cases of extraordinary distress occur, and the sum of twenty pounds does not appear sufficient to afford adequate relief, the Lodge of Benevolence may recommend such cases to the Grand Master, who may grant any sum not exceeding forty pounds. Whenever any vote for a sum of money not exceeding fifty pounds shall be carried in Grand Lodge, pursuant to a recom-

the survivors. And in order that these bloody gamblers may have free scope for their hideous "play," peace must be broken, commerce must be stopped, civilisation and humanity thrust aside, while fruitful fields and happy homesteads must be trodden down or given to the flames. And must nations—civilised and Christian nations—look on as idle spectators of such a display? The great problem of modern civilisation is—How can war be stopped? That is, how can armies be done away with, and the peace, honour, and safety of a country be entrusted to its police? The latter of course, backed up by the good sense, high moral character, or *real* Christian principle of the people.

MUSIC AT LODGE MEETINGS.

We have long advocated the more extensive and general use of music in the meetings of our lodges and chapters, and we gladly comply with the request that we would give insertion to the circular (issued some time since) of the Masonic Glee Union, which Bro. Read has organised for the purpose of introducing high-class concerted vocal music at lodge banquets and Masonic festivities.

MASONIC GLEE UNION.

3, Cornwall-terrace, Dalryell-road,
Stockwell, S.W.

Dear Sir and Brother,—The above-named society has been formed to meet the pressing wishes of many brethren, and to enable them, after the duties of lodge or chapter, to enjoy (in connection with the singing of individual brethren) some genuine and good glees, madrigals, &c.

As you may be aware from experience that it is almost an impossibility for any lodge at the present time (in London) to form anything of the kind by the aid of its own members only, I have, with the co-operation of some first-class professionals and amateurs, formed this society for the purpose of meeting this great want, and which, I am confident, will add much to the pleasure of Masonic meetings, more especially on occasions of installations of Masters or Principals, in addition to giving great satisfaction to the brethren.

Should you be desirous of availing yourself at any time of the services of this society, terms will be given upon written or personal application to,

Yours faithfully and fraternally,

JOHN READ, P.M., P.Z., Mk.M.,
Director and Conductor.

MASONIC JOTTINGS.—No. 29.

BY A PAST PROVINCIAL GRAND MASTER.

INGREDIENTS OF SPECULATIVE MASONRY.

There was, writes a learned brother, a commingling of these ingredients in certain English

lodges of the 17th century, but there was plainly no such commingling in the Scotch lodges of the same period.

THE FINDEL THEORY.

A former Editor of the FREEMASONS' MAGAZINE somewhere states the Findel Theory to be an adherence to the view first propounded by the Abbé Grandidier in 1782, according to which our Freemasonry took its origin in the *Bauhütten* of the Middle Ages.*

LECTURES AND CHARGES.

By lectures and charges, blending and illustrating the Religious, the Moral, and the Scientific, the old lodge of Operative Masonry speedily became a lodge of Operative and Speculative Masonry.

KLOSS.

He is said to have been "assisted in his inquiries by one of the best libraries and one of the best collections of MSS. that any Mason ever possessed."

FABLES.—TRUTHS.

With the remarks of a brother contained in a paper thus entitled, I cannot agree. I find a satisfactory answer in some words of Voltaire, which, if my memory can still be trusted, are to this effect:—"On mêle beaucoup de fables avec des vérités utiles, et les vérités se soutiennent par les fables."

INDIGENOUS MASONRIES.

Call the Indian, Chaldean, Persian, Phœnician, and Egyptian Masonries indigenous.

THE ENGLISH DEISTICAL WRITERS.

According to the German theory a "most decisive agent in accomplishing the transformation of Masonry, was that intellectual movement known under the name of English Deism." A brother thinks if this is so, it may reasonably be expected that the numerous unpublished letters and papers, said to be in the possession of the families of our Deistical writers, will, if examined, throw light upon Craft proceedings of the end of the 17th and beginning of the 18th centuries.†

* My correspondents in general call the German Theory the Findel Theory, it being principally—it may be said entirely—by the translation of our Bro. Findel's valuable book that the German Theory is known in England, its Colonies, and in the United States of America.

† The English deistical writers who lived in the second half of the 17th and the first half of the 18th centuries, are:—Bolingbroke, born 1678, died 1751; Collins, born 1676, died 1729; Shaftesbury, born 1671, died 1731; Tindall, born 1657, died 1733; Toland, born 1670, died 1722; Woolston, born 1669, died 1731. Our earliest deistical writer is Lord Herbert, of Cherbury, born 1581, died 1648.

MASONIC NOTES AND QUERIES.

BRO. WOODFORD.

Bro. Woodford is said to be not less courteous than he is known to be learned and zealous. He possesses, I believe, transcripts of some Sloane manuscripts, and upon fitting application made, he will probably furnish the information which a correspondent in the neighbourhood of Liverpool desires.—CHARLES PURTON COOPER.

ALPHABETS, NUMERALS, AND DEVICES OF MIDDLE AGES.

The book respecting which a brother inquires was published by Bohn in 1857: "Henry Shaw—Alphabets, numerals, and Devices of the Middle Ages."—A PAST PROVINCIAL GRAND MASTER.

FREEMASONRY AND QUEEN ELIZABETH.

If Freemasonry were unknown before the seventeenth century, how did Queen Elizabeth in 1566 send an armed force to break up the Grand Lodge and arrest its members? How was it that in 1429 lodges were holden under the patronage of the Archbishop of Canterbury, and the names of W.Ms., Wardens, Fellow Crafts, and E.As. given? The actual minutes of the lodges may be seen by consulting the MS. register of the Prior of Canterbury for 1429.—*National Freemason*.

DANISH FREEMASONRY FROM ENGLAND.

At page 49 of this *Magazine*, Bro. Denton, of Leeds, who was replying in the Zerubabel and Frederick Lodge at Copenhagen for the Grand Lodge of England, observes:—"As they all would acknowledge, Freemasonry was transplanted from England to the Continent during the last century—to some kingdoms earlier than to others." That is perfectly correct, and by so saying Bro. Denton is, whether consciously or unconsciously, a supporter of the 1717 theory, as I have been upholding it.—W. P. BUCHAN.

GERMAN ELEMENT AMONG THE ENGLISH MASONS.

A correspondent will find the ensuing passage in Bro. Findel's History:—"The German element had already been introduced among the English Masons when the Normans became masters of the country, and the Danes and Saxons had usurped all crafts and trades. This peculiarity became even still more marked when the Gothic (Saxon) style which, as we have shown, was originally the peculiar secret of the German stonemasons, began to be adopted in England. There is now scarcely a doubt that a large proportion of German workmen were employed in the construction of the Gothic edifices of England, erected during the 14th century, and it is even supposed that the principal architects were German masons."—A PAST PROVINCIAL GRAND MASTER.

SOME THINGS WHICH ARE INCONSISTENT WITH THE FREEMASONRY WHICH IS UNIVERSAL ABSOLUTELY (page 50).

Freemasonry is not a religion. More, it is not the Christian religion, and never can be; consequently those who are striving to Christianise Freemasonry are only inserting the thin edge of the wedge for the overthrow of the latter. Further, they are going dead against the objects and intentions of the founders of our system of Speculative Freemasonry. The

nine paragraphs under the above heading which appear at page 50 are worthy of serious consideration. As to the parties alluded to under Nos. 3 and 6, they ought not to come into a Masonic lodge as ecclesiastical dignitaries, but as *men* and *Masons*. Hence, although ecclesiastics, they should not, on account of their position in the outer world, be debarred from holding any office in the lodge to which they may be appointed. As to No. 7, I should like it cut up into several parts before speaking upon it. The others I intend to think over. Perchance it may be presumptuous in me, who have never passed through the gates of Oxford or Cambridge, to say so; nevertheless, we must just strive to make the best use of what privileges we have had. It is somewhat curious, however, that while England possesses both an Oxford and a Cambridge, it has not, as yet, managed to produce a first-class, truthful, and honest history of Freemasonry. How is this?—W. P. BUCHAN.

E.A.'S PRAYER.

Perhaps if you will publish the following few lines, some of your numerous readers will be able to inform me from whence they are taken, and perhaps be able to supply what is wanting.

Entered Apprentice's Prayer.

"Hail! Sacred Masonry, Divine I know,
Guide thou my frail footsteps here below;
Aid me to support the rising passions of my breast,
That I may gain a sweet and holy rest.

Hail! Sublime Craft, under whose powerful sway
The shapeless rock, a symmetry obey,
Compass my hard heart, restrain its wild control,
And square the longings and aspirings of my soul.

Preserve me from this cold world's scorn,
To know, not feel how others are undone."

Here my transcript abruptly ends. The above came into my hands some years ago through an accident in looking over the records of a lodge now extinct. I know not the writer's name, or from where he extracted it, neither have I the original by me now.—* H. B., in the *Masonic Record of Western India*.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ST. PAUL'S CATHEDRAL.

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

Dear Sir and Brother,—A few days since a great meeting was held, as many of your readers know, to consider how to raise further funds for the decoration and completion of St. Paul's Cathedral. Many of the great public companies have given handsomely towards the object, and no doubt our brethren will contribute in their private capacity, but I have failed as yet to discover that the Grand Lodge of England has done anything in the matter.

We all—at least such of us as do not take Bro. Buchan's *ipse dixit* anent the 1717 theory—profess to believe that Sir Christopher Wren was our Grand Master, that the Freemasons had a good deal to do with the building of our noble metropolitan cathedral, that the Lodge of Antiquity in particular was actually concerned in that vast undertaking, and still possesses amongst the most cherished relics of its connection with operative Masonry the mallet used on the occa-

sion of laying the foundation stone of St. Paul's; and yet, in spite of the noble example of our Masonic brethren at Bristol, we do nothing—absolutely nothing. Is there no eminent brother who will move at the next quarterly communication that the sum of £500 be presented to the Dean and Chapter from the Grand Lodge of England for the completion of the designs of our Grand Master?

In these days of utilitarianism it is to be asked, and asked pretty frequently by outsiders, What is the use of Freemasonry? what good does it do? It is no answer to say we feed, and clothe, and educate our own poor infirm and aged, for many societies with less pretensions than our own do that, and don't make half so much fuss about it as we do.

One of the many objects for which Masonry exists I submit should be that its professors be first and foremost in the restoration of those grand memorials of the past—those master-pieces of the old Craftsmen which adorn our land and link us with antiquity.

Yours fraternally,
Æ 31° P.M.

PAST MASTERS.

[From the *Masonic Record of Western India*.]

Dear Sir and Brother,—I observe in the proceedings of the District Grand Lodge of Bengal, held on the 21st March last, the R.W. the District Grand Master's opinion regarding Past Masters, and about which I have a word to say.

I am sorry to say so high an authority as the District Grand Master of Bengal is for once in the wrong when he states that a Past Master ceasing to subscribe for twelve months is no longer a Past Master.

Now, a Past Master ceasing to subscribe to a lodge for twelve months loses none of his privileges as a Past Master excepting his seat in Grand or District Grand Lodge. *Once a Past Master always a Past Master.* An Irish or Scotch Past Master, if he have ruled a lodge for twelve months, although not entitled to a seat in the Grand Lodge, has all the privileges of a Past Master in our private lodges.

You will find in the *Freemasons' Magazine and Masonic Mirror*, 7th May, 1864, page 276, "A brother who has passed the chair of your lodge is a P.M. of it, though he should have resigned the lodge, and in visiting the lodge has a right to stand up with other Past Masters in acknowledging a toast." He has not lost his Past rank, only his seat in Grand Lodge. No law deprives him of more than that.

Excuse me, R.W. Sir, but your decision is contrary to law. If you refer this question to the Grand Lodge you will find it so. The decision of the Grand Lodge regarding honorary members is correct, but the addition of the District Grand Master of Bengal is not so. Again, if he loses his rank he must lose his privilege of election to the third chair of a chapter. He does not do so.

Faithfully and fraternally yours,

A SUBSCRIBING P.M.

[A similar decision was given by the District Grand Master of Bombay a few months ago in the case of a Past Master and honorary member of Lodge Concord, and which we at the time pointed out as illegal and arbitrary. What the merits of the case in Bengal may be we are not aware; but the decision in the case

of the Past Master in Bombay we can stigmatise as nothing more nor less than a vindictive prosecution; for the subscription paid by the Past Master to the lodge for twelve months was returned to him, and the by-laws of the lodge (after ten years) declared by the District Master to be illegal. There is but one opinion in Bombay as to the ultimate result of this case, and the District Grand Master wisely resigned before the mandate from England arrives for him to annul his illegal and unjust decision.—Ed. *M.R.W.I.*]

THE LEGALITY OF OUR LODGES.

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

Dear Sir and Brother,—The Act of the 39th Geo. III., cap. lxxix., for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices, contains a provision as follows:—

"And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes; be it therefore enacted, that nothing in this Act shall extend to the meetings of any such society or lodge which shall before the passing of this Act have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons."

Section 5 provides that "nothing in this Act shall extend to the meetings of any such society or lodge which shall *before* the passing of this Act have been usually holden."

According to this, all lodges established *since* the passing of this Act are illegal, unless it may be considered that they form part of the Grand Lodge of England, established previously, which construction, in my opinion, cannot fairly be supported.

This exemption, moreover, only extends to those "holden under the denomination and in conformity with the rules prevailing among the said societies of Freemasons;" consequently it is clear that the meetings of the new-fangled "Orders" are illegal, and the members thereof subject to the penalties of the Act.

The second section provides,—

"And be it further enacted, that from and after the passing of this Act all and every the said societies, and also every other society now established or hereafter to be established the members whereof shall, according to the rules thereof, or to any provision or agreement for that purpose, be required or admitted to take any oath or engagement which shall be an unlawful oath or engagement within the intent and meaning of an Act passed in the 37th year of his Majesty's reign, intituled *An Act for more effectually preventing the administering or taking of unlawful Oaths*, or to take any oath not required or authorised by law, and every society the members whereof or any of them shall take or in any manner bind themselves by any such oath or engagement, on becoming or in consequence of being members of such society, and every society the members whereof shall take, subscribe, or assent to any test or declaration not required by law, or not authorised in manner hereinafter mentioned . . . shall be deemed and taken to be unlawful combinations and confederacies; and every person who from and after the passing of this

Act shall become a member of any such society, or who, being a member of any such society at the passing of this Act, shall afterwards act as a member thereof, and every person who after the passing of this Act shall directly or indirectly maintain Correspondence or intercourse with any such society, or with any division, branch, committee, or other select body, president, treasurer, secretary, delegate, or other officer, or member thereof, as such, or who shall, by contribution of money or otherwise, aid, abet, or support such society, or any members or officers thereof, as such, shall be deemed guilty of an unlawful combination and confederacy."

The penalties provided by the Act are,—

"That every person being convicted of any such offence on the oath of one or more credible witness or witnesses, by such Justice or Justices as aforesaid, shall be by him or them committed to the common gaol or house of correction for such county, stewardry, riding, division, city, town, or place, there to remain without bail or mainprize for the term of three calendar months, or shall be by such Justice or Justices adjudged to forfeit and pay the sum of £20, as to such Justice or Justices shall seem meet and every person convicted of any such offence, upon indictment by due course of law, shall and may be transported for the term of seven years, in the manner provided by law for transportation of offenders, or imprisoned for any time not exceeding two years, as the Court before whom such offender shall be tried shall think fit."

This Act, I believe, is not repealed, and it remains a question whether the members of all Craft lodges established since the passing of the said Act, 1799, are not liable to the penalties therein contained. But it seems to me that all the newly-established Masonic Orders unrecognised by the Grand Lodge of England, are clearly liable to the heavy penalties of this Act, if any "one or credible witness or witnesses" take the trouble to move in the matter.

The 13th section imposes a penalty of £5 on any one who permits the meetings of such societies to be held in his house; and as one moiety of the fines (which may not be reduced more than one third) goes to the informer, it is likely that some day such might be the case.

The sixth section provides—

"That this exemption shall not extend to any such society unless two of the members composing the same shall certify upon oath (which oath any Justice of the Peace or other magistrate is hereby empowered to administer) that such society or lodge has before the passing of this Act been usually held under the denomination of a lodge of Freemasons, and in conformity to the rules prevailing among the societies or lodges of Freemasons in this kingdom, which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this Act, be deposited with the Clerk of the Peace for the county, stewardry, riding, division, shire, or place where such society or lodge hath been usually held: Provided also, that this exemption shall not extend to any such society or lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its

meetings, and the names and descriptions of all and every the members thereof, be registered with such Clerk of the Peace as aforesaid within two months after the passing of this Act, and also on or before the 25th day of March in every succeeding year."

I have never heard of this provision being complied with, and I much doubt if it has ever been done. If not, then it is a fact that *all our lodge meetings are unlawful combinations and confederations.*

I should like to hear the opinion of our Grand Registrar or some other learned legal brother upon the matter. Being a peaceable subject, and loyal to the laws and government of my country, I hesitate to again attend my lodge for fear of being convicted of "unlawful combination and confederacy."

Yours fraternally,

PROGRESS.

THE SUMMER FETE AT THE BOYS' SCHOOL.

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

Dear Sir and Brother,—Permit me to correct an error which, by some means, has crept into your report of the above evidently very successful and pleasant gathering.

In two places the name of Bro. Brown appears as *D. Prov. G.M. for Leicestershire and Rutland*. As I have performed the duties of that office during the fourteen or fifteen years I had the privilege of holding it, under the late excellent P.G.Ms., Sir F. S. Fowke, *Bart.*, and Earl Howe, I have not thought it consistent with my duty, since I have had the high honour of being appointed to the chief rule of the province, to throw my labours on a deputy, but have done, and intend to do, them myself; consequently no appointment of a deputy has been made at present.

The worthy Bro. George Brown is the first W.M. of the recently formed lodge at Oakham, and at the annual meeting of the Provincial Grand Lodge at that town in September last, for his installation, &c., he had conferred upon him, according to local custom on such occasions, the rank of P.G. Junior Warden. However worthy and energetic Bro. Brown may be, nevertheless, he being only the W.M. of the *youngest* lodge in the province, we have, of course, many no less worthy P.Ms. and Past Provincial Grand Wardens, many years his senior, who have done long and excellent service to the Craft.

As the appointment of so young a man and so young a Mason as Bro. Brown, *if made*, would naturally be a great slight upon those brethren, by their superior claims to preferment being ignored, I think it a duty I owe both to them and to myself to request that this error of description may be rectified.

Yours fraternally,

WILLIAM KELLY,

Prov. G.M. Leicestershire and Rutland.

Leicester, July 19th, 1870.

[The Visitors' Book was not signed on the occasion of the Festival, which prevented a complete list of the brethren in attendance being given. Our reporter, through the courtesy of a brother connected with the School, had several brethren named as being in attendance, and thus the error arose.—Ed. *Freemasons' Magazine*.]

ROYAL MASONIC BENEVOLENT INSTITUTION.

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

Dear Sir and Brother,—Having received a communication from certain brethren, passengers on board the Royal Mail steamer *Roman*, from the Cape of Good Hope, stating that on the 24th of June last (St. John's Day) at the close of a social meeting a subscription was collected in aid of the Royal Masonic Benevolent Institution for granting annuities to widows, and the sum of £10 subscribed, for which a draft was enclosed, I shall feel obliged by your acknowledging its safe receipt in your paper, such being the wish of the donors.

Yours fraternally,

W. FARNFIELD, Sec.

Freemasons' Hall, London, July 20, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Master of Iowa, in his annual address, says:—"I am gratified to report a degree of uniformity in work that has, perhaps, no parallel in any jurisdiction. This is only the more wonderful when we consider the many, enthusiastic Masons who are attracted hither from distant states, and who, were our own system less perfect, would continually impress upon it those variations to which, from long use, many of them are much attached. In fact, we have all the uniformity that is desirable, and it is now fully time that more attention were given to the weightier matters of the law; that, instead of attaching so much importance to the tithes of mint, anise, and cummin, that we devote ourselves to the great duties of Masonry, and learn from it to do justice, love mercy, and walk humbly before God. Alas! how many there be who can, parrot-like, run you off the whole catechism, and who think themselves 'bright Masons,' who have never learned that 'Masonry is a beautiful *system of morality*, veiled in allegory, and illustrated by symbols.' Do not understand from this that I rate proficiency in work as of little value. Not so. The forms of Masonry are valuable as such, but they are not Masonry; they are but the casket which holds the jewel. The treasure is worthy of its beautiful surrounding, and the husk is necessary to the safety and growth of the kernel within. A soul, pure and true, is all the better for an accompanying body, beautiful and strong, but still it is the soul which "is the better part of man," and is alone worthy of our deepest love."

The lodges in New Mexico are talking of organising a Grand Lodge. They are at present wholly, we believe, under the jurisdiction of the Grand Lodge of Missouri.

The Grand Lodge of Ohio has recently suspended the charters of two its lodges for meeting in the same room with another secret society. If lodges of Free and Accepted Masons can't meet in their own temple, why build one or surrender the charter. Freemasonry cannot go into partnership with any other order, and keep its "work" pure. The young Mason when he first sees the "light" in the hall or room of some other order, has incorrect conceptions of what are the innovations in his advancement. The Grand Lodge of Ohio is eminently wise in its action.—*Keystone*.

Among the coins and other articles of value deposited in the corner stone of the new Temple at New York on the 8th June last was a really valuable work of art, presented by Bro. S. H. Black, of Hope Lodge (No. 244), of New York, and manufactured by a process of his own invention. It was a duplicate of his original copy "declaration of independence," in *bas relief*, in which, on a plate of copper, heavily gilt, of five inches square, was a full and accurate copy of the declaration itself, as also *fac-simile* signatures of the fathers of American independence. It was executed by electricity, and when examined is clearly readable through a microscope. There it is, however, *verbatim, literatim et figuratim*, and, unless a triplicate be made, the original will be of great value. The duplicate, though engraved by electricity, will in all probability for centuries to come be free from electrical action, and should future generations witness the unsealing of the box in which it is contained, it will not be the least attractive of the deposits found there.

We learn from a correspondent that at Copenhagen, according to arrangements last year, after the 7th degree had been conferred upon Comp. Denton, of Leeds, a chapter of emergency was called together this month to confer upon him the 8th degree. The Prov. G.M. and his deputy, with a grand array of officers, conferred the 8th degree upon him in a very able and impressive manner, in the presence of a great number of companions who had assembled at a very short notice. All coincided in the opinion that they had never heard the exaltation so ably performed.—Gothenburg, June, 1870.

The R.W. Grand Lodge of Maine has recognised the schismatics of Quebec. This is easily explained. The sun rises so near to Maine that the twilight is not bright enough to enable the Craft there to see the landmark, and the law of Masonry in the full light of the noontide, which down this way enables us to detect errors.—*Keystone*.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE following is the order of the business at the Provincial Grand Lodge of Kent, to be held at Dartford, on Wednesday, the 27th inst.:—To confirm the minutes of last Provincial Grand Lodge; the election of Prov. G. Treasurer; the appointment of the Provincial Grand Officers for the year ensuing. The following notices of motion have been received:—A grant of £50 to the Royal Benevolent Institution Female Fund, and two grants, of £5 and £20 respectively, to distressed brethren; that by-law No. 14 be altered by adding after the words "make enquiry," in line 4, the following words, "in writing of the W.M. of the lodge;" and after the word "under," in line 6, the words "who is to reply in writing."

LEXDEN.—During the past few days a neat monument has been erected by the Freemasons of Colchester in Lexden Churchyard, to the memory of John Witten, whose decease we noticed in a recent number. The inscription is as follows:—"John Witten, died March 23rd, 1870, aged 76 years. Sarah, his wife, died March 17th, 1868, aged 60 years.—This tribute to his memory was placed by the Masonic brethren of the Angel and United Lodges, of Colchester, in appreciation of his long and faithful official services." The design reflects great credit on Bro. Watts.—*Essex Standard*.

WE learn that a petition has been sent in for a warrant for a new lodge (to be called St. Peter's) at Market Harborough, Leicestershire, there having been hitherto no lodge on that side of the province. The petitioners are the Earl of Shrewsbury, Sir Henry St. John Halford, *Bart.*, the Provincial Grand Master (Bro. Kelly), Albert Pell, *M.P.* for South Leicestershire, the Revs. J. F. Halford and A. A. O'Neil (P. Prov. G. Chaplain, West Lancashire), and Bros. Goodyer, Marris, Waite, P.M.'s; Rowland Herriot (Kibworth Hall), and F. Kemp. The Prov. G. Master is nominated as the first W.M.; Sir H. Halford, S.W.; and the Rev. J. F. Halford, J.W.

AT the first meeting of the Keystone Lodge of Mark Master Masons, which is to be consecrated at the Masonic Hall, Newport (Mon.), on the 28th inst., the names of thirteen additional brethren have been given as candidates for advancement, in addition to twenty-eight already announced; with seven to be affiliated, the roll of the lodge will number no less than fifty members, a very respectable beginning.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held in the Board-room, Freemasons' Hall, on Wednesday last. W. Bro. John Savage occupied the chair of W.M.; Joseph Smith, S.W.; J. Brett, J.W. The attendance of brethren was small.

This was the first regular meeting held under the new laws governing the Fund of Benevolence, which were adopted by Grand Lodge at the quarterly communication in March, and confirmed in June. Amongst other alterations, votes or recom-

mendation of sums of money exceeding £10 require confirmation at the next meeting of the Lodge of Benevolence.

We give in another page a copy of the said new laws, considering it of the greatest importance that all the lodges should be aware of them.

After the lodge was declared open, the votes and recommendations passed at the last meeting, numbering ten, and amounting to £335, were severally confirmed.

Applications from twelve petitioners were considered, of which one was dismissed, two adjourned, and in six cases sums were voted in accordance with the rules. Two cases were recommended to the Grand Master, viz.:—

The widow of the late Bro. J. C., Lodge 51..... £30

The widow of the late Bro. G. P., formerly of Lodge 5... £20

One recommended to Grand Lodge, viz.:—

To Bro. J. B., Lodge 484..... £50

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

PERFECT ASHLAR LODGE (No. 1,178).—A regular meeting of this lodge was held on Thursday, the 7th inst., at the Gregorian Arms Tavern, 89, Jamaica-road, Bermondsey. Bro. J. W. Avery, W.M., occupying the chair, raised Bro. A. Collins, and passed Bro. Baker. Present:—Bros. Green, S.W.; H. Bartlett, J.W.; Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec.; D. Rose, P.M., S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; &c.

STANHOPE LODGE (No. 1,269).—The regular meeting of this lodge was held at the Thicket Hotel, Anerley, on Tuesday, the 12th inst. The chair was occupied by Bro. H. Lindus, W.M., supported by Bros. James Kench, J.W.; J. Hart, Sec.; Seymour Smith, Org.; J. C. King, I.G.; Thomas King, I.G.; W. J. Thicke, J. Garland, J. W. Lassam, A. M. Saunders, W. F. Goddard, F. Croydon. Bros. N. Gluckstein, P.M. 151, &c.; J. R. Cook, 188; and H. Massey, P.M. 619, were present as visitors. Bro. Thomas Marriott was raised to the degree of M.M., the ceremony being ably performed by the W.M. An excellent banquet followed, accompanied by a desert, both of which did the host, Bro. Lapam, credit. The usual loyal and Masonic toasts were given and responded to, and some excellent music and singing rendered the evening pleasant and harmonious.

PROVINCIAL.

CHESHIRE.

STOCKPORT.—Peace Lodge (No. 322).—On Wednesday, the 6th inst., the installation meeting of this lodge was held at the Warren Bulkeley Arms Hotel. The lodge was opened by Bro. H. Isherwood, P.M., when, the minutes of the previous lodge having been confirmed, Bro. William Hickton was presented for installation, he having been elected as W.M. for the ensuing year. A board of Installed Masters was then formed, and the W.M. elect was inducted into the chair of K.S., and saluted by all the brethren present in the various degrees of the Craft, according to ancient usage. The W.M. then proceeded to appoint and invest his officers as follows:—Bros. T. Meadows, S.W.; W. J. Fleming, J.W.; W. T. Bunce, S.D.; James E. Harding, J.D.; J. P. Berdley, I.G.; Charles Sarby, Tyler; C. Simpson, Org.; P. Chetham, Treas. At the conclusion of business, the brethren, to the number of forty, sat down to a splendid banquet. The newly-installed W.M. presided. The usual loyal and Masonic toasts were given and responded to, closing with the Tyler's toast, and a glie to "Our next merry meeting."

CORNWALL.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Cornwall was held on the 19th inst., at Truro, and as the new hall was to be dedicated it was the means of bringing together one of the largest assemblages of brethren that has ever been held in the province. There were about three hundred Freemasons in the town from

all parts of the county. The brethren met at 10 o'clock in the Concert Hall of the New Public Room, and here the first part of the day's business was transacted. The room, which is a very handsome one, and has in it a noble organ, was beautifully decorated with flowers, and adorned with flags and many of the banners of different lodges. In the rear of the chair of the R.W. the Prov. G. Master there were a variety of flags, which were surmounted by one of the mottoes of the Order, "Brotherly love, relief, and truth."

Among the company present were the following:—Bros. R.W. Augustus Smith, P.M. 331, P.G.M.; R.W. the Rev. John Huyshe, P.G. Chap. of England and P.G.M. of Devon; Col. J. P. Peard, P.M. 977, G. Sub-Prior of England and P.P.S.G.W.; Reg. Rogers, P.M. 331, P.D.P.G.M.; Rev. F. B. Paul, S.W. 1,151, P.G. Chap.; F. Boase, P.M. 121, P.S.G.W.; Sir F. M. Williams, Bart., M.P. S.G.W. of England, P.M. 331, P.S.G.W.; Rev. J. B. Hawkesley, P.M. 1,151, P.G. Chap.; Wm. Tweedy, P.M. 331, P.G. Treas.; Wm. T. Sobey, P.M. 977, P.G. Reg.; W. J. Hugban, P.M. 131, P.G. Sec.; Israel Levin, P.M. 121, P.J.G.D.; S. Jacob, P.M. 967, P.G. Supt. of Works; R. John, W.M. 131, P. Assist. G. Dir. of Cera.; Isaac Latimer, P.P.G. Sec. of Devon; St. Roberts, P.G.P.; Thomas Taylor, P.G. Org.; St. Trebilcock, P.G. Tyler; J. G. Mason, P.P.S.G.W.; C. Pearce, P.P.J.G.D.; H. Steele, W.M. 557; N. Coward, P.M. 557; W. Foxwell, P.M. 1,071; W. Veale, P.M. 893; H. Colwill, P.M. 330, P.J.G.W.; T. Solomon, P.M. 331, P.S.G.W.; W. H. Dunstan, P.M. 75, P.G. Steward; W. Guy, W.M. 496; T. Geach, P.P.G.J.W.; Thomas Gill, S.W. 967; J. P. Smith, P.M. 450, P.S.G.D.; W. Harvey, P.M. 330; S. Holloway, P.P.G.D.; J. Dampney, W.M. 1,071; W. Coad, W.M. 1,164; A. T. Grant, J.W. 330; E. Aitken Davies, W.M. 1,099; J. G. Richards, P.M. 1071, P.P.G.S.; J. Polkinghorne, P.P.G. Treas.; W. H. Moses, W.M. 1,136; W. Chappell, S.D. 589; J. H. Reynolds, S.W. 589; J.W. 589; E. A. Courtney, S.D. 510; J. Coombe, P.M. 450, 1272; T. White, J.W. 516; J. Richards, S.W. 1272; W. Hicks, W.M. 977; J. Hicks, 330, Acting J. Org.; J. Ough, P.M. 510; R. Skin, P.M. 510; J. O'Neal, I.G.; A. W. May, J.W. 131; J. Dawe, P.M. 970, P.G. Steward; G. Roseveare, W.M. 970; R. Brokenshare, P.M. 496, 928, P. Prov. S.G.D.; M. Dunn, W.M. 1272; G. Richards, J.W. 1272; W. Dawe, P.M. 510, P. Prov. G.S.; W. Pascoe, S.W. 1,066; J. T. Short, S.D. 1,272; W. Fenwick, Sec. 970; J. Still, S.W. 970; C. Read, P.M. 121, Prov. S.G.D.; W. J. Harris, W.M. 893; J. F. Penrose, W.M. 331; W. H. Clark, J.W. 893; J. Crews, S.W. 893; J. Poole, P.M. 450; G. Michell, P.M. 1,006; J. Cardew, P.M. 1,164; M. Henwood, J.W. 1,164; J. Slade, S.W. 977; J. Maxwell, P.M. 121; G. S. Denbigh, P.M. P.J.G.D.; Rev. G. L. Church, Chap.; J. Niness, P.M. 699, P. Prov. G. Reg.; W. P. Hugoe, P.M. 699; J. Holman, I.G. 699; W. H. Pascoe, S. 589; W. J. Johns, P.M. 131, P. Prov. G. Reg.; S. Mitchell, W.M. 699; M. Hall, J.D. 699; W. Mitchell, P.M. 121; E. Penman, P.M. 589, Prov. J.G.D.; E. T. Carlyon, P.M. 331, Prov. S.G.W. and Prov. G. Sec.; E. G. Dyke, S.D., P. Prov. G. Org.; Philip Giles, S.W. 496; J. Grose, I.G. 496; J. Grigg, P.M. 496; J. McLean, P. Prov. S.G.D.; T. L. Dorrington, S.W. 131; W. Bray, P.M. 699; R. Bodilly, P.M., P. Prov. S.G.D.; S. G. Moyle, P.M. 699, P. Prov. S.G.D.; E. D. Anderton, P.M. 331; J. A. Trevor, J.D. 118; W. Middleton, S.D. 131; W. H. Christie, P.M. 331; M. Little, S.D. 75; Rev. Dr. John Bannister, P.M., P. Prov. G. Chap.; G. A. Jenkins, P.M. P. Prov. G. Reg.; E. Huxtable, P.M. 135; T. Davy, jun., P.M. 589; M. Abrahams, P.M. 131; J. Bray, P. Prov. G. Dir. of Cera.; J. Poole, P.S.W. 450; H. T. Ferguson, S.W. 331, &c.

The Provincial Grand Lodge being duly assembled, the R.W. the Grand Master proceeded to open it in due form.

Bro. Hugban read the minutes of the Provincial Grand Lodge held at Helston, on the 16th July, 1869, which were duly confirmed.

Bro. William Tweedy, Prov. G. Sec., presented his report of the finances of Prov. G. Lodge from June 19, 1869, to June 20, 1870.

The Prov. G. Sec. next gave an account of the number of members in the Province. There were last year 825 members; now there were 834, being an increase of nine. They had to be thankful for the success that had attended their candidates for the benevolent institutions. In the girls' school the candidate supported was from Devon, the daughter of the late Bro. Mackay. The Prov. Grand Master and the province gave all the votes for the girl, though he was sorry to say that these amounted to only 24. They had given 90 votes to the Prov. G.M. of Leicestershire, on the understanding that they would have similar support from

him, as has been the case before. Forty-four votes were given for a brother at Liverpool, in return for which they had Widows' votes, which were given to Mrs. White, of Bodmin, but of four that they had supported they had carried three, so that they had been very successful in the use of their funds.

Bro. Chirgwin wished to state that the young Treleavin, of Truro, left the school this week, and had a good situation obtained for him.

Bro. Captain Colvill returned thanks on behalf of Mrs. White to the Prov. G. Lodges of Cornwall and Devon for the support that they had given to her, and the family were deeply grateful for it.

The Prov. G. Master said that the position in which they stood was very satisfactory; they had carried their own candidate, and had rendered service to others. He thought it would be desirable if the Prov. G. Sec. printed a synopsis of the statements contained in his report.

Bro. Chirgwin then read his statement of the accounts of the Cornwall Masonic Annuity Fund, which showed receipts by subscriptions and donations from 11 lodges, £125 13s. 6d., against £119 8s. 6d. in the year 1869.

Bro. R. Rogers called attention to the great good that had been done to this fund, and remarked that it was not quite satisfactory that only eleven lodges had made returns for this fund out of twenty-four. He hoped that they would act better in the coming years.

The Prov. G.M. pointed out the advantages arising from this fund. They had two annuitants, and they were in a fair way of having money enough to put on a third if it should be necessary. He should propose that something should be done in the way of a scholarship for five years with a portion of their funds. This they should consider in the course of the day. While they had not received a return from half the lodges, they yet had today £125 to add to their stock; and if the lodges took it up, which he was sure they would by degrees, they would have much more than that sum. He then moved that the Treasurer's report be received and adopted, which was carried unanimously.

The next subject was to consider and report on the report of the committee for relief. Mr. Rogers stated that there was only one petition, and on that they had granted £2 to the widow of a deceased brother at Fowey. Some discussion arose upon this. Bro. Chirgwin called attention to the law, which stated that petitions should only be received from distressed brethren. This led to some discussion, and it was thought for a time that the poor widow was out of court through the operation of a "hard and fast line;" but that was not so. Soon after Bro. Rogers proposed that £20 should be given to the Widows' Fund; whereupon Bro. T. Solomon said that it seemed hard that while they were talking about giving £20 to the Widows' Fund of the general institution, they could not give £2 to the widow of a brother whom they all knew and respected. He should move that they vote £5 out of their funds to relieve her. Sir F. M. Williams seconded the motion. This was at once agreed to, and £20 was voted also to the Widows' Fund. On the motion of Bro. Carlyon, £20 was also voted to the Cornwall Masonic Annuity fund. Bro. R. Rogers next proposed £10 10s. for the Girls' School, which, seconded by Bro. Dr. Banister, was agreed to. Bro. Chirgwin then proposed £10 10s. for the Boys' School, which was seconded by Bro. Hugban, and carried unanimously. The V.W. brother highly eulogised Bro. Binckes for the kind manner in which he (the Secretary of the Boys' School) had treated all their boys. It was a most fatherly kindness.

Bro. R. Rogers was then elected Treasurer, Bro. Chirgwin Secretary for the Annuity Fund. Bros. Reed, Mayne, and Solomons were elected auditors.

Bro. Rogers then moved the following by-law, which was passed as amended in these terms:—"No person resident in any town or place where a lodge is established shall be balloted for into any lodge held elsewhere within this province, unless the Master of the lodge wherein he so seeks admission, shall previously make inquiry, in writing, of the Master of every lodge in the town or nearest the place where the candidate resides, touching the fitness of such candidate. The brother, of whom such inquiry is made, shall make prompt reply in writing, and it shall be incumbent on the Master to read the reply to the members of the lodge before the ballot is taken."

The R.W. the Prov. G.M. of Devon spoke in favour of this motion as so amended.

It being now 12 o'clock, the remainder of the business was postponed till after service.

The brethren then proceeded in procession to St. Mary's

Church, to hear a sermon by the Prov. G. Chap., Bro. the Rev. F. B. Paul, preceded by two bands—those of the Truro and Falmouth Volunteers.

The procession returned in the same order to the new lodge-room, which the Prov. G. Master now proceeded to dedicate in ancient form.

The general business was then resumed, and the Prov. G.M. made the following appointments of officers for the year ensuing: Bros. Reginald Rogers, D. Prov. G.M.; J. O. Mayne, Prov. G.S.W.; C. Kerswill, Prov. G.J.W.; J. B. Paul, Prov. G. Chap.; H. B. Bullocke, Assist. Prov. G. Chap.; W. Tweedy, Prov. G. Treas.; P. G. Hill, Prov. G. Reg.; W. J. Hughau, Prov. G. Sec.; P. Taylor, Prov. G.S.D.; J. G. Richards, Prov. G.J.D.; F. Harvey, Prov. G. Supt. of Works; R. John, Prov. G.D.W.; W. Mitchell, Assist. Prov. G.D.W.; A. Williams, Prov. G.S.B.; J. Hele, Prov. G. Org.; S. Harvey, Prov. G. Purst.; H. Veale, W. C. Oke, E. D. Anterton, J. Coombe, W. H. Christoe, and W. Lake, Prov. G. Stewards; W. Rookes, P.G.I.G.; J. Langdon, Tyler,

Bros. Carlyon, Tweedy, and Jenkins were elected on committee of petitions for relief.

It was agreed that one-fifth of the collection should be given to the clergyman of St. Mary for charitable purposes, two-fifths for the infirmary, and two-fifths to the Cornwall Annuity Fund.

On the motion of Bro. Rogers, a committee was formed to consider and bring up a report on the question referred to by the Grand Master—that of forming a fund for scholarships. The Prov. G.M., G. Wardens, the Treasurer, and the officers of the Annuity Fund form the committee, Bro. Hughau being left out at his own request.

The Prov. G. Master expressed a desire that the Grand Lodge should have its own furniture, and stated that he would himself give three chairs for the lodge, and probably other brethren would also contribute.

The business closed, the brethren proceeded to the concert room, where an excellent dinner had been provided by Bro. Bray, of the Red Lion Hotel. There were about two hundred brethren present. The Prov. G. Master presided with his accustomed felicity and *bonhomie*. The usual loyal and Masonic toasts were proposed, and a most pleasant day was passed.

KENT.

RAMSGATE.—*Royal Navy Lodge* (No. 429).—An emergency meeting of this lodge was held on Wednesday, the 6th inst., at the Royal Hotel, Bro. A. Twyman, W.M., occupied the chair. There were also present:—Bros. J. J. Darby, S.W.; W. Winch, J.W.; Rolfe, P.M., as S.D.; Hazeltine, J.D.; Caull, as I.G.; P.M.'s, Rev. W. Sicklemore, P.S.G.W.; Snowden, P. Prov. G.J.W.; Finch, P. Prov. G.D., and Curtis, Org. The lodge having been opened, Messrs. E. C. Snell and W. Trayte, were duly initiated into the Order by the W.M., who performed the ceremony in an impressive manner. Bros. A. Green, Nos. 7 and 285, R. B. Webster, J.W. 143, J. O. Eave, 1,209 and H. M. Levy, P.M., 188, were present as visitors.

LANCASHIRE (WEST).

SOUTHPORT.

Consecration of Fernor Lodge (No. 1,313).

The flourishing watering-place of Southport has just given a pleasing proof of its progress by the establishment of a new lodge of Ancient Free and Accepted Masons. Many highly respectable residents having, during the last eighteen months, been admitted to the Craft, it has been thought desirable to constitute a second lodge, the first—Lodge of Unity, No. 613—which has been in existence fifteen or sixteen years, having now a goodly number of members, and the approval of the Prov. G. Lodge of West Lancashire having been obtained, the solemn and impressive ceremony of consecration was performed in the presence of a large number of brethren, under the presidency of Bro. Thomas Wylie, Prov. G. Reg., &c., at the Masonic Hall, Wright-street, Southport.

The presiding officer nominated as his Wardens, Bros. Robt. Wylie, Prov. G. Dir. of Cers.; and Jeffries, P.M. Lodge of Unity, 613. Bro. Thomas Marsh, Prov. G. Assist. Dir. of Cers., officiated as Dir. of Cers., and most ably discharged his duties. The other Worshipful brethren taking part in the ceremonial were Bro. H. G. Vernon as Prov. G. Chap.; assisted by Bros. Rev. C. R. Hyde, 105; H. S. Alpass, Prov. G. Sec.; Thomas Armstrong, P. Prov. J.G.D., Dir. of Musical Services; and J.

Skeaf, Prov. G. Org., who presided at the organ, and was assisted by an efficient choir. After the lodge had been duly opened in the three degrees, prayer was offered, and the presiding officer delivered a brief address, stating the nature of the meeting. The petition to the M.W. Grand Master of England and Wales, and the warrant constituting the lodge was then read by Bro. Alpass, Prov. G. Sec., and the petitioning brethren having signified their approval of the officers named in the warrant, the Prov. G. Chaplain delivered an oration on the principles of the Craft, showing its excellencies and its harmony with science and religion. The grand anthem, "Behold how good and joyful a thing it is, brethren, to dwell together in unity," was then finely rendered by the choir, and the consecration prayer was offered. Then followed the interesting and imposing ceremonial of carrying corn, wine, oil, and salt three times round the lodge, during which Bro. the Rev. Dr. Hyde very impressively read selected portions of scripture. Then anthem—"Glory be to God on high" was then sung. The Prov. G. Chaplain carried incense three times round the lodge; another anthem was sung, and the presiding officer solemnly dedicated and constituted the lodge, pointing out to the brethren the duty which devolved upon them, to cultivate brotherly love and benevolence, and to walk in the paths of virtue and science. The closing prayer was then offered, the "Hallelujah" was sung, and the sublime ceremony was concluded.

The installation of Bro. James Platt, P.M. of Lodge Unity, 613, as the first Master of the Fernor Lodge, 1313, was then conducted with due solemnity by Bro. Thomas Wylie. The W.M. invested his officers as follows:—Bros. D. Elias, M.D., S.W.; J. Wilkinson, J.W.; W. Dodd, Treas.; B. L. Green, Sec.; J. A. Thompson, S.D.; R. Sharrock, J.D.; and James Hartley, Tyler.

The lodge having been closed, an excellent banquet, provided by Bro. F. Herrmann, of the Albert Hotel, followed, the W.M. presiding, supported by most of the brethren who had taken part in the consecration ceremony, and several others.

When the cloth was drawn, the usual loyal and Masonic toasts were felicitously given and heartily responded to. In proposing "The Health of Sir T. G. Fernor Hesketh, M.P., Prov. G.M. West Lancashire, and the rest of the Prov. G. Officers," the W.M. specially referred to the services rendered to Freemasonry, and especially to the brethren interested in the formation of Fernor Lodge by Bro. Alpass, the Prov. G. Sec.

Bro. Alpass, in responding, expressed the pleasure which he was sure would be felt by Sir Thomas Hesketh at the formation of the new lodge. Freemasonry was now better understood and more highly approved by thinking men than was the case previously, and throughout the province a higher tone prevails. If the brethren generally are careful to admit only true and worthy men, the Craft will flourish, and the officers will be men who will do honour to the fraternity. When consulted with reference to the proposal to form a second lodge in Southport, he cordially approved of it, and hoped that the two lodges would work together in harmony, and that the principles of love and good will would ever characterise their proceedings.

In proposing "The Health of Bro. Thomas Wylie, Prov. G. Reg." the W.M. stated, that in examining the Tyler's book of Lodge Unity, No. 613, he found that Bro. Wylie was the Provincial Grand Officer then present, who had taken part in its consecration, and that to him they were indebted for having suggested the name which their new lodge bore.

Bro. Wylie, in responding, spoke of the remembrances which naturally came before him in thinking of the consecration of Lodge 613, fifteen or sixteen years ago, and he specially referred to the fact that many of the brethren had, during that time, been transferred to the Grand Lodge above. He had often thought if every Mason would only act up to the grand principles they professed, how happy would the world be, for all would then act together in hearty fellowship for the promotion of brotherly love, relief, and truth. The foundation of all our actions is to do all to the praise and glory of the Great Architect of the Universe, and to diffuse the holy and brotherly principles of that Book on which Freemasonry is founded. An experience of thirty years in the Craft had taught him much, and he was rejoiced to bear his testimony to the hearty feelings of fraternal regard, which in times of need were so promptly and generously exhibited on every hand. He had known many instances in which true Masonic conduct had been displayed for the assistance of those upon whom it had pleased the Great Architect to lay His afflictive hand. Such were the principles on which Freemasonry was founded and carried out, and let

Ecumenical Councils say what they pleased, and send out whatever bulls they chose, the pure and exalted principles of Freemasonry would continue to flourish throughout the whole world. Most heartily did he wish great success to the Fernor Lodge, and that the W.M. and his officers would have much happiness in the performance of their duties.

"The Health of Bro. James Hamer, Prov. G. Treas.," who was unavoidably absent in consequence of having to instal a W.M. of a lodge in Liverpool—was then heartily given, and was followed by "The Health of the Provincial Grand Chaplain and Bro. the Rev. Dr. Hyde," both of whom responded in suitable terms. "The Healths of the other Visiting Brethren" was then proposed, and responded to by one of them.

Bro. Jeffries, P.M. 613, then proposed "The Health of Bro. Platt, the newly-installed Master of Lodge 1,313," and referred to his long acquaintance with him, and his high esteem for him, in and out of lodge.

Bro. Platt, W.M. 1,313, briefly responded, and expressed his intention of doing his utmost for the prosperity of Fernor Lodge, and for the general interests of Freemasonry.

The remaining toasts were "The Newly-invested Officers," to which Bro. Green, Sec., replied; "The W.M. of Lodge 613," who was unavoidably absent; "The Wardens and Officers of Lodge 613," to which Bro. W. Dodd, S.W., replied; "Our Visiting Brethren," which was responded to by Bro. W. Howells, P. Prov. S.G.W., P.M. 347; Bro. Stocker, P.M. 613; Bro. S. Baylis, 1, St. Mary's Chapel, Edinburgh; and Bro. Jeffries, P.M. 613.

The evening was most pleasantly spent, and its enjoyment considerably increased, by the able manner in which Bro. Armstrong, P. Prov. J.G.D. West Lancashire; C. Haswell, 203; W. Jones, P.M. 216; and T. J. Hughes, 216, sang several glees and songs, most of which were accompanied on the pianoforte by Bro. J. Skeaf, Prov. G. Org. West Lancashire, who, we ought not to forget to mention, is the composer of the music to which the anthems, &c., were sung at the ceremony of consecration.

LANCASTER.—Lodge of Fortitude (No. 281).—The regular meeting of this old established and flourishing lodge was held at the Masonic Rooms, Athenæum, on Wednesday, the 13th inst. The chair of K.S. was occupied by the W.M., Bro. John Hatch, who was supported by the following officers and brethren:—Bros. E. Storey, I.P.M.; C. Hartley, S.W.; John Barrow, J.W.; Edmund Simpson, P.M. and Sec.; W. J. Sly as S.D.; Bell, J.D.; Taylor as I.G.; Whimpray, P.M.; Dr. Moore, P.M. Prov. G. Supt. of Works; Masbeder, Beesley, Watson, and Beesley. The minutes of the last meeting having been confirmed and the usual business transacted, Bro. Moore read a reply that he had received from Mrs. W. Bramwell Smith to the vote of condolence and sympathy from the lodge on the occasion of the death of her husband. The W.M. stated that it was his duty to cause the by-laws of the lodge to be read at least once during his year of office, fortunately for the prosperity of the lodge, this was the first evening since his installation that they had not been fully occupied, he therefore took this, the earliest opportunity of calling upon the secretary, Bro. P. M. Simpson to read them. There being no other business before the lodge, it was closed in due form.

MIDDLESEX.

HAMPTON COURT.—Carnarvon Lodge (No. 708).—A considerable number of the brethren of this very select lodge met on Wednesday, the 13th inst., at the Mitre Hotel, for the purpose of installing the W.M. elect for the ensuing year. When the other business was disposed of, the retiring W.M. vacated the chair, which was then occupied by Bro. H. C. Finch, P.M. and Sec.; and Bro. W. T. Jones (formerly S.D. of the lodge) the W.M. elect, having been presented was in due form inducted into the chair, according to ancient form and circumstances. The newly-appointed W.M. then invested his officers, addressing each most appropriately regarding his duties. The lodge was shortly afterwards closed and the brethren sat down to an excellent banquet provided by the worthy host, Mr. Sadler, with every delicacy in season.

HAMPTON.—Consecration of the Lebanon Lodge (No. 1,326).—On Saturday, the 16th inst., this lodge was consecrated at the Lion Hotel, Thomas-street, Hampton, making the twelfth lodge in the Province. Bro. Col. F. Burdett, Prov. G.M. of Middlesex, having been received with all due honours, appointed, as the consecrating officers, Bros. R. W. Little, Prov. G. Sec., of Middlesex, as W.M.; J. Hervey, G. Sec., as S.W.; S.

Rosenthal, P.M., as J.W.; H. G. Buss, Prov. G. Treas. of Middlesex, as Dir. of Cera.; and J. Terry, Prov. G.S.B., as Chap. The ceremony of the consecration was ably and impressively performed. Bro. F. Walters, W.M. 1309, installed Bro. John Thomas Moss, W.M. 169, as the W.M., who then invested the following brethren as his officers for the ensuing year, viz.:—Bros. R. W. Little, as I.P.M.; S. Wickens, S.W.; W. Harvey, J.W.; D. D. Beck, Treas.; F. Walter, P.M., Sec.; R. Bowman, J.D.; J. F. Woodley, J.D.; G. Banks, I.G.; C. J. B. Plestow, Dir. of Cera.; J. Baven, P.M., Tyler. A vote of thanks was given unanimously to Bro. R. W. Little for his services in consecrating the lodge, and the same ordered to be entered upon the lodge minutes. He was also unanimously elected an honorary member of the lodge. Both these compliments were duly acknowledged by Bro. R. W. Little in a suitable speech. Votes of thanks, to be entered on the lodge minutes, were also given to Bro. J. Hervey, G. Sec., and all the other brethren who had kindly assisted as officers of the lodge during the ceremony of consecration. Bro. J. Hervey, G. Sec., made an excellent reply to this compliment. Bro. Walters, P.M. & Sec., proposed, and it was carried unanimously, that the following brethren be elected to serve as Stewards to represent this lodge at the forthcoming festivals of the Masonic Charities for the ensuing year, viz.:—Bros. John Thomas Moss, W.M., for the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons; William Harvey, J.W., for the Royal Masonic Institution for Boys; John Frederic Woodley, J.D., for the Royal Masonic Institution for Girls. Twelve names of gentlemen were given as candidates for initiates into Masonry; also six brethren as joining members. It was decided to hold an emergency meeting of the lodge on Saturday, the 30th inst., at 4 o'clock p.m. The business being completed, the lodge was duly closed. The only mar to the pleasures of the consecration was the announcement of the death of Bro. George England, jun., I.G. 33, and with his father one of the founders of this lodge. He was so universally respected that his death caused a gloom wherever he was known. The Secretary read a long list of letters of apology from several brethren holding distinguished positions in Grand Lodge, also in the Prov. G. Lodge of Middlesex, expressing their regret of their inability to attend the consecration. An excellent banquet was served; the wines were excellent. The usual loyal and Masonic toasts were given and received. After a few hours most agreeably spent, the brethren separated. There were present besides those named:—Bros. W. Hammond, P.M.; R. J. Elsam, P.M.; G. J. Loe, and many others. The visitors were:—Bros. F. Burdett, Prov. G.M. of Middlesex; J. Hervey, Prov. G.D., G. Sec.; S. Rosenthal, P.M. 92; H. Potter, P.M. 11; H. G. Buss, Prov. G. Treas. Middlesex; G. J. Hillstead, 169; J. T. H. Moss, 169; F. Holmes, 169; W. Mann Will, 1,306; J. Terry, W.M. 1,278; G. Haines, 216; J. E. H. Ross, 230, and several others whose names we were unable to obtain.

MONMOUTHSHIRE.

NEWPORT.—Silurian Lodge (No. 471).—On Monday, the 18th inst., a lodge of emergency was held at the Masonic Hall. The W.M., Bro. the Rev. S. Fox, Prov. G. Chap. in the chair, and there was a very large attendance owing to the fact that the W.M. of the Bute Lodge 960, Cardiff, had notified his intention to be present with his officers and members of that lodge to hear, witness, and judge for themselves, the very excellent musical arrangements introduced into the Newport lodges by Bro. Groves, Prov. G. Org. The lodge having been opened in due form, and the minutes read, also the requisition to the W.M. to convene the meeting, Bros. Powell, Penmore and Harford, being in attendance, were examined as to the progress each had made as E.A. Freemasons, and their answers proving satisfactory, those brothers retired, and the lodge was opened in the second degree, when the three gentlemen above named were passed to the degree of F.C. Freemasons, the ceremony being most correctly rendered by the W.M. The lodge was then closed down to the first degree, and Bro. Fox in his usual complimentary style, warmly thanked the Bute brethren for their attendance, and kindly invited them into the committee room to partake of a glass of wine with the brethren of 471, this offer was most cordially accepted, and on their return into the lodge room, Bro. Ware, W.M. 960, on behalf of the brethren of this lodge, heartily thanked the brothers of 471 for their kind genuine hospitality, and expressed their high gratification at witnessing the splendid working of 471, and the musical treat they had all enjoyed. He also said the bre-

thren of 960 intended in the course of the month to have a days outing at Tintern and Chepstow, and he invited one and all present to go with them, but as the train and tide would wait for no man, and the Cardiff brethren had to leave early, he hoped soon to have another social merry meeting. The lodge was closed in harmony at about 8.30 p.m.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting took place in the lodge room, at the Clarence Hotel, on Monday, the 18th inst. The W.M., Bro. Henry Martyn Kennard, in the chair. There was also a very fair attendance of members. The minutes of the last lodge having been read and confirmed, the W.M. reported that in pursuance of the resolution passed at the last meeting, he had forwarded to the widow of the late beloved P.G.M., the address of condolence then agreed to, and he now read Mr. Roll's reply which was ordered to be entered on the minutes. The ballot took place, when Bro. Joseph Brookes of Pontypool, was unanimously admitted as a subscribing member. Bros. Mitchell and Rieborde being in attendance, were exalted in open lodge as to the progress they had made as E.A. Freemasons, and their answers proving satisfactory, those brothers retired, when the lodge was opened in the second degree, and Bros. Mitchell and Richards were passed to the degree of F.C. Freemasons, the ceremony being most correctly rendered by the W.M. P.M. Bro. Buer gave an explanation of the second tracing board, which was listened to with much attention. The lodge was then closed down. Three new candidates were proposed for the next meeting, and after some ordinary routine business had been transacted, the lodge was closed in harmony at 8 p.m.

SCOTTISH CONSTITUTION.

AYRSHIRE.

CROFTHEAD (NEAR GREENBURN).—*St. Andrew's Lodge* (No. 380).—The brethren of this lodge met in their lodge room for the selection of office bearers for the ensuing year, when the following brethren were duly elected, viz.:—Bros. Thomas Gowans, R.W.M.; W. Love, S.W.; John Weir, J.W.; Thomas Adams, D.M.; George Williamson, S.M.; Hugh Sloan, P.S.; John Dalrymple, Sec.; Alex. Weir, Treas.; J. B. Wood, Chap.; James Kerr, S.D.; Thomas Brown, J.D.; James Paratee, Inner Guard; James Purdie, M.W.R.; Thomas McCall, O.G. The brethren afterwards engaged themselves in a true Masonic style with song and sentiment until high twelve, when they parted for the night, to meet the next morning at 5 o'clock to join their friends at the Fauldhouse station of the Caledonian Railway for their annual trip, which was this year to the ancient town of Ayr and back. In a short time after the arrival of the train in Ayr the principal places were visited, such as Burn's monument, the auld bridge of Doon, and the auld clay biggin where our national bard first saw the light of day. After enjoying themselves on the banks of the Doon to the stirring strains of an excellent brass band and lead by Bro. W. Grame, they returned to Ayr by the racecourse, where on the green sward dancing commenced, the music supplied by Bros. Grame and Haddie. On returning again to Ayr they sat down to an excellent dinner in the Sun Inn, where the duties of the chair was efficiently performed by Bro. H. Sloan the retiring R.W.M. After a number of songs, &c., were sung, the brethren paraded the principle streets and returned to the station amid the plaudits of the people. Upwards of 500 joined in the trip, and the greatest harmony prevailed. On their return, the brethren adjourned to the lodge, which was closed in due form by the R.W.M.

IRELAND.

WATERFORD.

WATERFORD.—*Provincial Grand Lodge (South-Eastern District).*—The quarterly meeting of the above Provincial Grand Lodge was held at the Masonic Hall, The Mall, Waterford, on the 16th inst. The R.W. Sir John Keane, Bart., Prov. G.M., occupied the throne. There were also present Bros. Abraham Denny, D. Prov. G.M.; Gerald Fitzgerald, of Lodge 44, G.S.W.; Henry Sargent, of Lodge 5, J.G.W.; Tarrant, and a large number of the brethren of Lodge 33; also Bro. Cousin, W.M., from Kilkenny, and brethren from Carlow. After the Grand Lodge

business, including the appointment of Prov. G. Officers, was disposed of, the brethren adjourned for refreshment, the Prov. G.M., Bro. Sir John Keane, presiding, and after spending a delightful evening, the brethren separated in peace, love, and harmony.

LIMERICK.

LIMERICK.—*Triune Lodge* (No. 333).—This lodge celebrated the Festival of St. John at Bro. Fogerty's Rooms, Henry-street, on Tuesday evening. The chair was occupied by Bro. C. M. Wilson, W.M., and subsequently by the D. Prov. G.M., Bro. Jas. Spaight. Bro. Spong acted as S.W., and Bro. Fogerty, J.W., who did everything in his power to have the reunion worthy of Lodge 333. The W.Ms. of the district were invited. Bro. Lande, W.M. of 13, and Bro. G. W. Bassett, W.M. of 73, attended. The usual loyal and Masonic toasts were given and responded to, several songs were sung, and the brethren did not separate without caring for the wants of their poor and distressed brethren all over the world, when a handsome collection was taken up for that purpose. The D. Prov. G.M. gave the toast of "The Memory of the late Prov. G.M., Bro. Michael Funnell, D.L., 33," which was drunk in solemn silence. The brethren separated, highly pleased with the evening's enjoyment.

ROYAL ARCH.

METROPOLITAN.

CAVEAC CHAPTER (No. 176).—A regular meeting of this chapter was held on the 7th inst., at Radley's Hotel, Comp. J. Lacey, M.E.Z. presided. The election of officers for the ensuing year proved unanimous in favour of Comps. P. A. Nairne, Z.; P. Browne, H.; M. Scott, J.; F. Walters, P.Z., Treas. (re-elected); R. S. Foreman, S.E.; A. Williams, S.N.; T. Quilhampton, P.S. A P.Z.'s jewel of the value of five guineas was unanimously voted to J. Lacey, for his services as M.E.Z. The companions then adjourned to the banquet.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Chapter* (No. 310).—The annual convocation was held on Tuesday, the 12th inst., and was opened in due form by Comps. W. Murray, Z.; G. G. Hayward, H.; A. Woodhouse, J. The minutes of a former meeting were read and confirmed. After which, Comp. A. Woodhouse was installed H. for the Holy Temple Chapter No. 595, Longtown, by Comp. J. W. Hayward, P.Z. Visiting Comp. James Porter, J. of the Ulverston Chapter. The chapter was duly closed, and all parted in harmony.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—On Wednesday, July 13th, at noon, the quarterly meeting of this chapter was held, and formed no exception to the general slackness in Freemasonry which has prevailed lately, only one ceremony in either of the three departments having been performed during the last few months. As a natural consequence, such opportunities of leisure not being taken advantage of to afford instruction by lectures or otherwise, the brethren become careless and the attendance is scanty. On this occasion two brethren resident at some distance were expected as candidates, but it was perhaps fortunate that they did not attend. In the unavoidable absence of the 1st and 3rd Principals, the chair of Z. was taken by Ex. Comp. Dr. Hopkins, I.P.Z., that of H. by Ex. Comp. Marks, that of J. by Ex. Comp. the Rev. R. Bowden, P.Z., Comp. Glanfield was in his place as Prin. Soj., Comps. Oldrey, Assist. Soj., and Niner, Scribe E., who was called upon to read the minutes of the previous meeting and they were confirmed. No other business offering, the chapter was closed.

MARK MASONRY.

CUMBERLAND AND WESTMORELAND.

CUMBERLAND LODGE OF MARK MASTERS (No. 60).—The annual meeting postponed from May 3rd until July 12th, was held at the Freemasons' Hall, Castle-street. The lodge was opened in ample form by the W.M., Bro. W. Johnston. The minutes of the last regular lodge were read and confirmed.

Bro. G. G. Hayward, P.M. G.I.G., at the request of the W.M., then occupied the chair in the east. The S.W. and acting Sec., Bro. A. Woodhouse, was conducted to the pedestal when he received the O.B., after which, a board of Installed Masters were formed, and Bro. Woodhouse was properly inducted into the chair. The brethren were re-admitted and saluted the W.M. The W.M. then appointed and invested his officers as follows:—Bros. W. Johnston, I.P.M.; J. Porter, S.W.; W. Court, J.W.; W. Pratchitt, M.O.; F. W. Hayward, P.M., P.G.J.D. as S.O. and Treas.; J. Nicholson, J.O.; R. James, S.D.; J. Wood, J.D.; T. Blacklock, P.M., P.G.S. as I.G.; John Barnes, Tyler. Bro. G. G. Hayward acted as Installing Master and performed his duty well. In answer to the usual questions it was proposed and carried that the sum of £2 2s. be forwarded to Bro. F. Binckes, G. Sec., as a donation towards the Mark Masters Benevolent Fund. Two gentlemen, Bros. G. Shannon, M.D., and Thomas McMichan, both of Wigton, Cumberland, are to be advanced in August next. The lodge was then duly closed, and the brethren adjourned to the refreshment room, where the usual loyal and Masonic toasts were severally drank, all parting in that peace and love that so characterises this lodge.

DEVONSHIRE.

TOTNES.—Pleiades Lodge (No. 26).—The quarterly meeting was held at the Masonic Rooms, at 6.30 p.m., on Wednesday, the 13th inst. The W.M. having been called away by urgent business, the chair was taken by Bro. Dr. Hopkins, P.M. & Past G.J.W. He was supported by the Wardens, Bros. Glanfield and Niner; Rev. R. Bowden, I.P.M., and Bro. Marks, Reg. The rest of the officers being absent, their places were supplied by Bro. Oldrey, as S.D., and others. The lodge was opened in the usual form, but the minutes could not be read and confirmed, as the Secretary had not brought or sent the books. Bro. Watson, of Torquay, was duly admitted to the degree of Mark Master by the acting W.M. No other business offering, the lodge was closed at about 8 p.m.

KNIGHTS TEMPLAR.

INDIA.

MADRAS.—Supreme Grand Conclave.

At a meeting of the Supreme Grand Conclave held in London, December 10, 1869, Sir Knt. Arthur Macdonald Ritchie attended to do homage on his appointment as Prov. Grand Commander for Madras, and V.E. Knt. Col. A. T. Greenlaw, Prov. G. Commander of British Burmah, now at Madras, was directed to act as his Deputy during V.E. Com. Ritchie's absence consequent on this order. V.E. Sir Knt. Col. A. S. Greenlaw established the Prov. G. Conclave at Madras on May 30, 1870. The following are the officers of the Prov. G. Conclave:—

V.E. Sir Knts. Ritchie, Prov. G. Com.; Greenlaw, P. G. Com. B. Burmah, P.G.D. Com.; J. Miller, P.G. 1st Capt.; J. Mills, 2nd Capt.; Greatorer, Chancellor; Branson, Registrar; Coleman, Treasurer; Joyes, Chamberlain; M. F. Miller, Hospitaller; Gardner, Dir. of Cers.; Fraser, Supt. of Works; Smithers, Marechal; Gadsden, Provost; Lewis, Almoner; Murray, Expert; Cardogo, Nar. Regalia; Vincent, 1st Standard Bearer; Lyster, 2nd Standard Bearer; Jesudasen, Aide de Camp; H. Tate, Capt. Lines; Pearse, 1st Herald; Price, 2nd Herald; C. Tait, Org.; Wright, Banner Bearer; Axelby, Equerry; Frater Monisse, Assist. Equerry; Joyes and Mither, Stewards.

Sir Knt. Greenlaw has done much for Masonry here, and it is hoped that when R.W. Bro. Ritchie returns, which he will do next month, that Masonry will make an advance in Madras.

MASONIC FESTIVITIES.

SUNDERLAND.

MASONIC PIC-NIC.

Among the principal promoters of this fête, which took place on Wednesday, the 13th inst., may be mentioned the W.M. of the Williamson Lodge, Bro. Robert Hudson; the W.M. of the St. John's Lodge, Bro. Robt. Dixon; and Bro. W. H. Crookes, P.M. and P.G.S.. The number of tickets sold was nearly 300, confined strictly to the members of the Craft and their respective fami-

lies. The journey was from Sunderland to Gilsland, a distance of fifty miles on the direct route for Carlisle, and the time of starting 7.30 a.m.

The assembling at the Monkwearmouth Station was a scene quite pleasant to witness—the faces of young and old beaming with anticipation in the morning light—for the sun had not yet looked out “from the chambers of the east,” but was busy there, edging the grey clouds with a golden lustre, giving a promise of gladness to the coming day. After the many friendly greetings, and the bustle usual on such occasions to secure places, the whistle of the guard and the snortings of “puffing Billy,” proclaimed the train in motion, and which was soon rattling along at the rate of twenty miles an hour. In a twinkling we were in sight of “canny Newcastle,” we see Benwell Town in the distance, where dwelt that local celebrity “Billy Oliver”—he was “sic a clever chap.” Passing through Blaydon, we are reminded of its heros—Joseph Cowen and Son—ever foremost in the vanguard of social and political liberty, and labouring incessantly for the moral and intellectual elevation of the industrial community. Manifold are the objects of interest that border our path as we are carried along. The ruins of Prudoc Castle look grand and graceful from the top of the top of the hill, though “the long grass o'er-tops its mouldering walls;” Dilston Castle and the Derwentwater Estate command special attention from the belligerent fashion in which a countess of that name has lately pushed her claims to its honours and emoluments. But, on, on! we go, like the “gallant six hundred” through one of the most fertile and picturesque valleys in the north, hill and plain, wood and water, alternately come in view, at times going through a forest of trees, while glintings from the face of old Father Tyne, through their branches, bespangle our path as we roll on. We halt at the fine of old town of Hexham; doors are flung open—a rush is made—and “prodigious” the contents of orange stalls and fruit baskets are quickly transferred from the platform to the carriages, and are spread, that all may share; feelings of *mine* and *thine* at once lose sway—make free, they are *ours* and *yours*—with feasting and jollity, no anxiety is felt for the end of the journey and are even surprised when the train is brought to a standstill at Rosehill Station, Gilsland.

Mr. Gelard's famous hotel (the place of our destination) is in full view before us, about two miles distant, stretching its large dimensions along the brow of a beautiful green hill. Breaks and waggons are in great demand, while some prefer to walk, by bridge and stile and rural footpath, and all meet simultaneously at the place appointed. It is yet two hours to luncheon time, and the party sally off in groups to visit the various objects of interest in the vicinity; some to Orchard Hall, half hidden in the green woodlands; others to the Sulphur Springs, where the green and grey rocks rise perpendicularly a hundred feet above your heads; some wend their way to the Roman Wall; others to the “Popping-stone,” where it is said that Sir Walter Scott popped the question to his blushing fair one—*youngsters* carry away splinters from this stone, that a speedy marriage, with the one of their choice, may be effected;—some go to see Written Craggs, on the river Gelt; others to the grave of Megg Dobbs, in Denton churchyard, and to view Mumps Hall, her residence, rendered famous by Sir Walter Scott, in “Guy Mannering.” The parties return, and a festive scene ensues; a range of tables, fifty yards long, placed in an avenue of trees, and loaded with every dainty, met the eye, and to which full justice was soon done, when the sound of the cornet proclaimed that the band had already taken its place on the green. Hither flocked the grave and gay, sportive youth and sober age, the one to join in the “light, fantastic” dance, the other to look on with smiles of approbation; some to toss the ball or throw the bowl, or join in quiet conversation. It was a sight for strangers to see how Masons could deport themselves, on such a

jubilant occasion, and gave a grand manifestation of the fraternising tendencies of the Order, but—

"The hour approaches we must ride,"

and the road back to Rosehill is lined with vehicles and pedestrians. The train is waiting, and all get properly seated, and we return homewards, while mirth and merriment resounds in every carriage. Suffice to say; that we arrived all safe at Monkwearmouth Station, escaping all collisions save the collision of hands that now takes place, as a valedictory blessing, e'er each take their way to their respective homes.—*From a Correspondent.*

Obituary.

BRO. HENRY DOWELL,

Of the Beadon Lodge (No. 619) and New Wandsworth (No. 1,044)

We have to announce the death of our much lamented Bro. Henry Dowell, who died after a long and painful illness, borne with Christian fortitude, on the 2nd inst., at the early age of 34. Our deceased brother, though an able exponent of our noble Order, never aspired to the chair of K.S., preferring to see it occupied by those who could devote the time necessary to make them worthy representatives of the same, and for which his lodge has become so well known. To the very last Bro. Dowell continued to be a faithful and amiable Mason, practising that greatest of all theological virtues—charity.

It was a melancholy satisfaction to his family to witness the respect paid to his memory by those personally acquainted with him—his brother Masons. His surviving family, while mourning their irreparable loss, have cause to be thankful to the Great Architect of the Universe that he was spared to make ample provision for his widow and family. May his soul rest in peace. His remains were interred in the family grave at the London Cemetery, Ilford, on the 9th inst., followed by several of the brethren.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 30TH, JULY 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, July 25th.

LODGE.—British Oak, Bank of Friendship Tav., Bancroft-pl., Mile End.

Tuesday, July 26th.

LODGE.—Castle Lodge of Harmony, Willis's Rooms, King-st., St. James's.

Wednesday, July 27th.

LODGE.—United Pilgrims, Horns' Tav., Kennington; Prince Frederick William, Knights of St. John's Hotel, St. John's-wood; High Cross, White Hart Ho., Tottenham; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East. Pri. Ass. Ro., 6, Newby-pl., Poplar.

Thursday, July 28th.

Gen. Com. Girls' School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, July 25th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star Royal Ho., Burdett-rd.,

Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, July 26th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, George Ho., Aldermanbury.—**CHAPTER.**—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, July 27th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—**CHAPTER OF INSTRUCTION.**—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, July 28th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugarloaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—**CHAPTER OF INSTRUCTION.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, July 29th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey, Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.—**CHAPTER OF INSTRUCTION.**—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, July 30th.

Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

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

ERRATA.—In our article last week on the "Masonic Red Cross Order and the Imperial Constantinian Order of Saint George," lines 12 and 13 from the bottom should read:—"that his master not unreasonably ignored his own claims to the Order, and that it might lawfully be," &c.

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LONDON, SATURDAY, JULY 30, 1870.

MASONIC RED CROSS ORDER AND THE IMPERIAL CONSTANTINIAN ORDER OF SAINT GEORGE.

By R., 33°.

It may be satisfactory to premise the following observations on the Imperial Constantinian Order of St. George, by remarking that the latter is held in trust by the heir and representative of the last reigning sovereign of the Byzantine Empire, as its lawful guardian, and cannot be otherwise disposed of, save by the restoration of that Empire, when indeed, an adverse decision of the people; would necessitate its surrender, but without prejudice to the inherent pretensions of the present representative's family, which would simply again lapse into abeyance, until some future revolution of Imperial fortune should once more revive them.

An ample explanation having already appeared before the public, at the title of the Imperial House of Rhodocanakis, to represent the Byzantine throne and, consequently, the Grand Mastership of the Imperial Order in question; it will only be necessary to refer briefly to the circumstances that—in addition to their collateral claims through the Lacapenus, Phocas, Argyrus, Comnenus, Botaniates, Angelus, Lascaris, Vatatzes, Cantacuzenus, Palaeologus, and other Imperial Houses—the chief pretensions of this House rest under the peculiar circumstances of the Empire, on the marriage, in 1614, of H.R.H. Prince Demetrius Rhodocanakis with the Princess Theodora Palaeologina sole heiress of her father, Theodore Palaeologus, sixth titular or hereditary Emperor of the Byzantine Empire, and, *de facto*, as well as *de jure*, Grand Master of the Imperial Constantinian Order

of St. George. From this marriage is lineally descended H.I.H. Prince Joannes Rhodocanakis, of the castle of that name, in the Island of Chios, Titular Emperor of the Byzantine Empire, and Grand Master of the Imperial Order in question, and to whom is heir-apparent, his eldest son H.I.H. the Prince Demetrius Rhodocanakis 33°.

These titular distinctions, being also hereditary, are duly recognised; and the Princes of this House, in all their official transactions, as well as in ordinary intercourse with Governmental authorities throughout Europe, are invariable distinguished by the Imperial prefix to their names and style. These passing observations are partly necessary where the public ear has been so often abused, by the sinister efforts of certain parties at various times, to appropriate the rights of this family.

The Constantinian Order of St. George is asserted by most, if not by all, writers on the subject, to have been instituted in the year A.D. 312, by the Emperor Constantine the Great, for the protection and preservation of the celebrated sacred standard, the "Labarum;" but the earliest Statutes of the Order known, are those promulgated in the year A.D. 1192, by the Emperor Isaac II. Angelus.

Were it the purpose of these remarks to enter into all the details of the constitution of this Order, and to trace the succession of Grand Masters, from Constantine the Great, their reputed original; the earlier dislocations and reconnections of dynasties in the Imperial line, might be genealogically explained; but it is more convenient to confine ourselves at present to the Order, as remodelled, or even instituted by the Emperor Isaac Angelus, leaving each reader to determine for himself the true value of such information as is open to all on the subject. All that bears upon this point in the Statutes themselves is as follows:—

"Having this in view day and night, We (Isaac Angelus) observed with deep sorrow of soul, the decline and languor into which the greatest and most renowned Institution of the State—the most holy, most noble, and most illustrious Order of St. George, founded by our ancestor and predecessor, Constantine the Great, has fallen."

The fair and reasonable assumption here, is, that the Emperor would never have used such expressions without the fullest justification, exposed as he was, to contemporary critics, all more or less cognizant of current events, and who had

ample means of refuting any manifestly unfaithful and untrustworthy reference to the then declining organisation of the members of the Order—for it evidently had even then members, otherwise the qualifying terms used would have been unnecessary. At the same time, it must be left to be inferred, whether the selected band appointed to guard the "Labarum," originally represented a strictly chivalric Order of Knighthood, or whether its original constitution did not gradually conform to the change of the times, until, at a period much later than the fourth century, and yet considerably anterior to the date of the published Statutes, it had perhaps almost imperceptibly merged from the Classic into the Chivalric type—developing itself from a cognate principle, rather than sustaining an original and fully organised character.

Under any circumstances however, we need not pause longer to discuss this point, for no earlier Statutes of any Order than those of A.D. 1192 have reached us; and although there are records, of a prior date, pertaining to the distinctive *Religious* Military bodies corporate, subject to monastic rule,* the Constitution of these latter fraternities was so essentially dissimilar to that of the Orders of Honorary Knighthood as to form a separate class, in the general system; and therefore, it can scarcely be denied, that taking the date of its Statutes, as the legal test of antiquity, on purely historical grounds, this Imperial Order must be considered, the *premier of Christendom*. But if a looser interpretation were advisable, even then, there is no other Order of Chivalry, that can trace its course through that earlier social *metamorphic* period, to the not however "speechless"† though remote past, of the Constantinian epoch; and between the fifty Christian champions, that rallied round the Labarum, and the Chivalric Knights of Isaac Angelus, there was probably a difference only, as it were, in degree and not in kind.

The advantage of confining arbitrarily the origin of this Order, to the twelfth century is this, that it cuts off the pretexts of tradition, by which comparatively modern Orders, like those of "The Dannebrog," and "The Thistle," might claim an almost coeval, although entirely apocryphal foundation.

* Some writers erroneously ascribe to the Byzantine Order the pale of St. Basil.

† Palgrave.

By the second article of the Statutes of the Emperor Isaac Angelus, it is decreed, that "the lawful Emperor alone, of the Roman Empire his heirs and successors, to the throne, shall be for evermore, the sovereigns, of this Most Holy, Most Noble, and Most Illustrious Order of Knighthood; and that he alone shall have the power of creating, of degrading and of restoring its members—of reforming its Statutes and of judging all differences arising between Knights of all degrees."

The founder, or the sovereign, by restricting the Grand Mastership of an Order to his heirs and successors, would scarcely provide for the contingency, of an alien race of princes, while any of the original dynasty existed. But in the nature of things, a revolution might give to an usurper the opportunity of interpreting to his own advantage the meaning of the term "successors," and while such a contingency was overlooked by Henry III of France,* at a still later period a similar error was obviated by a special clause, in the Statutes of the Orders of St. Michael and St. George, of the Ionian Isles.

The Byzantine Princes seem to have even when usurpers striven to perfect their power by a family alliance whereby hereditary claims might be transmitted on the mothers' side; and indeed, nearly all claimed a descent from the Flavian family, which of course they had not.

As for the competency to sell a family, or dynastic Order—which, however, that of the Byzantine Empire was not—such a power would be incompatible with the nature of an heirloom. The Grand Master might indeed, by a private arrangement, virtually dispose of the liferent, as it were, of his dignity; but no such act would have the effect of disqualifying the natural heirs, nor could the former alienate that of which blood affinity is the essential quality—as in like manner, no man can by his own public advertisement relieve himself of a legal obligation.†

It was the practice, when two Emperors reigned conjointly as colleagues, that the Grand Mastership of the Byzantine Order was invariably vested in the senior; and in the case of a female sovereign, it appertained to her alone, but was conveyed *jure-uxoris*, to the consort whom she might elevate to the honours of the purple.‡ And again, in the case of a divided succession, the

* Of Holy Ghost, 1578.

† Lord Lyon.

‡ The Empress Zoe for instance.

dignity devolved on him, to whose lot fell the Imperial Capital—thus indicating a local, and to some extent a dynastic requirement in its possessor.

But the *tenure* alone, of the capital was not sufficient, for when the French Crusaders became Masters of Constantinople, and usurped the purple, in 1204, the fugitive Byzantine nobility, proceeded to Nicæa, where they formed a court, and acknowledged as their Emperor, Theodore Lascaris, who thereupon, became Grand Master of the National Order, while the Latin rival sovereign, on the other hand, never assumed that dignity.

From 1204, until their restoration in 1260, the Greeks, under their own emperors and patriarchs, remained at Nicæa.

From this period, the Grand Mastership was transmitted by Michael (VIII.) Palæologus, through a regular succession, to Constantine (XIII.) Palæologus, and on the death of the latter, and the subversion of the Empire, by the fall of Constantinople in 1453, the Grand Mastership devolved on his brother, Thomas Palæologus, who thus became the depositor of all the hereditary and titular honours of the Byzantine Empire; and, as it were, through that tragic event, the preferential guardian, of the Imperial inheritance, although in point of *Imperial* descents, the House of Ducas, (Rhodocanakis), might have demanded an equal recognition, had not the catastrophe in question, seemed to obliterate such rivalries, and to leave the honour as it were, of chief mourner, to the last dynasty in actual possession.

From Thomas, the first titular and hereditary emperor after the fall of the Empire, these dignities descended in a male succession to Theodore the Sixth, and last titular prince of his house, who died in England in the year 1636, leaving by his first, and *only lawful wife*,* according to the tenets of the Greek Church and the laws of the Empire,† a daughter, and ultimately sole heiress, who, by her marriage, with her cousin Prince Demetrius Rhodocanakis, of the Island of Chios, conveyed to their posterity, the inheritance of her father, and at the same time, by the said

alliance, united to that of Palæologus, the equally Imperial House of Ducas, which her husband represented. A reference to the abridged pedigree already published* will explain the alliances at great length.

As it was with the Latin Emperors, so it is with the Turkish Sultans—neither, under the Statutes of Isaac Angelus, could be regarded as eligible for the dignity of Grand Master of the Constantinian Order of St. George. Neither inherited the throne lawfully, and neither were accepted by the native race. Moreover, in either case, the difference of religion and of creed, was an insuperable objection, and would even have neutralised any advantages derived from family alliance, since, as regards the former rulers, the Statutes of the Order are based on the tenets of the Greek Church.

Between the jealousy of the Latin Church, and the exterminating spirit of the Turkish Government, the survivors of the Imperial family have ever been subjected to peculiar disabilities; and the fact that, unlike some fallen dynasties, which have succumbed to intestine convulsions, *this*, on the contrary, *never* lost the suffrages of the people, but fell before a foreign invader—an alien in race and religion—who found a passive accessory to his spoliation, in a Church that had long resented the independence of the Byzantine Court, raise a hope from the present more enlightened spirit of Christian Europe, although their power has passed away, this family may cease to be disturbed in the possession of those relics of the Imperial throne, which seem to have tempted the cupidity of the Papal Court of the seventeenth and eighteenth centuries, in a very remarkable degree, as we have already seen.

In conclusion, as the Abb Giustiniani spurious list of Grand Masters of the Imperial Constantinian Order of St. George has had an extensive circulation, it may be advisable to add to the present statement a genuine list of the Grand Masters, as transmitted in the family of the present representative, and amply confirmed by early as well as later historians.

Accepting the epoch of the promulgation of the Statutes of the Order, as the most critically convenient starting point, we have

* See "Notes and Queries," 3d. s. vii. p. 403, 506, and xii. p. 30, &c.

† The law of the Byzantine Empire required equal alliances in the princely houses, just as the Royal Marriage Act of England renders illegal the marriage of a prince of the blood royal with a subject.

* "Freemasons' Magazine and Masonic Mirror," 13 Nov., 1869, Aug. 28, Dec. 4, 1869.

GRAND MASTERS.

A.D.	A.D.	
1185—1195		Isaakius II. Angelus.
1195—1203		Alexius III. Angelus Comnenus.
1203—1204		Isaakius II. Angelus (restored).
1204—1204		Nicolaus Canavos.
1204—1204		Alexius V. Ducas.
1204—1222		Theodorus Lascaris.
1222—1255		Joannes III. Ducas Vatatzes.
1255—1259		Theodorus II. Ducas Vatatzes Lascaris.
1259—1260		Joannes IV. Ducas Vatatzes Lascaris.
1260—1282		Michael VIII. Ducas Angelus Comnenus Palaeologus.
1282—1328		Andronicus II. Palaeologus.
1328—1341		Androniteus III. Palaeologus.
1341—1391		Joannes V. Palaeologus.
1341—1357		Joannes VI. Angelus Comnenus Palaeologus Cantacuzenus.
1391—1423		Manuel II. Palaeologus.
1423—1448		Joannes VIII. Palaeologus.
1448—1453		Constantinus XIII. Palaeologus.
1453—1465		Thomasus Ducas Angelus Comnenus Palaeologus.
1465—1498		Joannes IX. Palaeologus.
1498—1540		Theodorus III. Palaeologus.
1540—1573		Prosperus Palaeologus.
1573—1598		Camillus Paleologus.
1598—1636		Teeodorus IV. Palaeologus.
1636—1665		Theodora II. Palaeologina Rhodocanaki.
1665—1689		Panteleon Ducas Angelus Comnenus Palaeologus Rhodocanakis.
1689—1735		Franciscus Rhodocanakis.
1735—1799		Manuel III. Rhodocanakis.
1799—1814		Demetrius Rhodocanakis.
1814—1854		Franciscus Rhodocanakis.
1854—1863		Thomasus II. Rhodocanakis.
1863—(Vivens)		Joannes X. Ducas Angelus Comnenus Palaeologus Rhodocanakis.

Nec Jovis ira, nec ignis,
Nec potuit errum, nec edax aboleze vetustas.

GLOUCESTER CATHEDRAL.—Some months ago the Freemasons of Gloucestershire expressed a wish to undertake the restoration of some distinct portion of the Gloucester Cathedral, and it was suggested that they should provide the new reredos, at a cost then estimated at £600. A committee was appointed by the Provincial Grand Lodge, the £600 was raised, and at a recent meeting it was ordered that a communion should be made to the dean to the effect that "the Freemasons are prepared with the £600, the amount which they were led to believe the restoration of the reredos would cost, and are most anxious to undertake that work; but that the committee do not believe it to be possible to obtain a larger subscription." The cost of the reredos, as designed by Mr. Gilbert Scott, is expected to be about £2,000.

FREEMASONRY IN FRANCE.

ADDRESS OF BRO. L. BABAUD-LARIBIERE.

The newly-elected Grand Master of French Freemasonry has addressed the following circular to all the lodges under his jurisdiction:—

My dear Brethren,—Called by the suffrages of your delegates to exercise the functions of Grand Master of French Masonry, I feel it a duty to explain to you the exceptional character of this election, and to invite you, according to the resolution of the Legislative Assembly of 1870, to consider in your respective lodges the question of executive power which will be submitted to the Assembly in 1871.

Above religion, sects, and parties, Freemasonry dwells; it is based upon the noblest principles, and it is at once its strength and its glory to march in the advance guard of progress, and to establish in its midst institutions which in after ages will become universal in the outer world; supporting a refuge always open to free thought, and offering in some degree an ideal sociality to those who have at heart the welfare of human kind.

It will not be too much to say that our institution has completely fulfilled in the past its mission as precursor. Many historical facts attest the influence of Masonry, and how much do our laws bear the mark of its influence? Did it not in the eighteenth century contribute powerfully to religious and political toleration in our laws and customs? Were not the doctrines of the "Encyclopædia" first developed in our temples? and though the grand principle of the sovereignty of the people was proclaimed in the revolution of 1789, had it not long before been applied by our predecessors, coming down to the present generation? It is less than thirty years since the outer world hesitated to proclaim the doctrine of universal suffrage, yet such suffrage already existed in the internal government of the Craft.

Thus, with these examples before us, Masonry can justly claim to have contributed to the development of these three important reforms—tolerance, the sovereignty of the people, and universal suffrage.

The success we have gained in the past imposes upon us the obligation to unceasingly continue our labour. The condition of the human mind is such as to never rest content, but to aspire to new conquests, as soon as the preceding efforts

have met with success. The same principle pervades all society, which is, as it were, a fascine of individual aspirations.

Our fathers have accomplished great things, which imposes upon us respectful veneration for their memory, but which also commands us to persevere for the fulfilment of their unaccomplished tasks. We possess in our symbols this "chain of union," which descends from the dead to the living, to which chain each generation adds another link.

The Assembly of 1870 was inspired with these ideas. When called upon to elect a Grand Master, it asked itself, "Of what utility is the Grand Mastership, and whether the suppression of the office would not be a desirable step in the right direction, and one easily accomplished?"

No man can doubt the excellence of democratic government for the present age. Our customs are so strongly impregnated with the principles of 1789—democracy—that it would be no rash prediction to say that one day democracy will prevail throughout the whole of Europe; the only question seems to be the best form which democratic government should assume.

Two essential conditions should govern this study, the liberty of the lodges, and the simplicity of the administration, which should be united into a compact body when acting in communion.

It is necessary that each lodge maintain its independence and its oneness, so as to be enabled to act as varying circumstances may render it desirable. It is evident that the same rules would not be available, whether for use in large towns or in rural districts. The end to be accomplished will remain the same; but it will be necessary to travel different roads in order to reach the goal.

It must not be considered that I desire to attempt the unity of Masonry. The Grand Orient of France is a power that none would seek to divide or to destroy. As all Masons are bound by a fraternal bond, so all lodges under one jurisdiction owe to each other a sympathetic assistance. As sister lodges they all pursue, according to their peculiar aptitude, the realisation of universal progress, so admirably figured in our beautiful motto, "Liberty, Equality, Fraternity."

The oneness of the lodges will not, therefore, be contested, they are governed by private laws; and so long as they remain faithful to the

principles of the Masonic constitution, no one has the right to impose upon them any line of conduct or order of work.

As to the general government of Masonry, it is sustained by an organisation of five delegates, elected in each lodge, which unite in general assembly at the seat of the Grand Orient.

If it were possible for this assembly to remain in permanent session, and so exercise directly its power, the question which now occupies us would not be presented, and your representatives would fix their mode of action in the plenitude of their sovereignty; but the assembly is in session but one week in the year, and it finds itself under the necessity to delegate the exercise of the power conferred upon it by the universal suffrages of Masons in good standing.

The delegation is made:—

1st, To a Grand Master elected for five years.

2nd, To a council composed of thirty-three members elected for three years, and renewable at different periods.

The duty devolved upon the legislative assembly of 1870 to elect a Grand Master. The question was raised whether it would not be advisable for various reasons, and for the good of the Order, to suppress the Grand Mastership. In this view the following resolution was passed:—

"The assembly resolves that the Grand Mastership should be suppressed, but not believing itself in possession of the right to effect, of itself, this reformation, requests all the lodges to consider the question, and to name delegates to a constituent assembly which will be convoked next year, to revise the constitution, especially on this point."

You will all understand, my very dear brethren, that the question raised by this resolution is of the greatest importance. I have no need to recommend it to the serious consideration of all the lodges, so that, impressed with your opinions, the delegates composing the assembly of 1871 may come to an intelligent decision and one beneficial to the welfare of our Institution.

You have to decide the important question whether it is desirable that the Craft should be governed by a chief elected for five years, or whether it would be preferable to restrain to the fullest extent the delegation of power, and conferring it for a limited time on the Council of the Order.

Personally I am in favour of the suppression of the Grand Mastership; and it is for having warmly supported this measure in the Assembly that I

have been elected, without solicitation, to the post of Grand Master.

Your delegates advocated the abolition, but they had not the power to carry it; and as it became necessary for them, in obedience to the Constitution, to elect a Grand Master, they conceived the idea to call temporarily to the office one who would promise to assist them to use every exertion to carry into effect in the next Assembly the resolution which has been submitted.

Herein, dear brethren, lies the secret of my election.

But if I am placed at your head under such exceptional circumstances, I am resolved to defer respectfully to the wishes of those who have elected me; and if it is my fate to be the last Grand Master of French Masonry, I shall not be any less impressed with the divers sentiments which I cannot find words to express—sentiments of gratitude for the great honour you have done me, and admiration of the spirit which you have exhibited, being unwillingly compelled to elect a Grand Master. You have elected one of the most obscure and unworthy of your members, in order to show once for all that prejudices of birth, fortune, and dignity cannot exercise any influence over your decisions. What more is necessary to prove the tendency of Masonry in this respect than the simple enumeration of those who have held the office of Grand Master during the present century? First a king, Joseph Bonaparte; next a prince of the blood, Murat; a marshal of France, Magnan; a general, Mellinet; and now a mere provincial journalist.

As I have mentioned the names of the Grand Masters, it would be ungrateful in me, and you would not forgive me, if I neglect to pay homage to the distinguished qualifications of my predecessor and recount the services which he has rendered to Masonry. It will be nothing new for me to declare that—a liberal and devoted Mason—General Mellinet has always interposed his authority in favour of our institution, and that his defence of the Order has had no mean share in breaking down the prejudice which, in official quarters, has existed.

Permit me, brethren, with all deference to your rights, and without encroaching upon your prerogative, to advise you what will be, in my opinion, the most useful course in which to direct your labours.

Under conviction that Masonry should always

march in advance of society, I would have Masons seriously study the problems of the social questions of the present day, of which the name alone is new, but under various appellations have in all ages agitated the noblest minds, displaying itself more or less prominently according to the state of society.

Is it not evident, my brethren, that there still exists a considerable amount of error, prejudice, injustice, and misery? What could be a nobler task for Freemasonry than to labour in order to destroy such error, prejudice, and injustice, and so offer solace to misery? Its existence throughout the whole world places it in a position to wage a successful war with the numberless evils from which humanity suffers.

Understand me well, brethren. I do not advise you to form a clique nor to establish a party. None of us, as Masons, should express any opinion in politics or religion. Liberty of conscience, and liberty of thought shall ever be inscribed amongst our laws, which are so deeply engraven in our hearts. Preserve well your liberty, and in the performance of your Masonic duties on all occasions endeavour to act for the promotion of the interests of the community in the midst of which you are placed. We should not fall into the error of an enervating and brutal centralisation. The impulse may proceed from the Grand Orient, but each lodge must maintain its right to consider those questions which nearest concern her, in her own time, and after her own manner. We should not desire to see the life of the Order concentrated at one point, lingering death prevailing in all its extremities. Each organ, if I may so speak, should fulfil its proper function, and the harmony of the Institution will not be destroyed.

One example will illustrate my meaning. We are of one accord, upon the principle of free instruction, so clamorously advocated at the last assembly. Are we, in order to effect this *desideratum*, to proceed in the same manner, and to employ precisely the same means to arrive at the same end? Having for our chief care the spread of education, are we to adopt a formulary and act mechanically upon all points?

Certainly not. It is their province to endeavour to promote the spread of instruction in their own districts. How great a difference exists between the population of the town and the country, between manufacturing cities and agricultural districts. The most urgent wants must be met. Here it is lectures, there a library; in another place professional instruction, in others again agricultural. In each the education should be appropriate to the varying conditions of those for whom it is provided.

In repelling for the last two years the project of an organisation for educational purposes, which was presented in the form of a kind of Masonic University, our Assembly has very clearly manifested that entire liberty should be left to the lodges to endeavour, in their own manner, to afford facilities for instruction.

I cannot, my dear brethren, too impressively exhort you to combine upon this question, and, as we say, symbolically, spread incessantly our light on every occasion.

For the same reason it seems to me a duty to entreat you to apply yourselves to the study of the great social questions of the present age. One lodge may be so placed as to take a part in arranging the relation between capital and labour, and to establish friendly relations between employer and employed. Another may usefully employ itself with the results of the the establishment of co-operative societies; another may inquire into the principles of assurance; others on financial questions. Indeed, nothing should be foreign to the investigations of Masonry; and out of this vast contest will result a solution of the social problem, in the same manner as the practical solution of the civil problem resulted from the labours of our ancestors in the latter part of the last century.

You will have to pronounce the verdict up the question of the executive power, and with confidence I call your attention to the study of these social questions which interest more particularly the people in the midst of whom you dwell. These questions are assuredly within the province of Masonry to consider, for they bear upon the liberty of thought, the breaking down the prejudice, and the conflicting interests which govern the world. The precious qualities of Masonry will ever defend it against its traducers; and as Masonry has survived in spite of the persecutions of other ages, passed unscathed through difficulties and dangers, and has spread its influence amongst all nations, whatever their form of worship or government, it is because it is superior to all dogmas and politics, and that its pervading sentiment is an unextinguishable love for the human race.

Dear Brethren, armed with the weapons of liberty of thought, who better than you can solve the terrible problems offered to the present age.

Accept, dear brethren, the assurance of my fraternal sentiments.

L. BABAUD-LARIBIÈRE,

July 4th 1870.

Grand Master.

General Mellinet, Past Grand Master of the Grand Orient of France, has addressed the following letter to the Minister of the Interior:—

"It is my duty to inform your Excellency that I have resigned the office of Grand Master of the

Grand Orient of France, and that I am succeeded in that office by M. Babaud Laribière, Advocate of Confolens (Charente).

"My term expired this year at Whitsuntide; I had given notice that my health would no longer permit me to remain at the head of French Masonry; and I wrote the brethren to choose a new Grand Master. Nevertheless they did me the honour to elect me in general assembly on the 7th of June.

"Profoundly touched by this mark of esteem and affection, I persisted nevertheless in my resolution. I had given in my resignation, and under these circumstances the Grand Orient proceeded to a new election, and elected M. Babaud Laribière to succeed me.

"I felicitate myself on this choice for many reasons. I have known M. Babaud-Laribière for many years, and he has long been my friend, and if I respect in him a political faith contrary to my own, I know also how to render homage to his strictly honourable and upright character. Under his direction I have a firm conviction that Masons will not wander beyond the circle traced in its constitutions, and that every effort will be made to avoid any difficulty between the civil and the Masonic powers.

"I feel it a duty to pray your Excellency to accord to M. Babaud-Laribière the same good will with which yourself and your predecessors have always honoured me.

"Accept the expression of the most respectful sentiments from your devoted servant,

"LE GENERAL MELLINET."

Bro. Mellinet has also addressed to all lodges and brethren, in obedience to the Grand Orient of France, the following circular:—

"My dear Brethren,—There are, in the course of my Masonic life, which already extends to fifty-six years, two great epochs which will never be effaced from my memory, two precious dates written in my heart—the 9th of June, 1865, when your representatives appointed me Grand Master, and the 7th June, 1870, when, notwithstanding my announced withdrawal, and in the face of a list of eminent candidates, I again received the honour of re-election.

"I have considered it necessary, for reasons which I have made known to the Assembly, to decline the honour, and persisted in my resignation; but profoundly touched by this great proof

of your esteem, I feel a desire, in resuming my place in the lodge, to thank you, and publicly acknowledge my sentiments of gratitude.

"I cannot pass over in silence the names of those who, by their kind assistance, lightened my labours; and how much do I not owe to my friend Bro. Alfred Blanche, who as 'Grand Maître Adjoint' has seconded my efforts with the most enlightened and devoted concurrence, and who since the loss of the greatly-regretted Bro. Lenglé, has been my only assistant in the duties, always heavy and often laborious, of the Grand Mastership.

"The Council of the Order, the work of which embraces all Masonic questions, I am happy to here proclaim has never failed me on any occasion; and its president, Bro. de St. Jean, is entitled to my acknowledgment of his incessant labours, and, above all, for his devotion to the interests of our Institution. Although I have voluntarily tore myself from the post to which your confidence renewed the call, rest assured, my dear brethren, that my heart remains with you still, and if I direct no more your noble labours, I shall follow them with the most lively interest; and if I can no longer contribute directly to your progress, I can applaud and follow with my earnest wishes.

"And now, brethren, let me tell you how happy I am in the choice which you have made in complete and unbiassed liberty. No Mason would offer a greater guarantee of independence; and the well-known loyalty of Bro. Babaud-Larivière, his noble sentiments, his unlimited devotion to our institution, serve to render his elevation to the Grand Mastership a most important event for Freemasonry in France. Under such direction it will never be in jeopardy, but, on the contrary, will continue its progressive march, which has ever been the object of your late Grand Master.

"Accept once more, my dear brethren, the expression of my fraternal and affectionate sentiment.

"LE GENERAL MELLINET."

THE MASONS IN CUBA.

For some time past the government of the Island of Cuba, either from an inspiration of its own, or by orders from the parent government in Spain, has made itself execrable by a persistent persecution of the Freemasons. Lodges have been

broken up by the soldiers; their members imprisoned; foreigners who were members of the Order, and visiting their brethren at lodge meetings, have shared the same fate. It is true, that after a shorter or longer period of incarceration they have been set at liberty, but we believe security in the shape of bail has been exacted for their appearance for trial or conditioned for the fulfilment of a promise not to attend Freemason lodge meetings.

With the rules or laws of States, the Order of Freemasons has nothing to do, as Freemasons. Owing allegiance to the government under which they live all Masons are required to be obedient, faithful citizens or subjects. They are not to engage "in plots or conspiracies against government," and, therefore, in their character as an Order or institution, they are bound to "submit to the civil magistrate." These are cardinal, essential, fundamental teachings of the Craft everywhere.

We know that much consideration has been given to the case of the Masons in Cuba by their brethren in the United States. Several plans for their relief have been suggested. One of the Grand Masters of a sister Grand Lodge has invited a conference of the several Grand Masters of the Grand Lodges to consider the condition of the Craft in Cuba and take such action as to them, on consultation shall be deemed best. This course has not received the approval of our R.W. Grand Lodge, as we are informed. What other Grand Masters have thought on the subject we are unable to say.

There are difficulties in the way of any concurrent official action of the Grand Lodges of the United States on this subject. As the highest Masonic authority acting in their official capacities, Grand Masters have, we think, no right, under the strict construction of the fundamental rules of the Order, to take any public action on questions which are in the nature of political questions so far as they relate to the policy of any political government. If such a meeting of Grand Masters was held, and it was thought proper to present to the Federal Government of the United States the sufferings of our brethren in Cuba, what action could be suggested? To ask interference would be making a political question, and however proper it may be in this case, yet it would violate a rule of the Order of Masons, and set a most mischievous precedent.

We know that the miserable fanatics, those hamanitarianists who are ever seeking out an occasion for parading their own glorification, are not yet able to see the sufferings of our Craft, because they are members of "a secret society," and now that conventions are being held in Pennsylvania, Ohio, and the West, to break up the Order of Freemasons, these people would object to any amelioration of the slavery which Masons suffer to the bigotry of the Cuban government.

This course for other reasons must be abandoned. The sufferings and persecutions of the Masons in Cuba has long occupied the attention of the Craft, and we are not fully satisfied as to the proper action to be taken in their behalf. The meeting of Grand Masters we do not approve. But is it to be tolerated that our fellow Craftsmen are in jails and prisons and persecuted, and there is no aid for them from their brethren? It is all very well to talk about the Order of Freemasons, and their duties to those of the Fraternity in distress. Now is the time to show your faith by your works.

It is doubtless true that obedience to the civil magistrate is a Masonic duty, but is it a corollary that obedience is due to a military force and its commander when the country is in a state of civil war? Are the Masons bound to obey the order of a satrap, who with a few, or many, soldiers at its beck and call, over-riding the civil government, undertakes to rule and govern the people? We think not. Then the Masons are no longer bound by their fundamental rule, and if they are persecuted by such authority it is the duty of the Craft in the United States to protest against this tyranny. Something must be done, ought to be done, for the glory of Masonry, the pride of its power to succour the suffering, are now invoked by every sense of justice. We have written this in order to make the following suggestion to the Masonic press.

Let a convention of members of Grand Lodges in their individual capacity, and on their individual responsibility, be held, by common consent, entirely irrespective of the official relations of Grand Lodges as such. Let this convention meet for this one single and only purpose of protesting against the tyranny of the military power of the Cuban authorities in their treatment of Masons in Cuba. Let this be the exclusive purpose of this convention, none other to be considered. The great protest of a body of Freemasons may excite such notice as will force Cuba to rely only on her civil laws in dealing with the Masons on that island. Justice and mercy may thus in concert relieve our brethren from their trials.

We make this suggestion as the only one in our opinion which can be adopted, without involving the Order of Freemasonry in a violation of their fundamental rules, or Grand Lodges in political complications, or establishing an unfortunate precedent.

We only desire this subject to be considered, and if it shall be found on a calm consideration to be proper, then it will be time enough to make the necessary arrangements for a call of the convention.

We insist as absolutely necessary to the success of this suggestion, that if the convention is to meet, it shall be thoroughly understood beyond all question or doubt, that no other subject than the aid of our brethren in Cuba shall be brought to its notice.—*Keystone.*

MASONIC JOTTINGS.—No. 30.

BY A PAST PROVINCIAL GRAND MASTER.

THE GERMAN THEORY.

The German Theory is an embodiment of the Grandidier Theory; and it finds in the Mediæval Lodges the 1717 Masonry, it finds in them the Masonry of which the Operative element is now entirely absorbed in the Speculative element.

BEGINNING OF THE 19th CENTURY.

See the Jotting thus entitled, FREEMASONS' MAGAZINE, vol. 22, page 229. Was the Freemasonry there mentioned thought to be Operative Masonry, or Speculative Masonry, or both?

APOLLONIUS OF TYANA.

Pythagoras was his model. He lacked not Masonic principles. He regarded the earth as one country, and all men as brothers. His followers, it is well-known, compared him to the divine Jesus*

SPECULATIVE MASONRY.—ETHICS.

It would be as reasonable to ascribe to a school, instituted in 1717, for the teaching of Ethics, the origin of that science, as to ascribe to the Grand Lodge of 1717, the origin of Speculative Masonry.

APOLOGUE.

Those who do not dispute a brother's assertion, that Noah was the founder of Freemasonry will not, it may be conjectured, think it necessary to dispute his further assertion that Noah first used

* The tract respecting which a member of Grand Lodge inquires, is in German, and was published at Tübingen in 1832. The following is the title in French, which I extracted some time ago from the "Dictionnaire des Sciences Philosophiques":—"Baur, Appollonius de Tyane et le Christ, ou Rapport du Pythagorisme au Christianisme."

the Apologue as a pleasant vehicle of the moral doctrine of the Craft; and that consequently Jotham in the famous apologue (Judges, chap. 9,) was not an inventor, but only a successful imitator.

PHILOSOPHY.—GREEK AND ROMAN ARCHITECTS.

Philosophy was one of the sciences studied by the Greek and Roman Architects. Now Philosophy is no part of Operative Masonry, but it is an essential part of Speculative Masonry.

INTOLERANCE OF CERTAIN BERLIN GRAND LODGES.

A correspondent mistakes. The intolerance of certain Berlin Grand Lodges has frequently come under my notice. My correspondent should look into the FREEMASONS' MAGAZINE, Preston's Illustrations, and Bro. Findel's History, above all he should read some communications in the last volume of our periodical pages 442, 462 and 483. For many reasons those communications deserve attentive perusal.

CONGREGATIONS OF GOOD MEN.

In all civilised nations, in all ages, there have been congregations of good men desirous to acquire knowledge and to ameliorate the kind.

MASONIC NOTES AND QUERIES.

TORPICHEN-KILWINNING LODGE (No 13).

The following preamble precedes the "Rules of the Torpichen-Kilwinning Lodge of Freemasons and Friendly Society, Bathgate." Printed, 1850:—

"Preamble to the Original Rules.

"The Lodge of Torpichen-Kilwinning was formed at Mid-Calder at an early period of the eighteenth century, under the patronage of Lord Torpichen, from whom it derives its title. It continued at Mid-Calder till the year 1734, when, the brethren from the west becoming numerous, it was agreed in the said year to remove the lodge to Livingstone-Kirk. It continued to be held there till the year 1744, when the brethren from the west and north still increasing, and those to the east of Livingstone-Kirk decreasing, it was agreed in the said year, for the convenience of the brethren, to hold the lodge one year at Livingstone-Kirk, and two years at Bathgate; and on St. John's Day, 1754, it was agreed to by the lodge that if the brethren from the east did not prove more numerous than the brethren from the north and west of Livingstone-Kirk for three succeeding years, then the lodge was to be removed entirely to Bathgate. Accordingly on St. John's Day, 1757, the roll being called over, there appeared only one member from the east of Livingstone-Kirk, all the rest of the members being from the west and north; consequently the former agreement was put in force, and the lodge was brought to Bathgate the same day, and got the title of 'Torpichen-Kilwinning Lodge, held at Bath-

gate,' where it still continues. In the year 1760, the members feued a piece of ground from the Rt. Hon. the Earl of Hopetoun, in order to build a lodge; but the funds being rather inadequate to accomplish such an undertaking, the members agreed to give each ten shillings and sixpence, or six days' work, towards the building. But this being still insufficient, they had to borrow money to accomplish the work. In the year 1763 it was finished, and in the year 1766 they received their charter from the Grand Lodge of Scotland."

We are also informed that for a long time after the lodge was established at Bathgate, its members consisted only of those operatives who were connected with the building trade, such as operative masons, wrights, slaters, &c. About 1815, however, this rule was relaxed, so that latterly any person of good character, &c., was admitted. In 1849 their funds amounted to about £600, beside their building, valued at about £200. It has struck me that perhaps this "lodge" was originally merely a friendly society, which afterwards adopted our Speculative Freemasonry after it had spread into Scotland from England about the end of the first quarter of last century. The Masonic Calendar gives the date of the origin of this lodge as 1707, but upon what data I know not as yet. At page 453 of the *Freemasons' Magazine* for Dec. 5th, 1863, Bro. D. Murray Lyon gives the date of its charter from "Mother Kilwinning" at 1729. The rule of the Friendly Society in connection with this lodge is that no person who has not first joined the lodge can be admitted into the Friendly Society. There is one good clause in their rules anent the election of the Master, viz., "All of whom to be eligible to be chosen Master must have officiated as Wardens of the lodge." They might, however, have improved it by adding, "and be capable of performing the duties of the office." I have seen what I trust is a rare sight, viz., the R.W.M. of a lodge seated in the chair, and surrounded by a whole bench of Past Masters, Depute and other Masters, &c., and not one of the whole lot had ever performed the ceremonies pertaining to their offices! Yet there they sat, each as proud as a cock on a hillock, a most amusing though rather melancholy sight—Speculative Freemasons with a witness.—W. P. B.

NINE TRUE FREEMASONRIES. FIVE THEISMS.

Dear Brother * * *,—The communications to the *Freemasons' Magazine* now engaging your attention, will be found to show nine true Freemasonries, the elements of which are five theisms, the term "Theism" being understood in its philosophical sense.

Of these nine Freemasonries, four are particular Freemasonries, and five are universal Freemasonries.

Each of the four particular Freemasonries is called a true Freemasonry.

Each of the five universal Freemasonries is called the true Freemasonry.

Four Particular Freemasonries.

1. The Freemasonry of which the religion is Christianity.
2. The Freemasonry of which the religion is Judaism.
3. The Freemasonry of which the religion is Parseism.

4. The Freemasonry of which the religion is Mahommedanism.

Five Universal Freemasonries.

1. The Freemasonry of which the religion is Natural Religion.

2. The Freemasonry of which the religion is Christianity, with toleration of all other Freemasonries whose religion comprises a Theism, the term "Theism" being philosophically understood.

3. The Freemasonries of which the religion is Judaism, with like toleration.

4. The Freemasonry of which the religion is Parseeism with like toleration.

5. The Freemasonry of which the religion is Mahommedanism with like toleration.

The Five Theisms.

The five theisms, the term "Theism" being understood in its philosophical sense, are,—

1. The Theism of Natural Religion,
2. The Theism of Christianity,
3. The Theism of Judaism,
4. The Theism of Parseeism, and
5. The Theism of Mohammedanism.

—CHARLES PURTON COOPER.

MASONRY IN MIDDLESBROUGH.

The Masonic press does well to notice everything bearing on the Craft—good, bad, and indifferent. The following paragraph appears in Dominie's weekly letter in the *Middlesbrough Exchange* of July 15th, 1870. As there are several good Masons in Middlesbrough, for the honour of the institution, I trust Dominie has been misinformed:—"Equality and fraternity, however beautiful they may be in the abstract, are things difficult to establish anywhere. They are supposed to thrive in connection with Freemasonry, but even its mystic ties are insufficient to erase the characteristics of human nature. A lodge of Masons, not one hundred miles from Middlesbrough, so rumour goeth, had a short time ago the honour and privilege of being called upon to assist a foreign Mason in adversity. The 'man' made good his credentials, but the lodge, somehow or other, did not consider him to be a 'brother' for a' that. He was bidden to wait in the entry whilst the hat was sent round, and when he received the poor dole that was gathered for him, he was not permitted to come up higher. I notice the matter because it has given rise to some talk, and also because I gather there is just a little—'a very wee drap' I trust—of snobbery in connection with local Freemasonry which were as well dispensed with.—A MASTER MASON.

OUR SPECULATIVE FREEMASONRY.

From an Oration delivered by command of Lord Zetland.

Bro. J. C. H., some words of an oration delivered by command of Lord Zetland on the occasion of leveling the first stone of a Masonic hall at Whitby, 1860, ought to put an end to your doubts:—"The Speculative Masonry of the present day has been justly denominated a peculiar morality, not that cold morality of the schools, but the genuine morality which springs from religious feeling, instilled into our hearts by the perusal of the volume of the Sacred Law, which holy book is ever in our lodges, the one Great Light, to rule and govern our Faith."—CHARLES PURTON COOPER.

JACOB BOHME.

Bro. John Yarker's recommendation of Jacob Bohme (*antè* page 28) a correspondent will relish more when he finds in biographical notices of that famous theosophist that "Sir Isaac Newton studied him and made extracts from his works," and that "in modern times, and in connection with speculative philosophy in Germany, his views, which had come to be regarded as empty mysticism, have acquired fresh interest and importance." It is added, "This arises from the kindred character of his fundamental principle with the spirit pervading the systems of Spinoza, Schelling, and Hegel. In the "Dictionnaire des Sciences Philosophiques," Jacob Bohme fills eight and a half pages.—A PAST PROVINCIAL GRAND MASTER.

THE END OF ANCIENT MASONRY (page 48).

The quotation given from Bro. Findel's History of Freemasonry appears to me to be one of his mistakes. The idea seems to me to have a good deal of the imaginary in it,—more, it is highly calculated to mislead. I think very highly of Bro. Findel's work, but I would try to discriminate between fact and fiction, were I giving quotations from it.—W. P. B.

GERMAN ELEMENT AMONG THE ENGLISH MASONS (page 70).

As expounded at page 70, this is a mistake. I am not surprised at a German saying so, but I am astonished to find an Englishman promulgating it. We might about as well say that our coal and iron, steamers and railways, come from Germany, as say that English Gothic architecture was derived from Germany. England may have got something from France and Normandy; but as for Germany, it was behind both France and England. More, German Gothic of the thirteenth century came from France. I would respectfully ask my brethren to turn their attention a little more to the Operative Masonry of France during the twelfth and thirteenth centuries, and try what they can find there. I expect that we have yet to get much and very valuable and interesting information from France about the building fraternities of the twelfth and thirteenth centuries.—W. P. BUCHAN.

ARGUMENT—RHAPSODY.

Literary Controversy.—To this the instructed brings argument—the uninstructed brings rhapsody.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

IS FREEMASONRY SECTARIAN?

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

"Dear Sir and Brother,—As a Freemason, I beg most respectfully to take exception to certain assumptions and remarks of our R.W. Bro. Charles John Martyn, G.C.: *e.g.*, he says, 'And all of whom he may fairly presume, by their presence in that sacred building, to be members of the Church of England, or, at all events, not strongly opposed to her doctrines.' Now, I can by no means take this view of this case, for the brethren present I would presume went there as Masons, and expecting to hear a Masonic sermon,

given by a *Masonic office-bearer*, and I would also expect that one who is a Freemason himself would understand this, and perform his work accordingly; if not, he should never have accepted of such a post as a *Masonic Chaplain*.

"Instead of 'presuming' that his hearers were 'members of the Church of England,' he, as a Mason, was entitled to presume that many of his brethren might not be so. There might have been Unitarians, Jews, or even Mahomedans present—brethren who had come to worship the Great Architect of the Universe—consequently, they would be perfectly justified in protesting against sectarian remarks and doctrines being introduced and expounded in what should have simply been a pure and sensible *Masonic* discourse.

"Although I happen to be a Scottish Presbyterian, I yet consider that a Unitarian, Jew, or Mahomedan is just as well qualified to be a good and honest Freemason as any Scottish Presbyterian. More, as a Freemason, and while in a *Masonic lodge, or engaged on Masonic work*, I consider that I should do nothing to praise up and expound my own religious views, for by so doing I would be not only throwing cold water on theirs, but also be guilty of an infringement of true *Masonic* courtesy. I am ready at this moment to vote for the disestablishment and disendowment of the Church of England and of the so-called Church of Scotland also, because I consider that the members of every church ought to support it themselves. Yet I wonder how Bro. Martyn would take it if he heard these views expounded at a *Masonic* meeting!

"Bro. Martyn also alludes to the Bible. Now, that is a subject for serious consideration, whether or not the Bible is the proper book to place upon the altar of a *Masonic lodge*? I am not sure but that it may yet come to be that the Book of Constitutions will lie where the Bible now does, the said Book of Constitutions containing a preamble of our *Masonic* faith. I highly reverence the Bible, and I question if the altar of a *Masonic lodge* is the proper place for it. Freemasonry, it must be remembered, is not and never was intended to be a religion or our religion.

"I am, yours fraternally,

"July 23rd, 1870."

"W. P. BUCHAN.

ST. PAUL'S CATHEDRAL.

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

Dear Sir and Brother,—I was astonished to read the reproach of your correspondent, "*Æ* 31, P.M.," that the Grand Lodge did not devote its funds to the decoration of St. Paul's. When its proper custodians take some pains to keep the building in decent order and conduct its services with reverence and decorum, they may, perhaps, expect pecuniary assistance from the laity. St. Paul's has long been a disgrace to the nation, owing to the mercenary greed and total indifference to public opinion displayed by its rulers. Our brother must remember that the funds of the Grand Lodge are contributed for the relief of the deserving, and cannot be devoted to the assistance of lazy sinecurists, who only look to their own interests.

Yours fraternally,

ANOTHER P.M.

MASONIC SAYINGS AND DOINGS ABROAD.

From Spain we learn that on all sides the Freemasons have celebrated the Festivals by solemn meetings, followed by banquets, until last year it was impossible that such *fêtes* could have been celebrated in Spain on account of the dread of the fanatic enemies of the fraternity.

In December last, the Grand Orient of Spain assembled to the number of thirty for the Winter Festival, and on the 24th June last, no less than eighty brethren met to celebrate the Summer *Fête*.

All the brethren present hailed, with the greatest delight, the opportunity of free communication amongst Freemasons, and abandoned themselves to joining in the expression of fraternal sentiments. The toasts were warmly given and enthusiastically responded to.

The Lodge Faro del Progreso, at Barcelona, has decided to assume mourning at three consecutive meetings, on account of the death of Bro. d'Armand Barber, in honour of the many virtues of the deceased brother.

HUNGARY.—A new lodge was recently constituted at Szegedin, through the exertions of Bro. Reemann, a Mason well known in Austria and Hungary. On the 17th April, Lodge Szechenyè was consecrated at Arach, with Bro. Golodscheider as W.M. Both these Hungarian lodges will hold from the Grand Orient of France. "We announced some time since," says *Le Monde Maçonnique*, "the establishment of a Grand Orient in Hungary. How is it that the existence of this Power has not been notified to other *Masonic* powers, and by what authority does the Grand Orient of France encroach upon the territory which should be under the sole authority of the new Grand Lodge?"

The meetings of Lodge Humanitas take place regularly twice a month at Vienna on the first and third Tuesdays, in the hall of the Academy of Commerce.

The conference of the Grand Lodge Aux Trois Globes, held at Berlin 5th May last, rejected the propositions of the Lodge of Gotha. In consequence, it has adjourned the amendment concerning the initiation of non-Christians, rejected the amendment which would authorise lodges unable to send delegates to send in writing their votes upon the order of the day, and rejected the amendment which proposed admitting to the meeting of the Assembly Masons who have not been admitted to the fourth degree.

In Arkansas, all *Masonic* correspondence and relations with the Grand Orient of France have been suspended.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE most Worshipful the Grand Master, the Right Hon. the Earl de Grey and Ripon, K.G., has been pleased to grant a warrant for the establishing of a new Masonic lodge at Swansea, which, in compliment to the highly esteemed Prov. G. Master, Bro. Theodore Mansel Talbot, will be named the Talbot Lodge. We are also informed that the W.M. designate of the new lodge is the D. Prov. Grand G. Master, Bro. Edward J. Morris, and that the principal offices will be filled by Bros. Charles Bath, G. B. Brock, O. G. Williams, James G. Hall, William Cox, Rev. T. O. Heurtley, Rev. J. D. Davies, R. A. Essery, W. H. Brown, S. B. Power, and others, whose known devotion to the craft makes them an acquisition in the formation and working of a new and important lodge, such as the one in course of formation will be in every respect. The number and influence of those who have already joined the new lodge, together with the numerous applications for admission to membership, indicate the measure of support it will receive, and arguer well for a successful course and a prosperous future; while the great administrative ability in Masonic matters possessed by the W. M. designate assisted as he will be, by a staff of Masonic experts, who have attained eminence as workers in the craft, may be taken as a sufficient guarantee of the perfect working of the lodge, and of consequent pleasure to those who may seek to make Masonry their study.

ANCIENT AND ACCEPTED RITE.—The Supreme Grand Council, 33°, having authorised a special meeting of the K.H. 30°, for the purpose of receiving an eminent brother, about to leave for India, the convocation will be held on Monday next, at 33, Golden-square.

Craft Masonry.

ENGLISH CONSTITUTION

METROPOLITAN.

BEADON LODGE (No. 619).—The July meeting of the members of the lodge was held on Wednesday 20th inst., at Bro. Middlecott's, Greyhound Hotel, Dulwich. The W.M., Bro. Alfred Avery, presided, and after the minutes of last meeting had been confirmed directed the brethren's attention to the business of the day. Bro. Saul Wells, S.W., was then elected Master of the lodge for the coming year; Bro. Alfred Avery, Treas.; and Bro. J. Daly, T. The Audit Committee was nominated, and its meeting appointed for the 10th prox., at Bro. Jas. W. Avery's, Queen Arms, Weston-street, at seven in the evening. Bro. Quelch's motion for the reduction of the lodge's fees was withdrawn after some slight discussion. A testimonial was voted to the retiring W.M., and various sums of money were given to some cases of distress. A petition to the Board of Benevolence received the signatures of the members of the lodge, and the W.M. having closed down, the brethren adjourned to an excellent banquet. Bros. W. B. Roberts, and J. Pinhorn, were the only visitors present, but there was a strong muster of the P.M.'s.

PROVINCIAL.

DEVON.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge and General Communication of Masons of the Province of Devon was held on Monday, 21st inst., at the Masonic Hall, Tiverton, for the dedication of the New Hall, of St. Peter's, and for the transaction of other important

business. There were about 200 brethren present, assembled from all parts of the province, and especially from the Lodges of the Three Towns, one question, that of the increase of the dues payable to the Provincial Grand Lodge, for charitable purposes, having excited not only a great amount of interest, but also some little opposition. The opposition, however, ended happily, we are glad to say, by the opponents allowing the proposal to pass unanimously, none of them voting against a resolution which met with such general support.

Among the brethren present were the following:—The Rev. John Huyahe, P.G.C., Prov. G.M.; L. P. Metham, Prov. J.G.D., D. Prov. G.M.; Wm. Denis Moore, P. Prov. G. Sec., D. Prov. G.M.; J. Tanner Davy, 421, S.G.W.; Major Yates, 1,188, J.G.W.; Rev. J. Dickenson, 1,125; Rev. Langley Pope, D.D., 797, Prov. G. Chaps.; T. S. Bayley, 189, Prov. G. Treas.; Capt. T. Levett Prinsep, 797, Prov. G. Reg.; W. G. Rogers, 112, G. Sec.; W. H. Geachias, 39, Prov. S.G.D.; J. J. Hamby, 70, Prov. J.G.D.; James Hawton, 954, Prov. G.D.C.; George Warren, 159, Assist. Prov. G.D.C.; Josiah Austin, 1,099, Prov. G. Org.; W. Cotton, 112, Prov. G. Sword Bearer; James Gregory, 39, Prov. G. Tyler; John Rogers, 202, Assist. Prov. G. Tyler; William Easton, 39; Wm. Oram, 421; Mitchell, 156; C. S. Willshire, 251; Fras. Codd, 230; S. Jones, 1,135, Prov. G. Stewards; H. J. Trethewy, W.M., 159; W. F. Terry, 16, Canada; J. Lynn, S.W. 230; J. P. Briggs, P.M., 230, P.P.G.S.B.; J. Chadwick, 444; H. Bartlett, P.S.W.; 710, P.P.A.G.D.C.; E. Roseveare, S.W., 1,099; W. H. W. Sargeant, J.W., 1,099; J. Tucker, J.W., 1,054; C. Langdon, 1,254; O. Leigh, W.M., 1,205; Major W. H. Russell, J.W., 1,205; Isaac Latimer, P. Prov. G. Sec.; Josiah Austin, P.G.O., P.M., 1,099; Isaac Watts, P. Prov. G. Treas.; J. Pridham, W.M., 710, S.W., 1,284; J. Greenfield, P.M., 328; W. L. Pope, D.D., Prov. G. Chap.; J. H. Snell, 282; P. L. Blanchard, Z.G.; J. Way, W.M.; C. T. Force, I.P.M., 444; C. G. Wilshire, I.P.M., 251, Prov. G. Sec.; J. Baxter, J.W., 954; T. Gardiner, P.M., 39; W. H. Geachias, P.M., 39, P. Prov. G. Sec., Prov. S.G.D.; J. Gamble, 223, P. Prov. G. Assist. Dir. of Cers.; H. W. Hooper, S.W., 1,254; L. D. Westcott, W.M., 70; T. W. Coffin, J.W., 189; G. Warren, P.M., 159, P. Prov. G. Assist. Dir. of Cers.; J. Brown, I.P.M., 1,099; W. F. Quickie, S.W., 39; W. Rookes, Prov. G. Purst., Cornwall; S. S. Tremayne, W.M., 1212; James Ellis, S.W., 1,212; M. Paul, S.W., 955; J. Redgate, S.W., 1,212; R. M. Andrews, S.W., 70; M. Williams, J.W., 105; R. R. Ellis, W.M., 156; T. Chapman, W.M., 282, P. Prov. G. Dir. of Cers.; J. H. Westlake, W.M., 666; W. Browning, P.M., 223, P. Prov. G. Dir. of Cers.; J. P. Harrison, Sec. 1,284; R. Rowe, Dir. of Cers., 1,284; C. Hooper, Assist. Dir. of Cers., 1,284; J. B. Euan, J.D., 230; A. F. Luke, 39; J. Kinshole, 39; E. Aitken Davies, W.M., 1,099; S. Chapple, P.M., 159, P. Prov. Assist. G. Dir. of Cers.; F. P. Balkwill, P.M., 186; G. M. Bird, W.M., 303; C. G. Gibson, P.M., 189; J. B. Gover, P.M., 70; J. Cock, jun., P. Prov. J.D.; J. Montgomery, W.M., 223; J. W. Cornish, S.W., 223; W. Fitch, J.W., 233; H. F. Smith, W.M., 954; J. M. Blake, W.M., 230; J. H. Warren, 1,254; W. Easton, P.M., 39, Prov. G. Steward; W. K. Michell, P.M., 156, Prov. G. Sec.; R. C. S. Tocker, J.W., 112; P. Linde, P.M., 230; B. B. Bastin, P.M., 106, Sec.; W. M. J. Pickford, 282; John Cornwall, P.M., 772, Prov. G. Reg.; W. E. Williams, J.D., 1,125; J. Gregory, 112, Prov. G. Tyler; J. Hawton, P.M., P. Prov. G. Dir. of Cers.; G. C. Bignell, S.W., 105; W. D. Thomas, S.W., 159; I. U. Radford, P.M., 189; W. J. Taylor, W.M., 202; J. Purse, S.W., 202; E. Parnell, J.W., 202; J. Price, P.M., 202; G. Keys, P.M., 202; R. P. Culley, S.W., 1,247; W. Trego, Sec., 1,254, &c., &c.

The lodge was opened in due form, after which the Prov. Grand Master proceeded to dedicate the new Lodge in the ancient and customary form. This was done with great solemnity by the Prov. Grand Master, assisted by the D. Prov. G. Master, Bro. Metham; Captain Tanner Davy, Prov. G.S.W.; Major Yates, Prov. G.J.W.; and the Rev. J. Dickenson, Prov. G.Ch. The organ was presided over by Bro. H. Norrish, and the musical responses were joined in most heartily by the whole of the brethren. The Hall is most elegantly fitted up, and much expense must have been incurred in its internal decorations. The throne and the adjacent canopies were amongst the most effective for their elegance of style of anything that we have seen in the way of Lodge decoration. The walls were adorned with suitable drawings, and several mottoes in different parts of the lodge gave expression to the principles which influence masonic thought.

After the dedication of the lodge, the Prov. Grand Lodge,

which had been opened in the first degree, proceeded to the transaction of the ordinary and special business for which it had been convened. The minutes of the two proceeding meetings of the Prov. Grand Lodge, held in May, 1869, and May, 1870, were read by the Prov. G. Secretary, and confirmed.

Some discussion arose upon a question as to whether fees due from lodges should be paid by the quarter or for the whole year.

The Prov. G. Master said that unquestionably by the constitutions the payments should be made by the quarter, but he put it to the lodges whether they would act in so objectionable a manner as to return only a portion of a year's fees for any member. The question having been briefly ventilated, the members of the two objecting lodges said they were satisfied, and the fees of the year should be paid.

The Prov. G. Secretary, Bro. T. S. Bayley, brought up his report of the state of the finances. This showed a balance brought forward from last year of £115 5s 7d; to dues from 39 lodges, £121 12s 6d; fees of honour, £38 6s 6d; another return, £12 19s; interest, £3 2s 6d; total, 191 6s 1d. Payments, £110 5s 2d, leaving a balance of £181 0s 11d.

On the motion of Bro. Dennis Moore, P.D. Prov. G.M., the accounts were approved and carried; but Bro. Gower having objected to the accounts being brought up and carried without being audited, the Prov. G. Master said that auditors could not be appointed without previous notice being given for the passing of such a law.

Bro. Latimer said he had seen systems of an audit work well elsewhere, and he would give notice of a motion to be brought before the next meeting of the Prov. Grand Lodge, for the appointment of two auditors to audit the next year's accounts.

The Prov. Grand Master said that he had attended the meeting of the Prov. Grand Lodge of Cornwall, at Truro, on Tuesday, with Bro. Latimer, and they saw there that the accounts were audited and signed by the auditors, whose names were printed with the accounts. It was an excellent plan.

Bro. Metham, D. Prov. G.M., read the report of the Committee of petitions, which congratulated them on the success of their movement, as they had succeeded in carrying their 2 candidates in the Aged Freemasons' Institution and the Girls' School. The report urged the lodges to decide union, as the voting papers of 16 lodges had not been received; if they had it would have saved them from borrowing 100 votes. It also stated that they had granted £5 to the widow of the late Bro. Foot; and recommended the Grand Lodge to give £10 to the crippled daughter of another late brother.

The report was then received, and unanimously agreed to, and the committee requested to continue their services till the next Grand Lodge.

Bro. Dennis Moore then stated that this province had received great assistance from the Royal Masonic Benevolent Institution, and from the Widows' Fund, and he should therefore move that 20 guineas be voted to each of those institutions.

Bro. Codd, P.M., seconded the motion, and it was carried unanimously.

On the motion of Bro. Dennis Moore, Bro. John Sharland, the W. Master of the new lodge (No. 1,125) at Tiverton, was elected the Prov. Grand Treasurer for the year ensuing. A proposal to elect one of the members of the southern lodges failed, because it was shown that, out of ten treasurers elected, seven of them had come from the three towns.

The Prov. Grand Master then brought forward the following proposed new by-law, of which he had given notice at the Prov. Grand Lodge at Topsham, on the 31st of May last:—"Every lodge in this province shall pay to the funds of the Provincial Grand Lodge, for and on behalf of each member thereof, the sum of sixpence per quarter, or two shillings annually; such payment to commence from the first day of January, 1870." In moving this law, the R.W. speaker, said he believed the province of Devon was the only province in England where only one shilling is paid to the Provincial Grand Lodge. In Cornwall, West York, North and East York, and Herefordshire, they each paid 2s. yearly, and in the last province they paid an extra shilling. In East Lancashire, Warwickshire, Leicestershire, Bristol, and Somerset, 2s. was paid, but in Devon only one shilling. He had not returns from all the provinces in England, but as far as returns went, Devon stood at the very bottom of the list. This explained to him why so many taunts were thrown at him in London about their province. They stood very well in their payments to the Benevolent Fund, but taking Masonic charities in general, they were at the bottom of the list. When

at the Grand Lodge at Truro on Tuesday, he found that they never paid less than 2s.; and many contemplated contributing 1s. more. They say that Masonry is a charitable institution, an institution based on charity. The R.W. brother, after some further arguments in favour of his motion, read an excellent letter which he had received from Bro. W. J. Hughan, the Prov. Grand Secretary of Cornwall, who stated that all the provinces with which he was acquainted paid 2s. a year for charitable purposes to their provincial lodges, and he was surprised to find that Devon should only pay half that sum. The Prov. Grand Master concluded by moving the resolution,

Bro. Capt. Tanner Davy seconded the motion.

A discussion ensued, and the proposition was opposed by Bros. Watts and Gover, who stated that the lodges contributed large sums for charitable purposes, besides the subscription to the Grand Lodge. The discussion was continued by other brethren, all of whom spoke in favour of the motion, and the feeling of the lodge was demonstrated in favour of the motion in a very decided manner.

The D. Prov. G.M., Bro. Metham, then supported the motion in an eloquent and able speech, in which he adduced a number of statistics to prove how necessary it is that Devon should bear a better proportion of the burthen which ought to attach to it in respect to the maintenance of the Masonic institutions. He said, "There is one fact which cannot be contradicted, that our Province does not subscribe as it ought to the great Masonic charities. We have had 14 annuitants on the funds of the Aged Freemasons' Institution during the last ten years, to whose support the entire Province has not contributed a year and a half's pay. To the boys' school, we have, as a Province, given nothing, although we have always had boys there—during the last 10 years, we had for four years three boys, for three years four boys, and for the remaining three years two boys, costing the Charity in 10 years £1,600, to which the lodges and individual members contributed only £450—little more than a quarter. In the girls' school we have only seven votes, although we have had six girls there during the last ten years, the contributions being less than to the boys' school. Scarcely more than a third of the lodges subscribe to either Charity. There is but one annual subscriber to the Aged Institution recorded in the last report, eight or ten to the boys' school, and only three or four to the girls' school. The proposed resolution suggests an easy way of making up this great deficiency. It is but a very trifling sum to pay, and it is necessitated by the ever-increasing list of candidates, which must increase instead of diminishing owing to the indiscriminate admissions made during the last few years by many of our lodges. Men without means have been admitted without question, and, for years to come, they, their widows and orphans, will come to us for relief, and we must admit their claims. I believe, he added in conclusion, you will carry this resolution by an immense majority, for the vindication and advancement of Masonic principles. I do believe that we have too much pride to shirk the responsibility on to the shoulders of our neighbours of maintaining our aged and distressed brethren, who are our brothers by a double tie, their widows and their orphans. I believe you will not, like the Pharisee and the publican, pass by those of our unhappy brethren who, less fortunate than ourselves, have laid them down to die by the roadside of life; that you will not leave it to strangers to bind up their wounds and to pour in oil and wine, but that you will yourselves minister to their comfort and their wants. I believe that in the dark hour of a brother's need you will raise them foot to foot, and heart to heart, to a re-union with the former companions of their toils, and if their hour has come to them, as it must come to all—that still darker hour when they must pass through the gloomy portals of death—I know you will not leave them then; that you will not content yourselves with crying, alas! my brother! alas! my brother! but that you will whisper into the dying ear, "Leave thy fatherless children to me, I will protect them alive, and let your widows trust in me."

The motion was then put to the lodge and carried unanimously, and amidst much applause.

Bro. Metham, D. Prov. G.M., next moved that 20 guineas be voted for the Boys' School and 20 guineas for the Girls' School.

Bro. John Way seconded the motion, and it was carried unanimously.

Bro. Samuel Jones moved that 20 guineas be voted to the Fortescue Annuity Fund.

This was also agreed to, and some matters relating to the re-

lief of indigent Masons were left to be treated by the committee, who would have authority to deal with them according to their discretion.

The following brethren were appointed grand officers of the province for the year ensuing:—Bros. Major Yates, Prov. S.G.W.; Captain Prinsep, Prov. J.G.W.; Rev. Dr. Pope and Rev. Maitland, Prov. G. Chaps.; John Sharland, Prov. G. Tres.; Wm. Harris, Prov. G.R.; W. G. Rogers, Prov. G. Sec.; Dr. Owen, Prov. G.S.D.; C. G. Gibson, Prov. G.J.D.; William Easton, Prov. G.S. of Works; C. Willshire, Prov. G.D.C.; W. Mitchell, Prov. G.A.D.C.; F. Codd, Prov. G.O.; Capt. Clerke, Prov. G.S.B.; John Brown, Prov. G. Pt.; William Oram, S. Jones, J. H. Snell, Price, Hiffey, and J. Way, Prov. G. Stewards; J. Gregory, Prov. G. Ty.; J. Rogers, Assist. Prov. G. Ty.

It being now two o'clock the brethren formed in order, and went in procession to church. There were thousands of people to witness the ceremony, and the brethren were headed by the band of the 14th Devon Rifle Volunteers.

At church the services were read by the Rev. Michael Thorue, and a sermon was preached by the Rev. Dr. Pope, the Grand Chaplain, founded on the 22nd Rev., 1st to the 15th verses. A collection was made at the close of the sermon, which was handed over to the Infirmary.

The brethren then returned to the lodge, which was shortly afterwards closed.

The banquet was held in the Athenæum, under the able presidency of the R.W. the Prov. Grand Master, and a very pleasant afternoon was passed by those who were able to stay for the dinner.

LODGE OF BENEVOLENCE.—(No. 666).—The festival of this lodge took place on Wednesday, 20th inst., at Princetown. Bro. J. H. Westlake was duly installed as W.M. for the ensuing year. The newly made W.M. then appointed the following officers:—Bros. G. E. Alexander, S.W.; Gilbert, J.W.; Andrews, S.D.; Evans, J.D.; and Hammett, I.G.; Bro. Caunter was elected Treasurer, Bro. Metherell Secretary, and Bro. W. Rowe Tyler. The brethren afterwards adjourned to the Duchy Hotel, where they dined and passed a most agreeable evening.

KENT.

PROVINCIAL GRAND LODGE.

On Wednesday last the Brethren of this Province assembled at Dartford, to hold the Annual Provincial Grand Lodge, and celebrate their festival. The old town of Dartford was gaily decorated with flags of every description, the High-street being one mass of bunting, and the town generally bearing the appearance of a gala-day. The inhabitants all seemed to vie with each other in making the greatest amount of display. In some instances, even, tradesmen were observed to have withdrawn their usual commodities from their windows, and in their place exhibited a gay display of flowers and floral decorations.

The proceedings commenced with an elegant breakfast, served in the large room of the Bull Inn, one of the good old-fashioned hotels, which at one time must have been a great coaching house, as testified by the galleries in its large yard, now covered with a glass roof, and converted into a corn market.

The breakfast was given by the Emulation Lodge (No. 299) to the Prov. G. Officers, past and present, and the W. Masters and Wardens of lodges, to which ample justice was done by upwards of 100 brethren.

At the conclusion of this repast, the brethren repaired to the lodge, held in the Wesleyan school-room, the use of which was kindly granted by the trustees.

At 12.30 the R.W. Bro. Prov. G. Master, Viscount Holmesdale, opened the lodge in due form, and with prayer by the Prov. G. Chaplain.

Amongst the brethren present were:—Bros. W. Farnfield, P.G. Sec.; E. H. Patfen, P.G.S.B.; W. T. Dobson, D. Prov. G.M.; Rev. W. A. Hill, Prov. G. Chap.; Rev. Thomas Grabham, Assist. Prov. G. Chap.; W. Monckton, 1,063, Prov. G.S.D.; S. Philpott, P. Prov. G. Pust.; W. C. Turtle, 1841, P. Prov. G. Supt. of Works; W. Hicks, 483, P. Prov. G.S.B.; J. Terry, P.M. 288, P.G.S.B., Herts; A. Parsons, S.W., 1,050; W. West, W.M., 1,089; G. H. Camel, Dir. of Cers., 1,050; J. E. Webb, W.M., 503; Thomas Best, 503; G. Ker, P.M., 593; W. Day, 199; J. Spooner, 1,063; G. Watson, J.W., 1,050; R. Fry, W.M., 1,050; G. T. Williams, 1,050; A. Jessop, 913; J. Haile, P.M., 127; M. Walter, 700; J. A. Smith, 548; W. Mate, P.M., 1,206; J. T. Milton, 299; J. Pomroy, J.D., 1,063; W. Piper, 503; J. Shrubsole, 503; W. Bower, 299; G. Adamson,

W.M., 299; H. Popkiss, S.W., 1,208; — Sutton, W.M., 1,107; W. Hollyman, W.M., 77; J. W. Knight, 77; J. Redman, W.M., 184; J. Knight, S.W. 1,107; G. Hawkes, W.M., 127; J. Copping, W.M., 31; W. Wyatt, Treas., 1,187; D. R. Adams, P.M., 299; J. W. Brandt, W.M., 483; J. W. Lancaster, Dir. of Cers., 145; G. Tyler, S.D., 299; G. Harvey, J.W., 1,107; G. Holmes, P.M. 975; J. J. Carter, J.W. 20; J. Miles, S.W. 299; Nicholl, S.D. 1,050; J. Marshall, W.M. 199; A. Wilson, S.W. 199; W. C. Adcock, J.W. 199; W. Catt, P.M. 299; C. Dunn, S.W. 77; A. Tringham, W.M. 429; W. Hills, P.M. 77; R. Webster, J.W. 140; W. Winch, J.W. 427; C. Andrews, J.W. 299; W. Tinkler, W.M. 299; W. Sheen, P.M. 77; R. Hunter, W.M. 376; E. Mackney, P.M. 299; G. Neal, W.M. 1,208; J. T. Ellerm, W.M. 1,208; A. Vanderlyn, P.M. 199; W. Cater, P.M. 299; W. H. Thornton, S.W. 829; J. Smith, W.M. 829; J. Borer, S.D. 829; A. Avery, W.M. 1,314; A. Russell, P.M. 229; J. W. Avery, P.M. 1,314; A. Colston, P.M. 288; H. W. Belton, Tyler 399; J. Donal, P.M. 1,089; J. C. Biggs, Prov. G. Tyler.

The Prov. G. Master then called upon the Prov. G. Secretary, Bro. E. Wates, P.M. 77, to read the minutes of the last meeting of the Provincial Grand Lodge, held at the head quarters of the Volunteer Artillery, Brompton, on the 14th July, 1869.

The Prov. G. Dir. of Cers. called upon the brethren to salute the Prov. G. Master, which was done in the usual form.

The Prov. G. Master then called upon the brethren to proceed with the election of Prov. G. Treasurer, when Bro. B. Thorpe, P.M. 709, was unanimously re-elected.

The Prov. G. Master then proceeded with the appointment and investment of officers, as follows:—

Bros. the Rev. W. A. Hill, Prov. G. Chap., re-appointed; the Rev. Thomas Grabham, W.M. 113, Assist. G. Chap., re-appointed; B. Thorpe, P.M. 709, Prov. G. Treas., re-elected; Edward Wates, P.M. 77, Prov. G. Sec., re-appointed; J. Marshall, W.M. 199, Prov. G.S.W.; John E. Ellerm, W.M. 1,209, Prov. G.J.W.; Joseph Noakes Mourilyan, W.M. 1,206, Prov. G. Reg.; John Chaplin, W.M. 483, Prov. G. Assist. Sec.; Owen John Carter, W.M. 20, Prov. G.S.D.; Samuel Barczinski, W.M. 77, Prov. G.J.D.; James Rooney McDonald, P.M. 1,089, Prov. G. Dir. of Cers.; George Neale, W.M. 1,208, Prov. G. Assist. Dir. of Cers.; James Coppin, W.M. 31, Prov. G. Supt. of Works; George Edward Hawkes, W.M. 127, Prov. G.S.B.; Edmund Mackney, P.M. 299, Prov. G. Org.; Thomas Smith, W.M. 829, Prov. G. Pust.; Bros. Jessie Gustavus Redman, W.M. 184; Aaron Twyman, W.M. 429; George Thomas Ovenden, W.M. 784; Rei Fry, W.M. 1,050; Thomas Edward Frazer Seabrook, P.M. 184 and Sec. 1,174; William Mate, P.M. 1,206, Prov. G. Stewards; J. C. Briggs, 503, re-appointed Prov. G. Tyler.

The Prov. G. Treas. announced that there being ample surplus in the funds of the Prov. Grand Lodge, it had been determined to devote 140 guineas to the Royal Masonic Institution for Girls, which amount would constitute seven lodges in the province life governors of that institution, which were apportioned to the following lodges:—Union, 127, Margate; Peace and Harmony, 199, Dover; Belvidere, 503, Maidstone; United Lodge of Benevolence, 184, Old Brompton; Adam's, 158, Sheerness; Pattison, 913, Plumstead; Wellington, 784, Deal.

The D. Prov. G. Master then proposed that £20 be voted to the Royal Masonic Benevolent Institution Female Fund, which was carried unanimously.

Bro. Catt, W.M. 20, proposed that £5 be granted to a brother of Lodge 20.

Bro. Mourilyan, W.M. 1,206, proposed that the sum of £20 be granted to Bro. S., an aged member of Lodge 1,236. Both of which propositions were unanimously carried.

Bro. Dobson, D.G.M., proposed that the Bye-Law No. 14 be altered so that in the case of a candidate offering himself in a lodge out of the town in which he resides, the W.M. of the lodge to which he applies shall make inquiry in writing to the W.M. of the lodge in the town in which he resides, and that the reply shall be in writing. It was stated that some irregularity had occurred through the bye-law being loosely worded. The proposition was carried unanimously; and the bye-laws of the Provincial Grand Lodge were ordered to be printed.

The D. Prov. G. Master urged upon the brethren to follow the directions of the Charity Committee of the province. The province possessed sufficient number of votes to carry the election of their candidates, but through want of united action, three candidates had lost their election by only a few votes, and their friends were put to the trouble of renewing their canvass for the next election. The Prov. G. Master concurred in these re-

marks, and considered that those Masters of lodges who held votes which had been provided out of the funds of the Prov. G. Lodge, were in duty bound to obey the opinion of the majority, instead of destroying the utility of the votes by voting for candidates other than those recommended by the Charity Committee.

The permission of the Prov. G. Master was asked to proceed in procession to the church. The application was made on behalf of the Dartford Lodge (Emulation 299), the brethren of which were anxious to have the procession, stating that it would be a great disappointment to the inhabitants if it were not to take place, and that they had made great preparations for giving a welcome reception to the freemasons. It was fourteen years since the Prov. G. Lodge was held at Dartford, and the present rate of increase in the number of lodges, it was quite within the range of probability many there to day might not live to see it again held in the old town of Dartford.

The Prov. G. Master graciously acceded the permission solicited.

The Prov. G. Dir. of Cera. then proceeded to marshal the brethren, and the procession proceeded to the church in the following order:—

The Tyler of the Emulation Lodge.
Visiting Brethren, not being members of any lodge in the Province.

The Lodges of the Province in the following order, each lodge being thus arranged:—

- Members of the Lodge—two and two.
Senior Deacon. Junior Deacon.
Treasurer Secretary.
Senior Warden. Junior Warden.
Past Masters—two and two.
Worshipful Master.
- No. 1310—Accacia Lodge, Bromley.
No. 1273—St. Michael's, Sittingbourne.
No. 1223—Amberst Lodge, Westerham.
No. 1209—Lewis Lodge, Ramsgate.
No. 1208—Corinthian Lodge, Dover.
No. 1208—Cinque Ports Lodge, Sandwich.
No. 1173—Pentangle Lodge, Chatham.
No. 1107—Cornwallis Lodge, Belvedere.
No. 1096—Lord Warden Lodge, Walmer.
No. 1098—De Shurland Lodge, Sheerness.
No. 1063—Malling Abbey Lodge, Malling.
No. 1050—Gundulph Lodge, Rochester.
No. 972—St Augustine's Lodge, Canterbury.
No. 912—Pattison Lodge, Plumstead.
No. 874—Holmesdale Lodge, Tunbridge Wells.
No. 829—Sydney Lodge, Sidcup.
No. 784—Wellington Lodge, Deal.
No. 709—Invicta Lodge, Ashford.
No. 615—St. John and St. Paul Lodge, Erith.
No. 558—Temple Lodge, Folkestone.
No. 503—Belvidere Lodge, Maidstone.
No. 488—Lodge of Sympathy, Gravesend.
No. 429—Royal Naval Lodge, Ramsgate.
No. 199—Lodge of Peace and Harmony, Dover.
No. 184—Lodge of Benevolence, Brompton.
No. 158—Adam's Lodge, Sheerness.
No. 133—Lodge of Harmony, Faversham.
No. 127—Union Lodge, Margate.
No. 125—Prince Edwin's Lodge, Hythe.
No. 77—Lodge of Freedom, Gravesend.
No. 31—United Industrious Lodge, Canterbury.
No. 20—Royal Kent Lodge of Antiquity, Chatham.
No. 299—Emulation Lodge, Dartford.
- Past Officers of the Grand Lodge of England.
Past Provincial Grand Pursuivants.
Provincial Grand Pursuivants.
Past Provincial Grand Organists.
Provincial Grand Organist.
Past Provincial Grand Sword Bearer.
Past Provincial Grand Superintendents of Works.
Provincial Grand Superintendent of Works.
Past Provincial Grand Directors of Ceremonies.
Past Provincial Grand Deacons.
Provincial Grand Junior Deacon.
Provincial Grand Senior Deacon.
Provincial Grand Secretary with Book of Constitutions.
Past Provincial Grand Registrars.
Provincial Grand Registrar.

Provincial Grand Treasurer.
Past Provincial Grand Wardens.
Provincial Grand Junior Warden.
Provincial Grand Senior Warden.
Provincial Grand Stewards.
Provincial Grand Assistant Chaplain.
Provincial Grand Chaplain.
Past Deputy Provincial Grand Masters.
Deputy Provincial Grand Master.
Provincial Grand Sword Bearer.
Provincial Grand Stewards.
The Right Worshipful the Provincial Grand Master.
Provincial Grand Tyler.

The procession left the Provincial Grand Lodge at 1 o'clock, passing up Spital-street and High-street to Holy Trinity Church. The procession halted, and the brethren opened to the right and left, the R.W. Prov. G. Master passed up the centre, preceded by the Sword Bearer, the Prov. G. Officers and Brethren following. At the conclusion of the sermon, which was preached by the Prov. G. Chaplain, Bro. the Rev. W. A. Hill, M.A., of St. Peter's, Maidstone. The service concluded, the procession re-formed, and returned to the lodge room.

A considerable sum was collected, which was divided between the funds of the Dartford National schools and the Masonic Charities in equal proportions.

At the close of the service the procession re-formed, and returned to the lodge room in the same order.

On the business of the lodge being resumed, a vote of thanks was passed to the Prov. G. Chap. for his excellent discourse.

The Prov. G. Master announced that as the plan had been adopted of giving warrants of appointment to the Provincial Grand officers, it was probable that some of the Past Provincial Grand officers would desire to have some memorial of their past services. He should, therefore, with pleasure sign warrants for any brethren who had held office since the time of his appointment.

The business concluded, the Provincial Grand Lodge was closed in due form, and the brethren adjourned to

THE BANQUET,

which was served in a large marquee in the grounds of the Bull Inn. The menu comprised the choicest delicacies of the season, and the affair reflected the greatest credit on Bro. W. G. Bray, who, with his family and all his assistants, were most assiduous in making every exertion to secure the comfort of the guests.

On the cloth being cleared the Provincial Grand Master reminded the brethren that as it was impossible to tile the tent, they must be careful not to make any Masonic demonstrations. He would also remark that as it was very difficult to be heard under canvas, that long speeches would not be the order of the day. He would, therefore give without preface "The Queen and the Craft," which was loyally responded to.

The Prov. G. Master gave "The Health of Bro. H.R.H. the Prince of Wales and the rest of the Royal Family," which met with a similar hearty reception.

The next toast the Prov. G. Master said was "the W.M. Grand Master of England, the Earl de Grey and Ripon." He congratulated the Order that when the Earl of Zetland was no longer able to fill the office of Grand Master that they should have the good fortune to secure the services of the Earl de Grey and Ripon. He considered it a good thing for Masonry when a statesman of the high position of Earl de Grey consented to assume the responsibility of that position in addition to his other duties. They could judge of the future by the past, for when necessity compelled our Past Grand Master to absent himself from Grand Lodge, the brethren had a foretaste of the abilities of the noble earl in the conduct of the affairs of Grand Lodge. He considered that the Masons of England owed to Earl de Grey and Ripon a debt of gratitude for consenting to add to his already onerous and responsible duties that of the Grand Mastership. While drinking the health of their present Grand Master, they should have a thought for one who had faithfully served them very many years. While paying homage to the rising sun, they must not let the setting sun sink into oblivion, but show to our Past Grand Master, of some meed gratitude for the many good deeds he has done for Masonry in the past, that his declining years may be happy and peaceful, should be the sincere work of every Mason. The Prov. G. Master would now ask them to drink the "Health of the Earl of Carnarvon and rest of Grand Officers the Deputy Grand Master had had long served in Grand Lodge, and had for many years held

the position of Prov. G.M. of Hampshire. He was happy to see two old and respected members of Grand Lodge present, and he would couple their names with the toast." Bro. Patten replied on behalf of the Grand Officers. He was satisfied that their Deputy Grand Master had determined to follow in the footsteps of the Earl de Grey and Ripon, whom he had succeeded. He (Bro. Patten), had been a member of Grand Lodge upwards of 20 years, and he had visited many lodges, but he had never on any occasion responded to the toast of the Grand Officers with more satisfaction than on the present occasion. He was sure his lordship and the Grand Officers were truly grateful for the hearty reception of the toasts of their healths.

Brother Fowkes, W. Prov. S.G.W., said that a man's native modesty prevented him from proposing his own health, he had therefore been entrusted with the gavel, in order to propose the health of the R.W. Prov. G. Master of Kent. He invited the attention of the brethren to the excellent manner in which he had performed the duties pertaining to his office for the past ten years. The R.W. Bro. was a gentleman of Kent, and was largely identified with the interests of the county. He had occupied for some years a position as one of the legislators of our country. It was not only a benefit to Masonry to have legislators enrolled amongst the members of the Craft, but he was sure that it would tend much to the welfare of the nation if more of its legislators were masons, for in that case our laws would bear the impress of the great principles of the Masonic Institution. He would conclude by asking them to drink with all honours the "health of the R.W. Prov. G. Master, Viscount Holmesdale."

The Prov. G. Master in reply, said that at each recurring meeting of the Prov. G. Lodge his name was ever kindly mentioned. It was a pleasure to preside over them, and more especially so when he continued year after year to meet with an increasingly favourable reception. Bro. Fowkes had said that the principles of our noble institution would inevitably go beyond the circle of Masonic life, and would penetrate into the outer world, which would no doubt be benefitted by its influence. Although many were going contrary to their noble principles, yet Masonry could do much to alleviate the evil. Two great nations were on the eve of a war, and two vast armies were preparing to go into battle. It would be madness in any one to imagine that war would ever entirely cease; but there was in the present day an association, unknown in former times, now flourishing, and it enrolled amongst its members natives of almost every nation in Europe, the object of which is to alleviate the distress and suffering consequent upon war; and he had no doubt that to Masonry could in a great measure be traced the origin of this organization, and, if such were the case, one more could be added to the already long list of good deeds accomplished by Masonry, and our meetings, joyous as they are, will not have taken place in vain. He was glad to see the very great progress that had been made in the province. At the time of his appointment, ten years ago, the lodges in the province numbered 16; they are now 33. Ten years ago the roll of members amounted to 560, while they could now count between fourteen and fifteen hundred. This accession of numbers, he was happy to say, had not been made at the expense of quality, for he was of opinion that the quality of the members was a far greater consideration than in great increase in their numbers. He was strongly opposed to the plan of recruiting for the sake of increasing their numbers at the expense of their dignity, and it became the brethren to inquire minutely into the character and position of those they contemplate proposing as members of our Order. If the increase in numbers went on at the present rate, in a few years the affairs of the province would become too much for one Provincial Grand Lodge to direct, and it would be impossible to meet all the worthy claims to the distinction of wearing the purple, and it would become a question for serious consideration whether it would not be necessary to divide the Masonic jurisdiction of the county of Kent between two Provincial Grand Lodges. It may not be in the discretion of the Grand Master to consent to this step. Although Kent could not claim to be so large as the county of Yorkshire, yet this increase of numbers fairly entitles her to serious consideration of the matter; but if it was the opinion of the Grand Master that such a step would not be considered advisable, they would be bound by the superior wisdom of their superiors. The claims of the people were now so numerous, that those brethren who were left "out in the cold" must not think that they were slightly passed over. If hardship was inflicted in some instances, the Craft was a gainer; for with a larger stock to select from, the quality was

sure to be of a higher order. With regard to the procession to the church, he would mention that that was a matter which had been discussed some years ago, when it was decided that the procession should not take place. On the present occasion, the distance was but small, and it had been represented to him that it would be a great disappointment to the inhabitants—who had done their best to welcome the Prov. G. Lodge—if the brethren did not attend the church. But he would remark that if upon another occasion it was decided to have the procession, it would be necessary that the W. Masters, and the Prov. G. Lodge also, would turn out their members to drill, so that there might not be so much irregularity in their marching. Occupying a position in the rear, it came perhaps more closely under his observation, and he hoped that if the custom was to be kept up, they would, on the next occasion, turn out, if not in military, at least in decent order. They had had a pleasant day, with nothing to complain of in the weather, the company, or the excellent arrangements. He concluded by again thanking them.

The Prov. G. Master next proposed, in complimentary terms, the "Health of the D. Prov. G. Master Bro. Dodson."

Bro. Dodson, D. Prov. G.M., thanked the brethren for their kind reception of his name. In the course of his remarks he stated that their bye-laws had been altered. He had been looking over the bye-laws of a lodge which formerly existed in Dartford, and he was of the opinion that they were so practically good that it was a question whether, if any further alteration were required, it would not be better to go back to the old rules. He would read a few extracts he had made from bye-laws of the lodge, True and Faithful, which was formerly held at the Rose Inn in this town, and afterwards at the Marquis of Grauby, within five years of a century ago. The first extract he would read bore so strongly upon a matter that had been mentioned by their Provincial Grand Master as to the care requisite in admitting new members. The remarks which had been made he fully concurred in. There was no necessity to descend to a lower class to keep up their numbers, but they should rather look up to a higher class. Hear what the old bye-laws say on this subject:—

"Admission of Members."

"That no person be suffered or admitted to be made a free and accepted Mason in this lodge, or, if a Mason, to be a member thereof unless well known to one or more members to be a man of virtuous principles and integrity, and not a bondsman, and such as by their own consent are desirous to become brethren, it being contrary to our established constitution to persuade or engage thereto, and it is hereby recommended to every good Mason, and particularly to the brethren of this lodge, that they be careful whom they recommend as candidates for Masonry, that they may not bring scandal or disreputation on the Craft."

"If anyone, made a Mason in this lodge, shall afterwards prove an unworthy member of the Craft, by treating it disrespectfully, either by words or actions, or leading an immoral or scandalous life, such persons shall not be entitled to any further degree in this lodge. And whereas the Craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons no ways fit to become members of our ancient and honourable institution, whereby men of rank, quality, knowledge, and education are oft deterred from officiating with their brethren at their public meetings, it is hoped any brother who is desired to propose any person will be particularly careful that he is one in all respects suitable to the venerable society he is to become a member of, one whose temper and disposition may cement the harmony of the lodge, and whose conduct and circumstance in life are such as may not tend to diminish the credit of it."

Then, again, as to the conduct of the members:—

"Article 1st, on lodge nights."

"That the lodge shall assemble on the second Friday in every month, at the hour of six, from Michaelmas to Lady Day, and at the hour of seven from Lady Day to Michaelmas, and that every member shall come into the lodge sober and decent, always remembering that he can never associate himself with better company than brothers and fellows."

Then, as to late hours, which is no doubt the cause of any little unpopularity amongst the wives of Masons, the old bye-laws provide that—

"Closing the Lodge."

"As nothing has a greater tendency to bring the Craft into disrepute than keeping late hours on lodge nights, the Master

shall be acquainted by the S.W. when it is ten o'clock, and shall immediately proceed to close the lodge. Either of them failing herein shall forfeit the sum of 1s., and any member who is in the lodge (and not being a traveller or lodger in the house) remaining in the same house after twelve o'clock shall also forfeit the sum of 1s. It is hoped and expected that no member will offend against this law, instituted to secure the honour and harmony of the lodge, to prevent uneasiness to our relations at home, and to preserve the economy of our families." Now the perusal of these by-laws convinced him that, after all, there was nothing new in Masonry, and so well would the provisions made for the welfare of the Craft applying to the present time. The D. Prov. G.M. then referred to the Charities, which he said compared favourably with those of any other institution, and of which they had reason to be proud. They prove that the Order was not a mere compact for social purposes, but that it had a higher purpose, which was nobly carried out. It is the business of Masons to dispense light, and they were performing a sacred duty in providing education for the children of their poorer brethren.

The Prov. G. Master, in proposing "The Provincial Grand Officers, Past and Present," passed well-deserved encomiums upon those who were retiring from their labours, and held up their example to those brethren who were about to undertake the work of the ensuing year.

Bro. Allen responded, and assured the Prov. G. Master and the brethren, that on behalf of himself and brother officers, they would do their best to promote the interests of the Order; and its charitable Institutions.

The D. Prov. G. Master then proposed the "Health of the W.M. and Brethren of the Emulation Lodge, which was most enthusiastically received.

Bro. Tinkler in reply, said that on behalf of his lodge, he heartily thanked the Prov. G. Lodge for having honoured them with their presence. They had done all in their power to give the Prov. G. Lodge a hearty welcome, and they should long remember with gratification the visit of the Prov. G. Lodge to Dartford.

Bro. Cater proposed the "Health of the Visitors," coupling with the toast the name of Bro Clegg, D. G. Master of Pennsylvania.

Bro. Clegg replied in appropriate terms. He congratulated the Prov. G. Lodge upon the excellence of the work, which he had not seen equalled in any Prov. G. Lodge—scarcely even in Grand Lodge. He fully concurred in the remarks as to the advisability of keeping a watchful eye upon the admission of candidates. He was glad to see in Kent that they looked first to quality. These were the sentiments of his own lodge, and it was a vital point for the prosperity of the order.

Bro. proposed "The Press." Masonry, he remarked, had nothing to fear, as some were of opinion, from publicity being given to its doings. On the contrary, he considered it desirable that its principles and its work, as far as might be known to the outer world, could not be too widely disseminated and the result would be of the greatest advantage to society and to mankind generally.

Bro. Gaball responded on behalf of the Press. He thanked the brethren for the kind manner in which they had received the toast. At this advanced hour of the evening, he would not detain them with any lengthened remarks, but there was one subject which he could not pass over in silence, that was the discrimination recommended by the R.W. Prov. G. Master in the admission of candidates into the Order, so as to prevent the admission of persons into the Order whose position or conduct might not afterwards reflect credit on the lodge and the Order. This was a subject in which the conductors of the FREEMASONS' MAGAZINE AND MASONIC MIRROR had long taken a deep interest, and it was a source of gratification to them to see that their labours in that direction were bearing fruit. On all sides, brethren eminent for their zeal for the welfare of the Craft, had reiterated the sentiments this evening expressed by their R.W. Prov. G.M., Deputy Prov. G.M., and also their visiting brother from America. In a very recent number of the MAGAZINE, would be found an article upon the subject. Before resuming his seat, he would mention but one other matter, and that was, to solicit from the brethren of this province, an increased measure of support to their journal, which had for very many years been devoted to the promotion of the interests of the Craft and its charitable institutions, beyond the mere consideration of pecuniary profit. If the brethren would extend to the MAGAZINE the increased patronage he solicited, he would sincerely assure

them that it would enable the proprietors to greatly extend its usefulness. He would conclude his remarks, by sincerely and heartily thanking the brethren for the kind manner in which they had drank the toast of the Press.

Bro. Wates, Prov. G. Sec., in a humorous speech, proposed the ladies, which, as usual, was cordially responded to.

The toast, given from the chair, of "Our next merry meeting," concluded the evening's proceedings.

During the day the band of the Kent Volunteers played at intervals in the front of the hotel, accompanied the procession to the church, and during the banquet played a selection of enlivening airs outside the marquee.

The musical arrangements were admirably conducted, under the management of Bro. Theodore Distin, whose fame as enterpreneur on these occasions is too well known to need praise. He was ably assisted by Miss Jane Wells, Bro. Fred. Walker, and Mr. Baxter.

Bro. Spencer was, as usual, an efficient toastmaster.

LANCASHIRE (WEST).

PRESTON.—*Concord* (No. 343).—The regular monthly meeting of the above flourishing lodge was held on Thursday evening, the 21st., Bro. J. Porter, W.M., in the chair, assisted by Bros. Baring, S.W.; Moss, P.M. as J.W.; Cockshott, S.D.; Pearson as J.D.; Wilson, I.G.; Robiunson, Tres. On the unavoidable absence of Rev. Bro. Taylor, Sec. and Chaplain through domestic affliction, the Rev. Bro. Burrows, late Chaplain 1242, kindly and ably discharged his duties for him. There were forty brethren present. The lodge was opened at seven, and after the minutes of the previous meeting had been read and confirmed, the lodge was opened in the second degree, when Bros. Kerfoot and Evans being candidates for the third degree, were examined and entrusted. The lodge was then opened in the third degree and they were severally admitted and raised to the sublime degree of M.M. by the W.M., the working tools being ably given by the S.W. The lodge was then resumed to the first degree, when the W.M. alluded in feeling terms to the absence of the chaplain, through the lamented death of his mother. There being no other business, and hearty good wishes having been tendered from several visiting brethren, the lodge was closed at 9.30 with solemn prayer, according to ancient custom. The brethren then adjourned to refreshment, and a very pleasant and profitable evening was spent, the brethren retiring to their homes at eleven o'clock. The W.M. during the evening made an appeal on behalf of the West Lancashire Education Fund, when the handsome sum of twelve pounds was received in response.

INDIA.

CALCUTTA.

LODGE OF TEMPERANCE AND BENEVOLENCE (No. 1,160).—The regular meeting of this lodge was held at the Freemasons' Hall, Calcutta, on Wednesday, the 4th of June, when there were present W. Bro. T. H. Girling, W.M.; Bros. E. B. Toussant, P.M.; R. M. Wibrow, S.W.; C. Bernard, J.W.; J. Sharp, S.D.; A. Collier, J.D.; W. E. Hillier, Dir. of Cers.; Geo. G. Hiley, Sec.; A. Harris, I.G.; G. Alexander, Tyler. W. Girling, J. Tuck, A. Freideman, W. Barker, H. Gaunt, J. Farthing, J. Scott, J. Anderson, E. Green, W. H. Russell, A. Paxton, and A. J. Meyer, Treas. Visitors: Bros. W. Greenhorn, of Lodge Kirkcaldie, No. 72, S.C.; E. Heins, 229; R. Turner, 370; W. Smith, 232. Lodge was opened, the minutes of the previous meeting read and confirmed. The ballot was taken for Mr. R. Myers, which proved unanimous. He was then admitted, and initiated into our ancient Order by W. Bro. T. H. Girling in a very impressive manner. Bros. Scott and McKay, candidates for the second degree, were examined, and having answered satisfactorily, they were advanced to the degree of F.C. by P.M. E. B. Toussant. The W.M. drew the attention of the brethren to the satisfactory state of the Bengal Masonic Association for Indigent Freemasons. He had that afternoon attended a meeting, and was pleased with the result. The child of a deceased brother had that afternoon been admitted to partake of our bounty; and he urged upon the brethren the necessity of increased donations; and those that had not already subscribed to come forward and do so. Collectively we could do a great deal, whereas individually it would come heavy upon our purses. There being nothing further before the lodge, it was closed in due form, and the brethren adjourned to the ban-

quet. The usual toasts followed. Some excellent singing added considerably to the enjoyment of the evening, and the brethren separated after spending a very pleasant evening.

THE PUNJAUB.

DISTRICT GRAND LODGE.

The regular communication of the District Grand Lodge of the Punjab, was held at the Masonic Hall, Lahore, on Monday 11th April, 1870.

There were present : W. Bros. A. Stewart, D.D.G.M., as District Grand Master ; G. H. Basevi, D.G.S.W. ; W. Adlard, D.G.J.W. ; R. E. K. Wilkinson, D.G. Reg. ; Bro. J. D. Watters, D.G. Treas. ; W. Bro. W. H. Wilson, D.G. Sec. ; Bros. Theo. Belle, D. G. Steward as D.G.S.D. ; J. J. O'Callaghan, D.G. Steward as D.G.J.D. ; C. F. Amery, D.G. Stewards as D.G. Dir. of Cers. ; G. C. Rowcroft, D.G. Steward as D.G. Purst. ; Henry Cunningham, D.G. Tyler. Bros. J. L. Gallot as S.W., F. B. Walker as J.W., of Hope and Perseverance Lodge (No. 782) ; Bros. J. Mahon, J.W. as W.M., J. Saunders, S.D. as S.W., E. Nicholl, I.G. as J.W. The visitors were :—Bros. F. Graham Hatchell, of Lodge Ravee (No 1,215) ; Eduljee Cowasjee Jessawalla, of Lodge Hope and Perseverance (No. 782).

The District Grand Lodge was opened in form at 7 p.m.

It was proposed by W. Bro. Basevi, D.G.S.W., and seconded by W. Bro. Adlard, D.G.J.W., that, "the minutes of the communication held on the 10th January, 1870, having been printed and circulated, be taken as read and confirmed," this was put to the vote and carried. The District Grand Secretary stated that there was a slight omission in the last minutes with regard to the expulsion of Mr. Mitchell and that the words, "which was accordingly done with the consent of the District Grand Lodge should have been added to that part of the minutes.

The Dep. District Grand Master, addressed the District Grand Lodge as follows :—

"Worshipful brethren, I am sorry to inform you that our Right Worshipful District Grand Master is too unwell to attend this evening and has asked me to apologise for his unavoidable absence.

"I will not detain the District Grand Lodge very long as there is little to communicate since last meeting. Masonry is steadily progressing and there is every promise of its continuance. From a return prepared by the District Grand Secretary I note that nearly all the lodges have sent in their returns for last year. I regret to observe that Lodge Phoenix at Delhi has not sent in any return for some time and is practically in obeyance. The Worshipful Master has however returned from England, and letters have been received by the District Grand Master on the subject, so there is every chance of its working again and I trust, by next communication, to be able to report that Lodge Phoenix has resumed its old position in the Masonic world.

"Lodge Wahab at Sealkote which threatened to be placed in abeyance on account of the departure of the 7th Hussars, has I am glad to say, recommenced working with W. Bro. Young, a Past Master, as Worshipful Master.

"The new lodge at Mooltan has started and is now in a very promising state, the returns have not yet been received, W. Bro. Adlard, District Grand Junior Warden has visited the lodge, officially, and reports favourably of the working. There are forty-seven members and the Worshipful Master has already conferred upwards of thirty degrees.

"There are one or two points that will be laid before you by the Board of General Purposes in their report, to which I shall draw your attention.

"All the Past District Grand Officers have paid up their fees and dues except Bro. G. R. Dallimore, the late District Grand Treasurer, and I shall have to bring his name before the District Grand Lodge, later in the evening.

"There have not been any complaints received since last communication nor has anything of importance occurred.

"I may mention that blank Grand Lodge certificates have been received, and the District Grand Secretary will issue them on receipt of the usual fee; these certificates can always be exchanged at the Grand Lodge without further fee or charge."

The District Grand Secretary read the reports of the Board of General Purposes as follows :—

"Proceedings at a meeting of the Board of General Purposes, held at the District Grand Secretary's Office, March 7th, 1870 : Present: W. Bros. Stewart, D.D.G.M., president; Adlard, Basevi; Bro. Rowcroft and W. Bro. Wilson, D.G. Sec., ex-

officio, members. The District Grand Secretary reported that he had received a cheque from Bro. Dallimore, for the balance of District Grand Lodge Funds, that was in the Agra Bank, but that, that brother had not yet paid his dues and fees for 1869, although frequently applied to. It was resolved that he should be written to again to the effect that if he did not pay up before next communication his name would be brought before District Grand Lodge. Bro. W. G. Bayly was also written to to the same effect. W. Bro. Tavenor, of Lodge Phoenix, Delhi, who had just returned from England, was to be reminded of his dues to District Grand Lodge, and have the state of his lodge pointed out to him, as he was probably not aware that he was still Master of it, and that up to the present time no one had been elected in his place. The matter of District Grand Lodge Banquets was brought forward, and it was resolved that in future tickets should be issued to all Master Masons at six rupees each, including wines. Several bills were examined and passed. It was resolved that in future bills be sent round to the members of the board for signature, so that they may be paid without delay; also, that half the rent of Masonic Hall—viz., thirty rupees for each meeting, be paid by District Grand Steward's Fund and half from District Grand Lodge Funds, as each had an equal share in the use of the building."

"Meeting of the Board of General Purposes at the District Grand Secretary's Office on Wednesday, 6th April, 1870.—Present: W. Bros. Stewart, D.D.G.M., President; Wilkinson, Basevi, Adlard, Rowcroft, members; Wilson, D.G. Sec.; Watters, D.G. Treas., ex-officio. The accounts from 31st Dec., 1869, to 31st March, were examined and found correct, showing the District Grand Lodge to have to credit 1,564rs. 5s. 2p., besides property paid for the amount of upwards of 1,000rs. This the Board of General Purposes consider to be highly satisfactory, considering the District Grand Lodge has been working so short a time. With reference to the allowance to be made to the District Grand Secretary, the Board suggest, that for the present a monthly allowance of one hundred rupees be granted, and as a small remuneration for his arduous duties on the starting of the District Grand Lodge, that a bonus of five hundred rupees be passed, to be paid as soon as District Grand Lodge funds permit. The monthly allowance to be for Secretary's work only; all stationery, printing, &c., to be charged in District Grand Lodge accounts."

With regard to the suggestion by the board, the Worshipful Deputy District Grand Master said: I have much pleasure in proposing that "for the present the District Grand Secretary receive a monthly allowance of one hundred rupees, and as a small remuneration for his arduous duties on the starting of District Grand Lodge, that a bonus of five hundred rupees be granted and paid as soon as District Grand Lodge funds will permit." This was seconded by Worshipful Bro. Wilkinson, D.D.G. Reg., and carried unanimously.

W. Bro. Basevi, D.G.S.W., then said he regretted being the mover in an unpleasant proposition, but as a member of the Board of General Purposes, it was his duty to bring the name of Bro. G. R. Dallimore before the District Grand Lodge; the brother in question had accepted the responsible post of District Grand Treasurer in 1869, but left the station without having made up his accounts or paying his fees and dues. The accounts have been made up and found correct, but the Bro. (with whom there has been a long correspondence, which has been duly laid before the Board of General Purposes) has not yet paid up his fees and dues, although they should have been paid on appointment, upwards of twelve months ago; he therefore begged to give notice that at next communication he should propose that as Bro. G. R. Dallimore has not paid up his fees and dues to District Grand Lodge, that Bro. be suspended from all his Masonic privileges, and that due notice of the same be given to the different District Grand Lodges.

W. Bro. Wilkinson, D.G. Reg., intimated that he should second the proposition.

The next duty before District Grand Lodge being the formation of a Punjab Educational Fund, W. Bro. Basevi said :—Worshipful Sir, in bringing forward my notice this evening, I feel it requires ver little introduction. It is one of great interest to the craft, and the success that has attended the institution of an Educational Fund in Lodge Hope and Perseverance is an earnest of what may be expected when a general fund for the whole of the Punjab is started. I beg therefore, Worshipful Sir, to urge the matter on the notice of yourself and this District Grand Lodge, also, generally, on the Masonic fraternity of the Punjab, and trust it will meet with the cordial support it

reserves. My proposition is, that measures be taken to start a Punjab Masonic Educational Fund, and that the matter be referred to the Board of General Purposes for its consideration and report.

This was seconded by W. Bro. Wilson, District Grand Secretary.

There being no further business to be brought forward, the District Grand Lodge was closed in form at 8:30 p.m.

ROYAL ARCH.

METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION.—The first meeting this season of this chapter took place on Tuesday, the 26th inst., at Bro. Price's, Portugal Hotel, Fleet-street, when the sections and the descriptions of the banners were worked by Comp. Brett, assisted by the companions present, among whom were Comps. Buss, Boyd, Hosgood, Fohlgner, Gottbiel, Dr. Self, Barnes, Smith, Dr. Goodman, Rawler, Cox, Taylor, Wheeler, Smithers, and several others. There were also some joining members. We congratulate the members of this chapter for having selected the Portugal Hotel for their new home. The meetings of this chapter will in future be held every Tuesday, at seven o'clock. We would also call the attention of brethren to the fact that the Metropolitan Lodge of Instruction also meets here every Friday, at 7 p.m., the first meeting of which took place on the 22nd inst., when above forty members were present.

INDIA.

BOMBAY.—*Perseverance Chapter* (No. 71) (S.C.)—At the regular meeting of this chapter, held on April 9, Bros. R. J. Abraham, M. B. Cohen, A. C. Clarke, R. F. Goode, and F. Turner, who had previously received the degrees of Mark, Past, and Excellent Master, were introduced properly prepared, and exalted to the holy Royal Arch degree.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 30TH, JULY 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, August 2nd.

Colonial Board at 3.—**LODGES.**—St. John's, Holly Bush Tav., Hampstead; Duke of Edinburgh, New Globe Tav., Bow-rd.; Grosvenor, Victoria Station, Metrop. Dist. Railway Station. Pimlico; Golden Rule, Great Western Ho., Bayswater.—**CHAPTERS.**—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

Wednesday, August 3rd.

Grand Chapter, at 7.—**LODGES.**—New Wandsworth, Spread Eagle Ho., New Wandsworth; MacDonald, Head Qrs. 1st Surrey Vol. Corps., Brunswick-rd., Camberwell.

Thursday, August 4th.

LODGES.—Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—Westbourne, New Inn, Edgeware-road; Crystal Palace, Crystal Palace, Sydenham.

Friday, August 5th.

LODGES.—Star, Marquis of Granby Tav., New Cross-rd.; High Cross, White Hart Ho., Tottenham.

Saturday, August 6th.

Gen. Com. Boys' School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 1st.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; In-

dust, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, August 2nd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—**CHAPTER.**—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, August 3rd.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—**CHAPTER OF INSTRUCTION.**—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, August 4th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—**CHAPTER OF INSTRUCTION.**—Joppa, Prospect of Whitty Tav., 57, Wapping-wall.

Friday, August 5th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Waltham-green.—**CHAPTER OF INSTRUCTION.**—Domestic, Fisher's Restaurant, Victoria Station; Metropolitan, Price's Portugal Ho., Fleet-st.

Saturday, August 6th.

Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

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

AN OLD MASON.—None but a member of a lodge can make a proposition. A visitor may, with the permission of the Master, offer suggestions for the good of the lodge.

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LONDON, SATURDAY, AUGUST 6, 1870.

ENGLISH GILDS.

One of the most interesting and valuable works issued by the Early English Text Society is that recently published for the Society by Trübner & Co., entitled "English Gilds:—The original ordinances of more than one hundred early English Gilds, together with ye olde vsages of ye cite of Winchestre; the ordinances of Worcester; the office of the Mayor of Bristol, and the customary of the manor of Tettenhall-Regis; from original manuscripts of the fourteenth and fifteenth centuries. Edited, with notes, by the late Toulmin Smith, Esq., Fellow of the Royal Society of Northern Antiquaries (Copenhagen), with an introduction and glossary by his daughter, Lucy Toulmin Smith; and a preliminary essay in five parts, on the History and Development of Gilds, by Lujo Brentano, Doctor juris utrisque et Philosphiæ."

It will be necessary to explain that at the time of the death of the late Toulmin Smith this work was not quite completed, and that the completion has been undertaken by his daughter, Miss Lucy Toulmin Smith, who had long acted as her father's amanuensis.

Her motives will be best described in her own words. In the introduction she says:—

"It is with mingled feelings that I now send this volume forth. A sorrow, in which its readers will share, that the hand which has laboured so long and so patiently was stayed ere its task was ended; that the work which should be the book he desired to be remembered by, was yet unfinished

when its author was suddenly called away, is but partly consoled by the thought, that so much of that work as he had done is not lost, and that it has been at length completed, as far as might be, although by feebler hands. That it should be so completed, in a manner as much as possible worthy of the attention and care bestowed upon it by my father, has been my constant aim and endeavour; and I have had a melancholy satisfaction in filling in the rest of the outline design of this, the last labour of love undertaken by him, out of his devotion to freedom, and to the welfare of his fellow Englishmen."

Several years ago, while searching at the Public Record Office for material for another work, Mr. Toulmin Smith discovered some hitherto almost unused documents, which attracted his attention to the subject of gilds. On looking over these documents he found that they were of the highest interest, giving an amount of information, and throwing a light upon the history of English Gilds not anywhere else known. He made a calendar and careful notes of each one of the series. He saw, "how the ancient principle of association, more than a thousand years old, had been in use as a living practice among the common folk, that it had been a part of the essential life of England, and always worked well till forcibly meddled with, and he believed that if the spirit in which those early fathers met together, prayed together, aided one another, their faith-in-law-abidingness and liberty, and their charity could be shewn to their brethren and sistren* of these later days, it would not only bring closer to the present the hearts and hands of the past, with profit to themselves, but also the work would, by example, give invaluable practical hints to sincere men and workers now."

No doubt closely from some of the early English gilds sprang the "Operative Masonry," from which it is contended by many that our Speculative Masonry sprang. Therefore, we deem it advisable to give a series of copious extracts from the work, which, we feel confident, will prove of the greatest interest to our readers.

In the first portion of the work is embodied an essay on the "History and Development of Gilds," by Dr. Brentano, of Aschaffenburg, Bavaria, who is preparing a large work on the subject. Dr.

* This word sistren—unwittingly, perhaps, adopted as an American witticism—is good old English, being found in documents of the fourteenth century.

Brentano, in order to study the English labour question, joined in 1868, Dr. Engel, director of the Royal Statistical Bureau at Berlin, on a short tour to the English manufacturing districts, but he soon discovered that a thorough knowledge of the position of the working classes in England would require a sojourn of many months in the country. He therefore remained till May, 1869, having filled his portfolio full of material which he had collected, relating to working men's associations of every kind and history of labour in England.

At the death of Mr. Toulmin Smith, Lujo Brentano was requested to write a general introduction to that gentleman's unfinished work, which, after some hesitation, he consented to do.

The English Gilds were local association of those of one trade, and bound together all classes of that trade for the defence of their rights and liberties, as well as to assist the aged and needy amongst them, thus combining to a considerable extent the objects of our present trades' unions, and our friendly and benefit societies. They were not partnerships or trading companies, for their aim was to "set up something higher than personal gain and mere materialism as the main object of men living in towns, and to make the teaching of love to one's neighbour be not coldly accepted as a hollow dogma of morality, but known and felt as a habit of life."

The English Gilds, we are informed, as a system of wide-spread practical institutions, are older than any kings of England. The old laws of Alfred, Ina, Athelstan, and Henry I. reproduce still older laws in which the existence of Gilds is acknowledged, and in which it is taken as a matter of course that every one belonged to some Gild. As early as A.D. 638-725, the laws of Ina touch upon the liability of the brethren of a Gild in the case of slaying a thief. The "*Judicia Civitatis Lundoniae*," of Athelstan's time (A.D. 924-40), contains ordinances for keeping up the social duties in the Gilds of London. Stowe, in his survey of London mentions that the Cnichten Gild, or Young Men's Gild, was as old as the time of Edgar, and that charters of confirmation were given successively by Edward the Confessor, William II., and Henry I., and to another "Young Men's Gild, a grant of land was made in the time of Ethelbert in 860. Domesday Book mentions two Gilds in Canterbury, and a Gild Hall in Dover.

The word Gild, of Saxon origin meant "rateable

payment." Dr. Bosworth defines it as "payment of money, compensation, tribute," and to the verb *Gyldan*, *Gildan*, *Geldan*, he attaches the meaning, "to pay, give, render." That the word came to be applied to the brotherhoods, from their having gathered a regular rate or "*Gilde*" from each member seems a natural explanation.

On the origin of corporations, Mr. Toulmin Smith says: Corporations, using the word in the sense in which it is applied to towns &c., in England, had their beginning in the old "*Frith-borh* or peace-pledge." The gist of this is, that all the inhabitants of a place (*communitas*) are bound to each one, and each one to all, and the whole to the state for the maintenance of the public peace. The "*View of Frank-Pledge*" (which though only nominal in many places, yet still quite real in others) is now kept up in Courts Leet is one relic of this *Frith-borh*. The liability of hundreds, parishes, &c., to certain obligations is another practical relic of it. Every man in every "*communitas*" used to be actually enrolled in the *Frith-borh*, on reaching a certain age, and thenceforth had to be present, (or to account for his absence) at every one of the regular meetings of the '*communitas*.' This practice was kept up till comparatively modern times. The articles of the "*View of Frank Pledge*" were part of the common law, but were also enacted in Acts of Parliament, and were added to from time to time as fresh circumstances arose. The bodies thus acting were all true "*Corporations*" though, as different places increased and grew unequally, different shapes were taken, some larger and some smaller, and some almost dwindled away to nothing. Representative Councils, &c., are a mere incident, and not an essential to corporations. The whole body is *the corporation*. The head of these corporations used to be the "*Provost*," (a name formerly universal in England), the "*Constable*," the "*Bailiff*," or the "*Reeve*." Up to the Corporations Reform Act,* the names of the heads of Corporations varied very much. That of Mayor is really modern. It is but twenty-five years since the Corporate (representative) body in Birmingham was the Bailiffs and Court Leet."

In the year 1388, two parliaments were held; of the second of these, held at Cambridge, and which fell in the 12th year of Richard II., it happens that the roll or official record is now lost, but it is

* William IV.

known from other remains that it passed sixteen good acts, touching among other things the condition of labourers, and regulating beggars and common nuisances. In this Parliament, it was ordered that two writs should be sent to every Sheriff in England, both commanding him to make public proclamation throughout the shire, the first calling upon "the Masters and Wardens of all Gilds and Brotherhoods" to send up to the King's Council in Chancery returns of all details as to the foundation, statutes, and property of their Gilds; the second calling on "the Masters, and Wardens and overlookers of all the mysteries and Crafts" to send up, in the same way, copies of their charters or letters patent, where they had any. These writs were sent out on the 1st of November, 1388, the returns were ordered to be sent in before the end of February next ensuing.

These returns were made 480 years ago. Many of them must be lost, as it is known that there were Gilds in places of which no return is left. But of these there are still extant official returns of more than 500 of the Brotherhoods which were once scattered over the land. Many are written in Latin, some are in the old French of the time, and still more in English. In some instances, the barest facts are given on a single strip of parchment, whilst others enter so fully into detail as to occupy several skins.

The dates of their foundations range for the most part from early in the thirteenth and throughout the fourteenth centuries. Some, however, date from older times.

The Parliament thus acknowledged two classes of Gilds, the Social Gilds and the Gilds of Crafts, in the fact that separate writs were issued for the returns from each.

Mr. Toulmin Smith was anxious to correct a general misapprehension as to how far the religious element entered as an essential part into the foundations of Gilds. "These were not," he said, "in any sense superstitious foundations; that is, they were not founded, like monasteries and priories, for men devoted to what were deemed religious exercises. Priests might belong to them, and often did so in their private capacities, but the Gilds were lay bodies, and existed for lay purposes, and the better to enable those who belonged to them rightly and understandingly to fulfil their neighbourly duties as free men in a free state."

Although they provided more or less for reli-

gious purposes, this is to be regarded as incidental only, which is curiously illustrated by the fact that of three Gilds in Cambridge, one excludes priests altogether, another does not allow them to take any part in its management; the third has a chaplain, but if the funds get too low for the support of the poor brethren and provide a chaplain as well, the chaplain has to be dispensed with.

There were few who did not provide service in church, and for the decent burial of their members, which in some instances consisted of a most elaborate ceremonial. On some occasions the poor were fed and clothed "for the soul's sake of the dead."

The brethren and sistren usually all went to church on the day of their general meeting. Many of the Gilds maintained lights in the churches before the altars of their patron saints.

Women were freely admitted in all the Gilds, there being but five exceptions out of the five hundred—a noteworthy fact for the advocates of "Women's Rights."

Chaucer is quoted as helping to understand the sort of people composing the Gilds, by his description of those wearing one livery (and necessarily of one Gild) who joined the pilgrimage to Canterbury:—

"An Haberdasher and a Carpenter,
A Webbe, a Deyer, and a Tapisier,
Were all y-clothed in o' livere
Of a solempne and grete fraternite,
Full freshe and new hir gere ypicked was
Hir knives were ychaped not with brass,
But all with silver wrought ful clene and wel,
Hir girdeles and hir pouches every del.
Wel served eche of hem a fayre burgeis,
To sitten in a gilde halle on the deis,
Everich for the wisdom that he can,
Was shapelich for to ben an alderman.
For cattell hadden they enough and rent,
And eke hir wives wolde it well assent."

(To be continued.)

TURTLE SOUP.—Now that the "charity feeding" season is over, we may, without distressing the feelings of those philanthropists who believe that turtle soup is the proper medium for extracting the benefactions of the tender hearted, inform them that a very considerable proportion of the soup of which they have disposed during the last four months is not made of turtle at all, but of conger-eel. A large trade is carried on in the Channel Islands in the conger-eel fishing and the subsequent dressing of the fish for the London turtle-soup market.—*Food Journal*.

OLD LODGE RECORDS.

By R. S.

(Continued from page 46.)

Galashiels, Jan. 8th.*

Sedurent.

The sd day a comitie of the Masons met, and ordered a letter to be written to the brethren at Selkirk, for them to attend at Galashiels upon the seventeen day of the current, and ordered the Box Master to pay one shillg as their expences.

Galashiels, Janry, 8th.

Sedurent.

Rolls called, found absent Hugh Cairncross, George Cairncross, George Hunter, Willm. Hal-den, John Butler, James Peacock, James Thom-lyne.

The sd day James Bryson is continued Box Master till next St. John's Day, and he, with John Dobson, is desired to speak to Hugh Cairncross against Thursday next, and either to receive the sum due by him or a new bill.

The commission for five for intrants continued.

The sd day the Box Master is ordered to pay to William Cairncross's widow the sum of £6 Scots money, on Decr. 28th, 1753.

The sd day James Bryson Clerk is lykewise desired to write to George Cairncross concerning his paying up of the money due to the Lodge of Masons at Galashielt.

The absents according to former sedurents is fined of 5 pence per man.

The sd day it is proposed among the Masons of the Lodge at Galshiels to have our meeting next St. John's Day, at Selkirk, where the brethren pleases to put us up, and in all time coming one year at Galashiels, another at Selkirk.

James Bryson, Eldr. *(mark not legible.)*

Gala., Decemr. 28th, 1753.†

The sd day payed to William Cairncross's widow 3 pound Scots, by order of a part of the brethren in John Sanderson's, with an after consideration ; so by the deduction of this 3 pound Scots, there is found in my hand just 7 pound Scots.

Selkirk, Decr. 27th, 1754.

Sedurent.

Rolls called ; found absent, John Sanderson,

*The year is not entered on this and next sedurents, but it is evidently 1753.—R.S.

†There seems to have been no St. John's day meeting this year.—R.S.

William Sanderson, Hugh Scot, Thos. Smith, Andrew Thomlyne, John Butler.

The sd day George Dun chosen preses by plurality of votes.

The sd day John Dobson chosen Box Master by plurality of votes.

The sd James Bryson chosen clerk by plurality of votes.

The sd day John Dobson, present Box Master, is ordered to pay to William Cairncross's widow the sum of ten shills. ster. money.

Decr. 30th, 1754.

The sd day Hugh Cairncross is ordered to pay to Janet Williamson the sum of ten shills. ster money.

Bills granted to be payed to John Dobson, present Box Master of the Lodge of Masons at Galashiels, by George and Hugh Cairncross, and James Bryson, on Whitsunday next, 1755.

The sd day James Watson, apprentice to John Butler, and Thomas Dickson with David Anderson, apprentices to Hugh Cairncross, Mason, in Selkirk, was admitted in common form, and John Dobson with George Dun, is ordered to instruct them.

The absents, according to former sedurents. fined of one shilling and sixpence ster., and in that all time coming.

The sd day found in the hand of John Dobson, present Box Master to the Lodge of Masons in Galashiels, the sum of one pound 6 pence scots.

Our meeting next St. John's Day, at Galashiels.

The sd day it was enacted a law that none can enter here in time coming without a pair of gloves to each member of the said lodge.

Decr. 27th, 1755.

Sedurent of Masons in Galashiels.

The sd day George Dun continued preses by plurality of votes.

The sd day James Bryson continued clerk by plurality of votes.

The sd day found in the hands of John Dobson, present Box Master to the Lodge of Masons in Galashiels, the sum of 13 shillings and 6 pence halfpenny, with the addition of other 11 shills. ster.

The commission for five for intrants continued.

The sd day, John Dobson is ordered to pay

to Janet Williamson the sum of 8 shillings sterling.

Our meeting at Selkirk next St. John's Day.

The absents by consent of the lodge is obliged to pay 18 pence according to the former sedurent, and that in all time coming.

The sd day James Thomlyne is chosen by the lodge to take the new entered apprentices off the hand of their intenders.

Hugh Cairncross, Will Haldon, George Dun, George Hunter absent.

Sedurent, Selkirk March 9th, 1756.

The which day entered by the committee of the Masons of the Lodge of Galashiels, viz.:—

George Dun, Hugh Cairncross, George Cairncross, senr., George Cairncross, junr., Thomas Dickson, David Anderson, George Dobson.

The which day compeared Andrew Fala, Mason in Bowden,* and John Bruce apprentice to William Scot, Mason in Selkirk, who were duly entered in common form by the above designed persons, and payed the due of their entrance to the Box Master. Lykwise entered to the sd lodge George Cairncross, wryter in Selkirk, George Dobson Mason there, and Thomas Taleford Mason in Bowhill.†

Intenders for George Cairncross, George Dun and John Dobson, and for Thomas Taleford, John Dobson and David Anderson.

Payed out by the Box Master to Janet Williamson 5 shillgs. ster.

The sd day, John Dobson, Box Master, payed 2 shills. and 8 pence.

Selkirk, Decr. 27th, 1757.

Rolls called found absent, George Dun, George Cairncross, John Sanderson, William Sanderson, John Butler, James Watson, Thos. Dickson, Thomas Taleford, James Thomlyne, Andrew Fala, Robt. Harvey.

The which day chosen preses by plurality of votes, William Haddon.

The sd day, John Dobson continued Box Master.

The sd day, James Bryson continued clerk.

The sd day, John Haddon, Mason in Galashiels, was entered in common form, and William Haddon and Thomas Smith chosen for his intenders.

* A village near Melrose.

† Near Selkirk the estate of the Duke of Buccleuch.

Absents fined of one shilling and sixpence according to former sedurents, and in case of refusal disowned as brethren.

William Haldane.

Allowance made by the lodge of Masons in Galashiels of one shillg. ster. in case of a brother's entering off the ordinary way.

The sd day found in the Box Masters' hand 4 shillgs. and 9 pence.

Our meeting next St. John's Day at Galashiels, where the brethren thinks proper.

(To be Continued).

ON THE ORDNANCE SURVEY OF SINAI.

By Bro. CAPT. CHARLES W. WILSON, R.E.

A paper read before the Royal Institution of Great Britain.

The project of a systematic survey of the Peninsula of Mount Sinai, with special reference to the Mosaic record of the Exodus, owes its origin to the Rev. Pierce Butler, late Rector of Ulcombe, Kent, who, unfortunately, was not spared to assist in carrying out a work for which he was so eminently qualified. After Mr. Butler's death it was felt by his friends and others whom he had interested in the scheme, that the best tribute to his memory would be the prosecution of the work which he had so much at heart, and for this purpose a fund was raised, of which Sir Roderick Murchison, Bart., Sir John Herschel, Bart., and Col. Sir Henry James, R.E., kindly consented to become trustees. The sanction of the Right Honourable the Secretary of State for War was obtained, and the Survey was carried out under the direction of Col. Sir H. James, R.E., Director-General of the Ordnance Survey.

The expedition consisted of Captains Wilson and Palmer, of the Royal Engineers; the Rev. F. W. Holland, who had already paid three visits to the Peninsula, and spent many months wandering over it on foot; Mr. E. H. Palmer, Fellow of St. John's College, Cambridge, a gentleman well-known for his extensive knowledge of Eastern languages; Mr. Wyatt who, at his own expense, accompanied the party as Naturalist; and four non-commissioned officers of the Royal Engineers from the Ordnance Survey—one Sergt.-Major McDonald, an experienced photographer, who had previously been employed on the Ordnance Survey of Jerusalem.

The party were instructed to make special plans, on a scale of six inches to the mile, of Jebel Musa and Jebel Serbal, the two mountains which have been most often identified with Mount Sinai, and to make maps, on a scale of two inches to a mile, of as large a portion of the country as the funds would allow. Unfortunately they were only sufficient to cover the expense of surveying the western half of the Peninsula, embracing all possible routes by which the Israelites could have travelled on their march from Egypt to Sinai, but leaving the equally interesting question of the route which they took after leaving Mount Sinai unexamined.

The party were directed in addition to examine the numerous monastic and other remains in the Peninsula, to collect all possible information on the water supply, Meteorology, Geology, and Natural History, and Mr. Palmer was to pay special attention to the nomenclature of the country, the Bedawin traditions, and above all to the celebrated Sinaitic inscriptions and Egyptian monuments.

The expedition was absent from England seven months, of which five were spent at work in the Peninsula, with the following results.

Special surveys were made, on a scale of six inches to the mile, of Jebels Musa and Serbal, and the plans drawn.

In the execution of these surveys, which together embraced an area of $30\frac{1}{2}$ square miles, the relative positions and altitudes of 68 trigonometrical stations were determined by triangulation from two base lines.

Some idea of the labour and difficulty of the work may be gathered from the fact that of the fifty-five stations actually observed from, a large number ranged from 1,800 to 4,800ft. above the camp of the surveying party, and that several of the peaks were very tough pieces of climbing, so much so that the instruments had in some cases to be pulled up over the ledges by a rope. Since our return to England two models have been constructed from the surveys and the rough models made on the ground, and these show, more clearly than any description could do, the different features of the rival mountains.

During the survey, on a smaller scale, of the western portion of the Peninsula, the direction of the true meridian was determined at six different places, and observations for time and latitude were made at thirty-six encampments, including

eighty-three sets for time and 201 for latitude. Observations for longitude were also made at Jebel Musa. In this section the relative positions and altitudes of fifty-six mountain peaks, ranging to 8,500ft. in height, were determined by triangulation, and referred to the level of the Red Sea by a series of barometrical and hypsometrical observations. Seven hundred miles of route survey were made, laying down accurately the course of the principal valleys, and giving with the reconnaissance a survey of about 4,000 square miles of country; a map of the entire Peninsula is now in course of preparation, which, in addition to the work of the expedition, will show the latest discoveries of other travellers.

Before entering on the question of the Exodus, and the route followed by the children of Israel, I propose giving a slight sketch of the ruins in the Peninsula, the climate, the present resources of the Peninsula for supporting life, and the result of Mr. Palmer's labours amongst the Inscriptions and Bedawin.

Perhaps the most interesting remains are the stone houses and circles which are found in nearly every part of the Peninsula, and show that it must have been inhabited by a large settled population at a very early period. The houses are often found in clusters of from twenty to thirty, and in form are identical with those known as "bothan," or Beehive Houses, in Scotland. They are slightly elliptical in shape and from 40 to 50ft. in circumference. The walls rise perpendicularly for about 2ft., after which the roof commences to close in and assume its peculiar "bee-hive" form, obtained by making each successive course of stone project slightly inwards beyond the one below it. The doors are 1' 9" wide and 1' 8" high. There is no trace of any tool having been used; and so primitive are the buildings, that no attempt has been made to round off the corners, which often project in an unpleasant manner. The houses are called by the Bedawin "nawamiss," from a belief that they were built by the children of Israel to protect themselves from the mosquitos.

The stone circles are similar to those which in England and Scotland are called "Druids' circles," and are decidedly of a sepulchral character. In the centre of each circle is a cist about 4 feet long, 2 feet 5 inches broad, and 2 feet 6 inches deep, composed of four large stones, with their upper edges inclined slightly inwards, and covered by a heavy slab. Immediately round the cist is a

circle of standing stones enclosing a cairn of small stones, and beyond this there is an outer circle, the stones of which are larger, and set in the ground so close that they touch each other.

The bodies were buried in the cists on their left sides, in that peculiar contracted or bent position which is usually considered one of the oldest forms of burial.

We were unfortunate in not finding any ornaments but a few marine shells and a shell bracelet; but Mr. Lord, who visited the country in the early summer of 1868, found a small bracelet of copper associated with lance and arrow-heads of flint, and a necklace of beads formed of spiral marine shells bored through for stringing. The arrow-head which Mr. Lord found is almost equal in finish to the best of those which are found in the ancient sepulchral chambers [of England and Scotland. The stone circles range from 10 to 45 feet in diameter.

Besides the stone houses and circles there are a few places in which "cup-markings" are found, and foot or sole marks are cut on the face of the rock in several localities. One stone, with "cup-markings," has a curious legend attached to it.

It is now perhaps impossible to discover who were the builders of these houses, &c., but it is suggested that they may possibly be the work of those Amalekites who fought against Israel in Rephidim.

The next remains which deserve attention are those of what may be called the monastic period, and these are far more numerous than has been generally supposed, fully bearing out what Burckhardt was the first to advance, that there was at one time as many as 700 or 800 monks resident in the Peninsula. The activity displayed by the old monks is quite surprising, and a great contrast to the indolence of the present inmates of St. Katherine's; wherever there is water, traces of cultivation and building are to be found, and in the vicinity of Musa and Feiran every available patch of ground on the mountains was formerly a garden.

The principal monastic establishments were at Musa, Feiran, and Sur.

At the former place a number of smaller monasteries, now in ruin, were built in the neighbourhood, probably in connection with Justinian's great convent of the Transfiguration of St Katherine, the only one which has been inhabited for many years.

The solid granite walls of the convent have been

so much shaken by winter torrents that it was found necessary at the end of last century to support them by heavy buttresses, and even to rebuild the eastern face.

The ancient entrance to the convent, a fine old doorway, which looks even older than the time of Justinian, is now closed, and all visitors have to enter by a postern. The old door was protected by a machiacoulis, on which there is an illegible Greek inscription of the same date as the erection of the convent. The interior of the convent, from the number and different ages of the buildings is very puzzling; and there is a perfect labyrinth of passages turning and twisting in every direction, ascending and descending, exposed to the full glare of the sun or passing through dark tunnels. The church is a grand old building, and especially striking from the position in which it stands in the heart of the wilderness. The details of the capitals, &c., are highly interesting, as shewing the early use of Christian symbols or emblems in church architecture, and the extensive use made of them in the reign of Justinian.

No two capitals are the same. One represents two sheep at the foot of the cross, from the arms of which hang an α and ω ; above the cross is a vine-tendril with grapes, on either side a date palm, and beneath, as overcome by the cross, two snakes. Another has two sheep standing at an altar which supports a cross; a third, two birds at the cross; a fourth, two ibex butting at the cross; and others have the emblems of the Passion, shirt, nails, box with dice, &c., mixed with clusters of grapes, foliage, &c. The great Mosaic of the Transfiguration has been often described, but I am inclined to think that it is of later date than Justinian; at any rate, the medallions, of which good copies were brought home, bear no resemblance to the known portraits of Justinian and Theodora. Before leaving the convent it must be mentioned that on many of the arches and walls, notably on the face of the refectory, knightly pilgrims have been in the habit of cutting their arms, and, in some cases, their names, and that some of these, dating back to the fourteenth century, are very interesting.

(To be Continued.)

THE BISHOP OF LICHFIELD has instituted the Rev. Francis Paddon Girdlestone, M.A., of Christ's College, Cambridge, to the Rectory of Berrington, near Shrewsbury, vacant by the death of the Hon. and Rev. T. H. Noel, M.A., in the nomination of Lord Berners.

MASONIC JOTTINGS.—No. 31.

BY A PAST PROVINCIAL GRAND MASTER.

THE GERMAN THEORISTS RIGHT AND WRONG.

A learned correspondent thinks that the German Theorists, in their search for the rise of Freemasonry, have done right in ascending the stream of time above the year 1717; but that they have done wrong in not ascending it above the era of the Antient Company of Stonecutters and the Building Corporations connected with it.

MASONRY AMONGST THE JEWS.

Many think, and not without reason, that there was Masonry amongst the Jews when the building of the first Temple began. Learned men have, however, for many years known, that the Masonry could not be true Freemasonry.

THE OLD ENGLISH LODGE.—THE OLD SCOTCH LODGE.

The Old English Lodge with its Operative Masonry and its Speculative Masonry, and the Old Scotch Lodge with its Operative Masonry only, resemble two of our great schools. History, Geography, Mathematics and Classics being taught in the one, and History, Geography and Mathematics, without Classics, in the other.

THE ANTIENT LODGE.

The Architect, with the numerous sciences which he practised or studied; the Priest with religion sometimes pure, sometimes impure; the Workmen with their necessary regulations taken from the code of Natural Ethics—such was the antient lodge, which on its institution at once produced the undeveloped germ of Speculative Masonry.

SACRED RITES.

What Antient Nations called Sacred Rites and Mysteries, we call Speculative Masonry.—*Old MS.*

MASONIC ALLEGORIES.

My acquaintance with the history of allegory is very small indeed, and it would be unseemingly presumptive were I to dispute a learned brother's assertion that Masonic allegories are of all allegories the most ancient. Perhaps, however, my brother will be so obliging as to point out a Masonic allegory more ancient than the Biblical allegory, the comparison of Israel to a vine, 80th Psalm.

(To be continued.)

MASONIC NOTES AND QUERIES.

ANOTHER MASONIC KING.

Bro. King Kamehameha IV., of the Sandwich Islands, patron of Masonry there. Little could Capt. Cook have dreamed that the light of Masonry was to shine in the regions of his discovery. There is a Grand Lodge. The King is W.M. of a French lodge.—R. N.

[Our brother the Bishop of Honolulu, who was initiated, some years since, in the Britannic Lodge, has returned to England.]

FREEMASONRY AND QUEEN ELIZABETH (page 70).

As to this, first prove that a Grand Lodge existed 1566, and thereafter prove that Queen Elizabeth *did* send "an armed force to break it up." There were *operative* lodges in 1429, and of course among the Masons, as well as among other trades, there were Masters, Wardens, and Apprentices, but these were not *speculative* Masons. Even now you may still get Masters, Foremen, Journeymen, and Apprentices in any trade.—W. P. B.

THE ST. CLAIR CHARTERS.

In a recent communication on the antiquity of Freemasonry, Bro. W. P. Buchan quotes 1600 and 1628 as the dates of the two documents known as the St. Clair Charters. This has been met by a rather pointed contradiction, the brother making it asserting of the first of these charters that "there is sufficient evidence that it belongs to the early part of the 17th century, and to the reign of James VI., *after* his accession to the English throne. I have examined the originals of the St. Clair Charters: both are without date. The first was issued with the consent of, and is signed by, William Schaw, Master of Work, who died in April, 1602. The crowns of England were not united till the accession of James the Sixth of Scotland as James the First of England, March 24, 1603; consequently the date of the charter in question must have been *before* that event—probably in 1600–1. Though the copy of the second charter, which is preserved in the Advocates' Library, is dated 1630, there is good ground for believing that the deed was executed two years prior to that date. In a communication on this subject which, in 1866, I made to the Grand Lodge of Scotland, I gave the data upon which I concluded that there was a strong probability that the second charter was signed between 16th October, 1627, and 13th October, 1628. From evidence discovered in the course of my present examination of the records of the Lodge of Edinburgh, Mary's Chapel, the question of date is still farther narrowed.—D. M. L.

SOME OF THE MASONS WHOM AN OCTOGENARIAN BROTHER HAS KNOWN.

An octogenarian brother writes that some of the worthiest Masons whom he has known have been incapable of penning correctly two consecutive sentences, and, at the same time, have been singularly unaware of their deficiency. One in particular would readily have undertaken to frame the Queen's Speech on the opening of Parliament, or to compose an elaborate history of the Craft.—A PAST PROVINCIAL GRAND MASTER.

FRATERNITY OF STONEMASONS (GERMANY).

Bro. Findel thinks that "we are justified in supposing that the fraternity of stonemasons (Germany) existed at the time of the erection of the Cathedrals of Hildesheim, 1061; of Nanmberg, Spire, Bamberg, &c."—CHARLES PURTON COOPER.

A CUSTOM OF OUR LODGES OF LAST CENTURY.

A letter from the Grand Lodge of England to the Grand Lodge of Holland, December, 1756, preserved in the archives of the Hague, shows that in the middle of the last century it was the custom of our lodges to drink the healths of the Emperor of Germany and the King of Prussia, as foreign brothers of distinction.—CHARLES PURTON COOPER.

THE FIVE-POINTED STAR ON THE AMERICAN FLAG.

The (American) *Masonic Review* asks, Can any of our Masonic historians or antiquarians tell when and where the five-pointed star originated, or how it became an emblem in the third degree? Was it called into requisition to represent the five points of fellowship, or were the five points of fellowship invented to illustrate the five-pointed star? How long has it been recognised as an emblem of the Order? Who can give us its genealogy, or tell whence it came, or when or why it was placed on our trestle board? It is an interesting subject for investigation, and would well repay the antiquarian's research. We find the star with five points among our emblems as far back as the last century. When Webb revised the work he retained it, and it is found everywhere in the American system. Was it on the early English tracing boards? It is spoken of in foreign systems as an emblem of Providence. In America, in the centre of the ground floor, it is usually referred to as "that star which guided the wise men to the place of our Saviour's nativity." We know of no other explanation given it, except as a representative of the points of fellowship. Has it any other?

In the construction of this emblem we sometimes find it with five points, sometimes with six, seven, and nine. It is always found with five points in the symbolism of ancient Craft Masonry, with seven and nine in the chivalric orders. There are modern associations which use one with six points; whether it has any symbolic meaning in that form we are unable to say.

The stars on the American flag are made with five points; so was that on the flag of Texas while that domain retained its national existence. Its form was copied, we presume, from those on our national banner. But how did it come on our flag, and what is its emblematic meaning there? We suppose they were originally put there to represent the several States—each star representing a State, and the whole constituting a galaxy. That flag with stars was first used in 1775; now, was the form of those stars adopted from the Masonic tracing board, or taken from the flag to the tracing board? It is a little singular that the first American flag ordered by Congress after its adoption by that body was made by a woman; and, stranger still, that the form of five points was her suggestion. General Washington was on the committee to procure the flag. He was a Mason; and if the emblem was then on our tracing board, he must have known it and been familiar with its form. It is said, however, that

he wished it made with six points, but the lady employed in making the flag insisted it should have but five points.

In an essay lately read before the Pennsylvania Historical Society, by William J. Canby, Esq., that gentleman says that "he discovered, in tracing the history of this nation emblem, that the first instances when the stars and stripes were unfurled were at the siege of Fort Schuyler, August 17th, 1777, and on an occasion just one year prior to that time, the brig *Nancy* was chartered by the Continental Congress to procure military stores in the West Indies during the latter part of 1775. While at Porto Rico, in July of the ensuing year, the information came that the colonies had declared their independence, and with this information came the description of the flag that had been accepted as the national banner. A young man, Captain Thomas Mandenville, set to work to make one, and successfully accomplished it. The flag was unfurled, and saluted with thirteen guns. When the brig *Nancy* was on her return voyage she was hemmed in by British vessels off Cape May. Her officers succeeded in removing all the munitions to the shore, and when the last boat put off, a young man in it, John Hancock, jumped into the sea, swam to the vessel, ran up the shrouds of the mast, and, securing the flag, brought it triumphantly to shore, through a hot fire of the British men-of-war.

The first American flag, however, according to the design and approval of Congress, was made by Mrs. Elizabeth Ross. Three of her daughters still live in our vicinity to confirm this fact—founding their belief not upon what they saw, for it was made many years before they were born, but upon what their mother had often told them. A niece of this lady, Mrs. Margaret Boggs, aged ninety-five years, now lives in Germantown, and is conversant with the fact. The fact is not generally known that to Philadelphia not only belongs the honour of flinging the first star-spangled banner to the breeze, but to a Philadelphia lady belongs the honour of having made it.

The house in which it was made still stands—No. 239, Arch-street (the old number being 80)—the last of the old row. It is related that when Congress had decided upon the design, Colonel George Ross and General Washington visited Mrs. Ross and asked her to make it. She said, "I don't know whether I can, but I'll try," and directly suggested to the gentlemen that the design was wrong, in that the stars were six-cornered, and not five-cornered, as they should be. This was corrected; she made the flag, Congress accepted it, and for half a dozen years this lady furnished the Government with all its national flags, having, of course, a large assistance. This lady was also the wife of Claypole, one of the lineal descendants of Oliver Cromwell.

NOTES ON MASONIC JOTTINGS.—No. 30.

"A Past Provincial Grand Master" merits our warmest thanks in these dull dogdays, for his excellent satire on the vapid, sententious school of modern writers, presided over by that Prince of *Platitudinarians*, Martin Tupper.

For example, what an exquisite gem of satire is his serio-comic syllogism, that as the Greek and Roman architects were philosophers (?), and as the operative mason is not a philosopher, although an architect,

therefore a speculative Mason is the same as an operative, because things that are *equal to the same are equal to one another!*

Or, as we might say, "Philosophers are Architects, Architects are Masons—*ergo*, Masons are Philosophers."

Then follows a delicate hit at "the Royal Ark Mariners," under the heading "*Apologue*."

And again—

"*Speculative Masonry.—Ethics.*

"It would be as reasonable to ascribe to a school instituted, in 1717, for the teaching of Ethics, the origin of that science, as to ascribe to the Grand Lodge of 1717 the origin of Speculative Masonry."

Or, as we might render it, perhaps, more popularly, it would be as absurd to ascribe to the projectors of the first Crystal Palace the arts therein represented, as to ascribe to the celebrated Daguerre the origin of photography, the principles of which are coeval with the solar system."

"*Philosophy.—Greek and Roman Architects.*

"Philosophy was one of the sciences studied by the Greek and Roman Architects. Now, Philosophy is no part of Operative Masonry, but it is an essential part of Speculative Masonry."

"*Apologue.*

"Those who do not dispute a brother's assertion that Noah was the founder of Freemasonry will not, it may be conjectured, think it necessary to dispute his further assertion that Noah first used the *Apologue* as a pleasant vehicle of the moral doctrine of the Craft; and that consequently Jotham, in the famous *Apologue* (Judges, chap. 9), was not an inventor, but only a successful imitator."

OLD LODGE RECORDS.

In the interesting notes of Bro. R. S. anent old lodge records, I see frequent allusion to "the commission for five for intrants continued." Is there any connection between this and the regulation in our Constitution, that only five shall be initiated at each meeting of our lodges?—PROGRESS.

MASONIC SAYINGS AND DOINGS ABROAD.

On the subject of uniformity of the work of the three symbolic degrees throughout the country, the Grand Master of Arkansas thus sums up his conclusions:—"Indeed, it is wonderful to see how nearly Masons of all countries speak the same traditional and unwritten language, and how similar the vows which they assume. There is also no material want of uniformity in the work and lectures of the Entered Apprentice, Fellow Craft, and first and third sections of the Master's degree. In the dramatic representations of the historical incidents of the second section of the third degree, and in the rehearsals of the legendary circumstances of the great tragedy on which it is founded, there is a want of uniformity; but no other unwritten tragedy has been dramatised, and no other unwritten legend repeated, for so many centuries, in so many countries, and by so many people, with so much substantial uniformity."

There are now two Masonic lodges in good working order at Salt Lake City, Utah Territory, both under the exclusive control of Gentiles. No Mormon can enter the sacred portals, as it would be impossible for their great leader himself to secure an examination, and it may be certain no true Mason would vouch for his morality.

Two Supreme Councils, Scottish Rite, existed in Mexico in April, 1868—One organised in 1860, at Vera Cruz; the other in 1865, at the City of Mexico. They are now consolidated.

In the matter of the Grand Orient of France, the Committee on jurisprudence of the Grand Lodge of California submitted a report, which was adopted, in which they say:—

"We have only to refer to our General Regulation No. 6, our proceedings prior to the adoption of that regulation, and the report of the Committee on Correspondence submitted at this communication, to show how closely the Grand Orient of France has imitated in Louisiana the bad action of the Grand Lodge of Hamburg in New York."

The Grand Lodge then unanimously adopted the following resolution:—

"Resolved,—That all Masonic intercourse between this Grand Lodge and the Grand Orient of France is hereby suspended; and that the lodges and Masons of this jurisdiction are forbidden to recognise or hold any communication with any brother who hails from or acknowledges allegiance to the Grand Orient of France, so long as that body continues its unlawful and reprehensible invasion of the jurisdictional rights of the Grand Lodge of Louisiana."

The Administrative Council of the Swiss Grand Lodge Alpina has thus taken cognizance of the resolution adopted at the meeting of the Grand Orient of France of July 8th, 1869:—

"Masons under obedience to the Grand Orient of France, represented by their delegates in the convention of 1869, affirm that humanity and Masonry are outraged when difference of race, colour, or religion suffice to interdict the entrance of a 'profane' into the Masonic family."

At the request of the said Assembly you have, through my illustrious Grand Master, communicated this resolution to all Masonic Grand Lodges, announcing to them that the Grand Orient of France would cease all intercourse with those who did not adhere to this principle.

For motives which our reply itself will enable you to appreciate, we have not considered it necessary to introduce your communication into the debates of our Grand Lodge, but we believe we express the sentiments of the latter in placing before you the light in

which the Masons of Switzerland look upon the question which you have raised.

It seems to us necessary to separate two things which you have united—the question of principle and the question of its application.

Upon the question of principle, we do not hesitate to declare ourselves fully in accord with you, not only in the name of the human and Masonic truths that you invoke, but in the name of the articles of the social compact which unite all the regular lodges in Switzerland. Like you, we do not admit that difference of colour, of race, or of religion should close to any member of the great human family the portals of the Masonic Temple, and if an official declaration of this principle is required, we shall be ready to make it without reserve.

But the resolution that you have communicated is accompanied with a threat of rupture with lodges which refuse to adhere to this edict, and upon this point, with regret, we feel constrained to withhold our assent.

It seems to us, in fact, that you do not sufficiently take into account the historical circumstances which have caused or maintained in several portions of the Masonic Order the traditions or usages not in accord with the principle of absolute equality that, with you, we advocate. It is difficult, even for a Mason, to overcome certain prejudices inculcated by his education in the outer world, and to wish, at any price, to force, by compulsory measures, that which should be the result of individual conviction, seems contrary to the faith of Masonry, and the liberal spirit of our modern society. Moral conquests have never been the result of authoritative pressure, but rather by moral persuasion and the force of example.

It is because we are profoundly convinced of the wisdom of the point of view which we have taken that we have never wished to impose a line of conduct to those of our lodges who observed the custom of admitting to their lodges none but members of a Christian Church. Experience has proved to us that we were right in depending upon the work—slow, but sure—of time; and at the present day we do not believe that more than one of our lodges will close its doors against an Israelitish candidate.

Our German brethren join in this view, and consider, with ourselves, that it is baneful to the peace and harmony of Masonry, which would go in advance of the times, and retard, by unseasonable measures, the progress which time, unaided, would accomplish.

To France properly belongs the duty of taking the initiative in a vindication of the grand principle of equality. On Switzerland, perhaps, who has, during several generations, enjoyed liberty, devolves the defence from encroachment of the sacred domain of in-

dividual liberty, and to recommend prudence and patience.

We heartily accept the first part of your resolution of July 8th, 1869—that is to say, that which lays down the principle of absolute equality without distinction of colour, race, or religion; but we cannot subscribe to the threatening terms of the second part, and thus associate ourselves with a measure which we should deplore, were it put into execution.

Let us work to complete the triumph of the great principles of justice and tolerance, but let us not anticipate the work of time. Truth is patient because it is eternal. Let us not hinder its onward march by our premature action, by a doubtful success, and a certain danger.

Regretting that we have been prevented from replying at an earlier date to your circular,

We beg to remain, &c.,

In the name and by order of the "Grand Maître Adjoint."

AIME HUBERT.

M. Jules Simon, member of the Corps Législatif, has been initiated in Lodge La Réveil Maçonannique. A large number of W.Ms. and brethren of lodges in Paris and its environs were present. On the same occasion, Fung Ki, an *attaché* of the Chinese embassy, was also to have been initiated, but unavoidable absence from Paris prevented his attendance.

Lodge L'Union Parfaite de la Perseverance celebrated, on the 18th June, a grand *fête* and banquet on the occasion of the visit from delegates of Lodge Les Trois Amis de l'Union et du Progrès, of Brussels. More than 300 brethren were present. Twenty-five delegates attended from Brussels, and some excellent discourses were given.

The Masons of Colombo have dined together in commemoration of the day set apart to St. John, the patron of one of our lodges. In connection with this subject we may mention two occurrences which recently took place in Colombo, illustrating most appropriately the intolerable fanaticism of popish priestcraft. Signor Abecco, a Mason, gave a concert in the Masonic Hall, and was promised the loan of a harmonium, the property of a native, but in use in a catholic church. When the popish priests learnt its intended destination, they refused to allow it to be removed; more than this, they cancelled an agreement they had made with Signor Abecco, who was to have sung at their cathedral, by which he was defrauded of £10. This is the conduct of priests who would have us believe, if we were the fools they assume us to be, that their creed is less fanatical than it was in the good old days of the Spanish Inquisition. Happily the teeth of "the Beast" are being drawn.

THE MASONIC MIRROR.

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

MASONIC MEMS.

A WARRANT has been granted for the formation of a new Masonic lodge at Swansen. The mother lodge (the Indefatigable) which is one of the oldest lodges in the province, seems to have added to her list of members year after year, till a second lodge would appear to have become both necessary and expedient. It is gratifying to see the Craft flourish in this wise, the more so, as the very elements of its constitution are in some sort restrictive, and do not admit of popular appeals. It stands upon its great merits for good, and claims to be sought after, while the substantial honours which it has to bestow have to be well earned before they are won. We find that the W.M. designate of the new lodge (which, out of compliment to the Prov. G.M., is to be named the Talbot Lodge), is the D. Prov. G.M., Bro. Edward J. Morris. The "tongue of good report" speaks of this gentleman as one who has attained great eminence and influence in the Craft, from the possession, in a very unusual and marked degree, of those qualities which make the study of Masonry an easy occupation, and which result in a high state of perfection throughout all the intricacies of true Masonic working. Among the names of the first staff or officers, too, of the Talbot Lodge, are those of brethren who have already distinguished themselves by close application to the subtle machinery of the Craft; and there can be no doubt that, with such a chief, and with the accessories to which we allude, the Talbot Lodge will soon rank high as a representative lodge of the Province, in point of numbers, influence, and purity and truthfulness of internal mechanism.—*Weekly Mail*.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry. ENGLISH CONSTITUTION

METROPOLITAN.

CAMDEN LODGE (No. 704).—The brethren of this lodge met on Tuesday, the 19th ult., at the York and Albany Tavern; Regent's Park. Bro. W. Meadway, W.M., occupied the chair, and was supported by Bros. Webb, S.W.; Garrett, J.W.; and P.M. Frost, Tyrrell, P.M., and Treas., Creech, &c. The lodge having been opened, and the minutes of the last meeting confirmed, the report of audit committee was read and adopted. Bros. Calderwood and Cumings were passed to the degree of F.C. The next business was the installation of the W.M. elect, Bro. Webb, who was presented to the lodge. Bro. Frost, P.M. (the preceptor of the lodge of instruction), performed the ceremony in a most impressive manner. The W.M. then invested as his officers for the ensuing year, Bros. I. Garrett, S.W.; Price, J.W.; Meadway, I.P.M., Sec.; Tyrrell, P.M., Treas.; Steward, S.D.; S. Watson, J.D.; Atkinson, W.S.; Boys, I.G.; and Beckett, Tyler. A sum of £2 2s. was voted for the relief of a distressed brother, and £5 to the fund for the son of the late Bro. Wilson, who was unsuccessful on the last election. The lodge was then closed, and the brethren sat down to a sumptuous banquet. On the removal of the cloth, the W.M. proposed the usual loyal and Masonic toasts. Bro. Meadway, I.P.M., then proposed the toast of the W.M., and regretted that at the late period of the evening, he could not expatiate on the merits of that worthy

and esteemed brother. He was not a stranger among them, and could state, with perfect sincerity, that he was in every way fully qualified to occupy the position of W.M. The W.M. briefly but appropriately returned thanks. The W.M. then proposed the toast of the Past Masters, and in the course of his excellent remarks, alluded to Bro. Tyrrell, the father of the lodge, and Bro. Creech, and complimented Bro. Meadway, the I.P.M., for the able manner in which he had conducted the duties of the lodge. He then presented him with a Past Master's jewel, and hoped he would live long to enjoy it. The jewel is of elegant design, manufactured by Bro. W. Platt, and bears the following inscription:—"Presented to Bro. William Meadway, P.M., by the members of the Camden Lodge (No. 704), as a token of their kind regard for the efficient manner in which he conducted the affairs of the lodge during his year of office as W.M., 12th July, 1870." Bro. Meadway, in responding, said he was pleased to think his efforts had been appreciated, and he regretted he had not had more work to do in the lodge. Bros. Tyrrell and Frost also responded. Bros. W. H. Warr, P.G.S., P.M. 23; J. F. Spencer, 25; Tyrrell, Manchester Lodge; Whitehead, P.M. 1,012; Jas. Kew, S.W. 179; and H. M. Levy, P.M. 188, were present as visitors.

ROYAL OAK LODGE (No. 871).—The brethren of this lodge met on the 27th inst., at the Royal Oak Tavern, High-street, Deptford. The lodge was opened by Bro. Walter, P.M. It was proposed, and unanimously carried, that the lodge be removed to the White Swan, in the same street. The sum of £5 was voted from the Charity Fund to a brother who had met with an accident. The business concluded, the lodge was closed. The following brethren, amongst others, were present:—Bros. T. N. Moore (No. 73); J. Hawker, P.M.; J. W. Reed, S.D.; W. Myatt, J.D.; G. Andress, I.G.

SOUTHERN STAR LODGE (No. 1,158).—When nearly all the other lodges have ceased their labours for some months to come, and when everyone is anxious to get away from business and enjoy their fortnight or their month, as the case may be, at the sea-side, this young lodge, which is held at Bro. Allatt's, the Montpelier Tavern, Walworth, is found to be hard at work in Masonry, and certainly the way in which they perform entitles them to much credit. On Tuesday evening, the 26th ult., an extra meeting was held for the purpose of initiating three gentlemen into the mysteries, &c., of the Order, besides which there were the names of six brethren on the paper for passing, and seven for the more sublime degree. Punctually at the time stated in the summons the W.M., Bro. D. S. Bayfield, opened the lodge, and was supported by the following Chas. E. Thompson, S.W.; Towers, J.W.; T. H. Pulsford, P.M. and Sec.; Pippes, J.D.; Deau, Assist. Sec.; Bolton, I.G. *pro tem*; H. Potter, P.M., W. Steward; H. Thompson, P.M. and Treas.; R. E. Clarke, P.M.; G. McDonald, W. Hunt, R. Harris, S. Moore, C. Walker, T. Eyre Ellis, A. Myers, Allatt, Heller, J. Lee, Beadwell, J. Potter. The visitors were Bros. Noake, P.M. Vitruvian; Henry Iles, 141; and Molloy, 1266. The business commenced with the raising of four brethren, followed by the passing of four. The W.M. then initiated two of the gentlemen in attendance, and at a later period in the evening Bro. Clarke initiated the third gentleman. The W.M. have risen to enquire whether any brother had aught to propose, &c. Bro. Chas. E. Thompson, S.W., proposed that a summer festival be held at a place to be afterwards appointed, and also that the ladies be permitted to join them, and spoke of the success which had attended the meeting of the Domestic Lodge when the ladies were invited to join them at dinner. He hoped that as it was the only opportunity the ladies could have of coming amongst them, and as their society always tended to elevate and refine them, that his motion would be carried. Bro. Thos. H. Pulsford, P.M. and Sec., seconded the resolution. Bro. Potter, P.M., would not oppose the motion, and if it were carried, would go with the brethren, but at the same time he thought it was rather late in the season. After a short discussion, Bro. Thompson was asked to withdraw his motion, but he declined to do so, and pressed for a vote upon the question, which when taken, was given against him. Bro. Chas. E. Thompson said he should renew the subject next year. There being no other business the brethren adjourned to the new Masonic Hall, where the cloth was laid, and when a good meal had been partaken of (justly earned by four hours' labour). The usual routine toasts were given. The W.M. proposed "The Initiates," in a bumper of "Roderer's carte blanche." Bro. Hitchcock responded, and after expressing his thanks for the honour conferred himself and brother initiates, said he hoped, with God's help to maintain

and uphold the principles of Freemasonry, and prove themselves worthy brothers. Bro. Clark, I.P.M., proposed "The W.M.," who, in his turn, responded, and proposed "The P.M.'s," for which Bro. Thompson, P.M. and founder, expressed their acknowledgments. The toast of "The Officers," was responded to by the S.W., but not before the presence of the visitors had been recognised. The Tyler (Bro. Laign, P.M.) then gave the concluding toast and the brethren separated.

ST. JOHN OF WAPPING LODGE (No. 1,306).—An emergency meeting of this lodge was held at the Gun Hotel, Wapping, on the 20th ult. The lodge was opened by the W.M. Bro. W. Mann. Bros. W. Beck, J. Pearson, E. Frost, W. Coleman, J. M'Dougall, J. Maud, and H. Fountain were raised. Bros. J. Jackson, J. S. Lurkly, and H. T. Hardy were passed. Mr. John Cuthbertson was initiated. Amongst the visitors were Bros. T. Mortlock, P.M. (No. 186), and F. Walters, P.M. (No. 73).

LEBANON LODGE (No. 1,326).—On the 28th ult., the brethren of this new lodge met at the Red Lion, Hampton. The lodge was opened, in the absence of the W.M., by Bro. T. Walters, supported by Bros. S. Wickens, S.W.; W. Hammond, P.M., J.W.; D. D. Beck, Treas.; J. F. Woodley, J.D.; and G. Banks, I.G. Messrs. R. W. Gill and J. Thomas were initiated. At the close of the business, light refreshments were served. Bro. Silcock, S.D. 157, was present as a visitor.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St John's Lodge (No. 795).*—The brethren of the above lodge met on the 16th ult., at the Orkney Arms, Bro. C. Gammon, I.P.M., in the chair, supported by Bros. W. Worrell, S.W.; T. A. Carr, J.W.; R. Turner, I.G. The lodge was opened and the minutes of the previous meeting confirmed, Messrs. J. C. Roberts, M.D., and Fisher were initiated, and Bro. J. Sadler was raised to the third degree. The ceremonies were perfectly rendered by Bro. Foulger, P.M. It was proposed that a summer banquet be held in August, at the Orkney Arms, and on that occasion the ladies should be present. The lodge was closed, and a capital dinner provided. The usual loyal and Masonic toasts followed. The toast of the W.M. was proposed in complimentary terms by Bro. H. H. Hodges, P.M. and Sec., mention being made of the excellent manner in which he had conducted the affairs of the lodge, and the success which had attended his exertions. Bros. Longhurst, 780, and Brolochan, St. Andrew's Lodge, 48, Scotland, were the visitors.

SUFFOLK.

PROVINCIAL GRAND LODGE.

On Monday, the 25th ult., the Provincial Grand Lodge of Suffolk held its annual meeting at Aldeburgh, and the inhabitants of the little watering-place accorded the brethren a cordial welcome. In the neighbourhood of the railway station there was a liberal display of bunting, and on the road leading to the town were erected two neat arches bearing the mottoes "Welcome" and "Union is Love." In part of the Town Hall and White Lion Hotel large poles covered with evergreens and bearing flags were fixed at regular distances, and altogether the town wore quite a festive appearance. The majority of the brethren arrived by the early train from Ipswich, and at this period of the day prospects of pleasant weather looked rather distant, as a steady rain was falling with indications of lasting. However, shortly after ten o'clock, the clouds dispersed and the remainder of the day was fine and warm. On arriving at Aldeburgh the brethren at once went to Alde House, where they were hospitably entertained at breakfast by Bro. Newson Garrett. At ten o'clock a meeting of the Finance Board was held at the Lion Hotel, and at half-past ten lodge was opened at the Town Hall. The brethren having robed in the lower room of this quaint building, took their positions in the lodge room above, to receive the R.W. Prov. G. Master, Bro. Col. Sir Shafto Adair. There were upwards of 130 brethren present, being a larger number than for some years, and amongst them were Bros. the Rev. E. I. Lockwood, D. Prov. G. Master; the Rev. C. Martyn, G. Chap. of England; the Rev. R. F. Palmer, Prov. G. Chap. Suffolk, P. Prov. G. Chap. Oxford, 357, 10, 81; Benjamin Head, Prov. S.G.D., 5; E. F. Adams, Prov. S.G., 925; W. Boby, Prov. G.S.B. and I.P.M. 114; W. G. Ranson, P. Prov. S.G.D., 516; J. W. Sheridan, W.M. 516; C. J. Eiloart, 376; M. Abel, P.

Prov. S.G.D.; J. Taylor, J.D. 936; H. Sparrow, S. Woodard, 936; E. Bridges, and E. H. Woods, Dir. of Cors. 516; W. O. Prov. S.G.W., and W.M. 71; E. B. Powell, P.M. 332; W. H. Carr, 51, 936; J. Riordan, 555; F. B. Marriott, Prov. G. Sec., 516; E. Pipe, 555; H. R. Stanford, J.W. 388; E. J. Fitz-Gerald, P. Prov. G.S.B., and P.M. 81; F. Betts, S.W. 516; J. A. Pettitt, jun., P. Prov. G. Assist. Dir. of Cors., 332; J. B. Fitch, I.P.M., and F. M. Riches, 1,008; S. Freeman, Prov. G. Treas., and P.M. 512; P. O. Ward, P.M. 650; C. M. Roberts, S.D. 929; C. Davey, P. Prov. G.S.D. 376; F. Jennings, Prov. S.G.W. and P.M. 555; F. Fearnside, 1,008; R. C. Woodward, 555; G. W. Pretty, 555; E. H. F. Alston, J.D. 555; W. Maddison, J.D. 71; T. Hooper, 516; G. Harper, W.M. 936; H. H. James, J.W. 936; Rev. T. J. Breton, P.M. 555; W. Whitmore, 555; J. S. Gissin, P. Prov. J.G.W. 81; P. Cornell, S.W. 114; R. W. Flick, 388; H. Grimwade, 332; E. R. Deur, 376; R. Capon, W.M. 555; F. W. Tewson, I.G. 929; M. Oliver, S.D. 959; A. J. Barber, Prov. G.O. and W.M. 114; W. Walesby, S.W. 929; J. Martin, S.D. 555; E. Hayward, 114 1,008; H. Harris, P. Prov. S.G.D. and P.M. 114; F. H. Gooding, 929; E. T. Reed, 376; G. W. Bales, 376; H. Bloomfield, 95; W. H. Lucia, P. Prov. J.G.W. 1,008; F. R. Burtal, Prov. G.P. 929; J. W. Whitbread, W.M. 81; F. Spalding, P.M. 81; J. S. Sterry, Prov. S.W. 71; James Franks, P. Prov. G.P. 376; T. Bays, P. Prov. G.D.C. 81; W. Hart, P. Prov. J.D. and W.M. 332; W. Hayward, P. Prov. G.D.C. and S.W. 936; R. C. Joslin, S.W. 332; R. B. Ellistoun, 376; W. Girling, 555; G. Bond, Prov. G.S.; J. Blunderfield, Prov. G.S. and S.W. 305; S. B. King, P.M. 376; G. S. Golding, S.W. 225; W. A. Smith, S.W. 376; A. Gamman, J.D. 376; A. Jeffries, 81; W. G. Guy, 1,008; S. E. Rope, J.W. 332; Emra Holmes, 959; S. H. Wright, P. Prov. G.S.D. and P.M. 516; J. B. Dove, P. Prov. G.S.W. 81; G. Jeaffreson, J.W. 555; B. Gall, J.W. 81; W. Wilmhurst, P. Prov. G.S.B. and P.M. 81; J. Dallenger, P. Prov. G.S. and P.M. 81.

Lodge having been opened in due and ancient form, the minutes of the last Prov. G. Lodge were read by the P.G. Sec. and confirmed. The minutes of the Finance Board were also read, and on their recommendation a sum of £5 was granted as temporary relief to a distressed brother in the province. It was also agreed, at the recommendation of the Board, that the sum of £10 10s. should be granted to the Boy's and Girls' Schools belonging to the craft, and £5 each to the Institutions for Aged Men and Women. The Prov. G. Sec. reported that the balance in hand now was £91 7s. 11d., but when he was first appointed Secretary it was much less.

The Prov. G. M. then addressed the brethren at some length on matters connected with the Province and Freemasonry generally. He congratulated them upon the large attendance, as it showed an increased interest in Masonry, and a desire to suffer inconvenience rather than forsake its duties. He regretted that they were about to lose their Prov. G. Sec., Bro. Marriott, from whom he had received the greatest assistance, but he hoped they should not entirely lose his services for the future. He was also sorry to receive the resignation of the Prov. G.A.S. Bro. Tidd, who had left the county, and, therefore, could no longer hold office in the Province; but he had to inform them that he had appointed a Prov. G.A. Sec. in Bro. Tidd's place, and that they would thus continue to have what was very desirable, a correct record preserved of their proceedings.

The brethren then formed procession, and, headed by the band of the Saxmundham Rifle Corps, marched to the parish church. They arranged themselves under their respective lodge banners, the junior lodge of the province going first, and the other lodges according to their more recent formation. On arriving at the church the brethren opened right and left, and the Prov. G. Officers, preceded by the Prov. G. Chap. carrying the volume of the Sacred Law, advanced through and entered the church, being followed by the lodges in seniority. The lodges represented were Unity, Lowestoft; Doric, Woodbridge; British Union and St. Luke's, Ipswich; Apollo, Beccles; Virtue and Silence, Hadleigh; Perfect Friendship, Ipswich; Prudence, Halesworth; Phoenix, Stowmarket; Fidelity, Framlingham; Waveney, Bungay; Adair, Aldeburgh; Priests of Wales, Ipswich; and Royal St. Edmund's, Bury. The church was completely filled, there being a large number of other persons present. There was also a large number of spectators to witness the procession, and the day seemed to be regarded quite as a holiday in the town. The prayers at the church were read by the vicar, the Rev. H. T. Dowler, and the lessons by the Prov. G. Chap., the Rev. R. F. Palmer. The anthem was "Behold

how good and how joyful" (Dr. Clark Whitfield), the solo being nicely sung by Bro. Emra Holmes. The musical arrangements were under the direction of the Prov. G. Org., Bro. A. J. Barber, who presided at the organ. The sermon was preached by the Grand Chaplain of England, Bro. the Rev. C. J. Martyn, from xxviii. Prov., 24—"A man that hath friends must show himself friendly; but there is a friend that sticketh closer than a brother." The rev. gentleman, in the course of a most eloquent and impressive discourse, in turn addressed himself to those who were connected with the binding tie of brotherly love and affection one to another and those outside the Craft. The offertory, which amounted to £14 5s. 6d., was devoted to the Aldeburgh British Schools and District Visiting Society.

After the service the procession re-formed, and the brethren returned to the Town Hall, and the rest of the lodge business was proceeded with. The Prov. G.M. referred to the admirable sermon which they had just listened to, and thanked Bro. Martyn on behalf of the lodge, and hoped that he would consent to have the sermon published. Bro. Martyn expressed his willingness to comply with the request, and the sermon should be printed and published if it was really desired. The Prov. G. Master then appointed his officers for the ensuing year as follows:—Bros. the Rev. E. I. Lockwood, D. Prov. G.M.; F. Jennings, Prov. S.G.W.; Harper, Prov. J.G.W.; S. B. King, Prov. J.G.D.; Rev. R. F. Palmer, Prov. G. Chap.; Sheridan, Prov. G. Reg.; F. R. Burtall, Prov. G. Purst.; W. H. Lucia, Prov. G. Sec.; E. Hayward, Prov. G. Assist. Sec.; W. A. Smith, Prov. G. Dir. of Cers.; W. Boby; E. F. Adams, Prov. G.I.G.; Spencer Freeman, Prov. G. Treas.; Syer, Prov. G. Tyler; Bros. Whitbread, Cornell, Byford, Joslin, W. Hayward, and Riches, Prov. G. Stewards.

On the motion of Bro. Head, seconded by Bro. Newson Garrett, a vote of thanks was accorded to Bro. Marriot, for his efficient services as Prov. G. Secretary, and it was ordered to be entered on the minutes.

Bro. Marriot briefly acknowledged the compliment, and assured them that it was only from his not having the time to properly attend to the duties of the office that he was led to resign it.

Votes of thanks were passed to the Vicar of Aldeburgh for allowing the use of his church; to the Prov. G. Org., and the ladies and gentlemen who assisted in the choir; and last, but not least, to Bro. Newson Garrett for his generous hospitality.

The lodge was then closed in solemn form, and the brethren adjourned from labour to refreshment. The banquet took place in a large tent, erected on the green in front of the White Lion Hotel, and was supplied by Bro. Moore, the landlord of the hotel. Over 100 brethren sat down, under the presidency of the R.W. Prov. G. Master. Upon the removal of the cloth, the usual loyal and Masonic toasts followed. "The Queen," and "The Prince and Princess of Wales," having been duly acknowledged, the Prov. G. Master gave "The Grand Master of England, the Earl de Grey and Ripon," which was drunk with honours; "The Past Grand Master of England," and "The D.G.M. and the Officers of the Grand Lodge of England" were next proposed. To the latter toast Bro. the Rev. C. J. Martyn responded on behalf of the present officers, and Bro. Head for Past G. Officers. The D. Prov. G.M., the Rev. E. I. Lockwood, proposed "The Health of the R.W. Prov. G. Master, Sir Shafto Adair," which was most enthusiastically drunk. The remaining toasts were "The D. Prov. G. Master of Suffolk," "The Prov. G. Chaplain and Clergy of the Province," responded to by Bro. the Rev. R. F. Palmer; "The Wardens and Officers, past and present, of the Provincial Grand Lodge," acknowledged by Bro. F. Jennings; "The Visiting Brethren of other Provinces," responded to by Bro. S. Blomfield; "The Masonic Charities," proposed by Bro. Gissing and responded to by Bro. Head; "Bro. Newson Garrett," proposed by Bro. Adams; "The W.M.'s of the Province," coupled with the name of Bro. Harper, who responded; "The Provincial Grand Secretary," and "The Ladies," on whose behalf Bro. James returned thanks. As usual, the Tyler's toast brought the proceedings to a close. Some excellent songs were sung during the evening, by Bros. Montem Smith, Fearnside, Capon, W. O. Smith, Woodward, &c. The first-named brother's well-known abilities as a singer were thoroughly appreciated.

The assistance rendered by the choir in aiding so efficiently in the service of the church must not be overlooked. Promoted by Bro. Capt. James, and under the supervision of himself and Mrs. James, a goodly number of ladies and gentlemen, who had kindly lent their vocal talents on this occasion, were invited to

an evening entertainment at the White Lion Hotel, where, with sparkling nectar, song, and dance, they enjoyed themselves until a late hour; thus showing that the cordial warmth and elevating spirit of Masonry can shed its benign and social influence over those who are not members of the Craft.

Thus ended one of the most successful meetings of the Provincial Grand Lodge. Next year it will hold its annual meeting at Ipswich.

SCOTTISH CONSTITUTION.

EDINBURGH.

GRAND LODGE.

The Quarterly Communication of the Grand Lodge of Scotland was held on Monday evening, the 2nd inst., in the Freemasons' Hall, George-street, the M.W. Grand Master, the Right Hon. the Earl of Dalhousie, K.T., on the throne, supported by the Right Hon. the Earl of Rosslyn, Depute Grand Master; Bros. John White Melville, of Bennochie, Past Grand Master; Henry Inglis, of Torsnoe, Substitute Grand Master; W. Mann, S.G.W.; W. Officer, J.G.D., acting J.G.W.; Dr. Beveridge, Prov. G.M. of Aberdeen City; Captain H. Morland, D.G.M. of Western India, &c. There was a large attendance of members of Grand Lodge.

After the preliminary business had been disposed of, the Grand Master communicated to the brethren the gratifying intelligence that he had been able to arrange that His Royal Highness the Prince of Wales will be present at a meeting of Grand Lodge, for the purpose of installation as patron of the Order in Scotland, on His Royal Highness's return from the Highlands in October next. His Lordship then proceeded to nominate the Right Hon. the Earl of Zetland, the R.W. Past Grand Master of the United Grand Lodge of England, to the distinguished position of an honorary member of the Grand Lodge of Scotland, in recognition of his lordship's eminent services to the Craft during the long period of twenty-six years, and which was unanimously confirmed by the Grand Lodge with acclamation.

The M.W. Grand Master, in the most feeling manner, then adverted to the heavy loss sustained by the Grand Lodge and the Scottish Craft by the decease of the Right Hon. the Earl of Haddington, Prov. G. Master of East Lothian, and Past Depute Grand Master.

On the motion of his lordship, an address of condolence and sympathy was ordered to be transmitted to the Dowager-Countess of Haddington.

Bro. Dr. Sedgwick was, on the recommendation of the Grand Committee, unanimously appointed Prov. G. Master for New South Wales.

The following motion was then taken up and discussed, viz.:—Moved by Bro. W. Officer, R.W. Junior Grand Deacon, and seconded by Bro. Bro. Alexander Hay, R.W. Grand Jeweller—"That hereafter it shall be competent for any Colonial Prov. G. Lodge to nominate and appoint a Proxy Prov. G. Master, who may vote and act in Grand Lodge and in all other Masonic matters, with the same powers as such Prov. G. Master; and in the absence of the Prov. G. Master of any other Prov. G. Lodge, it shall be competent for his Depute, whom failing, his Substitute, to vote and act in Grand Lodge, and in all other Masonic matters, in his room and place, and with all the powers and privileges vested in him."

An amendment was proposed against the purposes of the motion by Bro. Robertson, and considerable discussion ensued. The S.G.W. and Bros. Capt. Morland and Dr. Beveridge, &c., supported the first half of the motion. Upon Bro. Officer agreeing to withdraw the latter half of his motion, the first half was carried almost unanimously.

It was then moved by Bro. William John Hamilton, R.W.M. 354, seconded by Bro. James Wallace, P.M. 340—"In view of the general evasive manner in which Grand Lodge recommendation, as set forth in Chapter 21st, Clause 4th, of Grand Lodge Laws is abided by, It is hereby resolved that all daughter lodges wheresoever situated, be specially instructed that at their next respective annual elections, they appoint a 'Committee of Inspection,' to consist of the R.W.M., Senior and Junior Wardens, and three members of the lodge, not office-bearers, to whom all applications from candidates for admission to our order be submitted at least seven days before date of proposed initiation. Should they, after strict enquiry into their eligibility, approve

of them, they shall be balloted for in the usual manner at next regular meeting, but should the committee disapprove of the application, they shall be empowered to reject same without bringing them before the lodge."

This motion was severely opposed, it being condemned as unworkable. An amendment was proposed by Bro. Buchan—"That the name, address, and occupation of every individual to be proposed for initiation be put upon the circular calling the meeting at which the proposal is to be made together with the names of his proposer and seconder, thereafter at next meeting the candidates may be balloted, or voted upon, in the usual manner."

The Earl of Roslin considered there was no necessity for altering the Grand Lodge law. Several brethren expressed themselves to the effect that the motion, as it had been printed and circulated, tended to throw a slight upon Scottish Masonry. Others considered that the proposers of the motion had the good of Masonry at heart. It was decided, however, almost *sem. con.* that Grand Lodge law should stand as it is. The clause of Grand Lodge law referred to, contains the following—"And in order to uphold the purity of the fraternity, it is specially recommended that no candidate for initiation into Masonry be admitted a member of any lodge until his character and qualifications have been duly enquired into, and the brethren have expressed themselves satisfied—by ballot in open lodge—of the eligibility of the candidate."

A second motion, relating to the passing and raising of candidates, proposed by the same two brethren, was withdrawn.

On the motion of the Past Grand Master, Bro. John Whyte Melville, a vote of thanks was accorded to the Earl of Dalhousie for his conduct in the chair. The Grand Lodge thereafter was closed in ample form.

EDINBURGH.—*Lodge Mary's Chapel* (No. 1).—A special meeting of this lodge was held in the Operetta House, Waterloo-place, for the purpose of conferring the honorary affiliation on the Earl of Zetland, in recognition of his long services as Grand Master of the Grand Lodge of England, and for the great zeal he had shown for the Craft. The hall was gaily decorated with bannerets. Bro. Officer, the R.W.M. of the lodge, occupied the chair, and amongst the 200 brethren present were—Bros. the Earl of Dalhousie, the Earl of Rosslyn, Lord Lindsay, Lord Rosehill, Captain Morland, Captain Wright, Wolf, Murray, of Cringeltie; William Mann, G.S.W.; H. Inglis, of Torsonce; John Whyte-Melville, Dr. Beveridge, Laurie, G. Sec.; Hay, G. Jeweller; Dr. McCowan, Harriot, Thoms, Advocate; J. Lindsay, Major Mackay, &c. Bro. Gilbert Farie, Sub-M. of St. John's, No. 9, Dunblane, and J.W. of Royal Arch Chapter, No. 2, Stirling; and Bro. George Miller, D.M. No. 9, present at Roslin, were formally affiliated by special request. The R.W.M., Bro. Officer, requested the G.M. of Scotland to exercise the privilege of taking the chair, but his lordship declined, on the ground that the lodge could not be presided over by a better Master than it at present possessed. The G. Master conferred, as had been agreed to in Grand Lodge, the honorary membership of the Grand Lodge of Scotland on the Earl of Zetland, as Past Grand Master of England. The Earl of Zetland, in acknowledging the compliment, said that after having twenty-six years' service in Masonry and as Grand Master in England, it was most gratifying to him to be affiliated as a member of the No. 1 Company in Scotland, and he assured the brethren present that he never would forget the reception he had met with on that occasion. The toast of "The Navy, the Army, and the Volunteers" was then proposed, and it was responded to by Lord Rosehill for the Army, Captain Moreland for the Navy, Major Mackay for the Militia, and Bro. Bryce for the Volunteers. Bro. Officer, R.W.M., then proposed for affiliation, as a member of the Lodge Mary's Chapel, the Earl of Zetland, Past Grand Master of England, remarking that the Scotch lodges had a peculiar gratification in the knowledge that a countryman of their own had so long occupied that honourable position in the fraternity in England. The ceremony of affiliation was then gone through in the usual manner, and loud cheers greeted the noble Earl. The Earl of Zetland briefly replied, expressing the great satisfaction afforded by the honour paid him by the Scottish brethren of the Craft. Bro. Mann proposed, in highly eulogistic terms, "The Health of the Earl and Countess of Rosslyn, which was received with great enthusiasm, his lordship replying in felicitous terms. In reply to the toast of his health, Bro. Whyte-Melville spoke of the good influence of Freemasonry throughout

the world, especially in a charitable point of view. A number of other toasts followed, and the evening was spent in a very agreeable manner, a glee party contributing materially to the enjoyment of the occasion.

IRELAND.

MUNSTER.

PROVINCIAL GRAND LODGE, NORTH MUNSTER.

The meeting of the Provincial Grand Lodge was held for the first time on the 28th ult., pursuant to summons, in the Desmond Hall, Newcastle West. Right Hon. Lord Dunboyne, Prov. G.M., attended, and was conducted to the Throne by the following procession:—

Tyler with Sword.
Deacons with Wands.
Junior Warden with Staff.
Senior Warden ditto.
Past Master with Square and Compass.
Chaplain with Bible.
Provincial Grand Secretary with Warrant.
Past Masters 202.
Worshipful Master of 202.
Worshipful Master of 73.
Worshipful Master of 333.
Provincial Grand Officers.

Lodge 202 was then adjourned for refreshment.

The Provincial Grand Lodge was opened in due form at three o'clock with prayer.

The following brethren were present, who assisted to dispose of the business since last Quarter Day:—Bros. O'Grady, P.M., 13; Curling, W.M. of 202; Wilson, W.M. 333; Trousdell, P.M.; Barrington, P.G. Sec.; Curling, S.W. 202; M'Quaide, P.M., S.W. 73; Fitzgerald, J.W. 73; Glover, P.M., 73; Moore, P.M., 73; Adams, P.M., 73; Gibson, P.M., 73; Palmer, Sec. 202; Plummer, Chap.; O'Grady, P.M. 202; Bernal, P.M. 202; O'Neill, 333; Evans, 202; Banks, P.M.; G. Robert Johnson, 73; Peel, 73; Swaine, 73; Wallace 73; Pounder, 202, &c. &c.

Apologies were received for non attendance from Bro. James Spaight, D. Prov. G. Master; Waller, W.M. of 201; Bro. Land, W.M. 13; Bro. Molloy, 333, and several other brethren who could not possibly attend.

The Provincial Grand Lodge business being disposed of, it was duly closed till the last Thursday in October, to be held in the Masonic Hall, Limerick.

THE BANQUET.

The Desmond Hall was festooned with laurels and flowers and the old rustic and time-honored walls being hung with suitable Masonic devices, brought the brethren back to the recollections that this very Desmond Hall was erected by the Knight Templars, where they held their conclave meetings many centuries ago. The roof of the building, with credit be it said to the members of 202, was recently erected by them in a style of very handsome Gothic architecture. The tables were laid out with great taste and skill, very much enhanced by having a splendid piece of plate thereon, which was some time since presented to Bro. Curling, W.M., who occupied the chair on the occasion. Bro. Curling, junior, acted as S.W., and Bro. Evans, of Newcastle, as J.W. On the right of the chair sat the Right Hon. Lord Dunboyne, Prov. G.M., and Bro. Bassett, W.M. of 73; on the left of the chair sat Bro. O'Grady, P.M.; Bro. Barrington, P.G. Sec.; Bro. Plummer, Bro. Banks, P.M., &c. &c.

At about 9 o'clock, dinner having concluded, the Hall was Tyled and the W.M. gave the toast of the Queen, which was duly honored, as is usual, with three times three.

The next toast was Bro. the Prince of Wales, and rest of the Royal Family, which was enthusiastically received and salute given.

The Three Grand Masters were next proposed and received due honours.

Bro. Curling, W.M. said it now devolved on him to discharge a most pleasing duty, and that was to bid a hearty and cordial welcome to their respected and much esteemed Prov. G.M. Right Hon. Lord Dunboyne, to the old Hall of the Desmonds. The W.M. concluded a most eloquent speech and the toast was received with all the honours that it was in the power of the brethren to bestow.

The Prov. G.M. rose to respond, and was received with such general applause that made the old Hall ring in a manner which would, in fact, rival its primeval days. His Lordship thanked the brethren for this new evidence of their kindly and fraternal feeling towards him, and particularly the W.M. who had acted so hospitably on that day, and received him at his house before he had the honour of entering these venerated old walls. His Lordship felt highly pleased with his visit after a lapse of 40 years, and was very much gratified to find that Newcastle had undergone, under the auspices of the W.M. a complete change. When he knew it at the time referred to it was a barbarous place, but now it was one of the best country towns he had seen in the south of Ireland. He really did not see how it could be otherwise from the way in which their W.M. had devoted his energy and great ability to the furtherance of the trade and commercial prosperity of the town. When he considered Ennis (his Lordship's county town) sending its member to the British Parliament, the time may soon come that Newcastle in the far west will, no doubt, have a similar advantage, and who may be thanked for all this but your W.M. Before his Lordship concluded he proposed in very happy terms the toast of the W.M.

The customary salute was given in full honors.

Bro. Curling, W.M., suitably responded in a very practical and eloquent acknowledgment of the kind feelings towards him by Lord Dunboyne and the brethren present, and hoped that Lodge 202, over which he presided, may have the privilege of having their Grand Master many times with them, and the other visiting brethren he saw round the festive board, whom he thanked for having come such a distance to the far west to compliment him and Lodge 202.

After an interval occupied very pleasantly by the singing of some choice songs.

The chairman directed to have the glasses filled and proposed the health of Bro. Bassett, W.M. of Lodge 73, Limerick, coupling with it the Visiting Brethren, all of whom rose, including the Prov. G.M.

Bro. Bassett replied, and said on the part of Lodge 73, of which he had the honor to be its W.M., he returned his most sincere thanks. He could not help being struck with the antiquity and beauty of the old Desmond Hall. He was quite sure that the brethren present, as they had already shown, highly appreciated the visit of their excellent Prov. G.M. amongst them and he (Bro. Bassett) was glad to add, in a good state of health. He was rejoiced to hear that Masonry was progressing in Newcastle as well as Limerick, Cork, Dublin, and all through the provinces generally, and that new members were joining the different lodges. He concluded by thanking the brethren very much for their kindness and hospitality.

The toast of the S.W. of the lodge was very humorously given by W.M., with the hope that he (the S.W.) may be a better man than his father (the W.M.), which was received with much merriment, and duly responded to by the worthy son of a worthy sire.

The healths of the J.W., Chap., P.M., &c. were subsequently given; and the toast of the Poor and Distressed Brethren brought the proceedings, to a close after taking up a handsome collection for the Benevolent Fund.

The caterer, Mr. Coffey, of the Confectioner's Hall, Limerick, attended with his staff at the banquet, and gave the usual satisfaction to all.

The lodge was closed in peace, love, and harmony.

NEW BRUNSWICK.

ST. JOHN.—We understand that intelligence was received from England by the mail yesterday, that our townsman, Robert Marshall, Esq., has been elected a member of the Supreme Council of the 33rd degree of Ancient and Accepted Rite of Freemasonry for England and Wales. It is said that the number holding high and important position in Freemasonry in England, is confined to a limited number, and we believe that Bro. Marshall is the first and only one in New Brunswick who has been honoured with or elevated to this rank. With the many friends of Bro. Marshall, we congratulate him on the position accorded to him in the fraternity.—*Daily Telegraph and Morning Journal, St. John, N.B.*

INDIA.

BOMBAY.

Emulation Lodge (No. 1,100, E.C.)—The regular meeting of this lodge was held on May 19, 1870, when Messrs. E. Hewett, and G. Tronson were initiated, and Bros. J. H. Perrins and C. Parker were passed to the F.C. degree.

Concord Lodge (No. 757, E.C.)—The regular meeting of this lodge was held on May 21, when Bro. Husson Khan was passed to the F.C. degree. In the absence of other work the W.M. delivered the lecture on the first degree.

LANOWLEE.

Barton Lodge (No 475, S.C.)—The regular meeting of this lodge was held on April 26, when there were present:—Bro. P. Geering, W.M.; Pennock, P.M., as Sec.; Davey, S.W.; Harris, J.W.; Pestonjee, S.D.; Nanabhoy, J.D.; Bristow, I.G.; Jemsetjee, Tyler. Members: Bros. Niel, M'Intyre, Timooljee, and Eduljee. Visitors: Bros. Cornelius, Innes, Johns. The lodge was opened in due and ancient form in the first degree, and the minutes of the last regular meeting were read and confirmed. Bro. M'Intyre was elected as a joining member. Mr. W. Wilson was initiated, and Bros. Timooljee Dossabhoj and Eduljee Jemsetjee passed to the degree of Fellow Craft. Two candidates were proposed for initiation, and one brother as a joining member. There being no further business, the lodge was closed in peace and harmony, when the brethren adjourned from labour to refreshment; the usual toasts were proposed and responded to, and a very pleasant evening was passed.

An emergency meeting was held on May 10th, when there were present:—W. Bros. P. Geering, W.M.; A. T. L. Pennock, P.M.; M. O. Ward, Sub. M. and Treas.; J. Harris, S.W.; G. Davey, J.W.; Nanabhoy Framjee, as Sec.; Jestonjee Dorabjee, S.D.; W. Guilar, J.D.; Dossabhoj Jemsetjee, I.G.; E. Bristow, as Tyler. Members: Bros. Neil, Strelly, Timooljee Dossabhoj, Eduljee Jemsetjee, and others. The lodge was opened in the first degree, and the summons convening the meeting was read. Mr. Hales was initiated, and Bros. Timooljee Dossabhoj and Eduljee Jemsetjee were raised to the sublime degree of Master Mason. There being no further business, the lodge was closed in peace and harmony at 10 p.m.

ROYAL ARCH.

METROPOLITAN.

SUPREME GRAND CHAPTER.

The regular quarterly convocation of the Supreme Grand Chapter of R.A. Masons was held on Wednesday, the 3rd inst., at seven o'clock punctually, Comps. the Rev. J. Huyshe, on the throne as Z.; Samuel Rawson as H.; Frederick Pattison as J.; John Hervey, S.E.; Potter as N.; Rev. C. J. Martyn, Prin. Soj.; Short and J. Savage as Assist. Sojs.

Amongst the companions present were: Comps. the Earl de Grey and Ripon; Lord de Tabley; Thomas Fenn, G.S.B.; R. W. Hollon, Dir. of Cera.; Benj. Head, P.G.S.B.; E. S. Snell, P.G.S.B.; H. Browse, P.G.S.B.; Henry Muggeridge, P.G.S.B.; Joshua Nunn, P.G.S.B.; Andrew Holman, P.G.S.B.; James Self, H. 214; J. Bennoch, P.Z. 2; J. Smith, P.G. Dir. of Cera.; James Brett, P.Z. 177; W. N. Bywater, P.Z. 19; W. Smith, C.E., P.Z. 33; R. Spencer, P.Z. 3; H. Massey, J. 619; W. Bowen, H. 749; G. Pymm, J. 749.

The chapter having been opened, the minutes of the last convocation were read and confirmed.

The acting M.E.Z., Comp. Huyshe, then stated that the first business was the installation of the Earl de Grey and Ripon as Grand Z. of Royal Arch Masons in England. Although they had cause to regret the retirement of the Earl Zetland from the position which he had held for so many years, yet it was a source of congratulation that Royal Arch Masonry would be presided over by so distinguished a Mason as the Right Hon. the Earl de Grey and Ripon, who had that evening attended at great inconvenience to himself, his important duties connected with the state being at the present time most pressing. This was another evidence if any were wanting of the great interest his lordship took in Freemasonry.

The M.E.Z. then called upon the G.S.E., Comp. J. Hervey to oblige the Right Hon. Earl de Grey as Grand Z. This having

been done, his lordship was presented to the acting M.E.Z., and was invested and installed according to the usual form observed on such occasions.

His lordship having been enthroned, thanked the brethren.

The Grand J. thanked the companions, and expressed the great interest he felt in Royal Arch Masonry.

The Grand Z. then said, he regretted it would be impossible for the Earl Carnarvon, Grand H., to attend on the present occasion for the purpose of being obligated and installed, and he was requested by his lordship to express to Grand Chapter his regret.

The next business was the obligation and installation of the esteemed and excellent companion, Lord de Tabley, as Third Principal, and the M.E.Z. called upon the Grand S.E. to perform that ceremony, which having been done, his lordship was presented, invested, and installed in the chair of J.

The report of the Committee of General Purposes was then presented:—

"TO THE SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND."

"The Committee of General Purposes beg to report that they have examined the accounts from the 18th April, to the 19th July, 1870, both inclusive, which they find to be as follows:—

To balance 19th April.....	£399	16	5
To subsequent receipts	258	5	0
	£668	1	5
By purchase of £200 Consols at 94, and			
Commission.....	£188	5	0
By Disbursements during the Quarter.....	123	3	0
By Balance.....	346	13	5
	£658	1	5

which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

"The Committee beg to report that they have received petitions—

"1st. From Comps. William Richardson as Z., William Henry Thornton as H., and Abraham Wilson as J., and eleven others, for a chapter to be attached to the St. John's Lodge, No. 827, Dewsbury, to be called 'The Chapter of St. John's,' and to meet at the Masonic Temple, Dewsbury, Yorkshire.

"2ndly. From Comps. Simeon Mosely as Z., Robert Aspland Marillier as H., Charles Copland the younger as J., and six others, for a chapter to be attached to the Kingston Lodge No. 1,010, Hull, to be called 'The Kingston Chapter,' and to meet at the Masonic Hall, Worship-street, Hull, Yorkshire.

3rdly. From Comps. Francis Burdett as Z., William Roebuck as H., George Cattel as J., and seven others, for a chapter to be attached to the Villiers Lodge No. 1,194, Isleworth, to be called 'The Royal Middlesex Chapter,' and to meet at the Northumberland Arms Hotel, Isleworth, Middlesex.

"4thly. From Comps. Samuel H. Armitage as Z., William F. Rooke as H., William B. Stewart as J., and nine others, for a chapter to be attached to the Denison Lodge No. 1,248, Scarborough, to be called 'The Denison Chapter,' and to meet at the Grand Hotel, Scarborough, Yorkshire.

"The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

"The Committee have also had under their consideration a letter from Comp. John Doherty, of the Melita Chapter No. 349, Malta, elected to the Third Principal's Chair in that chapter, whose eligibility to be installed was objected to, on the ground that, although a Past Master of an Irish lodge, he had never served as Master of an English lodge. The Committee being of opinion that the words in Art. 8, page 16, of the Royal Arch Regulations, 'No companion of any subordinate chapter shall be eligible to be elected to either of the Principal Chairs who is not, at the time of such election, the actual Master or Past Master of a Craft lodge,' refer exclusively to a Craft lodge under the English Constitution, came to the unanimous decision that to render a companion eligible to be elected a Principal of a chapter under the English Constitution he must be the actual Master or Past Master of a Craft lodge under that Constitution.

"(Signed) JOHN SAVAGE in the Chair.

"20th July, 1870."

Comp. J. Savage then moved that the report, being in the hands of all the companions present, be taken as read, which was carried.

The several petitions were put *seriatim* and granted.

During the discussion with reference to the Keystone Chapter to be held at Hull, Comp. Huyshe again expressed himself strongly in favour of every Craft lodge in a position to maintain a chapter should have a charter granted as a matter of course, stating various reasons to which we need not refer. In this view Comp. Huyshe was supported by a large number of the companions present.

The letter of Comp. Doherty, of the Melita Chapter, Malta, was then considered.

The decision of the committee was supported by Comps. Huyshe and Savage by whom it was moved and seconded that it be adopted. The view of the committee, however, was opposed by Comp. S. Rawson, who as P.G. Supt. of China, stated from long experience in that distant colony that it was impolitic, and that the law as it stood was prejudicial to the interests of Royal Arch Masonry. He had to preside over a district in which there were lodges, not only English and Scotch, but also under the American Constitution, and Royal Arch Masonry was indebted to members of these bodies, and but for their assistance the work of capital Masonry could not have been carried on.

Comp. Browne supported the views of Comp. Rawson.

Comp. Head defended the decision of the committee, and condemned the practice of admitting to the Principals' chairs of Royal Arch Masonry under the English Constitution, Scotch and Irish Masons, who held the degree of Installed Master under those constitutions, as in some cases the chair was held for only six months, and sometimes even the degree was only nominally conferred without actual service. He agreed with Comp. Huyshe, who had so strongly expressed himself upon the subject.

Comp. Savage requested that the paragraph of the regulations should be read, which was done.

"All officers are to be elected annually, except the Assistant Sojourners, who are to be appointed by the Principal Sojourner. No companion of any subordinate chapter shall be eligible to be elected to either of the Principal chairs, who is not at the time of such election the actual Master or Past Master of a Craft lodge, nor, except in the colonies, until he shall have served the office of Scribe or Sojourner of a private chapter for a year."

The M.E.Z. said that what the companions had to consider was the decision of the committee under the actual state of the law. He had read the law and had just heard it read, and he considered that the interpretation of the committee was a correct one.

Lord de Tabley agreed with the M.E.Z. If in the opinion of the companions the law was detrimental, the course to be adopted was by regular notice of motion to alter the law.

After some further discussion, the recommendation of the committee was carried.

There being no further business before Grand Chapter, it was closed in ample form.

MARK MASONRY.

MONMOUTHSHIRE.

NEWPORT.—Under the designation of the Keystone Lodge, No. 109, a new lodge of Mark Master Masons was opened at Newport, on the 25th ult. The impressive ceremony of consecration was performed at the Masonic-hall by V.W. Bro. Frederick Binckes, G. Sec. of the Order. There were 28 candidates advanced, and six brethren were admitted as joining members, making a total of 34. Bro. Colonel Lyne, D. Prov. G.M., of the Monmouthshire fraternity of Freemasons, was installed as W.M. of the new lodge, and nominated the following officers:—Bros. H. Hillier, S. W.; W. Watkins, J.W.; W. Randall, M.O.; E. Esp, S.O.; G. Fothergill, J.O.; S. Fox, Chap.; W. R. Pickford, Treas.; C. W. Ingram, Reg.; W. Williams, Sec.; C. Oliver, S.D.; R. J. Chambers, J.D.; James Horner, Dir. of Cers.; E. Tapson, Org.; H. J. Gratte, J.G.; W. McFee, Tyler. After the ceremony, the brethren adjourned to the King's Head Hotel, where Bro. Gretton had provided a magnificent banquet. The W.M., Col. Lyne, D. Prov. G.M., presided, and among the company present were—Bros. F. Binckes, G.S.;

J. H. Jukes (Chap. for Hereford), F. Langley (Cardiff), T. G. South (Cardiff), W. Pickford, B. Thomas, C. H. Oliver, S. T. Hallen, C. W. Ingram, T. M. Cole, W. Watkins, H. Sheppard, Charles Homfray, R. S. Roper, G. Homfray, H. Hellier, R. J. Chambers, W. R. Matthews, L. L. Gravener, —H. Williams, (Swansea), Reuben Evans, E. Esp, W. Randall, G. Fothergill, E. J. Tapson, S. Coombs, W. Williams, G. J. Jacob, J. James, E. J. Thomas, A. Taylor, J. Horner, H. J. Gratte, D. L. James, —Williams, (Cardiff), D. Roberts, J. Phipps (Cardiff), A. Isaacs, and Capt. Utlez. The following toasts were duly proposed and acknowledged:—"The Queen and the Craft," "The Prince of Wales and all the Royal Family," "The M.W., the G.M., the R.W., the D.G.M., and Grand Lodge of England," "The M.W., the G.M., and the Grand Lodge of Mark Master Masons," "The D. Prov. G.M., and the P.G. Lodge of Monmouthshire," "The W.M., 109," "The V.W. Bro. Binckes, G. Sec.," "The Visitors," "The Members of 109," "The Masonic Lodges in the Province," "The Masonic Charities," "The Press," "The Ladies," and "To all Poor and Distressed Masons," &c. A very pleasant evening was spent, and it was considered that the new lodge had been floated under very encouraging auspices.

REVIEWS

Furness, Past and Present: Its History and Antiquities.
by GEORGE MARKHAM TWEDDELL, F.S.A., Scotland and Newcastle, &c.

Bro. Tweddell, in adding another to his numerous list of works of local character, has this time eclipsed himself. He proposes to complete, in twenty parts, at 2s. each, a work upon the above interesting subject; and if the succeeding numbers equal the first, we have not the slightest doubt that every copy of the edition will be eagerly purchased. The first number, besides title and dedication page, executed in the highest style of gold and colours, contains two chromo-litho views of gentlemen's seats in the neighbourhood, and a steel portrait of the Duke of Devonshire, to whom the work is dedicated. The prospectus says, with truth, that "in the preparation and execution of these illustrations, no trouble or expense has been spared in order to render the 'History of Furness' worthy of taking rank with the first class of high art productions, and the publisher is enabled to offer the work to the acceptance of the public, with the utmost confidence in its merits."

The Rectangular Review: a Quarterly Communication on Philosophy, Freemasonry, Archæology, Science, and the Fine Arts. No. 1. July.

The high price of this new "quarterly" (2s. 6d.) would seem to preclude the possibility of success in these days of "plenty for money." However, it treads on classic ground, and treats upon subjects eschewed by most of the magazines, and on this account may meet with encouragement amongst the *dilettanti*. The present number opens with "Penny Paperism," by one who evidently understands his subject. An opportune chapter upon the history of the Bonaparte family in the present state of Europe cannot fail to interest. From "Freemasonry: its History, Principles, and Objects," we shall, on a future occasion, make copious extracts.

MASONIC FESTIVITIES.

MASONIC FETE AT ROSLIN.

At the invitation of the Earl and Countess of Rosslyn, the office bearers and members of the Grand Lodge of Scotland, besides brethren belonging to daughter lodges in Edinburgh and neighbouring counties, with their wives and daughters, to the number of 800, took luncheon at Roslin yesterday. The office bearers and members of the Grand Lodge, on arriving at Roslin, proceeded to Rosebank House, where a liberal table was open for them during the afternoon. Amongst those present at Rosebank

were the host and hostess, the Earl and Countess of Rosslyn, who did everything in their power to make their guests happy and comfortable; the Earl of Dalhousie, Grand Master Mason of Scotland; Brothers John Whyte-Melville, Past Grand Master Lord Rosehill, Grand Sword Bearer; the Officers of the 13th Hussars and 90th Regiment; Lord Erskine, J. T. Oswald of Duunickier; J. Wolf Murray, of Craigdlitie; Captain Morland, Provincial Grand Master for the Province of Western India; Sir Arthur Halket, Bart., of Pitfern; Mr. Peter Gardiner, Post-Laureate Trafalgar Lodge, Leith; the Revs. Mr. Grant, Mr. Fraser, Leith; A. S. Muir, Graham, Newhaven; Drs. Furley, Shaw, Nachot, Lilburn, Dickson, Carmichael, Ritchie, McCowan, Veitch, and Heron Watson; Captain McCausland, F. Lindsay, late Royal Artillery; Goodsir, Aberdeen. Mrs. Erskine, Weyms; Mrs. Tytler, Woodhouselee; and a large and fashionable assemblage of ladies. The band of the 13th Hussars, who were stationed in the grounds, played during the afternoon. Before the company left Rosebank, Bro. Robertson, the Grand Bible Bearer, proposed, after a few laudatory remarks, three cheers for the Earl of Rosslyn, three for the Countess of Rosslyn, and three for the Earl of Dalhousie, for the liberal manner in which the brethren had been entertained, which were heartily given. At the Old Inn, at the Chapel of Roslin, the general body of the Freemasons had a free house, an ample luncheon being provided for them. The band of the 90th Regiment was stationed on the mound behind the chapel, and dancing was engaged in by the ladies and gentlemen present during the afternoon. About five o'clock, the Earl of Rosslyn, accompanied by the Countess, the Earl of Dalhousie, and other noblemen, drove to the vast assemblage at the Old Inn, and the Earl of Rosslyn, in a short speech, intimated the pleasure it afforded him to see so many present, and hoped they had thoroughly enjoyed themselves. Three times three were given for his lordship before he left the ground. The party returned to town by special train at six o'clock, highly delighted with the manner in which they had been treated.

BENGAL MASONIC ASSOCIATION FOR EDUCATING CHILDREN OF INDIGENT FREEMASONS.

A general meeting of subscribers to this Association was held at the Freemasons' Hall, Bentinck-street, Bengal, on Wednesday, June 1, 1870, Bro. Hugh D. Sandeman, President, in the chair.

The proceedings of the General Meeting, held on 1st of December last were read and confirmed.

The accounts from December 1, 1869, to May 31, 1870, showing a balance of 10,500rs. in Government Securities, and 1,579-4-3rs. in cash, were examined and passed.

The President informed the meeting that the whole of the Government Securities belonging to the Association had been transferred to the trustees under the provisions of their 6th bye-law, and placed for safe custody with the bankers of the Association, together with a power of attorney authorising them to draw interest as it falls due from time to time upon the stock. The President laid on the table the bankers' receipts for the above Government paper.

The President laid on the table an abstract of the cash transactions of the Association during the past half-year, and a balance-sheet of the revenue account, prepared according to the provisions of bye-laws 8 and 25, showing a sum of 515-5-7rs. available for expenditure during the remainder of the year ending the 30th of November next.

An application was read from the widow of the late Charles Frederick Jacobson, Master Mason, for admission to the benefit of the Association of her daughter Alice Jane, who was born on July 20, 1862. The meeting was of opinion that the case was a deserving one, and determined that the daughter of the applicant should be sent as a boarder to the Martinière Girls' School at the expense of the Association.

An application was read from the widow of the late Henry Richard Jackson, Master Mason, for admission to the benefit of the Association of her children, Eva Annie, born February 26, 1862, and Mina Edith, born

August 18, 1863. Mrs. Jackson not being in attendance with her children as directed by the Hon. Sec., the meeting was unable to consider the case, and the application was consequently thrown out. The Secretary was at the same time requested to inform the applicant that her case would be re-considered at the General Meeting in December next, provided that he application was submitted *de novo* to the Secretary on or before the 1st day of November; under the provisions of the 16th bye-law.

An application was read from Mr. H. W. Sheppard, to the effect that a donation of 100rs., which had been entered in the books of the Association, under his name, might be transferred to the name of Mr J. G. Burbidge. It was explained that the sum of 100rs. had been subscribed by the brethren of St. Andrew in the East Lodge, No. 401, of the Scotch Constitution, to purchase a Life Governorship in the Association in the name of Mr Burbidge as a testimonial in recognition of his services as Master of the lodge; that this sum had been forwarded to the Treasurer of the Association by Bro. Sheppard in his capacity of Secretary to the lodge, but without any intimation as to how it was to be credited; and that the Treasurer had consequently entered it as a donation from Mr Sheppard, entitling him to the privileges of a Life Governor. On the question being put it was determined that the mutation of name be permitted as solicited, and that the donation should stand in the name of Bro. J. G. Burbidge instead of that of Bro. Sheppard. The Treasurer was instructed to alter his books accordingly.

After the usual vote of thanks to the Chair, the meeting separated.

HUGH SANDEMAN, President.
W. B. FARR, Secretary.

LANGUAGE OF MASONRY.

By WILLIAM ROUNSEVILLE.

Masonry has become universal. All over the globe, in all climes and countries, Masons are found. This could never have become a fact, but that it possessed and taught a universal language. If it were impossible for one brother to make himself known as such to another, wherever they happened to meet, the fraternity would be circumscribed in the sphere of its operations, and confined to those portions of the earth where its language could be comprehended. The adoption of a universal language—one that can be easily taught and safely retained—that can be understood by everyone who has mastered its alphabet, and is alike heeded by him, and by those who have traced its sacred words to their most recondite meanings, have become a necessity. Here is the cause of the universal language of Masonry. Necessity was its mother. To make this universal language a means of easy and effective fraternal communication, it must be secret and simple—sacredly cherished by the brotherhood, and so plain and easy of comprehension, "that the wayfaring man, though a fool, need not err therein." Herein is the necessity of secrecy, that we may know a brother wherever we may meet him. If the language of Masonry was open to the understanding of everyone who saw cause or had an inclination to study it, it would cease to be valuable, and fail to accomplish the purpose for which it was invented. The care with which it is guarded preserves it in its purity, and assures its availability. When the wandering Mason grasps the hand of one whom he meets and feels the "mystic grip," his heart goes out to him as a brother. He feels that he has found a friend. He knows he may repose trust in him. If in trouble, he may command his assistance; if in prosperity, he knows he has met one who will rejoice with him. He knows that somewhere in the broad world a body of respectable men, governed by sound moral principle, and actuated by charitable and noble impulses, has pronounced this stranger, whom he now holds by the hand, as honest

and trustworthy—as fit to be a member of the universal brotherhood.

But if the language of Masonry was common to all, there could be none of this assurance be conveyed through the agency of the method of recognition. Secrecy is one inherent element of success, which cannot be secured without it. And we cannot see wherein lies the harm in this method of recognizing friends. We send by a friend a letter introducing him to another friend, with whom we wish him to become acquainted. By this means we further business matters, and even secure political advantages; and no one finds fault with this procedure. Even the most bitter opponents of secrecy do not object to it, but make use of it every day of their lives. The language of Masonry is a letter of introduction to the fraternity wherever scattered abroad. He who can present the letter, and translate its language, shows that he is worth, just as he who can present a recommendation over the autograph of a mutual friend, proves his standing, and there is no greater wrong in the one instance than the other. There is, however, this preference given to the letter written in Masonic language: the simple letter of introduction is written on the spur of the moment, and often contains anything but the real sentiments of its author; the Masonic document is given in the most solemn and formal manner, after a full investigation into the character of the bearer. It is not very plain, then, why Masonic language is so much more precious when practically used, than the more common language of mankind.

But it is also necessary to constitute a universal language that it should be easily understood, without hard study, and remembered without difficulty. The founders of the Masonic system were peculiarly happy in this regard in establishing the language of the Order. Months are required of intense application for an individual to master the mysteries of a foreign language, and then he frequently finds himself at a loss to understand the meaning of its terms. But a few hours will serve to instruct a man of ordinary intelligence and ability in the universal language, and so impress it upon his mind that he will respond to its silent but all-powerful demands when on the opposite side of the globe, or beyond a lapse of scores of years. He never forgets it. It is so natural and simple that it is spontaneously received, cherished, and remembered. He can read the recommendatory letter in the dark as well as in the light, and no lapse of time corrodes the parchment on which it is impressed, or fades the ink with which it is traced. Thus it is that the language of Masonry, simple and secret, in this place an important alliteration, has become universal.

The effect which this language has upon the well-being of mankind, is well nigh incalculable. We ask the reader to call to mind what has been shown to be the influence and objects of Masonry. He will recollect that it is eminently a harmonising institution; that its devotees go out from its thousands of lodges impressed with the idea of virtue, benevolence, and charity. He will recollect that all the ceremonies have a tendency to soften the affections, to refine the natures, and to expand the feelings of those who pass through them. These traits of character are implanted, or at least cultivated in hundreds of thousands of hearts, to such a degree as to make charity an active and pervading principle. Masonic language is the expression of this principle. Whenever a brother hears the language, or reads that unwritten or mysterious system of communication which the founders of Masonry adopted, all these teachings are brought to his mind in refreshing significance, and the wellsprings of generosity are at flood in his heart. He remembers the lessons of love and regard for God's creatures which he has been taught. He recollects the duties which he owes to that brother whose hand he clasps, and who is able to pronounce the words of the sacred language.

Would it be natural that a recollection of these lessons—that a recurrence to these principles—that a re-opening of the sacred books of the law in which are inculcated peace and love, honesty and truth, would produce evil fruits in the conduct of those who read them? Every intelligent person knows this would not be the result—every intelligent Mason knows that it is not. On the contrary, under the light of these facts, we may see how Masonry becomes the great harmoniser of the world. Masons, travelling from place to place, become missionaries of charity and ministers of goodwill. Having assumed the vows of love and charity, they go forth, wherever their destination, conveying the principles conveyed in that language which has no word to inculcate wrong, which has no syllable to express hate, which could not frame, to pronounce aright, a sentence opposed to the welfare of mankind.

Such language cannot be used for evil, since it can only enunciate good. Masonry has no language for cursing. Its vocabulary is fitted for Gerizim, rather than Ebal. It was cradled in wisdom, nursed by charity, and has been supported by the good in all ages and countries; and yet the language of a sacred writer, used on a similar occasion, is not misapplied when written in reference to Masonry: "Rather shall they which go by say, the blessing of the Lord be upon thee. We bless thee, in the name of the Lord." But we have this for our encouragement: Our mysterious language has survived a thousand times more potent enemies than those which now array themselves against it. In every encounter it has come off conqueror; and now, with a slight reservation, we may adopt the words of the Hebrew language, and say that "the earth is of one language and one speech," since Masonic language is universal.—*Landmark*.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 13TH, AUGUST 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 8th.

CHAPTER.—Panmure, Balham Ho., Balham.

Tuesday, August 9th.

LODGES.—Wellington, White Swan Tav., Deptford; Stanhope, Thicket Ho., Anerley.

Wednesday, August 10th.

Com. R.M.B. Inst., at 3.—LODGES.—Justice, White Swan Tav., Deptford; Beacontree, Pri. Ro., Leytonstone; Hervey, Britannia Ho., Walham-green.

Thursday, August 11th.

LODGES.—Upton, Spotted Dog Tav., Upton, Essex.

Saturday, August 13th.

LODGE.—Caveac, Radley's Ho., Bridge-st., Blackfriars. E.C.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 8th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, August 9th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, August 10th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maisnore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, August 11th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, August 12th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.—CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station; Metropolitan, Price's Portugal Ho., Fleet-st.

Saturday, August 13th.

Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

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

ERRATUM.—The last lines of the article on "The Masonic Red Cross Order, &c." page 84, should read thus:—

"Nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas."
(Ovid, *Metamorphoson*, lib. xv., 871).

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LONDON, SATURDAY, AUGUST 13, 1870.

THE CANADIAN SECEDERS.

We have received *The Craftsman*, containing a full report of the Annual Communication of the Grand Lodge of Canada, which we hasten to place before our readers, as it is fraught with interest on the subject of the secession from the jurisdiction of that Grand Lodge.

To show the deep and solemn interest which the Canadian Masons take in the matter, it will be only necessary to state that no less than six hundred members and delegates were present, all of whom came to the meeting with a firm resolve to do, at whatever cost, what appeared most likely to promote the interests of our beloved Order.

We learn that efforts of a somewhat questionable character had been made to prejudice the minds of the brethren upon the question of the so-called Grand Lodge of Quebec; but, to the credit of the Craft, with but little effect. The members of the Grand Lodge considered the principal subject which had brought so numerous an attendance together was one of such vast importance as not to be decided upon the evidence of *ex parte* statements. The matter was freely discussed, the evidence accurately weighed; and a decision based on such solid foundation, can scarcely fail to be one that must prove to the Sister Grand Lodges the completely untenable position of the schismatics.

From the first we pronounced the illegality of the action of the brethren of the province of Quebec in forming a Grand Lodge within the territory over which the Grand Lodge of Canada held jurisdiction.

The legality of the matter is unquestionably on the side of the Grand Lodge of Canada; and it cannot be denied that, according to the unwritten law of Masonry, the decision of that body is final and conclusive, the recognition of other bodies notwithstanding;

and that while the Grand Lodge of Canada withholds its sanction from the Grand Lodge of Quebec, it is an undoubted fact that the lodges under the rule of the latter are irregular, and all its members are without the pale of lawfully constituted Masonry.

Although this is our unqualified opinion of the Masonic law, it has been with us a grave question whether, in the present case, the letter of the law may not give way to expediency. It seems hardly probable, after the hard things that have been said on both sides, and the feeling that has been exhibited, that, should the brethren ever meet again in lodge, complete harmony, which is a necessarily constituent part of a Masonic lodge, could be established. But the action of the Grand Lodge is so firm and decisive, that we feel convinced the small amount of recognition they have received will not be materially increased.

The seceders have endeavoured to convince the Craft that the feeling in the province was generally with them; but with the fact before us that eighteen lodges within Quebec still remain loyal to their head—with one of the seceding lodges, by an unanimous vote, returning to its allegiance—with brethren, although in a minority in each case, but of sufficient number, to apply for authority to continue the work of some of the seceding lodges, we have no doubt that the Grand Lodge of Canada will assert its authority. When the real position becomes known, we may expect to hear that some of the recognitions, granted with unseemly haste, will be withdrawn.

The chief argument used by the schismatics is that "It is a well-established law of Masonry that Masonic and political boundaries should be coterminous." This principle, it is true, has been adopted in the United States adjoining, and has been found convenient, but it certainly has not come into such universal practice as would constitute it a "Masonic Law."

They also assert that the Grand Lodge of Canada has never exercised supreme, but only concurrent authority in Lower Canada, on the ground that lodges holding under the English Constitution continued to work by the authority of their original warrants. It is also alleged that the Grand Lodge of Canada begged and prayed for recognition on any terms. On referring to the documents of the time (1859), Lord Zetland claims that those lodges which preferred working under their original warrants should be permitted to do so—which point was willingly conceded; but in making the concession, the Grand Master (R.W. Bro. Wilson) held that from the date of the establishment of the Grand Lodge of Canada, the supreme authority in matters Masonic became vested in that body; and he denied the power of Grand Masters of other jurisdictions to appoint or continue Provincial Grand Officers, or to grant warrants for new lodges; and if

such were done, he would consider it his duty to declare them clandestine and irregular, and to forbid all intercourse with them. The reply of Lord Zetland accepted these conditions, and fully admitted the sovereignty of the Grand Lodge of Canada, which that body is determined unflinchingly to maintain, as, at the outset of the conflict, we predicted they would do.

The report is a very lengthened one, the session extending over three days; but we need no apology to our readers for occupying so large a portion of our space, as the subject is of the greatest interest.

In addition to these important matters there was a great amount of business to be transacted; but it is a gratifying fact that the consideration of no case of grievance or appeal was deferred till the next meeting.

ENGLISH GILDS.

(Continued from page 103.)

The gilds were popular, and, when well managed, grew in numbers and importance, and persons of all ranks, even the highest in the kingdom, joined them. The Gild of St. Michael-on-the-Hill, Lincoln, being composed of "common and middling folds," refused to admit "any of the rank of mayor or bailiff." The Gild of Corpus Christi, York, numbered 14,850 members. The Gild of the Trinity, Coventry, admitted many famous men, and, on the authority of Dugdale, we are informed that Kings Henry IV. and Henry VI. were members of it; and in the Gild of St. Barbara, of St. Katherine's Church, near the Tower of London, Henry VIII. and Cardinal Wolsey were enrolled as members.

The payments made were numerous, and of great variety. The payment on admittance was sometimes a fixed amount; at others "as the Masters and he may accord," sometimes in money, and sometimes in kind. The contributions also varied, some being collected yearly, others quarterly or weekly. In some Gilds it was understood a brother or sister dying should leave a legacy.*

The meetings of the various Gilds were held once to four times yearly. At these meetings new members were admitted, officers elected, accounts made up, ordinances read over.

One day in the year—usually the day of the saint to which the Gild was dedicated—was devoted to festivities. "It was then that the brethren and sistren being all assembled, worshipped together,

gave their alms, and feasted together for the nourishment of brotherly love."

Mutual charity was practised in the gilds. The burying of the dead, help to the poor, the sick, the infirm, and the aged, to those who had suffered loss or robbery, or those overtaken by misfortune, if not through their own folly. Weekly payments were made to the poor, with gifts of clothing or food. Loans or gifts were made to enable the young to get work or trade. Those going on a pilgrimage were honoured and helped. The Gild of Coventry kept a "lodging house, with thirteen beds to lodge poor folks coming through the land on a pilgrimage, or any other work of charity."

Many instances are found of good works done by the gilds other than among their own members, such as feasting the poor, repair of churches, the repair of roads, the establishment of almshouses, and maintenance of free schools, being among such works.

The Livery Companies of the city of London are relics of the ancient gilds, each of which had its livery.

The by-laws of all the gilds show a great respect for the laws of the land, and a full appreciation of moral worth. "No ordinances shall be made against the common law, rebels against the law shall be put out of the gild." "The liberties of the town shall be upheld," &c. are clauses which exhibit the prevailing sentiments. Every one who wished to be admitted into a gild, was required to be of good reputation and bearing; if a brother became a brawler or a thief, or committed other offences, he was punished or turned out.

Industry was well appreciated, as the following extract will show:—

"And if ony man be of good state, and use hym to ly long in bed; and at rising of his bed ne will not work, but [? ne] wyn his sustenance and keep his house, and go to the tavern, to the wyne, to the ale, to wrastling, to schetyn, and in this manner falleth poor, and left his cattel in his default for succour; and trust to be holpen by the fraternity: that man shal never have good, ne help of companie, neither in his lyfe, ne at his dethe; but he shal be put off for evermore of the companie."

The disputes between brethren were to be settled by arbitration, and fines were imposed upon any of the brethren who should take action against another without first submitting the quarrel to this "Council of conciliation;" and

* We suppose this refers only to the more wealthy members, as funeral expenses were defrayed for the poor.

the officers of the Gild were also bound under penalties to use their best skill to make peace.

Of some of these early documents, which were written upon paper, Mr. Toulmin Smith made the following remarks :—"The introduction of specimens of linen paper into England, is known to have happened in 1342, possibly earlier. Some letters from abroad during that early time are written on linen paper ; and there is a register book which belonged to the Black Prince, which is of linen paper. But the few instances thus known, are considered to have been the importation from abroad of a special rarity, which only came, and that not often, into the hands of the wealthy. The manufacture of paper in England has been supposed to go no further back than Elizabeth's time ; but earlier entries have proved that there was at least one paper mill in England as early as Henry VII. Neither the official use nor the manufacture of paper, so early as 1388, has hitherto been suspected. I have now proved the former to be a certain fact, and the latter becomes a probable one. . . . [After describing the writs to the sheriffs and the instructions therein]—I find several of these instructions still existing, written upon paper ; and I find that, in several cases, where the answer of the sheriff was on a separate sheet, the latter is also paper, though of a different quality, sometimes, from that on which the instructions received by him were written. None of the ways in which the existence of paper can be accounted for, as before said, in previously known instances of the use of linen paper, can explain the use of paper in this case. It becomes proved that linen paper was used in public offices in London, and also used by some of the country gentlemen, who then were sheriffs of distant shires, at the end of the fourteenth century. It is difficult to believe that it can have been thus used unless it were made in England.

. . . Paper of later times loses its sizing after some century or two, and becomes soft and rotten. But this paper, after nearly 500 years of very bad treatment, which has caused the decay of many parts, even of the vellum documents among which it is found, remains as firm, tough, and sound, as the best specimens of vellum that remain uninjured among it. No such paper is now made."

Dr. Brentano's essay is divided into five parts, treating of the following subjects :—

1. The origin of gilds.
- II. Religious and social gilds.

III. The town gilds and gild merchants.

IV. The craft gilds.

V. The origin of trades unions.

As to the origin of gilds, he says, the oldest reliable and detailed accounts of gilds come from England. They consist of three gild statutes, all of which were drawn up in the beginning of the eleventh century, and of one there is no doubt of the accuracy of the date. It was founded at Abbotsbury, in honour of God and St. Peter, and was richly endowed by Orcy, a friend of Canute the Great. Its object was the support and nursing of the gild-brothers, the burial of the dead, and the performance of religious services, and praying for their souls. The association met every year on its Saint's day, when there was a common meal, and alms were given to the poor, for which purpose the gild brothers were compelled to contribute bread "well bouted and thoroughly baked."

The Exeter Gild was one of the same character, but worship and prayer stand out more prominently as the object of the brotherhood. Three times a year the brethren of this gild assembled to "worship for the well-being of their living and dead fellow-members, and when a brother died every member was requested to perform special devotions for the soul of the departed.

The Gild of Cambridge differed greatly from the other two mentioned. At the outset the member had to take an oath on the relics of their patron saint, swearing faithful brotherhood to each other in both religions and secular matters. The statutes provided also for the poorer brethren worship and feasts, but, apparently, the most important objects of this gild were to protect its members against criminals, and against the consequences of their own wrong doing, on the principle that, "if one misdo let all bear it." If a gild brother required help, the inferior officer living nearest should hasten to his aid, punishment being provided in case of neglect. If a brother was robbed, the whole of the gild were bound to assist him in obtaining compensation from the lawbreaker. If a member killed a man without justifiable motive, and merely for malice, he had to bear the consequence ; but if provoked by a quarrel, or under an obligation to execute vengeance, every gild brother was bound to help him to make atonement. If one gild brother killed another, besides reconciling the kinsmen of the murdered man, he had to pay to the gild eight pounds, failing which he was shut out of the society, and the members

were forbidden to hold any intercourse with him ; an insult from one brother to another was severely punished. It was a leading principle that every member should support him who had right on his side.

Dr. Brentano says, "there remains, in conclusion, to state briefly the chief result of this inquiry. The family appears as the first gild, or at least as an archetype of the gilds. Originally, its providing care satisfied all existing wants ; and for other societies there is therefore no room. As soon however as wants arise which the family can no longer satisfy—whether on account of their peculiar nature or in consequence of their increase, or because its own activity grows feeble—closer artificial alliances immediately spring forth to provide for them, in so far as the State does not do it. Infinitely varied as are the wants which they call forth, so are naturally the objects of these alliances. Yet the basis on which they all rest is the same ; all are unions between man and man, not mere associations of capital, like our modern societies and companies. The cement which holds their members together is the feeling of solidarity, the esteem for each other as men, the honour and virtue of the associates and the faith in them—not an arithmetical rule of probabilities, indifferent to all good and bad personal qualities. The support which the community affords a member is adjusted according to his wants—not according to his money-stake, or to a jealous debtor and creditor account ; and in like manner the contributions of its members vary according to the wants of the society, and it therefore never incurs the danger of bankruptcy, for it possesses an inexhaustible reserve fund in the infinitely elastic productive powers of its members. In short, whatever and however diverse may be their aims, the gilds take over from the family the spirit which held it together and guided it : they are its faithful image, though only for special and definite objects."

The first societies formed on these principles were the sacrificial unions, from which, later on, the religious gilds were developed for association in prayer and good works. Then, as soon as the family could no longer satisfy the need for legal protection, unions of artificial family members were formed for this purpose, as the State was not able to afford the needful help in this respect. These gilds, however, had their origin in direct imitation of the family. Most certainly, none were developed from an earlier religious union : as

little as were the Roman *collegia opificum* from the Roman sacrificial societies, or the craft-gilds from the gild-merchants, or any trade-unions from craft-guild.

(To be continued.)

OLD LODGE RECORDS.

By R. S.

(Continued from page 105.)

Galashiels, Dec. 27th, 1758.

Rolls called ; found absent, George Cairncross, elder, George Cairncross, yr., Hugh Cairncross, Thos. Taleford.

John Sanderson entered to the lodge of Galashiels, May 31st, 1759.*

The said day chosen by plurality of votes, George Dun, preses. The said day chosen by plurality of votes, George Hunter, Boxmaster.

The said day, John Dobson, late boxmaster, payed up what was found in his hand.

Allowed by the lodge of Masons in Galashiels, 9 shillings for the use of James Bryson, eldr.

The sd day Andrew Wilson, apprentice to George Dun, mason, in Selkirk, was entered in common form, and John Dobson and George Dun appointed to be his intenders.

Found in the Boxmaster's hand one shilling and ninepence, our meeting next St. John's Day at Selkirk, where the brethren think proper.

Selkirk, Decr. 27th, 1759.

Roll called ; found absent, James Bryson, William Haldon, Thos. Smith.

Carried by plurality of votes, the continuance of George Dun, preses, and George Hunter, Boxmaster, and John and George Dobson, Wardens.† The members of this lodge doth unanimously agree that all absents from this date is to send a shilling in case of absence to where the members of the lodge think proper to meet.

Allowed by the members of this lodge the sum of five shillings for the use of James Bryson.

James Hunter, Mason, in Galashiels, entered in common form, and William and John Haldon appointed for his intenders.

Our next meeting of St. John's day at Galashiels, whar the brethren thinks proper.

* This entry is evidently by another writer, and should have been inserted at the close of this sedurent.—R. S.

† This is the first time these office-bearers are mentioned in the minutes.—R. S.

May 14th, 1760.

Entered in the lodge of Galashiels. John Sanderson, son to William Sanderson, Mason in Galashiels, Thomas Smith, and John Haldon being appointed for his intenders.

Galashiels, Dec. 29th, 1760.

Rols called; found absent, Hugh Cairncross, Thomas Smith, James Hunter.

This same day entered in the lodge of Galashiels, Robert Lees and John Thurborn, Willm. Haldon and John Haldon intenders for the former, and George Hunter and George Dobson intenders for the latter.

It is unanimously agreed by the Masons of this lodge, that George Dobson is preses, and George Dun, Box Master; George Dun and George Hunter, Wardens.

Given to George Cairncross	} charitably	7	6
„ to James Bryson		4	0

It is unanimously constitute, that all absent members of this lodge pay in their equal proportion for the use of the poor annually to the Box Master, any time when convenience serveth.

Given to the poor by each member eight pence, and in the Box resteth nothing.

Next meeting at Selkirk.

Selkirk, Decr. 28th, 1761.

The sd day rols cald, found absent (*names not mentioned*). The sad day Jams Watson and Jams Carncross was entred, the sad day George Dobson was chosen Master for the suckseding yer, the sad day John Dobson, and Andrew Wilson was chosen Werdons for the inshuing yer, the sad day George Hunter was chosen Box Master for the inshuing yer.

The metting is to be at Sent John's Day at Galashiels the next yer.*

Galashiels, Decr. 27th 1762.

The sad day rols being cald and found absent William Haldon, Robert Lees.

The sad day Jams Sanderson and Walter Atchison and Jams Dobson and John Elot was entered according to common form. The sad day John Dobson was chosen preses, and Jams Hunter, Juner Werdon, and George Hunter, Senor Werdon, and George Hunter wss chosen Box Master for the insueing yer.

The meting the next Saant John's Day is to be at Selkirk, George Hunter and John Sander-

son, intenders for Jams Sanderson, George Dun and George Dobson and Andrew Wilson, and John Dobson, intenders for Walter Athison, Jams Dobson and John Elott.

Selkirk, 27th Decr., 1763.

The which day the lodge of St. John's being met at Selkirk, according to a list of this date of the members present, they have made choice of James Hunter as their Master, George Dobson and John Haddon as Wardens, George Dun as their Treasurer, and John Fait as their Secretary, John Bruce, Andrew Wilson, John Sanderson, and David Anderson as Stewards to the said lodge, and William Anderson, Officer.

(*To be concluded in our next*).

ON THE ORDNANCE SURVEY OF SINAI.

By Bro. CAPT. CHARLES W. WILSON, R.E.

A paper read before the Royal Institution of Great Britain.

(*Continued from page 107.*)

At F'airan there are the ruins of a convent and church on the small mound at the mouth of Wady Aleyat, a convent higher up the valley, and a series of tombs, cells, and chapels on Jebel Tahu-neh, which have not hitherto received much attention. This mountain appears in old times to have been considered the sacred mountain of the place, and to have been of far more importance than Serbal itself; it is literally covered with tombs and chapels, and a well-constructed road, or rather series of steps, led to the summit which was crowned by a church, and from which there is the finest view of Serbal in the neighbourhood; the flight of steps, of which large portions remain, passed close to the numerous little chapels which appear to have been built over the cells of hermits, and may have been so many stations at which pilgrims offered their prayers. The church at the summit was at one period turned into a mosque.

The most remarkable feature connected with Feiran is the number of tombs which are found there. They are rectangular in shape, built of loose stones, and contain two or more interments, according to their size. The tombs are built east and west, and the bodies are laid on their backs at full length, with their feet to the east; they are without any doubt connected with the Monastery of Feiran, and it is curious to find that such different modes of burial were followed at places

* Both the writing and spelling in this and next minutes is different from any former ones.—R.S.

so near each other as Musa and Feiran ; for at the former there is no trace of any stone tombs, all the interments appear to have been made in the ground, and the bones afterwards collected and placed in the crypt now in use. At the back of Serbal there are the remains of several monastic establishments in a valley (Wady Sigillyeh) which in scenery and perfect seclusion might rival the "Happy Valley of Rasselas;" shut in on each side by lofty precipices, it breaks through the mountains by an almost inaccessible gorge, and the approach to its head is by a tremendous descent over loose stones from the shoulder of Serbal. Nowhere is the energy of the monks seen more fully than in the wonderful road which they made over this pass, and the great staircase to the foot of the valley ; and though now in ruins they are specimens of engineering skill which must strike every one with admiration.

The convents at Tur are not so interesting, but there numbers of cells and chapels in the rocks along the sea coast which well repaid the time given to their investigation.

The climate of the mountain district of Sinai is perhaps the most agreeable in the world ; the air is perfectly dry, and though the nights are cold in winter the day is always warm and pleasant ; in summer some portions of the day are extremely hot, but the nights are always cool, and the Kham-sin, or hot wind, which is so trying when met with on the plains, at that altitude, mere produces a feeling of great lassitude. The heat in summer on the plains, especially in the limestone districts, is very great, and when the Kham-sin blows the mere act of existence becomes a labour, the air is filled with fine particles of sand, and there is a terrible feeling of depression and oppressiveness as if one were being weighed down to the ground and could scarcely breathe.

The rainfall appears to vary greatly in different years ; the winter spent in the Peninsula by the expedition was a remarkably dry one, whilst the preceding one had been very wet.

Snow falls every year in the higher mountains ; but it never lies for any length of time, and rarely reaches lower down than 5,500ft. above the sea. The country is subject to violent rain storms, which fill the dry beds of the valleys with roaring torrents, and are sometimes attended with loss of life. The storms are very partial, and the first symptom of a storm in the mountains may be a stream rushing down the valley. Mr. Holland

was fortunate enough, though not without great personal risk to himself, to see one of these floods, or "seils," in the Wady Feiran.

The storm commenced at 4.30, and a few minutes after six the dry bed of the Wady, over 300 yards wide, was turned into a foaming torrent, 8 to 10ft. deep. Next morning a gently-flowing stream, a few yards wide, was all that remained ; but the whole bed of the Wady was changed, nearly 1,000 palm trees were swept away, and about thirty Bedawin were lost and buried in the *débris*. While at Tur we found traces of the flood from this storm that had come down Wady Sigillyeh, and which, after passing over 16 or 17 miles of dry desert, the plain of El Gaah, had a body of water between 4 and 5ft. deep and about 150 yards wide. Wellsted mentions a similar flood in 1332, which left an alluvial deposit one foot thick in the neighbourhood of Tur.

Small whirlwinds are very frequent and rise up in the dry valleys as if by magic ; on two occasions catching up instruments before they could be saved.

The colouring, especially at sunrise and sunset, is extremely brilliant, and in the evening there is often a most lovely atmospheric effect. About half an hour after the last trace of after-glow has died away, and when the stars are shining brightly, the whole sky to 45° above the horizon is suffused with a delicate blush pink, the true auroral flush, "celestial rosy red;" the effect of the dark mountain peaks against this background can hardly be described by words. Before leaving the subject of climate, it may be remarked as strange that no mention is made in the Bible of cold or frost in connection with the sojourn at Sinai, though the Israelites, coming from the low country of Egypt, must at first have suffered severely.

The present capabilities of the Peninsula for supporting life may be divided into three—water, food for man, and food for animals.

The water supply is far larger in the granitic mountain districts than has been generally supposed. In the neighbourhood of Jebel Musa there are at least three perennial streams, besides a large number of springs. In Wady Feiran there is the well-known stream, and at Jebel Benat and Wady Sigillyeh there are streams which swell out into large pools in which one can swim about with comfort. The water is pure and limpid, very different from the springs in the lime-

stone districts, which must always have been brackish. There is no difficulty in supposing a fair supply for the children of Israel even if the rainfall were not much greater than at present. In immediate connection with this is the question whether some of the lakes of which we have evidence in the alluviums of Wady Feiran, Wady Igne, and other places were in existence at the time of the Exodus, strong evidence has been brought to show that one at least existed where the Egyptian mines of Maghara were worked. There is not time to discuss this; but I may remark that the word "Horeb," which means a "place made dry by the running off of water," would have a strange significance if we supposed that the water of the lakes had run off not very long before Moses led the Israelites into the desert.

Of food for man there is little; but the resources might be largely increased, and during early Christian times there is no doubt that a considerable extent of ground was highly cultivated, and even now in the old gardens, which receive no attention, olive, plum, cherry, and other fruit trees flourish in the greatest luxuriance. There are also several large groves of palm trees, and we have reason to believe that the people who built the stone houses were agricultural, so that the country may have been well cultivated at the time of the Exodus. There is a fair supply of game, including ibex, hare, and four or five species of partridge; but of course very insufficient for a large host like that of the Israelites. The tamarisk, or tarfa, from which the manna distils, is generally distributed over the Peninsula, often in dense thickets; but it is impossible to believe that this, which is caused by insects during a few months of summer and is really a mild aperient medicine, can have any connection with the manna of the Bible; besides, the manna supply continued during their whole journey through country where the tamarisk is rarely if ever found.

The food for goats, sheep, and oxen is now scant except after rain, when grass shoots up very rapidly and in comparative abundance. Whether the supply was formerly greater and more constant throughout the year depends on the rainfall, and this was probably greater than at present; at any rate, if we may judge from the figures of horses on the rocks, and the numerous Bedawi legends relating to them, there must have been

within the present era vegetation sufficient for horses to have lived in the Peninsula.

Those who have visited Palestine, and know what it was, even as late as the Crusades, can understand how soon a Paradise may become a desert.

It is at first rather disappointing to find that few, if any, traces of the ancient Scriptural names remain in the Peninsula, even the name Sinai not being known in the native nomenclature. Still, if nothing has been discovered, Mr. Palmer has done good service in upsetting several theories which have been based on the apparent similarity of names. This is specially the case with Jebel Sona and Jebel Serbal. In the first a trace of the word Sinai is supposed to have been found, but it is really the Mount of the Artisan. Serbal has been connected with Baal, and so considered to have been a sacred mountain, whereas it expresses the manner in which heavy rain 'shirts' or covers the summit.

It is the same with the Bedawi traditions, which have undoubtedly been influenced to a very great extent by monkish legend, so much so that it is not an easy matter to separate those which are of purely native origin. Some of these latter which Mr. Palmer has succeeded in bringing to light are highly interesting, especially one which places the rock from which Moses brought water, in Wady Feiran, not far below the position assigned by the earliest Christian tradition to Rephidim, and another which would seem to identify some peculiar remains with the camp of Kilbroth Hattaavah.

The Bedawin of Sinai number about 4,000 males. They are a quiet inoffensive race, and their poverty is such that their whole life is one long struggle for existence.

The Towara are not the aboriginal inhabitants of the Peninsula, but settled in it at the time of the Mohammedan Conquest. Their predecessors were a branch of the Aramæan race, of whom traces may possibly remain in the Jibaliyeh tribe, as names peculiar to them are found in the Aramæan (Sinaitic) inscriptions. The Jibaliyeh are looked down upon by the other Bedawin as not being of pure descent. They are supposed to owe their origin to the 400 Wallachian and other prisoners sent by Justinian for the service of the convent, and this is supported by their own tradition, a peculiar cast of countenance, and their names, indicating intermarriage with the Aramæans.

The Bedawin have frequently been termed irreligious by those who have not watched them closely; but this is far from being the case. It is true they do not go through the outward forms of Moslem devotion; but the following prayers, which every Bedawi offers up at sunrise and sunset, walking by his camel or lounging at home, will show that there is a strong religious feeling amongst them. Every Bedawi believes firmly that he wakes up with the power of Evil on one shoulder and the power of Good on the other, and that if he does not say his morning prayer the Evil one clings to him for the day.

Sunrise—Morning Prayer. "I seek refuge with the Great God from Satan accursed with stones. Deliver me from evil, provide for me, and for my brethren the faithful. O Lord! be gracious unto us, for our forefathers' sake. Lord, be gracious unto us; for a people that prospers is better than a people that strives. O Lord! uncover not our inmost faults; protect our children and our weaker friends. O Lord! provide for me, thou who providest for the blind hyæna!"

Sunset Prayer.—"O Lord! be gracious unto us. In all that we hear or see, in all that we say or do, be gracious unto us! Have mercy on our friends, who have passed away before us. I ask pardon of the Great God; I ask pardon at the sunset, when every sinner turns to Him. Now and for ever I ask pardon of God. O Lord! cover us from our sins, guard our children, and protect our weaker friends."

Night Prayer.—"I lay down my head to rest, and the Lord is my security against remote evil and present harm."

(To be Continued).

FREEMASONRY IN PORTUGAL.

Since the amalgamation of the Grand Orients of Portugal, the official organ is now entitled the *Boletim Official do Grande Orient Lusitana Unido, Supremo Conselho da Maçonaria Portuguesa*. From it we make the following translation:—

"We write with enthusiasm, caused by having assisted at the fête held in celebration of the union of Portuguese Masonry under one standard, thanks to the superhuman efforts of those devoted brethren who placed in the hands of Bro. Count Paraty, the Grand Master, the gavel symbolic of the power conferred on him by the universal suffrage of the brotherhood. The temple was

splendidly decorated with flowers and illuminated, and was filled to repletion. All the lodges assisted, their banners graced the walls. A grand arch of steel was formed by the most distinguished Masons, and another arch was formed with the banners of the lodges crossed above the swords. The whole body of the Supreme Council was present, as also a deputation from the Provincial Grand Lodge of the Irish Constitution, established many years ago in this country. Some English and Spanish brethren were present as visitors. The Grand Master was received by a committee of the W. Masters of all the lodges in the country. The Grand Conservator, Bro. Joseph Joachim d'Abreu Vianna, Colonel of the Corps of Engineers, presented the Grand Master with the gavel, making a short but eloquent address. The Grand Master then took his place on the throne, and made his opening address, which was loudly applauded. An apology was received from Bro. Joseph da Silva Mendes Leal, who was to have been invested as Deputy Grand Master. He was unable to assist at the fête in consequence of a pressure of business connected with his office as a minister of the crown. The Grand Master was saluted in due form.

Bro. Innocent François da Silva, Grand Orator, delivered a beautiful discourse upon the history of Masonry, and made some judicious remarks upon the advantages of the junction of the Masonic family. Bro. Jean Emmanuel Gonçalves, a brother who has long devoted himself to Masonic works, in words full of hope and enthusiasm, dilated upon the services that Masonry could render to society by the promulgation of liberal doctrines, by spreading light among the people, and breaking down the prejudices of superstition and fanaticism. He was succeeded by Bro Cunha Bellem,* who spoke of the hope that this celebration held out for the future of Masonry, of its designs and great conquests which it had made for the benefit of humanity, without meddling with political matters, seeking rather to gain personal than political liberty, teaching the people their rights, but at the same time their duties as citizens of the great human family, and planting in the hearts of all a love for their country. Bro. Antonie Gonçalves de Freitas, a retired admiral, above eighty years of age, Grand Orator of the Irish Provincial

* Author of the "History of Freemasonry in Portugal," a translation of which appeared in our pages recently.

Grand Lodge, also delivered an address. The "Bag of Benevolence" was circulated for the benefit of the Hospital of St. John. Bro. Etienne da Costa Dimenta, a most distinguished Mason, and one of the most learned in the laws and ceremonies of the institution, whose absence from home had prevented his attendance in the Grand Orient since the fusion took place, as a member of the Supreme Council. The return of this brother was a source of gratulation, as much benefit is hoped for from the results of his labour. Amongst the visitors were Bro. De Ghira, director of the National Lyceum; and Bro. Theodore da Motta, professor of the same institution. After the formation of the "Masonic chain," the meeting, which seemed to be a source of joy to all present, was closed.

During the past month the United Grand Lodge of Lusitana has received recognition from the Grand Lodge of Alabama (U.S.). From the Cape of Good Hope, Bro. Jean Eusèbe d'Olivieria has been appointed representative to the Grand Orient of Lusitana.

MASONIC JOTTINGS.—No. 32.

BY A PAST PROVINCIAL GRAND MASTER.

THE GERMAN THEORY.

Masonry should be dealt with in the abstract. The German Theory deals with it in the concrete only.

BORROWINGS OF THE ENGLISH SPECULATIVE MASONS 17th CENTURY.

These alleged Borrowings are twofold: first, from the Rosicrucians; next from the Knights Templars. Borrowings from the former admitted. Borrowings from the latter denied.

PROSOPOPEIA.

Brother * * * this figure of Rhetoric is used in Freemasonry as in any other moral and religious system. Those who are familiar with our Masonic writers doubtlessly can cite remarkable instances of the personification of the virtues, the exercise of which our institution enjoins. Efforts of my old memory can, however, recall nothing, except that I have somewhere read an imitation of Plato's personification of the Laws of Athens, in which he makes them address Socrates, when after condemnation his friends urged him to fly.

INSTRUCTION.—BELIEF.

As in the four Positive Monotheistic Religions, so in Masonry, there is much intended for Instruction which is not intended for Belief.

PRINCIPLES OF MASONRY.

The Principles of Masonry as a Universal Institution are learnt by the study of the Law of Nature—the law which binds king and subject, philosopher and peasant.

FAUNA.

Speculative Masonries alike, but not the same, flourished amongst divers old peoples, as certain animals alike in genus, but not the same in species, are found in the original Fauna of divers countries.—*Old MS.*

ENGLAND.

Say that Masonry was introduced by the Romans; revived by the Anglo Saxons; again revived by the Normans; and again by the English; since which time there have been divers slumberings and divers awakenings.—*Old MS.*

INDICATIONS OF SPECULATIVE MASONRY IN THE GERMAN LODGES.

Indications of Speculative Masonry in the German Lodges should be looked for in a Cathedral and Church-building Age.

MASONIC NOTES AND QUERIES.

ARCHITECTS IN GERMANY—13TH CENTURY.

A Correspondent making inquiry upon this subject should look into a History of the German Cathedrals * * * Albertus Magnus, born 1205, died 1280, is pointed out as the real inventor of the German (Gothic) style of architecture. It is asserted that he designed the plan of Cologne Cathedral. * * * Ervin, of Steinbach, famous in connection with portions of Strasburg Cathedral, flourished in the 13th century. He died 1318. * * *.—CHAS PURTON COOPER.

OPERATIVE MASONS AND ARCHITECTS.

An operative Mason may be a builder, but he is not necessarily therefore an architect. A stone wall may point to the Mason, but Salisbury Cathedral points to the architect. The chisel is but a tool in the hand of the mason, the mason but a tool in the hand of the architect.—W. P. B.

MASONS' MARKS.

At the last meeting of the Suisse Romande Historic Society, held at Lausanne on the 9th June, an interesting paper was read on this subject. A number of sketches were produced, taken from old houses at Geneva and in Savoy, &c. Some of the cuttings were in the shape of armorial bearings, the shields being generally divided in four parts. But the majority of the marks were only lines resembling the signs made by the sails of the old telegraphs.—J. H. DIXON in *Notes and Queries*.

OBLIGATION—UNION, A.D. 1813.

Brother * * * All that is recorded in the account of the proceedings that took place on the occa-

sion of the Union A.D. 1813 is, I believe, contained in the following passage:—"The Holy Bible, spread open, with the square and compasses thereon, was laid on the ark of the covenant, and the two Grand Chaplains approached the same. The recognised obligation was then pronounced aloud by the Rev. Dr. Hemming, one of the Masters of the Lodge of Reconciliation; the whole fraternity repeating the same, with joined hands, and declaring—"By this solemn obligation we vow to abide, and the regulations of ancient Freemasonry now recognised strictly to observe."—CHARLES PURTON COOPER.

ST. ALBAN AND FREEMASONRY.

Can any of your Masonic readers tell me where I can find any information confirmatory of the supposed connection between St. Alban, the proto-martyr of England, and the Freemasons? In the Book of Constitutions, compiled by order of the Grand Lodge of 1784, it is mentioned that St. Alban aided Carausius in building Verulam, and that he obtained from the king a charter for the Freemasons to hold a general council, and was thereat himself as Grand Master, and helped to "make Masons, and gave them good charges and regulations."—E. A. H. L. in *Notes and Queries*.

BOOKS UPON EMBLEMS.

A Brother will find the following passage in the "Academy," No. 7:—"Books upon emblems form a distinct and extensive branch of literature, which has now nearly fallen into oblivion, yet in the 16th and 17th centuries it was in great popularity, and learned authors devoted themselves to this class of composition. The works of Pliny, Cælian, Dioscorides, and all the ancient naturalists were ransacked for emblems derived from the instincts, attributes, and properties of nature, animate and inanimate."—CHARLES PURTON COOPER.

"THE TATLER," JUNE 1709.

Brother * * * The passage of *The Tatler*, June 9th, 1709, in which it is said of a certain class of men that they had their signs and tokens like Freemasons, is well known to the Craft both in England and in the United States. It is the earliest passage of the kind mentioned in my "Common-Place Book." The formation of a plan for the collection of similar passages in books printed before the Revival has been often suggested, but it has never been so fortunate as to attract useful notice.—CHARLES PURTON COOPER.

"FEROHER" AND "DOKHMEH."

In the very interesting and striking article on the "Prechristian Cross," in the *Edinburgh Review* for January last, I find some terms of antiquarianism which are new to me. "Dolmen" I know: according to Mrs. Bury Pallisser it is derived from the Breton *daul*, a table; and *mæn*, a stone. "Menhir," on the same authority I learn, comes from *mæn*, and *hir*, long, in the same language. But what is a "feroher" and is a Gueber "dokhneh" one of those strange conical temples of Persia where the sacred fire is kept continually burning? It would be well if the writers of articles of the kind in question would make it a rule to accompany any new terms they may have occasion to use with some passing note of explanation.—D. BLAIR.

[The value of essays like that in question is sadly

diminished for the want of a little pictorial embellishment. In attempting to satisfy present requirements, of course we cannot hope to succeed better than the reviewer. A *feroher* is the hieratic symbol of the solar deity, and which may be seen on many of the steles or graven tablets exhumed from the ruins of Nineveh. It has also been found in Mexico and Central America. Sometimes it is simply depicted as a pennate circle; at others the demi-figure of the god, with expanded wings, and in the act of discharging an arrow from his bow, is, as the author of the essay remarks, "the highest or most æsthetical of its various developments." The term *feroher* is common enough in archaeological publications, but we are ignorant nevertheless of its origin and etymology. The *dokhneh* or ossuary of the ancient Parsees is a low round tower built of large stones, and usually elevated upon a platform of the same material, into the open top of which human bones were promiscuously cast, after the flesh had been torn from them by vultures or other birds of prey, and when they had been sufficiently blanched by the rain. (See Chardin's "Travels," vol. viii. pp. 96 and 378.) Similar structures are scattered about the hills which surround Lake Titicaca, in South Peru. Dokhnehs and fire-altars are totally distinct monuments. For a description of the form and uses of the last mentioned, see Sir Wm. Ouseley's "Travels in Persia," vol. ii. p. 80. According to his report, fire-altars were composed of single upright stones, about 10ft. high by 3½ft. broad at the base, with a small cavity at the top, wherein the sacred fire was placed. Similar monuments have been found, strange to say, on the island of Tinian, one of the Marian or Ladrone group—a fact which effectually disposes of the vulgar belief that the inhabitants were unacquainted with fire before the advent of the Spaniards early in the sixteenth century.—ED. *Notes and Queries*.]

GRAND MASTERS OF FRANCE.

I find the following in the "Calendrier Magonnique du Grand Orient de France Suprême Conseil pour la France et les Possessions Françaises (98e Année)":—

- 1725. Lord Dervent-Waters.
- 1736. Lord Comte d'Harnouester.
- 1738. Le Duc d'Antin.
- 1743. Louis de Bourbon, Comte de Clermont Prince du Sang.
- 1771. Le Duc de Chartres.
- 1795. Roettiers de Montaleau (sous le titre de Grand Vénéable).
- 1805. Joseph Napoléon, Roi d'Espagne.
- 1852. Le Prince Murat (du 19 Février, 1852, au 31 Octobre, 1861).
- 1862. Le Maréchal de France, Magnan (décret de l'Empereur, en date du 11 Janvier, 1862). Grand Maître élu le 20 Mai, 1864.
- 1865. Le Général Mellinet, sénateur, commandant supérieur des Gardes Nationales du département de la Seine, etc. (élu le 9 Juin, 1865)
- 1870. Le F. Babaud-Larivière, avocat—ancien représentant du peuple, rédacteur en chef des "Lettres Charentaises" (élu le 10 Juin, 1870).

THE FIVE-POINTED STAR ON THE AMERICAN FLAG.

I beg to offer what I conceive to be a true explanation of the five-pointed star on the American flag. It

is *not* Masonic, but is derived from the mullet in the arms of Washington, whilst the stripes are taken from the bars on the shield. Perhaps even the eagle may be derived from the crest, which, however, is more correctly, a falcon rising. Mrs. Ross seems to have known what she was about. A description of the arms of George Washington is found in "A Plea for Heraldry in the New World," by J. H. L. A. (Archer, 1860). Also by the same writer, in *Notes and Queries*, it will be seen that the shield contained two five-pointed stars or mullets white (argent) on a blue ground (azure). Beneath the azure field a band of white (argent) alternated with red (gules). Then another bar of white and a second bar red. On the original American flag there were red and white stripes alternately, and in the upper corner white stars on a blue ground.—A. L. A.

MASONS' MEDALS.

In many of our cathedrals the masons, as is well known, have cut their initials or some other figure, in the hope, doubtless, of obtaining that immortality of fame which charms so many of us poor "creatures of a day." In Switzerland the hewers of stone adopted another method to obtain the same end. They cast in rude moulds leaden medals bearing their names or initials, with a rough sketch of the building on which they had been employed, and placed them below the foundation stone. One of these leads is in my possession. On the obverse are seen the outlines of a church, placed between the letters B. and F., the initials of the builder; and the reverse bears what would seem a representation of an oriel window, surrounded, garter fashion, by the date, partly defaced. May I ask whether such leaden medals are ever found in our own country?—OUTIS in *Notes and Queries*.

OLD LODGE RECORDS.

In reply to "Progress," I may state that "the commission to five for intrants" has no connection with the number of intrants admitted, but with the brethren admitting them, and originated in the Haugh-foot Lodge in 1704 (see page 222 of the *Magazine*, vol. xxi.), and which commission was continued yearly.—R. S.

FREEMASONRY AND QUEEN ELIZABETH (page 70).

Our contemporary is going rather fast in this matter. First prove that a "Grand Lodge" existed in 1566. If none such existed, the idea of Queen Elizabeth breaking it up is of course a mere idle dream. And as to a lodge or "lodges" in 1429 "holden under the patronage of the Archbishop of Canterbury," any such were *operative* lodges, composed of free-masons, who were real masons free of their guild, and who carried on their work of building in stone and lime—not *speculative* "Freemasons," such as we now are. So far as real Masonry is concerned, they were the real thing—we are only the name. Further, these old operative masons knew nothing of our speculative Freemasonry, which did not exist until long after their day. Other trades had Masters, Fellows, and Apprentices, &c., as well as the Masons.—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

AN APPEAL FOR THE BLIND.

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

Dear Sir,—Will you kindly allow me space in your influential journal in order to plead with the public on behalf of the blind—a class of whom it may be most truly said, that they need the help of a friendly hand to enable them to rise out of their present deplorable condition. Deplorable, indeed! sightless and poor, they for the most part spend their lives either in street begging or in the workhouse; and this, be remembered, not voluntarily, but because no opportunity is afforded them of doing otherwise. Speaking from experience, I can say with confidence that the blind will most joyfully grasp a helping hand if held out to them, since their earnest desire is to be rescued from the state which I have described. My experience is derived from many years' acquaintance with the Association for Promoting the General Welfare of the Blind, 210, Oxford-street, W. and 127, Euston-road, N.W., the objects of which, to quote from the printed rules, are—

"To afford employment to those blind persons who, for want of work, have been compelled to solicit alms, or who may be likely to be tempted to do so; to cause those unacquainted with a trade to be instructed in some industrial art; and to introduce trades hitherto unpractised by the blind; also to support a circulating library, consisting of books in various systems of relief print, which shall be free to the blind poor; to collect and disseminate information relative to the physical, mental, moral, and religious condition of the blind; and to promote among individuals and institutions seeking to ameliorate the condition of the blind a friendly interchange of information, calculated to advance the common cause."

The Committee, at whose request I venture, sir, to trouble you with this letter, have carried out these objects as far as the means at their disposal would permit. 110 blind men and women are at present regularly employed; others have work occasionally. Classes for instruction in tangible reading are held in different districts of London, at which the teacher, a sighted person, also reads aloud. These classes are attended by many persons. Some, again, are engaged in selling goods as agents for the Association in question; and others, who are unable to work, receive pensions: in all 176 blind persons are benefited by this society.

During the year 1869, the Association paid about £2,500 in wages and pensions to the blind; but by far the greater part of this sum consisted of wages for work done by sightless persons. As there are more than 250 applicants, the Committee are most anxious to hold an election during the present year; but not only will this be impossible unless increased funds be forthcoming, but the good now being done must be lessened if the public do not speedily aid the undertaking.

Much has been said of late of the evil effects of indiscriminate almsgiving, and of the necessity of organising charitable relief. Probably much good may be hoped from any such well-directed efforts; but may I suggest that any institution of which the special aim is to diminish the amount of pauperism in any parti-

† THE Mayor of Bradford on Wednesday morning laid the foundation-stone of the new Town Hall in that borough. The building is to cost £43,000, in addition to the site, valued at £3,000. The style of architecture is mediæval.

cular class is especially deserving of public support. Such has for many years been the object of the Association in question, and many a blind person has been rescued and others saved from a course of street begging, or from entering the workhouse, as shown by the following instances:—A young man, having been educated in two blind schools, was obliged, for want of work, to beg through the country with his wife (also blind) and three children. He now works regularly, and receives from the Association a considerable amount weekly, earned by his own industry. Another, who has been long an inmate of a workhouse, is now most usefully employed. A third, totally deaf and blind, who was entirely dependent upon two sisters who lived by their needle, has been taught brushmaking, and now regularly earns eighteen shillings per week.

Similar instances might be multiplied; but on this head I will only add that, whenever it is possible, this Association acts upon the principle of prevention being better than cure, and is especially glad to save a blind man or woman either from entering the workhouse or from a life of vagrancy.

The Committee most earnestly appeal for aid, both in order that they may be spared the painful alternative of reducing their expenditure, and also that they may be enabled to elect some from among the numerous applicants now waiting either for employment or instruction in trades. The Committee trust that such an appeal will not be in vain, but that the public will largely aid them in their endeavours to diminish the number of blind beggars by putting within reach of the blind the means of earning their own living. Regular custom for the brushes, baskets, &c., made by the workpeople, is of essential service. The goods are for sale at 210, Oxford-street, W., and 127, Euston-road, N.W. Subscriptions and donations are also at present urgently needed, and will be most thankfully received by the Treasurer, H. Sykes Thornton, Esq., 20, Birch-lane, E.C.; by the Rev. C. J. P. Eyre, 20, Upper Wimpole-street, W.; and by the Lady President, Miss Gilbert, 210, Oxford-street, W.

Permit me now to express my earnest hope that the public will generously strengthen my hands and those of the Committee, and will thus enable us to extend, instead of being compelled to reduce, our operations. The good effected by enabling the blind to help themselves is a great public benefit, while it is also an inestimable blessing to the sufferers themselves.

Commending this cause to the earnest and practical sympathy of the public,

I remain, sir, yours truly,
ELIZABETH GILBERT.

210, Oxford-street, W.

MASONIC SAYINGS AND DOINGS ABROAD.

The Lodge of Strasburg has issued a circular, dated 20th July, in the following terms:—"Dear Brethren, War is at our gates. In a little time numbers of wounded will be in our midst, for Strasburg probably will be the seat of important operations. Masonry has a duty to fulfil under these unfortunate circumstances—that is, to help the wounded and relieve their sufferings. Our lodge has established an ambulance,

and we shall gratefully receive contributions, either in money or kind (as lint, linen, &c.). We appeal to all the lodges, and we are certain that the cry of distress will not be heard in vain. Contributions should be sent, as early as possible, to Bro. Noiriel, at Strasburg.

We are assured that the Grand Orient of France will make an appeal to all her lodges for brethren who become victims to the war.

The Grand Lodge of Georgia has adopted a resolution prohibiting the publication of its proceedings in the newspapers. We are hardly able to credit this from over the water.

The Lodge Carl zur Eintracht, Orient of Mannheim, has issued a circular soliciting subscriptions to the fund for the relief of the wounded, to be applied indiscriminately to the warriors of both armies. Subscriptions may be forwarded to Messrs. C. Nanen and Co., 18, Mark-lane, London

The death is announced of Bro. Francesco de Zuberia, Past Grand Master of the Grand Orient of Carthage, New Grenada.

The Grand Orient of New Granada, in reply to a pamphlet against Masonry, and to the persecutions exercised by Bernardino Medina e Moreno, Bishop of Carthage, has declared that all the Masons of Colombo profess the Catholic religion: and the teachings of Masonry contain nothing contrary to that religion.

The *Evergreen* learns through Bro. Rob Morris that the new lodge at Beyrout, Syria, is in a flourishing condition, numbering 130 members. The work is all in Arabic. The lodge has a splendid hall, nicely fitted up. The initiation fee is ten napoleons (about £8).

In the Grand Lodge of Minnesota, the Committee on Non-affiliated Masons made a report considering the subject, and sum up their conclusions in a resolution, which was adopted, to the effect that "Permanent residents, who are non-affiliates, be summoned by the oldest lodge in the jurisdiction where they reside, to apply to some lodge for membership, failing in which, the non-affiliates shall be deemed guilty of unmasonic conduct, and be disciplined accordingly."

In Michigan the rapid increase of lodges and Masons, and the consequent additional tax upon the time of the Grand Master, leads him to the belief that either that officer will have to be paid sufficient remuneration to allow of his devoting his whole time to the duties of the office, or that the district deputy system will have to be inaugurated.

Some of our brethren in Missouri must be in a high state of refinement, if the remarks of the Grand Master may be taken as a fact. He says, "The first degree is so bunglingly done, and the officers show so little *soul* in their work, that the candidate rationally becomes so dissatisfied that he never goes any farther. What should have been 'light' to him is nothing but a miserable 'darkness;' when 'brought to light' he probably found the officers sitting with their feet on the pedestal spitting tobacco juice into a spittoon three yards off, and the Master, when he came to deliver his lecture, instead of standing up with the dignity and perfectness of manhood, sitting down, poised on the back of his neck, and mumbling out incoherently what he did not properly understand or appreciate."

—*Landmark.*

We take the following from the correspondence from Maine, U.S. The committee in speaking of the Indiana heresy, that a lodge may try its Master, says:—

"The universal usage of the fraternity from time immemorial confers upon the Master powers which are utterly in conflict with the idea of trying him by the lodge. Such a usage is a landmark. Any Grand Lodge which endeavours to overthrow such a usage is seeking 'to make innovations in the body of Masonry.'"

It is claimed in Indiana that but for trial by the lodge, the Master, although removed from office by the Grand Master, would still remain in good standing until the meeting of the Grand Lodge.

Grand Master Fitch, of Kentucky, gives the Grand Lodge some gentle hints on the practice of electioneering, which might be appropriately applied to many subordinates. He rebukes with great severity the practice of electioneering for offices in the Grand Lodge, a custom which, he says, is bad enough when confined to the political arena, but which becomes positively contemptible and infamous when transferred to such a grave and dignified body as a Grand Lodge of Free and accepted Masons.

The first Masonic meeting in Nevada, was held in July, 1850, at a place called Great Meadows, where emigrants rested their cattle, cut and cured grass, and lay in a stock of water. The meeting of course was held in the open air, the spot selected being a low valley, the earth the ground floor, the grass the carpet, the heavens, illuminated by the full moon and bright stars, the covering. For an altar they had a chair, on which rested the Holy Bible, square, and compass. The lodge was opened at ten p.m. The Master after declaring the lodge opened and ready for business, declared the object of the meeting to be "To instruct each other, and renew our vows and pledges to protect and assist each other when found in need, sickness, or misfortune."

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE Charter House Lodge of Instruction is now held at Bro. Simpson's, Hat and Feathers Tavern, 27, Goswell-road, on Friday evening of each week, commencing at eight o'clock.

A CONVOCATION of the Provincial Grand Lodge of Mark Masters of Lancashire, under the Scottish Constitution, will be held at the Freemasons' Hall, Cooper-street, Manchester, on Saturday, August 13th.

THE W.M., officers, and members of the Aboretum Lodge of Derby have just placed a handsome tombstone over the grave of Bro. J. S. Clayton, P.M., in the Nottingham-road Cemetery. Bro. Clayton died, after a few days' illness, on the 15th December, 1869, and the estimation in which he was held by the members of the Craft was shown by a numerous attendance of brethren at his funeral. At the top of the tombstone there are numerous Masonic emblems, and underneath the motto "Audi, vide, tace." Then follows on a marble tablet the following inscription, worked out in indelible letters:—"Erected by the W.M., officers, and brethren of the Aboretum Lodge, No. 731, of Free and Accepted Masons, in fraternal remembrance of Joseph Samuel Clayton, who died December 15th, A.D. 1869, in the fortieth year of his age, as a testimony of his valuable services rendered to Masonry during several years, and of the esteem in which he was held by the Craft in general. On the body-stone there is a very handsome border, on which is engraved the following verse, taken from the 17th chapter of Proverbs, 17th verse:—"A friend loveth at all times, and a brother is born for adversity."

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION

METROPOLITAN.

LODGE OF PROSPERITY (No. 65).—A summer banquet of this lodge was held on the 21st ult. at the Crown Hotel, Broxbourne. There was a numerous assemblage, not only of members of the Craft, but non-members and ladies. After strolling over the beautiful grounds, and admiring the surrounding scenery, the company, numbering 97, sat down to a splendid dinner and dessert, and to Mr. Binningfield great credit is due as a first-rate provider. The chair was occupied by Bro. Cook, W.M., who was supported by Bros. Forbes, S.W.; E. O. Mather, J.W.; J. L. Mather, I.P.M.; Bellerby, Cornwell, Arnold, &c. The W.M. briefly proposed the usual toasts and complimentary speeches. Bro. J. L. Mather, I.P.M., proposed the toast of the W.M., who duly responded to it. The toasts of the P.M., the officers, the ladies, and the visitors followed, and the ladies present expressed their satisfaction for the great treat they had experienced, and the company returned to town at an early hour.

VITRUVIAN LODGE (No. 87).—This lodge held an emergency meeting on Wednesday evening, the 3rd inst., at Bro. Framp-ton's, the White Hart Tavern, College-street, Lambeth, for the purpose of initiating into the Craft two gentlemen who are about to sail for India. Bro. Hurst was passed to the second degree, and Bro. Dixon raised to the degree of M.M., the whole of the ceremonies being very ably worked by the W.M. After

the lodge was closed the brethren sat down to a very excellent cold supper provided by Bro. Frampton. The cloth having been removed, the usual loyal and Masonic toasts were given and responded to. The visitors were Bros. Littlewood, W.M. of the Royal Alfred Lodge (No. 780), and Mortlock, P.M. (186). The P.M.'s present were Bros. Hill, Bain, Wade, Stuart, Noke, Treas., and Whiting, Sec.

NEW CONCORD LODGE (No. 813).—The annual summer banquet of this flourishing lodge took place on Monday last at the Crystal Palace. The tables were laid in the new terrace dining rooms, and about eighty members and visitors, with a large proportion of ladies sat down to a banquet of the most *recherché* character, supplied by Bro. Bertram, a P.M. of the lodge. Bro. Bartlett, W.M., presided, and the south and west were respectively occupied by Bro. Atkins, S.W., and Bro. Salisbury, J.W. Among the company we noticed Bro. Emmens, Main, Wilson, and Hart, P.M.'s of the lodge; and among the visitors, Bros. T. Beard, P.M., Terry, Capt. Taylor, Cobb, Lindsell, Osborn, Capt. Bokenham, &c. After the cloth was cleared, the President proposed the loyal toasts, which were enthusiastically received. The President then proposed the "Army, Navy, and Volunteers," remarking that these were toasts which were always well received by Englishmen, but there was a peculiar interest attaching to them at the present time, and especially to the Volunteers, who might very shortly have to undertake more active duties. He was sure if they did so they would justify the expectations which the country had long entertained of their patriotism and courage. He associated the toast with Capt. Taylor, of the Tower Hamlets Rifle Brigade, to which Capt. Taylor responded. The President then proposed "Prosperity to the New Concord Lodge." He had been a member of that lodge for the last eight or nine years, and could, therefore, speak from experience of the satisfactory progress it had made, and its present flourishing condition. Although its members were not now in excess of the limit which a good lodge should possess, yet he had seen many brethren take their first step in Masonry in this lodge who had since, from various causes, been scattered over the face of the globe, and thus had assisted in diffusing a knowledge of the principles and precepts of the Order. He believed that not a few of the old members of the New Concord were now fighting for their Fatherland, and he might say that if the principles of Freemasonry had been better understood by those who rule in high places, the horrors of war which now afflict Europe might have been averted. Speaking of the internal management and working of the lodge, he considered it was most satisfactory. He had an excellent staff of officers, who were not only efficient and attentive in duty, but who worked together in harmony, which was, as it ought to be, one of the principal characteristics of Freemasonry. He considered it a great compliment to the New Concord to be honoured on this occasion by so distinguished a company, and he had therefore great pleasure in proposing the toast, coupled with the name of Bro. Emmens, who was the founder of the lodge. Bro. Emmens said he had great pleasure in responding to the toast, for if it afforded so much gratification to the President to witness its prosperity, it could not afford less satisfaction to him, who, as the President remarked, was the founder of it. And that pleasure was enhanced when he looked round on this festive gathering and observed that they were honoured with so much grace and beauty. He was also much pleased to see Bro. Bartlett presiding on that occasion, for the lodge had not a more industrious, devoted, and respected member than he, and with the excellent officers by whom he was assisted, the New Concord could not but go on as hitherto, happily and prosperous. Bro. Hart, P.M., then proposed the toast of "The President," and said he could endorse all that Bro. Emmens had said as to his efficiency and desire to promote the good of the lodge and the comfort of every member. The President briefly responded, and assured the members that no effort should be wanting either to advance the prosperity of the lodge or to secure the good esteem of its members. The "Health of the Visitors" was coupled with the names of Bros. Beard, and Terry, P.M.'s. Bro. Beard acknowledged the hospitality of the New Concord Lodge, which he had many times experienced. Bro. Terry took occasion to allude to the Masonic Charities, and assured the ladies that if Freemasons did sometimes transgress the rules of early closing, they were engaged in a good work, for in addition to a vast amount of relief privately bestowed to unfortunate brethren, the Order had established some noble institutions; to wit, a school at Wood Green, containing 150 boys; a school at Wandsworth, containing about the same number of girls; and

an institution at Croydon for 170 widows, and another for aged brethren; and for the maintenance of these institutions provided a sum of £18,000 to £20,000 per year. These were the results of the practical application of the principles of Freemasonry. The healths of the Past Masters were responded to by Bro. Wilson. Bro. Cusworth replied in a humorous speech for the ladies. Bros. Atkins, S.W., Salisbury, J.W., and Blyth, S.D., responded for the officers. The musical programme was most satisfactorily conducted by the Organist to the lodge, Bro. McDavitt, assisted by Miss Fraser, Mdle. Fauquez, Bro. Hubbard, Mr. Hogan, and Mr H. Thomas, whose vocal performances during the evening elicited much praise. The thanks of the company are due to the Stewards, and particularly to Bro. Main, P.M., for the very excellent arrangements which were made.

HERVEY LODGE (No. 1,260).—The regular meeting of this lodge was held on Wednesday, the 10th inst., at the Iron Schoolroom, adjoining St. James's Church, Fulham. Present:—Bros. G. King, W.M.; P. H. Jones, S.W.; J. Way, J.W.; T. A. Ayshford, Treas.; G. King, jun., P.M., Sec.; Wigmore, S.D.; Czarnecki, I.G.; C. Thomas, Wine Steward; C. T. Speight, Tyler; Dr. T. Godrich, F. W. Agar, Davidson, &c. The visitors were Bros. F. G. Baker, P.M. 753; G. Reeves, 1,217; W. H. Simpson, 232. The lodge having been opened in due form and with solemn prayer, the minutes of the last lodge were read and confirmed. The ballot was then taken for Mr. W. H. Taylor and Mr. J. Shuttleworth for initiation, also for Bro. W. Dawson, No. 186, as a joining member, which proved unanimous. Mr. Taylor being present was initiated into Freemasonry, according to ancient custom. The report of the committee appointed to ascertain the most convenient house in the neighbourhood for the lodge to hold its meetings, through the George Hotel changing hands, recommended the Britannia, Walham Green. It was received, and ordered to be entered on the minutes. The Secretary then reported that since the committee had met he had put himself in communication with the rector and churchwardens of St. James, Moore Park, and they had, in the most liberal manner, granted the use of the Iron Schoolroom for the lodge and chapter. Bro. Way then proposed that the lodge meetings in future be held in the Iron School; this was seconded and carried unanimously. It was also proposed and carried unanimously that the Secretary write to the rector and churchwardens expressing the thanks of the lodge for their very liberal and kind offer. After one or two propositions for initiation, amongst whom was the Rev. W. H. Denny, the lodge was closed in due form and solemn prayer, and the brethren adjourned to the Britannia to the banquet, which was very excellently supplied by Mr. Smith, and speaks well for the recommendation of the committee; and after spending a very pleasant evening, interspersed with some capital singing, the brethren separated at an early hour pleased with the changes made. The brethren must be congratulated on obtaining such an excellent and commodious building as a home for their lodge. Had it been built for them they could not have had a better, being lofty and well adapted for sound.

PROVINCIAL.

KENT.

GRAVESEND.—*Lodge of Freedom* (No. 77).—This excellent lodge met on Monday, the 18th ult., at the Town Hall, Bro. S. Barczinsky, W.M., in the chair. The lodge was opened, and the minutes of the previous meeting were read and confirmed. Bros. Harding and Walker were raised to the third degree. This being the meeting for the installation of the W.M., the W.M. elect, Bro. W. E. Hollingum was presented to the lodge, and that ceremony was excellently rendered by Bro. Netlingham, P.M., P. Prov. G.W. Kent. On the admission of the brethren, the newly-elected W.M. having been saluted in due form, Bro. Nunn was invested with the collar and jewel of S.W., Bro. C. Ralph, P.M. 188, J.W.; Dobson, D. Prov. G.M. for Kent, Treas.; and White, P.M., Sec. Sums of ten guineas were severally voted to the Boys' School and Girls' School. The lodge was then closed, and the brethren adjourned to the Clarendon Hotel, where a sumptuous dinner was provided. Bro. Dobson, D. Prov. G.M., presided, supported by the W.M. The usual loyal and Masonic

toasts were given; that of the Officers of the Grand Lodge of England being responded to by Bro. Patten, P.G.B. Bro. Hall, Prov. G. Chap., proposed the toast of the D. Prov. G.M. in a very able and efficient manner. The D. Prov. G.M. responded to the toast, and then proposed the health of the newly-installed W.M., and also paid a very high compliment to the I.P.M., Bro. Barczinsky, for the admirable manner he had conducted the duties of the lodge during his year of office. It being a custom to hand round a box in aid of Masonic charity, on its being opened was found to contain a very liberal amount of donations, in addition to a cheque for ten guineas presented by the newly-installed W.M., to enable him to become a life governor of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons. The toast of the Officers having been proposed and responded to, the Tyler's toast followed, after which the brethren returned to town, expressing their satisfaction for the agreeable evening passed.

MIDDLESEX.

TWICKENHAM.—*Crescent Lodge* (No. 788).—A meeting of the above lodge was held at the Ait Tavern, Eel Pie Island, Twickenham, on the 26th ult. The W.M., Bro. R. Gurney, occupied the chair, supported by Bros. Bendy, S.W.; W. Smeed, P.M., J.W. The lodge was opened and the minutes confirmed. Bro. G. F. Noon having answered the necessary questions in a satisfactory manner was raised to the third degree, and Bro. G. J. Taylor was passed to the degree of a Fellow Craft. The two ceremonies were delivered by Bro. G. Caldwell, P.M. (by the courtesy of the W.M.), in a perfect and impressive manner. The lodge was then closed, and the brethren sat down to a very excellent banquet, and after dinner the brethren adjourned to the lawn, where wine and dessert were bountifully provided and enjoyed. The brethren, after passing a delightful afternoon and evening, returned to town. Bro. Herbert, of No. 946, was present as a visitor.

SURREY.

CROYDON.—*Frederick Lodge of Unity* (No. 452).—This lodge met on the 23rd ult. at the Railway Hotel, East Croydon, Bro. Magnus Ohren, W.M., presiding. The following P.M.s. were also present:—Bros. W. Locock Webb, Strong, Francis and Robins. Bro. Pollard was passed to the second degree, and Mr. George Wright was initiated, the W.M. performing his duties in admirable style. The Treasurer's report, which showed a good balance, was read, and no further business being before the lodge, it was closed, and the brethren sat down to a banquet, which was a credit to the landlord of the Railway Hotel. Two visitors, Bro. Battye (No. 142) and Walters (No. 1,309), were present.

CANADA.

TORONTO.

ANNUAL COMMUNICATION OF GRAND LODGE.

The fifteenth annual communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada, was opened at the Music Hall, on Tuesday, the 13th ult. Early on Tuesday the brethren began to arrive, and by Tuesday night the hotels were tolerably well filled, and the earnestness of discussions showed that the brethren had come to the meeting deeply impressed with the importance of the occasion, and the responsibility resting upon the Craft in connection with it. On Wednesday morning a large additional number of brethren reached the city, and by the time the hour arrived for opening Grand Lodge, there was a larger attendance than has ever been known for a first day.

Grand Lodge was formally opened at half-past two o'clock. The entrance of Grand Officers, clothed in the new regalia, which has just been imported from England, was a very imposing procession. The usual motion, accepting the minutes as read and confirmed, having been passed, and the rules read, the Grand Master delivered an address, of which the following is an abstract:—Brethren of the Grand Lodge of Canada—I do not intend to occupy much of the time of the Grand Lodge with an opening address, which can be more profitably employed in the consideration of the various important official acts with which it is necessary you should be made acquainted, and perhaps advert briefly to one or two other matters requiring remark.

The number of new lodges established by dispensation during the past year, was fifteen. Great care was taken to obtain reliable information as to the need for more lodges in the respective districts in which they were sought to be located, and the probability of their being able to work without detriment to the lodges already existing in the immediate vicinity; and I am am happy to say that in nearly every instance the replies were most satisfactory. It gives me great pleasure to state in this connection that, in March last, the members of Goderich Union Lodge (No. 720), on the registry of the Grand Lodge of England, unanimously adopted a series of resolutions, resigning their English Warrant, and desiring, in exchange, a warrant from the Grand Lodge of Canada. In accordance with previous arrangement, they were to get the nearest vacant number to that which they would have received, had they originally affiliated with this Grand Lodge. The lodge is therefore now known as Goderich Lodge, No. 33 on our Grand Register.

Requests were received from several Grand Lodges for an exchange of representatives with the Grand Lodge of Canada. The distinguished brethren appointed to represent these Grand Bodies, near this Grand Lodge will, doubtless, in due time present their credentials. I have named and accredited the following brethren to represent our Grand Lodge near their Grand Lodges, viz.:—R.W. Bro. Geo. F. Gouley, Grand Sec., near the Grand Lodge of Missouri; M.W. Bros. H. R. Cannon, P.G.M., near the Grand Lodge of New Jersey; H. P. Deuel, G.M., near the Grand Lodge of Nebraska; R.W. Bros. Samuel C. Perkins, S.G.W., near the Grand Lodge of Pennsylvania; Samuel C. Fleming (Bellows Falls) near the Grand Lodge of Vermont; Col. W. S. Fish, of Mystic Bridge, near the Grand Lodge of Connecticut; Thomas W. Chubbuck, near the Grand Lodge of Nevada; William H. Fraser, near the Grand Lodge of Wisconsin.

In consequence of the removal from this country of Bro. H. L. Robinson, D.D.G.M. for the Bedford District, it was found to be necessary to fill the vacancy thus caused. I therefore appointed W. Bro. Horace D. Pickel, P.M. of Royal Canadian Lodge, Sweetsburg, who has since discharged the duties with great zeal and ability.

Emergent communications of Grand Lodge, for the purpose of laying foundation stones, were held at the following times and places, viz.:—On the 12th of August, 1869, at Bellville, Ont., foundation stone of the Deaf and Dumb Asylum; on the 16th of May, 1870, at Odessa, Ont., foundation of the Methodist Episcopal Church. On both occasions I had the honour of presiding and officiating.

In January I had the great gratification of meeting with the brethren of New Jersey, at the annual communication of their Grand Lodge, held at the city of Trenton. This was the first Grand Lodge which I had the honour of visiting in the United States, and I was greatly impressed with the strict order which characterised all their proceedings, and the high respect for authority manifested throughout the session. The reports presented gave unmistakable evidence of the prosperous condition of Freemasonry within the jurisdiction of that State.

I had the honour of being present at the annual communication of the Grand Lodge of New York, held on the 7th of last month and following days, and of assisting at the laying of the foundation stone of the proposed Masonic Hall or Temple, now being erected at the corner of 6th Avenue and 23rd streets, in the city of New York. Representatives were present from about 600 lodges, besides many distinguished visitors from sister Grand Lodges.

During the year a great variety of questions have been submitted to me for opinion or decision, to all of which I gave such attention as the respective cases seemed to require; and it occurred to me, while performing this duty, that if it were possible to preserve and publish, in a condensed form, the various decisions of Grand Masters from year to year, and the action taken by Grand Lodge on subjects not embraced within the provisions of the Book of Constitutions, it would form a very valuable Canadian Masonic jurisprudence, which might be often referred to, and prove exceedingly useful alike to Grand Lodge Officers and those of subordinate lodges.

During the past two years, several District Grand Lodges of Instruction have been organised within this jurisdiction, which have been attended with most beneficial results. I regard such meetings as one of the most effective methods of imparting Masonic instruction, and under proper management they might be made conducive to the speedy accomplishment of what has long been a desideratum—entire uniformity of work.

The reports of the various District Deputy Grand Masters, on the state of Masonry, are on the whole satisfactory. But for the unhappy differences existing in the province of Quebec, the Craft might be said to enjoy almost undisturbed harmony. Since the emergent communication of this Grand Lodge, held on 1st December last, the members of several of our lodges, who had been deprived of their Masonic rights and privileges by the action of some of their number, whose sympathies were in favour of the so-called Grand Lodge of Quebec, made application to me to be maintained in the rights guaranteed to them by our own Book of Constitutions; and as my action in regard to these lodges has been sadly misrepresented, I deem it necessary to give, in full, the documents I issued, so that the Grand Lodge may be placed in possession of the facts, and thereby be enabled to understand the true position of affairs. The following was issued in reference to Victoria Lodge, No. 173:—

"To all whom it may concern, greeting:—Whereas, it has been represented to me, that the warrant granted by the Grand Lodge of Canada to the Victoria Lodge, No. 173, Montreal, is now, and has been for a period of more than one month, held and retained by a brother, who still declines to place it in possession of the loyal members of that lodge, and whereas, it appears that W. Bro. Henry J. Gear, W.M., and Bro. J. T. McMinn, the Senior Warden, are not in accord with the membership of Victoria Lodge, twenty-seven of whom have declared their determination to remain true to their allegiance to the Grand Lodge of Canada:

"Therefore, I do, by these presents, authorise Bro. Robt. Murray, the Junior Warden, to summon the meetings of the aforesaid Victoria Lodge, No. 173, G.R.C., until the next election and installation of officers, in the same manner as if the Worshipful Master and Senior Warden were both absent, and in case the warrant should not be forthcoming or available at the next or subsequent meetings of the aforesaid Victoria Lodge, I further authorise the business of said lodge to be transacted, and its work performed as heretofore, under the warrant of the Grand Lodge of Canada.

This done at the office of the Grand Master, in the city of Montreal, province of Quebec, Dominion of Canada, this 6th day of December, 1869.

"A. A. STEVENSON, Grand Master."

Early in January, I received a communication from R.W. Bro. Walker, D.D.G.M. for the district of Quebec, in which he gives the details connected with the defalcation of the Harington Lodge, which had gone over to the secessionists of Quebec. Bro. Walker, however, rallied round him a few who resolved to stand firm by the constituted authority. A protest had been served upon the Master of the lodge refusing to join "an irregular and illegal body of Masons styling itself the Grand Lodge of Quebec, a body which we do not recognise as being in existence," and demanding possession of the warrant. Eight names are appended to the protest.

The G.M. stated that as the warrant, furniture, &c., had been taken possession of by the seceding brethren, and as it appeared that there was no prospect of their being permitted to meet in the room they formerly occupied, I preferred leaving the case to be dealt with by Grand Lodge. Our Constitution on the question raised here, is very explicit. Under the head of "Private Lodges," Sec. 33, it is enacted: "As every warranted lodge is a constituent part of the Grand Lodge, in which assembly all the power of the fraternity resides, it is clear that no other authority can destroy the power granted by a warrant; if, therefore, the majority of any lodge shall determine to quit the lodge, the constitution or power of assembling remains with the rest of the members, provided their number be not less than seven."

A number of members of Browne Lodge No. 163, presented a memorial applying for a duplicate charter. The memorial sets forth "That in the month of November last past at a meeting of said lodge, the warrant was treacherously and falsely obtained from the Master, and then and there, without any regular vote of the members of said lodge, certain members of the lodge did then and there rebel against the authority of the Grand Lodge of Canada, and did then transfer their allegiance to the would-be Grand Lodge of Quebec, together with the warrant, books, jewels, &c., belonging to said lodge, and that since that time the memorialists, members of said lodge, remaining loyal to the Grand Lodge of Canada, and refusing to recognise the authority of the would-be Grand Lodge of Quebec, have, in consequence, been deprived from meeting in their said lodge." Wherefore the Memorialists "pray that a duplicate warrant of said Browne

Lodge be granted to them, free of charge, authorising them to meet at the village of Adamsville, county of Brome and the district of Bedford, in the Province of Quebec."

And, whereas, after due deliberation, I deem it to be my duty to comply with the prayer of the Memorialists—Therefore, by virtue of the power vested in me as Grand Master, I do by these presents authorise and empower the brethren, whose names are appended to the memorial, viz.: W. Bros. G. H. Kemp, W.M.; Charles Browne, P.M.; E. H. Higgins, P.M.; E. Racicot, P.M.; and Bros. Ira Scott, Thomas Ferguson, David Goddard, Elias Clow, John W. Knight, Peter A. Martin, and William Rider, to continue as heretofore the work and business of Browne Lodge, No. 163 on the registry of the Grand Lodge of Canada, the meetings of said lodge to be held at the village of Adamsville, aforesaid.

Similar application was made in the matter of Nelson Lodge, No. 8, and Victoria Lodge, No. 173, and the Grand Master authorised the memorialists to carry on the work of the lodge.

The Grand Master considered that there was no question whatever that the brethren of those lodges were entitled to duplicate warrants; yet, after mature deliberation, he concluded it would be the proper course to defer taking any action until the meeting of the Grand Lodge. His reasons for this decision were simply these: That in the meantime they were in possession of sufficient authority to continue their work as heretofore; and, 2nd, that, possibly, in some cases, the originals might have been forthcoming or available previous to that date. The Lodge of Antiquity, and Shawenagam Lodge, No. 134 (whose warrants were abstracted last fall), are also entitled to be furnished with duplicates.

The lodges at present working in the Province of Quebec, under the jurisdiction of the Grand Lodge of Canada, are eighteen in number, viz.:

Lodge of Antiquity.....	Montreal.
Dorchester, No. 4	St. Johns.
Nelson, No. 8	Phillipsburgh.
St. George's, No. 19	Montreal.
Zetland, No. 21	do.
Shefford, No. 53	Waterloo.
Yamaska, No. 130	Granby.
Shawenagam, No. 134.....	Three Rivers.
Aylmer, No. 133	Aylmer.
Quebec Garrison, No. 160	Quebec.
Browne, No. 163	Adamsville.
Victoria, No. 173	Montreal.
St. John's, No. 175	Masonville.
Royal Canadian, No. 187	Sweetsburgh.
Mount Royal, No. 202.....	Montreal.
Brome Lake, No. 211	Knowlton.
Mount Moriah, U.D.	Montreal.
Sutton, U.D.....	Sutton Flats.

There are still other matters to which I would have averted, had time permitted, but I have already occupied much more space than I contemplated at the outset. There remains however, this vitally important question to be considered—What is to be done in the present position of affairs? The question is one which is more easily asked than answered, and its consideration may well occasion anxiety in the mind of every member of Grand Lodge. The determination arrived at in this case will be viewed with interest throughout both continents, and its influence will be felt far and wide. Grand Lodge sovereignty is in reality upon its trial, and the Masonic world are looking on with deep concern. The line of action adopted now will not only be fraught with momentous consequences to ourselves, but will exercise an immense influence, for good or evil, upon the future of Freemasonry in other countries. It becomes us, then, to consider well what that action should be, so that no false step may be taken which might prove injurious to Freemasonry, and be a source of regret to us for years to come. Entertaining, as I do, a firm conviction that the conclusions arrived at in December last were based upon correct Masonic principle, I cannot be expected to concur with those who are ready to yield everything for the sake of peace, or even a questionable expediency; nor can I bring my mind to believe that Grand Lodge organizations ought to be tossed about, swept away, or destroyed, at the whim or caprice of statesmen or politicians, whenever they may find it convenient or necessary to make even such alterations as were made here about three years ago. This would, in my humble opinion, be placing the fate and destiny of Grand Lodges in the hands of men who may not even be members of our Order. Look at the question from another point of view, Suppose the Local

Governments and Legislatures of these four Provinces to be abolished, and the business of the dominion to be entrusted to only one Government—a mere Legislative Union in fact—would it be necessary, then, (or possible, if necessary) to disorganize the Grand Lodges existing at that time within the dominion, and form only one Grand Lodge for the entire territory? Certainly not. Yet this is the exact converse of the proposition so boldly advanced, and so strenuously urged by many well-intentioned, though, in my judgment mistaken brethren.

A retrospect of the two years during which I have had the high honour of presiding over the Grand Lodge of Canada, calls up in my mind mingled feelings of joy and sadness. The calm sunshine, which for a time shed its hallowed influence upon our peaceful path, was, at a later period, followed by a pelting storm, which yet darkens the horizon. Yet, under every variety of circumstances, I have had the kindly counsel and earnest support of many true brethren, and to their credit be it said, that the labours and responsibilities of office have often been lightened and lessened by the active assistance so readily rendered, and the cheering sympathy so opportunely offered, by many of those whom I have now the privilege of addressing.

In resigning into your hands the Gavel, with which I was entrusted at the last annual communication of this Grand Lodge, I can truly say, that although conscious of much unworthiness, and deeply sensible of numerous imperfections, yet I have always endeavoured to discharge the duties of my position faithfully and conscientiously, whether those duties were of a pleasant or of a painful nature; and in divesting myself of the clothing appertaining to the office of Grand Master, permit me to indulge the hope, that in time to come I may be ever compensated with the broad mantle of your Masonic charity.

A. A. STEVENSON, G.M.

The reading of the address was frequently warmly applauded, and at its close the manifestation of approbation was loud, and long continued.

R.W. Bro. Kahn, moved that the address be referred to the Board of General Purposes, except that portion referring to the so-called Grand Lodge of Quebec, which portion should be referred to a special committee, consisting of M.W. Bros. Wilson, Harington and Bernard; R.W. Bros. Klotz, De Grassi, and Thompson Wilson; V.W. Bros. John Clark, D. Spry, Harding, C. D. Macdonnell, Bowman, Thoms, Diamond, Dunn, Noel, White, Elliott, Billington, Kincaid, Wright, and the mover.

R.W. Bro. Macpherson moved in amendment that the special committee be appointed by the M.W. the Grand Master.

A very long discussion ensued, when

V.W. Bro. White moved, in amendment to the amendment, that the report of the M.W. the Grand Master be referred to the Board of General Purposes, with instructions to report upon that part referring to the so-called Grand Lodge of Quebec, at the meeting of Grand Lodge to-morrow, it being understood that the board have their report printed for the use of members, on its presentation to Grand Lodge.

This amendment was finally carried by an almost unanimous vote—a significant lesson to those who so far forget what is due to Grand Lodge as to summon secret meetings to influence its proceedings.

Several distinguished visitors from the Grand Lodge of New York, including R.W. Bros. C. E. Young, G.J.D., W. J. McCredie, P.D.D.G.M., and John A. Lockwood, P.D.D.G.M.; and W. Bros. W. A. Dee, H. Kleim, John H. Andrews, H. B. McCullough, S. L. Watson, and J. B. King, were received with grand honours, and introduced to Grand Lodge.

W. Bro. Ramsay presented his credentials, as representative of the Grand Lodge of Nebraska, near the Grand Lodge of Canada; M.W. Bro. Bernard for the Grand Lodge of New Jersey; and V.W. Bro. White for the Grand Lodge of Nevada. These brethren were respectively received with grand honours, and welcomed in their representative character, a compliment which they each briefly acknowledged.

The several D.D.G.M.'s presented their reports, all of which showed the Order to be in a very prosperous condition, those from the Quebec districts being especially interesting, as showing that there is still a strong feeling of allegiance to the Grand Lodge in those districts.

On motion of R.W. Bro. Seymour, the reports were referred to the Board of General Purposes.

R.W. Bro. Kerr, D.D.G.M., Toronto District, on behalf of the brethren in Toronto, extended an invitation to the members of Grand Lodge to a banquet, on Thursday evening, at the St. Lawrence Hall; and also stated that the news-room of the

Mechanics' Institute was at the service of members attending Grand Lodge.

After a number of notices had been given, Grand was called off until Thursday morning, at 11 o'clock.

[The report of the second and third days' proceedings will be given in our next.]

PANAMA.

The officers installed on the 24th June for the Isthmus Lodge of Panama (No. 28), were Bros. Henry Schubert, W.M.; Theodore de Tabla, S.W.; Alfred Hill, J.W.; H. Ehrman, Treas.; A. Balfour, Sec.; Diego Briggs, O.G.

The officers of R. Chapter Prudence, No. 7, were installed on the 25th June:—Comps. Chas. A. Fletcher, W.M.; G. R. Hughes, S.G.W.; H. Schubert, J.G.W.; Alfred Hill, G. Org. and Treas.; H. Ehrman, G. Sec. and K.S.; G. Kelleman, G. Tyler.

The officers installed for Manzanillo Lodge, No. 25, Aspinwall, on St. John's Day, were:—Bros. Jas. G. Lansburg, W.M.; Ford, P.M.; Jos. Couto, S.W.; C. Frank, S.W.; Joseph Penso Treas.; J. Jenkins, Sec.

Bro. Arie H. Maal, of Aspinwall and Colon, having died, was buried with Masonic honours by the members of the Manzanillo Lodge, in the cemetery belonging to the Craft, at Mount St. John, with a large attendance of Masons. The Masonic burial ceremonial was carried out in a solemn and impressive manner by Bro. Ford.

INDIA.

BANGALORE.

Bangalore Lodge (No. 1,043, E.C.)—This lodge met on April 2nd, at 7 p.m., being the regular meeting of the month. Present:—Bros. J. J. Franklin, W.M.; R. Mullen, S.W.; E. Sheppard, as J.W.; G. Wallace, Sec.; G. Nepean Smith, S.D.; J. Price, as J.D.; J. L. D. Stuart, I.G.; G. Whiting, Tyler. Members: Bros. Gibson, Kenny McKie, Bradshaw, J. Thompson, and Flood. The lodge was opened in the first degree, and the minutes of the regular meeting were read and confirmed. A letter was read from Bro. T. T. Le Onard, J.D., tendering his resignation, which after a few remarks from the W.M. was accepted. The W.M. appointed Bro. J. L. D. Stuart, J.D., and Bro. J. Price, I.G., and invested them with the jewels of their respective offices, delivering to them a charge. There being no work to be done, the W.M. read two lectures from Bro. Dr. Oliver's work, "The Freemason's Treasury." The W.M., in intimating to the brethren the retirement from the lodge of Bro. C. Jones, J.W., consequent on his departure to England on sick certificate, thanked him for the manner in which he had discharged his duties, and wished him a safe voyage and speedy restoration to health. The monthly accounts, having been found correct, were duly passed. One candidate was proposed for initiation. The charity box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at 10 p.m.

ROYAL ARCH.

SURREY.

EAST CROYDON.—Frederick Chapter of Unity (No. 452).—A convocation of this chapter was held on Tuesday evening, the 26th ult., at the Railway Hotel. Comp. W. Locock Webb, M.E.Z., opened the chapter, with the assistance of the Principals and P.Z.'s present. Comp. Francis, P.Z., installed Dr. Strong, P.Z., as M.E.Z.; and also the H. and J. Comp. J. Glaisher, was invested as S.E., and Comp. Magnus Ohren as S.N. Comps. Battye, P.Z. 33, and F. Walters, P.Z. 73, were present during the convocation.

MARK MASONRY.

METROPOLITAN.

GRAND LODGE.

An emergency meeting of Grand Mark Lodge was held on Tuesday evening, the 26th ult., for the purpose of finishing the business left over from the last Grand Lodge, to receive the report of the committee on the Royal Ark Mariner's degree, and

communications from the Grand Master on the subject of a treaty with the order of the Red Cross of Rome and Constantine; and also communications on the subject of a treaty with the Supreme Grand Lodge Council of the 33°.

Bro. Rev. G. R. Portal G.M., presided, supported by the Earl Percy as D.G.M.; the Earl of Limerick, S.W.; Col. Adair, J.W.; Capt. King, G.M.O.; James Stevens, G.S.O.; Joshua Nunn, G.J.O.; R. Benson, G. Reg.; Rev. W. Taylor Jones, Grand Chaplain; and F. Binckes, Grand Secretary; Bros. R. Spencer, F. H. Gottlieb (Singapore), C. Hammerton, J. H. Wynne, Morton Edwards, G. Kenning, S. M. Lazarus, T. J. Sabine, F. Davidson, J. G. Marsh, A. D. Loewenstark, G. Neall, W. Littaur, H. G. Lake, M. A. Loewenstark, W. Warrell, S. Rosenthal, and H. Massey.

After the opening of the lodge the G. Master invested the Earl of Limerick as S.G.W.

The G. Master said he had received communication from Grand Chapters of Ireland and Canada, acknowledging Mark Master's advances under the English Grand Mark Lodge, and stating that such Mark Masters would be admitted in the lodges of Ireland and Canada. He had also to inform the brethren that he had thought it wise to ask a very important Masonic body, the Order of the Red Cross of Rome and Constantine, to enter into a treaty recognising the Grand Mark Lodge on this Grand Lodge recognising the authority of the Red Cross Order. An affirmative answer had been given, and the draft of the treaty was prepared, by which the contracting bodies agreed to acknowledge each other as the governing bodies of their respective degrees, and if a member of either Order was for a good reason suspended or expelled by the governing body of that Order, the other agreed to hold him as suspended or expelled. The Supreme Grand Council of the Thirty-third Degree would do the same, and hopes were entertained that the Knights Templar would come to a similar arrangement. Grand Craft Lodge might, perhaps, at some time or other concur. If it did the advantage of such a treaty was plain. English Mark Masters could not then be taunted, as they were now by Scotch Masons, that they were not recognised by any body. He asked authority to contract on the above terms with the Red Cross, the Thirty-third Degree, and the Knights Templar, and that the Earl of Carnarvon might be associated with the Grand Master in carrying it out.

Bro. the Rev. W. Taylor Jones, in seconding the motion, believed it would be most effectual in advancing the principles of the Order, and would be a credit to the brethren in promoting unity, concord, and discipline, and making Masons of one mind and feeling.

Bro. Wolf Littaur, believing it would not be acceptable to the Jews, opposed it, as did also Bro. Abrahams; but Bros. Lazarus and A. D. Loewenstark could not see why the Israelitish brethren should object, as it did not interfere with their faith in any degree.

Bros. Earl Percy, the Earl of Limerick, Joshua Nunn, J. H. Wynne, and R. Benson joined in the discussion which ensued, and the motion was carried with only three dissentients.

The report of the General Board was read by Bro. Binckes, G. Sec., and afterwards the special report on the Ark Mariners' Degree was considered. The committee to whom the matter had been referred recommended a union between Grand Mark Lodge and the Ark Mariners' Grand Lodge on certain terms, it appearing to them that many supreme jurisdictions were not desirable.

Bro. Joshua Nunn moved, and Bro. Abrahams seconded the adoption of the report, which was carried unanimously.

The G. Master having protested against the action of the G. Chapter of Scotland in making Lancashire a province of Scotch Mark Masonry, said that during the autumn it was his intention to visit all the London Mark Lodges.

Grand Lodge was then closed.

Bros. Rev. Palmer, H. Prelate; Westgate, 1st Gen.; Golding, 2nd Gen.; W. Crickow, R.; J. Townsend, Capt. of Lines, &c. The chapter was opened in solemn form, and the ballot having been taken for Bros. G. Cresswell and E. J. Robertson, of the Prince of Wales Lodge, and Bro. James Bigley of the United Lodge, Colchester, and proving unanimous, the two former brethren being present, were, after receiving the intermediate degrees at the hands of the Ill. Bro. Sanderson, admitted, installed, and perfected, as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix. The chapter at the conclusion of the imposing ceremony, was closed in solemn form, and the Sovereign Princes retired to refreshment, when the usual toasts, "The Queen and the Supreme Grand Council of the Ancient and Accepted Rite" were duly honoured.

FREEMASONRY: ITS HISTORY, PRINCIPLES, AND OBJECTS.

(From the Rectangular Review.)

1. *Freemasonry not rightly understood.*—The real nature of the ancient institution of Freemasonry is but imperfectly understood by the outer world, while even the initiated, as a rule, have only a faint idea of its true character. With most of the members of the Order the ceremonies are everything: their secret and deep meaning, however, escapes them. But the Lodge, with all its symbols, is only the form of the Masonic thought, as the State is only the form of the social union—the Church, of the religious principle. These forms, as belonging to the sensuous world, may vary, but the original thought, the essence of each, is alone the absolute and the real.

2. *Importance of rightly understanding Freemasonry.*—Now, when we bear in mind that Freemasonry reckons its members by millions, and that its lodges are found in every habitable part of the globe, we cannot deny the enormous influence it must exercise on the destinies of the human race: hence the necessity of rightly understanding its principles and objects. To do this we must go back to its origin.

3. *Periods of Freemasonry.*—Masonic writers generally divide the history of the Order into two periods; the first comprising the time from its foundation to the beginning of the eighteenth century, during which period the Order admitted only Masons,—that is, operative Masons, and artificers in some way connected with architecture, whom it bound together as brethren, as world-citizens, without regard to country or language. The second, or present period, commencing at the above-mentioned date, they denominate the period of speculative Masonry, when the Order no longer chooses its members only amongst men connected with the raising of material structures, but receives into its ranks all who are willing to assist in building a spiritual temple—the temple of universal harmony.

Now, this division is right enough, as far as it goes, but it does not embrace the whole history of Freemasonry, which ought to be divided into three periods; for Masonry, before it became operative, had been that to which it has now returned, viz., purely speculative. Let us see why and how.

4. *Knowledge transmitted by Masons.*—Some writers on Masonry have asserted that the principles of the institution were most fully communicated to Adam. This assertion, undoubtedly made at random and to glorify the Order, is nevertheless, founded on fact. What is Masonry stated to be? Answer: "A peculiar system of morality, veiled in allegory and illustrated by symbols; the study of science and the practice of virtue; a science embracing all human and divine knowledge, and the moral duties incumbent on all men." Now, Adam being created in the image and likeness of God, could not but be perfect. Such knowledge as is implied in the above passage, could not, therefore, be hidden from him, and was necessarily imparted by him to his descendants;

ANCIENT AND ACCEPTED RITE

SUFFOLK.

IPSWICH.—Victoria Chapter Rose ✠ H.R.D.M.—The Sovereign Princes of this Order met in Chapter at the Masonic Hall, on Monday last, the 8th inst., when the following brethren were present:—Ill. Bro. Rev. R. N. Sanderson, 30°, P.M.W.S., G.M.; M.E. Bro. C. T. Townsend, 18°, M.W.S.; Ill. Bro. Emra Holmes, 31°, K.C., Royal Order of Scotland, Recorder; Ex.

though, in course of time, and through man's love of change, the simple truths known to and enunciated by Adam, were gradually distorted by perverse interpretations and overlaid, and embroidered, as it were, with fanciful creations of man's own brain; and thus arose superstitious systems, which became the creed of the unthinking crowd, whilst the genuine knowledge, preserved among the chosen few, was afterwards only communicated to those who had been tried and found worthy of being initiated into the "Mysteries," which, however, themselves were already a degree removed from the first revealed truths concerning the Deity and the Seven Properties* of Eternal Nature, since the "Mysteries" represented only their images, namely, the phenomena of outward temporal nature, instead of the realities of the inward eternal nature, of which this visible universe is the material manifestation.

5. *Allegorical and Secret Doctrines of Freemasonry.*—Members of the Craft, who can discern the secret meaning of the allegorical teaching of the lodge, need not be told that when we assert Masonry to be "a science embracing all human and divine knowledge," we simply state a positive fact. Gladly as we would prove it to other members, such particularly as have attained to the highest degree—viz., that of Royal Arch Masonry (and there only the grand secret of Masonry can be imparted), yet in these pages, addressed to the general reader as well, we dare not do so; but this we will say that to understand the secret laws of moral and physical existence, to apprehend the perfect analogy and inimitable principle inherent in all that ever was, is, and shall be, in time and space, there is but one way, and that is to search the meaning hidden under Masonic symbols, the esoteric doctrines of Masonic teaching. We shall refer to this subject again hereafter (22 and 26).

6. *The Dionysiacs.*—But to return. The knowledge possessed by the first men had now ceased to be universal property, and was imparted to those only initiated into the "Mysteries;" and, from being purely speculative, had also become operative, for the clerical colleges, where the initiation took place, were also the repositories of all science and secular knowledge. Of the secret associations, presenting many points of resemblance with the Masonic fraternity, that have existed from a highly remote period, the most ancient are the Cabiric mysteries, referable to a period closely approaching the Deluge; and of the ancient associations, the one most closely resembling the Masonic Society in its operative period is that of the Dionysiac artificers of Ionia. "Ye know," says Professor Robinson, in the article "Arch" in the "Edinburgh Cyclopædia," "that the Dionysiacs of Ionia were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples and stadia, precisely as the fraternity of Freemasons monopolized the building of cathedrals and conventual churches in the Middle Ages. Indeed, the Dionysiacs resembled in many respects the mystic fraternity now called Freemasons. They allowed no strangers to interfere in their employment; they recognized each other by signs and tokens; they professed certain mysterious doctrines under the tuition and tutelage of Bacchus,† to whom they built a magnificent temple at Teos, where they celebrated his mysteries at solemn festivals, and they called all other men profanes, because not admitted to these mysteries."

7. *Ancient Masonic Colleges.*—The next link in the chain connecting Freemasonry with antiquity is the

* 1. Attraction. 2. Repulsion. 3. Circulation. 4. Fire. 5. Light. 6. Sound. 7. Body. The knowledge of their ground and *modus operandi* is, however, at present confined to theosophists.

† Bacchus represents the sun, which again is the outward symbol of the One God, so that the worship of the Dionysiacs resolves itself into the worship of the One God.

"Collegium Muriorum," an incorporation of Masons at Rome. Having been founded in those primitive times, when the State and the exercise of religion were an inseparable whole, the Roman collegia were, at one and the same time, besides unions for art purposes, civil institutions, and religious societies. This peculiarity, so useful towards the progress of mankind, they retained until the decadence of the Roman empire, transmitting their principles and ceremonies to the corporations of Masons of the Middle Ages (9). Since the Roman collegia held their meetings with closed doors, they became refuges for political parties, and mysterious doctrines of all kinds. The emperors of the first centuries endeavoured to control the collegia as much as possible; but at a later period they obtained great influence, and numerous privileges (10). Many of these building corporations came into Britain with the Romans, whose conquests usually were accompanied by the arts of civilization; and the name of the Emperor Carausius, and his steward Albanus, the first British Christian martyr, are commonly mentioned as patrons of the Craft; but we have no good authority to believe that Freemasonry was introduced into these islands before the time of St. Austin, who with forty other monks, among whom the sciences were preserved, was commissioned by Pope Gregory to baptize Ethelbert, King of Kent. About this time, also appeared those trading associations of architects, who travelled over Europe, patronized by the see of Rome. The difficulty of obtaining expert workmen for the many pious works raised at that time in honour of religion, made it prudent to encourage by peculiar privileges those bodies of men who had devoted themselves to the study and practice of architecture (11). It is certain that the Freemasons alone constructed all the ecclesiastical buildings in the pointed and Norman styles previous to the fifteenth century, a circumstance that affords unchallengeable proof of their presence wherever and whenever they were erected. But there is other proof. Before speculative was divorced from operative Masonry, the men of the Craft left their signs on the buildings they erected, and engraved on the most enduring tablets the symbols of their science, and on many ancient buildings these marks have been detected.* The fraternity enjoyed peculiar privileges, and ranged in bands or lodges from country to country, or from one part of the country to another, as their services were required, for the erection of sacred edifices. They lodged in simple huts near the buildings on which they were engaged, under the command of a chief architect, or Master Mason, and every squad of nine Craftsmen was under the immediate superintendence of a warden. These Masons and artificers, as they went from town to town, practising their trades, meeting and conversing with one another, learned to regard each other as brothers, or citizens of the world, without regard to difference of language and country; thus indeed, fulfilling the true objects of Masonry, which are to break down the barriers of race, custom, language, and prejudice, and make all men brothers.

8. *Masonic Architecture.*—The architecture that prevailed during the Saxon monarchy was a rude and clumsy imitation of the Roman. That of their Norman successors exhibited a vast improvement; but in the early part of the twelfth century an entirely original, most picturesque, and highly symbolical style of architecture began to make its appearance, the characteristic of which was the lofty pointed arch. This style happily blending with, and, as it were, grafting itself on, the Norman, gradually developed itself in beauty and effect, until it reached a culminating point in the thirteenth century, and then began to deteriorate and decline, until it was entirely superseded by an abortive attempt to restore the classic architecture of Greece and Rome in the sixteenth century.

9. *Masonic Architecture continued.*—The performances

* On the spire of Birmingham parish church, for instance.

of operative Masonry in the twelfth and thirteenth centuries would, did our space allow us to dilate on them form a transcendently interesting theme for disquisition as regards the Masonic evidence afforded by the magnificent, often gigantic, ecclesiastical structures which adorn every country in Europe. It is quite certain that the Freemasons were the inventors of that beautiful pointed architecture, erroneously called Gothic, originally a term of opprobrium and contempt, as Goth is now. The Masons alone were acquainted with the principles of its construction, and they so planned their Houses of God as to present in the boldest relief the allegories and symbols of their peculiar and beautiful system, by which the attention of the worshipper might be directed to the Grand Lodge above. It was, moreover, a principle with them that there should be no features about a building that are not necessary for convenience, construction, or propriety; that all ornaments should consist of enrichment of the essential construction of the edifice, and that the smallest detail should have a meaning or serve a purpose. This principle they carried out to the most rigid extreme, and nothing could surpass the truthfulness and honesty of their details. Whatever they did, it was their pride and ambition to do their very best. No matter that the details were too remote from the eye to be the subject of criticism, or so situated as to be wholly or partially concealed, they were executed not less faithfully than if at any time they could have been subjected to searching scrutiny. It was an offering of their best efforts to the Great Architect in the earthly temple dedicated to His service.

(To be Continued.)

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 20TH, AUGUST 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 15th.

LODGES.—Gooch, Prince Alfred Ho., Southall; Panmure, Balham Ho., Balham.

Tuesday, August 16th.

Board of Gen. Purposes, at 3. — LODGES.—Salisbury, 71, Dean-st., Soho; Industry, F.M.H.

Wednesday, August 17th.

LODGE.—Beadon, Greyhound Tav., Dulwich.

Thursday, August 18th.

House Com. Boys' School, at 4. — LODGES.—Westbourne, Lord's Ho., St. John's-wood.

Friday, August 20th.

House Com. Boys' School.

Saturday, August 20th.

LODGE.—Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 15th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, August 16th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth;

Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st. — CHAPTER.—Robert Barns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, August 17th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lan; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street. — CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, August 18th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford. — CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall; Burdett Courts, Approach Tav., Victoria-park, at 7.

Friday, August 19th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderson's Ho., Fleet-st.; Hervey, George Ho., Wallham-green. — CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station; Metropolitan, Price's Portugal Ho., Fleet-st.

TO CORRESPONDENTS.

THE attention of the following is called to the fact that their subscriptions are considerably in arrear. During the past eighteen months, repeated applications have been made for the respective amounts. As letters (although registered) may have miscarried, we are compelled to adopt this plan of reminding them that the expense of postage is considerable both on their numbers and repeated letters, and to request immediate remittances:—

	£	s.	d.
G. H. E., General Board of Health, Mauritius	6	2	2
Col. G., Rangoon, British Burmah	8	3	6
J. S., British Post-office, Constantinople	4	1	6
C. D. H., East-street, Poona, near Bombay	3	18	3
Lieut.-Col. M., Laprairie, Province of Quebec,			
Dominion of Canada	4	8	3
British Kaffrarian Lodge, King William Town,			
Cape of Good Hope	3	0	8
Sig. E. S.—o, Palermo	6	16	6
Star in the East Lodge, George Town, Cape of			
Good Hope	6	3	6
Zetland Lodge, Fort Beaufort, Cape of Good Hope	6	18	8
St. John's Lodge, Secunderabad, India	5	15	2

Brethren in the districts in which these brethren reside are respectfully and fraternally requested to call attention to the above, as the conduct of which the publisher has reason to complain is neither Masonic nor gentlemanly, and likely to create scandal in the Order, as in most of these instances several numbers are sent by each mail, which cannot be required for individual use. Many others, who are in arrear, are entreated to forward their subscriptions immediately, as a list of all whose subscriptions are over 12 months in arrear, and for which repeated applications have been made, will be similarly published.

ST. CLAIR, CHARTERS.—The note under this title appearing in last week's MAGAZINE, should have borne the signature—"D. Murray Lyon."

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LONDON, SATURDAY, AUGUST 20, 1870.

ENGLISH GILDS.*

(Continued from page 124.)

After the German tribes had settled in fixed abodes, the families dwelling in a certain district united themselves into common sacrificial assemblies. As a rule, common meals were connected with them, to which every one taking part had to bring what he wanted of food and drink. From this these unions were called *gilds*. When Christianity, together with its religious fraternities, came to the north, the latter amalgamated with the heathen sacrificial societies which they found there, and from this union arose the religious gilds of the Middle Ages.

These fraternities were spread in the Middle Ages, in great numbers, over all countries under the sway of the Roman Catholic religion, and they exist even now in such countries. As the gild statutes contained in this collection—and they are but waifs and strays of large flocks—show, these brotherhoods existed in considerable numbers in every town; thus there were twelve in Norwich, as many in Lynn, in Bishop's Lynn nine, while abroad, Gallienus counts even eighty in Cologne, Melle about seventy at Lubeck, and Staphorst more than a hundred at Hamburgh. But their objects and organisations were so identical everywhere, and remained so essentially unchanged during successive centuries, that a comparison of them in various countries and at various times could only lead to repetitions, I will therefore simply state their objects and their organisation.

What is described here, prevailed in all countries alike.

With regard to the objects of these gilds, Hincmar defines them completely, when he says, "in omni obsequio religionis jungantur," they shall unite in every exercise of religion. By this were meant, before all things, the associations for the veneration of certain religious mysteries, and in honour of saints. Accordingly, these gilds were everywhere under the patronage of the Holy Trinity, or of certain Saints, or of the Holy Cross, or of the Holy Sacrament, or of some other religious mystery. In honour of these patrons they stuck candles on their altars and before their images; in some statutes this appears even as the only object of the gild. Wilda narrates also how the setting up of such a candle became the origin of an entire gild. Once, towards the end of the fourteenth century, says he, several merchants and shopmen of Flensburg were sitting drinking together, and having paid their score, six shillings (standard of Lubeck) remained over. What should be done with these, was now the question. At length they resolved to order a candle to be made, which was to burn before the image of the Virgin Mary on the altar of our Lady. This fraternity, so insignificantly begun, increased rapidly in members and in income; the gild brothers therefore resolved to adopt a regular constitution, to elect aldermen, to begin a gild book, &c.

People of all ranks took part in these religious gilds. Now and then, however, people out of a certain class were not to be admitted. The same person might take part in several religious gilds. The members had often a special livery, as is still now the case with some fraternities at Rome. These liveries were worn on their ecclesiastical festivals, and probably also at the great feasting and drinking-bouts which were always connected with them. Notwithstanding all the prohibitions against the latter, since the days of Hincmar, they seem to have so pushed themselves into the foreground, that sometimes special references were needed in the gild statutes, that "not eating and drinking, but mutual assistance and justice were the principal objects of the gild."

The expenses to be defrayed for attaining the objects of the gild were provided for by the entrance fees, the contributions, the gifts and the legacies of members. The contributions were sometimes fixed, but sometimes, especially in earlier times, they varied according to the wants

* "English Gilds," by the late Toulmin Smith. London: Trubner and Co.

of the gild. The account of the gild of the smiths at Chesterfield is the only one in which there are no contributions mentioned; it had its own property, from which all its expenses were to be defrayed; it had, however, to pay with bankruptcy for this deviation from gild principles. The organisation of the religious (or social) gilds was the same as that of all gilds up to the time of our modern trade unions: a meeting, and officers elected in it, with fines for not accepting office when chosen to it. Often the members had, on their entrance, to declare by oath that they would fulfil their obligations. Persons of ill repute were not to be admitted; and members were to be excluded for misconduct. Moreover, the same rules are to be found with regard to proper behaviour and decent dress at the gild meetings, as recur in all kinds of gilds to our day. Disputes among members were to be decided by the gild. The disclosing of the affairs of the gild was to be severely punished. In those places in which the gild had no special hall, its meetings were often held in the town-hall. The fraternities must accordingly have enjoyed high consideration.

The Reformation shook the whole system of gilds to its foundation; and this was especially the case with the religious gilds of the laity, and the Kalenders. "In England," says Madox, "these religious gilds have been judged to be founded in superstition;" and it was the same in all countries in which the Reformation gained ground. The gilds were therefore abolished in all Protestant countries; but not on the Continent as in England, in favour of the private purse of the king and his courtiers; on the contrary, we see in Northern Germany and in Denmark, the property and income of these gilds delivered everywhere, according to the intention of the founders, to the common treasure for the poor, to poor-houses, hospitals, and schools. It is very interesting to see that the regular conventions of priests are found in Denmark even in the sixteenth century, after the introduction of the Reformation. They were still called by the same name, "Gilds of the Kalenders," though they were held no more every month, but only once (or several times) a year. The synod at Rothschild ordered, that they should also take place in those provostships in which they had not existed till then, that the ministers might remain united in doctrine and ceremony. Nobody was, however, to be burdened with the preparation of a meal; and no stranger to the place, and

no foreigner, was to be admitted a member of the gild. The conclusion of another synod says: "When a priest goes to the meeting, he shall not be armed. During the dinner they shall abstain from scandalous talk, drunkenness, and unseemly disputes; four dishes and no more are to be served; and towards evening everybody is to go home." A former synod, of the year 1562, had already forbidden the abuse of prolonging these conventions for two or three days. Pontopiddan describes these conventions at they took place in the age after the Reformation, as follows:—"The priests, together with their wives, heard a sermon in the church of the brother whose turn it was; they then proceeded round the altar, deposited there an offering on behalf of the poor scholars of the next town; the conclusions and proceedings of the foregoing provincial synod were then recited, and their other affairs talked over and put in order. After this they, together with their whole families, went to the parsonage, where they indulged a little at dinner '*in bona charitate*,' sang certain songs at meals, and made themselves merry in other wise; but sometimes quarrelled also scandalously, and made a great uproar." The resemblance of the synodal precepts mentioned above on this page to those which Hincmar of Rheims gave earlier in the ninth century to the *presbyteris, qui per calendar conveniunt* is striking. It shows clearly that after so many centuries these meetings were still held in the same way, and that the same abuses had to be opposed.

When the zeal against everything connected with Catholicism, inflamed by the Reformation, had cooled down a little, the old associates felt painfully the want of their former convivial gatherings. Gilds were therefore re-established for social purposes, and from this probably originated our clubs and casinos of to-day. Of the essential nature of the old gilds there is, however, no other trace to be found in these modern representatives.

The great analogy between the modern friendly societies and the old religious or social gilds, has been already pointed out by Sir Frederick Eden. He also pronounces the opinion, that "notwithstanding the unjustifiable confiscation of the property of the gilds under Henry VIII. and Edward VI., there is every reason to suppose that private associations, on a more contracted scale than the ancient gilds, continued to exist in various parts of England," and "that it is extremely probable, that many of these societies [*i.e.* the gilds], even

after the confiscation of their lands at the dissolution, continued their stated meetings in the common room, or hall, for the purposes either of charity, or of conviviality."

(To be Continued.)

EXTRACTS FROM THE CONSTITUTION OF THE GRAND ORIENT OF FRANCE.

We give below a translation from the "Calendrier Maçonnique," of "Extracts from the Constitution and General Statutes of the Order."

OF THE MASONIC ORDER AND OF FREEMASONS.

Freemasonry, an institution essentially philanthropic, philosophical and progressive, has for its object the seeking out of truth, the study of universal morality, science and arts, and the exercise of benevolence.

Its principles are based upon the existence of God, the immortality of the soul, and the solidarity of the human race.

It regards the liberty of conscience as right of every man, and excludes no man for his belief.

Its motto is, "Liberty, Equality, Fraternity."

In the exalted sphere in which it is placed, Freemasonry respects the religious faith and the political opinions of each of its members; but at its meetings, the discussion of political or religious matters is strictly prohibited, whether relating to differences of religion, criticism of the acts of the civil authorities, or of different forms of government.

True Masonry calls upon all its members to respect, as a first duty, the laws of the country in which they reside.

Freemasonry, considers the obligation to labour one of the imperious laws of humanity, and imposes duties on each according to his ability, and proscribes in consequence, voluntary idleness.

Freemasonry aspiring to extend to all the human race the fraternal ties which unite Freemasons over the whole land, recommends the practice of its principles by word, by deeds, and by good example to all its members.

It requires every Mason under all circumstances to aid, enlighten, and protect a brother even at the peril of his life, and to defend him against injustice.

None can become a Freemason, nor enjoy their rights unless he possesses the following qualifications:—

1. He must be of the full age of 21 years.

2. He must be of irreproachable reputation.

3. He must be of a profession, free and honourable, and be possessed of the means of livelihood.

4. He must possess sufficient education, so as to enable him to understand and appreciate the Masonic truths.

5. He must have resided at least six months in the department in which the lodge is situated, or within a distance of 100 kilometers, (exceptions may be made in the case of a candidate residing in a department in which no lodge exists.)

The conditions of age are dispensed with in the case of sons of Masons, who may be initiated at the age of 18, with the consent of his parents or guardians; but he cannot receive the degree of Fellow Craft or Master Mason till he reaches the age of 21.

The conditions of residence are dispensed with in the case of members of the naval and military professions, and those whose profession necessitates change of residence.

At all Masonic meetings every man is placed on terms of perfect equality. There exist no distinction except the precedency of office in the lodge.

The rights of and prerogatives of a Freemason are forfeited by the following:—

1. By any dishonourable action.

2. By the exercise of a disreputable occupation.

3. By the violation of the oath of fidelity to the engagements contracted at initiation.

None can be deprived of his rights as a Freemason except in virtue of a judgment rendered according to the form prescribed in the constitution and the general statutes.

Every Mason has a right to express his opinion upon Masonic subjects.

OF POWERS.

The Masonic Sovereignty rests in the universality of the Masons under one jurisdiction.

The central Masonic authority, placed under the direction of the Grand Master of French Masonry bears the title of the Grand Orient of France.

The location of the Grand Orient of France is at Paris.

The Grand Orient of France consists of:—

1. The Grand Master.

2. The Council of the Order.

3. All the Masters of the lodges in obedience.

OF THE GRAND MASTER.

The Grand Master is elected for 5 years.*

He is nominated, by the secret vote of the General Assembly of the Grand Orient, specially convened for that purpose.

He is always eligible for re-election.

The Grand Master is the Supreme Head of the Order, its official organ, with the government and its representative near all foreign Masonic powers.

He possesses executive and directoral powers, which he exercises in conjunction with the Council of the Order.

He has the right to preside at any Masonic meeting of whatever description; he promulgates the decrees and decisions of the Grand Orient, and convenes its assembly, ordinary and special.

The Grand Master has the right to remit any penalties incurred, either by Masons or by lodges.

The Grand Master has the right to name, under his responsibility, two "Grand Maîtres Adjoints," for whatever term he may deem desirable, and who in case of need, take his place, and who in such case have the same rank and voice in the Council of the Order, and in the Assembly of the Grand Orient.

OF THE COUNCIL OF THE ORDER.

The Council of the Order is composed of thirty-three members, elected by the General Assembly of the Grand Orient, and are to be selected from amongst its members.

The members of the Council are elected for three years, by a majority of votes, they retire by rotation, but are eligible for re-election. The first and second years, lots are to be drawn for those who are to retire.

The Council administers, with the Grand Orient the affairs of the Order, and renders an account annually of its proceedings to the General Assembly.

It prepares the budget and submits it to the Assembly.

Every year after the General Assembly of the Grand Orient a return of the moral and financial position of the Order, and of the labours of the Assembly is addressed by the direction of the Grand Master and of the Council, to each lodge in obedience.

The Council of the Order, pronounces upon all constitutional demands, suspending and re-open-

ing of lodges, upon the validity of elections, confirms by-laws. It decides upon all questions which may be submitted to it by lodges or members under the jurisdiction.

OF BENEVOLENCE.*

The "Maison Centrale de Secours Maçonnique," founded by the Grand Orient 15th February, 1840, and re-organised 24th January, 1854, receives Masons without shelter for a certain time, and affords assistance to distressed brethren and their families.

The Administrative Committee of the "Maison de Secours" meet every week at the Hotel of the Grand Orient, when all applications are considered.

The Grand Orient receives for the "Maison de Secours" legacies, donations, gifts of bedding, linen, clothing, boots, fuel, and other useful articles.

OF THE GRAND COLLEGE OF RITES.

The Grand College of Rites, Supreme Council for France and the French possessions, established at the seat of the Grand Orient, is composed of regular Masons who have received the 33°.

The number is limited to 33.

The Grand College of Rites possesses the sole right to initiate in the higher degrees of Freemasonry of the Scottish Ancient and Accepted Rite, 31°, 32°, and 33°, and also the equivalent grades in all other rites recognised by the Grand Orient.

EXTRACTS FROM THE JUDICIARY ORGANISATION.
JURISDICTION OF LODGES.

Art. 1. The lodges possess the right of conducting their own affairs, and of Masonic jurisdiction therein.

Art. 2. The lodge takes sovereign cognizance, without appeal, of infraction of its bye laws. Such consist of—interruptions, noisy manifestations, disobedience to officers in the exercise of their functions, improper expressions, and all acts derogatory to the well being and order of the lodge.

MASONIC CRIMES.

Art. 5. Masonic crimes are of two classes.

The first class comprises :—Intemperance, Masonic insubordination, the frequent repetition of the offences mentioned in Art. 2, and the wearing of Masonic insignia in the public view.

The second class comprises :—Any act that tends

* By a special vote of the Assembly the present Grand Master Bro. Babaud Larivière, was elected for one year only.

* "Maison de Secours,"

to bring into contempt either Masons or Masonry, as the violation of Masonic vows, the regular conferring of the degrees.

OF PENALTIES.

Art. 8. Masonic penalties applicable to delinquents may not be inflicted but by a judgment given according to the form prescribed by the present statutes.

THE RIGHT OF APPEAL.

Art. 21. The right of appeal exists against any judgment by the lodges, except such as relate to simple infractions of the bye laws.

Art. 22. The declaration of appeal suspends the right of inflicting the punishment, but the brother appealing remains in a state of suspension until a decision has been given upon his appeal.

Art. 23. The accuser has also the right of appeal, but only in cases where infractions of the laws of the Order are involved. Appeals are transmitted by the Grand Master to the Council of the Order.

Art. 24. In the case of appeal, the lodge is bound to transmit to the Grand Orient, with the decision, all documents relative to the subject of the appeal.

Art. 25. The jurisdiction of appeal is exercised by the representatives of all the lodges in France. For this purpose each lodge will elect a special representative.

Art. 26. When the Grand Orient is called to decide upon an appeal, eleven representatives will be convened from the lodges nearest to the lodge whose decision is appealed against.

Art. 27. The Grand Orient will decide in which lodge the appeal shall be heard.

ON THE ORDNANCE SURVEY OF SINAI.

By Bro. CAPT. CHARLES W. WILSON.

(Concluded from page 128.)

With regard to the Sinaitic Inscriptions, Mr. Palmer determined on visiting the country to form his own opinion on the subject before criticizing the theories of others: for this purpose he devoted himself to copying and studying the inscriptions on the rocks, and after some time succeeded in deciphering them by a perfectly independent and self-interpreting process. A cast in plaster was taken of a bilingual tablet in Greek and Sinaitic, several photographs and paper impressions were taken of others, and Mr. Palmer and Mr. Holland brought home in addition copies of nearly 3000

inscriptions, which were taken under very trying circumstances. I may add that many of Mr. Palmer's conclusions are corroborated by the results obtained by the Count de Vogüé, and published in his work on the inscriptions in Central Syria. The inscriptions consist of detached sentences in an Aramæan dialect; for the most part proper names, with introductory formulæ; but as Mr. Palmer has not yet written his report, I am unable to give any translations.

The following extract relating to the character of the inscriptions is made from an entry in my journal after an examination of those in Wady Mukatteb:—

"The number of inscriptions in Wady Mukatteb may be estimated at about 2000. The height of the cliffs in the valley has been much exaggerated. The inscriptions are mostly on the lower hard bed of sandstone, or on blocks which have fallen from it; not a dozen occur on the upper beds. There is only one inscription which cannot easily be reached by climbing, and in this case the softer sandstone below has evidently been broken away since it was made; except in a few isolated cases inscriptions are never found more than a few yards from the road through the valley. In several places unmistakeable bilingual inscriptions, Sinaitic and Greek, by the same hand, are found. There are also many distinct Greek inscriptions of the same age of the Sinaitic, some of which contain Christian, appear to be of early Christian date. The writers of the inscriptions possessed a very imperfect knowledge of Greek; names are frequently written backwards, as in the Sinaitic inscriptions, and letters such as P are often turned the wrong way. Egyptian names, as *Horus*, occur, but the prevailing names are those which end in Baal and Omru. The inscriptions are probably the work of a trading community settled in the Peninsula, and they are often accompanied by rude drawings of camels, horses, &c., and in one case, of a man leading a cow. Amongst the drawings are several of an obscene character, but the larger number are rude representations of the ibex or bedan, with enormously exaggerated horns; there are also figures of warriors, with sword and shield, or mounted on horseback with lances; and in one place there is a spirited representation of an ibex hunt, the hunter being on foot and accompanied by dogs. The inscriptions have been cut with flints, or roughly dotted on to the face of the rock with any hard stone."

The inscriptions are far more generally distributed over the Peninsula than has been supposed. There is a collection near Ain Hudhera almost as large as that in Wady Mukatteb, on the road from Feiran to Benat, and from Jebel Musa to Sherm there are numbers, and Mr. Palmer has lately found them at the head of Wady Gharundel and on the outskirts of the ih. Inscriptions are also found in the valleys near Jebel Musa and Jebel Serbal. At the latter place they are found on three occasions under peculiar circumstances: 1st. On the monastic road to Sigillyeh in such positions that they must have been written after the road was made, and consequently after the introduction of Christianity; 2nd. In a cave near the summit of Serbal, where they are made with whitewash, evidently by the same men who built the signal tower, of which there are the remains close by; and 3rd. On Jebel Moneija, a hill overlooking Wady Aleyat; this is one of the places in which God is supposed to have spoken to Moses, and the Bedawin sacrifice there every year at the time of date harvest.

An examination was made of the Egyptian mines at Maghara and Sarabit el Khadem; a plan was made of the temple at the latter place, and photographs and paper impressions were taken of the tablets and inscriptions. These mines are well known, and have been described and figured by Lepsius, Laborde, Laval, and others; but Dr. Birch, the distinguished Egyptologist, who has kindly consented to contribute a description of them to the work which is now in course of preparation, has informed me that he is able to decipher many parts of the inscriptions from our photographs, which were illegible in the copies of previous travellers.

Several new inscriptions and tablets were found; one indicating that the miners were accompanied by their wives and families whilst working at Maghara. The oldest monument appears to be that of Cheops, the builder of the Great Pyramid, and from his reign down to a time posterior to the Exodus there is a pretty constant succession of tablets recording the working of the mines.

At Maghara may still be seen the ruins of the village in which the miners lived on an almost isolated hill opposite the mines, and connected with them by a causeway, of which there are still traces. The mines were worked for copper and turquoise, the latter possibly on account of its colouring matter, as no turquoises have yet been

found in the ancient jewellery of the Egyptians.

A question has been raised as to whether the Mountain of the Law was really in what we call the Peninsula of Sinai; time will not permit me to enter upon this at present, but there seems to be no sufficient reason for believing that the present tradition, which is certainly as old as Josephus, is wrong, and I am able to announce that the members of the expedition have unanimously come to the conclusion that the mountain mass of Jebel Musa is the true Mount Sinai. Nowhere else in the Peninsula is there the same conjunction of mountain, plain, and water, and even when we come to minute details they agree in a most marked manner with the requirements of the Bible narrative.

In comparing the rival claims of Musa and Serbal, it will be as well to consider what are the topographical features which the Bible narrative appears to require in connection with Mount Sinai, and to examine how far each of them fulfils the requisite conditions.

They may be stated thus:—

1st. A mountain summit overlooking a place upon which the children of Israel could be assembled. It does not seem necessary to suppose that there must have been space in front of the Mount sufficient for their permanent encampment; indeed it would rather appear that the tents were scattered about in the neighbouring valleys, whence they could easily be summoned to take part in any solemn act, such as the delivery of the ten commandments.

At Musa there is the great cliff of the Ras Sufsafeh overlooking the plain of Er Rahah, which slopes gently down to its base, a remarkable geographical feature, which would attract the attention of a traveller if there were no other circumstances connected with it.

At Serbal there is no such plain, but there is sufficient space for the host to have assembled in Wady Aleyat and Er Rimm in sight of the summit of Serbal, which, by the way, is invisible from Wady Ajeleh.

This arrangement would necessitate the assembly of the Israelites in two valleys separated from each other by a high ridge of granite, and the beds of the valleys are now and must always have been of the roughest description, and a direct contrast to the even plain of Er Rahah.

2nd. The place on which the Israelites assem-

bled must have such a relation to the mountain, that the people could stand "at the nether part of the Mount" and yet "remove and stand afar off," and also that they could hear the voice of the Lord when he spake "out of the midst of the fire" and answered Moses "by a voice."

This condition is perfectly fulfilled at Musa, hardly at all at Serbal: in the former place the people could gather together at the foot of the Ras Sufsafeh, and retire up the slope of the Er Rahah; in the latter, those in Wady Er Rimm could not approach the foot of Serbal, and if they moved backwards would lose sight of the summit; which is moreover so situated that the sound of a voice from it would lose much of its force before reaching either Wady Aleyat or Wady Er Rimm.

3. The summit of the Mount of the Law should be a well-defined peak, visible from the nether part of the Mount as well as from afar off, and easily distinguished as the "top of the Mount" on which the Lord came down. This is eminently the case with the grand peak of the Ras Sufsafeh; but it would puzzle any one to select any particular peak in the ridge of Serbal as that on which the Law was given.

There are in truth some ten or twelve peaks varying little in altitude, so little that from a distance the highest peak which stands a little back cannot be distinguished by the eye. The summit also cannot be seen from the foot of the mountain.

4th. The mountain should rise precipitously from the place of assembly: in Deut. iv. 11, the people are said to have stood "under it," and apparently at the same time to have been able to see the summit; it was also a mountain that could be touched. This again applies in a remarkable manner to the Cliff of Sufsafeh, not at all to Serbal, where, as we have seen, the real summit stands back from the face of the mountain.

5th. The Mount should be sufficiently isolated to allow of the possibility of setting bounds round it. The mass of Jebel Musa is isolated in a very peculiar manner from the mountains round by the two valleys, Wady Leja and Wady Ed Deir; so that there would be no difficulty in marking out a limit beyond which the people should not advance.

Serbal, on the contrary, is the culminating point of a great mountain mass, the whole of which would have to be enclosed by the bounds as it

would be almost impossible to isolate the summit itself.

6th. In Deut. ix. 21, it is said that the brook into which the dust of the golden calf was cast "descended out of the Mount," and it is evident, from many passages, that the supply of water at Sinai must have been ample.

Now at Serbal there is no such stream, but at Musa we find a stream to the present day coming down Wady Shreich, close to Ras Sufsafeh, and as it were out of the very heart of the mountain. It is curious to note that an earlier tradition than that of the present day made this Wady Shreich the route taken by Moses in ascending Sinai, and placed the scene of the worship of the golden calf on a hill near its mouth, close to the place at which the mould is now shown. The modern Aaron's mound was at that time the site of Moses' tent. In water supply, as mentioned before, the Musa district far surpasses that of Serbal, and of any other part of the Peninsula.

The arguments in favour of Serbal derived from its name and the occurrence of inscriptions there, have been already disposed of, and there only remain those derived from the accounts of Jerome and Eusebius, which are rather confused and can, I think, be easily answered.

Another question still remains, that of whether the Ras Sufsafeh or the summit of Jebel Musa is the actual peak on which the Law was given. The actual summit of Musa is not visible from the plain of Er Rahah, and though the peak is precipitous towards the south and overlooks the Wady Sebaiyeh, the valley is at some distance from the mountain, is narrow, and the summit can only be seen from a small portion of it. It seems to me that this question is best met by supposing the delivery of the Law to have been from the summit of the Ras Sufsafeh, and the instructions for the Tabernacle, &c., received by Moses during his forty days' retirement, to have been given on Jebel Musa, both peaks being really part of the same mountain. No one can help being struck by the seclusion of the Er Rahah plain in the inmost recesses of the mountains, and the grandeur of the surrounding scenery; indeed it might almost seem, like the remarkable place near Shechem where the law was ratified, to have been specially made for the use which was afterwards made of it.

MASONIC BALLS were given at Grahamstown, Fort Beaufort, and Somerset on (St. John's Day).

OLD LODGE RECORDS.

By Bro. R. S.

These Old Records are now concluded; in them we have traced the rise and progress of Masonry in the districts mentioned, over a period of sixty years. As the publication of the records was intended to give our brethren who have been discussing the claims of Speculative Masonry prior to the 1717 reformation, any light they could afford, I will of course be glad now to hear their verdicts. As far as my humble opinion goes, I am still inclined to think that the old lodge at Haughfoot and Galashiels has stronger claims to the Speculative than the Operative theories. In support of which I adduce the following reasons. 1st. It was not composed of Operative Masons chiefly, but candidates from all ranks, trades, &c., were admitted, and the brethren of note in the district, gentlemen of title and property were generally elected to the offices, such as they were, in the lodge; the first mentioned Master Mason is John Hoppringle, of yt ilk, the then Laird of Torsonce. 2nd. Although it had not a formula and ritual of three degrees, yet it had a formula and certain workings, embracing Apprentice and Fellow Craft; also a word and grip which the Master Mason gave to candidates at their admission, and the manner of admission was by petition as in the present day. 3rd. The fees, fines, &c., eligible from the brethren, were used for the purposes of Masonic benevolence, which duty we find exercised as far as funds would allow, and when the *box* required strengthening, voluntary contributions, levies, &c., were the means adopted to increase the funds. It was not an operative sick or benefit society, such as we find mentioned in old gild or Craft minutes. 4th. The meetings of the lodge were usually once a year, upon St. John's Day, as in Speculative lodges now; also business meetings were held during the year as occasion demanded. 5th. The annual meetings were evidently conducted with all order, propriety, and soberness. From the general tone of the old records we can infer that there was little, if any, of the boisterous hilarity, convivialism, or apron-washings of the eighteenth century. We find the brethren not unfrequently holding their annual meeting and festival at Haughfoot and afterwards holding meetings at Galashiels for initiations and other business. 6th. These ancient brethren maintained the dignity of the Craft, and punished with Masonic censre and fines, any violation of the same; and 7th. We find that neither the 1717, nor the 1736 periods made any difference in the order and working of the lodge. Such continued the same till 1759 and

1763, when we find Wardens, Stewards, and an officer added to other officebearers; no reason is assigned in the minutes for this change, but it would simply be to promote uniformity with other lodges then existing.

I regret that the records stop at this date, 1763, and shall be happy at any future time, should I turn up any connecting links in the history of the lodges in this province, between that date and the beginning of the present century, to forward them to the *MAGAZINE*.

Meantime, my work in compiling these records is finished, and if some little light has thus been thrown over the Masonry of the past, my object will have been gained.

MASONIC JOTTINGS.—No. 33.

BY A PAST PROVINCIAL GRAND MASTER.

ETHICAL AND SOCIAL FREEMASONRY.

A Brother who, eliminating the Christian and religious element from our Freemasonry, would make it a great ethical and social institution only, will find, if he looks into our records, that he must begin by razing the noble edifice to the ground, and passing the plough share and dragging the harrow over the existing foundations.

AN ALLEGORY IN PLATO.

A correspondent makes inquiry after an allegory existing, as he has heard, in our Freemasonry, having an analogy to that in Plato's "Phædorus," where the soul is compared to a charioteer drawn by two horses, one white and one black. A confession of entire ignorance is the only answer that I can give to my correspondent's inquiry.

GERMANY.

In Germany, after the decay of the Roman Building Corporations, the light of Speculative Masonry was fitful and dubious, but occasionally in the Middle Ages it shone forth with much brightness.—See the appendix to these Jottings.

COUNTRIES WHICH OUR ENGLISH MASONRY TRAVERSED.

Our Masonry is a native of the far East, and did not reach the British Isles until she had traversed India, Persia, Babylonia, Egypt, whence she turned aside and visited Phœnicia and Judœa, Greece, Italy, and Germany.

DENIALS.

Denials that Masonry existed in ancient nations, when carefully examined, will be found in great part to relate to organisation and ceremonies.

TWO STEPS OF CIVILISATION.

Operative Masonry represents civilisation, first

step; Speculative Masonry represents the next step.

RESTORERS OR INVENTORS.

A learned Brother writes that those who affect to speak correctly with regard to the history of English Speculative Masonry, should say that in the 17th century, Ashmole was its restorer, and not its inventor, and that in the following century Desaguliers and Anderson were its restorers and not its inventors.

SIR ISAAC NEWTON.

Sir Isaac Newton thought that the phenomena of the Universe sufficiently prove the existence of the Glorious Architect.

MASONIC NOTES AND QUERIES.

MY NOTIONS OF FREEMASONRY IN RELATION TO CHRISTIANITY.

A Correspondent will find in the *Freemasons' Magazine* (vol. xviii. page 226) a list of all my communications to that periodical on this subject exclusively, and of all the others in which anything occurs on the subject incidentally. The ensuing is a continuation of the list until the twelvemonth's cessation of my communications, October, 1868:—"Bible in the English Lodge (*Freemasons' Magazine*, vol. xviii. p. 227), "England, America, Semi-Barbarous, and Barbarous Nations" (*ibid.*), "The Bible in the English Lodge" (*ibid.*, p. 269), Bro. H. B. White" (*ibid.*), "Office of Chaplain (*ibid.*, page 288), "Masonic Charge on Initiation into our First Degree" (*ibid.*), "Book of Common Prayer" (*ibid.*), "Perplexity" (*ibid.*, page 331), "Christian Origin of Masonry" (*ibid.*, page 332), "Religion of our Freemasonry Two Years before the Reunion" (*ibid.*, page 350), "A Question" (*ibid.*, p. 411), "Lodge of Freemasons at Thornhill" (*ibid.*, p. 430), "Christianity and our Charities" (*ibid.*, p. 431), "Religion of English Freemasonry in 1732" (*ibid.*, p. 488), "A Maxim" (*ibid.*, vol. xix. p. 49), "Christianity and English Freemasonry" (*ibid.*, p. 188), "English Freemasonry and Christianity" (*ibid.*, p. 209), "Christianity and Freemasonry" (*ibid.*, page 267), "Christian Freemasonry" (*ibid.*, page 269).—CHAS. PURTON COOPER.

ASSERTED MISTAKES OF AUTHORS.

These belong to the category of things, of which small notice can be taken until they have been satisfactorily proved.—A PAST PROVINCIAL GRAND MASTER.

WHAT IS NOT GENUINE MASONRY.

The Masonry which lacks courtesy in act done or attempted, or in word written or spoken, is not genuine Masonry.—A P. PROV. G.M.

ST. JOHN'S LODGE NO. 1.—BY-LAWS 1772.

Nearly a century has passed since the adoption of the oldest code of by-laws of St. John's Lodge No. 1, in the city of New York, now to be found in its archives. They contain many provisions which sound

strangely at the present day. A few extracts will be found of interest.

In speaking "of the Masters' authority," these laws read thus:—

"The Master has the right of calling an extra lodge upon the application of three members; of remitting fines, unless opposed by a majority of the members then present. Upon all occasions he may control the lodge expenses; and as to him shall seem most prudent, fine, admonish, or dismiss members for an offence repeated before the lodge is closed, on that meeting. He has always two votes, and the appointment of all committees, except upon business in which he is a party, for then the members are to be appointed by the Senior Warden, who upon such occasions is to preside. He is the judge of the conduct of visitors, and has a discretionary power to admonish or dismiss them. He is to determine in what order brethren are to be heard when two or more offer to speak at the same time. He is to sign all certificates, orders upon the Treasurer, and lodge accounts.

"*Of Visitors.*—Visiting brethren are to demean themselves during lodge hours conformable to the regulations and customs of this lodge, and the ancient usages of the Craft. On their first visit the lodge shall bear the expense, afterward, they are to pay three shillings if they do not belong to a regular lodge in town. If they do, they are to pay two shillings only on each night. They cannot be admitted when an extra lodge meets on business. They may offer their opinion and vote upon any debate concerning Masonry. But without the Master's permission they shall not interfere with any matter respecting this lodge. No resident brother who is in easy circumstances, and does not belong to a lodge in town, shall be admitted as a visitor, unless he is introduced by a member.

"*Of Extra Lodges.*—The expense of all extra lodges shall be defrayed by the person at whose request they may be called, and when convened upon lodge business, the Treasurer shall pay the expense, which shall be allowed in his account. But it must not exceed two shillings for each brother present.

"Of Officers and Penalties:—

"Members not appearing in the lodge decently appareled and properly clothed twenty minutes after the stated time of opening shall forfeit 6d.

"Members not attending to the Master's third call to order, 6d.

"Members not attending when appointed on a committee on lodge business, 6s.

"Members absenting during four whole quarters cease to be a member, nor shall be reinstated before they pay all quarterage money and all fines due.

"Members guilty of profane swearing, or obscene language during meetings, 1s.

"Members introducing any subject foreign to Masonry, the interest of this lodge, or the members thereof, 1s.

"Members interrupting the Master or officers while addressing the body, 6d.

"Members not attending a regular extra lodge, if duly summoned, 6d.

"Members appearing in the lodge when intoxicated with liquor—Dismissal for the night.

"Members not submitting to the judgment of a committee, if confirmed by a majority of the body, who, upon such an occasion, are to be duly summoned—Expulsion.

"These by-laws are signed officially by Isaac Heron, Master; William Malcom, S. Warden; and John Lawrence, J. Warden. They are beautifully written in a clear, round hand on parchment, and contain the signatures of a large number of the then members of the lodge, or of those who were members until the adoption of another code in 1784."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONRY AND THE OLD GILDS AND BROTHERHOODS.

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

Dear Sir and Brother,—Allow me to express the great pleasure I felt in perusing several of the pages of last week's *Magazine*, especially the remarks under the head of "English Gilds" and "On the Ordnance Survey of Sinai." I think very highly of Toulmin Smith's work; and although its price is a guinea, it is well worth the money. I trust the individual, whether Brother or not, who is treating upon it in your columns, will go on in the same able manner in which he has commenced—and I wish him good speed. The references to the old monks and their works in the paper on Sinai are worth thinking over—in fact, the whole paper seems to me to show the hand of a master. I am very sorry that I cannot say as much for the article on "Freemasonry; its history, principles, and objects," taken from the *Rectangular Review*. There is rather too much of the "old thing over again" in it to please me, more especially as we now find that a great deal of our old light is simply no light; therefore give us something new, and something more in keeping with our advancing knowledge.

I question several of the remarks in this article. We must go in for *progress*—that progress which such writers as D. Murray Lyon, W. J. Hughan, Hyde Clarke, and others in this *Magazine* have done so much to advance. Sophistry must be sent to the right-about, ignorance dispelled, imagination curbed, and truth alone made our guiding star.

Yours fraternally,
W. P. BUCHAN.

GRAND LODGE OF MARK MASTER MASONS OF ENGLAND AND WALES AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.

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

Dear Sir and Brother,—Oblige me by finding space in your next issue for the following letter, addressed to the Grand Scribe E. of the Grand Chapter of Scotland, by command of the M.W. Grand Mark Master Mason.

Yours fraternally,
FREDERICK BINCKES,
Grand Sec.

"Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown.

"Office—2, Red Lion-square, Holborn, London, W.C., Aug. 10, 1870.

"Sir and Companion,—I am directed by the M.W. Grand Mark Master Mason of England, &c., to express to the Grand Royal Arch Chapter of Scotland the great regret with which he has heard of a new act of aggression on the part of that body in appointing a District Grand Master over the Mark Degree in Lancashire.

"The Grand Mark Master Mason enters his protest against this fresh attack upon the rights of English Mark Master Masons by a foreign jurisdiction, and he desires to place on record the following facts:—

"1. That the English Mark Lodges have from time immemorial had an independent existence, and have never been subordinate either to the United Grand Lodge, or the Grand Chapter of England, or to any authority whatever in Scotland.

"That ten of these independent and autonomous lodges have vested their inherent powers in the Grand Lodge of Mark Master Masons, founded by certain of their number in 1856, in accordance with the precedent set in 1717 in the formation of the Grand Lodge in London, and by the Royal Arch Masons, who constituted the Grand Chapter of Scotland, in August, 1817.

"3. That by this Grand Mark Lodge so constituted, one hundred and eight warrants to lodges have been issued, and that the Mark Master Masons advanced in these lodges are recognised as true and lawful Mark Masters by the Grand Chapters of Ireland and of Canada.

"4. That in Scotland the Mark degree is admitted by the Grand Chapter to have been 'wrought by the operative lodges of St. John's Masonry from time immemorial, and long before the institution of the Grand Lodge of Scotland in 1736.' It is notorious that at that date Royal Arch Masonry as such did not exist, while its secrets were given in the Master's degree. The Grand Chapter was not formed till 1817, consequently in this invasion of the English jurisdiction a modern Scottish organisation is claiming authority over an English degree of immemorial antiquity. This authority the Grand Mark Master Mason entirely repudiates.

"5. The Grand Mark Master Mason is well aware that the excuse for this unmasonic act on the part of the Grand Chapter of Scotland is that the Grand Mark Lodge is not recognised by the Craft Grand Lodge or the Grand Chapter of England. But the Grand Secretary of the Grand Lodge of Scotland writes to this Grand Lodge on June 22, 1864, "The Grand Lodge of Scotland does not recognise Royal Arch Masonry and its various degrees:" so that if recognition by the Craft Grand Lodge is a condition of legitimacy, it is one not possessed by the Royal Arch degree and the Grand Royal Arch Chapter of Scotland. On the other hand, the Craft Grand Lodge of England is barred by the Articles of Union from recognising any degrees but the first three, including the Royal Arch, as existing and sanctioned by the Lodge of Reconciliation in 1813. It certainly does not recognise the Grand Chapter of Scotland as the head

of the Mark degree either in Scotland or England. It does not recognise the High Grades or the Knight Templars any more than the Mark, though the fact that of the Past Grand Mark Master Masons, one, the Earl of Carnarvon, is now Deputy Grand Master of England, and that Lord Leigh, Viscount Holmesdale, and Mr. Beach are all Provincial Grand Masters of the Craft, proves that no antagonistic feeling exists between the members of the two bodies.

"6. It is also urged that the recognition of a supreme jurisdiction over the Mark degree would be an anomaly. It is scarcely more so than the recognition of a supreme jurisdiction over the Royal Arch degree, which is declared by the Grand Lodge of England to be only half a degree, making one in conjunction with that of the Master Mason, and being confessedly of modern origin compared with that of Mark Master. While, however, fully admitting the right of Mark Master Masons elsewhere to place themselves under any jurisdiction, Royal Arch or other, that they may think fit, the Grand Mark Master Mason of England has simply to vindicate the immemorial independence of English Mark Lodges, and to maintain their right to organise themselves in a Grand Lodge, and also to protest against the unwarrantable aggressions which, for the last fifteen years, have been made by the Grand Chapter of Scotland upon English Mark Masonry. The Grand Mark Master Mason desires to express his earnest hope that the remaining Scottish Mark Masters in England will, before long, follow the example of the seven lodges which have transferred their allegiance to the Mark Grand Lodge. Should any trifling difference in ritual stand in the way of this most desirable union, he will at all times be happy to meet their wishes to the utmost. Till such time arrive, however, while sincerely anxious that brotherly friendship and Masonic good feeling should subsist between Scotch and English Mark Masters as individuals, the Grand Mark Master Mason can in no way recognise the warrants or certificates issued by the Grand Chapter of Scotland.

"I am, sir and brother, yours faithfully and fraternally,

"FREDERICK BINCKES,
"Grand Sec.

"To the Grand Scribe,
"G.R.A. Chapter, Scotland."

MASONIC SAYINGS AND DOINGS ABROAD.

A Council of Royal Select Masters has been formed in St. John's, New Brunswick, 27th June, 1870, by R. P. Comp. J. Conway Brown, 18°, Insp. Gen. for Nova Scotia, under authority of the M. P. Gr. Council, R. and S. M., of New Brunswick. This council is to be named *Chebucto*, and the three first named in the warrant are M.E. Comp. S. R. Sircom, as T. I. Master, R.E. Comp. George T. Smithers as R.I.M., and R. E. Comp. James Gossip as I.M., with nine others as members.

A warrant has also been applied for a Council of Royal and Select Masters in Halifax, with Bro. Sir-

com at its head, and we also hear that some Canadian brethren are likely to apply. These are purely American degrees, and although interesting enough when properly worked, they are not of the same value to Royal Arch Masons exalted under the English or Scotch ritual, as they are to those exalted under the American, in which ritual the main portion of the degree is left out, and a great object, in a measure, lost to sight.

An especial communication of the Grand Lodge of Canada was held at Drumbo, Ont., on St. John's-day, for the purpose of laying the foundation stone of the new Episcopal Church, which is about to be erected in that village. M.W. Bro. W.M. Wilson, P.G.M., acting as Grand Master, assisted by a large number of brethren, performed the ceremony. Upon arriving at the site, portions of Scripture were read by the Rev. H. Cooper, of Eastwood, and prayers said by the Rev. A. Townley, D.D., of Paris. Bro. Wilson delivered an appropriate address. Bro. the Rev. H. Bartlett, incumbent of Princeton, acting Grand Chaplain, after having offered up a prayer, read a document containing the particulars of the erection of the church, which he then placed in a cavity in the stone, together with some coins, &c. A handsome silver trowel was then presented to Bro. Wilson, and the usual Masonic ceremonies were performed. At the close of the proceedings the Rev. H. Bartlett made a few remarks, in the course of which he stated that two-thirds of the whole amount of subscriptions he had received had been contributed by the Craft. Before leaving, the visiting brethren were very hospitably entertained by the members of Blenheim Lodge.

RESTORING CHARTERS.—It is a bad practice to restore a charter to a revived lodge. It makes the most knotty and complicated question known to Masonry. If the charter be restored, does it establish all the members of the old lodge as members of the new? Does it require the members to adopt the old by-laws? Does it enforce upon the members to pay the liabilities and close up the unsettled business of the old lodge? Does it entitle the members to the property and uncollected claims of the old lodge? No; it does none of these things; and, among other evils it opens up the vexed question of numerical precedence, so jealously recognised. Better, far, file away the old charter in the archives of the Grand Lodge, and issue a new one.—*Voice of Masonry*.

Masonic dignity is best maintained, and more likely to command the respect of those outside the order, by the quiet observance of the principles of the order, and the avoidance of personal controversy.

We take from the *Voice of Masonry* a few interesting sketches of the origin of the Grand Lodge, Indiana:—

"In the year 1806, more than fifty year ago, and at a time when this great State, now the fifth in the Union, was for the most part a wilderness, and at least two-thirds of it was occupied by savage tribes—at that time Vincennes was the territorial seat of government, for all the territory was called the 'North-Western Territory.' In these bounds the four great States of Indiana, Illinois, Michigan and Wisconsin were then comprehended. A petition was then gotten up in the above year, and signed at Vincennes by George Wallace, James Adams, Gen. W. Johnson, Davis Floyd and Samuel Gwathney, who were all Master Masons, asking the Grand Lodge of Kentucky, through Abraham Lodge, No. 8, at Louisville, for a dispensation. This dispensation was granted in the early part of the year 1807, in which Bros. Ferguson and Haddington, members of Abraham Lodge, were directed to proceed to Vincennes and set the brethren to work.

"These brethren did not come, and it was not until the application was renewed, and another dispensation was granted, in the month of September, 1808, by the Grand Lodge of Kentucky, that any further attention was given to the matter. The lodge was not organised until the 13th of March, 1809. Jonathan Taylor came to Vincennes, and opened the first lodge organised in the great north-west. The members of the Masonic fraternity present on the occasion were Jonathan Taylor, P.M.; William Jones, M.M.; Gen. W. Johnson, M.M.; John Caldwell, M.M.; Charles Fisher, M.M.; Henry Vanderburgh, M.M.; and John Gibson, M.M., who was then the Secretary of the Territory.

"Hon. John Lacy, who was conversant with these early facts in the history of Indiana Masonry, says that 'on the 18th of September, 1811, Col. Joe H. Daviess, Grand Master of the Grand Lodge of Kentucky, came to Vincennes in command of a corps of mounted rangers, on their way to the battle field of Tippecanoe, where the battle was fought with the Indians in November of that same year.' Colonel Joe H. Daviess was killed while making a brilliant and successful charge on the savage foes.

"The gallant hero of Tippecanoe sleeps the sleep of death on the battle field on which he fell.

"While at Vincennes Colonel Daviess presided in the lodge, and conferred the degree of Master Mason on Colonel Isaac White, who also fell on the same battle field with the gallant brave who first gave him the sign, token, and grip of the sublime degree. He who gave the degree, and he who received it, within two short months had sealed their devotion to their country with their heart's best blood. It was thus Kentucky and Indiana mingled their patriotic blood, and the fraternity of these two States has to this day never been sundered.

"The first Chapter of Masons was organised on the 18th day of May, 1820."

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE Charter House Lodge of Instruction is now held at Bro. Simpson's, Hat and Feathers Tavern, 27, Goswell-road, on Friday evening of each week, commencing at eight o'clock.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry. ENGLISH CONSTITUTION.

METROPOLITAN.

MACDONALD LODGE (No. 1,216).—The brethren of this lodge met on Wednesday the 10th inst, at its rooms, Brunswick-road, Camberwell, Bro. James Stevens, W.M., in the chair. The ceremony of Raising was rehearsed, the W.M. and his officers performing their duty in the most correct manner. The W.M. then proposed that the lodge should give five guineas towards the silver challenge cup, which had been subscribed for by the brethren, and would be presented for competition among the members of the 1st Surrey Rifles in September. The motion was carried. Bro. Hastie, Dir. of Cers. brought on a motion, of which he had given notice, to reduce the number of the meetings of the lodge, but after some little discussion it stood over. Bro. N. Bridges, J.D., moved, in consequence of the death of Bro. George England, "that the Secretary be requested to write a letter of condolence in the name of the lodge to his widow." Bro. Hastie seconded the motion, which was carried. The lodge was then closed, and the brethren adjourned to refreshment. At the conclusion of the repast the W.M. desired that the challenge cup should be placed on the table, which was done, and having been charged with champagne, the brethren partook of its contents. The value of the cup is fifty guineas, which has been subscribed for by the members of the lodge. Five guineas will be presented to the winner of the cup, and three guineas to the second best shot. The prize is worth contending for, and will no doubt be the cause of some good scores being made. It is of beautiful design and elegant shape, bearing on the lid the Macdonald emblem, and the motto "Defence not Defiance." Emblematical representations of Faith, Hope, and Charity are engraved on the body of the cup, and an inscription giving its history in the following words:—"The Macdonald Lodge Challenge Cup.—Presented by the members of the lodge to the 1st Surrey Rifle Volunteer Corps for annual competition by the members of the corps. September, 1870. Bro. James Stevens, W.M.; Bro. F. T. Dubois, S.W.; Bro. S. W. Wagstaff, J.W." The cup was the subject of great admiration, and Bro. Middleton, P.M. 29, the London representative of Messrs James Dixon and Son, of Sheffield, the manufacturers, received a shower of compliments for the skill developed in the execution of the work. The toasts of the evening were afterwards proposed in regular order, and the brethren spent a delightful evening in each other's society. Among those present we observed Bros. James Stevens, W.M., G. Waterall, S.D.; N. Bridges, J.D.; James Hastie, Dir. of Cers.; Shairp, Larham, Newton, Francis, Meggy, Williams, Hammerton, and Walton, and the visitors Bros. J. E. Middleton, P.M. 29, and J. B. A. Wolpert P.M. 720.

STAR LODGE (No. 1,275).—The audit meeting of this young and prosperous lodge was held at Anderton's Hotel, on Saturday, the 6th inst. There were present Bros. Joseph Smith, P.G.P. and W.M.; W. Ough, P.G.P., W.M. elect and S.W.; C. J. Hogg, J.W.; F. Walters, P.M. and Secretary; R. Tanner, J.D.; Pym, Harper, Clare, Stephens, and others. The result of the audit showed that the lodge was in a financially sound condition. A splendid clock and a pair of ornaments beautifully mounted and under glass shades, were presented as a testimonial of respect to the retiring W.M. instead of a P.M. jewel. Ten

guineas were voted for the purpose from the lodge funds, the remainder of the cost being defrayed by the subscriptions of private members of the lodge. A notice of motion for the removal of the lodge from the Granby Tavern, New Cross, where it at present meets, to some other locality, was unanimously rejected. The lodge will, therefore, continue to meet there.

PROVINCIAL.

KENT.

ANERLEY.—*Stanhope Lodge* (No. 1,269).—A regular meeting of this lodge was held at the Thicket Hotel, Anerley, on Tuesday, the 9th inst. There were present Bros. H. W. Lindus, W.M.; James Kench, J.W.; John Hart, Secretary; J. C. Ring, I.G.; Saunders, Thicke, H. Webster, Stevens, Norton, Lassam, Ellis, Marriott, Strange, H. Wood, and Linfield. Visitors: Bros. H. Massey, P.M. 619, and A. Thicke, 538. The business consisted of the initiation of Bro. H. Wood, the passing of Bro. Henry Ellis, and the raising of Bros. Linfield and Strange to the sublime degree of M.M. Bro. Kench acted as S.W. in the absence of the S.W., who was in the country; Bro. Sanders acted as J.W., Bro. Hart as S.D., and Bro. W. J. Thicke as J.D. The whole of the ceremonies were performed by the W.M. in a manner which gave universal satisfaction to the brethren, who, after the lodge was closed, retired to a very pleasant banquet, which brought the evening to an agreeable conclusion.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this lodge was held at the Masonic-rooms, Athenaeum, on Wednesday, the 10th inst. There were assembled a goodly number of members, under the presidency of the W.M., Bro. John Hatch, who was supported by his officers, Past Masters, and members, as follows:—Bros. E. Storey, I.P.M.; C. Hartley, S.W.; J. Barrow, J.W.; James Hatch, P.M. and Treasurer; Edmund Simpson, P.M. and Secretary; W. Heald, S.D.; B. Mills as J.D.; William Hall, I.G.; John Watson, Tyler; Past Masters William Wearing, Prov. G. Steward; R. Stanton; J. Daniel Moore, M.D., Prov. G. S. of W.; Bros. R. Jervis, J. Budd, M. M. Harrison, J. Beesley, J. Stanley, R. Taylor, J. Beeley. Visitor: Bro. R. R. Hathonithwaite, of the Royal Sussex Lodge (No. 53), Bath. The lodge being opened, the minutes read and confirmed, and other business transacted, a F.C. Lodge was opened, and the W.M., in accordance with the summons convening the meeting, called upon Bro. Dr. Moore to deliver the lecture on the tracing board of the second degree, which duty was performed in such a manner as to elicit a special and unanimous vote of thanks from the brethren. Four brethren of high standing in the Craft were proposed as joining members of the lodge by Bros. J. Hatch, W.M.; James Hatch, P.M.; E. Simpson, P.M.; and Dr. Moore, P.M. The Secretary made some announcements, and amongst others stated that a brother who was making a short sojourn in the town desired to be allowed to attend the meetings of the lodge, and in lieu of subscription wished to give the sum of twenty shillings to one of the charities on behalf of the lodge. Three guineas having been previously voted by the lodge for the West Lancashire Educational Fund, the Secretary suggested the happy thought that, if twenty-two members would subscribe one shilling each, it would confer a life governorship upon the W.M. of the lodge. This suggestion was quickly acted upon, and the necessary sum subscribed. It was understood that at the next regular meeting of the lodge a lecture on the tracing-board of the first degree would be delivered by Bro. Hall, W.M. 1,051. There being no other business before the lodge, it was closed in due form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An Emergency Meeting of his Lodge was held at the Freemasons' Hall, on Monday, the 8th inst., and the chief purpose of the meeting being the initiation of a native Syrian Christian from Beyrout, the attendance was numerous, nearly forty brethren being present, amongst these, in addition to the W.M., Bro. Bazzard, were Bros. Kelley, P.G.M.; Rev. John Spittal, W. S. Smith, Chas. Johnson, and George Toller, jun., P.M.'s; W. Sculthorpe, S.W.; Rev. Dr. Heycroft; J. W. Baines, Secretary; Partridge, S.D.; Richardson, J. D. Mace, I.G.; Moor, Elgood, J. E. Hodges' J. C. Clark, Spencer, Atkins, Sergeant, Ross, Thomson, Lowlett,

Charlesworth, and others. Among the visitors were Bros. E. M. Turner, of the Maybury Lodge, 965; M. O. Suffield, P.M., 925; J. J. F. Scott, 1,007; and Stanley, W.M.; Haltord, Gosling, Thorpe, Smith, Palmer, Widdowson, Blankley, and Gurdin of 279. The lodge having been opened, Bros. Charlesworth and Rowlett were examined in the 1st degree, when they retired. A ballot was then taken for the candidate—a most intelligent and gentlemanly young man—who speaks six languages, and who visited Leicester expressly for the purpose of being initiated into masonry, in accordance with an arrangement made in the East some months ago between him and Bro. J. E. Huges of this lodge. His name, rendered into English, is Iskander, or Alexander Howard, that being the nearest approach to the sound of the name in Arabic. The election was unanimous in his favour. The lodge having been opened in the 2nd degree, Bros. Rowlett and Charlesworth were duly passed, and the lodge having been lowered to the 1st degree, Mr. Howard was introduced and regularly initiated, Bro. Charles Johnson presiding at the organ, and, with the assistance of the musical brethren, giving the chants of the degree. On the conclusion of the ceremony, which was most efficiently performed by the W.M. (who presided for the first time since his installation). The lecture on the tracing board was given by the I.P.M., Bro. Toller, and the charge by the P.G.M. Two candidates having been proposed, the lodge was closed, and the brethren adjourned to refreshment. In responding to the toast of his health, the newly elected brother thanked the brethren, first in Arabic and afterwards in English, for the honour they had done him in initiating him into an order for which he had long entertained the highest respect, and of which he was proud to be a member. He then gave the brethren some curious particulars respecting a system very similar to Masonry amongst the Arabs of the Dessert. The brethren finally separated after a very pleasant evening.

MIDDLESEX.

WEST BARNET.—*Acacia Lodge* (No. 1,309).—This lodge was held on Wednesday at the Sebright Arms, Alstone-road, West Barnet. The whole of the officers, with one exception, were present. Bro. Frederick Walton, W.M., presided, and conferred the second degree on Bro. Kirby, and raised to the third Bro. Corson and Hilliard. There being no further Masonic business before the lodge, the brethren proceeded to elect a Worshipful Master, Treasurer, and Tyler for the ensuing year, with the following result, the election in each case being unanimous:—Bro. G. J. Loe, S.W., to be W.M.; Bro. E. Sillifant, P.M., Treasurer; and Bro. J. Bavin, P.M. 147, Tyler. Five guineas were unanimously voted from the lodge funds for the purpose of presenting Bro. Walters with a Past Master's jewel. This lodge only meeting during the summer, Bro. Loe will not be installed in the chair until May next. A banquet was served. There were present, as visitors, Bro. H. G. Buss, Prov. G. Treasurer of Middlesex; J. Henderson, P.M.; M. Ohren, W.M. 452; Knight, S.W. 1,107; W. B. Tustin, 1,275, and others.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting took place on Monday, the 14th inst., in the Lodge room at the Clarence Hotel, Pontypool, and was very well attended. The highly respected W.M. Bro. H. Martyn Kennard was in the chair. The minutes of the last meeting having been read and confirmed, the ballot took place, when the Rev. John Rees Jenkins, Vicar of Llanvrechvia Upper, was unanimously admitted. Bro. Ezra Riley, of Capper Lodge, 1,076, and Bro. John Williams, of the Saint James Lodge, 482, were also unanimously admitted as subscribing members. Bro. Edward Kennard, of Blaenavon, and Bro. Frederick Lawrence, of Cwmbran, being in attendance, were examined in open lodge as to the progress each had made as E.A. Freemasons, and their answers proving satisfactory, they retired, when the lodge was opened in the 2nd degree, and these brothers were then passed to the degree of Fellow Craft Freemasons, the ceremony being most correctly rendered by the W.M. The lodge was then closed in the 2nd degree, and the Rev. John Rees Jenkins—described as above—was initiated into masonry. This ceremony being most ably and correctly performed by the W.M. The S.W. having apologised for the absence of the S.D., who is ill, and for the J.D., who had recently lost his wife, the brethren agreed to an address of condolence to the latter brother. Bro. W. H. Lloyd and the S.W. and Secretary were direct

to forward same in the usual manner. The lodge was then closed in harmony at 8 p.m.

SOMERSETSHIRE.

SOMERSET.

Provincial Grand Lodge.

Monday the 15th inst., was a great day amongst the Freemasons of Somerset, the occasion being the meeting of the Prov. G. Lodge. It was known that the Earl of Carnarvon, P.G.M. and D.G.M. of England, would be present, besides a number of distinguished visitors from other provinces. The assemblage of the Craft was at Davidge's Railway Hotel, in connection with which are the Masonic Rooms. The exterior of the hotel was gaily decorated with flags, and from an early part of the day until dusk, the town was all astir. With one exception, every lodge in the country was represented; and there were a number of visitors from the adjoining provinces of Bristol, Devon, &c. The Right Hon. the Earl of Carnarvon took possession of the throne a little before two o'clock, p.m., and was received with the customary honours. He was supported by a large number of officers of Grand Lodge, past and present. The minutes of the proceedings of the Grand Lodge meetings at Weston-super-Mare and Brislington having been dealt with, the Treasurer's accounts were passed, and Bro. Payne was re-elected Treasurer for the ensuing year. Bro. Else, Sec. was then appointed S.G.W.; Bro. Butler, J.G.W.; and Bro. Pridcaux, Sec., for the ensuing year. The other grand officers were also appointed and invested. The following motion was then unanimously agreed to:—Proposed by W. Bro. E. Turner, Payne, G.J.D., Prov. G. Treas., and P. Prov. G.S.W. and seconded by W. Bro. R. C. Else, P.G. Sec., and P.M., 291, "That this P.G.L. desires to present and record its most cordial and hearty congratulations to the R.W. and Rt. Hon. The Earl of Carnarvon, P.G.M. of Somerset, on his having been appointed by the M.W. the Grand Master, to be D.G.M. of Masons of the Grand Lodge of England." The P.G.M. acknowledged the compliment.—Bro. Major General Gore Boland Munbee, Prov. G.S.W., and W.M. 1,222, proposed "That a subscription list be opened amongst the Freemasons' lodges in Somerset to assist in the restoration of the West front of the Cathedral at Wells, and that the subscription be limited to one shilling, so as to enable every Mason in the Province to assist in the good work." The motion was duly seconded and discussed at some length, being finally adopted, after the substitution of the words "Five shillings" for "One shilling." A motion of Bro. Inskip, as to a Benevolent Committee, was allowed to stand over. After the transaction of Grand Lodge business, a splendid banquet, to which about 100 brethren sat down, took place in the large room of the hotel; and the bill of fare shows how well Bro. Davidge understood the tastes of his visitors:—

The list of Toasts began with "The Queen and the Craft,"—a sentiment that was duly and warmly honoured. Then followed "The M.W.G.M. of England—The Earl de Grey and Ripon;" "H.R.H. the Prince of Wales, K.G., P.G.M. of England;" "The U.W.D.G.M. of England—The Earl of Carnarvon, and the rest of the Grand Officers, past and present;" "The R.W.P.G.M. of Somerset—The Earl of Carnarvon;" "The R.W.P.P.G.M.—Capt. A. W. Adair;" "The R.W.P.G.M.'s of other Provinces;" "The W.D.P.G.M. of Somerset—Captain Bridges, and the rest of Provincial Grand Officers, past and present;" "The Visiting Brethren;" "The Rural Philanthropic Lodge, No. 291;" "The Masters and Wardens of the Lodges in the Province;" "The Masonic Charities;" "The Tyler's Toast."

In responding to his health as Prov. G.M. (proposed by General Munbee), the Earl of Carnarvon delivered an elaborate and telling speech, in the course of which, without taking any side, he alluded to the horrible and wicked war now raging; and, as an Englishman, as well as a Mason, he advised his brethren, whose influence was undoubtedly great and wide-spread, to use every effort to encourage, increase, and support the militia and volunteer forces. The other speeches were highly interesting; and at the close, it was generally held that this Highbridge meeting had been one of the most interesting and successful on record.

SUFFOLK.

SUDBURY.—*Stour Valley Lodge* (No. 1,225).—The brethren of this lodge assembled on Thursday, 4th inst., in the private rooms in which its meetings are held. This was the annual period of installation of the Worshipful Master of the lodge, the

choice of the brethren having fallen on Bro. the Rev. C. J. Martyn, a clergyman universally loved and respected throughout the locality, and who has lately achieved the provincial purple by being appointed Grand Chaplain for Suffolk. The ceremony of installation was very beautifully performed by the Rev. E. J. Lockwood, Deputy Provincial Grand Master for Suffolk; the Wardens chairs being occupied by Bros. W. H. Lucia, Provincial Grand Sec., and R. E. Clarke, I.P.M. 1,158. Bro. Martyn, having been placed in the chair according to ancient form, and most cordially saluted by those within the sanctum, was afterwards pleased to appoint his officers for the following year to the perfect satisfaction of all parties concerned, as follows:—Bros. J. F. Hills, S.W.; J. T. Parker, J.W.; J. Martin, Secretary; F. Wheeler, S.D.; G. Grimwood, J.D.; F. Jennings, I.G.; and H. M. Sholl, Tyler. The ordinary routine business of the lodge having been transacted, the brethren adjourned to the Rose and Crown Hotel, where a banquet had been prepared. In the course of the evening the Entered Apprentice's song was given very effectively, and Bro. Lucia's vocalisation was much and deservedly appreciated. The great majority of the brethren of the lodge were present, and the visitors comprised Bros. the Rev. E. J. Lockwood, D.P.G.M. for Suffolk; W. H. Lucia, P.G., Secretary, for Suffolk; the Rev. H. D. E. Bull; G. S. Golding, P.M.; Wm. Hart, P.M.; Walter Polly, P.M.; E. F. Fisher, P.M.; G. Thompson, P.M.; R. E. Clarke, P.M., 1,158; Chas. Lamb, J. Stevens, W. Armstrong, R. E. Jones, J. H. Jardine, C. Long, C. Gooch, and several others whose names we were unable to ascertain. The Stour Valley Lodge has only been in existence a short time, and it must be gratifying to its founders to know that it has already attained that importance in the province which no doubt was earnestly desired.

CANADA.

TORONTO.

PROVINCIAL GRAND LODGE.

(Concluded from page 137.)

The second day's proceedings commenced with a resolution congratulating Earl de Grey and Ripon on his elevation to the high and dignified position of Grand Master of the Grand Lodge of England.

Another resolution was unanimously carried expressing regret at the retirement of the Earl of Zetland.

It was resolved that engrossed copies of these resolutions be prepared and forwarded to the distinguished brethren referred to therein.

In accordance with the notice given, it was moved by M.W. Bro. A. Bro. A. Bernard, seconded by M.W. Bro. W. B. Simpson, and unanimously resolved that the sum of 1,500 dols. be appropriated from the general funds of Grand Lodge and placed to the credit of the Fund of Benevolence.

R.W. Bro. W. A. Manning, D.D.G.M. of the Grand Lodge of New York, and R.W. Bro. Holwell, P.G.J.W. of the old Provincial Grand Lodge of Canada West, were introduced and invited to seats upon the dais.

The President, on behalf of the Board of General Purposes, submitted the following annual and semi-annual reports on finance and audit:—

"The Board of General Purposes has the honour to report for the information of Grand Lodge that that the semi-annual meeting of the Board was held in the town of Cobourg, on the 1st and 2nd of February, 1869. The books of the Grand Secretary and Grand Treasurer, together with the accounts, statements, and vouchers, submitted for the financial year ending the 31st December, 1869, were carefully examined and found correct; and it has pleasure in stating that the uniform, neat, and accurate condition in which they are kept calls for the highest commendation.

"During the year the receipts from all sources were 9,683.48 dols., showing an increase of 1,070.75 dols. over the previous year, of which the following is a recapitulation:—From Certificates, 2,627.00 dols.; Dues, 4,420.40 dols.; Fees, 1,585.50 dols.; Disbursements, 431 dols.; Warrants, 140 dols.; Constitutions, 430.97 dols.; Proceedings, 48.61 dols.; Total, 9,683.48 dols.

"The Grand Treasurer's statements show the following to be the position of Grand Lodge funds at the close of the

year, viz.:—General Fund account, 24,936.47; Benevolent Fund investment account, 9,486.41 dols.; do. Current do., 868.68 dols.; Asylum Trust Fund, 5,081.01 dols. Total, 40,382.57 dols. Which are invested as follows:—Dominion Stock controlled by Grand Lodge, 24,000 dols.; do. do. Asylum Trust Com., 4,800 dols.; Middlesex Debentures at 6 per cent., 1,600 dols.; Bank of Montreal, Toronto, for Asylum account, 281.01 dols.; Bank Commerce, Simcoe, general account, at 5 per cent., 9,701.56 dols. Total, 40,382.57 dols.

"The Masonic Asylum Trust Fund now amounts to 5,081.01 dols., and is thus invested.—Dominion Stock at 6 per cent., 4,800 dols.; in Bank of Montreal, 281.01 dols. Total, 5,081.01 dols.

"The year's expenditure for all purposes was 5,950.84 dols., being 2,463.28 dols. over that of the previous year. This increase is made up as follows:—Expenses of Board at February meeting per res. of G.L., 238.80 dols.; do. do. July meeting, 553.46 dols.; amount voted to Benevolent Fund, 500 dols.; increase; Benevolence, 1,016.10 dols.; sundries, 104.92 dols. Total, 2,463.28 dols."

The Board carefully examined a number of accounts, and, finding the same to be correct, ordered their payment, the whole amounting to 1,198.81 dols.

A large number of applications for relief from deserving widows and orphans were considered by the Board, and appropriations made to the amount of 755.00 dols.

The semi-annual report of the Board on Audit and Finance exhibited the receipts for past six months to be 4,346.75 dols., as per Grand Secretary's statement.

The Grand Treasurer's statement gives the total amount of funds in hand up to the 30th June, 1870, 41,177.27 dols., which are invested as follows:—Dominion Stock, 6 per cent., 28,800.00 dols.; Middlesex Debentures, 1,600.00 dols.; Asylum Fund, Bank of Toronto, 4 per cent., 432.31 dols.; Bank of Commerce, 5 per cent., 10,344.96 dols. Total, 41,177.27 dols.

The President, on behalf of the Board of General Purposes, submitted the following Report, on the address of the M.W. the Grand Master.

REPORT.

The Board of General Purposes, to whom was referred the address of the M.W. the Grand Master, having carefully considered that portion of it relating to the unhappy differences existing in a portion of the jurisdiction of Grand Lodge, beg to submit the following resolutions for the adoption of Grand Lodge:—

1. That, in the opinion of Grand Lodge, nothing has occurred to justify a departure from the principles unanimously adopted by it at its special communication, held at Montreal on 1st December last, affirming the full Masonic occupation of the territory over which it has exercised jurisdiction since its formation.

2. That, instead of the so-called Grand Lodge of Quebec attracting to itself the lodges working in that province, the number of lodges remaining loyal to the Grand Lodge of Canada is the same as in December last.

3. That, in justice to these loyal lodges, the Grand Lodge of Canada ought not to withdraw that protection over them which was guaranteed when their formation was warranted, and which protection can only be made permanent and assured by a continued assertion by the Grand Lodge of Canada of its jurisdiction over every part of its territory.

4. That, in view of the large number of lodges in that part of the territory of Grand Lodge, in which exclusive jurisdiction is claimed by the so-called Grand Lodge of Quebec, who still desire to maintain their allegiance to Grand Lodge, it is not desirable on grounds of expediency to withdraw from the exercise of jurisdiction in the usurped province.

5. That Grand Lodge trusts that more full discussion and consideration will remove the difficulties which now unhappily prevail, and restore the full authority of the Grand Lodge of Canada over all Masonic lodges within its jurisdiction.

6. That Grand Lodge regrets that certain Grand Lodges, upon imperfect knowledge as it assumes, have extended a recognition to the so-called Grand Lodge of Quebec.

7. That in abstaining for the present from the exercise of its right of expulsion of brethren who have been summoned to show cause at this annual communication why they should not be expelled, Grand Lodge is influenced only by a desire to avoid any step which might possibly retard the restoration of Masonic harmony within its jurisdiction.

And with reference to that part of the Grand Master's address

referring to the issue of duplicate warrants to certain lodges, he Board is of opinion that the recommendation of the M.W. Grand Master be concurred in, and that duplicate warrants be issued accordingly.

All of which is respectfully submitted,

JAS. SEYMOUR, Pres. B. of G.P.

On motion, the Report was received.

It was moved by V.W. Bro. T. White, seconded by R.W. Bro. M. Gutman, and resolved that the various clauses in the report be taken up *seriatim*.

It was moved by R.W. Bro. Wm. H. Weller, seconded by R.W. Bro. H. Milne, that Clause 1 of the Report be adopted.

A discussion arose upon the advisability of requesting the attendance of the suspended brethren, for the purpose of hearing any explanations of their proceedings that they might have to offer, before the consideration of the report of the Board of General Purposes.

It was then moved in amendment by V.W. Bro. A. Diamond, seconded by M.W. Bro. T. D. Harrington, that the vote be deferred until after the brethren from Quebec, now under suspension, shall be allowed to be heard in explanation of their conduct in withdrawing from the jurisdiction of the Grand Lodge of Canada.

In amendment to the amendment, it was moved by W. Bro. W. McKechnie, and seconded by R. W. Bro. J. V. Noel,

1. That having in view the good of the Craft, the avoidance of scandal, and the promotion of fraternal feelings,

2. Be it resolved,—That the following be submitted for consideration to every lodge in the Province of Quebec owning our allegiance, as well as to those forming the so-called Grand Lodge of Quebec, and that a vote in open lodge be taken upon it, each brother recording his name along with the word yes or no:

3. That we will be true in our allegiance to the Grand Lodge of Canada.

4. That the decision of the majority so arrived at shall be considered a final settlement of the question at issue in the Province of Quebec, the minority submitting to the same.

5. That this Grand Lodge shall accept such decision, and if in the negative, shall then, at its first meeting thereafter, acknowledge the new Grand Lodge.

6. That the so-called Grand Lodge of Quebec shall accept such decision, which, if in the affirmative, and those forming it shall return to their allegiance to the Grand Lodge of Canada.

7. That the so-called Grand Lodge of Quebec be communicated with, and requested to act in accordance with this resolution, and if accepted by that body, then our Grand Master be empowered to take such steps as shall by him be deemed necessary to carry this resolution into effect.

The President, on behalf of the Board of General Purposes, submitted a report, in which it was stated that there was not one complaint of unconstitutionality in the work of any of the lodges under the jurisdiction of this Grand Lodge.

R.W. Bro. Dr. Austin, G. Sec. of the Grand Lodge of New York, was introduced, saluted with Masonic honours, and took his seat upon the dais.

The debate upon the resolutions of the Quebec question offered by the Board of General Purposes was continued.

W. Bro. McKechnie, with consent of his seconder, withdrew his amendment to the amendment.

It was conceded by the M.W. the Grand Master, that brethren need not confine their remarks exclusively to the subject matter contained in the amendment, so long as they kept within due bounds.

Eloquent speeches were made by R. W. Bro. V. Clementi, V. W. Bro. Stephens, W. Bro. Racicot, and V. W. Bro. O'Halloran, against the amendment; and by—W. Bros. Crombie and—Keiffer in its support.

It was then moved, in amendment to the amendment, by V.W. Bro. T. White, jun., seconded by R. W. Bro. Jas. Seymour, "that the brethren who have been summoned to appear before Grand Lodge to show cause, in accordance with the resolutions of the Emergent Communication at Montreal, in December last, at this Annual Communication, be now called to offer any explanations they may have to make of their conduct."

V. W. Bro. Diamond spoke at some length against V. W. Bro. White's amendment.

The amendment to the amendment was then put and carried, with but very few dissentients. The suspended brethren were then formally called, without any response, and it having been intimated that R. W. Bro. Isaacson was at the Rossin House, it was decided that a copy of the resolution should be handed to

him, and that the debate should be adjourned until his reply was received.

R. W. Bro. Rev. V. Clementi moved the following:—"That the Constitution be so amended as to vest the appointment of District Deputy Grand Masters in the M.W. the Grand Master."

The motion was declared lost.

It was moved by V. W. Bro. D. Spry, seconded by V. W. Bro. T. White, and resolved, "That the Board of General Purposes be instructed to lay before the Grand Lodge, during the present communication, a detailed statement of all amounts paid to officers and members of Grand Lodge, from funds of Grand Lodge, for travelling or incidental expenses since last annual communication, such statement to contain the name of the officers or members to whom such payments were made, the reason for making such payments, and the authority for such expenditure."

R. W. Bro. Seymour, President of the Board, had anticipated the foregoing resolution, and had prepared a return, which he proceeded to read.

It was moved by V. W. Bro. Allan McLean, seconded by M. W. Bro. W. B. Simpson, "That Section 7, 'of proposing members' of the Constitution, be so amended that no candidate for initiation be accepted unless he receive the unanimous vote of the members present."

The motion was declared lost.

It was moved by V. W. Bro. E. C. Barber, seconded by W. Bro. Chamberlain, and resolved, "That the next Annual Communication of the Grand Lodge of Canada be in the city of Ottawa."

R. W. Bro. J. K. Kerr, gave notice that at the next Annual Communication he will move, That the Constitution be amended by striking out Clause 3, under the head "of proposing members," and inserting in lieu thereof the following:—"3. No lodge shall initiate a candidate whose residence is nearer the jurisdiction of another lodge, unless at the request of that lodge by resolution, which shall be signified in writing under the hand of the Master and Secretary, and the seal of the lodge, or by dispensation of the Grand Master, and in case of any initiation by a lodge at the request of another lodge as aforesaid, the ballot must be taken in the lodge making such request, and the fees be paid over to that lodge immediately after the initiation. The jurisdiction extends in every direction half way to the nearest lodge—provided always that in a city or town where there is more than one lodge, each lodge shall have concurrent jurisdiction."

On motion it was ordered that the sum of forty dollars be paid to V. W. Bro. E. Mitchell, chairman of the Committee of Foreign Correspondence in 1869, as a slight acknowledgment of the valuable services rendered by him in the preparation of the report.

The first resolution was then put and adopted, with but few dissentients. V. W. Bro. T. White moved the second resolution, when it was moved in amendment by W. M. Bro. M. W. Wilson, seconded by M. W. Bro. T. D. Harington, "That the Grand Lodge of Canada, although still adhering to the conclusions contained in the first and second clauses of the report adopted at the special Emergent Meeting held at the City of Montreal, on the 1st December last, but having no desire to assert sovereignty over a province in which the majority of the lodges, and so large a majority of the brethren, have already declared their desire for separation, and actuated by the true spirit of Masonry, hereby recognises the Grand Lodge of Quebec as a sister Grand Lodge, and cordially extends to her the right hand of fellowship; reserving, however, full control and authority over those lodges in the Province of Quebec which will still desire to continue their connection with the Grand Lodge, and requiring also on their behalf a full recognition of all their rights and Masonic privileges."

In moving the amendment, M. W. Bro. Wilson stated that he entirely concurred in the first resolution, he had always maintained, and did so still, that Quebec was occupied territory at the time of the formation of the so-called Grand Lodge of Quebec, and that that formation was illegal. He, however, was in favour of allowing the Grand Lodges of the world to be arbitrators in this matter, and as several of them had declared in favour of Quebec, he was ready to extend recognition.

M. W. Bro. Harington briefly supported the views of M. W. Bro. Wilson.

M. W. Bros. Simpson and Bernard spoke effectively against the amendment, one of their strongest arguments being that, by extending recognition to the so-called Grand Lodge of Quebec,

even on the ground of expediency, they would be doing an incalculable injustice to those lodges in the disaffected province who had remained true in their allegiance.

After a few remarks from R. W. Bro. Tulley, the vote on the amendment was taken, which was lost by a very large majority.

The report of the Board of General Purposes, as a whole, was then submitted and adopted. The Grand Lodge was called off to attend a banquet to be given by the brethren of Toronto to the officers and members of Grand Lodge.

In the evening the brethren were entertained at a magnificent banquet at the St. Lawrence Hall. The room was splendidly and tastefully decorated with flags and banners, and with the bannerets of the different Masonic orders. The band of the 10th Royals occupied the orchestra, and two tables, extending the entire length of the room, with a cross table at the head, were liberally filled with the good things provided by the hospitality of the Toronto brethren. Upwards of six hundred Masons sat down, the cross table being occupied by R. W. Bro. Kerr, D. D. G. M., Toronto District, in the chair, the M. W. the Grand Master, Bro. Bernard, P. G. M., and a number of other influential members of Grand Lodge. The good things having been disposed of, the usual loyal and Masonic toasts were given and enthusiastically responded to, and an exceedingly pleasant evening was spent, the company separating about midnight.

On the commencement of the third day's proceedings, the Grand Lodge having been called to order, V. W. Bro. T. White, in the absence of the President of the Board of General Purposes, submitted a further report upon the address of the M. W. the Grand Master.

R. W. Bro. Otto Klotz, on behalf of the Board of General Purposes, read a report upon benevolence, in which it was stated that they had carefully considered the claims for relief from 77 applicants, and had appropriated in the aggregate the large sum of 2,456 dollars.

R. W. Bro. W. H. Weller, on behalf of the Board of General Purposes, submitted the report upon the re-division of districts.

The Board of General Purposes begs to recommend the re-division of the Masonic districts recommended.

The Masonic Asylum Fund Committee presented their report, which, on motion, was received and adopted.

In the afternoon session, Grand Lodge having been called to order, the M. W. the Grand Master appointed Scrutineers of the ballot for Grand Officers, and for members of the Board of General Purposes. The ballots having been distributed, the election was proceeded with, and the Scrutineers reported the result as follows:—Bros. A. A. Stevenson, Montreal, re-elected Grand Master; J. Seymour, St. Catharines, re-elected Deputy Grand Master; T. White, jun., Montreal, S. G. W.; H. Robertson, Collingwood, J. G. W.; Rev. V. Clementi, Collingwood, G. Chaplain (unanimously); H. Groff, Simcoe, re-elected G. Treas.; D. McLellan, Toronto, G. Reg.; T. B. Harris, Hamilton, G. Sec. (unanimously); John Sweetman, G. Tyler.

The brethren nominated by the representatives of lodges of the various Masonic districts as District Deputy Grand Masters, were approved by the M. W. the Grand Master.

The President, on behalf of the Board of General Purposes, submitted a report upon the condition of Masonry, showing the Order to be in a flourishing condition throughout the jurisdiction.

It was moved by V. W. Bro. T. White, seconded by R. W. Bro. I. P. Willson, and resolved—That the M. W. Grand Master be requested to take such steps as he may deem necessary, either by the appointment of a committee, to draft a statement setting forth the position of Grand Lodge, or in any other way, to place the position of Grand Lodge in relation to that portion of its territory known as the Province of Quebec, before the Grand Lodges of the world.

The following notices of motion were given:—

V. W. Bro. Charles Sharpe gave notice that at the next annual communication of Grand Lodge, he will move that Clause 1, "Of D. D. Grand Masters," of the Constitution be so amended as to allow *Immediate Past Masters* of lodges to vote in the nomination of D. D. G. Ms. for their respective districts.

W. Bro. J. F. Chamberlain gave notice that at the next annual communication of Grand Lodge, he will propose certain alterations in the Constitution, having reference to the Board of General Purposes.

W. Bro. Nancollas gave notice that at the next annual communication he will move that all business in private lodges, in connection with this Grand Lodge, be conducted in the third degree.

W. Bro. Chamberlain gave notice that at the next annual communication of Grand Lodge he will move that the expenses, or a certain amount of the expense, of D. D. G. M's. be paid by this Grand Lodge.

Credentials were presented by the following brethren:—R. W. Bro. J. K. Kerr, from the Grand Lodge of Texas; R. W. Bro. Thos. B. Harris, from the Grand Lodges of Missouri and Oregon; and M. W. Bro. A. A. Stevenson from the Grand Lodges of Connecticut and Minnesota, which having been found satisfactory, were accepted by Grand Lodge, and the Brethren were saluted with the usual Masonic honours, and invited to take their seats upon the dais.

Resolutions were unanimously passed thanking the Toronto Brethren for their magnificent entertainment to the Members of Grand Lodge; to the Railway and Steamboat Companies; to the scrutineers of the ballot; to the committee on Credentials; and to the Directors of the Toronto Mechanics' Institute for the free use of their reading room and library. Grand Lodge was closed in ample form.

ROYAL ARCH.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1,051).—The regular meeting of this chapter was held at the Chapter Rooms, Athenæum, on Monday, the 15th inst. The chapter was opened by Comps. W. H. Bagnall, M.E.Z.; J. D. Moore, P.Z. as H.; W. Hall, J., there were also present: Comps. N. G. Mercer, E.; R. Taylor as N.; J. Fenton, P.S.; E. Simpson and J. Burrow as Assist. Sojs.; W. Hall, J. Watson, &c. The minutes of the last meeting were read and confirmed, and other business transacted. The ballot was taken for Bro. W. J. Sly, of the Rowley Lodge No. 1,051, Lancaster, and for Bro. R. S. Bateson, of the Charity Lodge No. 563, Umballa, Bengal, who were unanimously elected. Bro. Bateson being in attendance was exalted to the degree of the Royal Arch, by Comp. Dr. Moore, P.Z., the mystical, symbolical and historical lectures being delivered by the Principals, and the duties of P.S. ably undertaken by Comp. Simpson. The M.E.Z., on the nomination of Comp. Fenton, P.S., appointed Comps. Janta, M. Moore, and Edmund Simpson, Assist. Sojs., and invested them with the collars and jewels of office. There being no other business before the chapter, it was closed in due form.

KNIGHTS TEMPLAR.

SUFFOLK.

IPSWICH.—*Royal Plantagenet Encampment*.—The Sir Knts. ranging under this banner met at their field of encampment at the Masonic Hall, Ipswich, on Monday, the 15th inst., when the muster-roll was called, and the following answered to their names:—Sir Knts. W. T. Westgate, E.C., P.G.D.C.; Rev. R. N. Sanderson, V.E.D.P.G.C. Suffolk and Cambridge, Prelate; Emra Holmes, 1st Capt., P.G. Reg.; C. T. Townsend, P.P.G. Capt., Acting Reg.; W. Cuckow, 2nd Capt.; G. Cresswell, Assist. Capt. of Lines; R. M. Taylor, Treas.; G. S. Golding, Expert. Visitors: Sir Knts. J. Pitcher, P.E.C. Prudence Encampment. P.G., 1st Capt.; and G. S. Findlay, P.E.C. Prudence Encampment. The encampment having been opened, the minutes of the last two meetings were read and confirmed, and the ballot was taken for Sir Knt. the Rev. Charles Martyn, G. Chaplain G. Lodge of England, who was unanimously elected a joining member of this encampment. The D.P.G.C. explained that the reason the by-laws of this encampment had not yet been printed was that many great and sweeping changes were about to take place in Knight Templary, and it was thought inadvisable to print by-laws to-day which might be altered or become inoperative to-morrow. With reference to the recent increase of the fees to be paid to Grand Conclave, both Sir Knt. Sanderson and Sir Knt. Emra Holmes gave notice of motion to increase the fees, both in the encampment and Priory of Malta. After the Almoner had collected the alms, the encampment was closed and the brethren retired to banquet. The usual loyal toasts were duly given, Sir Knight the Prince of Wales being especially honoured. "The Health of the V.E. Provincial Grand Commander, Capt. Phillips," was very warmly received, that gallant officer being extremely popular in the province of Suffolk

and Cambridge. It was announced that Sir Knt. Emra Holmes would deliver an address on "Knight Templary and its connection with Masonry," at the next meeting of the encampment. The fraters separated at a late hour.

FREEMASONRY: ITS HISTORY, PRINCIPLES, AND OBJECTS.

(From the *Rectangular Review*.)

(Continued from page 140.)

10. *Michelet on Masonic Architecture*.—Michelet, in his "History of France," touching on the episode of Gothic architecture, remarks on the wonderful self-denial of those artists, the extent of which can only be fully appreciated by following them into the most retired and inaccessible part of their labours. All that we know of them, says he, is that they belonged to that obscure and vast association spread all over the world. They had their lodges at Strasbourg and Cologne. Their sign, as old as Germany, was the Hammer of Thor. Armed with the pagan hammer, sanctified in his Masonic hands, the Mason continued throughout the world the work of the New Temple, renewed from the Temple of Solomon. With what care he worked, though obscure and lost in the association! With what self-denial, which can only be known by exploring the most retired, the most inaccessible cathedrals and churches! Mount up to those airy solitudes, to the highest points of those spires, which the tiler ascends but with fear and trembling; and often you shall find, solitary under the eye of God, exposed to eternal storms, some delicate workmanship, some masterpiece of art, of sculpture, to which the pious workman has devoted his life. No name, no mark, no letter: he would have been afraid of robbing God of His Glory!

11. *Freemasonry in England*.—The authentic history of Freemasonry in England dates from Athelstan, from whom his brother Edwin obtained a royal charter for the Masons, by which they were empowered to meet annually in a general assembly, and to have power to regulate their own order. And, according to this charter, the first Grand Lodge of England met at York, in 926, when all the writings and records extant, in Greek, Latin, French, and other languages, were collected, and constitutions and charges in conformity with ancient usages, so far as they could be gathered from such recovered records, were drawn up and adopted.

The old York Masons were, on that account, held in especial respect, so that when a Grand Lodge was afterwards formed in London, it was called the Grand Lodge of England, while the old York one was known, distinctively, as the Grand Lodge of all England.

12. *Freemasonry in England (continued)*.—On the death of Prince Edwin, Athelstan himself presided over the lodges. After his decease, the Masons in England were governed by Dunstan, Archbishop of Canterbury, in 960, and Edward the Confessor in 1041. In fact, down to the beginning of the eighteenth century, their Grand Masters have either been persons of royal blood,—sometimes the king himself,—or their deputies appointed by them. And truly the highest titles suffer no diminution of lustre by belonging to professors of Masonry, and the highest nobility acquires an additional distinction by countenancing and associating with it.

13. *"Free and Accepted Masons."*—When persons, not operative Masons, in modern times first sought admission into the Order is not known. The records of a lodge at Warrington, as old as 1648, note the admission of Colonel Mainwaring and the great antiquary, Ashmole. Charles I., Charles II., and James II. were initiated, or accepted—hence the term "accepted Mason"—and, as a mark of respect and confidence, were admitted to all the privileges of the craft, and hence "free." From this we have the designation "free and accepted Masons," though the expression "free" may have been prefixed, because none but the free-born could

be admitted. There could be no safety in entrusting to a slave their secrets, which might at any time be extorted by his master.

14. *Laws of Freemasonry.*—The written laws of Freemasonry are contained in the *Ahiman Rezon*, or Book of Constitutions. The word is derived from three Hebrew terms: *Ahim*, brothers; *manah*, to choose; and *ratzon*, the law; the whole signifying "the law of the chosen brethren." But the unwritten law is of much greater extent, and found in the universal customs and landmarks of the Order, in Masonic usages, and decisions of various Grand Lodges. One of the laws of the Order is that every candidate for admission must be a man; but attempts have been made to evade this ancient landmark in France, at least.

15. *Adoptive Masonry.*—Certain degrees have been invented in what is called Adoptive Masonry, some of which are still practised in America. In France, where the plan was first devised, Adoptive Masonry, was for a time much in vogue; the Empress Josephine in 1805 presided over a lodge. But passwords uttered by rosy lips must lose their solemn import, and pressure of soft hands may bring danger, instead of averting it. In this country the idea never found favour. To the initiated the motive for the exclusion of the fairer portion of creation is perfectly obvious. To the uninitiated it will suffice to say, a woman cannot keep a secret. There may be exceptions; but the secrets of Masonry, though they are not its essence, but only the keys to the institution, must not be exposed to any risk whatever.

16. *Freemasonry in Scotland.*—It has been very generally believed that the first appearance of Freemasonry in Scotland was in connection with the building of Kilwinning Abbey, but there is no doubt that several lodges were engaged in the erection of ecclesiastical structures of a still earlier date. The Abbey of Kilwinning was founded in 1140 by Hugh de Moreville, Lord of Cunningham, and Lord High Constable of Scotland. The builders were brought from the continent,—it is supposed from Cologne, the city that contains at present one of the noblest cathedrals ever built, designed in the purest and most perfect style of Pointed architecture.

Among the Scottish religious houses at which the Freemasons must have been at work before the monastery at Kilwinning was begun, are a cathedral at Glasgow, founded in 1115, and Kelso Abbey, founded in 1128. King Robert Bruce founded the Royal Order of Heredom of Kilwinning, immediately after the battle of Bannockburn, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master.

17. *Modern Freemasonry.*—At the beginning of the eighteenth century, the second, usually but erroneously called the first, period of Freemasonry, as already mentioned, may be said to have closed. Until then, it had on the whole been a society of architects and builders, united in the cause of architecture. At the above date, there being only four lodges existing in London, a proposition was made, and afterwards agreed to, that the privilege of Masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly initiated into the Order, and thus began the third, usually called the second, period of Freemasonry, retaining the original constitutions, the ancient landmarks, symbols, and ceremonies; the Society, proclaiming *brotherly love, relief, and truth*, as their guiding principles, obtained a wider field for their operations, and more freedom in their mode of action; and thanks to this, and to the exertions of three of the most influential brethren, Dr. Desaguliers, James Anderson, and George Payne, the principles and rights of Freemasonry rapidly spread over all Europe, America, and the most distant colonies.*

18. *Persecution of Freemasonry.*—Freemasonry, how-

ever, had its enemies—the children of darkness ever will fight against the spread of light. In 1735, several noble Portuguese instituted a lodge at Lisbon, under the Grand Lodge of England, of which George Gordon was Master, but no sooner was the slightest suspicion entertained of its existence, than the clergy determined to put it down; for the liberal-minded man, which the Mason especially professes to be, was a thorn in the side of the bigoted member of the Inquisition, which caused John Coustos, of Berne, and Alexander Jacob Monton, of Paris, then in Portugal, to be arrested in 1743, and thrown into subterranean dungeons, where they remained several weeks, enduring the most severe treatment and anxiety. They were accused of not obeying the Pope's Bull, which declared Freemasonry heresy—the recent Papal fulmination against the Order is no new whim,—and on these charges they were put on the rack. Monton then embraced the Catholic faith, and was pardoned; but Coustos, remaining true to his Protestantism, was, after suffering the most excruciating tortures, and having been racked nine times in three months, sentenced to four years' work as a galley slave; but the British Government claiming him as a subject, he was released before his punishment expired. Thirty-three years passed without anything more being heard of Freemasonry in Portugal, but in 1776 two members of the craft were incarcerated, and remained upwards of fourteen months in prison. Many searching inquiries were, from time to time, instituted to ascertain if any, and what, Freemasonry was going forward under the plea of discovering a conspiracy against the Government; many arrests of distinguished noblemen and gentlemen took place in consequence in 1802, among the rest that of Da Costa, the naturalist. The French empire ushered in better days for the Freemasons of Portugal, but with the restoration of the old régime came the former prejudices, doubts, and jealousies. In 1818, John VI. promulgated from the Brazils an edict against all secret societies, including Freemasonry; and again, in 1823, a similar, though more stringent proclamation, appeared in Lisbon. The punishment of death therein awarded has been reduced to fine, and transportation to Africa.

19. *Instances of Persecution.*—Pope Clement XII., in 1737, issued a decree against the Order, which was further coerced by the edict of the following year, the punishment therein awarded for being found guilty of practising Freemasonry being confiscation and death.

Philip V., in 1740, declared the galleys for life, or punishment of death, with torture, the award for Freemasons, a very large number of whom he had arrested and sentenced. In spite of these tyrannical proceedings, Freemasonry spread its branches far and wide. But at this period, one of the greatest misfortunes that could befall the Craft occurred through treachery. Peter Torrubia, Grand Inquisitor of Spain, having first made confession and received absolution, entered the Order, for the express purpose of betraying it. He joined in 1751, and immediately made himself acquainted with the entire ramification of the Craft, and names of members. Being unable to accuse them, he contented himself by naming for punishment ninety-seven lodges, without any pretext whatever. All the members seized were tortured on the rack. Ferdinand VI. declared Freemasonry to be high-treason, and punishable with death.

When the French became masters of Spain, Freemasonry was revived and openly practised, and the members of the Grand Lodge of Madrid met in the hall previously occupied by their enemy, the Inquisition. With the return of Ferdinand VII., the exterminating process against Freemasonry recommenced. In 1814, twenty-five persons, suspected of being Freemasons, were dragged in chains to confinement; but the subsequent arrests were so numerous that no correct account is obtainable, nor can the ultimate fate of the accused be recorded.

* A list of lodges, professedly incomplete, contains the names of upwards of 700 foreign lodges.

In 1824, a law was promulgated commanding all Masons to declare themselves, and deliver up all their papers and documents, or to be declared traitors. The Minister of War, in the same year (Oct. 16), by proclamation outlawed every member of the Craft, and in 1827, seven members of a lodge in Granada were executed.

The history of the Freemasonry of Central Italy during the last century, is a mere repetition of sufferings, persecutions, and misfortunes, the members of the Craft being continually under punishment, through the intolerance of the priesthood and interference of the civil power.

Even in Switzerland, the Masons at one time were persecuted. The Council of Berne, in 1745, passed a law with certain degrees of punishment, for members of lodges, which was law was renewed in 1782. It was, however, never very strictly observed, and is now abrogated.

Frederick I., King of Sweden, a very few years after its introduction (1736) into that country, forbade it, under penalty of death. At present the king is at the head of the craft.

In 1738 Charles VI. issued a proclamation prohibiting the continuation of Masonic assemblies in his Netherland dominions, or any part of Flanders.

The king, Augustus II., of Poland, caused, in 1839, enactments to be published, forbidding, under pain of his severe displeasure and punishment, the practice of Freemasonry in his kingdom, into which it had been introduced in 1736.

The recent denunciations of Freemasonry from the Papal Chair are no doubt in the recollection of the Order, as well as the fact that Freemasons were included, in combination with Bible Societies, as especial subjects for censure at the Œcumenical Council.

But in spite of these persecutions and this opposition, temporary or permanent, Freemasons, as already stated, are now to be found in every part of the globe; the Order is widely spread in Europe, America, Asia, Africa, and on the most remote islands of the Pacific and Southern Oceans.

20. *Loyalty of Freemasonry.*—The Masonic Charges abundantly testify to the practical morality and devoted loyalty of the Freemasons; for instance:—

The first Charge is,—That ye shall be true men to God. Secondly,—That ye shall be true liegemen to the king, without treason or any falsehood, and that ye know no reason or treachery, but that ye shall give knowledge thereof to the king or his council (directions that abundantly disprove the charge brought against Masons by the see of Rome of their being instigators and abettors of sedition and rebellion), and ye shall be true to one another—that is to say, every Mason of the Craft, ye shall do to him that is a Mason allowed as ye would be done unto yourselves. . . . Also that ye shall be no thief; that ye shall be true to the king, lord, or master that ye serve, and truly to see and work for his advantage. Also, ye shall do no villainy, whereby the Craft or science may be hindered, &c.

[We here close our extracts from this interesting article, for the further perusal of which we refer our readers to the pages of the *Rectangular Review*, although we cannot endorse many of the principles therein enunciated, which, indeed, in some instances, are contradictory in themselves. They, notwithstanding, comprise much to interest the Masonic and general reader.]

INTERNATIONAL EXHIBITION OF 1871.—We are requested by Her Majesty's Commissioners to state, that there is no foundation for the rumour that the International Exhibition appointed for 1871 is to be postponed by reason of the war. The first of the series of Annual International Exhibitions of Selected Works of Fine and Industrial Art and Scientific Inventions will take place next year, as already announced.

MASONIC FESTIVITIES.

DEVONSHIRE.

TORQUAY.—*St. John's Lodge* (No. 328).

At the last meeting of this lodge it was decided to carry out the suggestion of the W.M., at a previous meeting by holding a picnic in connection with the Craft; and a good working committee having been appointed, and the day fixed, nothing but fair weather remained to make it enjoyable. Accordingly, on Monday the 8th, we started per rail, between hopes and fears, for Mother Nature had put on a gloomy mood; and after passing through some eighteen miles of the most charming scenery in Devonshire, arrive at Moreton Hampstead, an ancient town bordering on Dartmoor, about nine a.m. By this time Sol's rays had dispersed the misty clouds, and to all appearance a lovely summer's day was in store for us. Taking our places in breaks which were awaiting our arrival, we proceeded to the hostelry of our Bro. Pollard, where some who had breakfasted early partook of refreshments. Leaving Moreton, we push on for Cranbrook Castle, the site of an old British entrenchment, which would seem "to have been one of a chain of forts on the Teign;" and here on the green sward, overlooking the valley below and the towering tor: at a distance, we spread out our viands and prepare for our rural dinner, for which the invigorating breezes of the moors had made us ready, for, as a moorman would say, "'tis a terrible place is the moors for to maik 'ee ait." After refreshing wearied nature and toasting her Most Gracious Majesty in truly British fashion, not forgetting the ladies of our party, for which our "smart young bachelor" returned thanks, we amused ourselves in various ways till time warned us to quit this enchanting spot and proceed. Our course lay through a rough and devious path till we arrive at Fingle Bridge, a very picturesque old ivy-clad structure overspanning the Teign, and a favourite object for artists, of whom there were several sketching the romantic points of beauty around. Here we tarry to feast our eyes on the magnificent scenery of the mountainous heights and sylvan depths, the former glowing with purple heather, the latter thick with forests of ferns, and which affords a treat, the like of which few of us ever experienced before. Driving on we come to Drewsteignton, or "the Druid's town on the Teign," where we were received by a welcome peal from the village bells. On, on we go, leaving to the right the celebrated "Cromlech," or spinsters rock, as it is called, and said to be upwards of 2,000 years old, till Chagford is reached, an old stannary town, and "if thee wants to see Chaggiford, go to Perrott the guide, and ax en to show ee round." However, time would not permit us to tarry, so we hastened on to Holy Street, or, as now called, Holles Street, about a mile and a half from Chagford, where we partake of tea. Here remains of the "via sacra," or processional road of the Druids, are to be found, and in the immediate vicinity are Longstone Pillar and the sacred stone circle, said to be "the finest sample of the rude but venerable shrines of Druidical worship in Devonshire." Here also is to be found a tolmen, or religious stone of the Druids, which is thus described by Rowe:—"It is a granite mass approaching to an irregular rectangular form. It is imbedded in the channel of the Teign, and rests on two adjacent rocks at an angle of about twenty-five degrees. The outline of the stone above the surface measures about thirty feet, and near the southern edge is a large and deep perforation of a form so regular that at the first view it would scarcely fail to convey the idea of artificial preparation. But a closer inspection will probably lead to the conclusion that art perfected the operations of Nature; and this remarkable cavity had thus been adapted to the rites of Druidism for lustration or purgation by water.

By ardent prayer and clear lustration
Purge the contagious spots of human weakness.

Having sauntered about this sacred spot until the last moment, we set out on our return journey to Moreton, where we find the train in waiting, and bidding farewell to those beauteous scenes, we are hurried onward to our homes.

Adieu, ye forms sublime,
That people the great moor;—the tor,
The hallow 'o cairn, the everlasting rocks,
Moulded by time into a million shapes,
Of beauty and of grandeur;—and adieu,
Ye voices that upon the wanderer's ear
Ever refreshing come;—the flow of rill,
And music of the cataract, and leap
Of mountain stream, and sigh of mountain breeze,
And, scar'd by the intruder man, the rush
Of the wild bird. The raptur'd day is o'er.

THE following remarks which appear in the *Keystone* may be appropriately addressed to many of our own subscribers, and we hope it may induce them to "shell out."

DEAL JUSTLY BY ALL MEN,

"Especially with thy brethren, is a rule which, while it applies to all men, is especially applicable to members of the Craft.

We invite the attention of some of our subscribers to the above moral, as well as Masonic principle.

On closing the third volume of the *Keystone*, and beginning a fourth in this number, we find that 72 subscribers on our list owe for two years' subscription. We have sent their bills in a letter, (enclosing a postage stamp), asking either payment or a statement that they are unable to pay, in which case the amount due to us is to be erased from our books. No notice has been taken of this address to them. As the papers sent to them are not returned "refused," by the post-office, we suppose they are received by those to whom they are addressed.

Deal justly by all men, especially with the brethren, and we hope these subscribers will, now this rule is called to their attention, either pay us or say they are unable to do so, in which case we will send them a receipt for past dues, and close their accounts with us. We expect replies from these subscribers on or before August 1, 1870. If answers are not received then, the bills will be placed in the hands of collecting agents. Deal justly by all men, especially with thy brethren."

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 27TH, AUGUST 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 22nd.

LODGE.—De Grey and Ripon, Angel Ho., Great Ilford.

Tuesday, August 23rd.

LODGE.—Industry, F.M.H.

Wednesday, August 24th.

Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7 precisely.—LODGES.—United Pilgrims', Horns Tav., Kennington; High Cross, White Hart Ho., Tottenham Station.—CHAPTER.—Union Waterloo, F.M.H., William-street, Woolwich.

Thursday, August 25th.

Gen. Com. Girls' School, at F.M.H., at 4.—CHAPTER.—Canonbury, George Ho., Aldermaubury.

Friday, August 26th.

CHAPTER.—Belgrave, Anderton's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 22nd.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, August 23rd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, (Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, August 24th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, August 25th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall; Burdett Courts, Approach Tav., Victoria-park, at 7.

Friday, August 26th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, AUGUST 27, 1870.

THE WAR.—ASSISTANCE TO THE SICK AND WOUNDED.

We find on all sides organisations for affording assistance so the sick and wounded in the fearful war now raging between two of the greatest powers of Europe. Ghastly details reach us day by day of fearful scenes of bloodshed, which must excite pity in the breasts of those in the enjoyment of peace and plenty in our fair and happy land. And while rejoicing in our own immunity from the horrors of war, it is bounden duty to alleviate the sufferings of our less fortunate fellow-creatures.

To none does this duty belong more than to the Masonic fraternity, whose brightest jewels are charity and relief. In France and in Germany, organisations have been effected for this purpose. As no such action has been taken by the brethren in England, we intend to give as far as they come to our knowledge, an account of the different arrangements which have been made to afford the assistance so much needed, so that our brethren may make their own choice as to the channel through which they may desire their contributions to be applied. We shall be happy to give publicity in future numbers to any other organisation, and shall be obliged to any of our readers who will kindly forward particulars.

The first which claims our attention is the "Society for Aid to the Sick and Wounded in War." The offices of the Central Committee are at No. 2, St. Martin's-place, W.C. The Prince of Wales is President, and the list of the Committee contains the names of the Duke of Cambridge, Prince Christian of Schleswig Holstein, the

Secretary for War, the Duke of Manchester, Marquis Kildare, Duke of Buccleugh, Earl of Shaftesbury, Earl Derby, Earl Dacre, the Marquis of Westminster, and numerous other distinguished personages. Amongst the names will be recognised those of many influential members of the Craft.

The following abstract from the society's prospectus will explain its objects:—

"The object of the Society is not in any way political—it is absolutely impartial. It does not attempt to interfere with organised state machinery, or military medical staff, but only to assist them in relieving the miseries of war.

"It recognises in every sick and wounded soldier of every nation a subject for its solicitude. Its aim is to relieve the physical pain, and the mental trouble of the wounded man, from the moment of his wound to the date of his restoration to his friends.

"While England is not at war, this Society will send surgeons and nurses, speaking the language of the belligerents, medical comforts of every kind, and whatever stores or supplies it may learn there is most need of for the care of sick and wounded of both armies equally and impartially. Its agents with the head quarters of both armies will, from time to time communicate the chief wants, and they will be supplied; and where it appears that grants of money will be the most efficacious mode of sending help, money will be sent.

"The Society works under the Red Cross, adopted by the governments of Europe at the Convention of Geneva as the badge of neutrality. Its agents are respected as neutral, and succour the wounded of both sides alike.

"If it were not self-evident that such must be the case, it is sufficiently proved by a study of the last great wars—Crimean, 1854-5—Italian, 1859—Danish, 1864—Bohemian and Italian, 1866—as well as the American war of 1861-1864—that the medical staff of armies is invariably utterly unable to cope with the mass of suffering which follows a great battle. At Solferino there were nearly 42,000 killed and wounded. Between May 4th and June 20th, 1864, there were 8,487 killed, and 44,261 wounded in the campaign in America. At Kœniggratz or Sadowa, there were upwards of 20,000 wounded. Three days and three nights passed before the wounded could be collected from the field after this battle. After the battle of Gitschin in the same campaign, wounded men were forty-eight hours without nourishment of any kind.

"This Society will assist the French and Prussian societies to relieve this misery—will send its own delegates to the field of battle if possible; or will take charge of wounded men in hospitals, freeing French and German surgeons and nurses for duty in the immediate front.

"Organisation is necessary—funds are necessary—Action must be immediate. Help given immediately is everything. Two days' delay after a battle, and the help might almost as well never be sent. The first two days' help is worth that of the next ten.

"Finally, to guard and nourish the wounded soldier as he lies on the battle field—to remove him thence—to give him immediate surgical aid—to

make his pain as light as possible by whatever comforts can alleviate it—to nurse him—communicate with his friends—and cure him, if possible, is the aim of the Society's operations.

"All the nations of Europe—and America—had Societies of this nature organised before the outbreak of this war, and were ready to give help at once.

"If Great Britain should be dragged into war, the first aim of this Society would be to succour wounded British, then its wounded allies and enemies. At all events, it is vitally important to have a society established, an organisation completed, and depots of stores collected against such contingency.

"Aid can be given best in this way:—Public meetings should be held, and Committees formed in all provincial towns—funds should be collected—depots of stores formed. The former might be at once forwarded to the Central Committee in London; the latter retained and forwarded as required.

"Even should war cease, there will, for six months at least, be hospitals full of wounded; and eventually, such Committees and depots would form a most valuable national organisation, in case, first of future war, and secondly, in all great accidents.

"The Central Committee hope and believe that England will show her charity now—and that having once organised this Society—she will never in future be found unprepared.

"The Prince of Wales is our President—the Secretary of State for War is on our Committee—The Queen and the Field-Marshal Commanding-in-Chief are among our subscribers—the Government has given us an Office and Store. Field-Marsals, Peers, Members of the House of Commons, Officers of the Army and Navy, Medical men, Clergymen, of every shade of opinion and all professions, we are working hard in the one cause of relief of the miseries of war; and ladies of all ranks are giving their personal services to collect, prepare, and issue *matériel* under the direction of the Central Committee."

ENGLISH GILDS.*

(Continued from page 143.)

We now come to the third part of Dr. Brentano's interesting introduction, which refers to the Gild Merchants, which he describes as sworn fraternities for the protection of right and the preservation of liberty, which was in these days necessary in the towns for the protection of property and trade, against the violence of neighbouring nobles, the arbitrary aggressions of the bishops or burgraves, or the bold onsets of robbers.

In some instances, where new trades were established by settlements of workmen or traders from foreign countries, the combinations were rendered necessary to enable them to overcome

the prejudice of the native inhabitants, then in a state of semi-barbarism.

The insecurity of the towns themselves also moved the small freemen thereof to band themselves into the gilds. The members of this class were mostly free landed proprietors, the possession of town land being the distinguishing mark of the early burghers, for to this possession alone was full citizenship attached in the first movements of civic life. Naturally the whole body of full citizens united itself everywhere into one gild, *convivum conjuratum*, and the gild law became the law of the town.

Among the earliest of these gilds (the history of which extends back to Anglo-Saxon times) are the gilds of Dover, of the Thanes at Canterbury, the Gild Merchant of London and York, the great Gild of St. John at Beverly, the Gild of the Blessed Mary at Chesterfield. The old usages of Winchester contain intimations of a former relationship between the gild of merchants and the body of the citizens. One document contains grants of liberties, and of a gild to the townsmen of Beverley, similar to the grant of civic constitutions to several German towns. By this document, Thurstan, Archbishop of York, grants to the townsmen of Beverley, a gild, and "all liberties, with the same laws that the men of York have in their city." King Henry I., as well as Thurstan's successors, confirmed this Beverley grant; and there is even a document stating its confirmation by Pope Lucius III. From this kind of gild sprang, in England, the method of recognising the citizens as an independent body, by confirming their gild.

In the eleventh and twelfth centuries, especially in the north of France, appear unions of the free towns, in order to protect themselves against the oppressions of the powerful, and the better to defend their rights. In 1070, the citizens of Mans established a sworn confederacy, in order to oppose the oppressions of Godfrey of Mayenne. The people of Cambrai did the same against their bishop in 1076, during his absence; and as he, on his return, refused to recognise their confederacy, they shut the gates of the town against him. The numerous grants of communal rights to French towns from the eleventh to the thirteenth century, are nothing but the recognition by the king of such Frith-gilds as had been previously in existence for a longer or shorter period.

In 1188, Count Philip of Flanders confirmed to

* "English Gilds," by the late Toulmin Smith. London: Trübner and Co.

the town of Aire in Artois, its laws and customs, such as his predecessors had already granted and recognised to the citizens, in order to secure them from the attacks of "wicked men." There are hardly any records bearing reference to guilds in Germany in the tenth and eleventh centuries; probably because they had disappeared from public notice in consequence of the measures taken against them by princes and bishops; yet the relations existing at a later period between the "highest gild" and the town, leaves no doubt that here too the gild was the germ of the town-constitutions. "But the enigma, that many towns in France (as even Paris, and almost in like manner in England, London) had municipal institutions, without such a commune or gild ever having been granted to them, finds its solution in the fact, that the guilds existed there before German municipalism had come into being, and that the latter had developed itself unnoticed out of the former." This may also be said of the great towns of Flanders.

The earliest notice of such a town gild upon the Continent, of that in Sleswig, contains a noble instance of a daring fulfilment of the duties imposed upon the gild brothers. Magnus, the son of King Nicholas of Denmark, had slain the Duke Canute Lavard, the alderman and protector of the Sleswig Gild. When King Nicholas, in 1130, came to Hetheby (that is, Sleswig), his followers advised him (as an old Danish chronicle relates) not to enter the town, for the townsmen put in force the law with extreme severity within their gild, called *Hezlagh*, and did not suffer any one to remain unpunished who had killed or even injured one of their brethren. But the king despised the warning, saying, "What should I fear from these tanners (*pelipers*) and shoemakers?" Scarcely, however, had he entered the town, when the gates were closed, and at the sound of the gild bell the citizens mustered, seized upon the king, and killed him, with all who tried to defend him.

In Sleswig, at this time (1130) the gild still included the whole body of the citizens. The Chronicle at least speaks of the citizens in general, who mustered at the call of the gild bell (the town bell). On the other hand, in Germany, at a somewhat later period, the government of the town is everywhere found in the hands of a highest gild.

In England, where the guilds were far in advance of those of any other country, there were highest

guilds of the kind described, even in Anglo-Saxon times. There, according to Lappenber, the landed proprietors on or near whose estates the towns were built, for a long time exercised great influence in them, and constituted their aristocracy. Thus, in Canterbury, the condition of becoming an alderman was the possession of an alienable estate (*soca*), the possessors of which were united with other landed proprietors to the there-existing old gild of the Thanes. But as there were at Canterbury two other guilds besides, this gild of the Thanes was probably the *sumum convivium* of that city.

Of London there is documentary evidence that the constitution of the City was based upon a gild, and it served as a model for other English towns. According to the *Judicia Civitatis Londoniæ* of the time of King Athelstan, the frith-guilds of London united to form one gild that they might carry out their aims the more vigorously. This united gild governed the town; as is proved by the fact that their regulations bound even non-members. A similar union took place three centuries later at Berwick-upon-Tweed. In the years 1283 and 1284 the townsmen of Berwick agreed upon the statutes of a single united gild: "that where many bodies are found side by side in one place, they may become one, and have one will, and, in the dealings of one toward another, have a strong and hearty love."

A peculiar union of guilds must be inferred from an article in the gild statutes of Malmoe, in Denmark. According to this article a confederation existed among the guilds of various places, and had general assemblies of the gild brothers at Skador. Perhaps its condition was analogous to that of the Flemish Hanse, or of the confederacies of the German towns, or of Edinburgh, Stirling, Berwick, and Roxburgh, united to a general Scottish trade gild. It reminds one also strongly of the organisation of the English trade unions at the time of their change from local into national societies, when they united a great number of towns all over the country.

It may not be out of place here, says Dr. Brentano, to dwell for a moment on the confederations among the German towns in the thirteenth century. They, too, originated from circumstances similar to those which called forth the first Frith-guilds; they were emanations from the same spirit, were founded on the same principles, and had rules similar to theirs; they were guilds with cor-

porations as members. The most important among these unions was that of the Rhenish towns. At the time of the interregnum, that is, at the very moment when Germany was left utterly without a ruler, when there was no power to check the princes in the unlimited extension of their rights, when they levied tolls at their pleasure, and ground the poor to the bone by exorbitant taxes; when knights and nobles lived by highway robbery, waylaid streets and passes, and plundered and murdered the merchants; when the strong oppressed the weak, unpunished, and might was right;—in that classical age of club-law, when there was no supreme power in the empire, the union of the Rhenish towns stepped for a time into its place. This union was no mere offensive and defensive alliance; its object was the maintenance of an entire system of order and law, and of the authority of the Empire. It forced even princes and nobles to join it. Like the gild brothers of Cambridge, the towns entered upon mutual obligations by oath; and the measures which they adopted for the protection of their members, and for the chastisement of the breakers of their peace, were similar to the Cambridge ones. A special clause insured common protection to the poor and little as well as to the mighty and great, whether they were lay or cleric, Christian or Jew.

A short examination of the statutes of the town gilds will justify our claim for these confederations of towns to be shoots from the same root, fruits from the same tree, and higher stages of the same development from which the Frith Gilds sprang. From the time when these Frith Gilds stood at the head of the towns, their statutes show, without a particle of change, the essential nature of the gilds as disclosed by the gild statutes of Cambridge. These gilds appear as an enlarged great family, whose object is to afford such assistance to their members in all circumstances of life as one brother might expect from another, and consequently, above all things, protection against the unbridled arbitrariness of the mighty, whether exercised by violence, or attempted at law by means of numerous friends as compurgators. The gilds do not appear, however, as associations for instituting a *new* law, but for maintaining the laws already existing, for supplementing a system of order as yet defective and only in course of development, and for guarding in common against the dangers attending a weak government.

To maintain and carry out their ordinances, the gild required a special jurisdiction; and, in consequence of the necessary distrust by the citizens of that time of the tribunals of their masters, it was natural that quarrels of all kinds which arose between members after their admission were brought within the reach of the gild. Quarrels among members only came, as a rule, within the jurisdiction of the association; and it was only in consequence of the peculiar relation of some gilds to the town that disputes between non-members had also to submit to the gild. The limits of this jurisdiction varied according to time and place; but it was everywhere the rule that gild brothers, before going into the law court, had to bring their case before the gild for the sake of attempting, at least, reconciliation between them. But the gild never assumed a right over the life and limb of its members; compensation only, and fines, were used for punishments, the highest penalty being expulsion.

The same regulations as the religious gilds had with regard to helping gild brothers in every need, are to be found in the Frith Gilds. On this point the statutes of the gilds of all countries are almost identical. If a brother falls into poverty, if he incurs losses by fire or shipwreck, if illness or mutilation renders him unable to work, the brothers contribute to his assistance. If a brother finds another in danger of life on sea or in captivity, he is bound to rescue him, even at the sacrifice of a part of his own goods; for which, however, he receives compensation from the brother assisted, or from the community. English gild statutes frequently mention loans to be given to brothers carrying on trade, often with no other condition than the repayment of it when he should no longer need it. The sick brother found in his gild aid and attendance; the dead was buried; for his soul prayers were offered, and services performed; and not unfrequently the gild gave a dowry to his poor orphan daughter. The numerous provisions as to the poor, as to pilgrims, and other helpless people, in the statutes of English gilds, prove that non-members in want found help from them as well.

The regulations as to the payment of chaplains of the gild, as to common service and prayers, as well as to common feastings, were equally general; and everywhere fines recur equally for the infringement of the agreed-to ordinances, for unseemly behaviour, and for offending of members.

There was an alderman at the head of the gild, and often stewards by his side as assistants. Other officials are also now and then to be met with. The reception of a member depended upon the whole association. If any one living in the country, or a foreigner, wished to become a member of the gild, a citizen had to pledge himself for his honour. In an association so closely united, the honour of every single member was to a certain extent the honour of the whole body. Pure life and spotless reputation must therefore appear as the condition of gild freedom. Besides this, the gild statutes demand no other condition for admission. Everybody entering the gild had to bind himself by oath to keep the gild statutes.

Women also might become members of the gilds. They were, however, generally the wives or daughters of gild brothers. It is only an exception when in several of the gilds women became free of the gild in their own right. They, however, shared only in the advantages and burdens of the gilds, and never took part in its administrations or its councils.

Many of the towns whose government was in the hands of such gilds, especially those accessible by the sea, had been founded by merchants. But in all other towns also the great majority of the more respectable burghers lived by trade. "When the Normans approached the harbour of Tiel," says a writer of the eleventh century, "the population living on the Wahal fled, leaving behind all its goods, money excepted: for it consisted of merchants." It is therefore evident that a gild of merchants existed there, who governed the town. Gant (Ghent) is described as flourishing by trade and fishing; and the same may be said of a number of other Belgian and French towns. The magistrates of Paris are said to have been called *nautæ* in the time of the Romans; and in deeds of the twelfth century the words *burgenses* and *mercatores*, or *mercatores per aquam*, are used as synonymous. The corporation of the Paris merchants stood at the head of the town. It was the same with the towns in Germany. Of the foundation of Freiburg in Brisgau we are told, that when Berthold of Zähringen intended to found a free city, with the same liberties and laws as the men of Cologne had in their city, he first assembled a number of respected merchants, to whom he allotted ground for the building of houses on the place destined as the market-place. From their number he took also the consuls of

the town. Lübeck was founded likewise on the basis of a free merchant community. And as it was in these towns, so it was in their prototypes. At Cologne, in the eleventh century, the terms "burghers" and "merchants" are alternately used as synonymous. At Spire the patrician families of the town, from whose ranks the council was taken, carried on trade. In like manner the leading families of Ratisbon consisted of merchants. As to Denmark, the Danish word for town—*Kiöbsted* (bargain place)—sufficiently denotes its character. There is no doubt as to the mercantile character of the later town gilds in England; they are even called there *gildæ mercatorie*; and the words by which the king confirms their gild to the burghers of a town, are often "*quod habeant gildam mercatoriam*." In Scotland, too, the *gildæ mercatorie* stood at the head of the towns.

(To be Continued.)

THE ST. CLAIR CHARTERS.

By BRO. D. MURRAY LYON, *Hon. Corresponding Member of the Union of German Freemasons, and of the Rosicrucian Society of England; Hon. Fellow of the London Literary Union; one of the Grand Stewards in the Grand Lodge of Scotland; P.M. Lodge Scarborough, Tobago, West Indies; author of the "History of Mother Kilwinning," etc.*

I now send for insertion in the MAGAZINE copies of the transcripts which in the course of my preparation of the History of the Lodge of Edinburgh (Mary's Chapel) I had made from the originals of the St. Clair Charters. These MSS. were several years ago accidentally discovered by David Laing, Esq., of the Signet Library, who gave them to the late Bro. Aytoun, Professor of Belles Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they are now. There can be no doubt of their identity as originals. I have compared several of the signatures with autographs in other MSS. of the time. The Charters are in scrolls of paper, the one 15 by 11½ inches, the other 26 by 11½ inches, and for their better preservation have been affixed to cloth. The caligraphy is beautiful, and though the edges of the paper have been frayed and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated, and making out the

whole of the text About three inches in depth at the bottom of No. 1 in the right hand corner is entirely wanting, which may have contained some signatures in addition to those that are given. The left hand bottom corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a Letter of Jurisdiction granted by the Freemen Masons of Scotland to William St. Clair of Roslin (probable date 1600-1); the second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William St. Clair of Roslin (probable date May 1, 1628.) They are as follows:—

No. I.

Be it kend till all men be thir present lris. We maisteris and frie men of the Maissones w'in the realme of Scotland with expres consent & assent of W^m Schaw Maister of Wark to our sou^{ane} lord ffor sa mekle as from aige to aige it hes bene observit amangs ws that the Lairds of rosling hes ever bene patrones and protectors of ws and our privileges lyckas our predeceassrs hes obeyit and acknowledged thame as patrones and p'tectoris Quhill that w'in thir few yiers throwch negligence and slewthfulnes the samyn hes past furth of vse Quhairby nocht onlie hes the Laird of Rosling lyne owt of his just vrycht bot also our hail craft hes bene destitute of ane patrone protectour and oversear q^{ik} hes genderit manyfauld corruptions and imperfectiones baith amangis ourselfis and in our craft and hes gevin occasioun to mony persones to consave evill opinioun of ws and our craft and to leive off great interpryses of pollecie Be ressonne of our great misbehaviour w'out correction Quhairby not onelie the comittairs of the faultis bot also the honest men ar disapoyntit of thair craft and p'ffit. As lyckwayes quhen dyvers and sindrie contraverses fallis out amangis ourselfis thair follows great & manyfald inconveniencis throw want of ane [patrone and protector] we nocht being abill to await vpoun the ordiner judges & judgement of this realme throw the occasioun of our powertie and langsumness of process ffor remeid q'of and for keping of guid ordour amangis ws in all tymes cummyng and for advancement of our craft and vocation within this realme und furtherens of policie w'in the samyn. We for our selfis & in name of our hail bretherene & craftsmen w^t consent fairsaid aggreis and consentis that W^m Sinclair now of rosling for him self & his airis purches and obtaine at ye hands of

our Sou^{ane} Lord libertie friedome and jurisdiction vpone ws and our successoures in all tymes cummyng as patrones & judges to us and the hail p'fessoris of our craft w'in this realme quhom of we have power and commissoun Swa that heirefter we may acknowlege him and his airis as our patrone and judge vnder our Souerane Lord w'out ony kynd of appellatioun or declynnyng from his judgement, with power to the said Williame and his airis to depute judges ane or mae vnder him and to vse sick ampill and lairge jurisdictione vpoun ws & our successors als weill as burghe as land as it sall pleis our souerane lord to grant to him and his airis.

WILLIAM SCHAW
Maister of Wark

Edinburgh

ANDRO SYMOSE
JHONE ROBESOUN

*St Andro**Hadingtown*

P. CAMPBELL takand ye
burdyng for JON. SAW
J. VALLANCE
WILLIM AITTOUN

Achiesones Heavin

GEORGE AITTOUN
JO. FWSETTER
THOMAS PETTICEWF

Dumfermling

THOMAS WEIR mason in Edr. THOMAS ROBERTSOUN wardane of the Ludge of Dumfermling and Sanct Androis and takand the burding vpoun him for his bretheren of ye mason craft within they Lwdges and for the Commissioners efter mentioned viz. DAVID SKOWGALL ALEXANDER GILBERT & DAVID SPANS for the Lwdge of Sanct Androis, ANDRE ALESOUN and ARCHIBALD ANGOURS Commissioners for the Lwdge of Dymfermling & ROT. BALZE and JOHN SAW for the Lwdge of Heddington with or hands led on the pen be the Notaries vnderwritten at or comandis becaus we can nocht write.

Ita est LAURENTIUS ROBESOUN Notarius publicus ad premissa requisitus de specialibus mandatis dict. personarum scribere nescien. vt aseruerent testan. manu mea propria.

[Ita est] HENRICUS BANNA [TYNE] connotarius ad premissa [de mandatis] antedictarum personarum [scribere nescientium ut aseruerunt teste] manu mea propria.

No. II.

BE IT KEND till all men be thir present lres. We the Deacones maisteris and friemen of the maissones and hammermen within the kingdome of Scotland That forsamekill as from aidge to aidge it hes bene observet amangis ws and ovr predecessoris that the Lairds of Rosling hes ever bene patrones and protectoris of ws & o'priwledgis Lyckas our predecessores hes obeyit reverencet & acknowledged thame as patrones and protectoris q'of they had letters of protection & vtheris richtis grantit be his mat^{ies} most no^{ll} progenitors of worthie memorie q^{ikis} with sindrie vtheris of the Lairdis of Rosling his writtis being consumet & brunt in ane flame of fyre within the castle of Rosling in ane . . .

The consummation and burneing q^{of} being clearlie knawin to ws and ovr predecessors deacones maisteris and friemen of the saidis vocationnis, and our protection of the samyn and privilegedis thereof [be negligence] and slouthfulness being liklie to pass furth of wse q^{throw} not only wald the Lairds of Rosling lyne out of thair just richt bot also our haill craftis wald haif bene destitute of ane patrone protector & oversear quhilk wald ingenner monyfold imperfectiones and corruptiones baith amangis our selfis and in our craft and give occasionne to mony persones to conceave evill opinioun of ws and our craft and to leive af many and grit interpryces of policie q^{his} wald be vndertakin if our grit misbehaviour were sufferit to go on w^{out} correction. For remeid q^{of} and for keiping of guid ordour amangis ws in all tyme cuming and for advancement of our craft and vocation within his hienes kingdome of Scotland and fundering of policie yairintill. The maist part of our predecessoris for thamselvis & in name and behalfe of our bretherene and craftsmen w^t expres advyse and consent of Williame Schaw maistir of wark to hienes umq^{le} darrest father of worthie memorie All in ane voce agreit consentit and subscrivet that Williame Sinclar of Rosling father to S^r Williame Sinclar now of Rosling for him self and his airis sould purches & obtaine at the handis of his ma^{tie} libertie friedom & jurisdiction upon ws & and our predecessoris deacones maisteris & friemen of the saidis vocationnes as patrones and judges to ws and the haill professors y^{of} within the said Kingdom y^{of} they had power & commissioun Sua that they and we nicht yairefter acknowledge him and his airis as o^r patrone & judge under our soverane lord without ony kynd of appellacion or declinatoure frome thair judgement forever, As the said agriement subscrivet be the said m^r of wark and our predecessors at maire length [proportis] In the quhilk office priviledge & jurisdiction over ws and our said [voca] tioun the said Williame Sinclar of Rosling ever continewit to his going to Ireland q^r he presently reamanes sen the quhilk [time] of his departure furth of this realme thair ar very mony corruptiones & imperfectiones rysin and ingennerit baith amangis ourselfis & in our saidis vocationnes in defect of ane patrone and oversear over ws and the samyn Sua that our saidis vocationnes ar altogietier liklie to decay And now for saiftie thair of we haifing full experience of the efauld guid skill and judgement

quhilk the said S^r Williame Sinclar now of Rosling hes in our said craft and vocation and for reparatioun of the ruines and monyfold corruptiones and enormities done be unskilfull persones thairintill We all in ane voce haif ratifiet and approven and be thir presentis ratifies & approves the foresaid former l^{re} u^r jurisdiction and libertie made and sub^t be our bretherene and his hienes umq^{le} M^r of wark for the tyme to the said Williame Sinclar of Rosling father to the said S^r William quhairby he and his airis ar acknowledged as our patrone and judge under o^r soverane lord over ws & the haill professors of our said vocation wⁱⁿ this his heines kingdom of Scotlande without any appellacion or declinato^r from thair judgements in ony [time hereafter] forever And further we all in ane voce as said is of new haif maid constitute & ordainit and be thir presentis makis constitutes & ordanes the said S^r Williame Sinclar now of Rosling & his airis mail our only patrones protectoris and oversearis under our soverane lord to ws & our successoris deacones maisteris and friemen of our saidis vocationnes of maissones hammermen wⁱⁿ the haill Kingdome of Scotland & of o^r haill priviledges and jurisdictiones belonging thairto qⁱⁿ he his father and yair predecessoris Lairds of Rosling haif bene in vse of possession thir mony aidges bygane With full power to him and thame be thameselvis thair waurdenis and deputtis to be constitute be thame to affix and appoynt places of metting for keiping of guid ord^r in the said craft als oft and sua oft as neid sall requyre All and sindrie persones that may be knawin to be subiect to the said vocation to be callit absentis to amerciat transgressoris to punish unlawlis casualities and vtheris dewties quhatsomever pertaining and belonging or that may fall to be pait be quhatsomever persone or persones subject to the said craft to aske crave ressave intramet with and uplift and the samyn to thair awn proper vse to apply deputtis under thame in the said office with clerkis seruandis assisteris and all vtheris officiaris and memberis of court neidfull to mak creat substitute and ordene for quhom they sall be haldin to answer All & sindrie plaintis actionnes & causes pertaining to the said craft & vocation and againes quhatsumever persone or persones professors y^{of} to heir discuss decerne & decyde actis decreitis & sentences thairvpoun to pronounce and the samyn to dew executioun to cause be put And gnallie. all and sindrie vyeris priviledges liberties

and immunities quhatsumever concerning the said craft to do vse & exerce and caus be done exercet and keipit siclyke and als friely in all respects as onytime bygane friely quietlie weill and in peace but ony revocatioun obstacle impediment or againe calling quhatsumever In WITNES of the q^{ik} thing to thir P^{enttis} w^{tt} be Alex^r Aikinheid servitor to Andre Hay wrytter we haif sub^t thir P^{nts} w^t our handis at

The Ludge of Edinburgh

WILLIAM WALLACE decon

JOHNE WATT

THOMAS PATERSON

The Ludge of Glasgow

JOHN BOYD deakin

ROT. BOYD ane of the mestres

HEW DOUOK dekin of ye measounes and vrichtis off Ay

GEORGE LID [ELL] deacan of squarm en and nov quarter-maistir

The Ludge of Stirlinge

JOHNE THOMSONE

JAMES ROND

The Ludge of Dumfurmlinge

. . . ne of . . .

The Ludge of Dundie

ROBERT STRACHOWNE maister

ANDREW WAST and DAVID QUHYT maisteris in Dundie wt or hands att the pen led be the notar vnder subscryveand att our commands because we can not writt

THOMAS ROBERTSON notarius asseruit

ROBERT JHONSTONE Mais

DAVID MESONE Mais . . .

I JN. SERVEITE, mr of ye craftis in Stirlinge with my hand at ye pen led be ye notar vnder subscrywand for me because I can not writt. J. HENRYSONE notarius asseruit

I JON BURNE ane of the mrs of Dumfermlinge wt my hand at ye pen led be ye notar vnder subscrywand for me at my command because I can not writt myself J. HENRYSONE notarius asseruit

DAVID ROBERTSON ane of ye mesteris ANDREW WELSONE master and THOMAS [W]ELSONE varden of ye sed Lug of Sant Androis

EVIDENCE.

A learned Brother writes that a Philosophical reader of history will assume that the Builders of the first Temple at Jerusalem, the Jews and the Syrians, had their lodges and their Masonries. Evidence of matters appertaining to the construction of all great edifices is by no means necessary.

EMBLEM.

Bro. * * *,—In works on Freemasonry, "Emblem" is sometimes used in a sense synonymous with "Symbol." The wider word is Symbol. In the recently-published "Dictionnaire Encyclopédie" it is said "Aujourd'hui ce terme (Emblème) designe une sorte de figure symbolique qui, par la représentation d'un objet connu, conduit à la connaissance d'un autre objet, ou à celle d'une idée morale. Cette figure est le plus souvent seule, et présente alors une très grande analogie avec le symbole."

DISAPPEARANCES.—REAPPEARANCES.

A Brother says there have been sundry disappearances and reappearances of our Speculative Masonry, and he thinks that minute historical research will one day show the epochs of those disappearances and reappearances.

THE GOD OF THE SPECULATIVE MASON.

The Speculative Mason is sometimes a Natural Theist; sometimes a Christian, Parsee, Hebrew, Mahomedan Theist. But his God is ever one and the same God, the God of Socrates, the God of Sir Isaac Newton, the Glorious Architect of Heaven and Earth.

SYMBOLOLOGY—A QUESTION.

A learned Brother inquires whether the Masonry which, previously to the year 1717, cultivated Symbology in its lodges, was Operative Masonry or Speculative Masonry?

A USEFUL EXERCISE.

Brother G. G. M., you are altogether wrong. A judicious student of Speculative Masonry considers that to trace the magnificent groin of the Gothic Cathedral to the simple Roman tunnel vault is a useful exercise, both mentally and morally.

ESTHETICS.

The science of Esthetics belonged to our Speculative Masonry before it belonged to Philosophy generally.

MASONIC JOTTINGS.—No. 34.

By A PAST PROVINCIAL GRAND MASTER.

RELIGION OF ENGLISH FREEMASONRY AS A PARTICULAR FREEMASONRY.

The Records and Proceedings of Grand Lodge sufficiently show the Religion of English Freemasonry as a Particular Freemasonry.

MASONIC NOTES AND QUERIES.

NAME OF JESUS DISAPPEARS FROM OUR CRAFT PRAYERS.

A Correspondent will, upon proper research, as I believe, find that it was after some revision of our ceremonies and formulæ, by Bro. Preston, author of the "Illustrations of Masonry," that the name of Holy Jesus disappeared from our Craft prayers. (See a passage of Dr. Oliver's "Revelations of a Square," cited *Freemasons' Magazine*, vol. xviii., p. 21.—CHAS. PURTON COOPER.

FISH.

We find in the St. Louis *Freemason* for June an article of the deepest research and highest interest on the subject of Chapter Work, by Comp. Little, Grand High Priest of Virginia. In treating of the subject of masks, he discourses at length on the use employed by the early Christians of the fish as a symbol, both secret and universal. He says:—

"One of their most common symbols was the word *Ichtheos*, a fish. It was used thus:—An unknown stranger applies to one believed to be a Christian, and states that he is one of themselves, fleeing from persecution. He is examined, and found to be well versed in his belief, and speaks as though knowing well the chief Christians in the place from which he came. Still, he may be an impostor or a spy. He is asked if he has any further proof, and he produces the figure of a fish, carved in wood, metal, or bone, or makes a drawing of a fish, and presents it. He is asked its meaning, and replies (no matter what his native language) by giving the Greek word *Ichtheos*. Yet this is not enough; he may know that such a symbol is used among the Christians—that their sacred books are written in the Greek language, and therefore that the symbol must be known by the Greek name. What does it signify? This: That the first three letters (*I* and *Ch*) stand for Jesus Christ, and that the latter part is the Greek word *Theos*, God. The word therefore signifies Jesus Christ, God. Thus it was at once a sign and a confirmation of faith, and the new comer would be at once received into the community of the faithful. It was a universal password and sign all over the Christian world, and its use and meaning were so well kept as never to be discovered by their enemies. This symbol is still used on church steeples, &c., as a sign of the Christian creeds."

All of which, except the etymology, is true. The saying of Christ, "I will make you fishers of men," doubtless gave rise to the use of the symbol, as well as the fact that, on several occasions, he employed fish as humble tools in his miracles. The sermon of St. Anthony to the fishes, which is admirably translated by Addison, in his "Travels in Italy in 1704," and other legends, have all, doubtless, a similar origin. But the distinguished writer is at fault in his Greek. The word for in that language is *ICHTHUS*, not *Ichtheos*. The acrostic, then, should be read thus: *I* (*iota*), *Ch* (*chi*), *Th* (*theta*), *U* (*upsilon*), *S* (*sigma*), *Jesus Christos*, *Theos*, 'Uios, Soter—"Jesus Christ, the Son of God, the Saviour." This is the legend, as recognised by the Church of England, and as explained by such church architects as Fergusson and Parker, when alluding to the peculiar oval windows of the early Christian churches.

ROSIERUCIANS AND ENGLISH MASONS, 17TH CENTURY.

A Correspondent will, if I mistake not, find that Bro. Findel and Bro. Yarker state—the former, somewhere in his History, the latter somewhere in his communications to the *Freemason's Magazine*—that in the 17th century the Rosieruciens were connected with the English Masons.—CHAS. PURTON COOPER.

CATHEDRAL OF STRASBURG.

The following passage is taken from the famous Grandidier Letter:—"The Cathedral of Strasburg, and, above all, its tower, begun in 1277 by the architect Ervin, of Steinbach, is a masterpiece of Gothic architecture. This edifice, as a whole and in detail, is a perfect work, and worthy of admiration—it has not its equal in the world. Its foundation has been so solidly planned that, notwithstanding the fragile appearance of its open work, it has resisted, even to the present day, storms and earthquakes. This prodigious work spread far and wide the reputation of the Masons of Strasburg.—A PAST PROVINCIAL GRAND MASTER.

ARCHITECTURAL MATTER—QUESTION.

If an architectural matter said by Germans do not surprise, why, if propounded by an Englishman, should it astonish? In literature, the Germans generally are as laborious and accurate as the English. There are, indeed, those amongst us whose reputation for knowledge and judgment is not inconsiderable who in this case scruple not to assign a higher place to the former than to the latter, their countrymen.—A P. PROV. G.M.

CORRESPONDENCE.

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

ST. PAUL'S CATHEDRAL.

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

Dear Sir and Brother,—I ventured to address you a month ago upon the subject of the completion of this noble fabric, and the substantial aid which the Freemasons might give to so worthy an object; and "Another P.M.," in replying to my communication, took occasion to remark, in a tone of noble generosity worthy of a member of Grand Lodge (the words will bear repeating, that the utter absence of bigotry may be noted by the brotherhood), that "when its proper custodians take some pains to keep the building in decent order, and conduct its services with reverence and decorum, they may perhaps expect pecuniary assistance from the laity. St. Paul's has long been a disgrace to the nation, owing to the mercenary greed and total indifference to public opinion displayed by its rulers." "Another P.M." concludes by saying that "that the funds of Grand Lodge cannot be devoted to the assistance of lazy sinecurists, who only look to their own interests."

Well, sir, what have the lazy sinecurists done for St. Paul's? The Dean has subscribed £500, Canons Melvill, Gregory, and Liddon give £500 each, Minor Canons Povah, Millman, and Simpson give £100 each, one Prebendary gives £500, the Precentor gives £350, other Prebendaries give £100, or £50 each. Smaller

sums are given by other members of the Cathedral body.

Truly your correspondent is well informed as to the mercenary greed and total indifference to public opinion displayed by its rulers.

Judging from "Another P.M.'s" letter, we are to conclude that the time has not yet come for the laity to contribute to the completion of our great Metropolitan Cathedral; yet strange to say the great public companies of London seem to think differently, and without consulting my brother P.M. have ventured to give their mite. The Grocers' Company has given £2,000, the Mercers' £1,000, and others, no doubt, will follow their noble example.

Let us hope that the Grand Lodge of England will not be behind in showing that it also is not unmindful of its old traditions, for it would be a pity if it should come to be said that true Masonry is practised only in the provinces.

Yours fraternally,
Æ., 31°, P.M.

[We agree with this writer, and cordially recommend the subject to the consideration and support of the brethren.—ED. F. M. AND M. M.]

MARK MASTER JEWELS.

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

Dear Sir and Brother,—A question has arisen among some members of our lodge as to the right of a Master Mason to wear on his breast, in open lodge, any Masonic jewel he may choose to purchase—as, for instance, the Square and Compasses, or a Five-pointed Star?

Never having attended the meetings of any European lodge, I am unable to speak from personal experience as to the custom prevailing there; but believing that in lodge all Master Masons are equal, I fail to perceive by what right a wealthy brother should appear there decorated with jewels and emblems to which he has no other right than that of purchase, thereby putting in the shade many a poorer though possibly more accomplished and deserving brother, whom lack of funds alone debar from appearing with such decorations. The only exception, as I understand, is where jewels have been presented by a lodge as a body to a brother for exceptional services rendered to that lodge or the Craft generally.

I know that in a lodge every brother should appear in full Masonic costume, and believe that any addition or omission is equally to be deprecated. That part of the Book of Constitutions referring to the regalia does not bear upon the point in question, and I have failed to discover any clause that does. Therefore my appeal to you.

Yours fraternally,
WM. P. GUNNELL,
W.M. Gold Coast Lodge, No. 773.

Cape Coast, Western Africa,
22nd July, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Lodge of Indiana has published a special pamphlet, containing its resolutions of non-intercourse with France, adopted May 26th, 1870, in which a clear and complete history of the difficulty is given, and it is resolved that the cause of the Grand Lodge of Louisiana be recognised as the cause of the Grand Lodge of Indiana, and of the Masonic World; that the jurisdiction of Louisiana must be imperatively upheld, and all Masonic intercourse with the Grand Orient of France and its subordinates be dissolved.

The following letter was written by M.W. Bro. Gardner, Grand Master of Massachusetts, in response to a communication from the Grand Master of Kentucky, inviting a meeting of Grand Masters to consider the question on the Cuban affair:—

"In responding to this proposition, permit me to say that I have received no information of the enormities committed by the Spanish authorities upon lodges and members of our Order, save what I have seen in the public newspapers of the day. I am aware, from correspondence a few years since with some of the Craft in Cuba, that the Masonic fraternity was prohibited by law in that island, and that it was necessary for the safety of the brethren there to make use of assumed names. I certainly sympathise with all, whether in Europe or America, against whom despotism has been exercised by government, and I should be willing to extend them every aid and assistance which as Masons or as citizens we could command.

"But difficulties, most perplexing in their character, present themselves when we attempt to redress their wrongs. We can wage no warfare against governments which have declared the institution of Freemasonry hostile to the peace and tranquillity of their countries. We can embroil our own country in no contest because members of an institution with which we are associated have organised and formed lodges in violation of the law to which they are subject. We can in vain ask the interference of our own government, except in those instances where American citizens have been subjected to punishment.

"In the case of the atrocities at Cuba, do we know anything of the facts? In times of persecution, such as now exist in Cuba, it is not unusual for revolutionists to prostitute the institution of Freemasonry to their own purposes, and to invoke its organisation and machinery to carry out their schemes. The history of other revolutions, especially those in the cause of freedom and liberty, has charged that not only did Masonry aid and abet the revolutionary movements, but that the Masonic lodges were the cradles in which those revolutions were rocked. It is needless for me

to remind you that volumes have been written upon this subject by the opponents of Masonry.

"It is a serious question whether any act of ours, which should bring this matter prominently before the world, would be of any benefit to Masonry here, or to the Craft 'in those countries less favoured than ours.' It would give opportunity for the friends of the Romish Church to assert the necessity of the Papal Bull against the Masonic fraternity; for the adherents of despotism to apologise for the acts of the Emperor in appointing his own trusty adviser, although a profane, Grand Master of the Grand Orient of France; and for the reflection that the crown of England has always been sufficiently crafty to have a true and loyal peer of the realm occupy the Oriental chair of its Grand Lodge.

"It is difficult to imagine what possible benefit would result from the meeting you propose. Our Grand Lodges are not political institutions, and there would be great hazard in their attempting to exercise political influence. If we should try to exercise it, and be partially successful, we might thereby be induced to attempt the experiment again, and thus bring the society into disrepute and inevitable ruin.

"Of course I do not desire to set up my own judgment against the well-considered plans of my brethren, nor to discourage attempts to ameliorate the misfortunes of my fellows. Nevertheless, I have great fear of bringing the institution of Freemasonry before the public upon any occasion, and of its attempting in any manner to influence the action of civil governments.

"The brethren of the Grand Lodge of this jurisdiction have elected me Grand Master of Masons in Massachusetts. Over them I am called to exercise the functions of this office. Among the many and varied duties of my distinguished predecessors, extending over a period of time especially marked by revolutions and persecutions of the faithful, I can find no precedent for the novel action which you propose, and no warrant for the meeting to which you have invited me. As an individual Mason you do not ask me to attend. As Grand Master I must respectfully decline your invitation, as I cannot take the responsibility of placing the Grand Lodge and the brethren of Massachusetts in a position which neither the customs and constitutions of the Craft nor the direction of the Grand Lodge have authorised me to place them.

N. Y. Dispatch.

The *Evergreen* says that a "Pilgrim Memorial Convention" was recently held in Chicago, in special honour of the "Blarney-stone" of New England. Many of the measures inaugurated by this Convention, which was a national Congregational Convention, are laudable in their conception and noble in their

aim. Being held under the shadow of the execrable Cynosure, and having the infamous Blanchard for one of its engineers, of course this Convention of Congregationalists could not adjourn without "kicking against the pricks," and so there was introduced a resolution "earnestly requesting the Pilgrim Society of Plymouth to remove the Masonic tablet on the corner stone of the national monument to our forefathers, on the ground that their spirit and principles were quite inconsistent with the genius of Masonry." For a wonder, this resolution provoked a warm discussion, but it was finally postponed indefinitely, as a Congregational Convention is to be held at Cincinnati next summer to expressly consider the question of "the relation of the Church to secret societies."

Some maintain that a maimed man may be made a Mason by dispensation of the Grand Master. This is an error. Can the Grand Master make a Mason out of a murderer or a thief? No. Whence then is his power to make Masons out of maimed men? It may be said that the moral maiming in the case is more objectionable than the physical maiming in the other. But this is not sufficient. No Grand Master has any rights but those vested in him by his installation, and this is not one of them. A maimed or dismembered person, in such a condition prior to his being made a Mason, is a record and a public posting of the sin of those who made him. And has a Grand Master any right to afflict a lodge locally, or the brethren generally, with such an exhibition? We are convinced he has not.—*Voice of Masonry.*

The *Keystone* says of John H. Anthon, G. Master of New York, "As a Mason, he is one of the truest, brightest, and best members of the fraternity. As a man, he has the respect and esteem of the people of New York. With all the ability, and learning, and courage to perform the duties of this high position, we wish him that eminent success he so justly deserves. We trust he will stand by the ancient landmarks, administer the true Masonic law, and defend that sovereignty which constitutes Grand Lodges the supreme Masonic authority within their boundaries. The Craft in New York have now a Grand Master capable, competent, active, earnest, sincere, and faithful, a fit successor to Clinton, Simmons, and Gibson men who have made the Grand Lodge of New York a power in the Masonic world."

At the last communication of the Grand Lodge of Michigan, two hundred and thirty-seven lodges were represented. A table given in the Grand Master's address shows the annual progress since 1860. In that year there were 115 lodges and 5,816 members;

in 1863, 136 lodges and 7,313 members; in 1866, 169 lodges and 10,509 members; in 1869, 243 lodges and 18,016 members. The tables for 1870 show 20,346 members.

The *Masonic Trowel* says that the corner-stone of a new hall at Swan, Ohio, was laid with impressive ceremonies by Sir Kt. Oakley Case, June 24, in the presence of a thousand spectators. The hall is to be 30 by 40, with suitable rooms, and will be the property of the lodge.

The Kilburn City (Wis.) *Mirror* states that one of the most respected citizens of that place has been expelled from the Baptist Church for belonging to the Masonic Order.

At the invitation of the General Assembly of Rhode Island, says the *Masonic Trowel*, the corner-stone of the "Rhode Island Soldiers' and Sailors' Monument" was laid at Providence, by the Grand Lodge, on the afternoon of the 24th ult. Also that St. John's Day was celebrated at Norwich (Conn.) by an immense number of the fraternity, gathered from all parts of the State: oration by the Rev. Bro. C. S. Macreadine.

In 1868 the fraternity in the United States numbered 387,402; in 1869, 435,068; in 1870 (up to May), 483,535.

It is asserted by many writers that Pope Pius IX. is a Freemason—that he was made in some lodge in the West Indies. Well, what if he was? And if he was, why don't that lodge expel him for unmasonic conduct? He is no more than any other man in a Masonic lodge, notwithstanding his infallibility scheme. We say, bring charges against this violator of a sacred obligation and expel him instantan.—*Landmark*.

The Grand Master of the Grand Lodge of Alabama concludes his annual address to that body in the following touching words:—

"I have been a member of the Grand Lodge from 1840 to the present date—have travelled horseback to Tuscaloosa, a distance of nearly two hundred miles, to meet you—and now am warned by the infirmities of age that in a few short years I must lay down my life, as I now return to you the office which your partiality has caused me to fill. I may never meet you again in Grand Lodge, for I must devote the remainder of my life zealously to my profession. I lay down the authority given to me, and return to my lodge as a private member; and let me impress upon our younger brethren to keep our Order unsullied as they

have received it. Countenance no innovations, but endeavour to seek out the old paths, and diligently walk therein."

The number of Grand Masters, in this or any other country, who would travel two hundred miles on horseback, and through a sparsely-settled, sandy country, to meet Grand Lodges, is not probably very large.—*Freemasons' Monthly Magazine*.

The Grand Master of Vermont thus solemnly admonishes his brethren against those who enter the Masonic fold from motives of selfishness or from idle curiosity:—

"The present times when Masonry is considered most popular, and when thousands are seeking admission to the Order, are of all others the most dangerous to the true welfare of the institution. The enemies of Masonry are not confined to those which are without, but unfortunately we have some in the midst of us. They may be 'with us, but yet not of us'—may gain admission to the Order in just such times as the present, through a two great remissness in the inspection of the material presented; times when our lodges are overworked, material is often received without sufficient inspection, and which it is found all too soon to be entirely unfit for the building. They seek to join the Order, perhaps, because their friends are there, or because it has become fashionable to do so; or, it may be, for personal aggrandisement, or some equally unworthy motive. But in any case they can be considered in no other light than as 'seed sown by the wayside, or among thorns, or on stony ground,' and although some attempt may be manifest at growth, yet they will never produce fruit. On the contrary, these unworthy brethren will be the first to desert when the institution ceases to be popular, and, what is worse, when the Order comes to suffer persecution in the future, as it has in the past, they will not only desert you, but will turn about and sting you to the heart."

GRAND LODGE OF NEW JERSEY.

The Eighty-third Annual Communication of the Grand Lodge of New Jersey was held at Trenton, Jan. 19 and 20, 1870; M.W. Henry R. Cannon, Grand Master. Eighty-seven Lodges were represented. The address of the Grand Master is an able business paper, and contains a number of well judged decisions. He had granted eight Dispensations for new Lodges. The Jurisdiction has 109 Lodges, with 8,343 members; 282 dimitted, 180 suspended, 5 expelled, and 94 deceased. The Report on Correspondence, by Bro. J. H. Hough, is a valuable document. M.W. Robert Rusing, of Hackettstown was elected Grand Master, and R.W. Joseph H. Hough, of Trenton, Grand Secretary.

THE MASONIC MIRROR.

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

MASONIC MEMS.

SUBSCRIBERS in arrear will oblige by forwarding the amounts due from June last. Many are twelve months and upwards in arrear, some brethren, especially those abroad, are very remiss in forwarding their subscriptions.

WE shall be glad to receive and insert reports of the meetings of lodges and chapters or other Masonic meetings, especially, from our colonial brethren.

THE St. Andrew Chapter No. 834, will be consecrated at the Royal Sussex Hotel, Broadway, Hammersmith, this day August 27th. Comp. R. S. Lines, is the M.E.Z. designate, Comp. J. Thompson, H., and James Seal, J.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

GRAND LODGE.

GENERAL COMMITTEE AND LODGE OF BENEVOLENCE.

At the meeting of the General Committee, on Wednesday last, the chair being occupied by Bro. Joshua Nunn, supported by Bro. Bell as S.W., and Bro. Coutts as J.W., the business to be placed on the agenda paper for the next meeting of Grand Lodge was considered. The statements of accounts were presented, and notices of motions were read.

The Lodge of Benevolence was then opened. Six cases recommended at the previous meeting were put *seriatim* and confirmed. The grants in the whole amounted to £150.

Seventeen new applications were considered, two of which were discussed, one proved ineligible, two postponed, one applicant since dead, one grant of £5, one of £10, one of £15, and six of £20 were made, one of £30 recommended to the Grand Master, and one sum of £250 recommended to Grand Lodge.

Craft Masonry.

ENGLISH CONSTITUTION.

PROVINCIAL.

DERBYSHIRE.

RIPLY.—*Okeover Lodge*.—On Thursday, 11th inst., a new lodge was opened and consecrated. The Okeover Lodge, in honour of Bro. H. C. Okeover, of Okeover Hall, Ashbourn, who is D. Prov. G. Master of Derbyshire (the Marquis of Hartington, M.P., being Prov. G. Master.) The lodge was opened at three p.m., when Bro. Okeover, D.G.M., proceeded with the ceremony of Consecration, in ancient and solemn form, being assisted by the following officers of the Prov. Grand Lodge of Derbyshire:—Bros. J. Gadsby, P. Prov. G.S.W.; J. Gamble, P. Prov. G.S.W.; T. Cox, P. Prov. G.S.W.; T. Horsley, P. Prov. G.S.W.; J. Crossley, P. Prov. G.S.W.; Henry Carson, P. Prov. G.J.W.; F. Iliffe, Prov. G. Dir. of Cers.; Henry Hillam, P.G. Sec.;—Waite, P.G.D. of W. Bro. T. Drew, P.G. Org., presided over the musical arrangements. The beautiful ceremony having terminated, Bro. T. Cox installed Bro. J. Crossley as First Worshipful Master of the lodge, and he appointed the following as his officers:—Bro. Garnham, S.W.; Bro. C. Brentnall, J.W.; Bro. F. Campion, Sec. The remaining appointments will be made at the next monthly meeting of the lodge. After the Craft Lodge was closed the brethren adjourned "from labour to refreshment." A splendid banquet was provided in the National School-room by the Proprietor of the Jessop Arms Inn. Bro. Crossley, W.M., presided, and Bro. Garnham was Vice-Chairman.

IRELAND.

DUBLIN.

SHAMROCK LODGE (No. 93).—On Tuesday, the 16th inst., the brethren of this lodge held their usual half-yearly installation dinner at the Gresham Hotel, Dublin, the W.M., Bro. Joseph Maguire, in the chair. Bros. James Black, S.W.; Wm. Collier, J.W.; H. Flavelle, M.C., and James H. North as S., contributed materially towards the success of the entertainment. There were several visiting brethren present, and after the usual Masonic toasts had been given and responded to, the brethren, having spent a very pleasant evening, departed in peace, love, and harmony.

MASONIC PRESENTATION.—On Thursday, the 11th inst., a handsome presentation was made to the Right Hon. Viscount Powerscourt and Lady Powerscourt, by the members of the Prince of Wales Lodge (No. 22), Bray, County of Wicklow, Ireland. The W.M. and the officers of the lodge, were appointed a deputation to make the presentation, which consisted of a beautifully illuminated address, and a portrait in oil of his lordship in full Masonic costume, the latter being made to Viscountess Powerscourt. The object of the presentation was, to show the high esteem the brethren of the lodge entertain for his lordship as Prov. G.M. in the Counties of Wicklow and Wexford. The deputation was received by his lordship, accompanied by Lady Powerscourt, who expressed their gratification at the truly fraternal feeling evinced by the brethren of the lodge. His lordship, with Lady Powerscourt, entertained the members of the deputation at a sumptuous *dejeuner*, and then conducted them through the picture and statuary galleries of this splendid and ancient mansion, after which the deputation withdrew, highly pleased by the affability and kindness with which they had been received.

INDIA.

BOMBAY.

INSTALLATION OF DISTRICT GRAND MASTER.

The installation of Bro. the Hon. James Gibbs to the office of District Grand Master of Bombay and its Territories, which took place on the 2nd July, will be the dawning of a new era in Freemasonry in Western India, and will afford the highest satisfaction to the fraternity far and near. For the last six years Masonry in Bombay was in a transition state, and only for the influence for good exercised over the Craft by this distinguished brother and a few others, both in the Masonic and social circle, the Order would have received a death blow from which it would never have recovered. Who is there amongst the Fraternity that does not remember the reckless and heartless speculations that swept like an avalanche over Bombay in 1864-65, which brought ruin and misery on so many poor widows and orphans? Masonry was dragged into the vortex, and many a good and true man, who would have joined the Order then, stood aghast at the demoralising influence exercised by several of those who, as "Masters in Israel," should have shown a better example. Bro. Gibbs, who was in England during this eventful period, arrived in Bombay at the crisis, and but for the great interest he openly displayed in the cause of our Holy Order, and which has been unremittingly continued from that time to this, we should not now have had on our rolls the names of his Excellency the Governor and a host of other influential and distinguished brethren, who have joined within the last few years.

The selection of Bro. Dr. Diver as Deputy District Grand Master has been a very just one so far as seniority in the District Grand Lodge is concerned, and we doubt not that he is able and willing to do every justice to the office; for he has worked hard, the best proof of which is in the substantial acknowledgments he has received from the different lodges over which he ruled. But there is such a thing as public opinion, and this—as far as we can learn—is somehow against Bro. Diver being "the right man in the right place." The office should be held by one possessing ability and experience, as also a social position such as to command the respect of all the brethren. The District Grand Master had a very delicate task to perform, and he did his duty in fixing his choice on the Senior Grand Warden.

The following brief report of the proceedings is extracted from a local journal:—

"On Saturday last a ceremony was performed in Bombay which possesses great interest and importance to the numerous and powerful body of Freemasons in Western India. We refer to the installation of the Hon. Mr. Justice Gibbs as District Grand Master of Bombay and its territories. The Hon. Mr. Gibbs had for a considerable period occupied the post of Deputy District Grand Master, and it had often fallen to him to perform the duties pertaining to his present high office, in the absence of the District Grand Master. The office he now fills was, therefore, regarded as his by right, and all who know what Freemasonry is, and who desire its advancement, will rejoice to see him on the Grand Master's throne. A special communication of the District Grand Lodge was held on Saturday for the installation of the new District Grand Master. Mr. Taylor, the retiring incumbent, formally announced his resignation, and read a letter from the Grand Secretary, intimating that the Grand Master Mason of England (at that time Earl of Zetland), had been pleased to accept that resignation. Mr. Justice Gibbs was then conducted into the District Grand Lodge, and, having produced his patent from the Grand Master of England, was duly installed, proclaimed, and saluted as District Grand Master of Bombay and its Territories—the first District Grand Master ever thus honoured. Mr. Taylor then took his seat as Past D.G.M., and Dr. Diver was appointed Deputy D.G.M. In announcing this appointment, the District Grand Master hinted that it would in all probability be made more frequently than hitherto, in order that Masons who deserved well of the Craft may thus more frequently be advanced to its honours. Mr. J. J. Winton was unanimously elected District Grand Treasurer. It was resolved, on the motion of the District Grand Master, to present to the Past D.G.M. an address on vellum, together with the jewel and clothing of his present rank, in testimony of the service he has rendered to the Craft in Western India, and of the esteem in which he is held by its members. The speeches delivered in the course of the evening were able and instructive, particularly that of the newly-installed District Grand Master, who impressed upon all present the responsibility that rests upon them as Masons—a responsibility that he considered all the weightier, as Freemasonry has yet a great work to do among all classes, all creeds, and all colours in India. No more popular appointment than that of Mr. Justice Gibbs to the post he fills could have been made."—From the *Masonic Record of Western India*.

BANGALORE.—"Bangalore" Lodge (No. 1043, E.C.).—This lodge met on the 4th June, 1870, at 7 P.M., being the regular meeting of the month. Present: Bro. J. J. Franklin, W.M.; R. Mullen, S.W.; G. Nepean Smith, as J.W.; J. O'Donnell, Treas.; G. Wallace, Secretary; J. F. Flood, as S.D.; J. L. D. Stewart, J.D., J. Price, I.G.; R. Kenny, Steward; S. Whiting, Tyler.—Members: Bros. Sheppard, Corbett, Agnew, Goings, W. Brown, Buller, Taylor, Bradshaw, J. H. Thompson, McKie.—Visitors: Bro. E. H. DuBois, P.M. Lodge Emulation, No. 1100, Bro. C. Collins, P.M. Lodge Rock, 260; and Bros. Edgell and Mullins. The lodge was opened in the 1st degree, and the minutes of the last regular meeting were read and confirmed. The summons convening the meeting was read. The brethren then proceeded to ballot for Bro. T. Mullins as a joining member, which proved clear. Read the monthly accounts, which having been found correct, were duly passed. Read letter from the District Grand Secretary dated 19th May, 1870, conveying the approval of the Deputy District Grand Master of the By-law regarding the Standing Committee. The W.M. then informed the brethren that the annual election for Worshipful Master be proceeded with, and mentioned who were eligible to fill the chair, viz., himself, Bro. Walker, I.P.M., Bro. Mullen, S.W., Bro. Agnew, P.S.W. With regard to himself he did not wish to stand for election, and expressed as his reason that situated as our lodge was, it was desirable we should have as many P.M.s. as possible. Bro. Walker was a non-resident. The election would then be between Bros. Mullen and Agnew. After a few words from the W.M., voting papers were handed to each brother, and the result was that there was a majority of votes for Bro. Agnew. The W.M. congratulated Bro. Agnew on his election, who returned thanks. The brethren then proceeded to elect a Treasurer, and Bro. J. F. Flood was elected by a majority. With regard to the office of Tyler, the W.M. spoke in high terms of the services of Bro. Whiting, and recommended that he be continued in the post. The brethren unanimously approved of the proposition. Agreeable to the Book of Constitutions, page 67, "Private Lodges," and By-law 16, the W.M.

appointed a Committee consisting of Bro. Mullen, S.W.; Bro. Agnew, W.M. elect, and Bro. Nepean Smith, to examine the accounts and books, and to verify the inventory of lodge property, and to report thereon before the meeting on St. John's day. Two brethren were proposed as joining members. The Charity Box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at 9:30 P.M.

KAMPTEE.—Lodge *St. Andrews* (No. 500, E.C.).—The lodge met on the 24th June (St. John Baptist's Day). Present: Bros. G. F. Turner, as W.M.; T. English, S.W.; H. Hynes, J.W.; W. J. Grey, as S.D.; W. Harris, as J.D.; A. Dale, I.G.; P. Vine, Tyler.—Members: Bros. T. Grey, Dadaboy Sorabjee Jall, E. C. Garraty, W. Thomas, and H. Mason. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. Bro. W. Thomas was called before the pedestal and examined in the first degree, which proving satisfactory, he was entrusted and passed out. The lodge was then opened in the second degree, and Bro. Thomas was re-admitted properly prepared and passed to the second or F.C. degree. The revised By-laws were read and adopted. There being no further business before the lodge, the brethren adjourned to the entertainment usual on this occasion, and spent a most agreeable evening.

KOTREE-SIND.—Lodge *Industry* (No. 873) E.C.—The regular meeting of this lodge was held at the Kotree Masonic Hall on the 4th June 1870. Present: W. Bro. W. Searle, W.M.; Bros. W. Phillips, S.W.; C. Lee, J.W.; D. Kerr, S.D.; J. Simon, J.D.; J. Brumby, I.G.; W. M. Picars, Secretary and Treasurer, and other members and visitors. The lodge was opened in due and ancient form in the first degree, when the minutes of the last meeting were read and confirmed. Bro. W. Phillips was then elected W.M. for the ensuing year; and the Worshipful Master in the chair was pleased to observe the great zeal displayed in the cause of Masonry by Bro. Phillips during the past twelve months that he was Senior Warden of the lodge, and the ready assistance he had always received from Bro. Phillips, and that it afforded him much pleasure to resign the duties into the hands of such an experienced officer as Bro. Phillips has proved himself to be. Bro. Phillips in rising expressed his thanks to the W.M. for the very high opinion he entertained of him, and he hoped that during the twelve months that he would occupy the eastern chair to be able to give every satisfaction. The Secretary was then requested to read the accounts of the lodge up to the end of May, which he accordingly did; it was very satisfactory to learn that during the past twelve months eleven shares of the Building Fund had been bought in by the lodge. It was then proposed by Bro. Brumby, and seconded by Bro. Lee, that the accounts just read be passed. One candidate was proposed for initiation. There being no further business, the lodge was closed in peace and harmony.

NEW ZEALAND.

CANTERBURY.

CANTERBURY LODGE (No. 1048).—The members of this lodge celebrated the anniversary of St. John the Baptist by a banquet at the Canterbury Masonic Hall on June 24. There were about forty-five brethren present, including visitors from Leeston and Kaiapoi. Bro. John Hicks, J.W., Canterbury Lodge, was the caterer, and he is certainly entitled to every credit for the excellent manner in which he discharged the duties devolving on him; likewise Bro. John Elvines, T., for the able assistance which he rendered on the occasion. The chair was occupied by Bro. John Baylee, W.M., who was supported on his right by the Right Worshipful District Grand Master, Bro. William Donald, and Bro. J. C. Angus; and on his left by Bros. F. W. Thiel, P.M., and A. A. Dobbs, P.M. The officers of the lodge in attendance were Bros. J. W. Oram, S.W.; J. Hicks, J.W.; James Grey, Hon. Sec.; John Morgan, S.D.; James Booth, J.D.; J. L. Fleming, I.G.; and J. Elvines, T. On the removal of the cloth, the following toasts were proposed by the chairman and duly honoured:—"The Queen and the Craft;" "The Most Worshipful the Grand Master of England, and H.R.H. the Prince of Wales P.G.M.;" "The Most Worshipful the Grand Masters of Ireland and Scotland;" "The Right Worshipful the Deputy-Grand Master of England and the Grand Officers;"

"The District Grand Master of Caunterbury" (responded to by the R.W. District G.M.); and "The District Grand Officers," responded to by Bro. F. W. Thiel, P.M. The toast of "The Worshipful Master of the Canterbury Lodge" was proposed by Bro. Thiel in very flattering terms, and Bro. Baylee returned thanks. The toast of "The Sister Lodges" was proposed by the Chairman, and responded to by Bro. Powell, W.M. Southern Cross Lodge, Kaiapoi. The toast of "The Past Masters of the Canterbury Lodge" was responded to by Bro. Thiel; "The Working Officers" by Bro. J. W. Oram; and "The Visiting Brethren" by Bro. James Alexander, P.M. Southern Cross Lodge. Several other toasts were proposed and drunk with Masonic honours. The proceedings were enlivened at intervals with songs from Bros. Legget, Grey, Morgon, Staryleton, Beecher, Sharpe, Kinsman, Harker, Alexander, Powell, Andrews, and Elvines; and a very pleasant evening was brought to a close about 11 o'clock.

ROYAL ARCH.

POONA.

CHAPTER ST. ANDREW'S, (No. 68, S.C.)—A meeting of the Hiram lodge of Mark Masters was held at the Masonic Hall on the 8th June, 1870. Present: Bros. J. C. Graham, as W.M.; W. Wellis, P.M.; P. Callaghan, as S.W.; J. Fernandez, as J.W.; G. Butler, as Secretary; W. H. Wakeman, Treasurer; H. Brewer, as S.D.; Nowrojee, as J.D.; and several others. The lodge was opened in due and ancient form, and the minutes of the last meeting were read and confirmed. Bro. John Edward Humphreys, of Lodge Orion in the West, having passed the ballot, was admitted to the degree of Mark Master.

At the same time and place a meeting of Bezeleel Lodge of Past Masters, and Horeb Lodge of Excellent Masters was held, and Bro. Humphreys was advanced to these degrees. There were present: M.E. Comps. W. Wellis, P.P.Z.; Nowrojee, as P.H.; J. C. Graham, as P.J.; Ex. Comps. G. Butler, as Scribe E.; J. Fernandez, as Scribe N.; W. H. Wakeman, Treasurer; Jones, 1st Soj.; Brady, 2nd Soj.; H. Brewer, 3rd Soj.; and Comps. P. Callaghan, Stewart, W. Whittaker, Anding, W. H. Marks, and Kirby. The chapter was opened in due and ancient form with solemn prayer, and the minutes of the last meeting were read and confirmed. M.E. Comp. W. Wellis was elected P.Z. for the remainder of the year, in the place of M.E. Comp. Beamish, deceased. Bro. Humphreys, having taken the degrees of Mark, Past, and Excellent Master, was introduced properly prepared, and exalted to the Holy Royal Arch degree. There being no further business before the chapter, it was closed in peace and harmony with solemn prayer.

MARK MASONRY.

METROPOLITAN.

MACDONALD MARK LODGE (No. 104).—On Saturday, the 13th inst., the second anniversary meeting of this Mark Lodge took place at the head-quarters of the First Surrey Volunteers, Brunswick-road, Camberwell, and was numerously attended. The working was of the highest class, and the officers had been admirably instructed in their several duties. Bro. T. Meggy, W.M., opened the lodge, and presided, and afterwards announced to the brethren that the S.W., Bro. Major Irvine, having declined to be a candidate for the chair, the J.W., Bro. James Stevens, had been unanimously elected to that office. Bro. C. Swan then presented Bro. Stevens to the W.M., who thereupon formally installed him in the Master's chair for the ensuing year. The salutations were given, and the W.M. appointed the following officers:—Bros. T. Meggy, I.P.M.; Eugene F. Cronin, S.W.; S. Roenthal, J.W.; J. H. Hastie, M.O.; G. Waerall, S.O.; A. Wolton, J.O.; C. Hamerton, Secretary; W. Worrell, Org. and Reg. of Marks; R. Berridge, S.D.; Thos. W. White, J.D.; Geo. Newman, I.G.; Geo. Neill, D.C.; and Fountain, D.C. Bro. Wm. Grant, Treas., was invested by Bro. Meggy, who took occasion to thank him for the great attention he had paid to his duties for the last year. Bro. Meggy proceeded to deliver the charges, and concluded by announcing that his list, as Steward for this lodge at Grand Mark Festival, was well supported. The W.M. proposed, and

Bro. Meggy seconded, a vote of thanks to Bro. C. Swan for his able fulfilment of the duties of Secretary to the lodge, an office which he, this night, resigned. Bro. Swan responded to the compliment, and the lodge was closed. The brethren afterwards supped together, and spent a charming evening. Bros. Dr. Barringer, H. C. Levander, W. H. Warr, Alfred Williams, and H. Massey were visitors, and they were most cordially received. The music with which the ceremonies in lodge were interspersed added greatly to their effect, and was ably conducted by Bro. Worrell, organist of Beckenham Church.

SUFFOLK.

STOWMARKET.—*Freeman Lodge* (No. 105).—A meeting of this lodge was held at the Fox Hotel, Stowmarket, on Wednesday, the 3rd inst., when the following brethren were present:—Bros. Frederick Long, P. Prov. G.D. of Suffolk, W.M.; G. S. Golding, S.W. and Sec.; Spencer Freeman, Treas.; J. W. Sheridan Sutton, V.W. Rev. R. N. Sanderson, 30°, P.M.M., G. Chap. Grand Lodge of Mark Masons; Emra Holmes, 31°, Reg. of of Marks Albert Victor Lodge, acting J.W.; Westgate, S.W., Albert Victor Lodge, acting S.W.; Oliver, acting S.O.; Woods, acting J.O.; G. Cresswell, acting I.G.; Spalding, acting Tyler. The lodge having been opened in ancient form, the W.M. took the ballot for Bros. J. Davis, J.D., Phoenix Lodge, 516; Dr. T. R. Pearson, I.G. Phoenix 516; C. Davy, P. Prov. S.G.D. Herts, P.M. St. Luke's Lodge, 222; Philip Cornell, S.W. British Union Lodge, 114; C. S. Pedgrift, P. Prov. G. Geg. Suffolk; and E. Bridges, Phoenix, 516. The result being favourable and the whole of the brethren being within hail, except Bros. Davis and Pearson, they were severally introduced, obligated, and advanced to the honourable degree of Mark Master, the interesting ceremony being performed by the V.W. Bro. Sanderson. The ballot was also taken for Bro. A. J. Barber, P. Prov. G. Org. of Suffolk and W.M. British Union Lodge, who was unanimously elected a joining member. The ordinary business of the lodge having been completed, it was closed in solemn form, and the brethren retired to banquet. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to. The toast of "Her Majesty the Queen" was honoured as it always is amongst Mark Masons. Next came "The M.W. the Grand Mark Master, the Rev. Raymond Portal," and the "Officers of of Grand Lodge," to which Bro. Sanderson responded. The Albert Victor Lodge was coupled with the name of Bro. Westgate, S.W., who responded in due form, and proposed the worthy W.M. Bro. Long. "Our Visiting Brethren" was responded to by Bro. Emra Holmes, and the new candidates all responded in fit terms to their names.

MASONIC FESTIVITIES.

WELLINGTON LODGE No. 548.

The members of the Wellington Lodge having decided on holding a summer meeting, and that not confined to the sterner sex alone, the brethren met, accompanied by several ladies, at the very extensive grounds attached to the Duke of Edinburgh Tavern, Shepherd's Lane, Brixton, on Wednesday, 17th inst. The summer banquet of the Wellington Lodge was a complete success. The weather was delightful; the worthy host, Bro. Timewell, had spared no cost or labour in doing honour to his numerous guests. The room where the banquet was held was draped with masonic banners and emblems, which had been originally provided for the great masonic festival at Reading some few weeks ago, when H.R.H. the Prince of Wales laid the foundation stone of the new grammar schools, and altogether looked as gay as flags, flowers, and good taste could make it. A military band, resplendent in blue and scarlet and silver, was present, and added much to the enjoyment of the company. The worshipful master of course presided, and had the gratification of being supported by all the leading members of the lodge. Several visitors were present who were not members of the craft. Bro. Timewell and his estimable lady were unremitting in their attentions to their guests during the time of their sojourn at Peabody Park, which is the cognomen of this delightful retreat. The banquet which was served

was all that could be desired even by the most fastidious epicure, and the attendance was worthy of all praise. After a reasonable time had been spent in the enjoyment of the table, the room was cleared for dancing, and quadrilles, parisienues, mazurkas, and other time-bequiling arrangements succeeded with such vigour that it was broad daylight before the party finally broke up. We ought to mention that the famous lodge of instruction, which met for so long a period at the Horns Tavern, Kennington, now meets at Bro. Timewell's, the Duke of Edinburgh, Peabody Park, Brixton, every Friday evening at eight o'clock. Bro. Thomas is the president, Bro. Francis the secretary.

BRADFORD, LANCASHIRE.

The members of the Townley Parker Lodge, No. 1,083, Grey Mare Inn, held their first annual Pic-Nic on Wednesday, Aug. 17th.

By the courteous invitation of Bro. Robert Townley Parker, P.P.D.G.M., East Lancashire, the brethren visited his seat at Cnerden Hall, near Preston, and had the gratification of being shown over the hall and grounds by their venerable patron and brother, who afterwards entertained them at a sumptuous collation, presided over by himself.

Bro. Ridge, P.M., proposed the health of the worthy host, which was coupled with that of his estimable lady and family, the Brethren assembled receiving the same with great enthusiasm.

An excellent and pithy speech was feelingly given in response by the worshipful brother, who, after accompanying the brethren round his noble park, wished each and all good night and a safe return.

CAPE OF GOOD HOPE.

PORT ELIZABETH.

On the feast of St. John, the patron saint of Freemasonry, the members of the Lodge of Good Will, 711, celebrated the day in a becoming manner. A large number of them, as also several brethren of the sister Lodge of Good Hope, 863, assembled at the lodge at high noon, when the annual installation of the W.M. and the investiture of the other officers of the lodge took place as follows:—Bro. S. Bain, W.M.; Bro. N. Adler, S.W.; Bro. G. Dunsterville, jun., J.W.; Bro. W. A. Rennick, S.D.; Bro. C. W. Frames, J.D.; Bro. H. Schabbel, Treasurer; Bro. J. B. Janion, Secretary; Bro. A. M. Jackson, Master of Ceremonies; Bro. C. Dunsterville and J. Riches, Stewards; Bro. F. A. Hearson, I.G.; Bro. J. Morley, O.C. In the evening there was the usual annual banquet provided by the officers and members of the Lodge of Good Will, to which the Craft generally were fraternally invited. Mr. P. Ryan of the Restaurant, furnished the spread, which was got up in very superior style, and reflects much credit upon his establishment. The band of the Port Elizabeth Rifle Corps was present during the repast, and enlivened the proceedings by playing a selection of appropriate music. Covers had been laid for seventy persons, and about sixty of the brethren were present, including several P.M.'s and other distinguished Masons. W.M. Bro. S. Bain occupied the head of the table, supported on his right by Bro. George Smyth, W.M. of the Lodge of Good Hope, and Bro. F. D. Deare, P.M., and on his left by Bro. J. C. Kemsley, I.P.M., and Bros. H. W. Pearson and F. S. Fairbridge, P.M.'s. Bro. N. Adler, S.W., occupied the head of the west column, and Bro. George Dunsterville, jun., J.W., the head of the south column. The solids having been disposed of, the W. Master, after directing the glasses to be charged, gave the following toasts in succession:—"The Queen and the Craft," "Bro. H.R.H. the Prince of Wales, the Princess of Wales, and the Royal Family," "The Grand Master of England, Earl de Grey and Ripon," "The P.G.M. the Earl of Zetland," and "The Prov. G.M. Bro. Southey." Bro. J. C. Kemsley, I.P.M., then gave the toast of the evening, "The newly re-installed W.M.," and in doing so complimented Bro. Bain on his efficient working of the lodge during the previous year, and on his zealous efforts to promote by every means in his power the advancement of the Masonic art, which had secured for him the respect and esteem of every member of the lodge and the admi-

ration of the visiting brethren. Toast received with much enthusiasm, Bro. Hughes striking up, "For he's a jolly good fellow," which was heartily joined in by all the brethren. The W.M. responded in a neat and effective speech, thanking the brethren for the honour they had done him in electing him for the second time to preside over them. He was a great lover of Freemasonry, which was a grand and noble institution, and with the assistance and support of the brethren generally, and of his officers in particular, would do all he could to promote the interests of the Order and to merit a continuance of their esteem and confidence. Bro. H. W. Pearson, P.M. then gave "The newly-invested officers," which was well received. Bro. N. Adler, S.W., returned thanks. Bro. F. D. Deare, P.M., gave "The retiring officers," which was responded to by Bro. Jas. Whaley, P.J.W. The W.M. next proposed "The Worshipful Master and members of the sister Lodge of Good Hope, 863," at the same time expressing the great pleasure it gave him to meet the members of that lodge and other visiting brethren, and to observe the truly Masonic harmony which existed among the Freemasons resident in this town. Bro. G. Smyth, W.M. Lodge of Good Hope, responded in appropriate terms. Bro. Smyth then gave "The Past Masters of the Lodge of Good Will, 711, which was responded to by Bro. F. S. Fairbridge, P.M., who in so doing referred in affectionate terms to three respected brethren who were present at their last annual banquet, but whose mortal remains were now laid under the cold turf, viz., P.M. Bros. Bawden and White, and Bro. N. Rubidge, M.D. Bro. Bawden was the founder and first W.M. of the Lodge of Good Will, he, therefore, proposed a toast to his memory, which was drunk in silence. Bro. Fairbridge next gave "The other visiting Brethren," coupling with the toast the name of Bro. M. M. Tait. Bros. Tait and Wellbelove replied. They both expressed the great pleasure it had given them to be present, especially at the installation ceremony, which had been they said, very efficiently performed. T.M. Bro. Pearson gave "The Absent Brethren," and in doing so expressed regret that more had not attended the Lodge that day. Bro. Dr. Dunsterville proposed "Mason's Wives and Sweethearts," which was responded to by Bro. F. Pearson for the spinsters, and Bro. H. Pearson for the wives. The latter observed that ladies were nowadays becoming doctors and preachers, and occupying other positions in life which before had been confined exclusively to the sterner sex. He should not be surprised if ere long they became Freemasons also, and had their Masonic lodges. If they did they would find in it every encouragement to persevere in those truly womanly virtues, benevolence and charity, and he had no doubt that the result would be that a healthy rivalry would spring up between the two sexes as to which could do the most good. The toasts and speeches were intermixed with harmony and recitations, some of which were marked by high talent, and a very pleasant evening was spent by all present. The company broke up at 10.33.

THE GRAND LODGE OF MASSACHUSETTS.

The perusal of the remarks of Bro. W. S. GARDNER, Grand Master of Massachusetts, will tend in a great measure to clear up the controversy anent the origin of the Grand Lodge of Massachusetts, and as to its disputed antiquity.

ADDRESS OF BRO. W. S. GARDNER, GRAND MASTER, TO THE GRAND LODGE OF MASSACHUSETTS.

Brethren,—In the Grand Lodge of New Hampshire, at its session held at Manchester on the 10th of June, 1869, "the Committee on Foreign Correspondence offered their report, and, on motion, it was voted, that the reading of the report be dispensed with, and that it be published with the printed proceedings."

In this report the following singular statements are made:—"In Massachusetts there was no legal Grand Lodge till the Union in 1792."

"The American doctrine of Grand Lodge jurisdiction has grown up since" the establishment of the African Lodge at Boston, by authority of a charter from the Grand Lodge of England, "and is not elsewhere fully received even now; besides, there was then no Grand Lodge of Massachusetts, or in that State, whose rights could be interfered with; for, notwithstanding

ing the claim to antiquity of that Grand Lodge, it was not formed till 1792, and the two Provincial Grand Lodges, before existing in that colony, both expired in 1775 by the death of their Provincial Grand Masters. The Massachusetts Grand Lodge did not pretend to meet after the death of Warren, and although St. John's Grand Lodge did have some sort of meetings, probably no law that has ever existed in Masonry anywhere would hold such meetings regular."

If this report had been read to the Grand Lodge of New Hampshire, its venerable Past Grand Masters, Israel Hunt and Horace Chase, then present, could have informed the Committee on Foreign Correspondence that they were treading upon dangerous ground, and alluding to a delicate subject.

The Grand Lodge of New Hampshire was organized on the 8th of July, 1789, by four deputies from St. John's Lodge of Portsmouth, chartered by the Massachusetts "St. John's Grand Lodge" June 24, 1734, and one deputy from Rising Sun Lodge of Keene, chartered by the "Massachusetts Grand Lodge" March 5, 1784,—five deputies from two lodges. All Masonic authorities claim that, to organise a legitimate Grand Lodge, there must be present the representatives of "not less than three lodges holding charters or warrants from some legal Grand Lodge."

All the lodges in New Hampshire existing prior to the year 1790, with the simple exception of St. John's of Portsmouth, received their charters from the "Massachusetts Grand Lodge."

St. Patrick's was chartered and established at Portsmouth, March 17, 1780. It continued in existence until the latter part of the year 1790, when it ceased working, most of its members joining St. John's Lodge, which was revived about that time. It never acknowledged the jurisdiction of the Grand Lodge of New Hampshire.

November 8, 1781, the "Massachusetts Grand Lodge" chartered a lodge at Cornish, then claimed to be a part of Vermont, but now set off to New Hampshire. It met at Cornish a few times, and when Cornish was decided to be in New Hampshire, it moved to Windsor, Vermont, on the opposite side of the Connecticut River, and took the name of Vermont Lodge No. 1.

Rising Sun, of Keene, well known as the lodge which gave Masonic light to Thomas Smith Webb, was chartered by the "Massachusetts Grand Lodge" March 5, 1784. It surrendered its charter to the Grand Lodge of New Hampshire August 3, 1792, and received a new one with the same name, and rank No. 3.

The "Massachusetts Grand Lodge" granted a charter for a lodge at Charlestown by the name of "Faithful Lodge, No. 27," February 22, 1788. This charter was surrendered to the Grand Lodge of New Hampshire April 30, 1800, and a new one given by which it was styled "Faithful Lodge, No. 12."

Dartmouth Lodge, of Hanover, received a charter from "the Massachusetts Grand Lodge" December 18, 1788, and was the last lodge chartered by this Grand Lodge in New Hampshire. Its dissolution took place before it acknowledged the jurisdiction of the Grand Lodge of that State.

The Grand Secretary, Horace Chase, says, that when the Grand Lodge of New Hampshire was formed July 8, 1789, "as appears from the record, there were but three lodges in the State, viz.: St. John's and St. Patrick's at Portsmouth, and Rising Sun at Keene."

However irregularly organized the Grand Lodge of New Hampshire may have been, the "Massachusetts Grand Lodge" disclaimed jurisdiction in that State thereafter. It is unnecessary to state that this Grand Lodge, since 1789 to the present time, has been on the most friendly and fraternal relations with our sister Grand Lodge of New Hampshire, and that it will require something more than the unauthorised and unconfirmed statements of a Committee on Foreign Correspondence to unsettle these pleasant relations.

Nevertheless,—when it is pretended before a body of such great respectability as the Grand Lodge of New Hampshire, that, in 1784, when it is said the "African Lodge" in Boston obtained its Charter in England, there was no existing Grand Lodge in Massachusetts, for the purpose of proving the then and present legitimacy of the African Lodge, and of adding the weight and influence of the Grand Lodge of New Hampshire to this pretence,—it is due to ourselves, and to the Craft universal, that the truth should be fully known and fearlessly spoken.

The time is propitious to meet this false pretence, and I need but ~~renew~~ the history of the "Massachusetts Grand Lodge,"

where it was left at its Centennial on the recent Feast of St. John the Evangelist.

The system of Provincial Grand Lodges originated in the Grand Lodge of England in 1726, and arose from the necessity of having, in the distant colonies of Great Britain where Masonry had extended, some authority and power, not only to control and govern the Craft, but also to establish new lodges in the provinces. The Provincial Grand Master was appointed by commission of the Grand Master, wherein the extent of his powers was set forth, and by virtue of which he convened his Grand Body. In the language of early days this commission was styled a Deputation, and this word conveys the true idea of the Provincials' position. It was a Deputy Grand Lodge, with its various Deputy Grand Officers, convened by the power and authority of the Provincial Grand Master as the Deputy of the Grand Master. It possessed no sovereign power. The Lodges under the jurisdiction of the Provincial Grand Master were not necessarily registered in his Grand Lodge. They were returned to England, registered in the Grand Lodge there, and classified as we do our lodges at the present day, as belonging to a certain district or province. The Provincial Grand Master had power to appoint a deputy and commission him, who in the absence, sickness, and disability of his chief, assumed his functions. The Grand Wardens and other officers he also had the exclusive right to appoint, although sometimes he nominated brethren to these offices and permitted the Grand Lodge to elect them.

Each Lodge in the Province has the right of representation in the Provincial Grand Lodge, by its Master and Wardens or by a regularly appointed representative, and the expenses of the Grand Body were assessed upon the various subordinates. The right of appeal existed from every act and decision of the Provincial Grand Master or Grand Lodge, to the Grand Master of England, thus making the Provincial and his Grand Lodge subordinate to the power by which they were created.

The allegiance of the Lodges and of the Craft was to the Grand Lodge of England; and to the Provincial Grand Lodge and Grand Master, through the parent Body. There was no direct allegiance to the Provincial from the Craft. It was a temporary power which he held, *ex gratia*, and of which he could be deprived at the pleasure of the Grand Master, by whom he was appointed.

Thus it will be seen that the Provincial Grand Master was appointed for the convenience of the administration of the affairs of the Grand Lodge of England in distant parts, in the same manner that our District Deputies are appointed at the present time. The powers, however, in the one case, were more extended than they are in the other. The means of communication with London were not so easy and rapid as now, and the distance from the Grand East required that some officer should be stationed here, who should be invested with authority for sudden emergencies and instant action.

The Provincial Grand Master having been regularly commissioned and installed, could not resign his trust to his Provincial Grand Lodge. That body had no power to accept it. His resignation must be made to the Grand Master, from whom he received his commission. The Provincial Grand Lodge was the creation of the Provincial Grand Master, and was wholly under his direction and control. He appointed its officers, and summoned the representatives of the lodges to assemble in Grand Lodge. In this Grand Lodge there was no inherent power, save what it derived from the Provincial Grand Master, by virtue of his delegated authority, thus making it the very reverse of a Sovereign Grand Lodge, the Grand Master of which derives his authority from the Sovereign Body by whose votes he is elected to office, and over which he presides.

The Grand Master appointing his Provincial, could annul the commission at his will and pleasure. The officer being created by the pleasure of the Grand Master of England, all the adjuncts, appointees, and creations of the office depended upon the same pleasure, and existed during the will of the appointing power. If a Provincial Grand Master was removed, and his commission recalled, and the Grand Master declined to appoint his successor, it is clear that the Provincial Grand Lodge established by virtue of such commission should cease to exist. Such a Grand Lodge never possessed any vitality, which would survive the life of the commission appointing the Provincial Grand Master.

The death of the Provincial would also lead to the same result. The commission to him from the Grand Master would lose all its force upon his decease. Whatever act the Provincial

performed, he did by virtue of the commission to him. His Deputy Grand Master and Grand Wardens, appointed by him, and not by the Grand Master of England, nor by his confirmation, derived their power and character as Grand Officers from the Provincial, and when the Provincial expired, their tenure of office expired also.

To show that these conclusions are correct, I will refer to the authorities.

The office of Provincial Grand Master was established by the Grand Lodge of England, as has already been stated, in 1726, and the first deputation was granted May 10, 1727. Preston says of the office, at this date, "A Provincial Grand Master is the immediate representative of the Grand Master in that District over which he is limited to preside, and being invested with the power and honour of a Deputy Grand Master in his Province, may constitute lodges therein, if the consent of the Masters and Wardens of three lodges already constituted within his district have been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks, in all public assemblies, immediately after Past Deputy Grand Masters. He must, in person or by deputy, attend the quarterly meetings of the Masters and Wardens of the lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular statement of the lodges under his jurisdiction."

Speaking of the year 1737, he says: "The authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election of the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master."

In Entick's Constitutions of 1756 there is a section entitled "Of Provincial Grand Masters," which is as follows:—

ART. I. The office of Provincial Grand Master was found particularly necessary in the year 1726; when the extraordinary increase of the Craftsmen, and their travelling into distant parts, and convening themselves into lodges, required an immediate Head, to whom they might apply in all cases where it was not possible to wait the decision or opinion of the Grand Lodge.

ART. II. The appointment of this Grand Officer is a prerogative of the Grand Master, who grants his deputation to such brother of eminence and ability in the Craft, as he shall think proper, not for life, but during his good pleasure.

ART. III. The Provincial thus deputed is invested with the power and honour of a Deputy Grand Master; and during the continuance of his Provincialship is entitled to wear the clothing, to take rank as the Grand Officers in all public assemblies, immediately after the past Deputy Grand Masters; and to constitute lodges within his own province.

ART. IV. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial account of his proceedings, at least once in every year. At which times, the provincial is required to send a List of those lodges he has constituted, their contribution for the general Fund of Charity; and the usual demand, as specified in his deputation, for every Lodge he has constituted by the Grand Master's authority.

The Constitutions of the United Grand Lodge of England have been more particular in specifying the powers, duties, and prerogatives of the Provincial Grand Master and Grand Lodge. I will refer to a single section of these Constitutions:—

"The Provincial Grand Lodge emanates from the authority vested in the Provincial Grand Master and possesses no other powers than those specified. It therefore follows that no Provincial Grand Lodge can meet but by the sanction of the Provincial Grand Master or his Deputy; and that it ceases to exist on the death, resignation, suspension, or removal of the Provincial Grand Master, until some Brother is duly appointed or empowered to perform the functions of Provincial Grand Master, by whose authority the Provincial Grand Lodge may be again established."

In Scotland this office was created in 1738, and the first nomination made abroad in 1747. In November, 1757, R.W. Col. John Young was appointed Provincial Grand Master over all the lodges in America holding of the Grand Lodge of Scotland, and in 1768, James Grant, Governor of the Province of East Florida, was appointed Provincial Grand Master of North America, Southern District.

The commissions were issued "to continue in force until re-

called." In 1800 a series of regulations for the government of these officers were sanctioned by the Grand Lodge, previous to which time, it is presumed that they were governed by the same rules and regulations as in England.

More recently, the "Laws and Constitutions of the Grand Lodge" have provided that the "meeting of the Provincial Grand Lodges shall not be interrupted by the death or retirement of the Provincial Grand Master, unless the Grand Lodge shall not deem it expedient within the space of one year to appoint another. A Provincial Grand Lodge not assembling for the space of two years, also becomes dormant, and has no power again to call meetings, unless empowered by the Provincial Grand Master, or by the order of the Grand Lodge or Grand Committee." "When a Provincial Grand Lodge becomes dormant, the lodges in the district come under the immediate supervision of the Grand Lodge and Grand Committee."

These new rules and regulations were made to prevent the disruption of the Provincial Grand Lodges, which was inevitable upon the decease of the Provincial Grand Master.

In Ireland the same system has existed as in England and Scotland. The present Constitutions provide that, "if the Provincial Grand Master die, resign, or be removed, the authority of the Provincial Deputy Grand Master shall continue for six months after, or until a successor to the Provincial Grand Master shall be appointed, but such authority of the Provincial Deputy Grand Master shall not continue longer, unless he be re-appointed."

If these authorities support the position taken, and if the conclusions arrived at are correct, it follows beyond all controversy that when Provincial Grand Master Joseph Warren expired on Bunker Hill, June 17, 1775, the Provincial Grand Lodge, of which he was the essence and life, expired also, and with it all the offices of which it was composed. The lodges established by him, and by the Grand Lodge of Scotland, were not affected thereby as has already appeared. They were, or should have been, registered in Edinburgh, and owed their allegiance to the Grand Lodge there.

The conclusion of the Eulogy pronounced by Bro. Perez Morton at the re-interment of Joseph Warren, April 8, 1776, was devoted to the subject of independence, which was then agitating the colonies. Some of the language made use of by him upon this occasion seems to foreshadow the masonic independence of Massachusetts which was soon to follow. "Now is the happy time," said he, "to seize again those rights which, as men, we are by nature entitled to, and which by contract we never have, and never could have surrendered."

On the 4th of July following, "The Declaration of Independence" was, by order of Congress, engrossed and signed, by which the United Colonies declared themselves to be free and independent States. The effect of this declaration upon the Colonies I need not allude to; Massachusetts, by virtue of its claim, became a free, independent, sovereign State, and the spirit of freedom and independence of Great Britain became infused into every organisation and society which before this were bound and dependent. It was an absolute revolution by which a dependent colony became revolutionized into an independent State. The idea of a permanent union of the States had then hardly been broached. They had united for defence against a common foe, and had set themselves up as independent States, not only independent of Great Britain, but independent of each other. Isolated from all the world, they each stood forth free, independent sovereign States.

The institution of Freemasonry, which numbered among its firmest adherents such revolutionists as Webb, Revere, Morton, and a host of others who followed in the footsteps of Warren, could not long withstand the influence of freedom, and Massachusetts set the example of a revolution in masonic government, which has been followed successfully by every State in the union. It has become the American system, or, as the committee of New Hampshire call it, "The American Doctrine of Grand Lodge Jurisdiction," respected and recognized by the Masonic Fraternity the world over. It had its birth on Bunker Hill, when the patriot Warren poured out his life's blood,—

"The Patriot Grand Master, who fell in his might—

The second of three—in defence of the right!"

The "American Doctrine of Grand Lodge Jurisdiction," briefly stated, is this: Three regular chartered Lodges existing in any State or Territory have the right to establish a Grand Lodge therein. Such Grand Lodge, when lawfully organised, has sole, absolute, and exclusive jurisdiction over the three degrees of Craft Masonry; over the Lodges and their Members;

and over all Masons, unaffiliated, as well as affiliated, in such State or Territory. No other Grand Lodge whatever, can lawfully interfere with this jurisdiction, and can neither establish Lodges in such State, nor continue any authority over bodies which it might properly have exercised prior to the organization of such Grand Lodge therein.

By the erection of a Grand Lodge in such State, all masonic powers over what is popularly called Blue Masonry are merged in it, and henceforth it exists therein supreme and sovereign over a jurisdiction which it can neither divide nor share with any other Masonic Grand Body in the world.

(To be Continued.)

MASONIC INCIDENTS.

We make the following extracts from the Annual Address of Grand Master English, of Arkansas, delivered at the communication of the Grand Lodge, November, 1869:—

Masonry is on the increase in Arkansas, as it is in all the American States, and as it is in all civilised countries, where it is not proscribed by tyrants, or denounced by a jealous, domineering priesthood. It is the strongest and most wide-spread moral organisation on the globe. It comprehends all dialects, yet it speaks one universal language. Men of all countries, of all politics, and of all religions, agreeing upon a few cardinal principles, and leaving all else to perfect freedom of opinion, are united as a great brotherhood. The observing craftsman who travels is struck with the number of Masons he finds everywhere among the better classes of men. Looking around him in any rail car, boat, or ship cabin, hotel, office, or church, at the persons accidentally collected there, and the faces may be all strange and unknown to him, yet he will hardly fail to notice symbols with which he is familiar—the cross of the Templar, the keystone of the Mark Master, the ring of the M. E. P. and Sub-Knight, and the trowel or gavel of the Blue Master.

Away up in Minnesota, the Father of Waters passes through a beautiful lake, from the bluff shore of which swells up a great rock, called the "Maiden's Leap." Its name is taken from an Indian legend. Far back in the dim ages of the children of the forest, the daughter of an old chief, the fairest rose of her tribe, was loved by two young chiefs, both of whom sought her of her father. One of them she loved, the other she did not. The father required the young men to settle the contest by a race, and promised the fair prize to him who should prove the fleetest of the two. The victor was the young chief whom the maiden did not love, and when the result was made known to her, and he came to claim her hand, she leaped from the great rock into the lake, and perished, and her defeated lover followed her example, and shared her sad fate. Often after, when the moon was on the lake, and the night winds moaned along the shore, the spirits of the lovers were seen hovering about the rock.

On a recent trip up the Mississippi, our boat reached the lake after dark. A party of us, strangers to each other, sat until late in the night upon the deck of the vessel, for the purpose of seeing the "Maiden's Leap." A dark cloud came up over the lake, and a chilling gale springing up, we instinctively huddled together for comfort and for company. While looking at the rock, by the dim light of the moon, and conversing about the legend, the cloud spread its black wing over the rock, and a vivid flash of lightening curved into an arch above it, from which shot out beneath three tongues of fire, and formed a triangle, and the arch and the triangle staying a moment in the cloud over the rock, one of the party exclaimed: "See the living royal arch of fire!" and all the others recognised him to be a Mason, for they too were Masons; and there upon the deck of the vessel, at midnight, we held a kind of travelling lodge.

After this, on the same trip, I made out a party of nine gentlemen, from as many States, who accidentally met at the Falls of Minneha ha. We stood in the shade of an old tree, whose branches had been whitened by the snows of a thousand winters perhaps, looking at the "laughing waters," and listening to their roar, as they tumbled over the bluff, and foamed and rushed on through the gorge to the great river. On the face of the sandstone bluff across the gorge from where we stood were many carvings, and among them the sun, the moon, and a man. One of the party said, "May be the man was a chief, and Master of an old Indian Lodge, and so there are the three lesser lights of Masonry." Whereupon the whole party clapped their hands, and gave the grand honors to the old Master carved in the rock.

One day in August last, in the grounds of the Water Cure, near Cleveland, there was a group of men under the shade of a Norway pine, and there was another group under the shade of a poplar. An old woman, wrinkled and bent with age, came into the grounds, leading a blind Irish girl, and stopped at the first group. The blind girl played upon a violin, and in a plaintive song appealed for alms, but received nothing. The aged mother conducted her sightless daughter to the second group, where a similar appeal filled a little basket, held out by a withered hand, with fractional currency. An observer said that the first group were of the hard-shell type, who piously denounce Masonry as a secret society, in league with Satan, and that the second group were of that noble Order whose hearts are always touched by the appeals of the destitute and afflicted, and whose hands are ever open to relieve their wants.

By some the wearing of Masonic symbols is condemned, because, since Masonry has become popular, an impostor is occasionally detected in false colours, and now and then an unworthy Mason is seen parading the symbols of the Craft about his person. But the logic that would persuade us to forego the wearing of the beautiful symbols of our Order because bad men desecrated them, would strip us of all ornaments, and indeed of all clothing. Bad men wear all that is ornamental, as well as all that is useful, and they parade the insignia of all societies. They array themselves in the "livery of Heaven to serve the devil in." But the innocent lamb need not abandon his white fleece, because the sly wolf covers his deformity with a similar, but stolen garb. Masonic symbols often serve as the means of introduction, and lead Masons to become agreeable travelling companions, who might, without them, fail to recognise each other, and remain indifferent strangers. Where the impostor is found clothed in our symbols, the intelligent Mason discovers his cloven foot too readily to be seriously imposed upon; and the abandoned craftsman poorly conceals his vicious habits with a jewel. It is like a diamond in a swine's snout.

Not long since, I went to the lodge in a great city, where I was a stranger and unfamiliar with the streets. The work, and a banquet which followed with speeches, lasted until the herald of Peter's fall clarified the midnight. On leaving the hall, I missed the way to my hotel, and rambled until I became confused and bewildered in the maze of streets and houses. Taking my stand by a lamp-post, I inquired of several late street walkers the way to my hotel, and received for answer the name of the street and number of the house, which left me no wiser than before, because I did not know where I was, nor the direction of the street named. Finally a gentleman came along in whose bosom I perceived a triangle. "Sir," said I to the stranger, "I presume from the symbol you wear in your bosom that you can lead the blind by a way they know not. As on several previous occasions of my life, I need a guide." "Where do you desire to be conducted?" said he. "To the Spencer House," said I. Taking me by the arm, "Come," said he, "go with me, and I will prove that to be true which you have doubtless often heard asserted—that two are

better than one." He proved to be a Mason of rank, kindly accompanied me to the hotel, and though our meeting was accidental, and as strangers, we parted as friends and brothers.

Poetry.

MASONRY—ITS CHARITY AND UNIVERSALITY.

By S. B. SUMMER.

As over life's thoroughfares jostling we go,
Tow'rd the same common goal where the dark waters flow;
It is well by the wayside to pause, now and then,
To recall that we're brothers, and feel that we're men.

All along on our march, if we will but behold,
Life's sunny oases their beauties unfold;
We may linger to rest and refresh, if we will,
Like the Craftsman of old, at the brow of the hill.

We honor the Order which brings us, to-night,
As Brothers, in words of good cheer to unite;
To join in this ancient fraternal communion,
This cordial, old-fashioned, Masonic re-union.

We honor the Order, whose principles dear,
Make each man with his fellow a recognized peer;
And whose language of emblem and signal are one,
'Neath a boreal sky and a tropical sun.

Whose ritual, solemn, antique, and sublime,
Outliving its history, lasting as time;
Still charms and controls, with its mystical sway,
As in Solomon's reign and Zerubbabel's day.

We honor its tenets, which gladly bestow
Equal favors on all—on the lofty and low;
High as heaven, broad as earth, deep as nethermost sea—
Even such should a true Mason's charity be.

We open not our portals at wealth's proud behest,
Nor to Fame, with her plume and heraldical crest;
But to him, high or humble, who honestly brings
The warm throbbing heart, from which Masonry springs.

That heart, whether hid 'neath the vesture of toil,
'Neath the garb of the peasant who tilleth the soil,
Or the fabric in which one worm dulleth another;
We hail it the same, as the badge of a Brother.

'Neath the mariner's jacket, afar on the deep,
You shall test it, and find it is never asleep;
'Neath the rude savage breast, when no mortal is nigh,
It is visible still to the All-Seeing Eye.

Its presence is heeded in every zone,
By Priest at the altar, by King on his throne;
Wheresoever the tribes and the races belong,
Lo! Masonry's vast, multitudinous throng.

And Masonry's mission; 'tis simply to prove,
'Mid the discords of life, how potential is love;
To reverse what is sacred; to feel what is human;
Show good will to man and true honor to woman.

Be it ours, in our day, to preserve it alive—
In Faith, Hope, and Charity, long may it thrive;
Till mankind, in the light of its deeds, shall agree,
That the whole world, one Grand Lodge of Masons should be!

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 3RD SEPTEMBER, 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 29th.

LODGE.—British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end, E.

Wednesday, August 31st.

LODGE.—Temperance in the East, Private Assembly Rooms, 6, Newby-pl., Poplar.

Thursday, September 1st.

LODGES.—Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTERS.—Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

Friday, September 2nd.

LODGE.—Star, Marquis of Granby Tav., New Cross-rd.—CHAPTER.—High Cross, White Hart Ho., Tottenham.

Saturday, September 3rd.

Gen. Com. Boys' School, at F.M.H., at 4.—CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 29th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav. Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, August 30th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, August 31st.

Confidence, Railway Tav., London-street; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.

Thursday, September 1st.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugarloaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall; Burdett Coutts, Approach Tav., Victoria-park, at 7.

Friday, September 2nd.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav. Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammeramith Belgrave, Duke of Wellington, Spring-gardens, Charing-cross St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho. Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station.

TO CORRESPONDENTS.

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

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LONDON, SATURDAY, AUGUST 27, 1870.

THE HOLY ROYAL ARCH.

We give in another column an account of the consecration of a new chapter at Hammersmith, which commences its career under the most favourable auspices.

It must be a source of congratulation to all Masons that notwithstanding the unwillingness of the committee and officials of Grand Chapter to grant warrants to new chapters, their number is steadily increasing.

At the recent meeting of the Grand Chapter, arguments were adduced in favour of every lodge capable of maintaining it, having a Royal Arch Chapter attached, and there are cogent reasons why such should be the case.

In the first place, we are taught by the "*Constitutions*" that "Freemasonry shall consist of three degrees and no more, including the Holy Royal Arch." If such be the case, and it is beyond controversy, it is the undoubted right of every Mason to receive what may justly be termed the completion of his initiation.

It should be the rule, rather than the exception, that qualified brethren should be possessed of the R. A. degree. It seems an injustice to the initiate that when, for a stipulated sum, he is to receive the three degrees (which, according to the "*Constitutions*," include the Royal Arch) he is called upon (if he desires to perfect himself in Masonic knowledge) to pay a sum, in many instances equal to, or even exceeding the amount of his original initiation fees, besides the extra tax of a heavy annual subscription.

Sweeping reform is here needed, and we doubt not that at the next meeting of Grand Chapter, brethren will be found to take the matter in hand.

We would go so far as to propose, that to every lodge a chapter should be attached, that the lodge should be compelled to work the ceremonies of that degree at stated times, and that under certain restrictions, every duly qualified Master Mason, should have communicated to him the mysteries of the Royal Arch degree, and that without extra fees or subscriptions. This would entail some extra expense on the lodges, but they would soon be reimbursed their outlay by an increased amount of prosperity. Numbers would thus be induced to become candidates, and of those initiated many more would become useful working members, and regular attendants at lodge and chapter, if the beautiful ceremonies appertaining to this degree were more widely disseminated.

THE WAR—AID TO THE SICK AND WOUNDED.

The exertions of the "National Society in aid of the Sick and Wounded in War," have met with a great measure of success. Within four weeks from the calling of the first meeting to organise the society, no less a sum than £40,000 has been collected in money, besides a large amount of contributions in kind. The labour thrown upon the committee is immense, but many hands (and those willing ones) make light work. Nevertheless, the indulgence of subscribers has to be constantly asked, on account of the difficulty of keeping the acknowledgments up to date, which occupy a column of *The Times* each day. There are many who are ready to contribute towards the good work; but it has been pointed out to us that from their not knowing what articles are useful for the purpose they seek to serve, they consequently send many things which are totally useless. We have been asked to publish a list of useful articles to obviate this difficulty for the future, and we have much pleasure in subjoining a list of articles required for the sick and wounded:—

Lint.—To be made as follows:—Out of clean, soft, white linen, neither too fine nor too coarse. Cut the linen into pieces about four inches square, unravel it, and mix the threads up softly, avoiding all knots and hard threads. Different qualities of linen must not be mixed. Great care must be taken that both linen and the hands of the person be perfectly clean.

Linen.—Small pieces of soft old linen, free from seams or hems, not less than 12 inches square.

Bandages.—Two to four inches broad, of stout old linen, or new unbleached shirting (calico). These must be cut or torn the selvage way of the thread. The bandages of three yards in length to be 1½ inch wide; 4 yards, 1¾ inch; 6 yards, 2½ inches; 8 yards, 2¾ inches; and 10 yards, 2¾ inches. The bandages most required are those from 6 to 10 yards in length.

If not torn in one length, they may be joined with a strong, flat, herring-bone stitch. The edges and ends must not be hemmed, or any tapes added. Each bandage should be tightly rolled up and secured with a strong pin. Mark the length of each roll in ink on the outside.

Pillow-Cases of strong linen or calico, partly opened at one end; about 1 to 1½ feet broad, and 2 to 3 feet long. Also, 4 inches broad, and 2 to 2½ feet long. The former will be filled with straw, the latter with sand, but only when received abroad.

Nets for head wounds, made out of coarse cotton thread, with a runner.

Shirts of plain cotton and flannel; under waistcoats of cotton and flannel; socks, cotton and woollen; drawers; cotton slippers; towels, large and strong; and blankets.

Linen.—Old, and soft from frequent washing.

Woven lint.—From 8 to 10 inches long, each bandage rolled and fastened with safety pins, and length marked outside.

Flannel bandages.—From 8 to 10 yards long, 2½ to 4 inches broad.

Triangular linen.—Pieces of linen, made of pieces a yard square, cut diagonally, that is from corner to corner.

Square linen.—Pieces of linen 4 feet square.

Old sheets.—Either whole or halves, or in large pieces.

Pillows of feathers, horse-hair, or sea-weed.

Cotton wool; sheets, if possible, new; jerseys; and shoes.

Mattress-cases for straw, empty, with three strong loops on long sides, for passing through poles for carrying.

Mattresses, water-cushions, air-cushions, ice-bags of gutta-percha or india-rubber, water-proof sheets, sponges, wound douches, syringes, flat zinc basins, arm and foot baths, instrument-cases, surgical instruments of all kinds, waxed silk thread in packages of 25, subcutaneous injection syringes, drinking cups of tin and zinc, iron enamelled plates, knives and forks, and zinc buckets.

Transmit to No. 2, St. Martin's-place, Trafalgar-square, London, aid in money, or the necessary articles above mentioned, with as little delay as possible. All cheques and post-office orders to be made payable to C. J. Burgess, Esq., Hon. Sec.

Mrs. C. Collinson Hall appeals for contributions of rags, lint, and other useful articles; Messrs. Gardner, of the Strand, have placed at her disposal their vans and a portion of their extensive warehouses, and will collect linen rags in whatever small quantities. This benevolent lady thus pathetically writes to the *Times*:—"To tell you that the appeal has been most generously responded to is, after all, only to say that your readers are Englishmen and Englishwomen, and I venture again to ask for a small corner in your journal so that I may thank those who have sent contributions. These contributions have been as liberal

as they have been useful and various. I have received, beside some thousands of parcels of most acceptable linen rags, great packages of air beds and pillows, woollen socks and shirts, and bales of of newly-purchased sheets, bedding, and apparel. Some have sent money, and it has been expended for bandages and lint. But there is great need of more help. Each day's post brings me letters, many of them written by English ladies, from this unhappy seat of war, telling me sadly how thousands of brave wounded men are lying, in their villages and towns, in churches, schoolhouses, and every kind of quickly-improvised sick wards, and how terribly they want all the help our poor rag collection can afford them, notwithstanding the excellently organised arrangements of the German Army Hospital service. May I again say, how priceless are these poor rags on the battlefield, and may still ask your readers for their help in this sacred cause of charity? The giver of the smallest meed of help may be assured that his aid has softened some terrible pang, and perhaps has effectually staunched some cruel wound."

There are, in addition to the National Society, already noticed, societies which state distinctly that they wish to provide for the wounded of one side only first, and then to attend to the wants of their enemies. This is a course of procedure which naturally arises from a feeling of patriotism, or of sympathy with one particular cause; although we think that our readers will agree with us that in a neutral country a society which has for its object an indiscriminate and impartial relief of the wounded, is the one to which they should accord their support, yet we will mention, for the information of those who have strong national proclivities, those for the special relief of the sick and wounded of each side.

The French Wounded Fund (*Société de Secours aux Blessés Militaires*), has for president, M. Le Comte Ilavigny; Madame le Maréchale Canrobert is Vice-President, and Baron A. Rothschild, Treasurer, and it is under the patronage of the Emperor. The central offices of the society are at the Palais de l'Industrie, Champs Elysées, Paris.

The council consists of fifty elected members, and it is supported by a large body of subscribers. This society is founded on the Convention signed at Geneva in August, 1864, which primarily ordains that ambulances and military hospitals shall be recognised as neutral, and as such pro-

tected and respected by belligerents so long as they remain occupied by sick and wounded and certain reasonable regulations are observed. The volunteer ambulance is an elastic organised body of surgeons, assistants, nurses, and attendants, carrying with them all things essential for their work. It is intended to supplement the proceedings of the regular army surgeons, and to do what, under pressure of circumstances, would otherwise be left undone or postponed. This principle of action is to obviate as much as possible the necessity of transporting the wounded, especially those with fractures, and to give treatment as near as is safe to the scene of injury. Therefore, when fighting is going on, the *ambulance mobile* has instructions to convert itself into a temporary hospital, close at hand and within easy distance of the next village, arranging at the same time for the chances of being obliged to move in accordance with the army. The *personnel* of the ambulance consists of one surgeon-chief, four surgeons, ten assistant surgeons, and twelve dressers, with clergy of different persuasions, paymaster, and a sufficient number of clerks, nurses, and general attendants. The equipages have their special servants. Altogether the muster comes to but little short of a hundred persons. Every one and everything carries the the red cross badge of the society. Each ambulance is attached, according to circumstances, to some army corps, and all are under martial law.

M. Leon Clerc is the chairman of the Société Française d'Angleterre pour les Blessés Français; M. P. Simaud, Treasurer, and M. Theodore Dubois, Secretary. The object of the society is to collect in England, and remit to the head committee, Paris, subscriptions for the benefit of the wounded French soldiers. The secretary writes:—"A great want of surgical bandages is still experienced, and I trust that the numerous wholesale houses who could without in any way feeling it, furnish large supplies of linen and calico, will aid in the good cause of humanity without loss of time. I doubt not that retail houses would, if the object were mentioned, supply customers at cost price, which would greatly facilitate the object the society has in view. While on this subject I may state that a practical surgeon suggests that lengths of three, four, five, and six yards should be rolled up in widths varying from two to four inches. I hope that those who can do so will send me surgical instruments and sponges, for these articles

are indeed most urgently needed. Among the the numerous communications with which I have been favoured, I am happy to find that a desire obtains to relieve those who at this moment are in such dire necessity; to use the words of one informant, 'great practical sympathy is everywhere expressed,' and this feeling, he adds, "may well be utilised by the clergy preaching for the wounded, and ladies collecting lint and bandages from house to house." With many thanks for the assistance you have given me in making our wants known to the public.—I am, Sir, your obedient servant, THEODORE DUBOIS, Secretary."

There is also in Paris a French Protestant Committee, under the direction of Mrs. Monod. Mr. A. A. Glehn, of 27, Mincing-lane, London, states that he has "remitted on the 25th ult., 500 francs, the next 1000 francs, and has since sent a credit for another 1000 francs. Mr. Monod writes to me in a letter dated yesterday evening, from the head quarters in Paris of the Comité Evangelique de Secours pour les Soldats Blessés, in acknowledging my remittance and parcels:—"De tels temoignages de sympathie venant de l'Angleterre nous font du bien à l'âme. Jusqu'ici nous avons plutot eu lieu de nous sentir le cœur attristé, et veritablement ulcéré, à l'endroit de la grande Bretagne. Merci! merci, du fond du cœur." He promises to write more fully shortly; but as he is at work from morning till night in the cause of the sick and wounded, he has little time to spare. The total amount I have received to this day is £160. For the information of your readers I am able to state that the French Protestant Committee are making rapid progress in fitting out a flying ambulance for the seat of war, and are about to open an ambulance hospital in Paris. Additional funds appear to be urgently needed for these undertakings, apart from the requirements for relief and assistance to those who are already in the field. Miss Monod experienced considerable detention at Saarguemines, but has now safely reached Sedan with the hospital nurses under her charge. With a view to absolute security in the transmission of any funds that may still be sent to me, I have, through my own firm here, opened a credit with our Paris bankers, Messrs. Davillier and Co., enabling me to write them every evening, to pay over to my wife's cousin, Mr. H. Monod, the Secretary of the above committee, the equivalent, in francs, of whatever money reaches me here in the course of the day."

A society in aid of the wounded of both nations has been formed at Brussels under the auspices of King Leopold II., and the Queen of the Belgians. It is entitled "L'Association Belge de Secours aux Militaires Blessés Comité Central Montagne de l'Oratoire No. 7. Bruxelles." The society has already sent off surgeons, dressers, and nurses to both belligerents, and their appeal for further assistance is often renewed in the *Independance Belge*. Madame La Baronne de Crombrugghe de Lovringhe is at the head of the ladies' committee, Dr. Henri Von Holsbeck, the secretary general. Cheques can be sent to him. Donations of old sheeting, rags (clean), bandages, sponges, spirits, &c., sewn up in strong canvas or matting, and directed the "Jardin Britanque Bruxelles," will be most thankfully received. Each packet should have a red cross painted upon it, and be clearly directed to the above place, where the stores are situated. The London, Chatham, and Dover Railway carry parcels thus marked free of charge.

The President of the German Association in Aid of the Wounded and Destitute in the War of 1870, acknowledges the receipt of a large sum of money, amounting to near £30,000. J. H. W. Von Schroder, the chairman, of 185, Leadenhall-street, writes as follows:—

"Sir,—As President of the German Association in aid of the wounded and destitute in the war of 1870, I have to acknowledge with much gratitude the receipt of very large and numerous donations, amounting up to this date to about £27,000. But, large as is this sum, I fear the mass of human suffering and misery resulting from this dreadful war will demand larger, much larger aid than we are likely to have it in our power to render, and consequently I appeal with all earnestness, but with all confidence, for further liberal aid from the general community of this country.

"I doing so I think it right to state that one member of our committee has since the outbreak of the war been on the scene of operations to advise our committee as to the nature of the aid required, and in what direction it should be sent.

"Already we have sent forward large supplies of all necessities for the wounded—bedding, blanketing, air and water cushions, lint, together with surgical instruments, and an entire hospital, consisting of 20 tents, each containing ten beds. Further we have distributed money where urgently needed, so that the effects of our work are already felt through all parts of Germany—in the Rhine country, Baden, Wurtemberg, Bavaria, the Palatinate, &c.

"To aid still further the judicious distribution of

our relief another member of our committee is on the point of starting on the same noble errand, and our earnest desire is to strengthen the hands of these gentlemen as much as lies in our power.

"Already we have expended upwards of £18,000, and I am sure the English public will not allow our efforts to flag for want of means, especially when they are assured that their bounty will not only relieve the anguish of the suffering Germans, but also the wounded of the enemy, of whom, through force of circumstances, so many have already passed into German territory."

The German artists resident in this country have determined to hold an exhibition of oil paintings, water colour drawings, sculptures, sketches, &c. The proceeds from sales and admissions will be applied to the relief of the widows and orphans of Germans killed in the war. Among the committee are the names of J. W. Bottomley, L. Cartar, Count Gleichen, Carl Haag, R. Hulludan, W. Kumpel, G. Pope, W. Frantschold, J. Wolf, and J. B. Zwecher. Herr Broemel, 4, Harley-street, and T. J. Gullech, 39, Old Bond-street, are the Secretaries.

ENGLISH GILDS.*

(Continued from page 165.)

The French division of Dr. Brentano's essay, brings us to the consideration of the Craft-Gilds, which everywhere in the fourteenth and fifteenth century, either snatched the government of the towns from the hands of the Oldburgher Gilds, or at least obtained a share in it by the side of those Gilds, and the origin of which has been the subject of considerable controversy. In spite of the absolutely independent origin and development of the handicrafts in the Germanic states of the Middle Ages, and in spite of their character being entirely different to that of the Romans, some authors, finding in the Roman *collegia opificum* institutions which may in some degree be compared to the Craft-Gilds, have derived from them the unions of the handicraftsmen that sprung up with the handicrafts. But this view needs rather to be proved historically by its adherents, than to be refuted by its opponents. It would be much more probable that the Craft-Gilds descended from the companies into which, in episcopal and royal towns, the bond-handicraftsmen of the same trade were ranged under the superintendence of an official, or that they took their origin from

* "English Gilds," by the late Toulmin Smith. London: Trubner and Co.

a common subjection to police control or from common obligations to pay certain imposts. But even these views deserve no further consideration after Wilda's striking refutation. "The Craft-Gilda," as Wilda says, "did not spring from subjection and dependence; they originated in the freedom of the handicraft class.

After the free handicraftsmen had been expelled from the full citizens' Gilda, their relation to the old-burghers was similar to that of the ancient freemen at the time when they confederated into Gilda for protection against the aggressions of the great. On the one hand, the citizens endeavoured to suppress the handicraftsmen into a kind of subjection, and on the other, as, after the expulsion of the royal and episcopal officers, they had the police in market and trade matters in their hands, it was in their power to take measures injurious to the Craftsmen. The old burghers must have felt a great temptation to subject the handicraftsmen, sprung from the free families, to the same imposts as those paid by the bondmen.

Foremost amongst the free handicraftsmen were the weavers. They formed a kind of middle class between the patricians and the bond Craftsmen. The fact that whilst the other Crafts worked to supply mere local demands, the Weavers' manufactures found markets in the most distant countries, naturally invested them with greater importance. They were distinguished above all others by wealth, self-respect, and a sense of freedom. Their unions enjoyed of old the greatest independence. In all towns they stood at the head of the Craftsmen; and the contests of the handicraft class with the patricians for political emancipation, and its victories, were, above all, the struggles and victories of the Weavers.

Accordingly, in all the manufacturing countries of that time, the most ancient Gilda were those of the Weavers. The Gild of the London Weavers was chartered by Henry I., and so was that of the Oxford Weavers. In the reign of Henry II. Weavers' Gilda, confirmed by the king, existed at Nottingham, York, Huntingdon, Lincoln, and Winchester. In Germany the Wool-weavers' Gild of Cologne arose as early as the eleventh century. And in like manner the oldest German charter referring undoubtedly to a Craft-Gild is that of a Cologne Weavers' Gild. In the year 1149, the *textores culcitrarum pulvinarium* (weavers of pillowcases) formed a fraternity with the consent of the judges, sheriffs, and aldermen;

and thenceforth all who wished to carry on the trade within the town were obliged to join the fraternity and to submit to its rules. The record proves that a union of these handicraftsmen had existed long before the year 1149, and that it was merely confirmed in the same year. At Spire the Gild of the Wool-weavers existed at the beginning of the twelfth century. At Mayence the Weavers are mentioned as early as 1099; at Worms in 1114. At Frankfort-on-Main also, wool-weaving ranked first among the Crafts. It was, however, in the first manufacturing country of the Middle Ages, in Flanders and Brabant, that the influence of the Wool-weavers' Gild was the most prominent: it appears there as almost the sole leader in all the revolutions of the handicraft class. And when we consider the early flourishing state of the Belgian woollen manufactures, for as early as the first century the clothes of coarse wool woven in Belgium found a greedy market in Rome; also, that the necessity of defending their coasts against the inroads of the sea, and of pirates always kept most keenly alive in the minds of the people the fundamental idea of all Gilda, the brotherly solidarity and community of interests; lastly, the bold spirit of independence which led even serfs here to confederate into Gilda, we may infer that here, among these extremely industrious and stubborn weavers of Flanders and Brabant, did the first Craft Gild originate.

The organisation of the free craftsmen into Gilda, was called forth by their want of protection against the abuse of power on the part of the lords of the town, who tried to reduce the free to the dependence of the unfree, and, by imposts and otherwise, to encroach on the freemen's earnings. Being organized, the Craft Gildmen provided for the maintenance of the customs of their Craft, framed further ordinances for its regulation, saw these ordinances properly executed, and punished the Gild brothers who infringed them. The maintenance of their independence against the city authorities, and the possibility of carrying out and making efficient their trade-rules, depended, however, on the condition that all who carried on the trade should belong to the Gild. And though the first Gilda, at their formation, included, doubtless, all men of the trade, yet in course of time some one or more Craftsmen must have turned up, who, unwilling to submit to the rules framed for insuring good work and for protecting the interests of

the trade, would carry on his trade without belonging to the Gild. It was impossible either to check this, and prevent detriment arising from it, or to enforce their regulation of the trade in a legitimate manner, unless the Gild had been previously acknowledged by the lord of the town or the body of citizens. And thus, though the Craft Gilds as voluntary societies did not need confirmation by the authorities at their birth, yet this confirmation became afterwards of the greatest importance when these Gilds wanted to be recognized as special and independent associations, which were thenceforth to regulate the trade instead of the authorities of the town. This once obtained, all further protective measures would follow as a matter of course.

This transfer of all trade concerns to the management and jurisdiction of the craft gild was generally accomplished by a confirmation of their ordinance, that every one carrying on the trade within the town or a certain district, should join and belong to the gild. And in return for this privilege the gild was yearly to pay certain taxes.

To the complete independence of the craft gilds, it was indispensable that they should have the right of freely electing a warden for regulating their trade and for managing the gild. In England this freedom was never restricted; at least, I know nothing to the contrary from the accounts of English craft gilds. But on the Continent the right of appointing the warden of a craft gild varied according to the nature of the origin of the gild, or the degree of independence which the particular handicraft enjoyed at the time when its gild was recognised. Thus the craft gilds which the free handicraftsmen formed amongst themselves possessed, of old, absolute independence in the election of their warden, as, for instance, the weavers' gild at Cologne, and the craft gilds in Flanders. At Bâle, on the contrary, where the craft gilds sprang from the companies of bondmen previously mentioned, the bishop appointed the warden, according to the oldest charters, and in the probably less important trades (*Spinnwebtern* and Butchers, 1248); whilst in 1260 the tailors (who were at the same time cloth merchants) elected their own warden. In 1157, Archbishop Wichmann of Magdeburg had, from truly generous motives, granted to the shoemakers the right of free election of their warden. This instance was, however, probably as unique, as the disposition

was rare. In Paris, the provost in the thirteenth century appointed and deposed, as he pleased, the wardens of the *Cordiers* (rope-makers), and the *Poulaillers* (poulterers); but the *Etuivistes* (bath-keepers) elected freely and independently three *preud'hommes* for regulating their trade.

Though political power, did not continue everywhere in the hands of the handicraftsmen, they yet retained everywhere the independent government and jurisdiction over their trade; and everywhere the fundamental principle of their trade policy prevailed, namely, the protection to live freely and independently on an industry based on small capital and labour.

This period of development of the craft gilds was followed by a further extension of them in the beginning of the fourteenth century, and soon afterwards by their degeneration. But before I enter upon this question, and upon the abuses which undisputed possession of their privileges and the full sway in all trade matters produced in them, I wish to speak more fully of the constitution of the craft gilds during the first stage of their growth. This constitution was but the perfect expression of the wants which called forth the craft gilds, and of the task which they had to perform. Their fundamental principle was the same as that of the frith gilds, that is, of those artificial unions which sprang up to replace the natural family compact, and to secure the protection which the latter afforded to their members in former times (see Part I.) The craft gilds themselves first sprang up amongst the free craftsmen, when they were excluded from the fraternities which had taken the place of the family unions, and later among the bondmen, when they ceased to belong to the *familia* of their lord. Like those frith gilds, the object of the early craft gilds was to create relations as if among brothers; and above all things, to grant to their members that assistance which the members of a family might expect from that family.

(To be Continued.)

ES-SAKHRAH.

A MASONIC MYTH OF THE DAYS OF SOLOMON.

Every reader of Holy Land literature, and few there are at the present day who do not give some attention to it, has read of that mysterious rock, called by the Mohammedans *Es-Sakhrâh* ("the rock") that rears up its head in nature's

own assumption, in the very centre of Mount Moriah at Jerusalem, marking out, it is justly thought, the central point of the Temple of Solomon. A masonic myth embodies the history of this mysterious stone.

The rock, Es-Sakhrāh, is sixty feet in length, in the direction of the mountain (North and South) and fifty-five feet in breadth. From the level of the ridge it rises about fifteen feet. Its northern end is scarped or smoothed artificially as if it had once sustained and formed part of a wall. In the estimation of the Jew, this venerated rock is the most hallowed spot on earth. The Mohammedan tradition concerning it, is the strangest imaginable. It affirms that the Meccan prophet, having fastened his mule here, ascended to Heaven and the stone after him, nor could it be stayed in its upward flight until an angel had grasped it and retained it by his best strength. In confirmation of this fanciful flight, the Moslems still exhibit the ring to which the mule was fastened, and point out the impress of the angelic fingers, and the foot print of Mohammed, upon the surface of the rock itself.

The Masonic Myth refers only to the existence of this rude, unsightly ashlar at so conspicuous a point. No visitor to Mount Moriah can avoid an expression of surprise when entering the splendid Mosk of Omar, and admiring its matchless porcelain, its rich marble veneerings of various colours and devices, its fifty-six elegant windows of stained glass, its four doors and corresponding porches, and its noble dome and circular shaft, when seeing and admiring these architectural beauties, he observes that the whole noble structure is evidently built merely to enclose and honour this rude rock! The thoughtful visitor will naturally enquire what there is about so unsightly a mass as to merit such exercise of skill and expenditure of treasure.

The original eminence, entitled Moriah, could never have been called a mountain except as the English translation of the Bible adapts itself to Hebrew notions. When the small fresh water Lake of Gennesareth receives the title of Sea of Galilee, it is allowable that a narrow, low ridge, honoured to be the most renowned locality upon earth, should be designated mountain. It was a sharp hill, full of prominences of caves and of ravines, and made chiefly by the hands of men, what we now see it.

Tradition informs us that the architect Hiram

only yielded his judgment to that of his royal master Solomon in adopting this as the site of the Temple; his choice lay upon the noble elevation East, now called Olivet, and second to that the fine eminence North, since termed Scopus. Either of these, without so great an amount of preparatory labour would have afforded a firmer site. But the will of King Solomon prevailed.

When this point was yielded, the next question involved the preparation of the hill. Viewed from the summit of Olivet on the East it descended rapidly from North to South, exhibiting knobs or protuberances every little ways. Hiram was preparing his directions to have these all levelled so that the top of the ridge might present a smooth incline, on which the quarry stone could be closely and firmly laid, when he was surprised to receive from his royal master special directions in relation to the largest and most southerly of these knobs.

The two were viewing the whole work from their favourite point eastward, two thirds the way up the slope of Olivet, when King Solomon thus addressed his skilful companion:—

“Upon the crown of that hill, where the descent from each side is the steepest, there once occurred one of the most remarkable instances of trust in God that human history affords us. More than nine centuries ago there came across those hills to the southward, an angel man leading an only son. Three days before the pair had left their home near Beersheba to visit this place upon a divine mission. Leaving the servants and beasts in yonder deep ravine, the father and son climbed up to that steep detached rock, to which I have called your attention, the son bearing a load of fuel, the father a knife, a firebrand, and a cord.

Arrived at the summit, the two united to build an altar of unhewn stone, from the loose material which lay around. This being done, the wood was laid in order upon the altar. Then the son was bound and laid on the altar upon the wood, and the father stretched forth his hand and took the knife to slay his son. At this supreme moment a voice from Heaven stayed the strong hand, a victim was provided, and the human life spared. Those men were my ancestors.

“Only a few years since, the God whom we worship, had laid a destroying hand upon yonder entire city, and for the sins of our people had threatened to destroy it. But at the earnest prayer of David, my father, and for the great mercy

wherewith God had ever viewed us; he commanded the destroying Angel to stay his hand. Upon that isolated rock, which was the threshing floor of Ornan the Jebusite, stood the Angel of the Lord when the command came to him to stay his hand. For this reason King David bought the land of Ornan and built there an altar unto the Lord, and offered burnt-offerings and peace-offerings.

"A rock thus consecrated by two of the most important events in our national history, must not be hewn away, but rather honoured as the central spot of our constructions. Build you, then, your surrounding walls, and lay down your hewn stone in such a manner that this great rock shall form part of our foundations. So when the dark days shall come in the latter ages of the world, that our Temple shall be destroyed, this great creation of Jehovah himself, this Divine Ashlar upon which Abraham stood, and where the destroying Angel turned the curse into the blessing, will point out the future ages, our care for the preservation of divine landmarks."

Bowing submissively to these commands, the expert Tyrian hastened to record them and so alter his directions and shape his plans, that when the work was completed no misfittings would appear to pain the eye.

It cannot positively be known how this was accomplished, but the best theory is that the surrounding walls were built sufficiently high so that when the platform was filled up and levelled off, this rock Es-Sakhras was out of sight. At the destruction of the Temple by Titus, this pavement and the upper parts of the great wall for several tiers were displaced and thrown into the valley, thus bringing again to light the Great Ashlar as had been predicted.

The present disposition of the buildings over and around it exposes the rock, sixty feet in length and fifty-five feet in breadth, to the height of five feet above the marble floor of the mosk, or ten feet above the original crown of the hill. On the South the ground falls rapidly away from the great rock, and the same on the North, as has been discovered within two years by the accidental caving in of some vaults immediately North of it. There is no doubt but what Hadrian's splendid Temple of Jupiter Capitolinus stood here. In the south-eastern part of the rock, Es-Sakhras, is a room irregularly square and roughly finished, about eight feet high and

fifteen feet square. This is called the Noble Grotto. It was unquestionably pierced to be a receptacle and conduit of the blood of the sacrifices in the great Feast Days of the Hebrew Nation. The ceiling of the rock above it is from four to six feet thick, pierced with an oval-shaped hole about three feet in diameter.—*Evergreen.*

FREEMASONRY.

(From the German by DR. SCHRAM, Translated by Bro. E. A. FRENZEL.)

Freemasonry in the true sense of the word, is that qualification of the heart, which, in its visions of a better world, and true religious motives, gained an ascendancy over earthly envy, hatred, and malice, and by curbing passions, becomes the natural cause of an idealistic effect. This shows that every being can be a Mason without belonging to a visible lodge, being only excluded from such, by his own will, not of his religious views, for those are only reflexes of the Great Light whom nobody doubts, and are all related like the root to the tree, or religion to the Church. The first is the eternal, unchangeable, the latter is dependent on time, place, and individuality.

Masonry in its purity finds its origin first in the human heart, and its antiquity is certainly as great as humanity itself, but the present system with its social usages, customs, and teachings, is unquestionably the offspring of the middle-age "Bau-Hutte, (Builders' Hut.)

Charles the Great called Italian workmen to erect churches and palaces, and this brought architecture up. The clergy, monks, &c., were then chief builders; but as the work increased brethren of convents were too few, and laymen were required to assist, thereby enabling them to learn many unknown things, and so soon as bishops retired to their palaces, monks and inferiors followed, and the "art to build" finally remained in the hands of laymen altogether, making architecture a free art. A new impulse was given, and as from the 12th to the 15th century the gothic system was established, hundreds of workmen assembled wherever a structure was to be erected, and chose a general leader of the work, near every large building they erected a building but where Arithmetical and Mathematical Instructions were given.

Plans and specifications of such grand buildings were received frequently, but who could execute

them? No one knew the necessary rules of the art except the Freemasons. England sent for such builders, and wherever they moved their usages, costumes, and building hut went with them.

Like the German Masons, all the English who worked under their guidance with square and compass, formed themselves, 1349, into a like brotherhood, with the same rituals. They distinguished the three degrees of M., F.-C., and E.-A.; in order to know each other, and be known from among strangers, they had certain words, and a peculiar way of shaking hands. Before and after working they assembled in the building hut or lodge, (from the Italian Loggia, Latin Logium, French Logis,) and we know it as a lodge. While in the hut certain impressive usages were observed. Extra celebrations took place on the arrival of a visiting craftsman, or by reception of a novice. The fundamental rules of the art they kept in symbols, consisting of geometrical elements, like square, triangle, quadrangle, &c., likewise were borrowed from the names of tools used for drawing and building, viz.: compass, square, plumb. Finally they enforced strict moral laws, instituted means whereby customs and the secrets of the art could be transmitted, and drew up such laws, equalising all such builders inside of the hut. But with all the grandeur of those huts, they had to succumb.

The English building huts saved themselves only by taking in to their circle rich men, and lovers of art, and those were received under the name of *Accepted Masons*. The German huts were abolished in England by an edict dated August 16, 1731. William of Orange became a member of a hut, 1695, and since then it was called the "Royal Art." But after the building of St. Paul's Church, London, 1162—67, the huts became more and more deserted and with the exception of a few, broke up.

But in spite of edicts against the "builders" the old saying was verified:—

"The ancient crumbles, but new life sprouts from its ruins."

The few remaining lodges concluded a re-union February, 1717, under a sole Grand Master, and in accordance to this they assembled on [St. John's Day the same year in the Ire, near St. Paul's Churchyard, "To the Goose and Gridiron," celebrated that day of F. and A. M., elected Anton Sayer their G.M. and installed him also.

Inasmuch as the G.M. elect was already no more

an actual Operative Mason, and the reception of m of not became more common, we might say that t Mason of the *Bauhutte* and the Mason of the present day became two different subjects; but this state things suited, for the reactions of bloody religious war demanded a system of tolerance and brotherly love.

The ancient statutes, inculcating brotherly love, truth, and virtue, were re-established, old landmarks partly retained partly renovated and completed, and with an admirable sensitiveness, and careful traditions words, signs, forms, all of which heart warming for centuries were explained and accepted, not outwardly but spiritually. "Not a visible temple was to be erected, but a dome whose spire was seen over the globe." Not wood, stone, metal, and other material liable to decay, but the human soul should henceforth be proper material for the Royal Art.

The building to be erected, though, should, like the work of operative Masons, be of like utility to human society. "A Mason," says an ancient landmark is obliged to obey all moral laws; and if he understands the art well, he will be neither an obstinate Atheist nor a religious scoffer." In olden times all were obliged to abide by the instituted religion, but at present we oblige them according to such views as all concur in, namely, to be true and upright, possess honour and integrity, no matter by what names and opinions they may differ religiously. This makes Masonry the centre and means of forming true friendship.

Truly, the idea of this form was sublime! No wonder that for a long time it was a power, with many religion itself! Soon this reformed Masonry burst the narrow bounds of England, and spread over the globe. Germany embraced it favourably and enthusiastically. Love to all, horror for all inhumanity, and peace declarations, while wars had decimated nations.

But beside purity and beauty, other things may be apparent.

The mystic veil surrounding Masonry induced many a coward to approach. The former century inherited the mania after hidden treasures, the Stone of Wisdom, and other follies, from the 17th century. Mysticism and adventure sought a field for their follies in lodges, and even often found adherents.

In Germany was it chiefly the chase after miracles in France was it the practical adventurer who appropriated the magic twilight for his operations and abnormality, like the Illuminates in Germany, while in France they overworked themselves in new degrees and tried to introduce new forms and symbols—Dead Sea fruits. In the course of our Century Masonry has pruned the tree of all such wild shoots. Foundation of Masonry is humanity and brotherly love. Traditional forms, rites, the so-called mysteries, are more or less things that were.

Enemies of the Order ask why celebrated men do not take such a warm interest in Masonry as of old, but the answer is simple—times and individuals have changed; where men of talent or leisure have found true recreation in a lodge room among minds of like conception, listening to the sublime teachings of Masonry, before whose altars only God and Virtue are adored, the world has opened a thousand gates where worldly gain and worldly honour are worshipped, and the badge of a Mason is often soiled, and honours conferred by Prince or Potentate are more appreciated.

MASONIC JOTTINGS.—No. 35.

BY A PAST PROVINCIAL GRAND MASTER.

THE MASONRY WHICH IS UNIVERSAL, AND THE MASONRY WHICH IS UNIVERSAL ABSOLUTELY.

The Masonry, the religion of which is one of the four Positive Religions, with fitting toleration, is a universal Masonry; and the Masonry which, in its lodge and in all its proceedings as a Craft institution, ignores every religion, Natural Religion excepted, is a universal Masonry *absolutely*.*

RELIGION, COMMON SENSE, AND GENIUS.

In Religion, let Common Sense rather than Genius guide you. Common Sense is a Monotheist and a true Freemason. Genius is often a Pantheist, and not a true Freemason.

THE MORAL LAW.

Were all the races of rational beings now existing, destroyed, and new races substituted, the Moral Law, which binds the existing races of rational beings, would in like manner bind those new races.

OUR MYTHS AND LEGENDS.

A Brother's confession of faith causes pain, but it does not cause surprise. My recommendation is to act in regard to our myths and legends, as certain Greek philosophers acted in regard to the old mythology.

OUR OUTER MASONRY.

The columns of the *Freemasons' Magazine* show that our Outer Masonry was, when Sir Christopher Wren was President or Grand Master, substantially what it was in the reign of King George II.

* Consider the two communications "Some things which are inconsistent with the Freemasonry which is universal absolutely," and "Nine true Freemasonries—Five Theisms," pages 50 and 90 of the present volume.

STRUCTURE OF BODIES OF MAN AND ANIMALS.

The ancient architects were not unobservant of the structures of the bodies of Man and Animals.

CUSTOMS OF THE GERMAN STONEMASONS.

A Correspondent will find Bro. Findel's History not less explicit respecting the origin of customs of the German stonemasons, than it is respecting the origin of their Masonry.

CIRCUMSTANCES.—INSTITUTIONS.

Like circumstances, like institutions.

SPECULATIVE MASONRY IN ANCIENT NATIONS.

The Speculative Masonry of ancient nations was, in great part, made up of what was good, what was best, in their religious and ethical systems.

MASONRY—METEMPSYCHOSIS.

We have seen these associated; nevertheless, the Masonry was not true Freemasonry.

MASONIC NOTES AND QUERIES.

SIR RICHARD STEELE.

Bro. W. C. L.—We know that Sir Richard Steele was a Freemason; but he did not die until 1729. Have you found anything showing that he was a member of the Craft before the Revival? If my old recollection does not fail me, there was, about seven years ago, something in the *Freemasons' Magazine* that would throw a light upon the point.—CHARLES PURTON COOPER.

"ORDER IS HEAVEN'S FIRST LAW."

Many who are wise in their own conceit are wont to say that the Craft are governed too much." To such who seem to be restive under wholesome restraints, we commend the subjoined extract. It contains a good plea for the necessity of method. "In associations of every kind, as well as in all legislative bodies, order, regularity, and form are indispensable to the attainment of the greatest benefit with the least expenditure. Every society and assembly should have prescribed landmarks, founded on reason and sanctioned by experience, in order to secure universal confidence and effectually guard the rights of all. The object of meetings, of every grade, should be to obtain a clear, full, and proper expression of opinion from all present. Hence permanent and proper rules of order and constitutions should always form the bond of union and protection."

BRO. HUGHAN.

A Correspondent can never doubt that the eulogy of Bro. Hughan is well merited, when he calls to mind that zealous Mason's words (*Freemasons' Magazine*, vol. xxi., page 288), "My writings are before the fraternity, and have been more or less for some seven years, none of which favour the absurd notion, that there was no Speculative Masonry before 1717."—CHARLES PURTON COOPER.

WASHINGTON'S TOMB.

The *Masonic Record* remarks:—"We gladly oblige our excellent and loved friend, the authoress of the following communication, by inserting it in our pages, and commending the object proposed, as one which should be dear to every American heart. We are justly proud that Bro. George Washington was a prominent member of our fraternity. Can we not show that we honour his memory?"

"*Appeal to the Honourable Masonic Fraternity of the State of Tennessee.*—The Masonic brethren of Tennessee are respectfully and earnestly solicited to unite their hearts and hands in a noble work about to be engaged in by the Masonic brethren of Wisconsin, who purpose to erect a handsome front to the tomb of George Washington, the great Father of his Country and the brightest star of Masonry. The present structure, which presents a very mean appearance, continually calls forth the indignant and contemptuous criticisms of the noble-hearted foreigners who almost daily visit that sacred spot, filled with admiration for the character and love for the memory of the great patriot, and say it is a disgrace to his friends and to America that such a pitiful-looking structure should mark the spot where now repose the ashes of the mighty dead. To the honourable Masonic fraternity peculiarly belongs the privilege and the power to consecrate the last resting-place of their departed brother. The writer of this short and simple appeal feels assured, therefore, that the honourable Masonic fraternity of this beautiful State of Tennessee will allow none to excel them in manifesting their love for the memory of their own Washington; and that they will at once co-operate with the efforts of their Masonic brethren of Wisconsin to build up the fair proportions of a shrine that shall, in beauty, strength, and excellence, exceed every other—one that the nation will be proud of, and that people of every nation on the globe will behold with delight.—MRS. MARY MIDDLETON RUTLEDGE FOGG, one of the Vice-Regents of the Ladies' Mount Vernon Association."

THE UNION OBLIGATION.

At times during the last two years there have been communications to the *Freemason's Magazine*, asserting that Freemasonry is not a religion, the meaning of which assertion is conjectured to be, that Freemasonry has no Positive Religion. This assertion is true as regards one kind of Freemasonry; but the present series of our periodical abundantly proves that it is not true as regards our English Freemasonry. The authors of the assertion, however, choose to disregard the numerous articles upon the subject, and also to ignore the Union Obligation, which binds our Christian brothers of 1870, as it bound our Christian brothers of 1813.—CHARLES PURTON COOPER.

OLD MASONIC JEWEL.

The following appears in a recent number of the *Grand Junction (Iowa) Head Light*:—"Will. Mitchell, of this city, has an old Masonic silver jewel 104 years old. His father, the Hon. William Mitchell, late of Peoria, Ill., formerly Grand Secretary of the Grand Lodge of that State, procured it in England in 1842, which country he visited for the purpose of having the 33rd degree conferred upon him. The jewel is a perfect circle, the front side being surrounded

with the sentence, '*Amor, honor, et justitia,*' and the reverse, '*Sit lux et lux fuit.*' Inside all the working tools of a Blue Lodge are found, and the whole is pendant from heavy tessellated silk ribbon. The jewel is a valuable memento, and is sacredly kept by the owner as a record of the Masonic doings of a father.

WAR.

A short remark suggested by a recent communication to a Metropolitan periodical.

The facts and circumstances of War, with all their horrors, may be well described by an eye-witness, although both ignorant and unskilled. There the view of reality is tantamount to inspiration, and supplies great deficiencies. But the fearful consequences of War can only be fitly described by the instructed and the practised. A paper by the illiterate and unexercised, intended to raise feelings of commiseration and grief in the breast of the reader of some serial, commonly raises there no feeling but that of pity, not unaccompanied with railleury, for the simple, but well meaning contributor.—A PAST PROVINCIAL GRAND MASTER.

THE SYMBOLISM OF THE SPIRE.

The spire or steeple is the silent finger that points heaven; it is an upward aspiration of the soul—a prayer from the depths of a troubled heart—a *suspirium de profundis*—a hymn of thanksgiving—a pure life, throwing off the worldly, and approaching the ethereal—a finite mind searching, till lost in vastness of the unknown and unapproachable—a beautiful attempt—a voice of praise sent up from the earth, till, like the soaring lark, it "becomes a sightless song." Indeed, our unbidden thoughts, that wild ivy of the mind, are trained upward by the spire, till it is hung round by the tenderest associations and recollection of all that is sweet and softening in our natures. Thus when the painter has represented on his canvas some wild phase of scenery, where the gadding vine, the tangled underwood, the troubled brook, the black, frowning rock, the untamed growth of the forest,

"Old plash of rains and refuse patched with moss,"

impress us with awe and a sad, homeless feeling, as if we were lost children. How eloquent is that last touch of his pencil that shows us a simple spire peeping over the treetops! How it comforts us! How it brings us home again, and bestows an air

"Of sweet civility on rustics wild."

—Old Paper.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

PSEUDO-MASONIC JEWELS.

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

Dear Sir and Brother,—I am glad to see that Bro. Gunnell, W.M. of the Gold Coast Lodge has raised a question as to the legality of a brother wearing "any Masonic jewel he may choose to purchase—as, for instance, the Square and Compasses or a Five-pointed Star," for these jewels are manufactured and figured by most makers of Masonic paraphernalia; and I have seen brethren adorned with them not only in private lodges,

but even in Grand Lodge itself, where I can only suppose they had been inadvertently admitted or had escaped observation. The Book of Constitutions appears to me to be particularly explicit upon this point in section 2 on Regalia, which runs thus:—"No honorary or other jewel or emblem shall be worn in the Grand Lodge, or any subordinate lodge, which shall not appertain to or be consistent with those degrees which are recognised and acknowledged by and under the control of the Grand Lodge, or part of pure and antient Masonry."

In the description of the jewels on the same and following pages, the Square and Compasses and Five-pointed Star are only mentioned as follows:—

"The Square and Compasses are the especial jewel of the Past Deputy Grand Master. The same with the Five-pointed Star—appertains only to those holding the rank of Deputy Grand Master or Provincial Grand Master. Nowhere is the Five-pointed Star alone mentioned as a jewel which appertains to pure and antient Masonry.

Should a brother appear thus adorned in a lodge over which I was presiding, I should consider it to be my duty to call his attention to its illegality, as shown in the foregoing section, and request him to remove it.

Yours fraternally,

J. DANIEL MOORE, P.M., P.Z.

Prov. G. Supt. of Works, W. Lancashire.

Lancaster, Aug. 27th, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

G. M. Sproat, in his account of Vancouver's Island, says, "There is a secret association or fraternity among the Aht natives, composed of some persons who are united for a purpose which has not yet been discovered. Meetings are held at different places about once a year in a house covered round inside with mats. All non-members and women are excluded. As many as seventy natives from the Vancouver's shore, and also on the American side, have been known to attend one of these meetings. It is not a tribal affair, a chief's affair, nor a medicine man's affair. These men may or may not be members of the association, but unless they are members they are not permitted to enter the house, and seem to be quite ignorant of what is going on. The members wash and paint themselves and wear their best blanket, and now and then come out of the house to wash and put on fresh paint. The proceedings inside the house are conducted in silence; there is no singing or noise during the meeting of this secret association. Is this fraternity Freemasonry? Freemasonry has been displayed in quarters where least expected.

The following is translated from a German paper: "The Grand Lodge A. F. and A. M. of Germany celebrated, on the 24th June its centennial birthday. The festivity was rendered more attractive by the participation of members from home lodges, also from

all daughter lodges. The Grand Lodges of Sweden, Denmark, England, Netherlands, and Belgium also sent representatives. The festivities began with a prelude on the evening of the 23rd, consisting chiefly of receptions and the introductions of representatives from abroad. The Crown Prince, Grand Master of the Grand Lodge of Prussia, took part in these ceremonies, and was in the uniform of a general of infantry. A collation was served after business was ended. The main feast on St. John's Day began at half-past one p.m., and lasted until four o'clock, the Crown Prince presiding. In a lengthy speech his Royal Highness spoke of Masonry and lodge work and its practical application, and alluded eloquently to the historical value of the day. The different deputies followed in short salutations. The King of Sweden Grand Master of the Lodge of Sweden, besides sending a very kind letter, had deputed Baron Salza in his and Prince Oskar's name. Counsel Gad expressed his regards, as representative of Denmark, and afterwards read the Crown Prince a letter from the King of Prussia sent from Ems. About five o'clock the grand collation was served, and the G.M., the Crown Prince, gave the first toast in honour of his Majesty the King of Prussia, as Grand Protector of the Grand Lodge of Prussia.

The Grand Master of Nova Scotia reports the satisfactory adjustment of all difficulties among the brethren in the province, and the fusion of the different governing bodies into the Grand Lodge of Nova Scotia; and during the session the act of union was consummated.

We note from a summary of the proceedings of the Grand Lodge of North Carolina, that Bro. James Bank, who had made considerable progress in collecting and arranging the history of Masonry in North Carolina, died during the year. His manuscript, however, came into possession of the Grand Lodge, and the work will doubtless be completed.

At the annual communication of the Grand Lodge of Pennsylvania, a regulation was adopted fixing the minimum initiation fee to be charged by lodges in Philadelphia at 75 dollars—by those out of it, 40 dollars; and a proposition lies over to increase the price of warrants for new lodges to 200 dollars.

Twenty lodges have received dispensations since the last session of the Grand Lodge of Missouri.

Bro. Dr. Franklin's fund of £1,000, which he willed to Boston in 1791, and expected to increase to £131,000 in a hundred years, amounted to 133,404 dollars 36 cents on the 1st of January last, and at the rate of

increase will not reach that amount at the appointed time. Dr. Franklin directed that it should be loaned in small sums to young married artificers; that £100,000 should be expended for public works in 1891, and the remainder to continue on interest another hundred years, when a portion was to go to the city, and some £3,000,000 to the state.

TOO MUCH TALK.—We have received a complaint about the disposition of some brethren to "talk a lodge to death." Now *we* can't stop this evil, however much we should desire to do so. We have met with those specimens of *talkists*, and confess that nothing tries our patience as to be compelled to wait until they get through. Why some good brethren can talk half an hour and *say nothing*. We once, in the years gone by, when we were Master of a lodge, had such an "infliction" among the members. He was in the habit of talking on every subject that came up for consideration, and if he could get an opportunity, would give us two or three editions of his speech. Some of the *sensible* members would soon ask permission to retire and others became nervous, and you could see the shadow of a storm gathering on their faces. We very soon got to understand the brother, however, and always had a remedy at hand. When we had reason to fear an outbreak of the kind, we always caught the eye of some discreet old brother, and announced that *he* had the floor. The old brother understood it, and generally managed the case, with our assistance, so that the *talkist* was crowded out. The first opportunity was embraced to "put the question," and it was disposed of. It is the province of the Master to protect the lodge from these "bores," and it should be done even if he stretches his authority a little. A member given to much talking, either in lodge or Grand Lodge, is rarely good for anything, and soon loses the respect of the other members, as well as all personal influence.—*Masonic Review*.

In Kentucky the Freemasons resolved a year since to establish and endow an asylum for the widows and orphans of Masons. Bro. Fitch, P.G.M., was appointed the general agent to visit the lodges of the State, and obtain donations for the enterprise. We are informed that this energetic brother has already raised a hundred thousand dollars for the good cause, and he is not near through the work yet. A lot near Louisville was purchased, containing 15 acres, and 15 more were added to it as a donation. The cornerstone is laid, and the future is full of hope.

STATE REWARDS.—The knighthood or the red ribbon that would gladden the man of forty or fifty is withheld till he has reached sixty or seventy, even if it be not forgotten until his obituary reminds us that he ought to have received it.—*Food Journal*.

THE MASONIC MIRROR.

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

MASONIC MEMS.

SUBSCRIBERS in arrear will oblige by forwarding the amounts due from June last. Many are twelve months and upwards in arrear, some brethren, especially those abroad, are very remiss in forwarding their subscriptions.

WE shall be glad to receive and insert reports of the meetings of lodges and chapters or other Masonic meetings, especially, from our colonial brethren.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingsland.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CONSECRATION OF THE GRANITE LODGE (No. 1,328).—Another new lodge under the above title, destined to hold its future meetings at Freemasons' Hall, Great Queen-street, was ushered into being on the 20th ult. A very numerous body of the brethren were attracted to the hall for the purpose of being present at the ceremony of consecration and the subsequent installation of the first Worshipful Master. Precisely at four o'clock, the hour named for the commencement of the proceedings, Bro. James Brett, Grand Pursuivant, the officer appointed by the Most Worshipful Grand Master to perform the ceremony, was in attendance, and the usual procession was immediately formed in one of the spacious corridors of the building, the Director of Ceremonies being Bro. Robt. W. Little, Prov. Grand Secretary for Middlesex, who afterwards also officiated as Chaplain. The brethren having entered the future Lodge-room, and being ranged in their proper places, the consecrating officer appointed as his assistants Bros. H. G. Buss, Prov. Grand Treasurer for Middlesex, as S.W.; C. A. Cottebrune, P.M. 733 J.W.; and Frederick Walters, W.M. 1,309, I.G., and the ceremony was commenced and completed according to ancient form, the anthems and other appropriate music being most effectively sung by Bros. William Coward, Mount Smith, Chaplin Henry, and C. S. Jekyll, the musical director being Bro. George S. Carter, P.M. 382. The consecration in such hands could not fail in being earnestly and ably done. The next business was the installation of the W.M., and the appointment of the various officers of the Lodge, the result being that the R.W. Bro. John Kirk was installed W.M.; Bro. J. Thomas, P.M. 142, was invested as Immediate P.M.; Bro. John Batstone, S.W.; and Bro. Charles Sendey, J.W. The other officers were afterwards appointed, with whose names we are, up to the present, unacquainted. Previous to the closing of the Lodge, Bros. Brett, Buss, Little, and Cottebrune were unanimously elected honorary members of the Lodge, and a special vote of thanks was ordered

to be entered on the minutes to Bro. Brett for his services to the Lodge on the opening day. A banquet followed. One of the events of the evening was the presentation of cigar-cases to the W.M. and S.W. by Bro. Sandey, the J.W. Bro. Sandey had been lately sojourning in Rome, and had purchased those valuable and useful articles in order to express the esteem and affection in which he held his brother presiding officers. He made a very graceful and effective speech on the occasion. Bros. W. H. Warr, P.G.S., and R. B. Newsome, P.G.S.B. for Kent, were among the visitors.

BEADON LODGE (No. 619).—The installation meeting of this Lodge took place on Wednesday, the 17th ult., at the Greyhound Hotel, Dulwich. No business whatever was on the paper save the placing of the W.M. elect in the chair, which was accordingly done. Bro. James Wm. Avery, P.M., officiated as Installing Master. The following are the officers for the ensuing year:—Bros. Saul Wells, W.M.; Smith, S.W.; F. Deering, J.W.; A. Avery, P.M., Treasurer; A. P. Leonard, P.M., Secretary; W. Seaman, S.D.; W. H. Green, J.D.; Kingdon, I.G.; and Leeaw, D.C. A banquet was served, and some very excellent songs were given by Bros. Smith and Deering, who are finished vocalists. Bros. Harling, W.M. 30; Williams, 73; Roberts and several other brethren were present.

SCOTTISH CONSTITUTION.

PEEBLES AND SELKIRK.

PROVINCIAL GRAND LODGE.

A meeting of this Provincial Grand Lodge was held at Melrose on Friday, last week, for the purpose of installing Bro. Dr. Middleton, of Manorhead, Stow, into the office of Provincial Grand Junior Warden, vacant by the death of our late Bro. Captain Scott, of Cheifswood, Melrose.

The lodge was opened at 12 o'clock by R.W. P.G.M. Henry Inglis, of Torsonce, R.W.M. Donaldson, of Peebles, No. 24, and R.W.M. Gray, of Galashiels, No. 262, acting as P.G. Wardens; there were also present from the Grand Lodge of Scotland, Bros. Manse, S.W. Officer G.D.; Gough, G.S.; Hay, G.J.; Alymer, G.S.; Bryce, G.T.; McCowan, and Bryse, jun. There were also deputations from the following lodges in the province:—

Peebles Kilwinning, No. 24, R.W.M. Donaldson; Hawick, St. John's, 111, Acting R.W.M. Lawson; Stow, St. John's, 216, Acting R.W.M. Harper; Galashiels, St. John's, 262, R.W.M. Gray.

The lodge being opened, the Prov. G. Sec., Bro. Sanderson, read the commission for Bro. Middleton's appointment, after which he received the charges, took the oaths *de fide*, and was duly installed as P.S.J. Warden. The lodge was then adjourned till 3 o'clock, when the brethren met for dinner, provided by Bro. Hamilton, of the Abbey Hotel.

When the cloths were removed the usual Loyal and Masonic toasts were given and responded to, and an harmonious evening passed. The Galashiels' instrumental being in attendance to enliven the meeting with its stirring music. Bros. Scott, McDougal, Wright, Lawson, and Dickson, also contributed excellent songs to enhance the proceedings.

ROYAL ARCH.

METROPOLITAN.

CONSECRATION OF THE ANDREW CHAPTER (No. 834).

The chapter attached to the Ranelagh Lodge, at Hammersmith, was consecrated on Saturday, the 27th ult. The ceremonies being ably performed by Comps. R. W. Little, P.Z., (as M.E.Z.); Joshua Nunn, P.Z., and P.G. Dir. of Cers., as H.; and J. Brett, P.Z. and G.P., as J. Bro. Payne, G.J., acted as Janitor. There was a large attendance of companions.

Precisely at the time appointed, the chapter was opened by the Principals, and the companions of the new chapter entered in their proper order. After an introductory prayer the acting Grand Scribe E. read the petition and charter, and the M.E.Z. enquired of the companions if they approved of the officers named in the charter. The approval having been signified in Matonic form, the M.E.Z. (Comp. R. W. Little) proceeded to constitute the companions into a regular chapter in ancient form.

Bro. J. Brett, P.Z. and G.P., then delivered an eloquent oration on the nature and principles of the institution. The first portion of the Dedication prayer was read. The Companions all turning to the East, the M.E.Z. gave the invocation. After reading the appropriate portion of Scripture, the Chapter pedestal was uncovered, and the Directors of Ceremonies carried the elements three times round the Chapter—solemn music being performed during the procession.

The censor was carried round to the accompaniment of solemn music, when the M.E.Z. proceeded to dedicate and constitute the Chapter. The Patriarchal Benediction having been given, the installation of the Principals and the investment of the officers, were proceeded with. The following comprise the first list of officers:—Comps. R. S. Lines, M.E.Z.; J. Thompson, H.; J. Slack, J.; Millie, S.N.; Bean, P.S.; Read, 1st Assist. Soj.; Worthington, 2nd Assist. Soj.; Bryett, Dir. of Cers.; Henstead and Cole, Stewards.

Comp. Andrew, J., was invested as first P.M.E.Z., and the whole of the ceremonies were most excellently performed.

The consecrating officers were elected honorary members of the Chapter.

The usual toasts were given, and included "The Queen and Royal Arch Masonry," "H.R.H. the Prince of Wales," "The Earl de Grey and Ripon, G.Z.," "Earl Carnarvon, G.H.," and "Lord Tabley, G.J."

The toast of the Officers of Grand Chapter was replied to by Comps. Joseph Smith, Joshua Nunn, and J. Brett. In the course of Comp. J. Nunn's remarks, he said that this occasion possessed peculiar interest to him, as it was at the hands of Comp. Andrews (after whom the Chapter was named) that he received his admission into the R.A. Degree, and who had ever since instructed him in his duties.

Comp. Andrews proposed "The Health of the M.E.Z. of the Chapter." Comp. R. S. Lines, responded to the toast, in an able manner. He announced his great interest in the establishment of the Lodge, and his sincere wishes for its prosperity, which, from the zeal displayed by the Companions who had united to found the Chapter, would be secured. The want of a Chapter in that neighbourhood had long been felt.

The toast of the evening was then given by the M.E.Z., viz., "Prosperity to the Andrew Chapter," coupled with the name of Bro. Andrews, "The Godfather of the Chapter," which was responded to in an admirable speech, and in the course of which he gave some interesting details of the progress of Freemasonry in that important suburb of the great metropolis, with which he had been so long associated. He referred especially to the Masonic interest which attached to the room in which they had that day met, and which is more fully referred to below. He felt much gratification for the compliment of the Chapter being named after him. Notwithstanding the honour which had thus been done him, he should not relax his efforts for the welfare of Masonry and Royal Arch Masonry in particular, and the Companions might rest assured that they could at any time command his services in any manner which could tend to the prosperity of the Chapter which they had that day consecrated.

"The Health of the H. and J. of the Chapter, Comps. Thompson and Slack," was then proposed, who both returned thanks, and expressed their determination to endeavour to assist the M.E.Z. and the companions to make the Andrew Chapter one of the best working chapters of the Order.

"The Health of the Consecrating Officers" was then given, with thanks for their efficient services on the occasion, being responded to by Comps. Nunn, Brett, and Little, who expressed the gratification they felt in assisting at the establishment of what would no doubt prove an influential chapter, and thanked the companions for having made them honorary members.

"The Visiting Companions" was then given by the M.E.Z., and responded to by Comps. J. Smith, W. Smith, C.E., H. G. Buss, Daly, Birch, Simpson, and Bray. Bro. J. Smith, in his usual facetious style, expressed the gratification of the visitors not only for the Masonic treat, but also for the *récherché* banquet set before them. Whilst they had been invited to take part in the labours, the hospitable duties had not been forgotten by the Principals and officers of the new chapter.

Comp. W. Smith, C.E., in the course of his remarks, stated that his father, an old Mason, had assisted in the ceremony of laying the foundation-stone of the Hammersmith Bridge, which was designed by his old friend, William Tierney Clark, C.E., and executed in part by Capt. Sir S. Brown, the inventor of the studded chain cable.

Comp. Buss referred to the progress made in Royal Arch Masonry, and wished prosperity to the new chapter.

"The Officers of the Andrew Chapter" was given by the M.E.Z., and responded to by Comps. Miller, Scribe N., and Bean, Prin. Soj.

The usual concluding toasts were given. The proceedings of the evening were interspersed by some songs and recitations.

The Banquet was admirably served and in good taste, the dessert and other delicacies in abundance, the waiting was excellent, and the whole arrangement reflected the greatest credit upon the attentive and obliging host of the Royal Sussex Hotel.

The brethren adjourned at an early hour. At the time occurred one of the heaviest rainstorms we remember to have witnessed. An admirable instance was afforded of the great utility of the Metropolitan Railway and its extensions, which seemed to accommodate the whole of the brethren, whatever distant part of town they reside, there being at the time no other conveyance.

Amongst the visitors present were Comps. J. Smith, P.G. Purst, and P.G. Dir. of Cers.; H. G. Buss, P.Z. 177; W. Smith, C.E., P.M. 33; G. King, jun., M.E.Z. 1,260; G. King, H. 1,260; Roche, Daly, Birch, Simpson, and Bray, all of Mount Sinai Chapter, No. 19.

We quote from the *West London Observer* the following historical reminiscence of Freemasonry in Hammersmith:—

"When a few years ago some six or eight earnest Masons sought to establish a lodge in Hammersmith, they were met with the objection that to establish and sustain a brotherhood of any kind in Hammersmith would be an utter impossibility, there was no desire among the inhabitants to promote any character of enjoyment or improvement, no unanimity, no desire to band together for any change, except under a certain clique, but nevertheless the Ranelagh Lodge was established, and became rapidly one of the best working and well supported lodges of the metropolis. Our Masonic readers will be pleased to hear that to-day the very interesting and sublime ceremony of the consecration of a new chapter of the Royal Arch will take place at the Royal Sussex Hotel, Broadway, Hammersmith, a house rendered famous in the memory of Masons, because from it issued a goodly assembly of the Craft, headed by the very popular Grand Master of the Order, the late Duke of Sussex, in the year 1825, to lay the foundation-stone of the Hammersmith Suspension Bridge. The brethren on that occasion, clothed, opened a lodge, and proceeded in procession through King-street West to the then narrow turning known as Angel-lane, there being no other approach to the bridge at that time, as we quote from 'Faulkner's History of Hammersmith':—

"On the 7th of May, 1825, the foundation-stone of the north tower was laid by his Royal Highness the Duke of Sussex, with Masonic ceremony, the coffin dam being fitted up as an amphitheatre in which the stone was suspended. At four o'clock the Duke arrived, the officers of the Grand Lodge assembled at the Latymer School Room, and the lodge was opened by the Master and officers of the Caveat Lodge, No. 231. The procession walked from the School-room to the Broadway, down Angel-lane in Masonic order. On arriving at the entrance, the procession divided and took their station right and left, and the Duke passed to the platform. The ceremony of laying the stone commenced after three cheers had been given to his Royal Highness. The grand treasurer delivered to him a bottle containing the coins of the reigning sovereign; also a brass plate to be placed over the cavity, with the following inscription:—'This foundation stone of a Bridge of Suspension over the river Thames, from the Hamlet of Hammersmith, in the County of Middlesex, to Barnes, in the County of Surrey, was laid with due Masonic ceremony by His Royal Highness the Duke of Sussex, Most Worshipful Grand Master, on Saturday, May the 7th, 1825. W. T. Clark, Esq., Engineer; George, William, and Stephen Bird, and Captain Brown, Royal Marines, Contractors.' Mr. Robert Holl, Past Grand Secretary, Clerk and Secretary. On the stone being lowered, the Duke scattered the corn, and said, 'As I have poured the corn, the oil, and the wine, emblems of wealth, plenty, and comfort, so may the bridge tend to communicate prosperity and wealth from one end of the island to the other, God bless the King.' The procession then returned nearly in the same order, and His Royal Highness dined with a numerous company at the Coffee-house, now the Royal Sussex Hotel."

"We are thus pleased to congratulate the Brotherhood on the good taste in their selection, and the success of their progress. We have been favoured with the handsomely illuminated notice of the consecration, really a work of art in the most exquisite taste and beauty of design."

THE GRAND LODGE OF MASSACHUSETTS.

ADDRESS OF BRO. W. S. GARDNER, GRAND MASTER, TO THE GRAND LODGE OF MASSACHUSETTS.

(Continued from page 179).

The several States of the United States of America, the Territories when legally organised as such by Congress, and the District of Columbia, are each organised as separate and independent jurisdictions in which Grand Lodges may be established. This is the American doctrine, most religiously and mazonically adhered to by the Craftsmen of the United States, and which our brethren upon the other side of the Atlantic must accede to, recognise, and support. After the declaration hereinafter referred to, made by the Massachusetts Grand Lodge December 6, 1782, treaty stipulations were entered into by the several Grand Lodges then in existence, in confirmation of the action of Massachusetts.

The Grand Lodge of New York adopted the following preamble and resolutions:—

"Whereas, the Grand Lodge of the State of Massachusetts have by a communication, dated the 4th of January last, suggested to this Grand Lodge the propriety of adopting a resolution declaring that no charter or dispensation for holding a lodge be issued by any Grand Lodge to any number of Masons residing out of the State wherein the Grand Lodge is established, be it therefore

"Resolved and declared by this Grand Lodge, that no Charter or Dispensation for holding a lodge of Masons shall be granted to any person or persons whatever, residing out of this State and within the jurisdiction of any other Grand Lodge."

From that time to this, the Grand Lodges of the United States have uniformly resisted every encroachment upon the sole jurisdiction of the several Grand Lodges.

At the Festival of June 24, 1790, Josiah Bartlett, afterwards Grand Master, delivered an address before the Grand Lodge, in which he says, after referring to the re-interment of Warren:—

"How to assemble the Grand Lodge with regularity, was now made a serious question, as the commission of the Grand Master had died with him, and the deputy had no power independent of his nomination and appointment."

"Communications for the consideration of this subject were held at different times, till 8th of March, 1777, when, experiencing the necessity of preserving the intercourse of the brethren, and the want of a proper establishment to soften the rigours of an active and distressing war, they proceeded to the formation of an Independent Grand Lodge, with 'powers and prerogatives to be exercised on principles consistent with and subordinate to the regulations pointed out in the Constitutions of Ancient Masonry,' and our late worthy and Most Worshipful Brother, Joseph Webb, Esquire, whose amiable deportment and fidelity in the duties of his important office now claim our grateful remembrance, was duly elected Grand Master, and proceeded to install his officers, and organize the Grand Lodge."

In 1792, Thaddeus M. Harris compiled the Constitutions, and published them. In referring to this act of independence, he quotes from the address of Bartlett the above extract, and, in a foot-note, states that "the general regulations from Entinck's Constitutions were adopted and practiced; except that the Grand Masters and Wardens were elected by a ballot at large. The other officers were appointed by the Grand Master."

Both of these brethren, Bartlett and Harris, were intimate with those who formed the Independent Grand Lodge, associated with them Masonically, and thus had the amplest means of knowing the truth of the statements which they made.

In addition to this extraneous evidence, the record itself, of December 6, 1782, recites the facts with great clearness and force; but, before alluding to this, I desire to show some of those acts of freedom and independence characteristic of our absolute Grand Lodge which this Grand Body performed before that date.

Charters were not only granted for establishing Lodges in Massachusetts, but also in other States. But anticipating that the independent government organized in this State would be followed by the Craft elsewhere, it was determined that all Charters granted without the limits of Massachusetts should be in force only until a Grand Lodge was formed in such State or country where such Lodges were held. Upon these conditions Lodges were established in New Hampshire, Vermont, Connecticut and New York, prior to December, 1782.

In October, 1777, it was voted that a charter be granted to a travelling lodge in the American army, "to make Masons, pass, and raise in this State, or any of the United States of America, where no other Grand Master presides. But in any other State where there is a Grand Master constituted by the brethren of these United States, they are to inform him, and receive his sanction."

The language of this vote indicates the independent spirit of the brethren, and the want of respect entertained for any Grand Master appointed by a foreign Masonic power, and not elected and constituted by the free choice of the Craft here. In 1780, a committee was appointed to revise the Constitutions and print them.

In September, 1720, the Grand Master "laid before the Grand Lodge a letter dated Philadelphia, August 19th, 1790, signed William Smith, Grand Secretary, enclosing a printed list of the several lodges in Pennsylvania, under that jurisdiction, and advising that they had, in that Grand Lodge, thought it expedient to make choice of a Grand Master General for the thirteen United American States; that they had nominated his Excellency General George Washington, and requesting the opinion and approbation of this Grand Lodge thereon." Circular letters were sent to the several lodges under the jurisdiction, requesting the attendance of the Masters and Wardens at the Grand Lodge for the purpose of considering this proposition. Bro. Perez Morton was strongly in favour of the project, but the Grand Lodge "Noted, that any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place through the continent," inasmuch as the sentiments of the various Grand Lodges in the United States upon this question could not be made known under the peculiar circumstances of public affairs.

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

On the 10th of July, 1782, it was "Voted that a committee be appointed to draw resolutions explanatory of the powers and authority of this Grand Lodge, respecting the extent and meaning of its jurisdiction, and of the exercise of any other Masonic authorities within its jurisdiction." Bros. Perez Morton, Paul Revere, John Warren, James Avery, and John Juteau were appointed upon the committee.

A special meeting of the Grand Lodge was called to receive the report, September 30, 1782, when it was read and referred to the next meeting. December 6, 1782, in a full Grand Lodge, it was considered.

This interesting report, omitting the formal introduction, is as follows:—

"The Commission from the Grand Lodge of Scotland granted to our late Grand Master, Joseph Warren, Esquire, having died with him, and of course his Deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single Grand Officer, and of course it was evident that not only the Grand Lodge, but all the particular Lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the penniless go unassisted, the Craft languish, and ancient Masonry be extinct in this part of the world.

"That in consequence of a summons from the former Grand Wardens to the Masters and Wardens of all the regular constituted Lodges, a Grand Communication was held to consult and advise on some means to preserve the intercourse of the brethren.

"That the Political Head of this country, having destroyed all connection and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority; and the principles of the Craft, inculcating on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge with independent powers and prerogatives, to be exercised, however, on principles consistent with and subordinate to the

regulations pointed out in the Constitutions of ancient Masonry.

"That the reputation and utility of the Craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of fourteen Lodges constituted by their authority, within a shorter period than that in which three only received Dispensations under the former Grand Lodge.

"That in the history of our Craft we find that in England there are two Grand Lodges, independent of each other, in Scotland the same, and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption; or otherwise they would acknowledge the head from whence they derived.

"Your committee are therefore of opinion, that the doings of the present Grand Lodge were dedicated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

"And they beg leave to recommend the following resolutions to be adopted by the Grand Lodge, and engrafted into its Constitutions:—

"I. That the brethren of the Grand Lodge, in assuming the powers and prerogatives of an independent Grand Lodge, acted from the most laudable motives, and consistently with the principles which ought forever to govern Masons, viz.: the benefit of the Craft and the good of mankind, and are warranted in their proceedings by the practice of Ancient Masons in all parts of the world.

"II. That this Grand Lodge be hereafter known and called by the name of 'The Massachusetts Grand Lodge of Ancient Masons'; and that it is free and independent in its government and official authority of any other Grand Lodge or Grand Master in the universe.

"III. That the power and authority of the said Grand Lodge be construed to extend throughout the Commonwealth of Massachusetts, and to any of the United States, where none other is erected, over such Lodges only as this Grand Lodge has constituted, or shall constitute.

"IV. That the Grand Master for the time being be desired to call in all Charters which were held under the jurisdiction of the late Grand Master, Joseph Warren, Esquire, and return the same with an indorsement thereon, expressive of their recognition of the power and authority of this Grand Lodge.

"V. That no person or persons ought or can, consistently with the rules of ancient Masonry, use or exercise the powers or prerogatives of an ancient Grand Master or Grand Lodge, to wit; to give power to erect Lodges of ancient Masonry, make Masons, appoint superior or Grand Officers, receive dues, or do anything which belongs to the powers or prerogatives of an ancient Grand Lodge, within any part of the Commonwealth of Massachusetts, the rightful and appropriated limits to which the authority of this Grand Lodge forever hereafter extends."

This report was signed by Perez Morton, Paul Revere, John Warren, and James Avery. It "was read paragraph by paragraph, and, after mature deliberation thereon, the same was accepted, and ordered to be recorded in the Proceedings of the Grand Lodge," where it now appears, signed by "Jos. Webb, Grand Master." A majority of the members of Saint Andrew's Lodge objected to this report, although, at a Grand Lodge held March 8, 1782, a petition from its Master, Wardens, and members was presented, "praying that the Grand Lodge would grant them a Charter by the name of Saint Andrew," they retaining their rank and presidency as heretofore in said Grand Lodge," which was unanimously granted.

In 1768, John Rowe was appointed Provincial Grand Master of the "St. John's Grand Lodge." He held the office until August 4, 1787, when he died. After 1775, this Grand Lodge held no meeting until called together to attend the funeral of Grand Master Rowe. In July, 1790, the Grand Officers assembled and voted to elect new officers; but no higher officer than a Senior Grand Warden was chosen. The Massachusetts Grand Lodge, as early as 1787, had taken action upon the question of a union, and had appointed a committee to consider it. It is evident that the St. John's Grand Lodge preserved its organization as such for the purpose of completing the contemplated union. It granted no Charters, nor did it assume any of the powers of a Grand Lodge. In 1783, Provincial Grand Master Rowe gave a Charter to St. John's Lodge, Boston, for the purpose of uniting the first and second Lodges into one.

The Grand Lodge record contains no reference to it, nor was there any record kept of the Grand Lodge doings for that year.

Thus by the record, and by contemporaneous history, it is fixed beyond all question and doubt, that the "Massachusetts Grand Lodge" on the 8th of March, 1777, by a revolution, and by assumption of the powers, duties, and responsibilities of a Grand Lodge became a free, independent, sovereign Grand Lodge, with a jurisdiction absolute, exclusive, and entire throughout the Commonwealth of Massachusetts, and a provisional jurisdiction in other States and countries. By this revolution and assumption, from that day to this, the Grand Lodge of Massachusetts, without interruption, has exercised all the plenary powers of a Grand Lodge. It has held Regular and Special Meetings, elected and installed its Grand Masters and other Grand Officers, kept full and complete records of its doings, granted Warrants for new Lodges, erected and erased Lodges, compelled and received the allegiance of its subordinates and their members, and has been in correspondence with and recognised by the other Grand Lodges of the world. From the 8th of March, 1777, to the day of this Quarterly Meeting, the full and just-completed term of ninety-three years, there has never been any successful opposition to its claim of sovereignty. From time to time it has gathered into itself every opposing element possessing even a colourable title to legitimacy which it found within the borders of its jurisdiction.

In the State of Massachusetts there have been three Lodges chartered by Grand Lodges of foreign jurisdictions, and but three.—St. Andrew's, chartered in 1756, by the Grand Lodge of Scotland, and now one of our subordinates; Antient York Lodge (No. 169), of Boston, chartered prior to 1772, by the Atholl Grand Lodge of England, and which had but a brief existence; and the African Lodge of Boston.

It is claimed that in 1775, the persons named in the Charter of the African Lodge were made Masons in a travelling Lodge attached to one of the British regiments then stationed at Boston, and that they "were soon after organized as, and dispensed into a Lodge," before the death of Warren, to whom they applied for a Charter. That they were Masons may be true. That they received a Dispensation for a Lodge there is not the least proof of, nor the slightest shadow of pretence for. Dispensations for Lodges, as preliminary to granting a Charter, were not made use of in those days. But more than all, there was no authorized power here to grant such Dispensation save Provincial Grand Masters Rowe and Warren. A travelling Lodge, although attached to a British regiment, could not authorise these persons to assemble as a Lodge. Nor was it ever pretended that such Dispensation existed until recently. This claim is nowhere stated directly, and contains so little foundation that it is not worth considering.

October 1, 1773, the Massachusetts Grand Lodge, after mature deliberation, decided that neither the Lodge at Castle William, nor any other travelling Lodge, "has any right to make Masons of any citizen."

I have no doubt that, on the 6th of March, 1775, the day after Warren delivered his celebrated oration in the Old South Church, where he was menaced by British troops, Prince Hall and thirteen others received the three degrees in a travelling Lodge attached to one of the British Regiments in the army of General Gage, by whom Boston was then garrisoned; that Prince Hall and his associates met as a Lodge thereafter in Boston, without any Warrant or authority, until May, 1787.

In 1784, application was sent to England for a Charter. The letter of Prince Hall, dated March 1, 1784, accompanying the petition to the Grand Lodge of England for the Charter of the African Lodge, says: "I would inform you that this Lodge hath been founded almost eight years." "We have had no opportunity to apply for a warrant before now, though we have been importuned to send to France for one, yet we thought it best to send to the fountain head, from whence we received the light, for a Warrant."

On the 29th day of September, 1784, a Charter was granted, but it did not arrive at Boston for nearly three years.

April 29, 1787, it was received, and, on the 6th of May following, Prince Hall organized the "African Lodge," at Boston, ten years after the Massachusetts Grand Lodge had asserted its freedom and independence; ten years after the American doctrine of Grand Lodge jurisdiction had been established.

Without any other authority than that contained in the warrant for said lodge, Prince Hall, the Master thereof, it is said on the 22nd of March, 1797, granted a dispensation, preliminary

to a warrant, to certain persons in Philadelphia. Soon afterwards, Prince Hall established a lodge at Providence, R.I. African Lodge, of Boston, continued to act as a subordinate Lodge until 1808, when, with the assistance of the lodges at Philadelphia and Providence, established as above stated, it organized a Grand Land at Boston, which body granted charters to several subordinates, not only in Massachusetts, but in several other States.

In June, 1827, the African Lodge declared its independence, and published its declaration in one of the newspapers printed at Boston.

It is unnecessary to argue the Masonic and legitimate effect of this declaration. It was a surrender of their charter, and a public declaration that from thenceforth they ceased to act under it, or to recognise its validity or the authority from whence it was derived. If the African Lodge had any existence at this time, by force of this declaration its existence came to an end.

In 1847, a National Grand Lodge was formed; and, says the petition of Lewis Hayden and others to this Grand Lodge, set out on page 132 of our printed Proceedings for 1869: "the African Lodge of Boston, becoming a part of that Body, surrendered its Charter, and received its present Charter, dated December 11, 1847, under the title of Prince Hall Grand Lodge of Free and Accepted Masons for the Commonwealth of Massachusetts, and by which authority we this day exist as a Masonic Body."

Under the direction of Prince Hall the lodge prospered, but after his death, which occurred Dec. 4, 1807, *A. 72*, it became dormant, and ceased to have any actual existence. In 1813, upon the union of the Grand Lodges of England, African Lodge, which had been registered as No. 459 and as 370, "was removed from the list," and was never after recognised by the United Grand Lodge. The declaration of 1827 complains that the members of African Lodge could open no correspondence with the Grand Lodge of England, and that their communications and advances were treated with the most studied neglect.

Boyer Lodge, No. 1, was organized at New York City by the African Lodge or the Prince Hall Grand Lodge. The members of this lodge applied to the Grand Lodge of New York for recognition in 1812, 1829, and again in 1845. Grand Secretary James Herring made a report in 1846, which contains a letter from our brother, Charles W. Moore, Grand Secretary, which throws some light upon the condition of the African Lodge in Boston at this time.

Why this charter was granted without the consent of the lodges in Massachusetts, and without any correspondence concerning the propriety of the step, is a question which can be answered by every American who remembers the bitter hostility existing in England at that date towards the successful rebels against the Crown of Great Britain. This charter, in common form, conferring no extraordinary powers upon the petitioners, authorising them to hold a lodge, enter, pass, and raise Masons, and no more, was undoubtedly granted by the Grand Master of England, and under it the petitioners commenced work. The successors of the persons named in that Charter, have magnified the powers granted by it, have construed it to confer upon them Grand Lodge powers, have set up by virtue of it Grand Lodges, and finally a national Grand Lodge, with subordinate State Grand Lodges, and have established an "American doctrine of Grand Lodge jurisdiction" peculiar to themselves, distinct and separate from any other Grand Lodge government known to man. Their National Grand Body "claims and exercises Masonic authority over these United States, with full power and authority to settle all Masonic difficulties that may arise among the Grand Lodges of these States."

The original Charter, granted September 29, 1784, under which the successors of the persons named therein have claimed to act from April, 1787, to the year 1847, and which was the only plausible authority by which they could hope to be justified in their proceedings, was not only surrendered by operation of Masonic law, June 18, 1827, by reason of the Declaration then made, but on the 11th of December, 1847, was actually in set form of words, and with premeditation, abandoned and surrendered, and if they now possess the parchment upon which it was written, it is kept only as a curious relic of the past, emasculated of its virility.

With a National Grand Lodge, State Grand Lodges, and subordinate Lodges, they have so complicated the primitive difficulty, that it will not be easy for them to escape from the triple bonds with which they have bound themselves, although many

of them may be dissatisfied, some with their form of government, and some with their associates.

This is simply a question of Grand Lodge jurisdiction, a question which was settled and determined by this Grand Lodge, September 17, 1797, when it incorporated into its Constitutions this Section:—

"The Grand Lodge will not hold communication with, or admit as visitors, any Masons, residing in this State, who hold authority under, and acknowledge the supremacy of, any foreign Grand Lodge."

This provision, in some form of language, has existed in our Constitutions from 1797 to this day. It now stands in the following form: "No lodge of Ancient, Free, and Accepted Masons can legally assemble in this Commonwealth under a warrant granted by any foreign Masonic power."

This is, as I have said, simply a question of Grand Lodge jurisdiction, and we can consider it calmly and without prejudice.

The institution of Freemasonry is universal. It stretches from east to west, from north to south, and embraces within itself the representatives of every branch of the human family. Its carefully tyled doors swing open, not at the knock of every man, but at the demand of every true and worthy man, duly accepted, whatever his religion, his race, or his country may be. This Grand Lodge stands upon the high vantage ground of this Catholic society, and recognizes the great principles which must necessarily underlie an institution which has a home on the continents and on the islands of the seas.

When that celebrated play of Terence, styled the "Self-Tormentor," was first introduced upon the Roman stage, before the great amphitheatre crowded with senators, knights, citizens, and men of rank, some of whom had been found worthy of a Roman triumph, and Chremes, in his reply to Menedemus, repeated the words,—

"Homo sum; humani nihil a me alienum puto,"

"I am a man; nothing which relates to man is alien to me," the vast assemblage rose up, impelled by a common sentiment, and rent the air with reiterated plaudits. The memory of that scene has not yet faded away. The words of Chremes have not yet ceased to reverberate. We bear upon the Masons' arms of Massachusetts, and have inscribed upon our Grand Lodge banner, the motto,—

"Humani nihil alienum."

"Man everywhere our brother."

MASONIC AMBITION.

There is nothing so pleasing to the venerable Masters in Masonry, as that ambition in the young which tends to assist the advancement of the Order and expand the genius of the Craft. The flowers of evening are gathering about the hoary locks of those beloved sires, and they look upon aspiring youth with more than a fraternal interest and gratification. As the valley they are descending grows deeper, and the paths they tread are becoming greener, they look back on the light of the past and behold with rapture their young friends pressing after them in the Temple. Their mantles are about falling, and a score would lift them reverently and with honour, ere they touch the ground. Their jewels are still blazing, but the hand trembles as it reaches them, and many a vigorous, hearty grasp is put forth to steady, and if need be, to becomingly assume them. The various paraphernalia of office must descend to other shoulders, and if youth preserves its spotless integrity with the same care that age has guarded its sacred instillments, then the Craft will do itself infinite credit in the future and reflect a blazing splendour on the past.

Ambition in any station of life, in any condition of circumstances or education, when untrammelled by insatiate greed, is always a noble element of the mind. Without it the world would not have moved one degree beyond the barbaric ages, and all the conveniences of civilisation would be still the secrets of another sphere. Without it advancement would never lift its eye to Heaven, but rank obscurity would fetter the incoming multitude. Helpless, mild, unchristian, and deformed, humanity would have abruptly terminated in savage dens by violence and bloodshed, where now the peaceful strains of saint-like music accompany the departing soul into a future life. How may we often thank the "All-seeing One" for his great beneficence in implanting in our bosoms a desire of prominence!

If other men in the ordinary channels of life are impregnated

with this aspiring element, and if it is necessary to the success of the world, that man in general should be inoculated with ambition, how much more necessary is it for the Craft to possess the elevating motives of a soaring mind? In works of benevolence we should be known by all, while words of comfort would drop from our lips, which should reconcile the fevered patient to his lot, even as the flowers cast at the feet of the wearied, sun-bronzed soldier, remind him of home and love and peace. If we were as ambitious to do good to others as we are to benefit ourselves, how many more weak hearts would flutter up to bright Hope and ask a boon of Fortune; how many eyes would shine forth with the assurance of Faith in the future, which now only dimly reflect the sad despair of the present.

How important, then, it is to keep ourselves awake and fully alive to passing events in the existing active state of the world. We may be humble, but if we are ambitious and watch closely for an opportunity our turn will come, when we may cast off the shackles of ignoble origin and leap into the company of the distinguished, when we can exchange ideas with noted statesmen, sip a genial bowl of wine with the celebrated artist, or have thought-wrestles with a famous Grand Master.

If we be not ambitious, then a thousand opportunities may come and pass, and no reckoning be made of them. Our plummet then seeks only to measure the depths of the brooklet, when we should be sounding the restless sea; our axe aims only at the sapling of learning, when we should be hewing at the great poplar in search of secret truth. Without ambition we are mere instruments without the ability to expand or soar—the tool of others, fit only to serve at the footstool on which greatness steps, in its mighty effort to reach the highest round of the ladder. We may be strong, but we only lift our neighbour up; our voices may be sweet, but we only sing another into fame; our brain is active only at a friend's bidding. Living thus, we fill but a line in the world's record, when our history should occupy a page; we are one one of the leaves of the forest, when we should be the stately trunk itself.

Let us all, therefore, take on some aspiration in the brotherhood. Let us have an aim, and that a high one. In seeking to reach the opposite shore of light, we may arrive at the island midway in the stream; in aiming at the eagle, we may hit the hawk; and in striving for the office of "Worshipful," we may at least reach the Warden's chair.

THE TEMPLE AT PARIS.

Paris is unquestionably the finest city of the world, but it has cost the French people mountains of money, to produce this modern Babel.

Since 1852 the State has expended 235 millions of francs to beautify the city, and the city authorities have expended a like sum. Should a Parisian of the days of Louis XV., or Henry II., arise, nothing but the river Seine would be recognised by him.

A tour through Paris is equivalent to the study of French History, nay, more even of European History.

Alas—everything and everybody has its day—among such—the revivals of the middle ages—which in their time drove hundreds of thousands toward Palestine, merely as it seemed, to be miserably sacrificed. Others disposed of all their treasures, to furnish supplies to the warriors of the cross, and by these means were such orders, which had their origin in the Holy Land, and end endowed with riches, to substantiate their names and callings.

Foremost of all such orders stood "the Templars" (*Templarie, Milites, Fratos or Comilitones templie*) called so, because their conclave was held in a room, adjoining the Temple of Solomon.

Created 1118, the Templars were already thirty years later, a rich and powerful corporation, and at the beginning of the 13th century, did the order possess, not only in the Levant, but most European States, Temple Courts, Valleys, Comthuries and Preceptories, Houses, Castles, Land and Subordinates, more powerful and rich than any Potentate. The greatest riches though were owned by the Templars of France, where *Le Temple* in, or rather near Paris, was the medium of the entire order known by the name of *Boulevards*. Connected by a

magnificent arch, from the place de la Concorde to the place de la Bastille, is a great row of houses.

Near the Port of St. Martin turns this splendid arch in a south-easterly direction, towards the place de la Bastille and there it was known as the Boulevard de Temple.

Here stood in the time of the first revolution, one now entirely erased building, or entirely transformed quarter, whose centre was of old the mighty and magnificent castle of the Templars.

The beginning of this castle, which in strength, beauty, and enormous size surpassed those of the French Kings falls in the time of Louis XVII., who presented the Templars with land outside of the city, before the Porte of St. Antoine.

With the same enthusiasm and valour which characterised all actions of the Templars, rose out of this, then swamp land, the Temple, with its walls, parapets and turrets, covering an immense area.

The castle was the seat of the Grand Preceptor of France, the next in office to the Grand Master. Here also were assembled all the conclaves of Templars this side of the Alps, and hundreds of them, assisted by Serviente, had their head quarters there.

The main building, the strong quadrangular tower, was only completed 1306, by the Grand Preceptor Jean-le-Turc. Hardly was the tower completed, when King Philip the Beautiful, against whom the citizens rose in arms, sought and found shelter there.

The Templars not only protected him but also, through their influence, subdued the people's ire. The King thanked the Templars in his blandest manners, yet he, with his creature, Pope Clement V. swore destruction to the order. The most faulty in the transaction was the Pope. Philip might have found an excuse, being unscrupulous, but also determined, as to a united kingly power, and the destruction of Templars might have advocated his plans. The fifth Clement, though a sworn protector of the order, only sanctioned the proceedings out of sheer avarice and cowardice, but what more could be expected of one who stands almost unappreciated as one of the "Governors of Christ" for his destitution of honour, virtue, and faith, a Pope who permitted his "friend" a daughter of the Duke of Foix and wife of the Duke de Talleyrand-Perigord, to break the finest and costliest diamonds out of the tiara, and have bracelets made out of them.

The 12th of October, 1307, King Philip the Beautiful was the guest of the Templars, of G.M. Jacques de Molay, who had been induced by the Pope and the wish of the King to leave the Isle of Cyprus and come to France, in order seemingly, to be also involved in the general destruction of the Order. The next day this diabolical act was to begin.

Indictments were found in the accusations of the Papal and Kingly tools, ready to torture and slaughter—to honour God. One hundred and forty Templars, among the different officials, surrounded the G.M., on this occasion, this memorable day of October. The King, their invited guest, Philip, was condescending beyond measure and while he was jubilant with DeMolay and the others, his seneschals and bailiffs had orders to capture on the 13th of October all Templars then in France, either fair or foul, imprison them, and confiscate all and everything belonging to them—and so it was done. The proceedings of the 12th and 13th of October are justly called the blackest leaves of history. The torture was Judge, and how fearfully it was applied, one instance testifies, where one tortured ravingly burst forth—it was I who helped to crucify our Saviour.

Executions were hundred fold. In Paris alone, 113 suffered on the stake. The 12th of May, 1310, 54 Templars were before the door of St. Anthony roasted alive, nevertheless declaring their innocence. So also did J. DeMolay, and the G. Preceptor of Normandy, who ascended the stake, built on a little Isle of the Seine, on

the 11th of March, 1313, where a statue of Henry II. now stands. Tradition says, that the unfortunate Molay, out of the suffocating flames and smoke, called the King and Pope to appear before the tribunal of Eternal God, and it somewhat strangely come true, for Clement V., died on the 20th of April, 1314, at Roquemaure, while Philip died on the 29th of November, 1314, at Fontainebleau.

Had Philip been able to lift the veil of futurity on the 12th of October, to see the 13 of Aug. 1792, it would have likely deranged his mind, for on this day the "Temple Tower" became the Prison of French Kings.

The 21st of January, 1793 was the dethroned King led forth from the Temple to the Guillotine.

The 1st of August, Marie Antonette left the Temple for the Conciergerie.

The 10th of May, 1794, brings in the cart an innocent victim, Princess Elizabeth for that fatal knife, the 8th of June, 1795, died in the Temple, a poor, mentally, and physically, crippled, rheumatic, and almost dumb boy, Louis Charles, son of the unfortunate Queen Marie Antonette, since which time, the Temple goes to ruin, having been the witness of Royalty and depravity.

PROGRESS.

What is it? The march of mind, whether for good or for evil. The old adage is trite in this connection—"Just as the twig is bent, so will the trunk be inclined." An impetus in any direction from a given point will manifest progress. Progress may be fast or slow; our ideas may take the pace of a snail, or they may be telegraphed with lightning speed; it may be downwards or upwards. Perhaps there never has been a period in the history of the world when progress could be so truthfully said to be the genius of the age as the present. We are not satisfied to stand still, nor yet to move at the slow measured tread of the turtle; everything impels us to celerity; we must glide swiftly along. Although we are what may well be called fast men, yet we cannot be called thoughtless or heedless, on the contrary, thought still keeps ahead of the age. It beats the telegraph in speed, and even is not outdone by sound and light, those annihilators of space and distance. What is there that connects the periods of creation and final consummation so completely as thought? The mind of man is, in a sense, divine. We may stand upon the promontory of time present, and how quickly does thought, on the wings of past experience and history, cut through the dusty ages of the past, and then donning the pinions of fancy and imagination, fly through the coming ages of the future, forbidding our approach by its dewy and dim outlines, but at each step of our bold and dashing approach, growing brighter, until bewildered and fascinated by the new and increasing beauties gradually unfolding to our ravished senses, we are at the end of time before we know. Such is thought, with which man was endowed by his Creator, the only connecting link—a past eternity with the future eternity. Did I say that it was the connecting link? Perhaps I may recall that; time is the connecting link, but astride of it sits thought. Thought may be said to be like Janus, the Roman God, two-faced—one for the past and the other for the future—so that though thought may ride the steed, old time, with its frosty mane, yet it can take in all the past, and penetrate with equal facility the future.

Closely attached is its shadow or attending page—progress. Progress is an impressible personage; all her movements are governed by her lord—thought. If an advance is made, progress advances also; or if a flank or rear movement, then progress follows; if he is happy, it is reflected from her countenance. In whatever garb he appears, so also does progress. In fine, so intimate are the two, one may be said to be the substance and the other its component parts. This is the inner-self that we have looked at. We will now see what progress

is, as manifested by outercation. Men brought together, and in their communications, will find if they take the time to look into the matter, that every hour finds them at a different spot from where they were; they know more, are better or worse; progress is stamped upon our very being, we cannot come to a perfect stop, neither can we go back. I believe it, progression, and never retrogression, is what God endowed us with when He gave us immortal souls, upon which He impressed His own bright image.

Now to return to the affirmation I started with, that progress may be fast or slow; or it may be downward or upward. If our progress is slow we shall be finding difficulties and many impediments, I fear, on the march; whereas, if fast, with the accelerated pace, and the prospect of attaining the end the sooner, will buoy our hopes and in consequence of the cheerfulness thus gained we will be enabled to look upwards and ahead. Now if we are advancing towards the good and the true, this will help us to overcome the tediousness of the road we pass over. If, on the contrary, we are approaching the evil and the false, our steps will lag, and progress will and must ever be slow. Let us here ask ourselves the salutary questions, whither are we tending? Is it to the good and true?

Now let us look at another point. Progress may be downward or upward. What is the effect of a life given up to wrong impulses? What is it to have, as Christ says, an evil eye? He replies, "the whole body will be full of darkness; if, therefore, the light that is in thee be darkness, how great is that darkness." In other words, what is the effect of evil, or sinfulness? is it not to stupify, to degrade, and to annihilate the life that was given to us by our great and glorious Creator. But our Great Creator has instituted progress as a cardinal principle of our nature, and once inaugurated it cannot be annulled. We must move—stand still we cannot. But if cheerfully onward we go, and work out faithfully the ends for which we were created, we shall come to the boundary line, separating the visible from the invisible, and enter finally into that building not made with hands, eternal in the heavens, where the Supreme Being presides, and bliss and joy inconceivable is the atmosphere we breathe.

Would we be ought else than progressive, and is it not best that the progress should be upward? Let this then be our aim, an elevating progress.—*Voice of Masonry.*

REVIEWS.

Freemasonry, an Account of the Early History of Freemasonry in England. By Thomas Lewis Fox, C.S., P.M. P.Z. London: Bro. N. Trübner.

This work is admirably printed and appropriately bound. The first few pages give a very concise sketch of the history and objects of the Order. The author states that it is his intention to "explain so much of its precepts, principles and lessons, as may fairly be done by one of that ancient and honourable institution, at the same time he would wish it to be distinctly understood, that in no part will be found any of the grand secrets of our Masonic Institution."

The "historical" portion of the work is but a mere compilation of facts, known to every tyro in the Craft. This proves the only claim which he laid to authorship, and that indeed is a very slight one. The remainder of the work is merely a selection of portions of the lectures.

Furness, Past and Present: Its History and Antiquities. By George Markham Twaddell, F.S.A. Scotland and Newcastle, &c.

The second part of this work is hard and fully equals in excellence the first number. It contains a map of Lake Windermere, with views of the Jersey Hotel, Windermere and Bowness, and for chromo-tint views of Furness Abbey from the N.E., another view of the East Window, Lightburne, the residence of A. Bryder, Esq. M.P., and Holme Island, the "marine residence" of the same gentleman.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 10TH SEPTEMBER, 1870.

Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, September 5th.

LODGE.—St. Luke's, Pier Ho., Cheyne-walk, S.W.

Tuesday, September 6th.

Colonial Board at 3.—LODGES.—St. John's, Hollybush Tav., Hampstead; Grosvenor, Victoria Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater.—CHAPTER.—Temperance, White Swan Tav., Deptford.

Wednesday, September 7th.

Quar. Communication, at 6 for 7 p.m.

Thursday, September 8th.

LODGES.—Capper, Marine Ho., Victoria Docks, West Ham; Upton, Spotted Dog Tav., Upton, Essex.—CHAPTER.—Royal Jubilee, Horns Tav., Kennington.

Saturday, September 10th.

LODGE.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, September 5th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, September 6th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, September 7th.

Confidence, Railway Tav., London-street; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Lye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.

Thursday, September 8th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, September 9th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns Tav. Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

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LONDON, SATURDAY, SEPTEMBER 10, 1870.

LODGE REPORTS.

As the season is now approaching for the re-assembling of the lodges after the summer recess, we desire to impress upon the Secretaries of lodges and our subscribers generally, the importance of supplying us with reports of the proceedings at the meetings. To facilitate the matter, we have carefully prepared printed forms, which in a few minutes can be filled up with the necessary information to form the foundation of a report.

During the last season we forwarded, post paid, to the Secretaries of nearly every lodge in England, one of these printed forms, ready stamped for return, with a special request for a report of the business done at each meeting, and during that time no less than 2,000 of these stamped forms were retained by the recipients, a very small proportion of the whole number being returned with the necessary information.

In some few instances the courtesy of a reply has been accorded, although at the same time declining to supply the information requested, sometimes by the command of the W. Master, and at others by the decision of the brethren assembled, on the ground that it was not considered desirable to publish their proceedings, and that they object to anything whatever referring to Masonry being printed or published. We consider it is strange that men of educational acquirements, and who should possess more than ordinary intelligence, thus stultify themselves, ignoring the sources from which they obtained their knowledge, but declaim in cautioning and advising others to refrain from resorting to the same mediums, the mediums

which have been developed in the progress of mankind as necessary means for the unfoldment of the intellect. And that the members of the Masonic fraternity, occupying the highest positions, should so stultify themselves is passing strange indeed, and yet such is the inconsistency manifested by some in elevated positions, who would debar those in search of light and knowledge, and of advancement in the Order, from availing themselves of those opportunities which the necessities of advancing intelligence have created, and the very sources to which those dictators resorted to acquire the information necessary to intelligently discharge the duties of the offices they were called to fill. The need which they felt, and which impelled them to seek the desired knowledge, is a need felt by every one who desires to perform the duties he may be called to, intelligently and satisfactorily.

It is not with these brethren, however, that we have so much to complain, as we believe their refusal arises from conscientious though misguided motives.

In the great majority of instances where we have forwarded (in time for each meeting) a copy of the printed form mentioned above, addressed to the Secretary, we have received no return. In some instances which have come to our knowledge, these papers, although addressed personally to the Secretary, have never reached his hands, having been improperly opened by the Tyler, or other unauthorised person, and dishonestly appropriated for the sake of the stamp thereon. We intend during the coming season, to change our mode of operation. We shall forward to the Secretary of every lodge under the jurisdiction of the Grand Lodge of England, a printed form, with stamp enclosed for return, and shall respectfully request a reply, stating whether the recipient has the will and the leisure to forward a return immediately after each meeting of the lodge. On receipt of an affirmative reply we shall forward a packet of forms, stamped for return, sufficient for the number of meetings during the year.

We know that we have many devoted friends, and would earnestly solicit them to spare the few moments necessary to comply with our request. Should, however, the pressure of business be so great (and we know in many instances the duties of the Secretary of the lodge are no sinecure) as to prevent compliance, we should esteem it a great favour if he would delegate that duty to

some other brother, many of whom would, no doubt, undertake the duty, and feel a pleasure in forwarding the interests of their lodge in particular, and the Craft in general.

OUR MASONIC CHARITIES.

THE ROYAL MASONIC INSTITUTION FOR BOYS.

The following account of the origin and progress of this noble institution, compiled by Bro. Binckes, was issued with the last annual report of the Committee:—

As a matter of Masonic History it is generally known that in the year 1717 the members of the Four Lodges then existing in London in a regularly convened assembly, constituted and declared themselves to be the "Grand Lodge of Free and Accepted Masons of England," and from that event may be dated the revival of Freemasonry in the south of England. Considerable prosperity attended the new organisation; its progress was for some time most successful in every respect, and the subject of Charity, at an early date, occupied the attention of its rulers. The first mention—the germ, in fact, of the now successful development—of a design to establish some such an Institution as this is found in the records of Grand Lodge, January 31st, 1739, the Marquis of Carnarvon, G.M., viz.: "A scheme was proposed for the placing out Masons' sons Apprentices, but after long debate the proposal was rejected, as a scheme too extensive for the fund of Charity." The probability is that the question would, ere the lapse of any lengthened period, have again occupied the attention of Grand Lodge, but in this case, as in the cases of other societies established for the highest and noblest purposes, differing views and counsels ere long produced dissensions which, commencing in 1740, resulted in a separation. The Two Bodies assumed the titles respectively of "Ancient" and "Modern,"* and continued to exercise a divided jurisdiction

* These titles of "Ancient" and "Modern" must not be taken as indicative of comparative date of origin. The seceding Body adopted the title of "Ancient," alleging that the Body from which they seceded had departed from the Old Laws and Landmarks and had introduced "Modern" innovations into the old working, rites, and ceremonies, the observance and practice of which they, the "Ancients," were determined to maintain and preserve.

The facts stated thus simply and concisely, are sufficient for this sketch,—all allusion to the controverted question as between the Grand Lodge in London and that in York is studiously avoided.

for upwards of half a century. Good, however, frequently comes out of evil, and though there can be no doubt that heart-burnings and jealousies prevented that attention to the great principles upon which the Order is founded, which happily has since been so extensively bestowed, the movements in question "excited the attention of the Fraternity, and also of the public. Lukewarm Brethren became partisans on either side, and Freemasonry reaped the benefit of these misunderstandings by an increase both in numbers and influence. Thus the ranks of both 'Ancient' and 'Modern' were increased, and the funds of benevolence for Widow and Orphan augmented from new and unexpected sources; a result which cemented the popularity of the Order. Its beauties and excellencies were placed in a clearer and more prominent point of view, and the public became convinced that though the two hostile parties may differ on some unimportant points of discipline, both were pursuing the same laudable course,—the investigation of science, and the benefit of mankind."*

As a practical illustration of the latter object, the "Modern" Brethren—i.e., those who adhered to the Constitution of 1717—established in 1788 the "Cumberland Freemasons' School,"† now known as the "Royal Masonic Institution for Girls."‡ The history of that Institution, so far as the present purpose is concerned, requires no further notice, save a record of its continued and increasing prosperity, on which every Mason has reason to congratulate himself.

In 1798 the members of the "Ancient" Fraternity, not to be behind hand with their rivals, established "The Masonic Institution for Clothing and Educating the Sons of Deceased and Indigent Ancient Freemasons,"§ with His Grace the Duke of Atholl, Grand Master of the "Ancient" G.L., as Patron; the origin of which is thus stated:—"July 3, 1798. A meeting took place for the purpose of establishing a Masonic Charity, for educating and clothing the sons of indigent

* Oliver, "Origin of the English Royal Arch," ed 1867, p. 56.

† In the original prospectus described as "a Seminary for the maintenance and education of Fifteen, or more Girls, the daughters of indigent Freemasons;" with H.R.H. the Duchess of Cumberland as "Patroness."

‡ Previous to October last known as "The Royal Freemasons' School for Female Children."

§ In 1858 the title was altered to "The Royal Masonic Institution for the Sons of Decayed and Deceased Freemasons." In October, 1868, to "The Royal Masonic Institution for Boys."

Freemasons. A subscription was opened to carry this object into execution, and six children were immediately put upon the establishment. Since that period the Charity has been gradually approaching to its present flourishing state. Aided by the very liberal contributions of the Masonic Craft, in all parts of the world, of the Grand Lodge in particular, the Right Worshipful the Grand Master, His Grace the Duke of Atholl, the several Grand Officers individually, as well as of many others not of the Fraternity, but who have felt proud to assist so laudable an institution, its funds have generally increased, and the establishment has been extended. The number of children, who partake of the benefits of this Charity, which was originally only six, has been gradually enlarged; and at the celebration of the jubilee, when all ranks of society joined in joyful commemoration of our gracious Sovereign's long and happy reign, the establishment was increased to fifty, that being the number of years during which his Majesty had then held the dominion of these realms.

"The children admitted on this charity are clothed, and put out to school, in the neighbourhood of their residences, at the expense of the Institution, the funds not being yet extensive enough for the erection of a school-house; which object, however, by the aid of future voluntary contributions, the directors of the establishment hope hereafter to accomplish. The more especially as, at the present period, all classes of subjects are striving who shall be foremost in giving education to the poor of all denominations. Upon such an occasion, the Masonic body, it is hoped, will not be backward in contributing to so good a work. The impulse of charity is universal; when therefore every other class of the community is distributing, with a liberal hand, enlightenment and education to the poor, the principles of Masonry demand that Freemasons should not neglect theirs."*

The following is from "Illustrations of Masonry, selected by Bro. J. Cole, 1801":—

"A brief account of the Masonic charity for clothing and educating the sons of poor and distressed Masons. Established 1798; sanctioned by his Grace John, Duke of Atholl, 1801. The United Mariners' Lodge, No. 23, observing with concern the distressed circumstances of several of

their brethren, and the exposed situation of their children, at the same time viewing with pleasure the daily progress making in the Freemasons' charity, in St. George's Fields, for female children, induced them at a meeting, held on the 3rd day of July, 1798, to consider of means for to establish a Masonic charity for cloathing and educating the sons of indigent Freemasons, and for that purpose they immediately opened a subscription, which at their second meeting increased beyond their most sanguine expectations, that enabled them to receive six children to the benefit of this charity; but as it is their intention to extend the same, the fraternity at large, the humane and benevolent in general, are therefore most earnestly solicited to contribute towards accomplishing this laudable undertaking, whose object is to cloath and instruct the sons of indigent Freemasons, and to train them up in the knowledge of virtue and religion, and to inculcate strongly on their minds obedience to their superiors."

For the purpose of adding to the funds raised for the support of the infant Institution, in Grand Lodge, under date "June 3, 1812, it was resolved and ordered, that every lodge in and adjacent to the cities of London and Westminster, upon the registering of every new-made Mason, shall contribute and pay the sum of five shillings; and that every country, foreign, and military lodge, upon the registering of every new-made Mason, shall in like manner pay the sum of two shillings and six pence; which sums shall go, and be paid in aid of the 'Institution for clothing and educating the sons of deceased and indigent ancient Freemasons.'"

In the year 1813, all distinction between "ancient" and "modern" was swept away, and from that period English Masonry has flourished under one jurisdiction, "the United Grand Lodge of England;" the only rivalry now existing amongst the brethren being that of doing good, and particularly in using every exertion to render the Masonic Institutions the boast and pride of the Order, and the admiration of the outer world.

The changes that have successively taken place in this Institution will be to some extent gathered from the following slight sketch, attention being first given to the original address as prepared by the founders:—

THE MASONIC INSTITUTION.

"Beneficence is generally considered a social duty,

* Ahiman Rezon, ed. 1813, p. 101.

on whose ready and zealous observance a peculiar gratification attends. It is unquestionably a high honour, and which ought to be much esteemed and encouraged, to be distinguished as the friend of indigence, the comforter of affliction, or the favourer of obscure merit.

"The above remark is applicable to all; but it is peculiarly so to those social beings, who are united in the bands of Masonic brotherhood. They cannot fail to appreciate this principle, and exercise it in the cause of their own infant charity. This institution provides a plain education and clothing for the sons of indigent Freemasons. It fits them out in life, so as to act honestly and creditably; so as to be useful to the state, and to reflect honour on those patrons and friends, who make them the objects of their liberality.

"In the year 1798, the members of the lodge No. 23, on the registry of the R.W. Grand Lodge of England "according to the old Institutions, His Grace John, Duke of Atholl, G.M." observing, with regret, the deplorable state of the sons of several of their deceased and indigent brethren, humanely resolved on endeavouring to raise a fund for the benefit of objects of that description, and accordingly, with the aid of a number of brethren of other lodges, this Institution was established. The assistance and encouragement which it has received from its noble patron, His Grace the Duke of Atholl, the R.W. the Grand Lodge and a number of the Grand Officers, Lodges, and brethren of the ancient fraternity, have enabled the governors, &c., to annually to cloath and educate 50 boys, to which number such augmentation will from time to time take place, as the funds of the charity will permit. Children are eligible to be admitted at seven, and are continued until they arrive at the age of fourteen, during which period they are taught reading, writing, and arithmetic; and when they quit school, are (in certain cases) bound apprentice to suitable trades, premiums being allowed towards placing them out to the best advantage.

"Every child applying for admission, must (if resident within the cities, or suburbs, of London or Westminster) personally attend the committee, and produce a certificate from the Master and Wardens of the lodge to which his father shall belong, certifying that he is a member thereof, the Grand Secretary's certificate of his being duly registered for three years on the Grand Lodge books, together with certificates of his parents'

marriage and his own baptism. But where the candidate happens to be fatherless, the matter is left to the discretion of the committee.

"A general quarterly meeting of the governors and subscribers is held at the Virginia Coffee House, Cornhill, the first Friday in January, April, July and October, at six o'clock in the evening, to receive the reports of the committee, and to transact such other business as may come before them.—And—

"A meeting of the committee (consisting of twenty-one subscribers elected annually) is held at the same house, on the second Friday of every other month throughout the year at seven o'clock in the evening precisely, to order all necessary bills to be paid; to adjust all complaints which may be made respecting the children, to enquire into the characters and situations in life of the parents and friends of the candidates applying for admission, and to examine the treasurer's accounts of receipts and disbursements, which are published quarterly, and a copy sent to every subscriber.

"The governors, anxious to render the benefits of the charity as extensive and efficacious as possible, intend (as soon as a fund can be raised for the purpose) to purchase or build a school house, sufficiently capacious to contain the children, and wholly to maintain as well as cloath and educate them. Until that desirable period shall arrive, they will continue to be carefully educated at respectable schools adjacent to their parents' residence, and annually supplied with decent and appropriate cloathing, viz., coats, waistcoats, breeches, shirts, shoes, stockings, and hats.

"The members of the committee having briefly laid before the craft at large, and the public in general, the nature and design of this Institution, and the principles upon which it is conducted, have only to express their anxious hope, that, by the laudable exertions of the London, country, foreign, and military lodges in particular, and the benevolent in general, in support of the charity, the kind and liberal views of the governors will speedily be realised. The members of the ancient craft may then congratulate themselves on having provided (chiefly by their own efforts) a comfortable asylum for the infant sons of their deceased and indigent brethren, in which they may be preserved from the dangers of vice, and furnished with such a portion of useful and religious knowledge as will qualify them to fill, with advantage to themselves and credit to the craft, those situations in life in which it shall please Divine Providence to place them.

"With considerable regret the committee are compelled to add, that there are now on the list of can-

didates for admission, a number of poor and deserving children, some of whom are orphans, several fatherless, and all anxiously waiting to be admitted, but the limited state of the finances of the charity will not permit an extension of the present number.

"It is hoped that many of the nobility, gentry, and others, and particularly the lodges and members of the ancient fraternity will contribute to the support of this useful and laudable Institution."

(To be continued.)

ENGLISH GILDS.*

(Continued from page 165.)

The very soul of the craft gild was its meetings, which brought all the gild brothers together every week or quarter. These meetings were always held with certain ceremonies, for the sake of greater solemnity. The box, having several locks like that of the trade-unions, and containing the charters of the gild, the statutes, the money, and other valuable articles, was opened on such occasions, and all present had to uncover their heads. These meetings possessed all the rights which they themselves had not chosen to delegate. They elected the presidents (originally called aldermen, afterwards masters and wardens) and other officials, except in those cases already mentioned, in which the master was appointed by the King, the bishop, or the authorities of the town. As a rule, the gilds were free to choose their masters, either from their own members, or from men of higher rank, though they were sometimes limited in their choice to the former. Did the election fall on a member who would not accept it, he was subjected to fines. Of a council, which (like that of the court of assistants of later times) stood by the side of the masters, we find in early days at most but a trace, in the quorum of members which had to co-operate with the master on various occasions, as, for instance, in the exercise of jurisdiction.

The wardens summoned and presided at the meetings, with their consent enacted ordinances for the regulations of the trade, saw these ordinances properly executed, and watched over the maintenance of the customs of the craft. They had the right to examine all manufactures, and a right of search for all unlawful tools and products. They formed, with the assistance of a quorum of gild

brothers, the highest authority in all the concerns of the gild. No gild member could be arraigned about trade matters before any other judge. We have still numerous documentary proofs of the severity and justice with which the wardens exercised their juridical duties. Whenever they held a court, it was under special forms and solemnities: thus, for instance, in 1275 the chief warden of the Masons building Strasburg Cathedral held a court sitting under a canopy. The local trades of the towns continued under a certain amount of control by the town authorities even after the craft gilds had obtained power. The elected wardens had to be brought every year before the mayor, and had to swear "faithfully to execute their offices." The mayor also decided disputes between the several gilds, and could fine and imprison the wardens of companies at his pleasure. The control of the sale of the most necessary provisions, such as bread, meat, drink, and fuel, was the special care of the town authorities, in order to prevent adulteration and overcharges.

The punishments which the craft gilds decreed consisted in the payment of fines, or, in earlier times, of certain quantities of wax, or of beer or wine to be drunk at their feasts. In case of more serious offences, such as perjury, persistent disobedience, &c., exclusion from the gild was the consequence; and this was accompanied with loss of the right to carry on the craft. Princes, churches, and city authorities frequently received a share in the fines, as well as in the entrance fees and contributions of the members. This was especially the case in France, where permission to carry on a trade had often to be purchased direct from the king. For enforcing payment of entrance fees, contributions towards paying the *fermes* (dues), as well as of fines, the craft gilds made use of the very means so much talked of in the case of the Sheffield trade unions, namely, *rattening*, that is, they took away the tools of their debtors. It is true that they, as their claims were legally recognized, could sell the tools and take what was due to them out of the proceeds, whilst the want of such recognition compelled the trade unions to enforce payment of arrears by hiding and detaining the objects seized upon. This coercive measure existed unchanged even in the seventeenth century; so that this rattening, probably enjoys an uninterrupted descent from employers' associations up to the time of Edward II. But it is even far older. It is the old right of distraint of the creditor against

* "English Gilds," by the late Toulmin Smith. London: Trübner and Co.

the debtor, which occurs in the earliest laws of all German tribes, and was lawfully exercised in Germany up to the sixteenth century.

The income of the craft guilds consisted of small entrance fees, of wax for the churches, and of taxes which were levied for special purposes as they occurred; for instance, on the death, impoverishment, pilgrimage, &c., of a member. Regular periodical contributions are only met with at a later stage.

The rules laid down by the guilds, and to which all men of the trade had to submit, had reference partly to securing the good quality of the work, and partly, like all gild statutes, to the temporal and eternal welfare of their members. Both kinds of rules were consequences of the fundamental principle of all guilds, namely, care for the common interest by means of association. In the first kind, however, the function of the gild, as a police authority on behalf the public, possibly prevailed. But even in them the idea was present that by these measures they protected themselves against loss of the honour and good repute of the trade, as well as against loss of custom. The latter motive may be especially attributed to those craftsmen who, like the weavers, worked for a more extensive market.

Wherever the craft guilds were legally acknowledged, we find foremost, that the right to exercise their craft, and sell their manufactures, depended upon the freedom of their city, a fact which is sufficiently explained by the political tendencies of the craft guilds. It is an exception when we find, as in the case of the fullers of Lincoln, that strangers also were admitted on payment of special taxes to the gild. On the Continent, after the fourteenth century, a system of reciprocity was frequently established between the several towns, as for instance in 1365 at Tournay.

After the care for skilful workmen, the next concern of the gild was for the use of proper tools, and the application of well-adapted processes of manufacture. No member of the gild was allowed to possess tools "unless the same were testified to be good and honest;" and the statutes contained directions and prohibitions, entering into the most minute details, with reference to the method of working. It was specially forbidden, in the strongest terms, to mix inferior materials with a better sort, to the detriment of the buyer, or to sell patched-up articles as new.

Measures were also taken to protect the public against the spoiling of materials entrusted to the craftsmen for manufacture.

The gild, which, stood like a loving mother, providing and assisting, at the side of her sons in every circumstance of life, cared for her children even after death; and the ordinances as to this last act breathe the same spirit of equality among her sons on which all her regulations were founded, and which constituted her strength. In cases of insolvency at death, the funerals of poor members were to be equally respected with those of the rich.

Sometimes we find in one and the same place a single trade, or kindred trades, organized into several craft guilds; as for instance in London, two guilds of tanners, one without Newgate and one without Cripplegate; and the four weaver guilds at Cologne in the thirteenth century; just as is still the case with the trade unions. And like the amalgamations of trade unions, which are becoming more frequent in the present day, these different old craft guilds frequently amalgamated in later times; as for instance the above-mentioned four weaver guilds at Cologne in 1396, and the fullers and shearmen of London in 1527. Like the trade societies embracing all England, and even more, and like the early German town confederations, these gild unions in some trades were extended over whole countries. Thus we gather from the charter of the tailors of Schweidnitz in 1361, that they formed a union of the tailoring trade in twenty-five Silesian towns. And in the middle of the fourteenth century the various cutlers' guilds in Germany were united into four great fraternities, at Augsburg, Munich, Heidelberg, and Bâle, by whom all great differences, which could not be settled by the separate guilds or their presidents, were legally decided. But the most renowned of these confederations was that of the various building lodges of Germany. It was brought about in 1452 by Dolzinger, chief master at the building of Strasburg Cathedral; and in 1454 common statutes were discussed and passed at a general meeting at Ratisbon, and were revised and confirmed on several other lodge days. In accordance with these statutes, four central lodges were created, Strasburg, Cologne, Vienna, and Zurich, each with a separate district. Strasburg, however, had the precedence. The overseer of the cathedral works was Grand Master of the Stonemasons' fraternity, and according to its code,

confirmed by the Emperor Matthias in 1613, he was even then still considered as "chief judge of stonework."

The capitalist character of the gild became preponderant to such an extent, that proof of the possession of capital, or of a house in which the trade was to be carried on, was frequently made a requisite for a candidate's admission. Often we find a forbiddance to carry on trade with borrowed capital; and hence, even where the practice of inheriting the freedom of the gild had not been established by the gild statutes, the freedom became practically hereditary on account of the difficulty of complying with the conditions for entrance. Even the requisite of spotless honour for admission was abused by the gild meetings in order to keep off competition, for they had the right of refusing admittance to anybody. Whole classes of persons were denied admission, as in Germany, all born out of wedlock, the sons of peasants, &c. In England also legitimate birth was a requisite of admission. Besides, in this country in the fourteenth century every citizen had to swear, when he received the freedom of the City, that he would take no apprentice "but if he be free-born, (that is to say) no bondsman's son;"* and if after he was made free of the gild and the City, it was known that he was of servile condition, he lost his freedom. In short, in the fourteenth century commenced the transformation of the trades into entails of a limited number of families, though this number may have been large; and the narrow-minded spirit of capital, petty rivalries, and hateful egotism began to take the place of the great idea of association and solidarity under which the craft gilds grew up and flourished. Sometimes the richer craftsmen withdrew from their poorer brethren into separate gilds, as, for instance, the shoemakers from the cobblers, the tanners from the shoemakers; and we frequently hear of

disputes among the craft gilds concerning what belonged to their trade.

We meet on the Continent about this time with special fraternities of journeymen, which were formed after the model of the fraternities of craftsmen, just as the craft gilds were after that of the town gilds. They were recognised by the Masters' gilds.

Thus the journeymen bakers of Copenhagen founded, in 1403, a gild in honour of St. Catherine; and we have still the ordinances of the journeymen bakers at Hamburg from 1481. Many others, no doubt, existed besides. In London also the same wants led the journeymen to form the same organisations. But here the City authorities were evidently afraid of the workmen abusing their unions as a means of raising wages. At least, in 1383 they issued a proclamation forbidding all congregations, covins, and conspiracies of workmen in general; and when, in 1387, three journeymen cordwainers, wishing to found a fraternity, combined with a Friar preacher, in order that he might obtain for them a confirmation from the Pope, and thus secure them against the last-mentioned prohibition of the City, they were pounced down on, and carried off to Newgate, under the powers of the said proclamation, before their plan could be carried out. A record of 1396 shows the existence of a religious fraternity of the serving-men of the saddlers, "called yomen." They had their own livery, and six governors; and had, in 1396, existed thirteen years. But as the masters were of opinion that this fraternity might be made the means of raising wages, it was, at the masters' request, suppressed by the City authorities. The same fate befell, in 1415, the brotherhood of "yomen taillours," who in like manner wore a livery, had their meetings and religious services, and lived in houses in common. However, in spite of this attempt at suppression, the brotherhood continued to exist; for in 1417 they petitioned the City authorities to allow them to hold religious services for the souls of their departed fellow-members on the feast of the beheading of St. John the Baptist (August 29), and "to do other things which theretofore they had been wont to do." We have no account as to the result of this petition, but it was most probably refused.

The transformation of the craft gilds into societies of capitalists, exercised of course also an influence on their government; and it appears

* Compare the well-known passage in the *Constitution of Masonry* (MS. of the fifteenth century), ed. Halliwell, p. 16, *Articulus quartus* :—

"The fowrthe artycul thys moste be,
That the mayster hym wel bese
That he no bondemon prentys make,
Ny for no covetyse do him take;
For the lord that he ys bonde to,
May fache the prentes whersever he go.
3ef yn the logge [note the early use of the
word lodge] he were ytake.
Muche desese hyt my3th ther make,
And suche case hyt my3th befallle,
That hyt my3th greve summe or alle."—(l. 127-136. F. J. F.)

altogether natural when, in the sixteenth century, we see that government entirely transferred into the hands of the richer gild members. The gild members were at that time in England divided into three classes: the livery, to which the richer masters were admitted; the householders, to which the rest of the masters belonged; and the journeymen belonging to the gild, who were simply called "freemen," sometimes also "yeomanry" or "bachelors." Instead of the former sovereign meeting of all gild associates, there now appeared a "court of assistants," who governed the gild and enacted its ordinances. The first legal appointment of a court of assistants is met with under Philip and Mary. After the time of James I., the transfer of the elective franchise from the "*communitas*" to the courts of the companies became general in the charters; and in this manner, what had hitherto existed merely on sufferance became legal. The king appointed the first members of the court for life. As these withdrew or died off, the court itself filled up the number from former masters and wardens. But these it likewise chose from amongst the liverymen. To the rest of the gild members, election day briefly meant the day on which they assembled in the gild hall to hear the names of the elected proclaimed. An oath was also introduced for all members, in which they swore to obey the master and wardens and their ordinances. Refractoriness towards the gild, violation of its laws, refusal to accept office if elected, these were punished as formerly. The charitable regulations also remained the same as in former times.

It was a difficult task to live in a large town, in a foreign land, with a very scanty supply of cash, until the wandering journeyman had convinced himself, after many inquiries, whether there was work to be had in the place. At the same time it was a matter of importance to the masters living in a town to have the means of finding out whether there were journeymen in search of work, so that in case of necessity they could at once obtain hands for their workshop. Both these wants were met with when the host (*Herbergsvater*, father of the inn) appointed to the charge of the house of the gild (the so-called *Herberge*, inn) was obliged to take in every one who could furnish proof that he was a journeyman of that particular craft. When, then, a travelling journeyman arrived, who wanted work, the host was able to give him the necessary information, for there was

in the house a list of all the masters who were in want of journeymen. If several masters had asked for men, he who was first on the list received the first journeymen who arrived; but the master who had more journeymen, had always to give place to him who had fewer in his workshop. Sometimes a special master or a journeyman was appointed by the gild to look out for work for the wandering journeymen. If the journeyman found no work, he received in various crafts (the so-called *geschenkten*, donation-giving ones) a sum of money to support him on his journey to the next town, which was called the donation (*das Geschenk*): this came not merely from a fund which the journeymen had formed amongst themselves for that purpose, but the masters also contributed towards it. There are a series of ordinances referring to cases in which a journeyman was to forfeit the donation; and as the imperial laws which at first forbade altogether the giving of donations (on account of the abuses connected with the system) had no effect, they were contented with restricting it.

(To be continued.)

MASONIC JOTTINGS.—No. 36.

BY A PAST PROVINCIAL GRAND MASTER.

PYRAMID OF CHEOPS.

During the fifty years that the Pyramid of Cheops was building, there was advance of civilisation, and there was corresponding development and growth of Speculative Masonry.—*Papers of a deceased Mason.*

THREE INGREDIENTS.

In ancient nations Speculative Masonry's chief ingredient, Religion, was corrupt, and the other ingredients, Ethics and Science, were commonly powerless for perceptible amelioration.

UNIVERSALITY OF ENGLISH FREEMASONRY.

Many brothers assert that Universality cannot be correctly predicated of English Freemasonry until the year 1738.

NEGATIONS.

Speculative Masonry, like the spirit of Science, is no favourer of Negations.

SYMBOLGY.

The symbology annexed to the science of the Architect and Builder affords an effective and agreeable mode of religious and ethical teaching.—*Old MS.*

WHAT A BROTHER SAYS AND WHAT HE ASKS.

A Brother says, he finds the source of the Desaguliers, Ashmole, Old York and Mother Kilwinning Freemasonry in Germany; and he asks in what country he can find the source of the Freemasonry of Germany?

ARCHITECTURE OF INSECTS.

The Architecture of Man has profited by the Architecture of Insects.

REASON.—EVIDENCE.

These are truths which are learnt from Reason, and not from Evidence.

OPERATIVE AND SPECULATIVE MASONRY LODGE.

A learned Brother says, that the lodge in which Religion, Ethics and Science were cultivated in a manner and to an extent not needed by operative Masons, was both an Operative and a Speculative Masonry Lodge.

MASONIC NOTES AND QUERIES.

FACT AND FICTION.

The assertion that something propounded by an author as fact, is not fact but fiction, cannot be regarded unless made evident in the accustomed manner of literary men.—CHARLES PURTON COOPER.

DESIGNING AND SUPERINTENDING.

"The task of designing and superintending buildings affords scope for the exercise of the very highest genius, while quantity-taking and measuring are at the best merely mechanical processes, for which nothing more than ordinary care and practice are needful." With "quantity-taking" we may also include stone cutting, or the work of the ordinary mason, who, being supplied with the mould, cuts away at the stone until it is brought into the required shape.—W. P. B.

EXTRACT FROM THE BY-LAWS OF ST. JAMES'S HALL LODGE, NO. 448, HALIFAX.

1. Never solicit any man to become a Freemason.
2. Never be afraid to do your duty when you believe a candidate is not worthy to be received into membership with us.
3. Never forget that you are a Freemason—a link in the chain of universal brotherhood.
4. Never forget that a Freemason is your brother, and treat him accordingly.
5. Never fail to admonish a brother if you see him in error.
6. Never repel the approach of a brother because he is poor.—X.

ANCIENT LANDMARK.

In the Town Library (*Stadt Bibliothek*) of Nuremberg is preserved an interesting globe, made by John Schoner, Professor of Mathematics in the Gymnasium there, A.D. 1520. It is very remarkable that the passage through the Isthmus of Panama, so much sought after in later times is, on this old globe, carefully delineated.

THE HANDICRAFTSMAN AND THE ARTIST.

"Now had these beautifully-painted flowers but formed a part of some well-considered design, how different the effect would have been. It does not follow that because the work is well executed it is necessarily in good taste (*e.g.*, the spire of Strasburg Cathedral, p. 169; see also p. 384 of the *Magazine* for November 13th, 1869). Mere manipulative skill, although indispensable in the execution of all good work, is the result of practice. Taste and judgment are much higher qualities and very rare, and may be possessed in a high degree without the possessor having any manipulative skill whatever; but when all these qualities are combined in the same person, successful works must result."—W. P. BUCHAN.

THE HEART-WARM FOND ADIEU.

These beautiful lines of Robert Burns, commonly entitled "The Freemason's Adieu," were written under affecting circumstances. Burns was about to leave his native country, he feared for ever. Pursued by the consequences of his own imprudence—poor, friendless, so far as financial strength was concerned, he had prepared to embark for the West Indies, a voluntary exile from his own beloved Scotia—"Auld Coila," as he fondly termed her. In the country whither he was bound, there was, so far as he knew, no Masonic organisation; therefore, he also bid adieu to Freemasonry. Under this state of things he wrote, and, with his own manly voice, sung, at a lodge meeting at Tarbolton, "The heart-warm fond adieu." We give it in our columns, a worthy place among the standard songs of the Craft:—

Adieu, a heart-warm fond adieu,
Dear brothers of the mystic tie,
Ye favoured ye enlightened few,
Companions of my social joy.
Though I to foreign lands must hie,
Pursuing fortune's sliddery ba'
With melting heart and blinful' eye,
I'll mind ye still when far awa'.

Oft have I met your social band,
And spent the festive winter night;
Oft, honoured with supreme command,
Presided o'er the sons of light:
And by that hieroglyphic bright,
Which none but craftsmen ever saw,
Strong memory on my heart shall write
Those happy scenes when far awa'.

Let freedom, harmony, and love
Cement you in the grand design,
Beneath the Allseeing Eye above,
The glorious Architect Divine;
That you may keep the unerring line,
Still guided by the plummet's law,
Till order bright supremely shine,
Shall be my prayer when far awa'.

And you farewell, whose merits claim
Justly, that highest badge to wear;
Heaven bless your honoured noble name,
To Masonry and Scotia dear.
One last request permit me here—
When yearly ye assemble a',
One round—I ask it with a tear—
To him, your bard, that's far awa'.

JUDGMENT AND IMAGINATION.

Bro. C. M. P.—Judgment is certainly more desirable than imagination. But the individual to whom you allude has not judgment to fill up the void of imagination.—C. P. COOPER.

OPERATIVE FREEMASONRY AND SPECULATIVE FREEMASONRY.

The great end of Speculative Freemasonry is fraternal and philanthropic association. The great end of Operative Freemasonry was work and wages.—W. P. B.

ZEND-AVESTA.

Dear Bro. W. C. L.,—Soon after I left Oxford, and whilst studying for the Chancery Bar (1815-1816), I read Anquetil Duperron's translation of the Zend-avesta. Bro. John Yarker has done well to place the Zend-avesta at the head of the books which a Correspondent should read (*ante* page 28). Sir William Jones's assertion of the untrustworthiness of the work is disregarded since the Zend labours of Rask and Burnouf. You possess the "Dictionnaire des Sciences Philosophiques." Under the head "Doctrines Religieuses et Philosophiques des Perses" you will find much information that in your present learned pursuits can hardly fail to be useful.—A PAST PROVINCIAL GRAND MASTER.

SPECULATIVE MASONRY AND RELIGION.

Although Freemasonry and religion have certain things in common, yet as institutions they are different. Religion is divine, Freemasonry human. Gold and iron are both metals, and each in its own place suitable for certain purposes; yet, although they have many things in common, they are also quite distinct, and the purposes to which they are applied different. In common with gold, iron possesses the properties of ductility, fusibility, malleability, &c.; yet, for all that, iron is not gold. In common with religion, Freemasonry professes to honour God, to love men, inculcate morality, &c.; yet for all that, Freemasonry is not religion. There is still a something in the constitution, ends, and aim of the two institutions that makes them different.—W. P. B.

OLD ENGLISH LODGE—OLD SCOTCH LODGE.

See the Jotting thus entitled, *Freemasons' Magazine*, vol. xxii. p. 387. It is there stated that "besides the necessary operative Masonry science, the German architects and builders brought with them into the old English lodge and the old Scotch lodge, the germ of what has acquired the name of Speculative Masonry. Sometimes there was, and sometimes there was not, a development of this germ."

The possible accuracy of this statement has been denied.

The reader is requested upon this point to look at the following communications:—"England: Buildings erected by Germans," *Freemason's Magazine*, vol. xxii., p. 448, and "German Element amongst the English Masons," "Fraternity of Stonemasons—Germany," "Architects in Germany—13th century," "Cathedral of Strasburg," present vol., pages 70, 109, 129, 169.—A P. PROV. G. MASTER.

FREEMASONRY AND RELIGION.

By religion we understand the worship of God for the salvation of the soul of man; hence the manner or system in which a man worships God for that object is his religion. Freemasonry, however, not being a system by which God is worshipped for the salvation of the soul of the Freemason, but a system which, while acknowledging God as the Father of all, was formed as a "centre of union, and the means of

conciliating true friendship among persons that must have remained at a perpetual distance," is not therefore a religion, but a philanthropic society. The objects of religion are spiritual, and point to the next world; the objects of Freemasonry are carnal, and appertain to this world. Or, if I may so express it, the great object of Freemasonry is peace on earth—the great object of religion is peace in heaven. May God in His all-wise and omnipotent providence order both to His glory and the good of mankind.—W. P. BUCHAN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

A CAUTION.

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

Dear Sir and Brother,—I feel that it is the duty of almoners of lodges occasionally to call the attention of the Craft to the practices of persons who systematically traverse the country soliciting the assistance of charitably disposed brethren. I will therefore lay before your readers a case that came under my observation the other day at Leeds.

I visited the Lodge of Fidelity, No. 289; and, coming from Hull, the W.M. said he would claim my assistance respecting a brother (with a Scotch certificate), whose case they were then considering. I was requested to confer with him in an adjoining room, and report to the lodge the result of my examination. I had placed in my hands the following letter:—

"Leeds, Aug. 25th, 1870.

"The W. Master, Lodge Fidelity, 289.

"W. Sir,—I have lately lost all I was worth in the shape of clothes, instruments, books, &c., in consequence of the ship in which I had taken passage from Quebec having become waterlogged. I was, along with my son, aged 10½ years—landed from the brig *Isabella*, at Hull, on last Saturday. I am now trying to make my way to Dublin, my native city. I am a surgeon by profession, and have practised on board ship over twenty years, and during my voyages abroad have assisted many brethren in China, E. and W. Indies, New York, Canada, Australia, New Zealand, &c. I am a Master Mason, of over fifteen years' standing. Your almoner kindly paid me the sum of 2s. 6d. I explained my case to him. If, W. Sir, the brethren now assembled will hold out the hand of Masonic charity and fellowship towards me, they will be ever remembered with gratitude by me, and will thereby enable me the sooner to arrive at my destination, and place me in a position to follow my profession.

"I am, W. Sir, most respectfully and fraternally yours,

"GEO. FRED. GOOLD."

I found the person referred to a remarkably intelligent man, much above the average of "travelling Masons." He answered most of my questions in a ready, plausible manner. He told me he had been compelled to send his son on to Dublin. I did not feel quite satisfied with the account he gave of himself, and recommended that no further assistance should be given without inquiry respecting his alleged landing at Hull. In this the lodge agreed with me. The next day I went to the Trinity House and also to the

Custom House at Hull, and was told that no ship of that name had arrived at Hull.

No doubt the publication of these particulars will prevent others from being similarly imposed upon; and should any of your readers know anything further respecting this "needy brother," I do hope they will send to you their account of him.

In conclusion, I would urge upon all who feel interested in the proper disposal of our charitable funds to endeavour to obtain as much information as possible respecting those who apply for aid and assistance. But it unfortunately happens that in most cases urgent and pressing need is the plea, and often, where considerable suspicion exists, we give them the benefit of the doubt; and should they be impostors, they go on in their career unchecked until some one takes the trouble to inquire into the matter, and then the truth becomes known.

Yours fraternally,

P.M. 57,

And Almoner of the Hull Lodge.

MASONIC SAYINGS AND DOINGS ABROAD.

The first Masonic lodge in the State of Iowa was established at Burlington nearly forty years ago. It was not until fifteen years of progress that the number of lodges reached a hundred, in 1856. They were mostly located in the eastern part of the State. In ten years more another hundred lodges had been organised, and the total membership had doubled. The largest number of dispensations and charters issued in one year was 25 in 1867. The number is now 270, with a membership of nearly 11,000. Some counties which had no inhabitants twenty years ago have now railroads and Masonic lodges. Our Order has kept pace with the rapid development of the country, and by its influence has tended much to give a higher tone to society. Members of the Craft are found in the most prosperous corporations and institutions in each city and county. The history of the individual lodges is identified with that of the respective cities and towns where they are located. This is strikingly the case in reference to those in the older and larger cities. About fifty of the lodges organised within the past three years are in the newer districts or in thriving towns in some of the older counties in which there are other lodges.

MASONRY IN MEXICO.—Up to April 23rd, 1868, there existed two Supreme Councils of the Scottish Rite in Mexico. The first was established December 21st, 1860, at the city of Vera Cruz. The second was organised in the city of Mexico, December 27th, 1865. Harmony being the strength of our institution, it is pleasant to record that these two Supreme Councils have been consolidated, and are no longer twain.

Bros. T. and B. White have transferred their inte-

rest in *The Craftsman and Canadian Masonic Record* to Bro. J. J. Mason, 18°. The latter brother expresses pleasure in being able to announce that "arrangements have been completed for securing the continued assistance of all those eminent brethren whose contributions in the past have been so well received, and have given to the *Craftsman* its present high position."

From *Loomis's Musical Journal* we learn that Bro. Albert Roesler, a member of St. John's Lodge, *Zur Eintracht*, of Berlin, Prussia, died in New Haven, Conn., on the 26th July. He retired to his room on Tuesday evening, apparently in good health, and in the morning was found dead in his bed. His remains were buried by Connecticut Rock Lodge, No. 92 members of the other lodges uniting with them.

On the 16th ult., Bro. Jerome Buck, the District Deputy Grand Master of the State of New York, and Worshipful Master of St. Nicholas Lodge, of New York City, accompanied by Lewis Frome, Esq., of St. Cecile Lodge, and S. J. Willis, of St. Nicholas Lodge, arrived in New York, and took up their quarters at the Continental Hotel, where Bro. Buck and his companions were tendered the compliment of a grand serenade at the hands of Mozart Lodge, under the following circumstances:—

On the occasion of the laying of the corner-stone of the new Masonic Hall in New York City, on the 8th of June last, St. Nicholas Lodge, of that city, took Mozart Lodge warmly by the hand, and, in addition to giving a princely banquet to the Philadelphia visitors at the Astor House, they entertained them in other ways with true fraternal feeling, and without regard to expense. Cherishing a grateful recollection of the manner in which they were treated, Mozart Lodge has ever since desired to perform some reciprocal act; and hearing that Jerome Buck and party were on a visit to this city, a serenade was immediately determined upon, and the services of the Mozart Lodge band were at once called into requisition. The band accordingly assembled at Eighth and Sampson streets at twelve o'clock on Tuesday night, and under the guidance of Bro. Joseph H. Livingston, W.M. of Mozart Lodge, and S. Warner Young and other members of Mozart, they proceeded to the Continental Hotel, and a delightful serenade ensued. After a few selections had been performed, Bro. Buck made his appearance on the balcony of the hotel, and being introduced to the crowd in attendance by Bro. Livingston, he made an eloquent and effective speech, during which he dwelt on the virtues of Masons generally, and adverted to the strong bonds of brotherhood that exist between New York and Philadelphia Freemasons, and particularly between St. Nicholas and Mozart Lodges. The entire company were then handsomely entertained by Bro. Buck, and a pleasant *conversazione* was kept up until the "wee sma' hours" of morning.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE Provincial Grand Lodge of Sussex will be held in the Town Hall, Worthing, on Wednesday, the 14th inst. The Provincial Grand Lodge will be opened at 3.15 p.m. The Finance Committee will meet at 2.30. The business will include a proposition for the purchase, out of the funds of the Provincial Grand Lodge, of a Vice-Presidentship of the Royal Masonic Institution for Boys, and that the privileges be exercised by the Rev. Prov. G. Master for the time being. The banquet will be served at the Sea House Hotel, Worthing, at five o'clock.

THE Provincial Grand Lodge of the Eastern Division of South Wales will be held at the Town Hall, Cardiff, on Thursday, the 15th inst. Provincial Grand Lodge will be opened at two o'clock p.m. Banquet at four o'clock, at the Cardiff Arms Hotel.

THE Annual Communication of the Provincial Grand Lodge of Leicestershire and Rutland will be held on Friday, the 16th inst., at the Three Swans Hotel, Market Harborough. Provincial Grand Lodge will be opened at 10.30 a.m. On this occasion St. Peter's Lodge (No. 1,330), will be dedicated, the W.M. installed, and officers invested. The oration will be delivered by Bro. the Rev. Dr. Haycroft, Prov. G. Chaplain. At 1.15, a procession will be formed to attend Divine Service at the parish church, where a sermon will be preached by the Rev. J. Shettall, M.A., Prov. G. Chap. The collection will be devoted to the funds of the "National Society for aid to the Sick and Wounded in War." The brethren are expected to wear Masonic mourning for the late P. Prov. G. Master, Earl Howe, which will consist of three crape rosettes on apron, and one at point of collar. The propriety and mode of co-operation in the matter of the public memorial to Earl Howe, will be taken into consideration.

THE following letter has been addressed to Bro. Sir Edward Borough, Bart., representative of England at the Grand Orient of France, by the Grand Master of the Order:—"Rue Cadet, Paris.—Freemasonry has always deplored the calamities which are the inevitable consequences of war. If her aspirations for peace are this day inopportune and useless, at least there remains for her a duty of humanity to fulfil. Incorporating as it does in one fraternal solicitude all the victims of the war, the Grand Orient of France takes the initiative in an international Masonic subscription, the proceeds of which will be employed in aid of the fund now being raised for the benefit of the wounded, and in aid of Freemasons serving on land and sea, as well as of their families, without distinction of race or creed. Our appeal will be responded to by all Masonic authorities. We hope and trust that all lodges throughout the world—all Freemasons—will, we are satisfied, associate themselves together in carrying out this work of humanity; all will hasten to bring their offerings to this good cause, and that on this occasion, as on all others, Freemasonry will know how to fulfil her mission.—(Signed) BABAUD LARIBIERE."

BRO. LORD ELIOT, P.S.G.W. of England, is to be raised to the House of Lords, where he will sit for the hereditary barony of Eliot.

ACACIA LODGE (No. 1,309).—The installation of the W.M. elect will take place at the next regular meeting of the lodge, held at the Sobright Arms Tavern, Barnet.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Sub-

scribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingland.

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranelagh Lodge (No. 834), in 1861, and was a builder and contractor. Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an education. The case is strongly recommended by the W.M., officers, and brethren of the Ranelagh Lodge (No. 834).

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Garton, born 8th April, 1863. His father, the late Bro. John Garton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf of Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Caroline Eliza Holland, aged eight years ten months, whose father, Bro. Thos. Holland, was initiated in the Old Concord Lodge (No. 172), in April, 1864; joined Prince of Wales Lodge (No. 959), Ipswich, 1865; one of the founders and first W.M. of Stour Valley Lodge (No. 1224), Sudbury, Suffolk. Was exalted in the Royal Alexander Chapter (No. 959), Ipswich, August, 1867, is a Mark M., Rose Croix, Prov. G.A.D.C. of Suffolk, also Life Governor of the Boys' School. Was in business as a builder and contractor in Sudbury, Suffolk, where he failed in consequence of heavy losses, thereby deprived and left entirely without means to support his family. The case is strongly and earnestly recommended by a large number of influential brethren.

THE Grand Master of the Mark Degree of Freemasons in England, the Rev. G. R. Portal, has addressed, through the Grand Secretary's office, a circular to all the Masters of lodges under his jurisdiction, requesting them to call the brethren of their lodges together as soon as possible, and consult with them as to the most effectual step to be taken to organize help for the sick and wounded in the present war.

BRO. W. KELLY, R.W. Prov. G. Master of Leicestershire, has issued a neatly printed edition of the by-laws of the Prov. G. Lodge of Leicestershire and Rutland, to which is added a history

of Freemasonry in the province, and a roll of the Grand Officer from the year 1775 to the present time. Copies (33 stamps' post free), may be obtained of the Prov. G. Secretary, Freemasons' Hall, Leicester.

TYLERS of Lodges, Janitors of Chapters, Equeries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

SUBSCRIBERS in arrear will oblige by forwarding the amounts due from June last. Many are twelve months and upwards in arrear, some brethren, especially those abroad, are very remiss in forwarding their subscriptions.

WE shall be glad to receive and insert reports of the meetings of lodges and chapters or other Masonic meetings, especially from our colonial brethren.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at Freemasons' Hall, on Wednesday, the 7th inst., the throne being occupied by the Earl of Carnarvon, D.G. Master, as M.W.G.M., supported by Earl Limerick, Prov. G.M. of Bristol, as D.G.M.; Col. Francis Burdett, Prov. G.M. of Middlesex, as S.G.W.; Sir R. M. Williams, J.G.W.; Rev. C. J. Martyn and Rev. W. Short, Grand Chaplains; Rawson, P.D.G.M. China; Colonel Malet de Carteret, Prov. G.M. Channel Islands; J. Ll. Evans, Pres. B.G.P.; McIntyre, G. Reg.; H. Lloyd, S.G.D.; S. Tomkins, G. Treas.; C. C. Dumas, G. Dir. of Cers.; Hollon, G.S.B.; Rev. R. J. Simpson, P.G. Chap.; Brouse, Hogg, Cox, and B. Baker, P.G. Deacons; Farnfield, P. Assist. G. Sec.; Mason, P.G.S.B.; R. J. Spiers, P.G.S.B.; Hyde Pullon and J. Nunn, P.G.S.B.'s; J. Brett, G. Purst.; Coutts, Assist. G. Purst.; Sutton and Payne, J.G. Deacons; E. E. Wendt, G. Sec. German Correspondence; E. H. Patten, P.G.S.B.; E. J. Fraser, P.G. Deacon; J. Coward, G. Org.; J. Hervey, G. Sec. There was a good attendance of the Grand Stewards of the year present.

The following brethren representing London Lodges were present:—Bros. W. Watson, P.M., G.S.; R. Spencer, P.M.; G.S.; J. Davison, P.M., No. 10; W. Moutrie, P.M. 11; R. W. Stewart, W.M. 11; W. Rywater, P.M. 19; J. D. Sewell, S.W. 21; S. P. Norris, P.M. 21; S. May, W.M. 23; M. Cooke, P.M. and Sec., 23; C. Bennett, P.M. 25; J. Lacey, W.M. 49; J. B. Brabham, W.M. 59; G. Cook, W.M. 65; J. A. Kircher, W.M. 66; W. Loewenstark, S.W. 73; S. C. Hadley, W.M. 90; C. Fish, W.M. 91; G. S. Ayres, W.M. 95; E. Ward, S.W. 99; F. J. Cox, W.M. 101; E. Johnson, S.W. 140; D. Pullen, W.M. 44; J. Lightfoot, W.M. 147; J. Holland, J.W. 172; M. Lacey, P.M. 174; H. Thompson, P.M. 177; G. Kenning, S.W. 192; H. W. Hemsworth, 193; J. Walmer, W.M. 198; J. R. Sheon, P.M. 201; J. Chamberlain, P.M. 205; E. S. Jones, P.M. 205; E. Davies, P.M. 228; J. E. Hardy, S.W. 538; S. Rosenthal, P.M. 435; J. Daly, P.M. 511; H. West, P.M. 548; W. D. May, W.M. 700; W. Graham, S.W. 700; C. J. Norman, J.W. 700; J. Webb, W.M. 704; H. Radcliffe, W.M. 858; J. F. Creswick, W.M. 957; J. Green, S.W. 1,178; H. Bartlett, J.W. 1,178; A. C. Fowler, P.M. 1,185; G. Gill, J.W. 1,257; G. King, W.M. 1,260; Wm. Smith, C.E., P.M. 1,260; H. W. Lendon, W.M. 1,269; W. Wiggington, W.M. 1,298; C. Hendry, J.W. 1,328; H. Massey.

From provincial lodges there were present:—Bros. R. Gurney, W.M. 788; S. W. Whithead, W.M. 81; R. Armeson, P.M. 296; G. King, jun., W.M. 1,238; J. Self, P.M. 214; W. S. Wyman, P.M. 409; W. H. Green, J.W. 1,310; R. Kenyon, J.W. 1,293; J. Walters, W.M. 1,309; J. Holmes, J.W. 250; C. Swan, P.M. 869; T. F. Hills, S.W. 1,224; J. Holland, P.M. 1,224; P. Highman, S.W. 31; W. E. Gompertz, P.M. 869.

Grand Lodge was opened shortly after seven o'clock, prayer being offered by Bro. Martyn, G. Chap.

The minutes of the Quarterly Communication of June 1st, were read and put for confirmation.

Bro. Raynham W. Stewart opposed the confirmation of so much as related to the organ, and moved that that portion as follows be not confirmed:—"That an organ be provided for and placed in Grand Lodge at an expense not exceeding £600, and that it be referred to the Board of General Purposes to make the requisite arrangements."

Bro. McIntyre, Grand Reg., seconded the proposition of Bro. Stewart, denouncing the expenditure of £600 for that purpose, while the Grand Lodge was in debt to the Benevolent Fund to the amount of upwards of £18,000, and considering that an organ was unnecessary, and also on the ground of the small attendance of brethren, on the occasion when the motion was carried.

Bro. Llewellyn Evans, President of the Board of General Purposes, also opposed the expenditure, on the ground that since the motion had been carried in Grand Lodge, a considerable sum, (understood to be about £2,000), had been expended in additional painting upon the premises, and that a further outlay of £600 ought not to be made.

A very general dissent was manifested in the body of the hall to the arguments in favour of this resolution.

Bro. Mason, P.G.S.B., the proposer of the original motion, which was carried at the last meeting of Grand Lodge, answered *seriatim* the objections now brought forward by the previous speakers. He called the attention of the members present to the large attendance on that occasion, compared to the small number present that evening, and considered the opposition as puerile, and unworthy of the brethren who had taken part in it.

Bro. Rankin Stebbing ably advocated the confirmation of that portion of the minutes. He pointed out that what was being done all over the world by private lodges, viz., the introduction of an organ, or its substitute, was opposed by those brethren who now objected to that proceeding. He also alluded to the absurdity of appointing to the office of Grand Organist an able and eminent member of the musical profession, and then hesitating to provide an instrument for his use. He mentioned the beneficial effects resulting from the extended use of music in the ceremonies of our lodges.

Bro. Coward, G. Org., supported the original motion, adding to what he had said on a previous occasion, that he had then answered the supposed objection which had been raised as to the liability of the instrument getting out of repair through being so seldom used.

Bro. Edward Cox supported the present amendment, and opposed the purchase of another organ, as there were already two organs within the precincts of the hall, and that the expenditure of £600 for an organ represented the sum of £12 per minute as the cost of its use at the Quarterly Communications of Grand Lodge, but upon what data he based his calculation was not made apparent. He also objected on the ground that it would interfere with the architectural arrangements of the hall, in which we consider he did great injustice to both architect and organ builder.

Bro. Capt. Radcliffe also supported the confirmation of the minutes, and answered the objections of Bros. Stewart, McIntyre, Evans, and Cox. He considered that Grand Lodge would stultify itself in allowing the present motion to be carried.

Bro. Raynham W. Stewart then replied.

The Grand Master put the motion of Bro. Stewart, which was lost by a very large majority, and the Grand Master declared the minutes confirmed, inclusive of that portion relating to the organ.

Bro. Horace Lloyd rose to object to the confirmation of the minutes, as he had to move that the following correction be made, viz., that the Deacons were stated to have collected the balloting papers. At the last meeting he quoted the Book of Constitutions to prove that this duty did not appertain to their office, it being the duty of the Scrutineers, and was performed by them.

The M.W. G. Master suggested, that being a mere clerical error, he would instruct the Grand Secretary to make the correction, which was accordingly done.

Bro. Lloyd stated he was quite satisfied. He did not wish it to be incorrectly recorded, as it might form a precedent on some future occasion.

The minutes of the last Grand Lodge were then put for confirmation, and duly confirmed.

THE REPORT OF THE BOARD OF BENEVOLENCE.

The report of the Board of Benevolence, comprising the

three meetings held during the quarter, and containing recommendations for the following grants:—Bro. C. S., of the Lodge of Economy, No. 75, Winchester, £100; and Bro. J. B., of the Lodge of Faith, No. 484, Ashton-in-Makerfield, £50, which were confirmed. The recommendation for a grant of £250 to a brother, according to the new laws, required confirmation by the Lodge of Benevolence previous to its consideration by Grand Lodge.

The following Report of the Board of General Purposes was presented by Bro. Llewellyn Evans:—

"1. A complaint having been preferred to the Board by the Lodge of Benevolence against the Eastern Star Lodge (No. 95), London, for non-payment of Grand Lodge dues in respect of a brother who had petitioned the Lodge of Benevolence for relief, the W. Master and Wardens were summoned to attend the Board and produce the warrant and books of the lodge. A written explanation by the W. Master having been received prior to the meeting of the Board, and the same having been duly considered by the Board, it appeared that the complaint was admitted, but the non-payment had occurred some twenty years ago, and only one of the then members was now a member of the lodge, and the lodge was now unable to explain how the omission occurred, but submitted themselves to the Board. Under these circumstances, and the W. Master being in attendance, the Board accepted the explanation, and waived further proceedings subject to the payment of the Grand Lodge dues admitted to be due, which were at once paid.

"2. The Board beg to subjoin a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 12th August, 1870, showing a balance in the hands of the Grand Treasurer of £2,224 2s. 7d.; and in the hands of the Grand Secretary, for petty cash, £75.

"(Signed) J. LLEWELLYN EVANS,
President."

It was moved by Bro. Llewellyn Evans, that the Report be taken as read, and adopted, which was unanimously carried.

The appeals were then brought forward for consideration.

With respect to the appeal of Bro. Bease "against his expulsion from the order, by the District Grand Lodge of Bombay," Bro. McIntyre stated that a telegram had been received from Bombay, informing the Grand Secretary that Bro. Bease had submitted to the District Grand Lodge of Bombay, and that it was probable that the matter would be settled without the interference of Grand Lodge. It would be advisable to defer the consideration of the appeal to the next meeting of Grand Lodge, by which time fuller information will have been received.

The appeal of Bro. George Smithers "against the decision of the District Grand Lodge of South Africa, annulling his assumed position as a Past Master in the Craft," was read at length, by which it appeared that owing to the difficulty of forming a Board of Installed Masters in colonial districts, it had been the practice to recognize as duly installed Past Masters, those who had taken the degree of "Chair Master" or "Installed Master" under the Scotch and Irish Constitutions. It appeared the rank of Bro. Smithers had been acknowledged for twelve or thirteen years. Upon the present District Grand Master's attention being called to the fact he had very properly ruled that for the future this practice, which he considered at variance with the Book of Constitutions, should be discontinued. Bro. Smithers appealed to the District Grand Master, who confirmed the former decision. An appeal was made to District Grand Lodge, who confirmed the action of the District Grand Master. Bro. Smithers now appealed against this decision.

After all the facts had been stated, it was moved that the petition be dismissed.

Bro. Horace Lloyd seconded the proposition.

The Grand Master, in putting the motion to the Grand Lodge, called attention to the necessity of maintaining the regulations laid down in the Book of Constitution, and considered there was no other course open to Grand Lodge than that proposed by the Grand Registrar.

The motion was then put and carried.

The appeal of Bro. Philip Pinckney Cother, P.M., No. 586, Salisbury, against the decision of the Provincial Grand Master for Wiltshire, upon a complaint respecting the election of Master of the lodge was then considered.

The Grand Registrar stated the nature of this appeal, and suggested that the Prov. G. Master of Wiltshire should have the case remitted to him for reconsideration, as in some points his decision was correct, but in others clearly wrong, and that under the present circumstances the decision could not be maintained.

Bro. Llewellyn Evans, who had also carefully examined the documents, seconded the motion.

The M.W.G.M., who had read the papers, quite approved the recommendation of the Grand Registrar.

The motion was put and carried unanimously.

The motion of Bro. Raynham W. Stewart, "That inasmuch as the Freemasons' Hall and buildings have been built out of the funds belonging to the Craft, that on and after the 24th June next, the respective rents now paid by the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, the Royal Masonic Girls' School, and the Royal Masonic Boys' School, shall cease and determine, and that the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such Institutions, free of all charge whatsoever," was, with the consent of the Grand Master, withdrawn, as the proposer found that it would interfere with the arrangements made between the Building Committee and the Trustees of the Benevolent Fund at the time the money was borrowed for the completion of the building, and affect the security given for the repayment.

The M.W.G.M. proposed that the motion be discharged, which was unanimously agreed to.

A similar fate befel the proposition of Bro. Joshua Nunn, P.G.S.B.,—"That in the last paragraph of the 16th Law of the Fund of Benevolence, at the second line after the words 'ten pounds,' to add 'except in cases requiring the sanction and approval of Grand Lodge.'"

The Earl of Limerick, D.G.M., referred to the efforts that had been made for the relief of the "Sick and Wounded in the War," enquired if any application had been made to the Grand Lodge for a contribution in aid of this benevolent object.

The Grand Secretary replied that communications had been received within a few days from the Grand Orient of France and from other sources, and that they had been forwarded to the Grand Master.

The Acting M.W.G.M. felt himself in a difficulty in dealing with the subject in the absence of the Grand Master, who was at a considerable distance from town. He suggested the calling of Grand Lodge to take the subject into consideration.

Bro. Browne expressed himself in favour of £1000 being voted at a special meeting of Grand Lodge.

The Grand Master considered it premature at present to make any proposition, and that the brethren should have timely notice of the time of meeting.

Bro. Charles Hutton Gregory asked the permission of the Grand Master to enquire of the Chairman of the Testimonial Committee what progress had been made with the tablet in commemoration of the completion of the new Freemasons' Hall.

Bro. Brackstone Baker replied that the bust of the chairman, and the commemorative tablet would be completed within one month, which announcement was received with applause by the brethren in the body of the hall.

The M.W.G.M. called attention to the pen and ink sketch of the portrait of H.R.H. late Duke of Sussex, Grand Master, and presented by Bro. Richard Hervé Grand, Past Grand Deacon.

It was moved by Bro. McIntyre, and seconded by Bro. Rawson, that it be accepted, and a vote of thanks be entered on the minutes.

The proceedings being ended, the Grand Lodge was then closed with prayer by Bro. the Rev. W. Short, Grand Chaplain.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CRESCENT LODGE (No. 788).—The regular meeting of the lodge was held on the 23rd ult., at the Ait Tavern, Eel Pie Island, Twickenham, Bro. Richard Gurney, W.M. in the chair, supported by Bros. Bendy, S.W.; W. Smeed, P.M., J.W., &c. The lodge having been opened, and the minutes confirmed, Bro. G. F. Taylor was raised to the third degree. A ballot was

taken for the admission of Mr. Frederick Lane, which, proving favourable, that gentleman was duly initiated into the Order. The lodge then closed, and the brethren returned to the banquet, at which the usual toasts were given.

PERFECT ASHLAR LODGE (No. 1,178).—The lodge met on Thursday afternoon, the 1st inst., at three o'clock, at the Gregorian Arms, Jamaica-road, Bermondsey, Bro. J. W. Avery, W.M., in the chair. The lodge having been opened, and the minutes read and confirmed, Mr. Charles D. Tustin was initiated in Masonic mysteries. Bros. G. D. Baker and Robinson were raised to the third degree, and Bro. A. Schofield, of No. 288, was elected a joining member. The Secretary read the by-laws, and the election of W.M. for the ensuing year, which afterwards took place, resulted in the return of Bro. Green, S.W. In returning thanks for the honour Bro. Green remarked, that in discharging his duties he should endeavour to give the brethren satisfaction, and he thought that when he stated that the model which he should take for imitation was the present W.M., the lodge would be satisfied that the best would be done. Bro. Elsworth, P.M., was unanimously elected Treasurer; and Bro. W. Y. Laing, Tyler. The Audit Committee, consisting of Bros. Dudley, May, Harmsworth, and Ruse, in addition to the usual officers, was appointed to meet on the 29th inst., at eight p.m. The lodge was then closed and the brethren separated.

ACACIA LODGE (No. 1,309).—An emergency meeting of this lodge was held on Tuesday, the 30th ult., at the Sebrigt Arms, West Barnet. Bro. Walters, W.M., presided, and raised Bro. Pachs to the third degree. Afterwards he initiated Mr. J. E. West. Bros. Loe, S.W.; Sillitant, Treas.; Hall, I.G.; Tustin, W.S.; Sinclair, Hawker, P.M. 871; and Neatherway, were present. The brethren concluded the meeting with a light repast, and returned to town early.

INSTRUCTION.

CRYSTAL PALACE LODGE.—A number of brethren recently assembled at the Queen's Arms Tavern, Weston-street, Southwark, where for some years past a lodge of instruction has been held every Monday evening throughout the year. Bro. Avery officiating as preceptor with such manifest benefit to the numerous attending brethren belonging to Lodges No. 15, 30, 73, 619, &c., several of whom are now occupying Masters and Wardens' chairs in their respective mother lodges, with credit to themselves and satisfaction to their fellows. In acknowledgment of the advantages the brethren of this lodge of instruction had derived from the unwearying kindness of their preceptor, he was invited to a banquet at the above-mentioned house. Bro. H. Williams, of the Mount Lebanon Lodge (No. 73), officiated as chairman; and Bro. A. Avery, P.M. of the Beadon Lodge (No. 619), was croupier. In the course of the evening a very handsome jewel, representing the five points of fellowship, and engraven with the various degrees of the Order Bro. Avery had attained, was presented to him by the worthy chairman. Bro. Williams' address accompanying the testimonial was replete with sense and feeling, and the applause which succeeded its termination fully testified that the eulogistic manner in which he had spoken of the recipient was fully endorsed by all who were present. Bro. Avery responded, and expressed his high appreciation of the honour done him, which he had ever endeavoured to deserve. He had founded the lodge of instruction and devoted his best energies to its advancement. To be punctual at his post on the nights of meeting, he had frequently postponed matters of business, and foregone what are termed engagements of pleasure. Such as he had been so he would ever continue to be while his assistance was required by his younger brethren. Bros. Saul Wells, Knott, Deering, Manger, Harling, E. Coste, Barrett, Massey, Hyde, Buller, Laskey, and many others were present.

BURDETT COUTTS LODGE (No. 1,278).—On Thursday, the 25th ult., the above Lodge of Instruction, held its regular meeting at Bro. Lloyd's, Approach Tavern, Approach-road, Victoria-park. Bro. E. Gottheil, P.M. 141, in the chair, supported by Bros. Sanders, W.M. elect of the Parent Lodge, as S.W.; Austin, J.D. 933, as J.W. The fifteen sections were perfectly worked by Bros. M. Davis, Harris, Cundick, and others. A vote of thanks was recorded to Bro. E. Gottheil for his excellent working, and the perfect manner he had conducted the duties of the chair. He was then unanimously elected as honorary member.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge (No. 795).*—A numerous assemblage of the brethren of this lodge and their ladies, met on Tuesday, the 23rd ult., at the Orkney Arms, Maidenhead, to celebrate their summer banquet. The W.M. Bro. Charles Gammon, I.P.M., in the chair. Bros. W. Worrell, S.W., T. A. Carr, J.W., Robert Turner, I.G., &c. The lodge was opened, and the minutes confirmed. Bro. John Coryton Roberts, M.D., having answered the necessary questions in a satisfactory manner, was passed to the second degree. There being no further business, the lodge was closed, and the brethren and ladies amused themselves by trips on the water, and carriage drives to Burnham, and other pretty spots in the surrounding neighbourhood. On their return, the brethren and ladies sat down to a sumptuous dinner and dessert; the wines and viands were of first-rate quality, supplied by Bro. Skindell, that gave great satisfaction to every one present. On the removal of the cloth, the W.M. proposed the usual toasts in his genial and happy manner. Bro. H. H. Hodges, P.M. and Secretary, proposed the toast of the W.M., and in the course of a very excellent speech adverted to the success the lodge had attained during the time Bro. Gammon had been connected with the lodge. He was one who had introduced the greatest number of influential members, and the lodge was greatly indebted to him for the past, but also the great success of this summer banquet. (Cheers.) Bro. C. Gammon very eloquently returned thanks. Bro. W. Worrell, S.W., and Bro. T. A. Carr, J.W., responded for the officers. Bro. John C. Roberts, M.D., returned thanks for the ladies in a very excellent manner. A very delightful day and evening was passed, that was mainly attributed to the genial and happy manner of W.M. presiding over them. Miss Jeanette Gammon, the daughter of the W.M., and Miss Young, daughter of Bro. D. Young, sang beautifully, and their charming voices contributed to the harmony of this excellent meeting. The brethren and their ladies then returned to town, expressing a wish that so agreeable a meeting might be continued annually. Among those present were:—Bros. Skindell, Turner, and Mrs. Turner, J. A. Carr and Mrs. Carr, R. Turner and ladies, H. E. Norfolk and ladies, J. H. Sadler and Mrs. Sadler, J. R. Foulger and Mrs. Foulger, Miss J. Gammon, and Miss Young, &c.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude (No. 281).*—An emergency meeting of this lodge was held at the Masonic Rooms, Athenæum, on Wednesday evening, the 31st ult. There were present:—Bros. John Hatch, W.M.; Edward Storey, I.P.M.; Christopher Hartley, S.W.; W. Heald, as J.W.; Edward Simpson, P.M. and Sec.; R. Taylor, as S.D.; W. Hall, as J.D.; W. J. Sly, as I.G.; John Watson, Tyler; Whimpray, G. Kelland, J. Daniel Moore, P.M.'s; Ingall, E. Airy, Bulfield, Sumner, Budd, R. R. Hathornthwaite, R. S. Bateson, J. Beeley. The circular convening the meeting of emergency was read, and the ballot taken for Messrs. John Dickinson and John Tilley, both of Ceylon, who were unanimously elected. Mr. Dickenson being in attendance was duly initiated into the mysteries of Freemasonry in an effective manner by the W.M., after which the working tools of the degree were presented by Bro. C. Hartley, S.W., and the E.A.P. charge delivered by Bro. J. L. Whimpray, P.M. The Secretary announced that the next meeting of the Grand Lodge will be held in London on Wednesday next, the 7th September, and that of the Provincial Grand Lodge at Southport, on the 5th of October. He also announced that the sum of one guinea had been handed to the Treasurer, for one of the Masonic Charities, by a visiting brother, who had much pleasure in attending the meetings of the lodge.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge (No. 471).*—The members met for the first time since their summer recess on Friday, and there was a very good muster. The W.M. the Rev. S. Fox, P.G. Chaplain, was in the chair. The minutes of previous meetings having been read and confirmed, the lodge was opened in the second degree, when Bros. C. D. Phillips, W. H. Pickford, and A. P. Williams, were passed to the degree of F.C., and then closed down. The Secretary read the replies of Mrs. Rolls, of the *Hendre*, and Capt. Mac Fee, to the addresses of condolence agreed to in June last; and a similar address was now ordered

to be sent by the Secretary to Mrs. Gwatkin, widow of Bro. Gwatkin, who was drowned the other day at Mountsabay, near Penzance. Two new candidates were proposed, and the sum of 42s. was ordered to be forwarded by the Treasurer to the fund "for the sick and wounded in the war," and the lodge was closed in harmony at 9.15 P.M.—A Lodge of Emergency was held on Monday, the 5th instant, for the purpose of raising Bros. McManus, Albrecht, Penymore, and Harford—the Emergency being caused by one or more of the above brethren being about to proceed to sea at once. In the absence of the W.M. R. B. Evans, P.M., and P.P.G.D.C. presided, and the above four brethren were duly raised to the degree of M.M. The ceremony was very correctly rendered, and the lodge was closed in harmony at 9.15 P.M.

SOUTH AFRICA.

KING WILLIAM'S TOWN.

LAYING THE FOUNDATION STONE OF A MASONIC HALL FOR THE BRITISH KAFFRARIAN LODGE (No. 853).

One of the most interesting ceremonies which has been witnessed in King William's Town for some years past, took place this morning, when the brethren of the Kaffrarian Lodge (No. 853), assembled and marched in procession, preceded by the Kaffrarian Volunteer Band, playing appropriate airs, and accompanied by the Officers and Past Officers of the Loyal Kaffrarian Lodge of Odd Fellows (No. 5,210), for the purpose of laying the foundation stone of a permanent building to be used hereafter as a Masonic Hall. The design for this edifice, executed by Mr. Anderson, is both chaste and substantial, and when it is finished it will no doubt be an ornament to the town. The local brethren of the craft have long needed a building of this sort, and it is to us a source of great gratification that they have at length been enabled so far to accomplish the object of their desires as to procure a suitable site, and to lay the first stone of a temple which will doubtless supply their wants for some years to come. The site selected is at the north-east corner of Ayloff-street, facing Alexander-road. At 10 o'clock the brethren met at the Kaffrarian Lodge, which was opened in due form, and the procession was then arranged as follows:—

Band.

Officers and Past Officers, Loyal Kaffrarian Lodge of Odd Fellows (No. 5,210).

Tyler.

Banner.

Entered Apprentice, with Hod.

Entered Apprentices (two and two).

Fellow Crafts (two and two).

Visiting Brethren, Master Masons (two and two).

Master Masons of B. K Lodge (No. 853) (two and two).

Royal Arch Masons (two and two).

Past Masters.

Architect (A. W. Anderson, Esq.) with plans.

Book of Constitutions, by Bro. Scholtz.

Warrant, by Bro. H. Pearson.

Senior Deacon, Bro. Tidmarsh.

Bible, by Bro. Smith.

Junior Deacon, Bro. Wells.

Secretary, Bro. Baker, with an inscription.

Treasurer, Bro. Robertson, with coin and inscription.

Trowel, by Bro. A. J. Randell.

Bro. Blake, P.M., with wine.

Bro. Perks, P.M., with corn.

Bro. Lonsdale, P.M., with oil.

Visiting Wardens of other Lodges.

Senior Warden, Bro. Broster, of 853, with column.

W. Masters of different Lodges.

Chaplain.

Past Master.

Bro. J. McIntyre, W.M.

Past Master.

Inner Guard, Bro. Benning.

In this order the procession marched to Trinity Church, and on arriving at the Church the procession opened to the right and left, allowing the seniors to enter first. The Rev. J. Gordon then delivered an excellent and appropriate discourse, founded upon the 1st verse of the 123rd Psalm, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity."

After service the procession marched to the site of the proposed building in the first order.

The ceremony of laying the stone then commenced by the band playing the Queen's Anthem, after which the Rev. J. Gordon read the collect for the occasion, "Prevent us, O Lord, &c.," and offered the following prayer:—

"O, Almighty and most merciful God who has taught us in thy Holy Word that success in all our undertakings depends upon thy blessing and favour; that 'except the Lord build the house they labour in vain that build it;' and that 'except the Lord keep the city the watchman waketh but in vain;' we thine unworthy servants most humbly beseech thee at all times to look favourably upon us, and to be our protector and defence from all our enemies; but especially to be our helper now, and to prosper that 'work of our hands upon us' which we now enter upon: that the building, the foundation stone whereof we now lay, may be successfully completed, and the top stone brought forth in due course; and that all who shall labour in its erection may be preserved from every danger to which they may be exposed. And grant, we beseech thee, O Lord, that all those for whose use and benefit in future years this building is intended may be so guided and governed by thy good spirit in all their concerns, that they may do always that which is righteous in thy sight, through Jesus Christ our Lord. Amen."

Our Father which art in Heaven, &c.

At the conclusion of the prayer Bro. McIntyre, W.M., called the B.B. to order. The W.M. then called upon the secretary to read the inscription, &c., and deposit it in the cavity of the stone, which was done as follows:—

"This stone being the Foundation Stone of the British Kaffrarian Masonic Lodge of Free and Accepted Masons, No. 853, was laid by Bro. James McIntyre, Worshipful Master of the British Kaffrarian Lodge of Free and Accepted Masons, No. 853, on the 13th day of July, 1870, being the 34th year of the reign of Her Most Gracious Majesty Queen Victoria. Sir Charles Crawford Hay, being Lieutenant-Governor, administering the Government of the Cape of Good Hope. Henry Disney Ellis, Col. 1st Battalion 9th Regiment, commanding the eastern district. Charles Duncan Griffith, Esq., Civil Commissioner and Resident Magistrate for the Division of King William's Town. James Faunce Lonsdale, Esq., Mayor of the Borough of King William's Town. The Right Hon. the Earl de Grey and Ripon, being Grand Master of England. The Hon. Richard Southey, Esq., Prov. Grand Master of the Cape of Good Hope. Bro. James McIntyre, Worshipful Master of Lodge No. 853. Bros. William Hall, George Prescott Perks, John Spyron, Charles James Egan, James Faunce Lonsdale, and Ebenezer Balderstone Chalmers, Past Master of Lodge No. 853. Bros. George Broster, S.W.; Charles Musgrove, J.W.; Herbert Henry Coles Baker, Sec.; Thomas William Robertson, Treas.; Thomas Tidmarsh, S.D.; James Drayton, J.D.; Frank E. H. Street, Org.; Thomas Benning, I.G.; John Henry, O.G.; John Newing and Isaac Pearson, Stewards. Architect—Alexander William Anderson, Esq. Contractor—Charles Musgrove. Superintendent of Works—Bro. Henry Martin."

The inscription, elegantly written on parchment, had been placed in a securely-sealed bottle, together with the latest copy of the "Kaffrarian Watchman and King William's Town Gazette," and were deposited by the secretary in the cavity prepared for them with other documents.

The W. Master, Bro. Treasurer, I now call upon you to read a list of the coins and deposit the same.

The Treasurer, Bro. Robertson, then read the list of coins, viz.: one sovereign, one half sovereign, crown, half-crown, florin, shilling, sixpence, one threepenny piece, one penny, one halfpenny, and one farthing, which were deposited in the same cavity.

The W. Master then took some cement from the hod, and spread it on the stone around the cavity, after which the stone was lowered with three stops, the band playing the Vesper hymn.

The stone being finally adjusted the Worshipful Master said: Brother Junior Warden, the plumb being the proper jewel of your office, I will thank you to apply it to the several edges of the stone, and report to me whether or no they are correct.

Bro. Musgrove: Worshipful Sir, I have tested the stone with the plumb, and find it truly and properly laid.

Brother Senior Warden: The level being your proper jewel of office I will thank you to apply it to the top of the stone and report to me whether it is correct.

Bro. Broster: Worshipful Sir, I have tested the stone with the level, and find it truly and properly laid.

Bro. Past Master:—The square being the proper jewel of your office, I will thank you to apply it to those parts of the stone which should be square and report to me whether or no they are correct.

Bro. Egan: Worshipful Sir, I have tested the stone with the square, and find it truly and properly laid.

The W.M. then gave three taps on the stone with his mallet, and in a clear voice declared it duly laid as follows: "I do hereby declare this stone well laid, true and trusty. May this undertaking be conducted and completed by the craftsmen according to plans, in peace, harmony and brotherly love."

The W.M. then said—"May the all bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences, and comforts of life, assist in the erection of this building, protect the workmen against every accident, and long preserve this structure from decay, and grant us all a supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy."—So mote it be. Which was responded to by all the brethren, and many of the spectators.

Then followed "Glory be to God on high.—As it was in the beginning, is now, and ever shall be—Amen!"

The W. Master then knocked three times upon the stone, and said, "May the Great Architect of the Universe look down with benignity upon our present undertaking, and crown this edifice, of which we have now laid the Foundation Stone, with every success."—So mote it be.

Bro. H. E. R. Bright, M.M., Goede Trouw Lodge, then ascended the stone, at the request of the Worshipful Master, and delivered an eloquent and appropriate address upon the origin, nature and principles of Freemasonry, which we regret we cannot find space for.

Bro. P.M. Perks then strewed the corn on the stone, as a symbol of plenty; P.M. Blake pouring on the wine as a symbol of cheerfulness and joy, and P.M. Egan the oil as a symbol of happiness and prosperity, the latter saying—"May each of these symbols be realised in the prosecution of this work, and may peace, plenty and goodwill reign here amongst us for ever."

The Worshipful Master next called upon the Architect, A. W. Anderson, Esq., to produce the plans, which were subsequently handed to Bro. Martin, as Superintendent of Works, with a suitable charge respecting their safe custody.

At the conclusion of the address three vociferous cheers were again given, the brethren stood out in order, and the band struck up "Rule Britannia," when the procession re-formed in inverted order, and preceded by the Volunteer Band, playing the Freemasons' March, returned to their lodge in Alexandra Road, where the large crowd who had assembled to witness the ceremony dispersed. We regret to add that the weather was very unfavourable, a strong wind blowing, and bringing with it clouds of dust, which no doubt prevented many of the inhabitants, and especially of the fair sex, from being present.

The brethren afterwards took luncheon together.

ROYAL ARCH.

METROPOLITAN.

CANONBURY CHAPTER, 657.—The convocation of this Chapter was held on the 25th ult., at the George Hotel, Aldermanbury. The following officers and companions were present:—Comps. Samuel May, M.E.Z.; Joseph Tanner, H.; F. Cox, J.; H. Cary, P.Z.; Scribe E. and P.Z.'s Ough, W. Watson, B. P. Todd, Webb, D. H. Jacobs, T. Maidwell, and others. The Chapter was opened, and the minutes of the former convocation were read and confirmed. A ballot was taken for the admission of Comp. A. Leared, S.W. 1,185, as a joining member, which was unanimously in his favour. The Chapter was then closed, and the companions adjourned to an excellent banquet. The usual loyal and R.A. toasts were given, and during the evening, Comps. Webb and D. H. Jacobs delighted the brethren by some very excellent songs, and the companions separated early.

ANDREW CHAPTER (No. 834).—In our report last week of the consecration of this chapter a paragraph was omitted, by which it was not shown that the chapter was closed, which was done about an hour before the time fixed for the banquet. The opportunity was embraced by the brethren to avail themselves of the appetising influences of a rural ramble.

DEVONSHIRE.

EXMOUTH.—*Sun Chapter* (No. 106).—The quarterly communication of this chapter was held at the Masonic Rooms, at the Royal Beacon Hotel, on Monday, the 29th ult. The summons announced eleven o'clock as the time of meeting for the induction of Principals, but through the absence of the necessary officers it was half-past twelve before the ceremonies began. The chapter having been opened, a Board of Installed Principals was formed, when Comp. G. Glanfield was installed into the first chair; W. T. Maynard, second chair; and J. J. Mackenzie, third chair. The other companions were then admitted and the minutes of the former convocation read and confirmed. A ballot then took place for Bro. Thomas Oliver, of No. 328, as a candidate, who was unanimously elected and exalted in due form by Comp. the Rev. Robert Bowden, P.Z. The lectures of the several chairs were given respectively by the M.E.P.Z. Bowden, M.E.Z. Glanfield, and Maynard, H. A ballot was taken for a joining companion, which resulted in his being unanimously elected; and a candidate was proposed for exaltation at the next meeting. The officers for the ensuing year having been appointed, the chapter was closed in form. The companions then proceeded to the banquet, which was served in Comp. Bastin's usual good style. On the removal of the cloth, the usual loyal and Masonic toasts were given, and the Companions separated with good feeling and wishes for each other's welfare.

CANADA.

GRAND CHAPTER.

The Grand Chapter of Royal Arch Masons of Canada held its thirteenth annual convocation at the city of Quebec on Wednesday and Thursday, the 10th and 11th ult. Considering the extreme easterly point of meeting, the attendance was very good, and the chapters were well represented. The following is the Address of the M.E.Z.:—

ADDRESS.

"To the Most Excellent the Grand Chapter of Royal Arch Masons of Canada, greeting.

"Companions,—So smooth has been the path of Capitular Masonry in and throughout the dominion since we last assembled together, that I have no little difficulty to so prepare the usual annual address, as to make it all interesting. I can, however, at all events repeat what I said at our last convocation, that I feel happy in once more meeting you, and I pray in all sincerity that we may be allowed for many a future year to assemble in harmony and good fellowship—that no cloud may rise in our Masonic sky, threatening to mar the symmetry of our high and honourable branch of Freemasonry—and that our future may be as sunshiny as our past has been prosperous—and so I greet you all well, my companions.

"And now for a few facts and some brief statistics. We number 39 subordinate chapters. I have issued dispensations in favour of four new chapters, and I hope Grand Chapter will, if all is found to be satisfactory otherwise, grant the necessary warrants of confirmation. The names and the places where held are as follows:—Seymour Chapter, Bradford; Rossford Chapter, Moncton, N.B.; Guelph Chapter, Guelph; Harris Chapter, Ingersoll. One you will observe belongs to New Brunswick, thus adding cement to our common bond of union.

"I am glad to state to Grand Chapter that one of our oldest subordinates, St. Andrew's Chapter, Toronto, is most fully revived, and working worthy its ancient fame. I am also happy to add that St. John's Chapter, on the registry of Scotland, has surrendered its warrant and amalgamated with St. Andrew's, and in accordance with the desire of the companion members of both, I sanctioned a change of name. The amalgamated chapter is now called, 'St. Andrew and St. John Chapter,' No. 4, Registry of Canada.

"I have granted several dispensations for the election of Principals, all in my opinion being absolutely necessary for the welfare and existence of the respective chapters interested, owing to the paucity of candidates, otherwise qualified under our Constitution. I have also confirmed many of the by-laws of our subordinate bodies.

"Since our last annual convocation the Grand Chapter of Nova Scotia has been formally organised, and although I could not help thinking the action somewhat premature, considering the small number of chapters existing in that province, yet acting on my conviction, that where there is a Grand Lodge a

Grand Chapter may of right follow, I had no hesitation about acknowledging the Grand Chapter of Nova Scotia, and wishing that body all success and prosperity.

"The Grand Mark Lodge of England also claimed recognition, and an interchange of brotherly courtesies, and as the Mark degree is one of those sanctioned by this Grand Chapter, I saw nothing opposed to the allowance of that claim, and the Grand Scribe E. wrote to the authorities in England accordingly by my desire, conveying the recognition and good wishes of Grand Chapter.

"Our own subordinate chapters I have reason to believe are prospering, and our members are increasing in number, and preserving the good name and honour of our Order, concerning which the several reports of the Grand Superintendents of Districts will give you more information than I can. So, also, will the statements and accounts of the Grand Treasurer and Grand Scribe E. put you in complete possession of the financial conditions of Grand Chapter. I have caused all the accounts to be paid, as sanctioned by you, and the vouchers will come regularly before your notice.

"The report on Foreign Correspondence will, as usual, be submitted by the able chairman of that committee, and you will there see how zealously and faithfully the interests of Capitalar Masonry are guarded and looked after by other sovereign bodies, with all of whom we are, I have pleasure in stating, in close fellowship and neighbourly relationship, who are all flourishing, and who all manifest a very kindly interest in the welfare of the Grand Chapter of Canada.

"You will observe on the Proceedings of last year a notice of motion for an amendment to clause No. 4, 'of proposing members,' in our Book of Constitutions, which, if it becomes law, will specifically add to the dispensing power of your Grand First Principal. I deem it my duty to invite your attention to this, as it will be an alteration affecting an important clause.

"Another, and a most serious matter I submit also for the due consideration of Grand Chapter, is our proposed authorised ritual. The committee have attended to this very carefully and anxiously, a report is prepared, the work is in readiness for exemplification, and the result will be submitted to your wisdom and for your determination. And while on this topic, I have to suggest to Grand Chapter to consider the necessity and propriety of working the degrees of Royal and Select Masters, as practised in the United States of America, and known as 'Cryptic' Masonry. These degrees would seem to be proper appendages to Grand Chapter and Royal Arch Masonry, and are interesting, if not absolutely necessary. The province of New Brunswick has a recognised Grand Council controlling these degrees, and I have been appointed Inspector in and for Quebec and Ontario. But it would obviously be preferable for Grand Chapter at once to assume the government and grant warrants—which action, when three or more subordinate councils spring into life will result in the regular organisation of a Grand Council for Quebec and Ontario, and thus place the degrees on a correct and prosperous footing.

"The only remaining subject to which I invite your notice is the retirement of the M.E. Comp. the Earl of Zetland, from the high office of Grand Z. of the Grand Chapter of England—which, all of you know, he has worthily held for more than a quarter of a century, and now vacates owing to ill-health—to the great regret and sorrow of all over whom he has ruled for so long and arduous a period. I think the Grand Chapter would honour herself by sending home to England a complimentary address to that courteous and kind-hearted nobleman and companion, expressive of our high esteem and good wishes for his restoration to health and future comfort.

"Before concluding, I cannot help making reference to an existing unfortunate condition of affairs in the Province of Quebec. I do not know officially as your presiding officer, what has occurred there in relation to Craft Masonry, and therefore I have nothing officially to submit to Grand Chapter. But we are none of us blind to the plain fact, that there is in that Province, division in our ranks, and an unhappy state of things, attended with much personal bitterness, which actually precludes brotherly recognition of many most estimable members of our Institution, and which ought not to exist amongst Freemasons! I am sure Grand Chapter will, with me, truly regret all these untoward circumstances, and pray for a harmonious and brotherly arrangement of matters that have caused so damaging a shock to our otherwise perfect structure. You all know to what my present allusions point. Let us not, however, permit

discord if possible to arise out of those events, in our high Branch of the Order. Let us hope and trust that all difficulties will shortly disappear, or be removed. Let us work for that end! and let us bear in mind, that as we have hitherto steered clear of personal differences, so there need be no future ill-will or angry feeling,—and Grand Chapter can remain, as now, in a condition to look on calmly,—and quietly accept any result,—always desiring prosperity and God speed to all; ever looking to the good of our Institution; and aiding to establish and perpetuate general harmony, Masonic Union, and Brotherly charity and good-will! Such should be the true sentiments of every member of our order! Added to which, should be devoted loyalty to our sovereign and country! This should be one of our beacons and watchwords!

"Since we last met, the dominion has been threatened, I will not call it invaded, by another Fenian horde. They went back faster than they came, and let it be a fair subject of pride to us, that their earliest opponent is a Freemason! I allude to Bro Lieutenant-Colonel Chamberlin, who hurried to the defence of the frontier, and was so fortunate as to command the first of our brave fellows, who made the worthless scoundrels regularly bolt out of Canada! So also was our Most Worshipful Grand Master, Bro. Stevenson, one of the foremost in proceeding with his battery to meet the Fenian vagabonds, who had once more insulted the territory of our glorious and beloved Queen! And, companions, you will find Freemasons are ever ready to be in the van on such occasions,—and so they ought,—and they should remember their peculiar tie, and bear and forbear, and drive away discord, ever as the Fenians were sent to the right about! I am sure that we all think alike.

"And now in conclusion, let me thank you for your many kindnesses to, and the honours you have conferred upon me. I find I have been elected to preside over Grand Chapter for the past seven years continuously,—and also during 1859 and 1860. I now ask you to relieve me from the duties of my high office. I have endeavoured, to the best of my ability, to promote your interests, and I hope I have not failed. You have many able companions, who are willing,—nay, anxious to succeed me to the highest gift you can bestow, and their ambition is laudable and not to be despised. I feel I should give way!—and so I finish by wishing Grand Chapter unceasing prosperity, and praying heartily that the Great Architect of the Universe,—whose Omniscience, Omnipotence, and Omnipresence are so largely dwelt upon, in this the "Capstone" Degree of Freemasonry,—will bless and protect us all. So mote it be!

"T. DOUGLAS HARRINGTON, 33°,
Grand Z, Grand Chapter of Canada."

The election of officers for the ensuing Masonic year, resulted as follows:—

Comp. T. Douglas, Harrington, Ottawa, Grand Z.	
" H. J. Praton, Quebec,	" H.
" L. H. Henderson, Belleville,	" J.
" Thomas Bird Harris, Hamilton,	" Scribe E.
" Daniel Spry, Toronto,	" Scribe N.
" D. McLellan, Toronto,	" Prin Soj.
" John V. Noel, Kingston,	" Treas.
" S. C. Channell, Stanstead,	" Reg.
" W. W. Summers, Hamilton,	" Janitor.

The following companions were nominated by the Chapters of the respective districts, and approved by the M.E.G.Z. as

GRAND SUPERINTENDENTS.

Comp. T. F. McMullen, London District.	
" Chas. L. Beard, Wilson "	
" G. H. Patterson, Huron "	
" E. Goodman, Hamilton District.	
" Thos. Sargent, Toronto "	
" Rev. C. Forrest, Central "	
" H. W. Day, Prince Edward District.	
" F. M. Sowdon, Montreal District.	
" Edson Kemp, Eastern Townships District.	
" J. Dunbar, Quebec District.	
" D. R. Munro, New Brunswick District.	

It was decided to hold the next annual convocation of Grand Chapter at Hamilton, Ont.

MARK MASONRY.

LANCASHIRE (WEST).

MANCHESTER.—*Union Lodge* (No. 46).—This lodge has long lain in abeyance, recently held a meeting at Freemasons Hall, Cooper-street, Manchester, under the authority of the M.W.G.M. A sufficient number of old members of the lodge having assembled for the purpose of electing a W. Master, their choice falling upon Bro. J. M. Wike, P. Prov. G.S.W., East Lancashire, and with so able a head, it is confidently hoped that ere long the Union Lodge will resume its former exalted position amongst the leading lodges of Mark Masonry.

A LETTER FROM EGYPT.

We are at last returned to Cairo. The last day of our travel was a most interesting one—we saw the pyramids.

We had passed the site of Memphis; a forest of palm trees covered the ruins of the city. A fragment of the Colossus, only visible when the waters are down, and which gazed piteously from the ditch, reminded us that here was one of the grandest cities of the world, and the most ancient, for Memphis represents the primeval period of Egyptian history.

But if the city has disappeared the cemeteries remain and such cemeteries! A dozen pyramids successively present their angles upon the horizon, and each of them is a royal sepulchre. They are grouped upon the edge of the desert, from Sakkarah to Ghizeh. We could not visit the ruins of Sakkarah; the inundation bars the passage, and it is a great loss not to go there. We could only see in the horizon the brick pyramid of six degrees, which is the most ancient monument known to the world. Beyond this are found the sepulchres of the bulls Apis, reunited in a temple first discovered by M. Mariette. We were only able to visit the classical pyramids, those of Ghizeh.

The entire expedition left Ghizeh on asses, about one hour before day. To visit the pyramids we follow the only practicable way of Egypt, but feel ourselves to be on an imperial route. On each side the shrubbery recalls the plantations of the new boulevards at Paris. To complete the illusion, we skirt the railway from Cairo to Minyeh. We lose this altogether European aspect by an admirable sunrise, where purple tints of the brightest character are magnificently produced. It lightens up the plain around us. We think we have already passed the delta. An immense plain extends even to the horizon.

Although hastening our steps, the sun had already exposed one of the faces of the grand pyramid when we arrived. It was a singular spectacle to see four pyramids resembling each other, aligning themselves upon an oblique row. They are of decreasing size, and the last one by the side of its gigantic sisters has the appearance of a lap dog. Nothing is more strange than these immense faces, triangular and receding, and the perspective gives back in a manner the most bizarre. But the grand pyramid, that of Cheops, is far from producing, at first sight, the effect which its proportions justify. It is not with the eye it is to be measured, but with the knees.

We were scarcely arrived when the Arabs seized us by the hand and hoisted us to the top. It is known that each face, despoiled of its casing, is only an immense stairway, each step of which is a yard in height, and some of them more. This stairway is climbed by the help of the Arabs, and it is then, when we see those gigantic steps renewing themselves unceasingly; when we halt, out of breath, and behold above us the travellers more advanced, like so many black points lost upon the immense inclined face; when we fancy the knees palsied and refusing to move, then there is an idea and a true impression of the real grandeur of the pyramid.

The effect is perhaps even more satisfactory when we enter the interior. All this immense work of stones is massive. We enter it by a narrow door. A passage-way descends by a steep decline, then ascends between four walls smooth as glass. We slide upward in the dark, into the unknown, upon a surface polished as ice, sometimes scarcely having a foothold, and the pathway renewing itself unceasingly before us. We arrive by this long and terrible road into two halls cut into the stones, without an ornament or a carving. These are the funeral chambers of the king and queen. The Arabs led us, sustained us, carried us, when needed, upon the edges that descend so sharply that at times the feet scarcely find an object to which to attach themselves. We stagger, we fall, sustained by them, in the depth of these corridors, which are indefinitely long and deep, and a feeling of surprise comes over us when, in due time, we come out of that midnight, and recover the air and the light of day.

Those who have not seen the pyramids are apt to imagine three monuments isolated in the midst of the desert. This is entirely erroneous. The pyramids are only the centre of a vast cemetery. Beyond the fourth pyramid, very small, which continues the range of the three colossal ones, there are two or three others, nearly demolished. A pyramid can only have a certain measure of height. The king began to build it at the commencement of his reign, then continued steadily to surround it with new beds of stones, nor does the building cease until his death, when the builder is laid down to sleep under the mountain of stones he has elevated. There are still other tombs about the pyramids, among others, square constructions, holding many chambers, that served for particular tombs.

I saw in one of these the pictures of private life, older by a thousand years than those that I described to you in my former letter. They are particularly curious for their dances and banquets. On the side, at the bottom of an immense square well, is seen a massive cornice of stone, out of which came a head of black marble. This is the sarcophagus of an Ethiopian king.

Near the mountain of stone that serves as the tomb of Cheops, is the head of the gigantic Sphinx, all shattered, but whose fragments announce one of the most beautiful monuments of ancient sculpture. There has been uncovered an inscription here which proves that Cheops, more than 4,500 years ago, restored this Sphinx. At the foot of the Sphinx was also found an entire temple of the same epoch, that is to say, the most ancient known to man. Nothing is more remarkable than this monument, constructed of granite blocks, some of them two or three yards cube, without ornaments, without columns, sustained upon square pillars, and having no other decoration than the extreme polish of their walls. Notice that there is here an extreme art in the proportions of the doors and pillars, and that each of the gigantic blocks of which the edifice is formed comes from Assouan, and was made two hundred and fifty leagues up the Nile. This is a prime discovery for the history of architecture and of Egypt.

THE real philosopher has no trouble in thrusting aside the veil with which men would shield their true hearts; and it is known that the class of truly worthy men is a very large one. Not a day passes that we do not come in contact with persons whose forehead is stamped with Nature's nobleness, whose souls are alive to sympathy, whose hand is ever ready to minister and to do good. But as they are not "prominent citizens," they go along over the stage scarcely marked, and their coming and going attracts slight attention from the world. Are they not, however, the men to merit our regard? Are they not above compare with Toodles and all his forced honours? Certainly; and did society stand upon a basis less false and unnatural, they would be the prominent men, while the immaculate Toodles would be banished to the neglect and contempt which are his just deserts.

THE GOOD SAMARITAN.

It may be in the recollection of many of our readers that Mr. James Gwatkin, of Newport, and Captain Binney were drowned the other day at Mount's Bay, near Penzance, and that the bodies were picked up by E. St. John Aubyn, Esq., M.P. for Cornwall, and the crew of his barge, who were cruising near at the time. These dead bodies were taken to the nearest hotel and there searched in Mr. St. Aubyn's presence. The cash found was taken possession of by the police authorities, and in Mr. Gwatkin's coat pocket was discovered a Masonic circular, sent to him by Bro. W. Williams, of 16, Dock-street, Newport, just before he left home, and it was from this they found out who the deceased was. Mr. E. St. John Aubyn, finding that Gwatkin was a brother Freemason, and a member of the Silurian Lodge, 471, immediately gave orders to the hotel keeper to give Mrs. Gwatkin everything that was necessary for her sustenance, and on that lady recovering consciousness, he in the kindest manner imaginable waited on her, gave her money to pay all expenses she had incurred, and would incur through the funeral, and handed her over a further amount to pay her travelling expenses home. Thus he proved himself a worthy Freemason and a good Samaritan, and to each and every one of our Masonic brothers when placed in a similar position, and who have it in their power, we would say "go and do thou likewise."

Poetry.

THE MYSTIC TIE.

J. L. K.

How often it is true of life,
That hearts the best, the most depending,
Have parted in unseemly strife,
The mutual bond of friendship ending;
How often has some so-called friend,
Than whom you'd trust in no one stronger,
Declared your friendship at an end,
When he required your aid no longer.

How fragile is this social bond,
That binds us seemly to each other;
What little does it mean beyond,
The idle name of "friend" or "brother;"
This word is only passing smoke,
The smile the guilt on which they sheath it;
How little, if we lift the cloak,
Is there of love or truth beneath it.

Then hail to that All-seeing eye,
That watches o'er each proven brother,
And bless that good old mystic tie,
That firmly binds us to each other,
Where kindred love we ever share,
In harmony and true love revel,
And only part upon the Square,
To meet again upon the Level.

LIST OF LODGE, MEETINGS, &c., FOR WEEK
ENDING 17TH SEPTEMBER, 1870.

Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, September 13th.

LODGES.—Wellington, White Swan Tav., Deptford; Stanhope, Thicket Ho., Anerley, Surrey.

Wednesday, September 14th.

Com. R.M.B. Inst., at 3.—LODGES.—Union Waterloo, M.H., William-st., Woolwich; Vitruvian, White Hart, College-st.,

Lambeth; Justice, White Swan, High-st., Deptford; Beacon-tree, Private Rooms, Leytonstone.—CHAPTERS.—Beacon, Greyhound Ho., Dulwich; Hervey, Britannia, Walham-green.

Thursday, September 15th.

LODGE.—Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.

Friday, September 16th.

LODGE.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, September 12th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, September 13th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, September 14th.

Confidence, Railway Tav., London-street; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Bye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, September 15th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, September 16th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, SEPTEMBER 17, 1870.

AID TO THE SICK AND WOUNDED IN WAR.

Our readers will perceive, from a notice in another page, that a special meeting of Grand Lodge was called for Friday, the 16th September, for the purpose of considering and deciding upon a motion proposed by the Deputy Grand Master, the Right Hon. the Earl of Carnarvon, for a grant of £500 toward the fund of the National Society for the Relief of the Sick and Wounded in War.

It is but natural that Freemasons, as a body, should now take the opportunity of exercising that virtue which they profess so much to admire—charity, and we feel assured that no Mason will feel any regret that so large a contribution should be devoted towards furthering the operations of this noble society.

The recollection of the many instances in which British charity has been made to flow, as it were by the touch of a magician's wand, will prevent any surprise being excited by the fact that so large a sum as £165,000 shall have already been voluntarily subscribed in this country; and it is also a source of congratulation to us, that the Ancient, Free, and Accepted Masons of England are not behindhand in this—one of the greatest works of charity.

Without any attempt to deprecate the efforts of the officers of Grand Lodge in the matter, we must take objection to the manner in which the Special Grand Lodge has been called, having received com-

plaints from numerous subscribers on the subject. The meeting having been fixed for Friday of the present week, and we are informed that the notices, although dated 9th September, were not ready for issue until some time afterwards. This short notice will prevent many brethren in London from attending, and will render almost impossible the attendance of any considerable number of provincial brethren.

Although it was evident to those who attended the Quarterly Communication of Grand Lodge on the 7th inst. that the Acting Grand Master and Deputy Grand Master were desirous that some grant should be obtained towards the fund in question, and on that evening, if possible, such a vote could not be legally carried, nor the subject even then discussed in the absence of proper notice of motion.

No intimation was then given that a Special Grand Lodge should be called, and if on Wednesday it had been determined to call a Special Grand Lodge for the 16th inst., it ought to have been then announced; and if it was determined on prior to the 9th inst., when the circular notice is dated, it would have been more consistent with the importance of the occasion, the best interests of the Craft, and the respect due to our provincial brethren, to have at once given immediate notice through the means of the press.

We have no desire to stay the liberal hand of Charity, but we consider it most necessary that every member of Grand Lodge, representing the whole of the Craft in this country, should have a voice in the matter.

We desire to see a very large and timely contribution made to this benevolent society; but it should be done in such a manner that there shall be no room for any reflection to be cast upon the course taken, by those brethren who have not been afforded an opportunity of taking a part in the matter.

We therefore venture to suggest to the leading members of Grand Lodge that they should not again afford occasion for complaints of this kind. This may easily be avoided by a modification of the practices and arrangements of the officials connected with the business department of our Grand Lodge. Recent circumstances have shown that the officials acting under the Grand Secretary have been opposed to reasonable and proper publicity being given to acts and matters which interest the Craft at large, and with which provincial brethren have as much right to be acquainted with, as those London brethren who have more facility of access to the meetings of Grand Lodge, and to which publicity can only be given through the assistance of the Masonic press. Complaints are many and loud at the treatment, or rather the neglect and disregard of the interests of the provincial brethren.

PHYSICAL ASTRONOMY; OR, NEW THEORIES OF THE UNIVERSE.

By Bro. J. C. MANNING.

The mechanism of the Heavens is to the Infinite, what material Masonry is to the finite, mind—the only true bases of both are perfect order and perfect harmony. From the conglomerate mass the human builder piles up in finished handicraft a thing of beauty; and from chaos, by the Divine will, a monument of such architectural glory has been slowly built up in the shoreless sea of space, as can only be comprehended by an application of immutable laws, whose influences, though unseen, commend themselves to our faith as unerring truth, which the ages have hitherto failed to disturb. Do we believe in the operation of these laws beyond our comprehension? Yes. Then, to learn the mechanism of the Heavens is an easy problem. Do we not believe that which we cannot comprehend? Then all is uncertainty, doubt, and confusion. Look at the dark blue dome above you on a calm summer night, fretted as it is with golden fires that throb and pulsate in the vast expanse, as though instinct with life. What but the most harmonious arrangement could keep those millions of worlds hanging in their several spheres, each subservient to each, and, in the aggregate, a profoundly intricate yet a perfect and majestic whole. Here is no confusion. The finger of the Great Architect of the Universe is traceable at every point of contemplation, and we stand in awe at the marvellous fretwork of beauty which overhangs us.

I should like it to be known that I am no astronomer—which those who profess to be will find out soon enough. But I have a something within me which tells me that a knowledge of created things is not reserved to those alone who make such things their professed study. I feel within me that the principle which governed the formation of *one* world, governed the formation of all; that as the mountain is but an accumulation of grains, so the bright worlds which sweep through space are but the products of atoms which have, in the lapse of ages, aided in their formation. I believe, as our own earth is but a community made up of communities, and mankind but an accumulation of the unit, so are the millions of worlds which people space but one gigantic system made up of systems; each system a group of worlds, and each world an accumulation of grains—that the vast whole, in its mighty aggregate, partakes

of the elements of the component part, and that the influence which operates upon a world regulates a system of worlds, and sways the whole system of systems in its boundless and incomprehensible aggregate.

I was spending the winter and spring of 1863-9 in London, amongst old friends and faces, and one day, at a book-stall in the city, I picked up a pamphlet, entitled "New Theories of the Universe," explaining "how sun, moon, stars, &c., are formed," and "showing the cause of what is erroneously called attraction and gravitation, and why that portion of the earth called the North Pole always points in the same direction in space, the origin of planetary motion, &c., &c., &c. I found that the pamphlet was "a paper prepared for presentation to the British Association, assembled at Liverpool, in September, 1854," and that it was prepared by "James Bedford, Ph. D," that it was entered at Stationers' Hall, that the London publishers were the well-known firm of Simpkin, Marshall, and Co., and the Liverpool publishers Edward Howell, Church Street.

I took the pamphlet home and perused it carefully. I was at once impressed with the great and marked originality of thought which I found thickly scattered throughout the essay, which occupied four-and-twenty pages of matter. It was crudely written; and strict hypercritical grammarians, looking only to the crust, might, with ease, gratify their taste for criticism in the serving-up of the literary trifle. But there was a boldness and a vigour in the enunciation of thoughts absolutely startling in their ponderous meaning that arrested my attention, and awakened my wonder. Existing theories affecting the formation of worlds were grappled with, and with such startling force as manifested conscious power in the hand that seized them; while new ideas, propounding the germs of new and wonderful theories, were suggested in place of them. Celestial mechanism was limned as with a master-hand, and the origin of worlds was traced to settled laws, based on perfect simplicity of design, and perfect harmony of arrangement, which are the prerogatives alone of the great architect, whose glory the Heavens declare, and whose handiwork the earth showeth to the fulness of perfection.

The writer of the pamphlet, in his preface, sets forth the anticipation that the contents of the book may "probably satisfy the laudable curiosity of of the human mind," in reference to the "origin

and the nature" of all the heavenly bodies. "I have not," he says, "ventured thus to publish my opinions without first having communicated with the great philosophers of the day." So he went, as it appears, to the "great philosophers" of the time, and said to them: "Am I unscientific, or unphilosophic, in my views? Is the *modus operandi* physically impossible?" But the "great philosophers" of the time shook their heads, and looked still more philosophic. The answer from one of them was: "I have not thought so deeply as you, and you will find very few who have; astronomy has nothing to do with *how* the heavenly bodies are *formed*." Another, spoken of in the preface as "one of the greatest astronomers of the day," replied: "I cannot venture an opinion upon your theories;" while a third said: "However valuable this paper may be touching questions of speculative philosophy, it will be unwise to disturb public opinion in reference to established systems, which we had hoped were satisfactory."

But the writer of the pamphlet was not to be deterred by the sage opinions of the "greatest philosophers of the day;" and "being assured that the most popular Cosmography (the Nebular theory), as well as other extant, are most unsatisfactory, and knowing that the attainment of truth is the desire of all philosophers," he "ventured to submit his own theories of the Universe for the impartial opinion of the world."

In my next I propose to review these Theories, and to examine how far the ideas propounded therein, have come to be developed in later years, forming, as they have since been acknowledged to form, the bases of the most wonderful astronomical discoveries of modern times.

(To be Continued).

THE CONNECTION BETWEEN FREEMASONRY AND RELIGION.

An Address delivered to the Members of Lodge Greenlaw, No. 1,095 by Bro. R. L. SIMNER, District Grand Warden of British Burmah and W.M. 1,095.

Brethren,—Our constitutions wisely prohibit the discussion of all political and religious topics within our lodges; the object of this salutary law is at once obvious; preventing the breaking up of that harmony which is the great characteristic of our assemblies; for on no subject is the opinion of man more divided than on these two. In the

present age Freemasonry has felt a powerful impulse to move forward, and thousands are in consequence now ranging themselves under our banners, thereby increasing our strength; and let us hope our power for good in the world, as well to God's greater glory as the welfare of our fellow creatures.

I am well aware that considerable diversity of opinion exists amongst Masons; some too, mistaken in their conception of this subject by promulgating their views have led many in and out of the Craft to believe that no analogy exists between the two. To disprove such a fallacy is now my object, and I trust, speaking to a Lodge of Christian Masons, you will not only see yourselves, but impress on future additions to our order, that one of the great designs of Masonry is true religion; comprehended in particular symbols, and founded on a basis without which we would as an Institution become a mockery, in short Masonry teaches us that we are all under the moral government of the Great Architect of the Universe, to whom we must account for the actions of life; it points out that straight and undeviating line of conduct marked out for our pursuits in the Holy Volume, reminds of that unerring and impartial Justice, lifting our eyes with a lively hope in the bright Morning Star, and so to frame our lives in accordance with the laws of our Divine Creator, that when we are summoned from this sublunary abode, we may ascend to the Grand Lodge above, to shine as the stars for evermore. With a view to this end, let us direct our thoughts to a few of the more prominent points which will lead us to these conclusions, and at the same time assist us to advance in Masonic knowledge.

Every right thinking Mason must have a well-founded impression that the members of our lodges are not as a whole sufficiently self-instructed in the important duties of their Order; that their views and knowledge are often so vague as to have little value for the guidance either of themselves or others; I do not refer so much to accuracy of Masonic knowledge, technically so called; but to that heartfelt personal knowledge of practical Masonry, which is necessary to help an enquirer into our great and fundamental truths. If none but the officers of a lodge were expected to be thus qualified, the fact would not be so important; but our charges insist (as you are well aware) in the strongest language, that *every* Mason

is expected to make a daily progress in the art, extending his researches deeper and deeper into the hidden mysteries of nature and science; and by so doing the more clear and definite will become our conception of the grandest of Masonic truths—the contemplation of the future state.

But how is this result to be accomplished? by what magic is the mind to reach that clearness of perception which a Mason's heart should be guided by? Masonry teaches us this! that magic is true religion; but this is a state of happy thought and confidence which is not to be attained by a superficial study of our mysteries; the thorough and complete mastery of any subject can be only the fruit of reflection, demanding time and perseverance; how much then a subject of such intricate and deep reflection as the connection of Masonry and Religion, or in plain words, our duty to God and our neighbour; this cannot be reached by any power of cramming, Masonry cannot yield up its deepest mysteries to a transient endeavour to unravel them. The subject of your research must gradually and slowly develop itself from the surface to the centre of the soul, adjusting itself gradually to the conditions of our inner being. It must be worked by the process of thought; and thus by degrees the essential will disengage itself from the circumstantial; the important from the trivial; the husks from the shell, and difficulties surveyed from new points of view will disappear, and this important subject stand out before the mental eye, in its just proportions and exact outline; and the most profound doctrine of Masonry unfolded and brought into the light of consciousness; by a reflective study in this way, the depth and volume of Masonic knowledge will prove its utility to us, by assisting us to appreciate the lasting benefits it holds out; thus the Free and Accepted Mason, by the judicious exercise of his reason and judgment, can discover, in his science a clear corroboration of the truth of his religion.

"Examine its spiritual doctrines," says Oliver, "and you will be at no loss to discover how they all correspond with those of Christianity equally with the historical facts which have been considered of sufficient importance to constitute the Sacred Landmarks of the Order, pointing to the appearance of a Saviour in the world to atone for human transgression."

Such a fact in itself, brethren, sheds a lustre on Freemasonry, and increases its value in the esti-

mation of every Christian brother. Let us briefly glance at some of the definitions of Masonry handed down to us by our Masonic lights as to what it is.

1st. The end, the moral and purport of Masonry is to subdue our passions, and control our wills, to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity.

2nd. Masonry is a science confined to no particular country, but extends over the whole terrestrial globe.

3rd. Masonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves and our duty to others.

4th. Freemasonry was instituted to spread the blessings of morality and science amongst all ranks and descriptions of men.

Thus we perceive the universality of our art, in this respect, like Christianity, which is also cosmopolitan; unlike other institutions founded by man's devices and intended to embrace all, but proving their own spuriousness by the necessary localisation of their tenets as Hindooism, Buddhism, Mahomedanism, which could not conveniently extend their creeds, beyond the limits of the countries in which they were first started, and you know how short they come of the perfection of a true and complete morality. The lectures of Masonry abound in subjects bearing a direct reference to religion.

Look through the ceremonies handed down to us, and you see at once a line of thought either based upon religion or connected with it, in some way or other.

1st. The first step a novice takes in entering our Order is to declare publicly his belief in an omnipresent God, that he trusts in Him, and looks to Him for comfort, support, and protection.

2nd. He is exhorted to persevere in the study of the V.O.T.S.L. and to practice the three great duties of morality, one of which is our duty to God.

3rd. He is told that our grand work is sanctified by the Three Great Offerings, which in themselves are plainly typical of a greater offering—

1st. The vision of Jacob and the offering of oil.

2nd. The offering of Isaac.

3rd. The offering of David on the Jebusites' threshing floor.

And these are but some of the principal events treated upon in our lectures and antient charges; they have not been placed in them accidentally or without design, and the Christian Mason must at once see what the event was which they were designed to perpetuate.

Again, the 2nd degree has a more pointed reference to this, in the very comprehensive meaning of the Sacred Initial and Blazing Star. And lastly, in the sublime degree we are reminded of our immortality, and the future state of good and evil; and thus all the important truths of religion are lucidly brought to view, and their inculcation enforced from the fearful doctrine of future retribution.

Thus every ceremony, however insignificant it may appear, when standing alone, is a star, small though it be, which sheds its lustre on religion, and the whole united forms a bright and burning constellation shining out of the darkness, which comprehends it not, proclaiming with one voice, Glory to God, Peace on Earth, Good Will towards Men.

All religions emanate from the first or original worship of a God. Religion is the practice of worship, or adoration, to a Divine Being, to whom man feels his responsibility or dependence, and which homage man believes to be acceptable and pleasing. Dr. Watts says it is the duty of man to God and to his neighbour; this proving the soul's existence, and permitting a freedom of will in the pursuit of good or evil, for which a personal responsibility is felt, and a knowledge that these actions will be weighed in evidence by God as to the amount of ill or good that has been thereby produced. Taken in this large sense it is not difficult to perceive how closely the practice of our religious and our Masonic duties are connected. In the first ages of the world, before evil increased as it afterwards did, Masonry was a system of pure religion, and as idolatry kept advancing in the nations of the earth, Masonry kept more and more aloof, holding fast to the principles first inculcated to Adam, when made acquainted with the nature of his tenure, and taught, with the worship of his Maker, that simple science of morals which is now termed Freemasonry.

But I must distinctly assert that although the connection between Religion and Masonry is close and vital, yet it in no way attempts to usurp the place of true religion, but points out in a most striking man-

ner what that true religion is. Were I or any Master to inculcate any such dogma we should be exceeding to an alarming extent the limit of the powers vested in us. But on the other hand, it is my bounden duty to show you, in the most serious manner, how these two grand principles work together, and the double responsibility hanging upon us as speculative Masons; should we not appreciate the blessings and profit by the lessons we have in double capacity received? One of the chief glories of Masonry is to diffuse sterling, honest, and unsectarian truths, producing a nobility of heart and stability of mind and life, to be the better enabled to receive the precious truths of the V.O.T.S.L. with a becoming and reflective mind. Wisdom, therefore, is the principal thing, to understand aright those truths and apply them. "Therefore, get wisdom," said our Grand Master Solomon, "and with all thy getting, get understanding," and thus drinking in as it were on the one hand from the fountain of Masonic wisdom, we can with enlightened minds and liberal views soar far above the narrow ideas and petty dogmas of a jealous religious faith, and on the other drink from that fountain of living water which, when we have once tasted, shall never thirst again. Thus Masonry forms a most beautiful auxiliary to Religion, and every system of faith which man's freedom of thought has projected, to carry him to the one happy home, which is the common object of all our hopes and wishes, leaving the way of faith to a man's own conscience. The cosmopolitan construction of Masonry is verified by the reputed extent of the Lodge; it extends from the heavens to the centre of the earth, high as the heavens we see Him who is the manager of all creation in the exercise of His wisdom and power, deeper than hell we see Him carrying on redemption beyond the narrow limits of all human philanthropy, saving not only a part, but the whole; saying unto death, I will be thy plague, and unto hell, I will be thy destruction, breaking its doors and setting its prisoners free. Masonry, like all other sciences, cannot be attained without diligent labour, the keys of our golden treasury must be worked by freedom, fervency, and zeal, our works kept polished with chalk, charcoal, and clay; doing all with a will and a might, to attain the richest prize of Masonic researches—the union of man with his Creator. Thus a perfected Mason will feel and acknowledge the power of religion over his soul, and that the knowledge he possesses must be profitably and actively employed for the salvation of his soul and those of others.

That the existence of Freemasonry can be traced back to the building of the first Temple by the evidence of the Holy Volume is without doubt, precluding the necessity of reference either to tradition

or profane writers. Its chief aim at that remote period was the erection of a Temple to the glory of the Most High, thus connecting itself intimately with the true religion of that day. But let the studious Master Masons wade through the history of the erection of that glorious building to find that every art work then began and ended foreshadowed a great and more glorious Temple yet to appear.

When the mere operative work of Masonry ceased on the divine proclamation to the world, "I will destroy this temple, and in three days I will raise it up;" from that moment pure speculative Masonry became a fact, and the real and true light so graphically explained by our Grand Master St. John outshone the splendour of the typical Skekinah, the comfort of the Jewish people, which from its first appearance to Adam to the dedication of the Temple of Solomon, appeared lastly in the form of the Son of Righteousness manifested at his incarnation, baptism, transfiguration, and ascension. In the first temple he was in the cloud, in the second he appeared as the brightness of God's glory, and the express image of his person as predicted by the prophet Haggai at the building of the second temple; "the glory of this latter shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace." Completing the covenant made with Adam and the patriarchs in the person of the Saviour who appeared in this temple, destroying the rounds or staves of Jacob's ladder as it rested on the two tables of the law delivered on the rock, and amidst the thunderings of Sinai was raised and immoveably planted on the rock of Calvary, on Him who is the true and living word; and now speculative Masonry raises in each man's heart a temple to the living God. If Masonry had not been so closely connected with true religion, its existence, its name and even remembrance would have long since disappeared. Empires and kingdoms have fallen, creeds and so-called churches are tottering on their foundations, Masonry still holds high its head pointing to the bright Morning Star, placing no confidence in the strength of man or councils of men, resting its solid foundation only on the Holy Volume, directing each Mason to seek out his own salvation in that book with fear and trembling, producing those glorious habits of faith and hope in this life, seeking for the consummation of these two, that brilliant and glorious charity which reigns in the Grand Lodge above, where no wants to relieve, no distress to pity exist, where the souls of the just will form one company with thoughts, capacities, and powers having but one centre, uniting in adoration to the Great I AM and the Lamb, in peace, harmony, and brotherly love. And now, as your Master, I tell you where true religion is to be found; there, in that Holy Volume,

ever expanded in our lodges, will you learn all you require to know. It is its own teacher, and there Masonry leaves you to work as the gavel of conscience will direct; I can but charge you to consider it as the unerring standard of truth and justice. Therein are you taught the duty you owe to God, your neighbour, and yourself. No book has ever stood the wear and tear of time as it has done. It has seen the rise and fall of Daniel's four empires, Media and Persia, like Babylon which they conquered, have been weighed in the balance and found long ago wanting, Greece faintly survives in its historic name, and the quoin dome of the Cæsars has been broken. Yet the book which foretells all this survives and engages men's deepest thoughts, is examined by the keenest intellect, is more read and sifted, loved and vehemently assailed, more defended and more denied, more honoured and abused, than any book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed by the stream of time, yet it is borne along triumphantly on the wave, and will be borne along, till the mystic angel shall plant his foot upon the sea, and swear by Him that liveth for ever that time shall be no longer; for all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof fadeth away, but the word of the Lord endureth for ever; and that's the Book Freemasonry urges you to believe, to study, and to accept.

ENGLISH GILDS.*

(Continued from page 208.)

In the more important trades in Germany, this system of travelling led to the formation of special fraternities of journeymen, which so strikingly resemble the trade-unions, that a description of them may be of interest. The Shoe-servants had a fraternity, imposts, and some articles; but that since these had fallen into abeyance, and the articles had been destroyed in the great fire, the masters had decided "to get some new articles confirmed, especially as in these evil, unquiet and perverse times it was highly necessary to establish and maintain sound discipline and honesty in the crafts." In the first place, an inn was established, where all wandering journeymen had to turn in. The host was called father: the housewife, mother; the daughters and maid-servants, sisters; the sons and servants, brothers. To call them otherwise was an offence for which

* "English Gilds," by the late Toulmin Smith. London: Trübner and Co.

there was a fine. The greatest reverence had to be paid to the father and mother. In this inn the Shoe-servants could obtain a meal for two *groschen* (2½d.), and a night's lodging for four *pfennige* (about a halfpenny). Work was also found for him here; and no wandering Shoe-servant was allowed to enter the service of a master before he had been at the inn. The fraternity was governed by the whole body of Shoe-servants, who met every fortnight for the purpose. Religious service was held before every meeting. All Shoe-servants had to attend the meeting, with the exception of masters' sons who worked with their own father; for as they were not obliged to travel, the chief object of the fraternity did not concern them. But masters' sons who did not work with their father were obliged to appear. Those who came late were fined. Two elders presided at the meetings. But no meetings could take place, no regulations could be framed, and no decisions come to without the presence of the masters' deputies, who were elected annually. The journeymen had also their own box, containing their articles, their seal, and whatever other documents or valuable effects the fraternity possessed. The box was provided with two, and sometimes with three, locks, the keys of which were kept respectively by one of the elders and one of the masters, so that neither could open the box in the absence of the other. The seal of the journeymen could only be used with the consent of the whole fraternity and the deputed masters. The opened box was the sign that the meeting had begun, just as with the Craft Gilds. While, therefore, the box was open, all present had to remain with uncovered heads, and during such time all disrespectful conduct, as well as improper clothing, cursing and swearing—in short, all that showed want of respect—was severely punished. On the other hand, we find that, whilst the box was open, a social cup was handed round, to the expense of which all had to contribute. One of the elders had to collect this, as well as the other contributions; and in case he neglected this or any other duty, he incurred punishment. The other contributions of the members consisted in one *groschen* (1½d.) entrance fee, in a fortnightly contribution of six *pfennigen* (about three farthings), with one *groschen* (1½d.) every quarter. In return the members received support in sickness, for which, however, they had to make repayment if they were restored to health; and in the event of death they were buried at the

expense of the fraternity. All journeymen had to attend the funeral; and this was also the case when a member of the master's family died. The statutes contain, besides, regulations for promoting orderly conduct and good morals among the Shoe-servants. Associating with common women, playing at dice, immoderate drinking, inducing others to drink, gaming, and such like things, were all punished. No one was allowed to go about the streets except in decent clothes. and all who insulted or calumniated others were also punished.

Especially interesting, too, with regard to modern trade-unions, is the craft gilds' practice of punishment by *Schelten*, reviling, i.e., declaring any one infamous. Both master and journeymen were reviled in this manner; and, indeed, on the most silly grounds, as, for example, when any one had killed a cat or touched a dead dog; as also for infringements of gild principles, as when any one enticed away another's custom. Every gild and every journeymen's fraternity kept a "black list." In this, as well as in the testimonials of travelling journeymen, the names of the reviled were entered, so that the warning against them spread through the whole country. As soon as the journeymen heard of the occurrence of such a reviling, they turned out of the workshop of the reviled master, or refused to work with the reviled journeyman, until these had made atonement, and were again recognised as honourable by the governing body of the Gild.

But frequently—as, for example, when the Gild omitted to punish a master who had infringed any of the trade customs of the journeymen, or who in their judgment was not honourable, or when the masters, by means of the local authorities, had carried a resolution which was to be entered in their book of articles—all the journeymen of a place struck work, and then wrote to the journeymen of other districts, warning them from coming to the places of strike. Such occurrences took place especially at Mayence, Würzburg, Augsburg. The most famous of them, that of the Augsburg Shoe-servants in the year 1726, was in fact the cause of the Imperial decree of 1731, which was directed against this and several other abuses of the handicrafts. The Imperial laws, however, were never carried out, and the decrees of the territorial princes remained ineffectual, since the handicrafts throughout the whole of Germany hung together. Further tumults on the part of

the journeymen led at last to the entire suppression of their fraternities. In many parts of Germany, however, they existed till the present century.

But while in Germany and France the working class was thus completely organised, and even to a certain degree governed itself under the superintendence of the masters, we must ask whether a similar state of things did not exist among English working men? The "Acte towchinge Victuallers and Handicraftsmen," 2nd and 3rd Edw. VI., c. 15 (1549), forbids, it is true—jointly with the conspiracies and covins of the sellers of victuals "to sell their victuals at unreasonable prices"—all "confederacies and promises of the artificers, handicraftsmen, and labourers; not only that they should not meddle with one another's work, and perform and finish what one hath begun; but also to constitute and appoint how much work they shall do in a day, and what hours and times they shall work;" and, besides, "that they should not make nor do their works but at a certain rate."

As to the general position of the workmen in the sixteenth and seventeenth centuries, and, especially as to the relations between masters and men, we find from the ordinances of the English Clothworkers, that "controversies between the livery and their apprentices were to be settled in the old way before the master at the Common Hall," and that "journeymen should make no unlawful assemblies, brotherhoods, congregations, and flockings together." The gild statutes of the sixteenth and seventeenth centuries further ordain regularly, that "no person of the mystery was to hire himself to a person of another mystery, where greater wages were offered; no journeyman should work with any of another fellowship, if he can be set on work by a freeman of his own art;" no member was to suffer his apprentice or servant "to buy and sell to his own use, or that of persons of other mysteries," such practice having brought masters "to an after deale and sore damage."

As the craft gilds everywhere had sunk down to mere societies for the investment of capital, and as their dividends depended entirely on the exclusion of competition, it was unavoidable that the spirit of gain should lead them to restrictions which became always more oppressive for the public. The annoyances they caused were considerably increased by a process which, after the sixteenth century, was of frequent occurrence in all countries; those craft gilds namely, which had

hitherto comprised kindred crafts, split up into several, according to the individual trades. These then watched each other with the utmost jealousy in order to prevent encroachments on their mutual rights, and continually fought each other in endless lawsuits. Thus, for instance, the Fletchers and Bowyers in London separated themselves into two corporations in the reign of Elizabeth. The craft gilds maintained a number of regulations, which protected the working men, and in consequence of which their material position appears comfortable and free from cares, if compared with that of the factory hands at the beginning of this century, when these regulations no longer existed. Uprisings of working men are therefore to be found in those days only in consequence of infringements of gild regulations. But as for a reformation of the craft gilds according to the interests of the working men, the latter were not powerful enough to carry it out against their masters. These still held together in their gilds, and did not yet, as in later times (and as formerly the patricians), rival each other in weakening competition.

The first loan to the kings by the gilds in England was made to Henry VIII., in 1554. Thereupon followed, under the pretence of a holy zeal for the purity of religion, the most shameless confiscation of the whole property of the craft gilds in favour of the king's private purse, by 37th Henry VIII., c. 4, and 1st Edward VI., c. 14—for the donations of which this property consisted had always in Roman Catholic times been charged with yearly payments for supporting chantries for the souls of the respective donors. The corporations of London had to redeem their property with £18,700. From this period the extracting of money from the trading corporations became a regular source of supply to the government. In most manifold ways Elizabeth, and afterwards James and Charles, contrived to screw out of the companies their wealth. This was especially managed by the granting of patents for monopolies, and for the oversight and control of different trades, to courtiers, by which the public suffered quite as much as the companies. During the Civil War too, and the Commonwealth, the companies had to suffer great exactions and oppressions.

But the causes of the overthrow of the craft gilds arose in the bourgeoisie itself. These causes were, the rise of large capital, and its investment in manufacture. The 2nd and 3rd Philip and

Mary already indicates the commencement. After stating that "the rich clothiers do oppress the weavers, some by setting up and keeping in their houses divers looms, and maintaining them by journeymen and other persons unskilful; some by engrossing of looms into their hands, and letting them out at such unreasonable rents as the poor artificers are not able to maintain themselves by, and much less their wives and families; some again by giving much less wages for the workmanship of cloth than in times past, whereby they are forced utterly to forsake their occupations, &c.; it is enacted that no clothier, living out of a city, burgh, or market-town, shall keep more than two looms, nor more than two apprentices," &c. In short, the Act endeavours to protect the small masters against the competition of the rich capitalists. But neither this Act nor all the other attempts of the corporations could restrain the process of development, which, especially in consequence of a series of technical discoveries, threw manufacture altogether into the hands of the large capitalists. Handicrafts, and the corporations together with them, lost continually in importance, and only made themselves hated and despised in their endeavour to arrest the natural progress of events. I need not enter into the details of these excesses of the craft guilds; for as the merits of the following system consisted chiefly in these faults of the former, and as in consequence of this peculiar kind of merits the followers of the new era were not restrained by modesty from self-praise, the craft guilds, faults are universally known. These excesses caused the removal of the trades carried on under the new system, to places free from the influence of corporate control. Birmingham, Manchester, and other places of kindred note, owe to this their career of prosperity, which was soon to leave the ancient cities and boroughs far behind. The competition of the great industries rising in the new cities deprived the old corporations of their real essence, by making the attainment of their chief objects illusory, and thus turned them into mere empty shadows of their previous grandeur. In France the sovereign people finally swept the corporations away in the night of the 4th August, 1789. In Germany, several bureaucratic enactments brought them piecemeal to death, and the last remnants were destroyed by the North German Industrial Code of 1869. In England they died out gradually before the newly-rising Great Industry; and all

that remains of the ancient gilds in the livery companies of to-day, is the common eating and drinking.

Yet in England there grew up successors to the old gilds, in the trade-unions of working men, which, like the first gilds of the old freemen, sprang up as a defence against the great capitalists, who, ever like the strong, competed with each other at the expense of the weak.

(To be continued.)

OUR MASONIC CHARITIES.

ROYAL MASONIC INSTITUTION FOR BOYS.

(Continued from page 205.)

The address given was reprinted and published with the Rules and List of Donors in the year 1812, one year antecedent to that in which the union of the two Grand Lodges holding divided sway over the Craft in this country was happily effected. From it will be gathered the objects of the founders of the Institution, and attention is particularly directed to that portion in which mention is made of the intention "to purchase or build a suitable school-house," as evidencing that what has recently been effected is only giving effect to the original design. No further illusion thereto appears in any Report until that of 1851, when the project was resuscitated by a few earnest friends of the Institution, to whom the spread of the educational movement throughout the country suggested the necessity of measures calculated to ensure its proper position in an age of general progress, and who felt that no adequate improvement could be effected until a home was provided wherein the boys might be brought under a well organised system, and their health, comfort, and habits more carefully attended to than was possible under the limited supervision to which they had hitherto been subjected. The appeals addressed from time to time to the Craft in pursuance of this project having been liberally responded to, a convenient mansion and ten acres of freehold land at Wood Green were purchased in the year 1856, for the sum of £3,500*. The building, after some alteration, was inaugurated as as School in the year 1857, twenty-five boys being admitted. The experiment—for such it was—afforded general satisfaction, and the Brethren continuing their liberality, the Committee were enabled to add to, and improve, the then existing accommodation, so that in the year 1859 they were in a position to offer the benefits of a home and a school in which they would be maintained, clothed, and educated, to the seventy boys who had been elected. The offer was accepted by the parents of sixty-eight of the boys, two preferring that their sons should be still educated as before; the rules specially providing

* In the year 1862, land opposite the Institution at Wood Green—in extent 1a. 2r. 34p.—was purchased for £865, and a further allotment in the present year of 17p. for £136 10s. making the total quantity 1a. 3r. 11p., at a cost of £1,001 10s., which secures the entire frontage of the Building.

that, in this respect, the old system might be continued wherever preferred, thus obviating any difficulty arising from difference of religious creed.

The additions, alterations, and improvements rendered necessary, were not effected without a very considerable outlay; to meet which, in the year 1860, £1,000 of the funded property was sold. Still greater improvements were from time to time carried out, by means of which the comfort and well-being of those in the Institution were better cared for, and the requisite attention to order and discipline more thoroughly secured, than formerly could possibly be the case.

Further to increase the value of the benefits of the Institution, the committee, in 1862—with the sanction of the governors in Quarterly General Court assembled—extended the age to which boys could be retained from 14 to 15 years, and this extension of time has been productive of the best results.

In the same year, owing to the growing demands for admission, which the General Committee were unable to comply with, and the evident insufficiency of the then existing buildings for the purposes of the Institution, the committee determined, with the general approval of the Order, to erect an entirely new building on the site at Wood Green, which should be distinguished not only for its architectural excellencies and striking external appearance, but for its internal accommodation, and thorough adaptation for the great end and object of such a school, in its educational appliances and sanitary arrangements. The Committee were encouraged in this their great undertaking, involving as it did a very large and serious outlay, by the conviction that the Order in England is yearly increasing, and very remarkably so, both in numbers and social elevation; and that there could be but little doubt, humanly speaking, that in their efforts to render the school deserving of the approval and support of the Craft, and thoroughly efficient as an educational Institution, those efforts would not fail for want of funds or large-hearted liberality in furtherance of so good and so desirable an object.

Neither were their anticipations disappointed; but in 1865, having received substantial proofs of the interest and sympathy felt by the entire Order in their labours, the School was opened—a noble building in itself, and admirably adapted for the purpose of an educational establishment—for the reception of 80 pupils. In 1866 the number was raised to 100, and in 1869 to 110. This large increase has, however, altogether failed to supply the still growing wants of the Order.

The large expenditure incurred in the erection substantially and satisfactorily of the new buildings for an increased number of pupils and resident masters, and to meet the educational requirements of the day, necessitated recourse to a loan, and £10,000 was borrowed on mortgage in 1867. The success attending the special efforts of brethren in West Yorkshire, East Lancashire, and other provinces in connection with the Anniversary Festival in March, 1869, and the kindness of friends, have enabled the committee to pay off one moiety of that amount, leaving £5,000 still due, the interest upon

which continues to weigh as an annual burden on the funds of the Institution.

In all great building undertakings it is impossible but that questions will fairly arise as to the propriety of the expenditure on the one hand, and the value of the result achieved on the other. Looking at the general tendency to improve school buildings and school arrangements, can it be safely affirmed that the committee of this school were unwise in erecting the building they have happily succeeded in raising, or that the expenditure, however large, can be deemed inexpedient, which has provided a permanent and fitting shelter to meet the pressing claims of our yearly multiplying brotherhood. Much could be said in respect of the cost of building and materials which especially marked the years in which the contracts for the new school were executed, the unavoidable excess in some items, the unforeseen expenses of others; which, as very often happens in similar buildings, exceed the amount of the original estimates.

(To be Continued.)

MASONIC JOTTINGS.—No. 37.

BY A PAST PROVINCIAL GRAND MASTER.

CERTAIN SPECULATIVE MASONRIES.

A learned Brother thinks that Roman Speculative Masonry, Anglo-Saxon Speculative Masonry, Norman Speculative Masonry, the old English Speculative Masonry that flourished before the Reformation, each in its turn disappeared; and that the modern English Speculative Masonry arose, either in the days of Ashmole and the Rosicrucians, or in the days of Desaguliers and Anderson.

JUDAISM AND CHRISTIANITY.

At the union 1813, Judaism seems to have been looked upon by Doctor Hemming and others as approaching nearer than Christianity to the desired universality of Freemasonry*.—*MS.1814.*

BUILDING OF A LARGE EDIFICE.

In ancient times there could not be a more apt occasion for bringing together the priest, the ethical philosopher, and the man of science, than the building of a large edifice.—*Old MS.*

CHARGES OF 1723.

The "Religion in which all men agree," of which those charges speak [See Charge I., concerning God and Religion] is said by some to be Christianity, by others to be goodness and truth. KILWINNING GRAND LODGE—YORK GRAND LODGE.

Although the old Kilwinning Lodge and the old York Lodge were what we now call Grand

* Some subsequent "Jottings" will relate to this curious point.

Lodges, circumstances have made the appellation objectionable. It is better to designate them High Lodges, or, as foreign writers are wont—Cradles of Masonry—the former in Scotland, the latter in the north of England.

THE GREAT ARCHITECT.—THE UNIVERSE.

Brother W. L. C., Science assuredly teaches that our Great Architect is eternal; although, peradventure, it teaches that the universe will die.

VICTORIA REGIA.

Sir Joseph Paxton, architect of the Great Exhibition Building, 1851, borrowed his plan of construction from the leaf of the Victoria Regia. [?]

SOUL'S PRE-EXISTENCE.

The soul's pre-existence is no part of Natural Religion, and therefore it cannot be part of the Religion of Freemasonry as a universal institution.*

By BRO. J. C. MANNING.

ADVERSITY.

Never expect a true Mason in adversity to tell you the worst of his troubles. Yonder stream has a placid face enough; but if you could only look below, you would find many cold and cruel stones lying like dead-weights at its heart. Act, therefore, accordingly.

PROFESSION.—PRACTICE.

Masonic profession, without practice, is a paper flower, that may be made to bear the hue of the blossom, but lacks the perfume.

MASONIC NOTES AND QUERIES.

"A COMMUNICATION FROM YORKSHIRE."

See *Freemasons' Magazine*, vol. xix., p. 49. A similar paper has just been sent me with a similar request. The words of my answer shall be the same. "I like not the communication. The subject is necessarily vulgar, and it is made yet more vulgar by the unskilful and common way in which it is treated. Communications of this sort offend all readers who have taste, natural or acquired, and effectually prevent the periodical which inserts them from attaining reputation as a literary publication.—CHARLES PURTON COOPER.

SOME THINGS WHICH ARE INCONSISTENT WITH THE FREEMASONRY WHICH IS UNIVERSAL ABSOLUTELY.

See before, page 50. This paper seems to have been transmitted in a manner that has occasioned a mistake too slight, however, to render present explanation necessary. But a letter has reached me which makes it proper to state that the paper never came under the eyes of the former Editor of the *Magazine* to whom, therefore, neglect in regard to it cannot be

imputed. The "want of room" had become known to me in various ways, and for that reason, and no other, the paper was not forwarded. It never left my portfolio until it was placed in the Lincoln's Inn collection.—CHARLES PURTON COOPER.

VARIETIES OF FREEMASONRY.

We hear of various varieties of Freemasonry, such as Christian Freemasonry, Jewish Freemasonry, Mohammedan Freemasonry, and so on—but what are these? Not one of them, I venture to say, is true Freemasonry—they are names only. To speak of Christian Freemasonry, *e.g.*, is a pure contradiction in terms. The only true Freemasonry is the Freemasonry shadowed forth in the 1723 Constitutions (the great foundation of our landmarks), viz., universal Freemasonry. This, acknowledging God as the Father of All, hails all men—Christian, Jew, and Mohammedan alike, as brethren. It is this idea of universal Freemasonry alone that can fairly and honestly admit all men *on the level* into its ranks. It alone can fairly and honestly hold out the right hand of fellowship to the Christian, the Jew, the Mohammedan, or the Hindoo alike.—W. P. BUCHAN.

A MISTAKE ACCORDING TO THE UNINSTRUCTED.

A statement from which the uninstructed dissent, but lacks information and intelligence to prove wrong, in the accustomed literary way, he curtly designates a "mistake," and stolidly thinks it will be looked upon as such by others besides himself.—A PAST PROVINCIAL GRAND MASTER.

HISTORY OF FREEMASONRY—BY BRO. T. L. FOX.

This History is, as your review says, admirably got up, so far as the publisher's portion is concerned; but as to its authorship, that is a great failure. I do not envy, but pity the *compiler* of such a production. Perhaps it was calculated that the permitted dedication to His Grace the Duke of Manchester would be a cloak sufficiently ample to cover a multitude of sins—if so, it was a pity it did not do better by preventing them. The manifest ignorance of the history of architecture displayed in this work is truly wonderful. It may have passed muster in 1770, but to bring out such rhodomontade in 1870 says very little, in my opinion, for the scholarly abilities of either its author or patron. The laurels of Masonic authorship are not to be won by re-retailing our Masonic fairy tales, and passing them off as "Histories." We look for something genuine now-a-days, and to the point, for our nursery days, we trust, are past.—W. P. B.

BRO. MORITZ ZILLE.

A correspondent will find, vol. xv., page 214, of the *Freemason's Magazine*, a judicious and interesting review of Bro. Moritz Zille's "Sandkorn" (Grains of Sand—Masonic Essays, Lectures, and Poems). Some passages of that review will show how erroneous are my correspondent's notions on some by no means unimportant points.—A PAST PROVINCIAL GRAND MASTER.

THE GRAVE OF THE MOTHER OF BRO. BURNS.

In the parish churchyard of Bolton lies interred all that is mortal of Agnes Brown, the honoured mother of our national poet, Robert Burns. Gilbert Burns, the eldest son of the family, when factor to Lord Blantyre, resided at Grant's Braes, his aged

* See FREEMASONS' MAGAZINE, vol. xv., page 370.

mother living with him, and at her death she was interred in the churchyard. One after another of Gilbert's family followed or preceded their grandmother to the grave, till five of the younger generation, all taken away in the bloom of life, lay beside her along with a daughter, the younger sister of the poet. To mark the spot, Gilbert erected a neat headstone, on which are inscribed the names of those who lie beneath. In due time his own was added to the rest, and the warm-hearted but sagacious elder brother of Burns now sleeps quietly with his kindred in the churchyard of Bolton, far away from the pleasant murmuring of the Doon, with which he was familiar in the days of his youth. The burying-place of the Burns family is now surrounded by a chaste but substantial iron railing. The headstone and railing have been repainted, the grass within the enclosure and around it is tidily trimmed, and everything done which could denote that the dead were not forgotten by the living. The survivors of Burns are not unmindful of the place which Agnes Brown holds in the affectionate regard of Scotchmen. But for her, the "Cottar's Saturday Night" might never have been written; and it cannot be uninteresting to the dwellers in East Lothian to know that her remains lie buried in one of the quietest and most peaceful of our country churchyards, where the trees which cast their morning shadows over the graves are reflected in the sweet waters of the Coalston streamlet as it flows eastward to the Tyne. The surviving son of Gilbert Burns, now or formerly one of the leading merchants in Dublin, occasionally pays a visit to the scenes of his infancy, and it was on a recent visit to Bolton that he gave directions for the renovation of the headstone, &c., which it will be satisfactory to him to learn have been so well attended to.

STRASBURG CATHEDRAL (pp. 209, 210).

Englishmen do not require to go to Strasburg, or any part of Germany to view fine specimens of Gothic architecture, for they have these at home. In the twelfth and thirteenth centuries England was far ahead of Germany in this matter; and what Germany got in the thirteenth century was borrowed from France, and, as Mr. Ferguson says, "In all the higher elements of beauty the German pointed Gothic cathedrals are immeasurably inferior to the French. They are no longer the expressions of the devotional feelings of the clergy and people; they are totally devoid of the highest order of architectural beauty." Such being the case, the manifest absurdity of *German* architects coming to England in the thirteenth century to *teach* the English is surely most transparent, the idea only shows the ignorance of its supporters and propagators. I can excuse the Abbé Grandidier for saying that "the Cathedral of Strasburg, and, above all, its tower, is a masterpiece of Gothic architecture." But there is no excuse for an officer of the Grand Lodge of England, without any true foundation, perpetually praising German architecture at the expense of English. As to the "masterpiece" spire of Strasburg, which appears to me to be of the mongrel type, Mr. Ferguson says, "The octagonal part is tall, weak in outline, the spire ungraceful in form, and covered with an unmeaning and constructively useless system of tracery." When treating upon Freemasonry I have gladly recommended Bro. Findel's work;

but when treating upon architecture I feel bound to say that one copy of such a work as Mr. Ferguson's "Illustrated Handbook of Architecture" is worth a shipload of the former. English pointed Gothic architecture is unequalled by German—far less, therefore, can it be surpassed. Curious specimens of stone-cutting may please the vulgar, but it requires something more to the production of a first-class specimen of architecture. I respectfully trust the foregoing remarks will be taken in the spirit they are given.—W. P. B.

MASONIC SAYINGS AND DOINGS ABROAD.

A TOUGH YARN.—As a good set-off to the extravagant ideas of some ritualists about rigidity of work, read the following, which is *said* to have actually occurred:—

"A town in Indiana had a lodge that had a W.M. who had an exaggerated notion of discipline. One night he had met his lodge in called meeting, not a member absent, to instruct them in the work. Teaching them the use of the gavel, he had just called them up with three knocks, when he leaned too far back, fell against the window that was behind him, fell through to the ground—four stories, and broke his neck. Picked up next morning, he was buried decently, but not a Mason came to the funeral. More strange still, not a Mason appeared any more in that village. It was inexplicable. Forty women left widows, 217 children left orphans, 84 merchants left in the lurch with unpaid bills.

"Twenty years after that somebody went up in the lodge room, broke open the door, and beheld the lodge—a lodge of skeletons! Strange, but true, they had rigidly obeyed the orders of the W.M., and while waiting for the knock to seat them, had starved to death. Each was standing in an attitude of respectful attention, looking to the east; and had not the pitying citizens taken them down and tenderly removed them, they would have been standing there yet. Such is life.

Bro. Francesco di Zubirie, formerly Grand Master of New Granada, and representative of the Grand Orient of Italy at that Grand Lodge, died recently in Paris.

From the "Revista della Massoneria Italiana," we learn that a National Committee has been formed for the relief of the victims of the war, without respect to nationality. Amongst the contributions already received are from Lodge "Fratellanza Universale," Florence, 200 lire; "Concordia," at Florence, 100 lire; "l'Arena," at Verona, 60 lire; and Goffredi "Marrelli," at Sapiari, 40 lire.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October, the new postal arrangement will come into operation, by which the postage of the MAGAZINE will be reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers by post, 3½d. We hope that by thus giving this advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

THE meeting of the Scientific Lodge (No. 840), Wolverton, province of Berks and Bucks is fixed for this day (Saturday), September 17th.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingsland.

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranelagh Lodge (No. 834), in 1861, and was a builder and contractor. Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an education. The case is strongly recommended by the W.M., officers, and brethren of the Ranelagh Lodge (No. 834). Proxies will be thankfully received by the father, Chas. Fitzwater, 7, Addison-street, Notting-hill.

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Gurton, born 8th April, 1863. His father, the late Bro. John Gurton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the

family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf of Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Caroline Eliza Holland, aged eight years ten months, whose father, Bro. Thos. Holland, was initiated in the Old Concord Lodge (No. 172), in April, 1864; joined Prince of Wales Lodge (No. 959), Ipswich, 1865; one of the founders, and first W.M. of Stour Valley Lodge (No. 1224), Sudbury, Suffolk. Was exalted in the Royal Alexander Chapter (No. 959), Ipswich, August, 1867, is a Mark M., Rose Croix, Prov. G.A.D.C. of Suffolk, also Life Governor of the Boys' School. Was in business as a builder and contractor in Sudbury, Suffolk, where he failed in consequence of heavy losses, thereby deprived and left entirely without means to support his family. The case is strongly and earnestly recommended by a large number of influential brethren.

THE PRINCE AND PRINCESS OF WALES.—At a meeting of the managers of the Royal Infirmary of Edinburgh, held on Monday, the 12th inst., a letter was read from the Earl of Dalhousie, intimating the willingness of the Prince of Wales to lay the foundation stone of the new infirmary. Some time ago the Prince agreed to visit Edinburgh in October, on his return from the North, for the purpose of being installed as Grand Patron of the Freemasons in Scotland. It is now expected that his Royal Highness will be installed on Wednesday, the 12th of October, and that the foundation-stone of the Infirmary will be laid on the following day. It is understood that the Prince will be accompanied by the Princess of Wales. His Royal Highness has expressed a desire that he should not be asked to take part in any public banquet. A grand Masonic procession, in which the principal lodges throughout the country will be represented, is to be held in connection with the ceremony of laying the foundation-stone. The civic authorities and the representatives of the various public bodies will take part in the demonstration.

VOTES of the Royal Masonic Institution for Girls are requested on behalf of Amelia Charlotte Titus, aged eleven years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge (No. 503, late 741), on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. The case is strongly recommended by the W.M. and brethren of the Belvidere Lodge, Maidstone. Proxies will be thankfully received by Bro. R. Pearson, Trinity House, Maidstone.

A MEETING of the Royal Union Lodge (No. 382), will take place in the Masonic Hall, Uxbridge, on Monday next. This is the oldest and most flourishing lodge in the recently-erected province of Middlesex. The members of the lodge are specially requested by the W.M. to attend on that occasion, to settle the proposed new by-laws; there is also a considerable amount of other business to be transacted.

THE Provincial Grand Lodge of Sussex was held on Wednesday, and the Provincial Grand Lodge of South Wales (Eastern Division), on Thursday; no reports have yet reached us, but we hope to give a full account in our next.

SPECIAL GRAND LODGE.—The following circular has been issued from the Grand Secretary's office:—"United Grand Lodge of Ancient and Accepted Masons of England—the Right

Hon. the Earl de Grey and Ripon, K.G., &c., M.W.G.M.—W. Master, your attendance is required, together with your Wardens and Past Masters, at an Especial Grand Lodge, to be holden at this place on Friday, the 16th of September next, at six o'clock in the evening, for the purpose of considering and deciding upon a motion which will be proposed by the Deputy Grand Master, the Right Hon. the Earl of Carnarvon, for a grant of £500 towards the Fund now being raised, under the auspices of H.R.H. the Prince of Wales, K.G., P.G.M., for 'Aid to the Sick and Wounded in War.' The Grand Lodge will be opened at seven o'clock precisely.—By command of the R.W. Deputy Grand Master, JOHN HEAVEY, G. Sec."

ORDERS OF THE TEMPLE AND HOSPITAL.—Copies of the following circular have been sent by the Grand Vice-Chancellor to the Registrar of each Encampment, for distribution among the members:—"Proposal to raise contributions towards the fund for relief of the sick and wounded during the present war. The Order of the Hospital, afterwards combined with that of the Temple, had originally for its principal object the spiritual and physical misistration of the wounded on the battle field. The present war between France and Prussia affords an opportunity of demonstrating the practical utility of our Order. Personal service is impossible; but, were a voluntary fund raised and placed at the disposal of the Grand Master, who would take proper steps for its application, well merited credit would accrue to the Order, combined with great benefit to the recipients. I am, therefore, authorized by the Grand Master to bring this subject under the notice of Encampments generally through the official channels, and to invite contributions from the encampments towards the fund for the relief of the sick and wounded during the present war. Subscriptions, which will be duly acknowledged, may be forwarded to the Grand Treasurer, Sir Knight J. Tepper, care of Grand Vice-Chancellor, Sir Knight W. Tinkler, 15, Portugal-street, Lincoln's-inn, London.—P. COLQUHOUN, G. Chancellor."

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

SUBSCRIBERS in arrear will oblige by forwarding the amounts due from June last. Many are twelve months and upwards in arrear, some brethren, especially those abroad, are very remiss in forwarding their subscriptions.

WE shall be glad to receive and insert reports of the meetings of lodges and chapters or other Masonic meetings, especially from our colonial brethren.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

STRAWBERRY HILL LODGE (No. 946).—An emergency meeting of this lodge was held on Wednesday, the 31st ult., at the Grotto Hotel, Cross Deep, Twickenham. Bro. McIlwham, I.P.M., in the chair, Bros. Bendy, as S.W.; W. Smeed, P.M., J.W.; J. Reed, S.D.; Kipling, J.D.; H. Cary, P.M. 87, as I.G. and P.M.; W. Platt, Sec.; W. Watson, &c. The lodge having been opened, Bro. Daniel Bell was raised to the degree of M.M. Bro. E. Hoppood, W.M., then took the chair, and Bros. Sweasey (Royal Music Hall, Holborn), Seekings, and Dear, having answered the necessary questions in a satisfactory manner, were duly passed to the degree of F.C., in a very able and perfect manner. The lodge was then closed, and the brethren sat down to an ex-

cellent and substantial dinner, provided by the worthy host, Bro. Bendy, which gave great satisfaction to the brethren and visitors. On the removal of the cloth, the W.M. gave the usual loyal and Masonic toasts. The W.M. then rose and said, he had great pleasure in proposing the next toast, which was one that every one in the lodge would be pleased to honour; it was that of "Col. J. Burdett, Prov. G. Master for Middlesex." That worthy and distinguished brother had endeared himself to every Mason in the province. The lodge had had the honour of his visiting the Strawberry Hill Lodge on two occasions, and the brethren were always pleased to see him; he had selected two brethren of the lodge as Provincial Grand Officers, and he could not have made a more worthy selection; those brethren were:—Bros. McIlwham, I.P.M., P.G.O., and W. Smeed, P.M., P.G.P., and those brethren were well qualified to fill any office in any lodge. The toast was drank with great enthusiasm. Bros. McIlwham and Smeed severally returned thanks in a very appropriate manner. Bro. McIlwham, I.P.M., in proposing the toast of the W.M., stated the lodge could not have made a better selection. His great aim was to assist any brother in any capacity, and he was sure, that at the expiration of his year of office, he would have merited the regard and esteem of every brother in the lodge. The W.M., in reply, said, he was comparatively young in Masonry, and he felt it a great honour to fill the chair of so influential a lodge, but he had to thank Bro. Smeed, not only for placing him in office, but also for the able Masonic instruction he had received from that brother. The toast of the visitors was responded to by Bros. H. Cary, P.M. 780 and 87; H. M. Levy, P.M. 188; and F. Webber, I. 107. The toast of the Past Masters was responded to by Bro. McIlwham, who stated he was always ready to assist the W.M., but the greater amount of credit was due to Bro. Smeed, who had been initiated in the lodge; he was at the present time J.W. of the lodge; he had installed his successor, and his thorough knowledge of Masonry was proverbial. Bro. Smeed followed in a very feeling and eloquent speech. The W.M. then proposed the toast of Bro. W. Platt, P.M. and Sec., and in the course of his speech paid him a very just compliment for the able manner he had zealously performed the duties of Secretary. Bro. W. Platt, P.M., returned thanks, and in the course of speech called the attention of the brethren to the forthcoming election of the Boys' School, in aid of the son of the late lamented Bro. John Gurton; he said there were fifty-one candidates, but there were only thirteen vacancies, and he hoped the brethren would use their utmost efforts to secure his election. The toast of the officers was ably responded to by Bros. Reed and Kipling. The W.M. then stated he had great pleasure in giving a special toast, and it was one every brother would drink in an enthusiastic manner, it was that of the worthy host, Bro. Bendy. He was one who not only looked after the comforts of the brethren; he was in heart and soul a Mason, for the late lamented Bro. John Gurton and his widow found a home here, and both died in the house; and his son, who is a candidate at the next election for the Boys' School, has also found a home—thanks to the kindness of that worthy brother. Bro. Bendy, in appropriate terms, returned thanks. The Tyler's toast concluded a very agreeable evening, and the brethren enjoyed some very excellent recitations from Bros. McIlwham and Smeed, and although not a regular meeting, and the brethren few in number, a very delightful evening was passed, and the brethren returned to town early.

STAR LODGE (No. 1,275).—A regular meeting of this lodge was held at the Marquis of Granby, New-cross-road, on Friday, 26th ult. Bro. Joseph Smith, P.G.P., W.M., presided for the last time, after having had a prosperous term of office. The lodge was opened punctually at three o'clock, and Messrs. G. F. Guest, W. Okey, W. J. Darke, and Charles Chandler were initiated. Bros. Beckett and Milner were raised to the degree of W.M. Bro. W. Ough, P.G.P., S.W., was installed in the Master's Chair for the ensuing year. The newly-installed W.M. appointed the following brethren as his officers:—Bros. Hogg, S.W.; H. Keeble, J.W.; Joseph Smith, P.M., Treas.; F. Walters, P.M., Sec.; Richard Tanner, S.D.; H. Crabtree, J.D.; G. Pym, I.G.; T. R. Darke, D.C.; and Gilbert, T. Bro. Pym proposed, and Bro. Hogg seconded, a vote of thanks to the Secretary for the highly satisfactory way in which his duties had been performed during the year. This was carried unanimously, and the lodge was then closed. A capital banquet, supplied by Bro. Hobson, followed, and the brethren spent a delightful evening in each other's society. The Audit Committee was held a few evenings previously at Anderton's Hotel, when a clock and

pair of vases of splendid workmanship were presented with the unanimous voice of the lodge to Bro. Joseph Smith, as a mark of the high estimation in which his services to the lodge as first W.M. were held by the brethren.

LEBANON LODGE (No. 1,326).—A meeting of this lodge was held on the 31st ult., at the Red Lion Hotel, Hampton—the chair being occupied by Bro. F. Walters, P.M. and Secretary, who performed the duties of the office in a manner which gave satisfaction to all concerned. Bros. Jackson and Clair were raised to the third degree; Bros. Dalby, Gill, and John Thomas passed to the second; and Mr. Saville received the benefit of initiation. A cold collation succeeded the closing of the lodge, and the brethren returned to town at an early hour, the lodge having been closed early in the afternoon. There were also present: Bros. W. Hammond, P.M., as S.W.; H. Potter, P.M., as J.W.; D. D. Beck, Treas.; J. F. P. Woodley, J.D.; and G. Banks, I.G. Bros. G. Silcock, S.D. 157, and Smith, were visitors on this occasion.

PROVINCIAL.

LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—This lodge was held on the 9th inst., after a vacation of two months, in the suite of rooms at the Town Hall, Hulme, which have been recently chastely decorated. There was a numerous attendance; the members included Bros. Jos. Hine, P. Prov. S.G.W.; J. D. Kennedy, P. Prov. G. Treas.; J. Eltoft, P. Prov. G. Reg.; and Dr. Dill, P. Prov. G. Purst.; and the visiting brethren Bros. Reddish, P.M.; Capt. Lathebury, R.A., P.M.; Davies, S.W., &c. The lodge was opened in due form in the three degrees, and in proper order, examinations were undergone, Bro. Lowe was passed to the second degree, and Bros. Blum and Pierce were raised to the sublime degree of M.M. by the W.M., Bro. James Redford. The lodge was lowered to the first degree. Bro. Worthington, S.W., was voted the W.M. elect, and other business was transacted. The charity box showed a good subscription, which, with the addition of five pounds from the Charity Fund of the lodge, was set apart for the relief of a distressed brother. Hearty good wishes were expressed by the visitors, the lodge was closed in peace and harmony, and the brethren adjourned to a substantial repast. After the loyal toasts and the health of the M.W.G.M. of England, and the V.W.D.G.M. were given, Bro. James Redford, the W.M., alluded to recent decease of the late M.W. Prov. G. Master of East Lancashire, and said the next toast, to his memory, was a sad one. Many changes had occurred since last they met at their social board—Europe, then in a state of tranquility and smiling with plenty, was now convulsed with war, and had some of her fairest land laid waste, and deluged with the blood of thousands of God's noblest creatures. Thankful ought we to be in our sea-girt isle we enjoyed the blessings of peace and liberty, that we could meet as we liked, and return to our homes and sleep there in quiet, without dread of the morrow. And yet in our peaceful land Death had been amongst us; we were wearing the garb of mourning and had to regret the loss of one that a few meetings back occupied that chair and cheered us with his genial face and kind advice and encouragement. Little did we think then, when we drank to his health and wished him many years to preside over us, that we should never see him again, and that we should have by now stood at his graveside. The Craft, under his rule had increased enormously, for he had ever the cause of Masonry at heart, and prospered that cause not only by words but deeds; amongst many acts of charity, he had given one thousand guineas towards relieving the Masonic Boys' School from its heavy debt, and had bequeathed the munificent sum of £30,000 to further the great principles of our Order, by founding an infirmary in his native town of Bolton. The Blair Lodge was perhaps attached to him by stronger ties than any other lodge in his province: our charter was granted under his rule; our P.M. Kennedy was his last acting P.G.T., and above all our lodge was called after him, and was the only one that bore his name in the province, or indeed throughout England. We have every reason to be proud of that name; may the Grand Architect of the Universe grant that the Blair Lodge may ever prosper, and be the means of perpetuating and handing down to future Masons of succeeding generations the memory of the late Stephen Blair, a good "Old English Gentleman," a true friend, a kind employer, and a Prov. G.M. that will never

be surpassed or more beloved in his province. The toast was drunk in solemn silence. Other toasts followed, including "The M.W. Prov. G.M. elect of East Lancashire, Bro. Lieut.-Col. Nicholas Le Gendre Starkie, the W.M. elect of the Blair Lodge," given by Dr. Dill, P.M., P. Prov. G.P., and suitably responded to by Bro. Worthington, S.W. 815. The toasts were interspersed by songs and accompaniments given by Bros. Capt. Lathebury, Knight, Royle, and Winning, and which in no small degree added to the enjoyment of an agreeable and fraternal meeting.

LANCASHIRE (WEST).

WAVERTREE.—*Duke of Edinburgh Lodge* (No. 1,182).—*Installation.*—The third anniversary of this flourishing lodge was held in the lodge-room Coffee-house Hotel, Wavertree, on Wednesday, 17th August. The lodge was opened in due form and solemn prayer by Bro. W. Woods, I.P.M., W.M. *pro tem.* The minutes of the previous lodge meeting having been read and confirmed, Bro. Hamer, P.G.T., then presented Bro. Samuel Cookson, S.W., to Bro. Woods, for installation, assisted by Bros. Wylie, P.G.R.; J. Thornton, P.M.; T. May, P.M. 673. The installation was then proceeded with, and upon re-admission of the brethren, under the direction of Bro. Woods, the full ceremony of installation was gone through in a most perfect manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested:—Bros. J. Thornton, I.P.M.; P. R. Thorn, S.W.; W. Pughe, J.W.; W. Brown, re-elected Treas.; J. G. Bales, re-elected Sect.; R. G. Lupton, S.D.; J. W. Williams, J.D.; J. A. Edginton, I.G.; A. Vaughan, Steward; F. S. Parker, Steward; W. Crawford, Tyler. Business being ended, the lodge was closed in due form and solemn prayer. The installation banquet of this lodge took place in the lodge-room Coffee-house, Wavertree, on Wednesday, 31st ult. The lodge was opened in due form and solemn prayer by Bro. Samuel Cookson, W.M. About fifty of the brethren assembled, amongst the visiting brethren were: Bros. Mott, P.G.D.; H. Hornby, T.C.; W. May, P.M. 673; J. Scott, P.M. 594; and P. Larsen, 594. Bros. Booker and Story were then examined as to their proficiency to be passed to the degree of F.C. Free Masons, which was satisfactory. They were then passed to that degree in a very able manner by the W.M. The brethren were then called from labour to refreshment, when about fifty of the brethren sat down to an excellent banquet, provided by the worthy hostess, Mr. Thomas Wright. The usual loyal and Masonic toasts were given. Bros. F. Parry and T. Moubay added greatly to the enjoyment of the evening by singing several songs in their usual good style. The last toast of the evening having been given, the lodge was closed in due form and solemn prayer by the W.M.

SUFFOLK.

IPSWICH.—*Prince of Wales Lodge* (No. 959).—The usual monthly meeting of this lodge was held in the Masonic Hall on Monday, the 5th instant, when there were present:—Bros. Rev. R. N. Sanderson, W.M.; W. T. Westgate, Pettit, C. T. Townsend, Emra Holmes, P.M.'s; A. J. Barber, W.M., British Union Lodge; J. Sheridan, W.M., Phoenix Lodge, Stowmarket, &c. At the last meeting, Bro. Westgate had been unanimously elected W.M. for the ensuing year, and the installation took place on this evening, having been postponed from various causes since June, when the annual meeting is usually held. Previous to this ceremony being proceeded with, Mr. Geo. Abbot was balloted for, accepted, and initiated, the ceremony being performed by the W.M. elect. Bro. Quick was passed to the degree of F.C., a Fellow Craft Lodge having been opened in another part of the building for that purpose, under the gavel of Bro. Sanderson. The installation was then proceeded with, Bro. Townsend, P. Prov. G.S.W., acting as Installing Master. The following brethren were appointed officers for the ensuing year:—Rev. R. N. Sanderson, I.P.M. and Chap.; W. Cuckow, S.W.; M. Oliver, J.W.; C. T. Townsend, Sec.; G. S. Golding, Treas.; Emra Holmes, M.C.; E. Robertson, S.D.; G. Cresswell, J.D.; F. Crisp, I.G.; G. Spalding, Tyler. At the conclusion of the business, Bro. Sanderson moved that £1 ls. be given from the Lodge Benevolent Fund towards the sick and wounded in the war. Lodge having been closed, the brethren, numbering about forty, sat down to an excellent banquet, when the usual loyal and Masonic toasts were given, and the evening was enlivened with a display of the vocal abilities of several of those present. Harmony, of course, prevailed, and the brethren separated at a late hour.

BRITISH BURMAH.

RANGOON.—*Lodge Victoria in Burmah*, (No. 832, E. C.)

The regular meeting of this lodge was held at the Masonic Temple, on Friday the 13th May 1870. Present: Bros. H. Spearman, Dep. D.G.M. of British Burmah, as W.M.; W. Hall, S.W.; E. G. Morrogh, J.W.; B. Samuel, Sec. and Treas.; C. Johnstone, as S.D.; W. Cooke, J.D.; E.H. Dohrmann, I.G.; and J. Jackson, Tyler.—Members: Bros. Prince, Brindley and Buchanan, Axberg, Farley, Dawson, Gramen, Kinsley, Stenhouse, and Docke.—Visitors: Bros. Pascal, Krauss, Lindsey, Burgess, Fraser, and Miller.

The lodge was opened in due and ancient form, when the summons convening the meeting was read, and the proceedings of the last regular meeting read and confirmed.

The brethren proceeded to ballot severally for Messrs. W. Collins, John Clark, and Dr. John Macpherson, who were regularly proposed and seconded at the last regular meeting. The ballot in each case proved clear, and the Senior Deacon was instructed to prepare the candidates.

The brethren then proceeded to ballot for Bro. H. Phillips, of Lodge Temperance and Benevolence, No. 1,160, as a joining member, which also proved clear. The Secretary was instructed to intimate the same to Bro. Phillips.

Read letter for Bro. A. J. Greenlaw, D.G.M. for British Burmah, forwarding a full sized framed photograph of himself for the acceptance of the brethren. W. Bro. Spearman, in moving the acceptance of the gift, remarked in a very neat and pithy speech how much the lodge was indebted to Bro. Greenlaw—not only as the founder of Victoria in Burmah, but one who had faithfully watched its progress from its infancy up to the present time. The gift now before the brethren was but another token of the R.W. Brother's affection and regard for the welfare and prosperity of the lodge. Bro. Dawson seconded the acceptance, and the Secretary was directed to convey the thanks of the brethren to Bro. Greenlaw.

The I. G. having announced Messrs. Collins, Clark, and Macpherson properly prepared, they were admitted in due and ancient form, and initiated into the mysteries of the E. A. degree. The lecture on the working tools, as also the Charge in the degree, were delivered by Bro. Hall. S.W.

The lodge was opened in the second degree, when Bro. Docke was called to the east and examined as to his proficiency, which proving favourable, he was entrusted with a test of merit and passed out by the J.W. to be prepared.

The lodge was opened in the third degree, when Bro. Spearman handed over the hiram to Bro. Pascal, and then retired. Bro. Docke being announced properly prepared, he was re-admitted and raised to the high and sublime degree of Master Mason in due and ancient form.

The lodge was lowered to the 2nd and 1st degree, and Bro. Pascal handed over the hiram to Bro. Buchanan.

After some financial arrangements were disposed of, and there being no further work before the lodge, it was closed in peace, harmony, and brotherly love at 11-20 p.m.

The regular meeting of Lodge Victoria in Burmah was held at the Masonic Temple, Rangoon, on Friday the 10th June 1870. Present Bros. A. Buchanan, as W.M.; W. Hall, S.W.; E. G. Morrogh, J.W.; B. Samuel, Sec. and Treas.; Jos. Dawson, as S.D.; W. Cooke, J.D.; C. Johnstone, as I.G.; and J. Jackson, Tyler.—Visitors: Bros. Davidson, Cookson and Michelson.

The lodge was opened in due and ancient form, when the minutes of the last meeting were read and confirmed.

Bros. Macpherson, Clark and Collins, having undergone a successful examination, were entrusted with a test of merit and passed out by the J.W. to be prepared. The lodge was opened in the 2nd degree, when Bros. Macpherson, Clark, and Collins were re-admitted properly prepared and passed to the 2nd or F.C. degree in due and ancient form.

The lodge was lowered to the 1st degree. Bro. Hall, S.W. moved the acceptance of a Volume of Masonic Lectures which Bro. Greenlaw, the author, had presented to the lodge; Bro. Buchanan seconded the same, and the Secretary was directed to convey the unanimous thanks of the brethren to Bro. Greenlaw.

There being no further work before the lodge, it was closed in peace, harmony, and brotherly love at 9 50 p.m.

KURRACHEE.

LODGE HARMONY, (No. 485, S.C.)—The regular meeting of this young lodge was held on the 20th June 1870. Present:

Bros. Ardaseer Goostadjee, W.M.; John Berrie, P.M., Edward Brooks, D.M.; Bros. Furdoojee Nesserwanjee, S.W.; Pestonjee Byramjee, J.W.; Ardaseer Cursetjee, Treas.; Dorabjee Nanabhoy, Sec.; Dadabhoy Heerjeebhoy, as S.D.; Pestonjee Hormusjee, J.D.; G. Brayson, I.G.; Manockjee Framjee, Tyler.—Members: Bros. Burjorjee Nanabhoy, Framjee Rustomjee Dasia, and others.—Visitors: Bros. J. White, J. A. Hannah, J. Horne, and others.

The lodge was opened in due and ancient form, and after some routine business, Bro. F. R. Dasai was subjected to a strict examination in the principles of the first degree, which proving very satisfactory, he was entrusted and passed out. The lodge was opened in the second degree, and Bro. Dasai was re-admitted properly prepared and passed to the F.C. degree.

Nothing could conceal the solemn manner in which the degree was worked by the W.M., Bro. Goostadjee; every moral precept was explained with such minuteness, and the symbolism of this degree made so plain, that not only did the candidate fully understand the various duties required of him as a fellow Craft; but the few visitors present were reminded of much they had long forgotten.

A few words may be necessary with reference to the general working of this young lodge; from the names you will perceive it is a Parsee Lodge, and was opened only during last year; but were you present at the last meeting, you would fancy that the office bearers were brethren of long standing, and from the orderly conduct of all present and the prompt attention paid to every call of the Worshipful Master, you would be waffled in thought to such Lodges as Mother Kilwinning or St. Andrew's of Glasgow.

I was present at the installation of the present W.M., which took place on the 28th December last. Past Master Berrie, (the founder of this lodge, and who takes the liveliest interest in its welfare) performed the important office of Installing Master, and did the work in a manner worthy of the occasion; it appeared to me quite different from the practice followed by the other Scotch Lodges. A large number of visitors were present on that occasion, who all felt highly gratified with the impressive mode of installation adopted.

BANGALORE.

BANGALORE LODGE, (No. 1,043, E.C.)—The lodge met on the 24th June 1870, at 7-30 a.m., in commemoration of the festival of St. John the Baptist. Present: Bro. J. J. Franklin, W.M.; J. H. Walker, I.P.M.; Bros. R. Mullen, S.W.; G. N. Smith, as J.W.; G. Wallace, Sec.; J. F. Flood, as S.D.; J. L. D. Stuart, J.D.; R. Kenney, Steward; J. Price, I.G.; G. Whiting, Tyler.—Members: Bros. Taylor, Gibson, and C. Agnew, W.M. elect.—Visitors: Bros. Branfill, Voight, Benz, and Morrison.

The lodge was opened in the 1st degree, and the summons convening the meeting was read.

The W.M. then rose and said, he was confident there could be but one feeling amongst them,—that of joy,—at having in their midst again after the interval of another year, Bro. Walker, I.P.M. It has pleased T.G.A.O.T.U. mercifully to spare his and our lives to assemble together to celebrate this auspicious day. Bro. Walker continued to take the same interest in the lodge as he ever did, he had come at great inconvenience and expense to himself to be present at the Installation Ceremony; he was confident the brethren appreciated such zeal in the cause of Masonry, and to evince the respect they entertained for him, he called upon them to salute him with the grand honours five times, which was done. Bro. Walker returned thanks.

According to usual custom the Worshipful Master read extracts from the Ancient Charges and the By-laws of the lodge, for the information of the brethren.

The lodge was called from labour to refreshment, and adjourned till 7 p.m.

The lodge re-assembled at the appointed time when the following brethren were present in addition to those who attended in the morning. Members: Bros. O'Donnell, Sheppard, J. Brown, J. H. Thompson, Going, Giles, Butler, Barton, Bradshaw, and Brotherton.—Visitors: Bros. B. L. Gordon, Rev. E. H. DuBois, and D. A. Patterson; Bros. Carr, Wynter, Graham, Knox, Campbell, Coglan, Tuff, and Walmaley.

The lodge having been tyled, the brethren were called from refreshment to labour.

The W.M. in the name of the lodge welcomed the visitors as well as the brethren of H.M.'s 121st Fusiliers, and said they would be happy to see them at all their meetings. He took the

opportunity to mention that the Regiment which relieved them at Kurrachee, viz. H.M.'s 56th Regiment, helped to establish this lodge seven years ago, the first Master being Major Aylmer, of that Corps.

The minutes of the last regular meeting were read and confirmed.

The brethren then proceeded to ballot for Bro. Rev. E. H. Dabois and Bro. Dagell, as joining members, the result was clear in both cases. The two brethren retired during the process of the ballot, and on their re-admission the W.M. welcomed them as members of the lodge, according to the former a seat on the dais as P.M.

The next business on the summons being the installation of the W.M. elect, before proceeding to instal Bro. Agnew, the W.M. begged leave to say a few words. He said the brethren a year ago did him the honour to elect him to the responsible office of W.M., the duties of that high station he could conscientiously say he endeavoured to perform to the best of his skill and ability. Should he not have come up to their expectations, he trusted the brethren would make every allowance for his shortcomings considering that this was his first year of Mastership; he did not wish to take up the time of the brethren in making a long statement, but he observed the lodge had met regularly once a month, that there were seven emergent meetings convened, and the brethren met seven times for purposes of instruction; this without taking into account the meetings in Chapter and in the Mark Lodge, being at the average of a meeting a fortnight. He thanked his Officers for the manner in which they had discharged their several duties, but he said he felt bound to notice in particular the services of Bros. Mullen and Nepean Smith, who invariably gave him the most cordial, willing, and fraternal support and assistance. Lastly, he thanked Bro. Walker, I.P.M. for valuable advice and counsel given him at all times, though absent from the station he considered it his duty to acquaint him as the I.P.M. of every thing in connection with the lodge, and always received prompt replies to all his letters.

The Installation Ceremony was then proceeded with; all E.A.'s having been requested to withdraw, the lodge was opened in the 2nd degree. Bro. Walker presented Bro. Agnew to Bro. Franklin, Installing Master. The summary of the Ancient Charges and Regulations was read to Bro. Agnew, to all of which he signified his assent and consent. Bro. Agnew then knelt before the pedestal and took the solemn O.B. of W.M. of the Bangalore Lodge, No. 1,043.

The lodge was opened in the 3rd degree, all F.C.'s having previously retired. All brethren under the rank of Installed Master were then requested to withdraw. The Board of Installing Masters consisting of Bros. Gordon, Walker, Dabois, Patterson, and Franklin was then opened by the Installing Master. Bro. Agnew, W.M. Bangalore Lodge, No. 1,043, was duly placed in the Oriental Chair according to ancient form and custom, and was saluted by the brethren present. Bro. Franklin was then invested with the Jewel of P.M. The Board of Installed Masters was closed, and all M.M. re-admitted, a procession was then formed, and the brethren saluted Bro. Agnew, the Installing Master proclaiming for the first time in the East Bro. Agnew, W.M. of the Bangalore Lodge, No. 1,043. The brethren greeted the new Master as M.M. The working tools of the degree were presented and explained.

The lodge was lowered to the second degree, and all F.C.'s admitted. A second procession was formed, and the brethren saluted the Master as F. C.'s the Installing Master proclaiming for the second time in the West Bro. Agnew, W.M. of the lodge. The brethren greeted the Master as F.C.'s. The working tools were presented and explained.

The lodge was lowered to the first degree and all E.A.'s admitted. A third procession was formed and the Master was saluted by the brethren as E.A.'s. the Installing Master proclaiming for the third time in the South Bro. Agnew, W.M. of the lodge. The brethren greeted the new Master as E.A.'s. The working tools were presented and explained.

The Warrant of the Lodge, Book of Constitutions, By-Laws, and List of Lodge property, were severally delivered to Bro. Agnew.

The W.M. then proceeded to appoint his officers as follows, investing each with the jewel of his office, and giving an exhortation on the nature of the duties that devolved on each: Bros. E. Sheppard, S.W.; G. Nepean Smith, J.W.; E. H. Du Bois, Chaplain; J. F. Flood, Treas. (elected); J. O'Donnell, Sec.; J. L. D. Stuart, S.D.; J. Price, J.D.; F. Going, Dir. of

Cers.; F. Taylor, Assist. do.; J. H. Thompson, Steward; R. Kenny, I.G.; G. Whiting, Tyler (re-chosen).

In investing Bro. Whiting with the jewel of his office, the W.M. spoke in high terms of the manner in which he had discharged his duties during the past year, and proposed that his salary be raised from 5 rs. to 7 rs.; the proposition was seconded by Bro. O'Donnell, and carried unanimously.

The ceremony of installation was concluded by Bro. Walker delivering the usual address to the W.M., to the Wardens, and to the brethren in general.

Bro. Agnew returned thanks to the Installing Board of Past Masters for their presence, and the trouble they had taken in the ceremony of installing him in the chair, especially particularised Bros. Gordon and Walker, both of whom he said he was aware had exerted themselves to their own inconvenience to come to lodge, Bro. W. Gordon having only just risen from a sick bed, and Bro. Walker having travelled far out of his way to be present at the installation, thus testifying the most gratifying wish to support him on the occasion, and a most praiseworthy Masonic zeal towards the lodge of which he is a P.M. and honorary member.

Bro. Walker then called the attention of the brethren to the able manner in which Bro. Franklin, carried out the duties of the lodge as W.M., and proposed that his services be recognized by presenting him with a testimonial. The proposition was seconded by Bro. Mullen, and carried unanimously.

Four brethren were proposed as joining members and one candidate for initiation.

The Charity Box was passed round.

There being no further business before the lodge, it was closed in peace, love, and harmony at 9-30 p.m.

The brethren adjourned to an entertainment, the usual loyal and constitutional toasts were proposed, as also several others given by the brethren and their friends which caused much merriment. The brethren separated at 11-30 p.m. highly satisfied with the evening's proceedings.

ROYAL ARCH.

METROPOLITAN.

ROSE OF DENMARK CHAPTER (No. 975).—This chapter met on thu 3rd inst. at the Star and Garter Hotel, Kew B^dge. Four candidates were exalted to the Royal Arch degree, and several others were proposed for exaltation at the ensuing meeting of the chapter. During the ceremony Comp. A. Pendlebury occupied the principal chair. When the chapter was closed, a splendid banquet and dessert were served, and a very agreeable evening was spent, the party breaking up in time to return to Waterloo by the 9-26 train. The M.E.Z., Comp. F. Smith, was present, Comp. James Terry, P.Z., officiated as H.; Comp. R. W. Little, P.Z., as J.; Comp. H. G. Bass, P.Z. and Treas., were also present. In the course of the evening, Comp. Walters responded to the health of "The Visitors," acknowledging the kind reception and great Masonic treat they had all that day experienced at the Rose of Denmark Chapter.

BEADON CHAPTER (No. 610).—On Thursday, the 8th ult., the installation meeting of this chapter took place at the Greyhound Hotel, Dulwich. Comp. Jas. W. Avery was installed Z., and Comp. H. Massey H., by Comp. F. Walters, P.Z. Comp. C. A. Potter, P.M. Beadon Lodge, was installed J. by the H, Comp. W. H. Green was invested Scribe N., and Comp. W. Y. Laing, J., by the M.E.Z. The other officers were not present, but a most agreeable party was composed of the companions named above, and Comps. J. W. Halsey, H. Bartlett, J. M'Kiernan, and H. Potter, P.Z. The evening was harmoniously spent, and the companions separated early.

HERVEY CHAPTER (No. 1,260).—The regular convocation of this Chapter was held in the Iron School-room, adjoining St. James's Church, Moor Park, Fulham, on Wednesday, 14th inst. The Chapter was summoned for half-past six precisely. The M.E.Z. Comps. G. King, junior, G.H.; E. A. Baber, J.; W. H. Andrew, N.; J. H. Baker, S.E.; P. H. Jones, 1st Assist. Soj.; J. B. Ayshford, W.S., and others officers; Comp. Dr. Goodrich, and R. C. Davis. There were present as visitors M. V. Depenheim, and T. Holland; C. J. Speight, acted as Janitor. The Chapter having been opened by the Principals and Past Principals, the companions were admitted, the minutes of previous convocation were read and confirmed. The ballot having been

previously taken for Bros. J. Way, J. Palmer, E. L. Hickey, Dr. J. A. Turner, C. H. Roberts, W. Wood, and H. W. Heazal, and proving favourable, Bro. Way, the only candidate in attendance, was duly exalted to the degree of the Holy Royal Arch, the ceremony being performed in a most admirable manner not only by the Principals, but by Comps. Andrew and Baker, all of whom acquitted themselves of the duties, in such a manner as to elicit the admiration of all the companions present. On the completion of the ceremonies, and the return of the newly-elected companions to the Chapter, the new bye-laws were read paragraph by paragraph, submitted for confirmation, and with some slight modifications they were approved. The appearance of the room, is admirably suited to the purpose, and the beautiful furniture of the Chapter, to which we have previously alluded, was shown to great advantage, and more than ever appreciated by the companions. There being no further business, the Chapter was closed with solemn prayer, and the companions adjourned to refreshment, which had been provided by Mr. Smith, of the Britannia. The usual toasts followed, and after spending a quiet evening, the companions separated. We were pleased to observe that this newly-established Chapter is proceeding in the right direction, and refraining from extravagantly expending the funds on expensive banquets, a course which has, no doubt, assisted to place this young Chapter (although possessing a most handsome suite of furniture) completely out of debt.

SUFFOLK.

IPSWICH.—*Royal Sussex Chapter* (No. 376).—The quarterly convocation of this Chapter was held in the Masonic Hall on Wednesday, the 7th inst., when the following were present:—M.E. Comp. Spencer Freeman, acting Z., Principal P.M.E. Comps. J. Franks, Scribe E.; G. Findley, acting E.; S. B. King, Pitcher Mills, P.Z. Comps. F. Long, P.S.; G. S. Golding, P. Cornell Fraser. Visitors: C. Davy, P.Z., acting N.; Emra Holmes, Williams, and G. Spalding. Comp. Franks shared with Comp. King the arduous duties of 1st Principal in performing the ceremony of exaltation of Bros. Walter Azemberg Smith, S.W. 376, and P.G.D.C., and A. Christie, J.G. 376, who were severally introduced, obligated, and entrusted as companions of the Holy Royal Arch. The symbolical lecture given by Comp. Franks, and the mystical by Comp. King, were very ably delivered, and calculated to create a profound impression on the minds of the candidates, and indeed on all who heard them. The following were elected officers for the ensuing year:—Comps. S. H. Wright, 1st Principal; F. B. Marriott, 2nd Principal; F. Long, 3rd Principal; —. Warner, P.S.; J. Franks, P. Cornell, N. The Chapter was then closed, and the brethren retired for refreshment. The meeting closed in harmony.

MARK MASONRY.

LANCASHIRE.

MANCHESTER.—*St. Andrew's Lodge* (No. 22, S.C.).—The regular meeting of this lodge was held on Tuesday, 13th inst., at the Freemasons' Hall, Cooper-street. The lodge was opened at six o'clock by R.W.M. Bro. C. F. Matier, D. Prov. G.M.M., assisted by Bros. Wm. Wayne, S.W.; T. A. Whyatt, Prov. G. Dir. of Cers., J.W.; Turner, Prov. G.S.B., M.O.; Robberds, Prov. G.O.; Pratt, Sec.; Abbey, Treas.; John Parker, C.; Allison, S.D., &c. Among the visitors were: Bros. J. Mitchell, Prov. G.J.W.; Morris, P.M. 2; Hine, P. Prov. G.S.W., East Lancashire; Yarker, &c. The names of several candidates having been ballotted for, were duly elected, and Bro. Thos. Entwisle, Prov. G.M.M., was unanimously elected as honorary member. Bros. Simpson, Kitzitaff, and Gardner, being in attendance, were introduced and advanced to the degree of Mark Master by Bro. Matier, and the lecture on the Tracing Board was most impressively given by Bro. Mitchell. The working tools were presented by Bro. Wayne, S.W. The election for R.W.M. for the ensuing twelve months was then held, and resulted in the unanimous election of Bro. Wm. Wayne, S.W. and P.G. Recorder of Marks, to that high and honourable position, Bro. J. Gibb Smith was elected Treasurer, and Bro. Dean, P.M., Tyler. Bros. Turner and Rome were appointed Auditors, and the installation was fixed for 13th December. A debate then took place on the advisability of raising the entrance fees and

subscription, and it was finally resolved, after several amendments had been proposed, that the fee of advancement should be raised to 31s. 6d., and the subscription to 18s. per annum. Several brethren received their certificates in open lodge, and hearty good wishes having been presented from several brethren and visitors, the lodge was closed in ancient form with solemn prayer at eight o'clock. After supper, the usual loyal and Masonic toasts were duly proposed and honoured by the brethren. "The Health of the R.W.M. elect" was proposed by Bro. Matier, D. Prov. G.M.M., who said he was delighted to welcome Bro. Wayne as his successor, not only from the fact that his name was the second in the warrant, but also from the intimate knowledge he had of Bro. Wayne's earnestness and zeal in the cause of Freemasonry. He wished the R.W.M. elect a prosperous and successful year of office. Bro. Wayne assured the brethren, in reply, of his desire to do all in his power to keep up the honourable character of the lodge, and trusted they would lend him their valuable aid to that intent. Several charming songs were given by Bros. E. Simpson, Robberds, Whyatt, and others, and the brethren separated shortly after ten o'clock in peace and harmony.

INDIA.

LODGE SRIUS (No. 90, E.C.).—The regular meeting of this lodge was held on the 14th of July, when there were present:—Bros. J. Gibbs, G.M.; H. H. Avron, P.M., as W.M.; M. Crawford, as S.W.; E. Gleave, as J.W.; W. Stephens, as M.O.; M. B. Cohen, as J.O.; J. Thomas, as Sec. and Org.; J. O. Weeks, as S.D.; A. Swift, as I.G.; J. W. Scager, Tyler; also Bros. J. P. Leith, E. T. Leith, J. Dixon, J. W. Hunter, &c. The lodge was duly opened, when the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. The first business before the lodge was the installation of Bro. J. P. Leith, W.M. elect. This ceremony was performed by Bro. H. H. Avron in his usual masterly style. Bro. J. P. Leith expressed his regret that, owing to the absence of many of those whom he intended to appoint to office, he was compelled to postpone the investiture of most of his officers. The ballot was then taken for Bros. C. Thwaites and J. Thomas as joining members, and for Bros. F. L. Brown, T. M. Filgate, M. Balfour, C. Herring, H. E. Astley, W. F. Knapp, P. A. R. Oldfield, W. Gray, J. J. Winton, and A. F. Shepherd, for advancement, which proved clear. Bro. Thomas was appointed Secretary and invested with the collar of his office. Bro. Seager was invested as Tyler. The by-laws were next considered, when on the motion of Bro. Avron, seconded by Bro. C. A. Gumpert, it was unanimously carried "That the by-laws as amended be adopted, printed, and distributed." Bro. E. T. Leith proposed and Bro. A. C. Gumpert seconded Bro. J. H. Hunter for joining. The lodge was closed at 8 p.m.

MASONIC JOURNEYINGS.

As we commence our earthly journey each of us have objects to pass, much to impede our progress, many obstacles to encounter; and frequent inquiries are made relative to our designs and purposes—why we travel this or that route—all of which we must answer in a civil manner, for in giving correct and civil answers to these several interrogations we may gain useful information that may be of great service to us in future. This is strikingly true when we commence our Masonic pilgrimage. We were induced by the favorable impression that we had of Masonry to ask some one whom we supposed to be a member to recommend us. We had not the slightest intimation what kind of a recommendation we should have. We were in the dark as to what would be said in our favour. We occupied somewhat the condition of a child, helpless, ignorant and innocent of what would be our fate. No choice was offered us in the risks of the future. Our prerogative was to wait patiently for the development of events.

Our Masonic journey, as we knock at the door of the Temple, symbolizes our journey of life. As our existence commences with the bright rays of happy childhood, and soon introducing us to the lovely morning of youth, accompanied with the cheering hopes of a prosperous future, so it is when admitted into the inner door of the

sanctuary of Masonry. With a slow step, yet with a confident trust, we journey along towards the sun at its meridian height, our minds all radiant with hope, filled with trust, like an inexperienced child of nature resting upon the bosom of a kind parent. So the candidate of Masonry has a trusting and confiding friend in the South, who with a watchful care observes the time and sees that no one makes moral shipwreck of himself. Then his footsteps are toward the West. With smiles of joy and tokens of friendship he commences the inclined plane of life as soon as he gains the summit.

As it is with our life journey here, we anxiously look towards the cool evening shades of the West. So with the neophyte, he is intended to repair to the west, assured that all have traveled the same exciting pathway. But still his mind is filled with ambition to press onward, to gain the great object of life, and as he approaches the terminus of his western journey he finds justice ready and willing to reward him for all labour and trouble, and pay him his wages. It is at the West gate of human life that we come to our manhood. It is here that we are entitled to receive wages if ever. It is here that we need our earnings. At this point of our earthly existence we should have in store an ample supply of mental, intellectual and moral wealth that will recommend us at the East gate of life.

Our journeyings compel us to leave the west, and turn our face to the east. We are obliged to leave that portion of life where we have borne the burden and heat of high twelve. Our eyes have become dim, and we can not longer distinctly see the sign. They have been filled with the tears of sorrow and grief; and have sparkled with the exciting brilliancy of events; but are now losing their lustre, and the surrounding objects are imperfectly seen. In former times our elastic step was firm, sure and strong. But now we begin to tremble beneath the ponderous weight of years.

As we turn eastward on the journey of life, our hearing becomes somewhat impaired, and we can scarcely hear the word, and the nervous system is less sensitive to the touch; and the brotherly token is not as accurately felt, as when we passed the south gate. But, notwithstanding the failing of our senses, we can practice Masonic charity, and manifest brotherly love. As we trustingly pursue our journeyings our mind's eye turns to the east gate, for the grand focus of that true light, for which we have so long labored.

So in the course of events we reach the east gate of human life, when God speaks to us as earthly pilgrims, "Let there be Light." At this crisis the tenement of earth is left, and the mind and spirit leaving the several stations of this existence, puts on immortality, and the sun of eternal glory in its divine effulgence arises and bids us a welcome to higher joys and a higher life.—*Mystic Star.*

Obituary.

BRO. JOB AUSTIN.

We regret to announce the death of Bro. Job Austin, P.M. and Sec. of Hornsey Lodge (No. 890). Bro. Austin was highly respected by a large circle of Masonic friends, and his loss will be deeply felt by the lodge in which he has long and efficiently performed the duties incident to his office.

The worthy brother's death, caused by hæmorrhage of the lungs, took place at his residence, on Thursday, the 8th inst. His remains were interred at the Tower Hamlets Cemetery on Wednesday last, and invitations were issued to the members of the lodge to assemble at the cemetery to pay the last respects to their departed brother.

THE LATE R.W. BRO. WILLIAM WELLIS

P.M., Hon. Prov. Depute Grand Master, P.Z.

The melancholy task devolves upon us of announcing the death of the oldest Mason in Western India, which took place at Poona, on Tuesday evening, the 26th July, 1870, at the good old age of 72. Our deceased brother truly earned for himself the title of the "Father of Masonry in Western India," for not only way he such in name, but he laboured diligently and incessantly in the cause of our Holy Order for fully 43 years; his whole soul was in Masonry, and he fulfilled all its behests to the very letter by his upright and strictly Masonic and Christian life. Hundreds of our brethren will miss the good old man, whose pride it was to dilate upon the precepts of our Order, and there is not one who ever spent an hour with Bro. Wellis that did not profit by it. We have lost in him a sincere friend and an able adviser.

Bro. Wellis was the father of twenty-three children, six of whom, with his bereaved widow, survive him; he took the earliest opportunity of initiating his sons into the mysteries of the Order he so dearly loved, and we earnestly hope that they may follow in his footsteps, and earn the same honour and esteem.

Bro. Wellis was buried with Masonic honours, at his own special request: an account of the funeral has been kindly furnished to us. Our readers are aware of the difficulties attending a Masonic funeral in India, owing to the short time a body can be kept above ground, and more particularly so in this inclement season. We are informed that it continued raining the whole of the evening that the funeral took place. Notwithstanding all these difficulties, the brethren of Lodge St. Andrew's, assisted by some of the brethren of Lodges Orion and Barton, did their sorrowful duty to the remains of their beloved Past Master, in a manner worthy of the occasion. Bro. J. C. Graham, an intimate friend of the deceased, performed the sad ceremony with great ability, and his feelings were frequently overcome during the solemn service. We understand that Lodge St. Andrew's will observe mourning for three months, as a mark of respect to the memory of the deceased, and we doubt not that Lodge Barton and the chapter and encampment with which he was connected will also do so.

Bro. Wellis was one of the founders of Lodge Perseverance, which was opened under the English Constitution in 1829, and of Lodge Rising Star of Western India; he was also the founder of Lodge Barton at Lanowlee. He held the office of Honorary Depute Provincial Grand Master of the Provincial Grand Lodge of Western India, and for many years held the highest offices in lodge, chapter, encampment, and council. At the time of his decease he held the office of P.E.C. of Ascalon Encampment, and P.Z. of Chapter St. Andrew's; only a month before his death he assisted at the installation of the W.M. of Lodge Orion in the West. He was always ready to take up any office that fell vacant, to prevent inconvenience.

It does not require any suggestion from us for all to unite in perpetuating the memory of Bro. Wellis in some manner befitting so great and good a Mason, and we hope the Provincial Grand Lodge of Western India (of which he was a member from the date of

its establishment in 1836) will take the lead in this good work.

A funeral meeting of Lodge St. Andrew's in the East was held on the 27th July, to convey to the grave the remains of our R.W. Bro. W. W. Wellis. The following brethren were present:—Bros. J. C. Graham, as W.M.; W. H. Wakeman, as Dep. M.; J. Gardner, as Sub M.; A. T. L. Pennock, P.M.; Marks, S.W.; Gready, J.W.; Pollock, Bible Bearer; N. Byramjee, Treas.; Heerjibhoy, as Sec.; Bishop, S.D.; Pestonjee, J.D.; Brown and Bowler, Stewards; Shapoorjee Jehangeerjee, I.G.; McMorris, Tyler; Smith, S.W., Lodge Orion; Kirby, Tyler, Lodge Orion; and several other brethren, amongst whom were the three sons of the deceased.

The lodge was opened in the three degrees, and the funeral *cortège* drew up opposite the front entrance of the lodge, into which the body was conveyed and received by the brethren with the deepest respect.

The W.M. read the funeral service, after which he called upon his brethren to form round the coffin, and to give the usual funeral honours to the remains of the deceased brother.

The lodge having been called off, the procession was formed as follows:—

Tyler with drawn sword.
Band of H.M. 102nd Queen's.
Two Stewards with white rods.
Visiting brethren two and two.
Representatives of Lodge Orion.
Senior and Junior Deacon.
Treasurer and Secretary.
Senior and Junior Wardens.
Bible Bearer.
Substitute Master. W. Master. Dep. Master.
Banner of Lodge St. Andrew's.
The Coffin.
Inner Guard.

A great number of other friends of the deceased also followed. It continued raining all the way to the graveyard, and it shows in what high esteem he was regarded by his friends that so many came to pay their last respects at the grave of so good a man, although the weather was so unfavourable. On arrival at the graveyard the Rev. Mr. Ross, Presbyterian Minister, read the usual burial service, after which the body was lowered into its last resting-place, the brethren formed a circle and walked round the grave, while each of them threw a sprig upon the coffin. The usual public honours were then given by the brethren, after which they returned to the lodge, which was called on, and after a few words of sympathy from the W.M., who was so deeply affected that he could not say much. The lodge was closed in due and ancient form in the third degree.—*Masonic Record of Western India.*

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 24TH SEPTEMBER, 1870.

Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, September 19th.

LODGES.—Panmure, Balham Ho., Balham; City of London Guildhall Coffee-house, Gresham-st.

Tuesday, September 20th.

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., York and Albany, Gloucester-gate, Regent-park; St. Mark's, Horns Tav., Kennington.—CHAPTER.—Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, September 21st.

Lodge of Benevolence, at 7 precisely.—LODGE.—Nelson, Masonic Hall, William-st., Woolwich.—CHAPTER.—Westminster and Keystone, F.M.H.

Thursday, September 22nd.

House Com. Girls' School, at 4.—LODGES.—Prosperity, Guildhall Coffee-house, Gresham-st.; William Preston, Clarendon Ho., Anerley; Victoria, George Ho., Aldermanbury.

Friday, September 23rd.

House Com. Boys' School.—LODGE.—Royal Alfred, Star and Garter, Kew Bridge, Ealing.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, September 19th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, September 20th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, September 21st.

Confidence, Railway Tav., London-street; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam-beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, September 22nd.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Count's, Approach Tav., Victoria-park, at 7.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, September 23rd.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

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LONDON, SATURDAY, SEPTEMBER 24, 1870.

PHYSICAL ASTRONOMY; OR, NEW THEORIES OF THE UNIVERSE.

By BRO. J. C. MANNING.

(Continued from page 223.)

When Dr. Bedford proclaimed his "New Theories of the Universe," in 1854, he must have astonished the deep thinkers, some of whom, though slow at the time to acknowledge their import, have lived to see them more or less recognised as in perfect keeping with the hidden law of observed phenomena. His opinion was, that a "gaseous state was matter's primitive form;" that there existed a "close relation between the formation of the meteor and the comet," and that the sun was "formed instantaneously, as a meteoric stone is, only on a larger scale."

"It is often found," he says, "that the key to the profoundest mysteries has long lain in our possession ere we have discovered its fitness to unlock the hidden law of observed phenomena. How often was water converted into steam before we ascertained its motive power? Thus it is with the simple meteor of nightly observation. Here is matter: here is motion. Where is the eye that has not been startled by its sudden light? But how little has the mind pondered upon the relation—the close relation—between its formation and the creation of the sun—the sudden transition of the gaseous atom into the solar aggregate."

Here is the germ of a great thought—enunciated for the first time sixteen years ago, and now recognised by some of the ablest astronomers of the day as an established fact, and one elucidatory of many doubtful points that had long been vexed questions.

Before proceeding to comment upon that portion of Dr. Bedford's Theories having especial reference to comets, and which are exceedingly interesting and new, as it appeared at the time they were first propounded, I will give his explanation of the way in which he believes the sun, the centre of our solar system was formed, and how the gradual process of the complete formation of that system went on. Gaseous matter pervades space. An incalculable amount of this gaseous matter exploded; a tremendous blaze ensued; a vacuum was formed: the residuum of the explosion was thrown off in all directions; the surrounding air rushing into the vacuum forced back the scattered sparks into one igneous mass: and thus was formed the solar fire which forms the centre of our system. The huge mass obtained its rotary motion from the inequality of the pressure of the outer æther: and its translatory motion was in the direction of a superior force—in that of the constellation Hercules, travelling at the rate of about 57 miles in every second of time, that portion of the sun of the greatest specific gravity, necessarily being foremost, just as a wooden ball, with a piece of iron inserted in one side, and projected through the air, would travel with the iron in the direction of its course. "Thus it is," says the writer, that a certain portion of our globe which we call the North Pole, being the most dense, always points in the direction it is travelling, with the whole of our solar system, through space: and here, I believe, we must look for the explanation of the phenomena of the magnetic needle."

If this "theory" be correct, we have here unmistakeably the origin of the poles.

The sun, or centre of our polar system, having been formed in the way described, we may picture a gigantic ball of liquid fire dashing for ages through space, bearing, as part of itself, the germs of other worlds, yet still a portion of its own igneous aggregate. At a certain stage, when the majestic orb was in a still more igneous state than it is at present believed to be, before a single planet revolved around this source of our system, when its dimensions included the whole of the bodies which now make up our solar system (not including the comets, which we believed to be extraneous), and when the centrifugal force of its rotary motion was consequently greatest, and far outweighed the momentum of its translatory motion, then it was, according to Dr. Bedford's theory, that "the sun threw off the masses which form our primary planets, in the same way as mud is thrown from a coach-wheel in rapid motion; hence their rotary and orbital motion * * *" The

most remote primary planet, I consider, was *first* projected when the projectile force of the sun was greatest—the lighter matter, or that of the least specific gravity, as a rule, being thrown off first, and each in succession, inwards to Mercury, which is composed of matter of the greatest density. In like manner, as were the primary planets ejected from the equator of the sun, so I believe were the satellites projected from the equator of *their* primaries. And, in reference to the satellites of Saturn, I have the fullest conviction that, hereafter, it will be discovered that one or more of these satellites will be found to have a tertiary, or, more properly speaking, a quaternary planet revolving around them. My reason for this supposition is this: that the less the specific gravity of the planet, the greater the number of satellites as a rule. And the matter of which Saturn, its rings, and its satellites, are composed, being so exceedingly fluid, when projected from the sun, its centrifugal force threw off for a time so continuous a stream of matter, that rings were formed such as we find, (one or more of which is discovered to be transparent), in addition to the masses previously projected at intervals, which constitute the moons of Saturn. Again: the earth having a satellite, and its mass, when projected, being less fluid than Mars, and yet capable of projecting her moon, I feel confident that such an appendage will also be found to Mars: in fact I should not be surprised if Venus and Mercury completed the uniformity, throughout our system, of primaries and satellites, although their satellites would be very small."

There is something to my mind, especially attractive in the foregoing explanations of the mechanism of the heavens; and when tracing out the same theory to a under limit as I propose to do in my next, we find it a pretty well ascertained fact that our solar system is but a subordinate to other systems, which are in themselves subservient to ever greater and grander celestial organizations, we may well wonder at the incomprehensible idea, and feel astonished at the simplicity of the principle from which we start in contemplation of it from the atom, which we can readily comprehend, to the illimitable aggregate which we cannot.

(To be continued.)

ENMITY.—How frequently it is that the most unreasonable and unreconciled enemy that you may have is the one who feels and knows that he has wronged you. And more especially his enmity and hatred will become intensified when he knows that you know his meanness. And a more unhappy man than such an enemy can not be found.

ENGLISH GILDS.*

(Continued from page 229.)

The fifth division of Dr. Brentano's introduction treats of the origin of Trade Unions, which he says are the successors of the old Gilds. With this assertion he concluded the foregoing part of this Essay. He goes on to say it is far from being a new statement. On the contrary, friends and enemies of these associations have repeatedly, in words and print, pointed at their connection with the old Gilds, the former to justify, by this pedigree, their existence, the latter to condemn them at once by describing them as continuations of institutions considered for long, and generally, at best as antiquated. Their enemies, by the dodge of applying to them the epithet of "long-condemned associations for the restriction of trade," generally dispensed with all further inquiries into the real results of their working.

Considering only the rules and restrictions prevailing in the old Craft-Gilds, and comparing them with the regulations which our modern Trade Associations, existing only among workmen, try to enforce, one might feel inclined to accept this opinion at once. But the fact is, that in no one single instance did such a withdrawing of the masters from the Craft-Gild, leaving it to the workmen alone, ever take place. On the contrary, I think it more probable that the masters generally remained in the corporation, to prevent its bye-laws being enforced against them, and to annihilate its influence.

Our inquiry makes its necessary that we should first of all represent to ourselves the regulations of the Statute of Apprentices, the 5th Elizabeth, c. 4, which codified the order existing for centuries among the Craft-Guilds, and applied it to all the trades of its time. There were indeed combinations and associations similar to Trade Societies already before 1562. But, as I have shown in Part IV., they were but exceptions, occurring chiefly in the building trades. And the very fact of their occurring in the building trades in the Middle Ages is another proof of the justness of the theory which I am going to put forward in these pages; for these trades resembled entirely our modern manufactures, with their small number of masters and their masses of workmen, with sub-contractors and deductions from wages. And as to the 2nd and 3rd Edward VI. c. 15, it has been shown above that this statute refers not to associations of journeymen like our Trade Societies, but to abuses of craftsmen in general.

* "English Gilds," by the late Toulmin Smith. London: Trubner and Co.

According to the 5th Elizabeth, c. 4, no one could lawfully exercise, either as master or as journeyman, any art, mystery, or manual occupation, except he had been brought up therein seven years, at least, as an apprentice. Every householder dwelling in a city, town-corporate, or market town, might take apprentices for seven years at least. But only those youths might be taken as apprentices whose parents possessed a certain fortune; and none could be bound but those who were under twenty-one years of age. Whoever had three apprentices must keep one journeyman; and for every other apprentice above three, one other journeyman. As to journeymen, it was enacted that, in most trades, no person could retain a servant under one whole year, and no servant was to depart or to be put away but upon a quarter's warning. The hours of work were fixed by the Act to about twelve hours in summer, and from day-dawn till night in winter. Wages were to be assessed yearly by the justices of the peace or the town magistrates, at every general Sessions first to holden after Easter. The same authorities were to settle all disputes between masters and apprentices, and protect the latter. The 1st Jac. 1., c. 6, expressly extends this power of the justices and town magistrates to fix wages to the wages of all labourers and workmen whatever.

It is evident that, as long as the regulations of the Statute of Apprentices were maintained, the position of the workmen was secure. The long term of service assured them the regularity of employment which they desired above everything. The magistrates were, according to the intention of the Act, to assess the wages so as to "yield unto the hired person, both in the time of scarcity and in the time of plenty, a convenient proportion of wages;" and the hours of work were not excessive, especially as the manner of carrying on industry was not then so exhaustive as it is now-a-days. Besides, the restrictions as to apprentices prevented a great competition from lowering the skilled workmen to the level of common labourers. But as Adam Smith tells us, the operation of this statute was limited by interpretation to cities, towns corporate, and market towns, and to those trades only which were established in England before the 5th Elizabeth.

In order to prove my assertion that the Trades Unions originated with the non-observance of these regulations, I will now successively consider, first, some of the trades subject to the 5th Elizabeth, c. 4; then, some of those which were incorporated by charter; and lastly, some which were free from any restrictions, whether by charter or Acts of Parliament.

The woollen manufactures were the staple trade of England. I have already spoken in Part IV. of the great importance of the Craft-Gilds of the woollen weavers; and we have seen how the great number of workmen employed in this trade led them to combine whenever there was a temporary want of sufficient organization. Later on the trade came under the 5th Elizabeth, c. 4, and was regulated besides by the 5th and 6th Edward VI., c. 22, as to the use of machinery, and by the above cited 2nd and 3rd Philip and Mary, c. 11, as to the number of looms which one weaver might have.

Every master had served a seven years' apprenticeship. Though the 5th Elizabeth, c. 4, was not known, either to masters or men, its regulations were maintained, because they corresponded to custom. Thus even in 1806 there were in Harmley, a clothworkers' village of from 4,000 to 5,000 inhabitants, ninety-seven apprentices bound for seven years, and only four bound for a shorter period.

The woollen manufactures were carried on in the last century by small masters in their own homes. They dwelt in villages and scattered houses, and often cultivated besides a little land, from three to twelve or fifteen acres. Often too they had a horse to carry their cloth to market, or, in later times, to the public mill. The number of such small masters in the environs of Leeds was estimated in 1806 as 3,500.

Each master employed on the average ten journeymen and apprentices. As a rule there was one apprentice to two or three journeymen. Besides, the master was regularly assisted by his wife and children. Children working with their fathers did not need to be bound by indenture. As a rule all these persons worked in the master's house, where the wool was worked through the various stages till it became undressed cloth, and, if necessary, was dyed. Sometimes also the journeymen did the work in their own houses, and were assisted in it by their wives.

The introduction of machinery brought a change. Mills were now erected on rivers and streams, to make use of the fall of the water. Various processes, which had been chiefly performed by hand under the masters' own roof, were now executed in public mills by machinery. In the neighbourhood of every manufactuaing village were several such mills to be found. The manufacturer brought his wares to them with little trouble and loss of time, and fetched them back after they had gone through the necessary process. The cost was but small, so

that he was enabled to get by these mills the advantage of very expensive machines. Sometimes, too, the master himself performed the work by machinery in the mill, in order that it might be well done.

In this domestic system of industry the work was chiefly performed by persons who were its proprietors. It was not so in the system of the "rich master clothiers" which arose in the West of England. They bought the foreign wool directly from the importer, and the native in the fleece, or from the wool-stapler. They then gave it to men to work up, partly in their own houses, partly in the masters'. For every single process through which the wool had to go until its completion, the masters gave the ware to another class of workers, none of whom went out of his own line. By this the workers obtained great skill in the performance of their operations. As in this system, so also in the system of the master manufacturers which came into existence with the origin of machinery, the workers were not the owners of the work they worked on. The merchants, for the most part possessors of large capitals, now became manufacturers themselves, and erected mills. In one or several buildings they kept more or less operatives working-up by machinery, under the employers' or their overseers' superintendence, the materials belonging to them.

These changes in the manner of carrying on industry led to others in the position of journeymen. The first change was, that the apprentices were often no longer bound by indenture, though they mostly still served their seven years without it. In the mills, however, it also soon became usual to employ workers who had served no apprenticeship, besides great numbers of women and children: the latter at an earlier age than would have been possible without machinery, and according to the 5th Elizabeth, c. 4. Their labour was of course much cheaper than that of skilled workmen. The number of employers who had served no apprenticeship increased more and more. Whereas formerly the cloth of no master who had not served a seven years' apprenticeship was admitted to the cloth-halls, the trustees framed in 1796 a new regulation, according to which those manufacturers also were to be admitted who had carried on the trade of a clothworker for only five years. Soon after, all persons were admitted to the cloth-halls without any qualification.

According to the "Rules and Orders of the Clothiers' Community, 1803," the chief object of the Institution was to carry out the legal regulations as to apprentices, in their original purity. But it is declared at the same time that those who till now

had carried on the trade contrary to these regulations should continue without molestation. The activity of the society was only to extend to the future. The Rules complain besides that the abuses which had arisen, especially the large number of hands who had been driven into the trade, had destroyed the mutual dependence between masters and men, and had produced pride and overbearing on the part of the farmer. Henceforth all apprentices were to be considered unlawful who had not been bound by indenture for seven years. They were to be bound, moreover, at so early an age that their term would have expired before their majority, as no indenture was binding after their twenty-first year. The only exception was made in the case of a son of a lawful workman who served his father seven years. I must here mention that with the factory system a new kind of apprentices sprung up, namely, apprentices bound to journeymen; hitherto all had been bound to the master. Nobody, as the Rules further ordain, was to learn two trades at once. In other Rules, workmen of other trades also stated that this regulation of the 37th Edward III, c. 5 was to be maintained.

To the prosecution of this chief object the Institution added the assistance of the sick, and of the widows of deceased members, under entirely similar conditions as are still now used in Trade Unions. The necessary moneys were collected, in every single case, in the name of the sick, or the widow of the deceased. In Leeds the contribution of each member was 1d. a week, and at Halifax 3d. Twice a year a committee of thirteen was elected by the members at a general meeting, to manage the affairs of the Institution. Seven were to form a quorum. Fines were imposed for not accepting office when chosen. On resigning, the committee had to render account of their doings. There were also stewards, who had to provide for the collection of contributions, and the assistance of the sick. Besides, we find here also what we found in the Statutes of all Gilds, from the Gilds of Abbotsbury, Exeter, and Cambridge, namely, that all offences at meetings, by using bad language, ill-behaviour, and the like should be punished. The committee had the right to alter the rules according to need. If any cause of complaint arose either as to apprentices or as to some other rule, the men of the workshop were first to inquire into the case, to try and arrange the difficulty. But wherever they did not succeed, the difference was to be brought before the committee, whose decision was to be final.

The masters, however, did not continue long in the Institution. The fact was that it also assisted

men on strike. At one place the workmen of a master-manufacturer quarrelled with him and struck work. The members of the Institution wished to assist them; upon this the masters left the society.

When the master-manufacturers heard that the object of the Institution was to petition Parliament for the maintenance of the 5th Elizabeth, c. 4, they required their workmen to leave it. On refusing this they were all discharged. The master-manufacturers even entered into combinations for suppressing the Institution, which, strange to say, notwithstanding the 39th and 40th George III., c. 106, was considered allowable by the Parliamentary Committee, though it was hostile to the Institution. On the other hand, the workmen at some places forced the owners of mills who worked for others on hire, to enter their society, as otherwise they declared they would not work for them. They also hindered them from working for such masters as were hostile to the Institution. Once, when a master-manufacturer employed unlawful workers, his journeymen struck work. The rest of the master-manufacturers then promised their colleague assistance, and offered to do his work for him in the meantime. But when they attempted to do this, all their journeymen threatened to leave their factories at once. Finally, the masters signed a contract, according to which they obliged themselves to engage no more workmen for the future, contrary to the 5th Elizabeth, c. 4.

When, year after year, notwithstanding all petitions of the workmen, the Acts regulating the woollen manufacture were suspended, a factory was burnt down; and in September, 1805, the London Fire Insurance Companies received letters of caution from workmen, wherein they declared that, as Parliament refused to protect their right, they would do it themselves. Though the Report of the Committee expressly states that not the Institution, but individuals, must be charged with these nefarious deeds, yet they prove the exasperation prevailing among the workmen: But notwithstanding this exasperation, and the attachment of the journeymen to their Trade-Society, which even then was so great, as a master said in evidence, if it were prohibited they would rather follow it than the laws of the land, yet this Trade Society ceased at once, when in Christmas, 1805, the trustees of the cloth-halls again took up the petitions. The workmen at once delivered them all their funds. It is evident from this that the object of the Institution was nothing but the maintenance of the existing legal and customary regulations of trade. As soon as the State ceased to maintain order, it stepped into

its place; and as soon as there was a prospect of a more legitimate authority putting the law into practice, the Institution ceased at once.

Earlier than the Trade-Society which the cloth-workers began in 1802 under the cover of a Friendly Society, the shipwrights of Liverpool had formed themselves in the last century into a Trade-Society, which was nominally a mere benefit club. Here too the abuse of employing chiefly apprentices caused the origin of this union. But much earlier than the Trade-Societies in both these trades were those of the hatters. Besides being under the 5th Elizabeth, c. 4, the hat trade was under the two Acts of the 8th Elizabeth and the 1st Jac. I., which only confirmed the regulations of the Statute of Apprentices expressly for that trade. In this trade prevailed, early in the eighteenth century, the system of carrying on industry by means of sub-contractors (*alias* sweaters), who were called little masters. They received the materials from the master-manufacturers, and got them worked up by apprentices only. This led to combinations of the journeymen. From 1772 an extremely vigorous Trade Society existed among them for maintaining the existing order and providing for the interests of the operatives. As soon as the employers attempted to give work to sub-contractors, they forced them by strikes to take it back. The society was called the Congress, was regulated by statutes, and framed bye-laws. All workmen of the trade belonged to it. Every one had to pay a weekly contribution of 2d. As the workmen thus prevented the masters from employing an excessive number of apprentices, the masters petitioned Parliament in 1777 for the repeal of the legal restrictions as to apprentices, and for prohibitions of combinations of journeymen. Both were granted by the 17th George III., c. 55, which did not however repeal all restrictions, for every master hatter was to employ one journeyman for every apprentice he might take.

In the tailors' trade also combinations must have existed early in the eighteenth century, as the 7th George I. c. 13, forbade them. I could, however, find nothing as to the cause of these combinations in the Journals of the House of Commons. But it is probable that here also, as in other trades, as for instance in the woollen manufactures just mentioned, the discontinuance of the legal regulation of wages by the justices of the peace occasioned these combinations. This seems the more probable, as the preamble of the 8th George III., c. 17, speaks of those who by "many subtle devices" tried to evade the regulations of wages by the justices according to the 7th George I., c. 13. By these words masters

are evidently meant, as the devices of the workmen would have simply been strikes. In any case, however, the combinations of the tailors seemed to have been but transitory, and not to have led to the formation of lasting Trade Unions. At least, during the entire eighteenth century we hear no more of combinations of journeymen, and not even the 8th George III., c. 17, makes mention of them.

The trade of framework-knitting was not yet established in the 5th Elizabeth. But in the year 1663 Charles II. incorporated "several persons, by the name of Master, Warden, Assistants, and Society, of the Art and Mystery of Framework-knitters of the Cities of London and Westminster, the Kingdom of England and Dominion of Wales, for ever, with power to exercise their jurisdiction throughout England and Wales; and from time to time to make bye-laws for the regulation of the said business of framework knitting, and to punish persons who should offend against such bye-laws." By Section 33 of the Charter the Master was directed to "enforce the statute of the 6th Elizabeth, c. 4, or any other statute as respects apprentices and the occupations of the trade."

(To be continued)

OUR MASONIC CHARITIES.

ROYAL MASONIC INSTITUTION FOR BOYS.

(Continued from page 230.)

As questions have arisen from time to time relative to the cost of boys in the school, the Committee think it right to say a few words on that subject.

The cost per head of the boys in the school—about which questions have from time to time arisen—during the three years in which the present system has existed, including office expenses, rates and taxes, and all expenditure was, in 1867, £47 10s. 4d.; in 1867, £45 13s. 5d., showing a gradual, if small, reduction, which may be further continued as the number of boys may be increased.

No doubt this seems at first sight a large amount but on analysis it is susceptible of satisfactory explanation. The Freemasons' Boys' School is made up of different classes of society, and requires, therefore, a higher standard alike in clothing, food, and education, than is given to the orphans of merely eleemosynary institutions, or boys of any one particular class. It must always be borne in mind that the object of this institution is, by eliminating from its administration all trace of "Charity" in the cold signification of the word, to elevate the moral tone of the pupils, and to give them the same educational advantages they

would have enjoyed had the lives of their parents been spared, thus fitting them for the social positions they were, in all human probability, destined to fill.

And this must always be kept in view when the cost of the education given in this school is considered, or compared with that of other schools.

As regards the educational and general position of the school, the Committee have reason to believe that the cleanliness and good order of the pupils, their cheerfulness and propriety of demeanour, and the arrangements for their comfort and convenience have won the approval of all who have visited the Institution, and that their progress in educational attainments has kept pace with the other improvements.

Of the two only candidates sent up to the Oxford Middle Class examination, June 1867, both obtained a first-class in honours, and of the six candidates sent up to the Cambridge Examination for the same object in December 1867, one obtained third class honours and two received certificates. Of four sent up to the Oxford Examination in June, 1868, one succeeded; of the six candidates for the Cambridge Examination in December, 1868, one passed in first-class honours, one in third-class, and one obtained a certificate; of three candidates entered for the Oxford Examination in June, 1861, one passed in second-class honours, and one in third-class. Nineteen candidates were entered for the Cambridge Examination in December, 1869, one of whom gained second-class and one third-class honours, the whole of the remainder entitling themselves to certificates.

To obviate objections occasionally urged by advocates of different views on the all important subject of education—to meet fairly the different talents and acquirements of varying individuals—and to provide suitably for the respective positions which the pupils may be expected to occupy on leaving the Institution, the school has been divided into two sections—classical and commercial. By this means eminence in either department is within the reach of all, according to the extent of intellectual attainments, or to the occupation to which each is destined, or may be expected to fill.

The education comprises a sound English commercial education, with the addition of French, and in the upper division the classics and advanced mathematics. Drawing, under competent tuition, was introduced in 1861, not so much as an accomplishment but as a most valuable assistance in after life, many opportunities of employment being open to those possessing a knowledge of this art which would be denied to them without such qualification.

There is every reason to believe that the advantages

of the Institutions are now fully realised by the Order at large. The yearly increasing applications for admission prove a long existing want among the brethren which is only to be fully and fitly supplied by enabling the Committee still further to add to the number of inmates.

The building lately erected can be adapted to receive 200 boys at a comparatively inconsiderable outlay for additional dormitory accommodation only.

BUILDING EXPENDITURE, 31st DECEMBER, 1869.

As much misapprehension exists on this head, the following statement is published for the information of donors and subscribers, and of the Craft generally. It must be borne in mind that the soil of Wood Green is heavy clay, necessitating a large outlay for foundations so laid as to secure the building from damp, and as a consequence also, that the whole of the roads have been reconstructed, and most extensive drainage provided.

	£	s.	d.	£	s.	d.
Foundations	1,899	14	1			
Contract for Superstructure	21,894	0	0			
				23,793	14	1
Extras, and additional works				4,148	19	0
Library				435	0	0
Gymnasium				1,010	6	0
Lodges and Entrance Gates				1,305	16	9
Heating Apparatus				672	14	7
Gas Fittings				670	4	7
Water supply, baths, & engineering fittings	1,883	8	8			
Well	381	5	0			
				2,263	13	8
Forming Roads, Levelling and Laying out the Grounds, Draining, &c.				2,488	12	3
Playground				395	9	0
Farm Buildings, Garden Walls, and Fences				1,972	1	11
Furniture, Fittings, &c.				2,444	18	7
Decoration and Inscriptions				195	0	0
Premium on Selected Design	70	0	0			
Architects' Commission	1,902	19	6			
Surveyors' Commission	200	0	0			
				2,172	19	6
Interest on Advances	112	9	10			
Expenses of mortgage	294	14	4			
				407	4	2
Sundries, including Expenses of Fetes, Inauguration, &c.				686	7	8
				45,063	1	9
Repairs, Painting, and Sustainment	879	18	3			
„ Head-master's house	65	7	5			
„ Old Building	57	1	0			
				1,002	6	8
				£4,6065	8	5

Examined and Certified,
S. B. WILSON,
8th January, 1870.

Towards this expenditure the whole of the funded property was sold in 1864, viz:—£13,100, producing £11,540 10s.

The following information is given to afford friends and subscribers the opportunity of satisfying themselves as to the accommodation provided in the new building at Wood Green.

SCHOLASTIC.

	Floor space.	Mean height.	Total area.	Cubic capacity.
School Room	60ft. by 25ft.	30ft.*	1,500ft.	45,000ft.
Class Room (A)	20ft. by 14ft.	18ft.	280ft.	5,040ft.
Class Room (B)	21ft. by 14ft.	13ft.	294ft.	3,822ft.
Library	30½ by 20ft.	25ft.†	610ft.	15,250ft.
			2,684ft.	69,122ft.
which for 200 Boys, gives for each			13ft.	345ft.

RESIDENTIAL.

Eight Dormitories	12½ft.	5,918ft.	73,975ft.
which for 135½ Boys, gives to each		44ft.	548ft.
Dining Hall	60ft. by 28ft.	31½ft.‡	1,680ft.
which for 200 Boys gives to each		8ft.	256ft.

INFIRMARY.

Sick Ward	20ft. by 25ft.
Convalescent Room	16ft. by 13ft.
Nurse's Room	16ft. by 11ft.
and Bath Room and Lavatory, &c., complete.	

The original "Instructions to Parents" are re-printed, as showing the sound sense of the founders in treating the somewhat difficult and delicate relations between the friends and of the pupils and the executive of the school, who, if they are to be held responsible—as undoubtedly they are—for the good conduct, order and discipline of the establishment, must be unfettered in their discretion as to the means to be employed for their maintenance, and in the choice of those to whom are entrusted the immediate management and control of a large number of boys. These observations, applicable to the Institution in its original form, acquire stronger force when applied to the present establishment.

The following are the orders to be observed by the parents of the children on their admission to this charity.

I. That they take care to send their children to school at such hours as the masters shall appoint, and not keep them at home on any pretence whatever, except in case of sickness, of which they must give immediate notice to the schoolmaster, as three days' absence from school will render them to be liable to

* Height of apex of Roof . 38ft.

† " " " . 28ft.

‡ The maximum number for which there is at present Dormitory accommodation.

|| Height to apex of Roof . 40ft.

§ Exclusive of Gallery.

be expelled the charity at the discretion of the committee.

II. That they take particular care of the children's cloath's, and send them to school in every respect clean and decent.

III. That the children be allowed such reasonable vacations as the schoolmasters shall think fit. And that they attend Divine Service twice every Sunday.

IV. Any child absenting himself from school or from Divine Service, or otherwise behaving improperly, shall, after the second or third admonition from the committee, and at their discretion be excluded this charity.

V. That the parents of the children attend the committee or quarterly meeting when summoned so to do by the Secretary; and that they correct their children for faults at home, and, by their own conduct and precepts, endeavour to train them up to the practice of religion and virtue.

VI. As the governors and committee of this charity take due care that the children suffer no injury by the schoolmasters' excessive correction, so the parents are freely to submit to have their children moderately corrected when necessary, in order that the children may not be countenanced in their faults, nor the masters discouraged in the performance of their duties.

VII. If the parents do not punctually observe these rules and orders, their children will be dismissed, and never again receive any benefit from the Institution.

(To be continued.)

LOST.

By C. C. POMEROY.

He that embraces Masonry early in life, about the time prescribed by the law of the order, when light shall be given; and is faithful to the trust, and assiduous in the discharge of its high duties, if he should be blessed with a long and useful life; will have a retrospection that cannot be created in any other association of men. It is not presumed that any other than Freemasons will admit the statement, and for that class, a few reasons will follow in illustration. The germ of Masonry is unity, and the bond sacred fraternity, bringing men, chosen from the race all over the world, in close confidential relations; this affords the key that opens up all the avenues to the heart of a true brother, who in turn responds to a faithful breast wherein is deposited the jewels of Masonry unseen and unknown to the cold and commercial generalities of the world. 'A long life of

service carries with it names of brothers, companions, and knights, whose generous qualities of heart and mind shine all along the line of past years. In looking down the track, we bring to mind at the twentieth year past in Masonic life, actors and memories suggestive of many pleasing and painful thoughts. The life line of individuals in the variegated stream of humanity gives mournful records of wreck and ruin, but no where are there so few to be noted as in the brotherhood of Masons. It is admitted, that the vigilance of Masonic adoption is sometimes eluded, and a man unworthy invested with the light; it likewise occurs in the course of Masonic culture, that the dross in character is lost, and the pure metal brought to brightness by the judicious use of the instructive tongue to the listening ear, and the plumb and trowel in skilful hands. Masonry in this point has as many glorious triumphs as any other association for the fostering and culture of the better qualities of human nature. If a brother under the restraint of Masonic law, and the careful attention and counsel of true brothers, lets go all fastenings, and drops below the level of respectable manhood, Masonry is not blameable, and may be safely credited with the noble effort of prolonging the catastrophe; and he falls, no doubt, a better man than if he had sank without Masonic caution.

In any view in which we may take life it is a fearful after-thought to realize the fact that it is lost in failure, and nowhere more impressive than in the grand temple of Masonry; the unfinished column stands a lasting memorial, and a warning to all that pass. The lesson of living is hard to learn. If observation can be relied upon as society is now, it appears that the most of men are made right from the same stamp, (at least, for the sake of accuracy of nature in other creations, let us believe she did not make a mistake in man,) but is liable to get wrong in the tree. This result certainly, in a majority of cases, does not arise from natural defects, and must be chargeable to the unnatural and over-strained mode of living, as well as an oversight first in the teaching and then in the pupil, and finally in the man himself.

A case in illustration presented to the writer a few days ago, suggests in a great measure the drift of these notes. He was a man well educated, literary and practical; his active, financial and general business qualities commended him to the managers of a great railway now pushing its way rapidly to the boundary line between the United States and British North America, and sustained for a long time the position of confidential business manager of the line. He was popular as a man of business, and beloved as

a husband and father, and the honored Commander of one of the most zealous and active Commanderies of Knights Templar west of the Mississippi river. His generous smile that spread around the home circle, the happy wife and prattling children, the eloquence with which he discharged the duties of Knighthood, will ever be pleasing memories, and now thrill the soul with charms that have long rested in the past. But the finality in his career sends a shudder that chills the remotest chambers of the heart. "He is lost!" cried a Knight that saw him fall. It was not through coldness and neglect of wife, it was not through the difference of Masonry, or the rigidity of employers, it was the sweeping tornado of unnatural living. With all his acquired learning in the academies, and his keen comprehension of Masonic teachings, he had not taught himself the lesson of restraint, and the necessity of subduing his passions and improving himself in Masonry. Prudence was pushed aside, caution was ignored, and ruin stalked through home and temple, and desolation now reigns where once was domestic peace, and generous public prosperity. The wife with a heroic spirit that commands the united admiration of the Masons of that growing state, holds fast to the integrity of her vows, and in the faith and purity of her noble soul clings to him through the hopeful innocence of their blended being, in two growing beauties that bear his name, that when all else that man can claim fails, and from the depths of his living tomb he may look over the rugged and dark pathway of the past and behold three faithful, hopeful, vigilant watchers; and as the light, brilliant and pure from the fountain of their love, flashes over to him, illumines his gloomy abode, tears the darkness from his fettered minded, he will take new spirit, revive and return to bless and adorn all that now mourn his loss. That wife will ever be the pride of Masons in that state, however much they may deplore the erring husband. And whether he returns to his former proud estate or not, her example will exhibit the fact that a man may fall, but a true and noble woman never.

These instances do not detract Masonry, the principles are steadfast, and all Masons have to do to enjoy their blessings, as to work unfalteringly up to them, then there can be no doubt, whether life be long or short, that all will be well with the workmen and those who depend upon them.

BEAUTIFUL THOUGHT.—The same God who mounted the sun and kindled the stars, watches the flight of the insects. He who balances the clouds and hung the earth upon nothing, notices the fall of a sparrow. He who gave Saturn his rings and placed the moon like a ball of silver in the broad arch of heaven, gives the rose leaf its delicate tint. And the same being notices the praises of cherubim and prayers of little children.

MASONIC JOTTINGS.—No 38.

By A PAST PROVINCIAL GRAND MASTER..

THE PYRAMID OF CHEOPS.

A learned Brother writes that there are few philosophic and reflecting readers of the history of civilization and architecture, who must not think that the men of science, the priests and the 100,000 workmen who for thirty years (some conjecture for more than half a century) were employed in building the Pyramid of Cheops, had their Lodge and their Masonry,

KLOSS'S BIBLIOGRAPHY OF FREEMASONRY.

Kloss is said to have been more than fifteen years in collecting the necessary materials for this work.

DEVELOPMENT.

Should not those who suggest that Speculative Masonry is the natural development of Operative Masonry show why there was this development in England whilst there was (as far as it appears) no such development in Scotland?

NOT DEVELOPMENT FROM WITHIN, BUT CAUSES FROM WITHOUT.

X. Y. Z. is wrong. The German theory finds the origin of our eighteenth century Freemasonry not in development from within, but in certain stated causes from without.

EARLY AGES.

First came civilization, the village, the school, education. Afterwards, and when the occasion arose, came the Lodge and Masonry.

OUR "MYTHS AND LEGENDS."

So plentiful and precious is the fruit which our myths and legends produce unceasingly, that did they not exist already we should strive to invent them.

THE HERMETIC BOOKS.

A very enthusiastic Brother must be mistaken. The Hermetic Books are indeed said to contain all knowledge, human and divine. Nevertheless I cannot learn that aught Masonic has been found in the Hieratic Papyri.*

THE JEWS, 1782.

A Brother infers from the words describing the alterations in the Lectures made by the Rev. Martin Clare in the year 1732 that Jews were then members of our Lodges. See "Freemasons' Magazine," vol. 9, p. 34: "The Jewish Brethren's peculiarities of faith were taken into account."

ORGAN OF THE CRAFT.

Brother C. L. P., it is Doctor Oliver who, somewhere in one of his numerous works, has, with much fitness, entitled the "Freemasons' Magazine" "the Organ of the Craft."

* The article to which I drew my Brother's attention a few weeks ago is the article "Philosophie et Livres Hermetiques" in the "Dictionnaire des Sciences Philosophiques." The author is Professor Egger.

MASONIC NOTES AND QUERIES.

"THE DEFENCE."

"What? We who have reared the Temple, and had King David, King Solomon, and Zerubbabel for our Grand Masters, and Ezra and Nehemiah for our Scribes, not believers in revealed religion? The idea is preposterous." This is one of very numerous extracts of a like kind which an esteemed correspondent has forwarded. These extracts are intended as "the defence" of a clergyman against a letter which he has just learned appeared a few months ago in the column of our periodical* on the occasion of a masonic sermon printed for distribution amongst friends—a letter made extremely offensive by a mixture of strange coarseness and causeless violence of language. The extracts go to everything that has been made the subject of vituperation, and it is desired that the whole should be printed. This, however, is quite unnecessary, most of them being known to the instructed. I have thought it enough to select the extract at the head of this communication. The words are those of the Editor of the former series of the "Freemasons' Magazine."—CHARLES PURTON COOPER.

THE TWO PARTS OF FREEMASONRY.

"Freemasonry, like the human being, consists of two parts, body and soul. The body of Freemasonry is the covering, the garment, the external phasis, the totality of the Masonic ceremonies, symbols. The soul of Freemasonry is the essence, the spirit, this Masonic ideal, the totality of the fundamental of ideas and principles which have existed and prevailed among men; therefore the spirit of Masonry, but not Free masonry, is as ancient as humanity itself.—From a bundle of Masonic excerpts."†—CHARLES PURTON COOPER.

SPINOZISM.

See the communication "Religious which true Freemasonry does not recognize" page 9, of the present volume. Spinozism by some strange inadvertence has not a place in that communication; the ensuing lists shows what upon the subject has been sent by me to our periodical; Spinozism, and Freemasonry, "Freemasons Magazine, vol. 11, page, 388.

Spinozism, *ibid*, vol. 14, page, 488; Spinozism, *ibid*, vol. 15, page 289; Spinozism and Voltaire, *ibid*, page,

* Freemasons' Magazine, vol. 21, page, 33

† There is reason to believe that there Excerpts come for the most part, from the "Freemasons' Magazine," very many, however, have been transferred to the pages of our good periodical from esteemed American publications. There are few of them that are not highly interesting and instructive.

388; Schleiermacher and Voltaire, *ibid*; Voltairainism and Spinozism, *ibid*; Spinoza, *ibid*, vol. 17, page 69.—CHARLES PURTON COOPER.

ARCHITECTURE OF INSECTS.

A "Past Provincial Grand Master," page, 209, says:—"The architecture of man has profitted by the architecture of insects." It has profitted much more by the architecture of plants. Taking root in the firm foundation of faith, the plant reaches ever towards the light. The insect builds from instinct, based on self-preservation, and its mission is accomplished. The plant teaches its never-ending lessons in the architecture of science and of morality that have no parallel in nature. Its first thought is to take firm root, and the foundation is laid. Expanding in its growth, it looks always towards the sun in mute adoration; and as it drinks in with gratitude the benign gifts of heaven, it laughs out in perfect fulness of branch, of leaf, and of blossom, till it stands in itself a monument of architectural beauty, and a tribute to the divine genius that created it.—Bro. J. C. MANNING.

MUTUAL CONCESSION.

The two ends of a straight line, continued, will never meet; while the slightest possible convergence will bring them together eventually. Thus mutual concession (a Masonic characteristic) leads on to friendly attachment; while rigid exclusiveness ends in utter estrangement.—Bro. J. C. MANNING.

FREEMASONRY AND RELIGION.

I have read the Address of the District Grand Warden of British Burmah, and I consider it simply Freemasonry upon stilts. How truly masonic, *e.g.* is the following (page 224):—"proving their own spuriousness by the necessary localisation of their tenets, as Hindooism, Buddhism, Mahomedanism" Now it so happens that there are about 550 millions of Brahmins and Buddhists, which, with 130 millions of Mahomedans, gives 680 millions of these against 335 millions Christians of all sorts; so, if numbers were to go for anything, Christianity would be in the background. Then, seeing there are Christians of different "sorts," which sort or sect is the right one? The Roman Catholics call the Protestants heretics, and so on, consequently, our worthy lecturer, to be logical, should have enlightened his brethren as to what constituted real Christianity in his view. It appears to me that an address of this sort has rather too much of the Sunday-school teaching in it to be entitled a "Masonic Address." Freemasonry is a friend, religion is a wife; our lecturer, however, cannot understand the difference, and wants to make Freemasonry his wife too. He utterly ignores the

1723 constitutions, which I may tell him are the great foundation of our Freemasonry, not Solomon's little Temple, that he magnifies so much. As a Freemason, and standing upon the 1723 constitutions, I can hold out the right hand of fellowship to the Hindoo or Mohammedan alike, and claim each as a friend and brother, for our Freemasonry is alike common to all; but as for my religion, that is a different matter; it is my wife, which I keep to myself. I do wish our Indian brethren would show by their actions, if they can, the superiority of their Christianity, and stop this nonsense as to the only genuine Freemasonry being their Freemasonry.—W. P. B.

ART CONCEPTION VERSUS ART REPRODUCTION.

"The sixteenth century may be regarded as the crisis in art history. It was the turning point from art conception to art reproduction. It was not a return to the spirit, but to the mere letter of classic art, &c. Ecclesiastical gothic architecture terminated in England with Henry VII.'s reign, and his own chapel bears evidences of the renaissance of classical features and principles. Throughout the Renaissance period the process of art design was reversed. Under the Gothic, and in all preceding systems of art, principles of general structural design preceded or formed the basis of the details. Not so under the Renaissance. The general principles of late Gothic were retained, but the details were borrowed. Classic forms and least essential details were first introduced, and ascended into the more structural and larger features. This process gradually went on till the whole system of the revival became a complete sham or disguise under the Anglo or pseudo-Greek age of the last century."*

It was upon this latter period that our speculative Freemasonry fell, hence, instead of bearing the stamp of the Mediæval period, it carries the well-defined mark of its own age.—W. P. BUCHAN.

VALUE OF THE STUDY OF MOULDINGS.

"In conjunction with the forms of buildings they are the surest evidence for architectural history—a great comparative anatomist can deduce the form of an animal from a single bone; by a proper use of the study of mouldings, a building may be dated with confidence within four or five years."—W.P.B.

ROYAL ALLIANCES.—The law of the Byzantine empire required equal alliances in the princely houses, just as the Royal Marriage Act of England renders illegal the marriage of a prince of the blood royal with a subject.

* From "The Building News," Sept. 2, 1870.

CORRESPONDENCE.

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

AN IMPOSTOR.

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

Dear Sir and Bro.,—Permit me to thank sincerely Bro. P.M. 57 for his communication in last week's Magazine, and to state that I am sorry to say we in our lodge were beguiled by the eloquence and apparant sincerity of the said "Geo. Fred. Goold." He visited our lodge on the 18th August, and on the 25th turns up at Hull, when, according to his statement, he ought to have been at sea when he was visiting us.

I enclose his letter, which I trust you will publish for the protection of other lodges. I am sorry to say that we relieved him, and gave him a good supper. Such men as these deserve to be exposed far and wide, as they do great injury to the deserving indigent brethren.

How on earth he could be at Preston on the 18th and yet only arrive at Hull on the 20th by sea puzzles my comprehension.

Yours gratefully,

JAMES PORTER,

W.M. 343.

30, Chaddock Street, Preston,
Sept. 15th.

"Preston, August 18th, 1870.

"THE W. MASTER, LODGE CONCORD No. 343.

"Worshipful Sir,—I beg most respectfully to solicit the brethren now in open lodge to aid me in getting to Dublin, my native city. I have walked most of the way from Hull, where I arrived on last Sunday in the brig *Isabella*, she having picked us (the crew and passengers) up from the barque *Bonanza*, which was water-logged. I am a Master Mason over fifteen years, and during which time I have visited masonic lodges in various parts of the world.

I have met with some very serious family misfortunes this year, which I will explain to any brother you may depute to enquire into my case. It is too painful to recite even in open lodge. Trusting, W. Sir, you and the brethren will extend the hand of fellowship towards me,

"I am, W. Sir,

"Respectfully and fraternally yours,

"GEO. F. GOOLD.

"102, St. Mark's, Glasgow."

"GRAND LODGE OF SCOTLAND.

"Freemasons' Hall, Edinburgh, 13

"22nd Sept. 1870.

"Sir and Brother,—

"I have to request your attendance at a meeting of the Grand Lodge of Scotland, to be held the 12th October proximo, at five o' clock p.m. precisely.

"You will receive a ticket on application to me not later than 5th proximo, after which the ticket available to you will be allocated to the Members of the Craft.

"For this ticket a charge of five shillings will be made.

I am, Sir and Brother, your's fraternally,

"WM. A. LAURIE, G. Secretary.

BUSINESS.

"The installation of His Royal Highness the Prince of Wales as Patron of the Order in Scotland."

MASONIC SAYINGS AND DOINGS ABROAD.

MASONIC FUNERAL AT GREYMOUTH, NEW ZEALAND.—A New Zealand paper records the first Masonic funeral in Greymouth, when the mortal remains of the late Bro. F. H. Lowe, Superintendent of the Grey River Hospital, were conveyed to their last resting-place, in the cemetery. During the few months Bro. Low had been resident there he had gained the esteem of a large circle of friends, and this was shown by a number of the principle places of business having some shutters up, and many of them being entirely closed when the cortege passed, Bro. Low being a member of the Masonic fraternity, and having made a request some time ago that in the event of his death he wished to be buried with Masonic honours, the members of the Greymouth Lodge assembled in their Hall, Gilmer's Building, and after some preliminaries, were marshalled by Bro. D. Maclean, and marched to the hospital, from which place the funeral cortege was to move. The funeral procession moved along Mawhera and Richmond-quays in the following order.—(Tyler acting), Bro. E. Fox, with drawn sword; band, playing the Dead March in Saul; six Stewards with rods; brethren in Masonic mourning costume; Bro. C. Hanser, Senior Deacon; Bro. H. Whitmore (acting), junior deacon; Bro. J. M'Beth, Treasurer; Bro. R. Shaw (acting), Secretary, &c. The procession passed along Mawhera and Richmond-quays, and Arney-street, where thronged with spectators, to the cemetery where the Rev. Mr. Watkins read the funeral service of the Church of England. Bro. G. W. Moss, W.M., then went through the solemn and impressive

ceremony of the Order for the dead. The ceremony being concluded, the brethren proceeded to the Tramway station, and came to town by rail. Outside the town the procession was again formed, and proceeded in order to the Lodge-room.

A grand picnic has been held in Young's Grove, Blue Island, Illinois, by the Chicago Consistory of the Ancient and Accepted Scottish Rite. A large number of knights and guests attended. The chief event of the day was an oration by the M.W.G.M., Bro. H. G. Reynolds, upon the patron saints of the order, and an interesting epitome of Masonry in Illinois and its progress up to the present time. After refreshments, dancing was entered into by the guests with great spirit.

The foundation-stone of a New Court House was laid with Masonic ceremonies by the Grand Lodge of Indiana, and Bro. Rice, M.W.G.M., at Laporte, Indiana, on the 25th August last.

The annual communications of Grand Lodge and Grand Chapter of Nebraska were held at Plattsmouth on the 20th, 21st, 22nd, and 23rd of June.

From the "New York Times" we learn that a new Lodge, called "Fairmount Lodge," with 21 charter members, was recently organized in Newark, and is located on the corner of South Orange Avenue and Broome Street. The room is 28 x 40 ft., and 13ft. high, and is beautifully finished and furnished.

The Grand Lodge of Iowa recently held its annual communication. The Grand Master's address is brief, but is a practical business paper, most of it being devoted to local interests. To our thinking the M.W. Bro. gives his view, rather radical in regard to negro masonry, but as this is a question that will undoubtedly receive the attention of many Grand Lodges, it can do no harm to express them. The financial affairs of the Grand Lodge are in a good condition, and Masonry generally in Iowa is flourishing. The foreign correspondence is elaborate and interesting.

From Upper Alsace, says the "Allgemeine Zeitung," there is very sad news, for at Millhausen the greatest terrorism prevails, and the persecution of the Germans is still going on. Unhappily, religious fanaticism is playing an important part, and exciting passionate minds against Protestants and Freemasons, as though the war was connected with them.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October, the new postal arrangement will come into operation, by which the postage of the MAGAZINE will be reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers by post, 3½d. We hope that by thus giving this advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

THE Royal Union Lodge of Instruction will meet every Tuesday evening, at eight o'clock, at Bro. Dubby's Hotel, in Winsley Street, Oxford Street.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Calford-road, Kingsland.

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranelagh Lodge (No. 834), in 1861, and was a builder and contractor. Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an education. The case is strongly recommended by the W.M., officers, and brethren of the Ranelagh Lodge (No. 834). Proxies will be thankfully received by the father, Chas. Fitzwater, 7, Addison-street, Notting-hill.

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Gurton, born 8th April, 1863. His father, the late Bro. John Gurton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the

family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf of Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Caroline Eliza Holland, aged eight years ten months, whose father, Bro. Thos. Holland, was initiated in the Old Concord Lodge (No. 172), in April, 1864; joined Prince of Wales Lodge (No. 959), Ipswich: 1865; one of the founders and first W.M. of Stour Valley Lodge (No. 1224), Sudbury, Suffolk. Was exalted in the Royal Alexander Chapter (No. 959), Ipswich, August, 1867, is a Mark M., Rose Croix, Prov. G.A.D.C. of Suffolk, also Life Governor of the Boys' School. Was in business as a builder and contractor in Sudbury, Suffolk, where he failed in consequence of heavy losses, thereby deprived and left entirely without means to support his family. The case is strongly and earnestly recommended by a large number of influential brethren.

THE PRINCE AND PRINCESS OF WALES.—At a meeting of the managers of the Royal Infirmary of Edinburgh, held on Monday, the 12th inst., a letter was read from the Earl of Dalhousie, intimating the willingness of the Prince of Wales to lay the foundation stone of the new infirmary. Some time ago the Prince agreed to visit Edinburgh in October, on his return from the North, for the purpose of being installed as Grand Patron of the Freemasons in Scotland. It is now expected that his Royal Highness will be installed on Wednesday, the 12th of October, and that the foundation-stone of the Infirmary will be laid on the following day. It is understood that the Prince will be accompanied by the Princess of Wales. His Royal Highness has expressed a desire that he should not be asked to take part in any public banquet. A grand Masonic procession, in which the principal lodges throughout the country will be represented, is to be held in connection with the ceremony of laying the foundation-stone. The civic authorities and the representatives of the various public bodies will take part in the demonstration.

VOTES of the Royal Masonic Institution for Girls are requested on behalf of Amelia Charlotte Titus, aged eleven years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge (No. 503, late 741), on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. The case is strongly recommended by the W.M. and brethren of the Belvidere Lodge, Maidstone. Proxies will be thankfully received by Bro. R. Pearson, Trinity House, Maidstone. c.

THE Consecration of the King Harold Lodge (No. 1,327), will take place on Tuesday next, the 27th inst., at the Britannia Hotel, Waltham New Town, at two p.m. Bro. James Terry, Prov. G.S.B., Herts, will be the consecrating officer. It is expected that a large number of the provincial brethren will be present.

Bro. George Markham Tweddell presents his most fraternal greeting to all true "brothers of the mystic tie," and will thankfully receive any information they can give him likely to be useful for a History of Freemasonry in the North of England.

Bros. Tweddell & Sons have announced a reprint of the Great American Masonic Poem. "King Solomon's Temple."

Craft Masonry.

METROPOLITAN.

MOUNT LEBANON LODGE, No. 73.—A regular meeting of this Lodge was held on Tuesday, 20th ult., at the Bridge House, Hotel, Southwark. Bro. F. H. Ebsworth W.M. in the chair, supported by all his officers and four P.M.'s opened the lodge. The minutes were read and confirmed. One brother was raised, one passed, and two candidates were initiated, after which the brethren adjourned to refreshment. There were present Bros. E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; Dr. Dixon, P.M.; F. Walters, P.M.; D. Rose, P.M.; M.A. Loewenstark, S.W.; G. Free, J.W.; G. J. Grace, S.D.; A. L. Dussek, J.D.; G. J. Loe, I.G.; S. Harman, D.C.; and forty others. E. Mackney, 134; J. H. Harlsworth, D.C., 1171; J. H. Fudge, W.S., 1178; C. Williams, Marshall, and others were present as visitors.

CITY OF LONDON LODGE (No. 901).—On Monday, the 24th ult., the first meeting of the present season was held at the Guildhall Tavern, Bro. Washington Edmonds Haycock, W.M., in the chair. Bro. J. T. Lucas was raised, and Messrs. W. C. Rubhardt and H. J. Stich were initiated. The business ended, the brethren adjourned to a banquet. The officers of the lodge, viz., Bros. Child, S.W.; Devlin, J.W.; Griffith, S.W.; Lewis, J.D.; Poncione, I.G.; E. Sisson, Secretary; Darcy, Treasurer; and P.M.'s Gibson, Osmond, and Salisbury rendered valuable aid to the W.M. in the performance of the ceremonies, which were concluded in a most impressive manner. Bros. W. Carpenter, P.M., (No. 177), and J. Denton (Nos. 837 and 1,001, and P.P.G.P. for West Yorkshire), were present as visitors, and in returning thanks to the toast of their health, acknowledged the admirable working of the lodge, and congratulated the brethren on having so excellent a President, and the W.M. on having such efficient officers,

BURDETT COURTS LODGE (No. 1278).—The installation meeting of this distinguished and very successful lodge was held on Thursday, the 15th inst., at the Approach Tavern, Victoria Park. The R.W. Bro. Col. E. Burdett, and the G. Sec. Bro. J. Hervey, who were elected honorary members at the consecration meeting of 52nd Sept., 1869, were present on this occasion. After lodge was opened Mr. C. Ewens was initiated into Freemasonry. The lodge was opened in the second degree. Bro. Col. Burdett then presented Bro. John Saunders, the W.M. elect, to receive the benefit of installation. The ceremony was beautifully performed by the W.M., Bro. James Terry. After the completion of the ceremony, the W.M. invested as his officers, Bro. W. S. Shenton, S.W.; Bro. Henry Lloyd, J.W.; Bro. James Terry, P.M., Treas.; Bro. G. Verry, Sec.; Bro. Ashburner, S.D.; Bro. S. Balcombe, J.D.; Bro. Harris, I.G.; Bro. Crutch, D.C.; Bro. Gilchrist, Tyler. Bro. H. Gustavus Buss, Prov. G. Treas., Middlesex, one of the founders of the lodge, was unanimously elected an honorary member. The lodge was resumed to the 1st degree. A candidate having been proposed for initiation at the next meeting, it was closed in peace, harmony, and brotherly love. The brethren then adjourned to a sumptuous banquet, which was served in Bro. Thomas Lloyd's best style; in fact we may say he quite excelled himself, and was duly appreciated by all present. The usual loyal toasts were then given, Col. Burdett responding for the grand officers. The health of the newly initiated brethren was then drank and responded to. The great event of the evening then took place, the W.M., Bro. John Saunders, saying he had a most pleasing duty to perform, viz., to propose the health of Bro. James Terry, the first W.M. of the lodge, to whose indefatigable exertions its great success may be mainly attributed. In addition to a P.M.'s jewel, presented by the lodge, the brethren also presented him with a very valuable gold watch, with his monogram beautifully executed in blue and gold, made by Bro. H. T. Lamb, of St. John's Square. The inscription was as follows, "Presented by the members of the Burdett Courts Lodge, No. 1278, to Bro. James Terry, P.M., P.Prov.G.S.B. for Herts, the first Worshipful Master, as a mark of respect and esteem, and in recognition of his great and valuable services, and the zeal and ability displayed by him in the formation of the lodge." This presentation was received by Bro. Terry with very great feeling, and in reply he thanked the members for having so highly valued his services, and assured them that although he had retired from the chair of

K.S., he would always be found at the proper time in his place as P.M. to give that assistance and advice to his successors, so necessary in the well-ruling and governing of a lodge. Bro. Saunders, W.M., volunteered to serve as Steward for the aged Freemasons' Widows Institution at the forthcoming Festival, in compliment to the R.W. Col. Burdett, Prov.G.M., Middlesex, who will upon that occasion preside as chairman. The health of the visitors was then proposed and responded to by Bro. J. J. Wilson, W.M., 1237, Prov.G.D., Middlesex. The officers health having been also proposed was responded to by Bro. Shenton, S.W., and the Toler's toast brought this very successful meeting to a close. The visitors who honoured the lodge with their company were, Bro. J. J. Wilson, Prov.G.D., Middlesex; Bro. John Wright, P.M., 781; Bro. John Newton, P.M., 174; Bro. W. Clouston, P.M., 33; and Bros. Motion, Miles, Wickan, King, Felton, St. John Ingram, Basset, Berry.

INSTRUCTION.

WELLINGTON LODGE (No. 548).—On Monday, the 12th ult., the usual weekly meeting of this lodge was held at the White Swan Tavern, High Street, Deptford, Bro. H. A. Stacey, P.M. (180), as W.M. Present—Bros. C. G. Dilley, W.M., 1155; W. Andrews, P.M. 871; J. R. Stacey, W.M. 180; W. West Smith, W.M. 190; A. Palley, S.W. 169; J. W. T. Barrett, S.W. 871, Sec. of this lodge; J. Nash, Shaw, Moriarty, Turner, Molar, J. H. Stacey, S. Turnbull, Comb, T. Hobson, G. F. Guest, and others. The event of the evening was the presentation of a handsome gold watch to the Secretary, Bro. J. W. Barrett, who is leaving Deptford to reside in Hertfordshire. The inscription on the watch is as follows:—"Presented to Bro. James Barrett by a few Masonic friends as a small token of their fraternal regard. September 19th, 1870." A Banquet terminated the proceedings on this interesting occasion.

PROVINCIAL.

LANCASHIRE (NORTH AND EAST).

BOLTON.—*St. John's Lodge (No. 221).*—The first monthly meeting after the summer vacation was held on Wednesday evening, the 24th of September, at the Commercial Hotel, Bolton, under the presidency of Bro. Egerton G. Gilbert, W.M., supported by the whole of his officers. The lodge was opened in due form, and the correspondence which had accumulated since the last meeting was read, including a letter from the Grand Secretary, notifying the appointment of Le G. N. Starkie, Esq., as Prov. Grand Master. Bro. John Smith, formerly an active and useful member of the lodge, was proposed by the Treasurer, Bro. G. P. Brookbank, as a joining member; and the lodge was closed at nine o'clock.

MIDDLESEX.

TWICKENHAM.—*Strawberry Hill, Chapter (No. 946).*—A Convocation and Installation meeting was held on Wednesday, the 14th inst., at the Grotto Hotel, Cross Deep, Twickenham, Comp. W. Smeed, M.E.Z., in the chair. The minutes of the former convocation were read and confirmed. A ballot was then taken for the admission of Comp. Gurney, of the Rose of Denmark Chapter, which was unanimously in his favour. The ceremony of installation was perfectly rendered by Comp. W. Watson; Comps. Faithful, M.E.Z.; McIlwham, H.; G. Motion, J.; W. Smeed, I.P.Z. The chapter was then closed, and the companions adjourned to a banquet. The toast of the M.E.Z. was proposed by Comp. Smeed, and very ably responded to by Comp. Faithful. In the course of a feeling and excellent speech, he adverted to the estimable qualities of the I.P.Z., who was indeed worthy of any office, and was fully competent in every grade of the order; his services rendered to the chapter were such, that, with a feeling of great pleasure, he had to present him with a gold P.Z. jewel, and he hoped he would live long to enjoy it. The jewel is of very elegant design, set with diamonds and rubies, manufactured by Comp. Platt, of Beaufort-buildings, and bears the following inscription:—"Presented to Comp. W. Smeed, P.Z., by the Strawberry Hill Chapter (No. 946), for the valuable and efficient services as First Principal, during the year ensuing. Sept. 4, 1870." Comp. W. Smeed returned thanks in his usual eloquent and genial manner.

The M.E.Z. proposed the toast of the Installing Master, Comp. W. Watson, P.Z., for the able manner in which he had performed that ceremony.

SOUTH WALES, (EASTERN DIVISION.)

CARDIFF.—*Bute Lodge*, (No. 960).—A regular fortnightly meeting of this Lodge was held on Tuesday 20th. inst. Present: Bro. F. Ware, Prov. G. Reg. W.M.; Prov. P. Bird, P.M.; J. Harman, S.W.; S. Weichen J.W.; K. H. Martin, P.M. Treas.; T. C. Shelper, S.D.; W. E. Vaughan, J.D.; J. W. Jacobs, I G.; &c. &c. Amongst the visitors were Bro. G. Robertson, Prov. G.S.D., M.M. 26, and Bro. Harriss, J.W. 110. Merthyr. The minutes having been confirmed, the lodge was opened in the second degree, and Bro. Francis and Westendorf were passed to the F. C. degree. Having closed duly, a ballot was taken for two gentlemen, who declared duly accepted, and Mr. David Richards (accepted at a former meeting) being in attendance was introduced and initiated in the first degree in due form, and according to ancient custom. Owing to pressure of business the M.M. omitted the charge and lecture, otherwise, always given by him, Bro. Harman, S.W. proposed, and Bro. W. E. Vaughan, J.D., seconded a vote of congratulation to the W.M., the J. W. the Organist and Bros. Shelper, S.D.; and A. W. Sargeant, past Sec. upon their appointment to Prov. Grand Lodge office as Grand Registrar, Dir of Cers., Organist, and Stewards respectively.—Bro. Bird, P.M. attended to the late most successful meeting of Prov. Grand Lodge, under the Banner of this Lodge, and stated that the W.M. having already received the thanks of the R.W. Prov. and Deputy Prov. Grand Masters for the arrangements made for their official reception and general comfort, he would content himself by proposing the following resolutions, having especial reference to the equally successful Lodge of Instruction held before the Prov. Grand Lodge, and with regard to which he had heard the warmest commendations. That the best thanks of this lodge be presented and recorded upon the minutes to the Worshipful Master, and Bro. Bell and Roberts, P.M.'s, as also to Bros. Harman, S.W. Weichen, J. W. Bllock, Sec. Shelper, S.D., and Jacobs, I.G., for the credit reflected by them upon the Bute Lodge, by the very admirable manner in which they worked the sections of the lecture in the first degree, at the desire of the R.W. Prov. Grand Master, and in the presence of the Prov. Grand Lodge, and a large and interested assembly of the brethren of the province, at the late meeting of the Prov. Grand Lodge." This proposition was seconded by Bro. Ellis, and carried by acclamation. The W.M., in acknowledging the compliment, mentioned that he had received a communication from the V.W., the Deputy Prov. Grand Master, expressing, in very flattering terms his complete approval of all the arrangements. Bro. Bird proposed, and Bro. Martin seconded, a candidate for initiation; and the lodge was closed in harmony at nine o'clock.

SUFFOLK.

STOWMARKET.—*Freemans Lodge*—(No. 108) On Wednesday evening an entertainment was given by the above Lodge, (No. 108) in the Assembly Room in aid of the funds for aiding the sick and wounded in the present war. The programme arranged by Bros. Frederick Long, W.M.; and George Steele Golding, S.W., was very attractive, and long before the time for commencing, every available place was filled, and had the room been double the size, doubtless it would have been crammed. The great feature of the evening was the singing and reading of Brother Emra Holmes, (310); he was greeted with frequent applause, and hearty encores to both his songs, Bro. W. A. Smith also sang very capably, and received an encore. The chair was filled by Bro. Spencer Freeman, and the result of the entertainment was a profit of about £10 to be paid over to the funds for the sick and wounded.

SURREY.

EWELL.—*Grove Lodge* (No. 410).—The Brethren of the above Lodge met on the 10 ult. at the Spring Hotel, Ewell, the W.M., Bro. Parsons, in the chair. The minutes having been read and confirmed, Bro. H. Dumas, P.M. and S.W. raised Bro. Sercombe to the third degree; the W.M. then resumed the chair. The Lodge was closed, and the Brethren adjourned to the banquet. The usual loyal and Masonic toasts were given, and

complimentary speeches followed. There were present Bros. C. Greenwood, P.M. and Sec.; J. Hart, P.M.; Litchfield, P.M.; Blake, Jun., P.M.; Captain Hastie, P.M., and Bro. F. Walters, W.M. 1309 and P.M. No. 73.

YORKSHIRE, NORTH AND EAST.

STOKESLEY.—*Cleveland Lodge* (No. 543), The monthly meeting of this Lodge was held at the Lodge Room, at the Golden Lion Hotel, on the Monday evening, the 12th. inst., Bro. Stephen Hunter, P.M., W.M.; Henry Fawcett, B.A., S.W.; George Hodgson, J.W.; J. H.; Handyside, P.M., Sec.; etc. The Lodge was opened in the first degree, and the minutes of the preceding meeting were read and confirmed. The Lodge was then opened to the second degree, when Bro. F. H. Wilcox, and Dr. Forbes passed a very satisfactory examination in the F.C. degree, and being entrusted in the usual manner retired, after which the Lodge was opened to the third degree, The brethren were then re-admitted, and raised to the sublime of degree M.M.; the ceremony in both cases being beautifully performed by the W.M. The Lodge was then was closed down, and the meeting declared adjourned until the Monday nearest the full moon in October, emergencies excepted, of which due notice would be given, and the Brethren departed in peace and harmony.

ROYAL ARCH.

LANCASHIRE (WEST).

ULVERSTON.—*Furness Chapter* (No. 995).—The Quarterly Convocation of this Chapter was held at the Masonic Temple; Theatre Street, on Monday the 19th inst. The Chapter was opened by Comps. John Case, M.E.Z.; James Norter, J., assisted by Compe. Prov. Wylie, G. Rig, and James Hamer, Prov. G. Treas.; (Comp. W. Doad, H., was unavoidably absent), The other officers being Comps. Robert James, Scribe E.; Thos. Dodgson, Scribe, N.; Reuben Pearson, Prin. Soj.; Roger Dodgson, Treas.; J. H. Matthews, Organist; Thos. Roper, and T. Ashburner, Asst. Soj.; John Robinson, J. The minutes of the two previous convocations were read and confirmed. The ballot was then taken for Bros. George Runnington, P.M. and D.C. 995; H. W. Schnieder, P.M., 995; Prov. G.J.W. Wm, Whiteside, 995; J. B. McGunri, 995, and Myles Kennedy, P.M., 995; also for Comps. John Barrow, Rowley Chapter, No. 1051; and J. Bell; Kendal Castle Chapter, No. 129, as joining members, which proved in each case unanimous. The before mentioned brethren being in attendance were duly exalted to this superior degree, by Bro. Wylm Prov. G.R.; Two of the lectures being given by Comps. Hamer, Prov. G. Treas.; Bros. W. J. A. Baldwin, 995 J.P., was proposed for exaltation. Letters of apology for non-attendance were received from Comps. Sir Patrick Colquhoun and others. Hearty good wishes for the welfare of the chapter were received from the visiting Comps. after which the chapter was closed and the Comps. adjourned to the house of Bro. Clayton (Queen's Hotel), who had provided an excellent supper, to which the Comps. did ample justice, upwards of 30 being present. The usual loyal and masonic toasts were given, and responded to; the proceedings being greatly enlivened by a few of the choir of Trinity Church under the direction of the worthy organist.

SUFFOLK.

THE ROYAL SUSSEX CHAPTER.—At the Quarterly Convocation of the above Chapter, at the Masonic Hall, Ipswich, Bros. W. A. Smith and A. Christie were balloted for and exalted to the sublime degree, Comps. S. B. King, J. Franks, and Shencer Freeman efficiently filling the three Principal Chairs, and Comp. F. Long as P.S. At the conclusion of the ceremony a ballot was taken for the officers for the ensuing year, when the choice fell on Comp. S.H. Wright, as Z.; Comp. F. B. Marriott as H.; Comp. Frederick Long as J.; Comp. E. Warner as P.S.; Comp. P. Cornell as N.; Comp. Franks as E. The other business having been concluded, the Chapter was closed, and the companions adjourned to the banqueting room. Companions Emra Holmes, Joseph Williams, and others were amongst the visitors.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE, (No. 22).—The regular meeting of this Lodge was held at the Bridge House Hotel, London Bridge, on Saturday, 17th inst. The Chair was occupied by Bro. H. Massey, G.S., W.M.; A. D. Loewenstark, P.G.I.G., S.W.; Meyer A. Loewenstark, P.G.S., Sec.; Fred. Walters, P.G.I.G., P.M. C. J. B. Pleslow; T. Barnard; S. M. Lazarus, P.G., Organist; and Capt. Thorroll, were present as visitors. Bro. J. H. Wilkins, of Lodge No. 73, was advanced to degree of Mark Mason. A. D. Loewenstark was installed as W.M., and appointed his officers as follows:—J. W. Noak, S.W.; T. H. Meredith, J.W.; J. Bead, M.O.; J. Terry, S.O.; J. T. Moss, J.O.; M. A. Loewenstark, Sec.; G. Wheeler, R. of M.; R. Butten, S.D.; C. Plestow, J.D.; Woodley, I.G.; Barnard, D. of C.; W. T. Lany, Tyler. A handsome P.M. Jewel, small but exceedingly neat, was presented to the retiring W.M., Bro. H. Massey, as a mark of esteem. It was furnished by Messrs. Loewenstark and Sons.

LEICESTERSHIRE.

PROVINCIAL GRAND LODGE AND RE-CONSTITUTION OF A MARK LODGE AT HINCKLEY.

The degree of Mark Master was formerly regularly conferred on the Knights of Malta Lodge at Hinckley (one of the old *Athole Lodges*). Several of the present members having received it, and a desire having been expressed that it should be placed under the jurisdiction of the Mark Grand Lodge of England and Wales, a warrant of confirmation has just been granted to Bro. William Kelley (as W.M.), Rev. W. Langley, J. C. D. D. Cotman, and George Clarke; and the lodge was formerly re-constituted at an annual meeting of the Mark Grand Lodge of the Province, at the Town Hotel, Hinckley, on Tuesday, the 27th ultimo, the R.W.P.G. Master, Bro. Kelly, in the chair.

Among the brethren present were the Rev. W. Langley, P.G.J.O.; Partridge, P.G., Sec.; Toller, P.G.D.G.; Wear. P.P.G.S.; Cotman, Clarke, &c.

The P.G. Lodge having been opened in due form and the minutes of the last annual meeting at Leicester read and confirmed, Bro. C. Shelton was unanimously re-elected P.G. Treas.; after which a vote of five guineas was made to the Royal Masonic Institute for Boys, to qualify the P.G.M. for the time being a Life Subscriber.

¶ The R.W.P.G.M. announced that the moveable meeting of the Grand Mark Lodge of England having been fixed to take place at Leicester, on Thursday, the 27th October; proper arrangements should be made for its reception, and he moved the appointment of a committee for the purpose, which was seconded by Bro. Duff, W.M., No. 15, and carried unanimously.

The Knight of Malta Lodge, No. 30, was then opened, and the warrant of confirmation presented, and a set of by-laws for the future government of the lodge adopted.

A ballot was taken for fourteen candidates for the Mark Degree, all of which were unanimously elected, and the following being in attendance were duly advanced: Rev. John Spittall, P.M., 522, and P.P.G.S.W.; John Atkins, P.M.; Clarke, P.M.; Griffiths, P.M.; Harrold, P.M. *Knight of Malta Lodge*, No. 50, Neugerit, W.M.; Tippitts, and McBeath, No. 432 (Nuneaton); G. J. Cusbie Dawson, 181 (London); G. B. Atkins, 523 (Leicester); and Bro. Young, No. 50, by dispensation as a serving brother. The following brethren were then appointed and invested as the officers of this lodge:—Rev. J. Spittall, S.W.; J. C. D. D. Cotman; J. W. Clarke, M.O.; Nugent, S.O.; Griffiths, J.O.; J. Atkins, Treas.; Harrold, Sec., and Reg. of Marks; Tippitt, S.D.; McBeath, J. D.; Dawson, I.G.; Young, Tyler.

—Lodge No. 30 having been closed, the P.G.M. appointed the Prov. G. officers for the ensuing year as follows, and invested those who were present:—Rev. W. Langley, D.P.G.M.; Douglas W.M., 21, P.G.S.W.; Duff, W.M., 19, P.G.J.W.; Rev. D. Haycroft, No. 19, and Rev. J. Spittall, J.W. 30; P. G. Chaplains; Seare, 19, P.G.M.O.; C. C. Johnson, 19, P.G.S.O.; Cotman, J.W., 30, P.G.J.O.; Stretton, P.G. Treas.; Sir Harry St. John Halford, Bart., 19, P.G., Reg. of Marks; Partridge, 19, P.G. Sec.; Duncomb, 21, P.G.S.D.; Atwood, 21, P.G.J.D.;

Harrold, 30, P.G.D. of C.; L. A. Clarke, 19, P.G.A.D. of C.; Barnard, P.G., Insp. of W.H.; T. W. Clarke, 30, P.G.S.D.; Crow, 19, P.G.O.; J. Atkins, 30, P.G.S.G., and Richardson, 19; Capt. Bailey, 21, and G. B. Atkins, 30, P.G.; Stewards, C. Banbridge, and G. Tyler.

The P.G.M. Lodge having been closed in due form, and with prayer, the brethren adjourned to the George Hotel, and spent a short time in refreshment after the labours of the evening.

LEICESTER.—Fowke Lodge (No. 19).—This lodge resumed work after the summer recess on Thursday, the 22nd ult., when the brethren assembled at the Freemasons' Hall, under the presidency of the W.M., Bro. Duff. The attendance was rather under the average. Bros. C. Stuart Thomson, R.A. Barber, and T. Dunn (as a serving Bro.) of the local Craft Lodges, and Alfred Langton of 181, London, were balloted for and elected. Bros. Thompson and Dunn being present were duly advanced. The other brethren were unavoidably absent, as was also Bro. Dr. Wilkinson elected at a former Lodge. Bro. Henry Carson, P.P.G.J.W. Derbyshire, also previously elected, withdrew his name as a candidate in consequence of a Mark Master's Lodge being about to be established at Derby. After the W.M. had concluded the ceremony, the lecture and final charge were given by Bro. Kelly, P.G.W.M., who announced that he had that day received a letter from the M.W., Grand Mark Master to the effect that he had fixed Thursday October 27th, as the day for the meeting of the moveable Grand Lodge of Mark Masters at Leicester, when he (Bro. Kelly) hoped a large number of brethren of the Province would attend to welcome their distinguished visitors on the occasion. Some discussion ensued as to the reception of the officers of the Grand Lodge and other brethren, when it was suggested that at the annual meeting of the Provincial Grand Mark Lodge at Hinckley, on the following Tuesday, (the 27th ult.) a committee should be appointed to take charge of the arrangements. A large number of candidates (among whom were Bros. Sir Henry St. John Halford, Bart., and S. Inns, D.P.G.M. for Northamptonshire and Hants), were proposed for advancement at a Lodge, or Lodges of Emergency prior to the meeting of the Grand Lodge. After some business the Lodge was closed, and the brethren adjourned to refreshment.

KNIGHTS TEMPLAR.

LANCASHIRE.

BOLTON.—St. James of Jerusalem Encampment.—The quarterly conclave was held at Freemasons' Hall, Church Institute, Bolton, on Monday, the 19th ult., when the E.C., Sir Knight F. H. Winder, Prov. Grand Vice Chancellor, presided; Sir Knight Morris, 1st Captain; Sir Knight, W. H. Wright, V.E., Deputy Prov. Grand Commander, as 2nd Captain; and other officers at their respective stalls. The E.C. very ably performed the ceremony of installing Comp. James Brown a knight of this order, the duties of Expert being undertaken by the Prov. Grand Chancellor, Sir Knight G. P. Brookbank. The sum of two guineas was voted by Grand Conclave to the fund being raised in aid of the sick and wounded in war, and the evening closed in form, and with prayer, at eight o'clock.

SCOTLAND.

GLASGOW.

GLASGOW.—Lodge of Glasgow St. John's (No. 3 bis).—The meeting of this lodge was held upon the 20th ult. Bro. John Baird, R.W.M., in the chair, Bro. Kyle, S.W., Bro. Thomas Fletcher, J.W., and a large number of brethren present. Five brethren were passed to the second degree by Bro. J. B. Walker, P.M., in his usual able and impressive manner. Bro. D. Walker ably officiated at the harmonium. Thereafter the minutes were read and approved of. The R.W.M. intimated that three large photographic views of Dunkeld Cathedral were to be forwarded to her Grace the Duchess of Athole as a remembrance of the late visit of the lodge to that locality, and in token of the high appreciation by the lodge of her grace's kindness. The sum of £20 was also contributed towards the fund for the French and German wounded, two

guineas being voted from the lodge's funds, and the rest subscribed by the brethren. The R.W.M. also read a circular which he had received relative to the getting up of a "Glasgow Masonic Choir," both vocal and instrumental, for the practice of music suitable for the various degrees, several brethren subscribed their names as members. The lodge was afterwards called to refreshment and the usual toasts given and responded to Bro. Giffilliam, the newly elected Deacon of the Glasgow Incorporation of Masons who was present and exhibited the gold medal worn by the deacon of this body. This medal bore the date 1051 (!), also a view in relief of the Cathedral of Glasgow, as it stood about forty years ago, before the "restorers" demolished its two western towers. The R.W.M. also referred to an old Glasgow newspaper of A.D. 1813, which contained an account of the origin of this lodge, of its being chartered by Malcolm Canmore, and, therefore, of its priority to the Lodge of Edinburgh, Mary's Chapel, &c. The lodge was afterwards duly closed.

EDINBURGH.

Stow.—*St. John's Lodge*, (No. 216).—A meeting for institution was held in the Large Room, Town Hall, on Friday evening last, there was a good attendance of the Brethren; also the Lodge was honoured by the presence of The Worshipful P.G.M. of the Dist.; Bro. Henry Inglis of Torsous, and other brethren from a distance. The lodge was opened by R. W. M. Kerr; and two candidates were entered into the first degree of Masonry in the R. W. M. usual able manner. After the lodge was closed the Brethren retired to the Railway Hotel, where they were entertained for an hour or so by Bro. Inglis.

ROYAL ARCH.

Partick.—*Partick Chapter*, No. 113.—A convocation of this Chapter was held in the Masonic Hall, Partick, on the evening of Friday the 23rd ult. to celebrate the festival of the autumnal equinox. The Chapter having been opened in due form, the minutes of last convocation were read and confirmed. The Treasurer also read over the Auditors' report, which was most heartily received as it showed a balance to the good of the Chapter. The election of office bearers for the ensuing year was then proceeded with, when the following Companions were unanimously chosen, and duly installed with all due solemnity, in their respective chairs, by Comp. James Balfour, Z. 78, and ably assisted Comp. D. Gilchrist, M.E.P.Z., elect; viz.:—Companions. Thomas Grange, M.E.P.Z.; William Simpson, H.; Welfred M. Robertson, J.; Daniel Stevenson, Treasurer; William White, Scribe, E.; Robert Anderson, Scribe N.; William Christie, 1st. Soj.; John Dawson, 2nd. Soj.; William Stewart, 3rd. Soj.; William Lattimer, Janitor. At the conclusion of the installation ceremony, which was performed in a very impressive manner, Companions James Balfour was affiliated an honorary member, Companion Gilchrist having received that honour, on a former occasion. Thanks were awarded to the M.E.P.Z.; and other Companions. No further business being before the Chapter, it was duly closed. The companions then adjourned to partake of an excellent repast, served up in Companion A. Harkness's usually good style, and which was done ample justice to. The duties of the chair were discharged with singular ability by Companions T. Grange, M.E.P.Z.; who was supported right and left by Companions A. Campbell, Christie, Gilchrist, and Balfour. Those of the croupier being performed with no less acceptance by Companions, Simpson, Robertson and White. On the removal of the cloth, the usual loyal and Masonic toasts were given from the chair and duly honoured. The toast of the Army, Navy, and Volunteers, was responded to by Companion Sergt. Dawson, the toast of the Past Office Bearers, was responded to by Companions.—White, Past Principal and Thomlinson, Past Treasurer, the Visiting Companions, was responded to by Companions, Bruce, T. Granger, Junr., Balfour, and Gilchrist, Companion Gilchrist proposed the health of Companion Grange, and spoke of the efficiency with which he carried out the duties of M.E.P.Z.; and concluded by wishing the chapter every success and prosperity under his rule; Companion Granger responded to the gratifying manner in which his services had been received by the companions, and said that he had only done his duty, and that his conduc

had met with the approbation of the chapter, by electing him again as their head office-bearer. The health of the croupier was proposed by Companion Balfour, which was received with no less enthusiasm, and ably responded to, other toasts followed, and the evening was enlivened with appropriate songs from Companions. W. White, Anderson, Dawson, A. Campbell, Pronan, T. Granger, Junr. and others. The remainder of the evening was spent in fraternal conviviality, and social harmony, which was brought to a close by the entrance of "Forbes McKenzie," who caused us to part at 11 o'clock, all being well pleased with their night of pleasure, as being one the happiest meetings spent in Partick, Royal Arch Chapter No. 112.

OBITUARY.

BRO. WILLIAM DEWHIRST, S.W. No. 1231.

It is with pain we have to communicate the news of the death of our late esteemed Bro. Wm. Dewhirst, of Elland, of the Lodge of Probity (No. 61) Halifax; and S.W. of the Saville Lodge (No. 1231), Elland.

On Friday evening, the 16th of September, the deceased was at the railway station, Elland, intending to proceed to Brighton by train, for which purpose he would have to cross the line of rails. On reaching the crossing, an up train was just arriving, and as soon as the last carriage had passed him, our unfortunate brother ran to get across, when two or three steps brought him to the down line of rails, on which, at the same moment, an express goods train was running at a rapid speed; before he had time to see or know his dangerous position, he was struck by the engine, and instantaneously killed.

By this sad calamity a loving family has been broken and plunged into the deepest sorrow, and a very numerous circle of domestic, commercial, and public friends have sustained a loss which leaves a blank spot on each heart, the deceased having, by his urbanity, kindly disposition, good business habits, and gentlemanly bearing, won the esteem of every one with whom he was brought into contact.

He was interred on the 21st of September, at the Cemetery, Elland, his remains being followed to the grave by a great many of his personal friends and connexions; by the members of the Elland Cricket Club, of which he was a very active supporter; and by a numerous body of Freemasons, consisting of members of the Lodge of Probity (No. 61), the Saville Lodge (No. 1,231), and other lodges in the district, the following numbers being represented:—61, 307, 308, 408, 448, 495, 521, 600, 827, 1, 102, 1,231, 1,283, 1,301, and 1302. The I.P.M., W.M., and officers of the Saville Lodge assisted as pall-bearers. During the time the mournful procession was moving from Bro. J. Dewhirst's residence to the Cemetery, a muffled peal was rung on the bells of St. Mary's Church.

Our dear lamented brother had only been a Mason about three years; but this short time he had employed diligently, and he had distinguished himself in the two lodges to which he belonged by such efficiency as would be creditable to many older Masons. He was possessed of an indomitable spirit of perseverance, and boldly faced difficulties with a determination to overcome them. He was initiated in the Lodge of Probity (No. 61), and soon after, being raised to the degree of M.M., he joined in the formation of the Saville Lodge (No. 1,231), and his name appears on the warrant as one of the founders. In its first year he served the office of S.D., preferring this position to a higher one which was offered him; and in this capacity

he had the privilege and pleasure, at the first meeting after the consecration of the lodge, to conduct his father to receive the honours of Freemasonry. At the installation in December last he was appointed S.W., and had he been spared would, doubtless, have been elected W.M. at the election in November next; but, alas! his bright prospects—masonic as well as social—have been instantly blighted. As soon as our dear brother was qualified he was advanced to the honourable degree of a Mark Master, in the Fearnley Lodge of Mark Masters (No. 58), English Constitution. About twelve months ago he was exalted to the sublime degree of the Holy Royal Arch in the Chapter of Sincerity (No. 91), and recently he had been installed a Knight Templar in the Salamanca Encampment, Halifax. In all these degrees, had he been spared, it is certain he would have been distinguished, and in the leading virtues of a Freemason—benevolence and charity—he would not have been found wanting.

Apart from his private beneficence, he had already made himself a Life Governor of the Royal Masonic Institution for Boys by a donation of ten guineas, and had served the office of Steward at the Anniversary Festival of the Boys' School, held at the Freemason's Hall, under the presidency of H.R.H. the Prince of Wales, M.W.P.G.M.

We feel that a promising and aspiring young Mason and a dearly esteemed friend has been prematurely torn from us in full vigour, under twenty-six years of age, and we deeply lament the loss.

BRO. JOHN MANN.

We regret to announce that the sudden death of this brother took place at Baildon Works. For very many years he acted as Tyler in the Airedale Lodge, (No. 387), to the members of which he has endeared himself by attention to his Masonic duties, and by his amiable and unassuming general character. He was interred at St. John's Church, Baildon, on the 17th. inst, and in addition to the numerous relatives and friends of the deceased, the W.M. and nearly all the officers and brethren of the Airedale Lodge, (in which he was initiated in 1828) attended to pay the last tribute of respect to departed worth. Our deceased brother was 64 years of age, and highly esteemed in the Craft.

REVIEWS.

A History of the Provincial Grand Lodge of Leicestershire, (to which the County of Rutland is now annexed) including notices of Private Lodges and Chapters in the Province; by William Kelley, Provincial Grand Master, Author of "Notices illustrative of the Drama, and other popular amusements in the 16th and 17th centuries"; "Royal Progresses to Leicester"; "Ancient Records of Leicester, &c."

That the R.W., Bro. Kelley, whose former works have proved him to be a devoted antiquarian, should, shortly, after his appointment as Provincial Grand Master, have produced the work under notice seems

but a natural proceeding, and the manner in which he has set to work is worthy of him.

Bro. Kelly in his preface modestly states that he is fully conscious of many imperfections, the work having been hastily prepared in the interval of other occupations. He claims no merit beyond that of a careful compiler from such material as he could gain access to. The work, however, bears no evident traces of hasty preparation, and must be the result of patient and laborious research.

As any profits arising from the sale is to be devoted to Masonic Charity, we shall refrain from making any copious extracts, leaving it to those in whom an interest is excited to learn the history of Freemasonry in the Province of Leicester, to purchase the work.

From this work we learn that although "the office of Provincial Grand Master was first instituted by the Grand Lodge of England, in the year 1726, during the Grandmastership of James Hamilton Lord Paisley, afterwards Earl of Abercorn, it was not till 1774 that a 'deputation' was granted by Lord Petre, Grand Master to Sir Thomas Fowke, Knight, Groom of the Chamber to H.R.H. the Duke of Cumberland, brother to George the Third, appointing him to preside over the craft in this province."

At that time none of the present lodges were in existence, and it is doubtful whether any lodge, deriving its charter from the Grand Lodge of England, was then actually in existence in the county.

The lodge at Hinckley (originally known as No. 47, and more recently as the Knights of Malta Lodge whose warrant bears date 1764, but was granted by the *Ancient* or *Athole* Masons, and it appears that not until 1803, was a regular warrant granted from the Grand Lodge of England.

Another *Athole* Lodge was held at Leicester (No. 91) which under authority of the warrant not only worked the three degrees of Craft Masonry, but also the Mark and Ark Mariners, Royal Arch, the Super-excellent, the Knights Templar, and other chivalric degrees. The seals of this Lodge for the various degrees are in Bro. Kelley's possession; but the records, which were known to have been in existence, are unfortunately lost, but hopes are entertained that they may be recovered. The records of Grand Lodge do not afford even the date of its formation. We are regaled with, a rich store of ancient lore antecedent the early Lodges of Leicestershire. Amongst others an extract from the "Leicester and Nottingham Journal," giving an account of the rejoicings at Leicester on the 5th May, 1763, in celebration of the Peace with France; a procession was formed through the town, in which both Lodges of Freemasons took part; another, from the "Leicester

Journal," of a Masonic funeral; the celebration of St. John's day in 1787 by Lodge 91; the death of Sir Thos. Fowke, 1786, and the succession to the Grand Mastership of Bro. Thos. Boothly Parkins, and of the foundation of the earliest of the now existing Lodge in Leicestershire, which was granted.

The work is full of interest.

Poetry.

THE BARN YARD'S RINNING O'ER

Written as a Harvest Song for 1848.

TUNE—"There's nae luck about the house."

The barn-yard's rinning o'er, gude wife;
The barn-yard's rinning o'er;
The bairns they canna count the stacks;
The barn-yard's rinning o'er.

I've heard them say, a Spanish Don
A Squire ance did keep,*
Wha prayed for blessings on the man
That first invented sleep:
But I will bless the cunning chiel
That first invented drains,
And did he need, our biggest stack
I'd gie him for his pains.

Ye ken the field ayont the croft,
It wasna worth a preen;
Rashes were the standing crop.
Wi' taits o' girse atween:
But since we've drained it deep and weel,
And stirr'd wi' Deanston's plough,
Nae mortal een e'er saw sic stooks,—
I'll brag Dumfries-shire through.

It's wonderfu' to think, gude wife,
How things tak' sic a turn;
Ye mind sin' our deep midden hole
Ran black into the burn:
Bat now we hoard each precious drop,
As misers hoard their store;
It's ae GREAT thing amang the rest,
That makes the yard rin o'er.

There's money things were wasted then,
That we think precious now;
I look around, and wonder oft
How our forbears gat through:
Guano, too, 's an unco help,
And sae is broken banes;
Our turnips stand alang the grun'
Like raws o' channel stanes.

I'm wae to see our stalwart chieles
W'm willing heart and hand,
Aft forced, for want of work and bread,
To leave their native land:

Oh, could they stay and till the soil
That's ne'er been till'd before,
How many million stooks would rise
To make the yards rin o'er!

We've warsel'd up the brae, gude wife,
Through many a weary dark;
There's ae thing I can, gude wife,
We ne'er were swear o' wark.
Gin a' were tight 'neath thack and rape,
Sin' now we hae the means,
We'll tak' a flight along the rails,
And see our distant friends.

JOHN PALMER.

THE MASONIC BROTHERHOOD.

We're brothers of an ancient rite,
Known by a mark and sign,
To spread the light of Masonry
All by the world divine,

That men may put their faith in God,
And bow before his shrine.
Ere they can wear the lambskin white,
Or learn the ancient sign.

Then let your light so shine to men,
Tho' blind, that they may see;
Dispel the darkness from their eyes,
By light of Masonry.

The sun may set behind the cloud,
And dark may be the night;
Fear not, but trust in Providence;
God said, "Let there be light."

Ever keep th' unerring line,
The plummet's law in view,
That by your acts all men may know
The world of God is true.

Let not the light of Masonry
Grow dim within your sight,
And with the hand of charity
Bestow the widow's mite.

If in temptation's evil hour,
A brother strays from right,
Reclaim and bring him back again
Into Masonic light.

Let love abound in all your ways,
That all mankind may see
Our trust in God is the Keystone
Of ancient Masonry,

The barn-yard's rinning o'er, gude wife;
The barn-yard's rinning o'er:
There's peace and plenty round the house;—
The barn-yard's rinning o'er.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 8th OCTOBER.

Abbreviations.—F.M.H., Freemasons' Hall; M.H. Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro., Rooms; L., Lodge; St., Street; Sq., Square.

METROPOLITAN LODGES AND CHAPTERS.

Monday, October 3rd.

LODGES.—Robert Burns, Freemason's Hall; Unity, London Tav.; Royal Jubilee, Anderton's Hotel, Fleet-street; St. Luke's, Pier Hotel, Cheyne Walk, Chelsea; Joppa, Albion Tavern, Aldersgate-street; Old King's Arms.—CHAPTER.—Old King's Arms, Freemason's Hall; Victoria, George Hotel Aldermanbury.

Tuesday, October 4th.

Colonial Board at 3. LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemason's Hall; Temple, Ship and Turtle Tav., Leadenhall Street; St. John's, Holly Bush Tav., Hampstead; Old Concord, Freemasons' Hall; Stability, Anderton's Hotel, Fleet-street; St. James, Leather Market Tav., New Weston-street, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway Station, Pimlico; Duke of Edinboro', New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater.—CHAPTER.—Temperance, White Swan Tav., Deptford.

Wednesday, October 5th.

LODGES.—Zetland, Anderton's Hotel, Fleet-street; MacDonalld, Head Quarters 1st Surrey Volunteer Corps, Brunswick-rd., Camberwell.

Thursday, October 6th.

LODGES.—Egyptian, Anderton's Hotel, Fleet-street; Strong Man, Freemason's Hall; Good Report, City Terminus Hotel, Cannon Street, Lion and Lamb, City Terminus Hotel, Cannon-street; Ionic, Ship and Turtle Tavern, Leadenhall-street; La Tolerance, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Crystal Palace Lodge, Crystal Palace, Sydenham; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Bermondsey.—CHAPTER.—Sincerity, Cheshire Cheese Tav., Crutched Friars; Westbourne, New Inn, Edgware Road; Crystal Palace, Crystal Palace, Sydenham.

Friday, October 7th.

LODGES.—Florence Nightingale, Masonic Hall, William Street, Woolwich; Hornsey, Anderton's Hotel, Fleet-street; Star, Marquis of Granby Tavern, New Cross Road.

METROPOLITAN LODGES AND CHAPTER OF INSTRUCTION.

Monday, October 3rd.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, October 4th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-pk., Camberwell; Jorian, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's, Tav., St. John's-wood; Dalhousie, Royal Edward,

Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Morgate-street; New Wandsworth, Freemasons' Hotel, New Wandsworth.—CHAPTERS.—Metropolitan, Price's Portugal Hotel, Fleet-st.; Royal Union, Dubby's Hotel, Winsey-street, Oxford-street; Mount Zion, White Hart, Bishopsgate Street.

Wednesday, October 5th.

LODGES.—Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-street, S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar; Prosperity, Gladstone Tav., Bishopgate-st.—CHAPTERS.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square.

Thursday, October 6th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tav., Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Joppa, Prospect of Whitchy Tav., 57, Wapping-wall.

Friday, October 7th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-street, Manchester-square; Wellington, Lord Duncan, Tav., Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-street, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-road; Victoria, Anderton's Hotel, Fleet-street; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Hotel, Fleet-street; Charter House, Hat and Feathers Tav., 27, Goswell Road; Robert Burns, Union Tav., Air Street, Regent Street.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, October 1st.

CHAPTERS.—Mount Sinia, Union Tav., Air-street, Regent-st.; Domatic, Horns', Kennington.

TO CORRESPONDENTS.

C. W.—The decision of your W.M. was perfectly correct. It is irregular at a meeting of emergency to enter upon any other business than that for which the lodge was specially called. It was not necessary to read the minutes of the last meeting. Those, with the minutes of the Lodge of Emergency, should both be read and put for conformation at the next regular meeting of the lodge.

G. C.—1. We cannot undertake to propose you in the Chapter mentioned. You must be proposed by some one to whom you are personally known, and who can vouch for your fitness. 2. We do not supply Masonic clothing.

Several of our usual contributions from abroad have not arrived this week.

J. E.—We shall not be able to give the report. We did not attend the meeting, not having received an invitation.

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LONDON, SATURDAY, OCTOBER 8, 1870.

MASONIC MUSIC.

From various parts of the world we continue to hear that the subject of the more extended use of Music in connection with the ceremonies of the Order is exciting a great share of the attention of the brethren.

We have already alluded to the Masonic Glee Union projected by Bro. John Read,* and to the establishment of two "Musical Lodges," in the United States; and now we are pleased to lay before our readers a copy of a circular which we have received from Glasgow:—

"GLASGOW MASONIC CHOIR.

At a meeting called by advertisement in the newspapers, and held at 19, Croy-place, on the evening of Thursday, 8th September, 1870, the following resolutions were unanimously agreed to, viz:—

1. "That this meeting, having the interests of Freemasonry in view, is of opinion that in order to further these interests it is very desirable that a choir, vocal and instrumental, should be formed by the brethren of this province for the practice and promotion of such music as may be suitable and appropriate for the working of the various degrees in Freemasonry, and resolves accordingly:

2. "That this meeting resolve itself into a Provisional Committee, with power to add to its number, in order to carry out the provisions of the foregoing resolution.

3. "That Bro. J. D. Porteous, R.W.M. Lodge 360, be appointed Convener, and Bro. James Crabb, 1st Principal of R.A. Chapter 50, Secretary of the Provisional Committee.

* See page 69, ante.

4. "That the foregoing resolutions be embodied in a circular, to be printed and distributed among the various lodges in the province, with a request that intending members should send in their names to the Provisional Committee without delay.

J. D. PORTEOUS, Chairman."

While on this subject we shall venture to express a hope that no time be lost in carrying out the provisions of the resolution passed at the last meeting of Grand Lodge for the purchase of an organ at a cost of £600, and that the subject may not be quietly shelved, or indefinitely postponed or delayed, notwithstanding the strong opposition brought to bear upon the question on the part of some of those brethren on whom will fall the duty of carrying out the resolution to which they so greatly objected.

The accompaniment of music to our beautiful ceremonies is of the greatest service in lending additional solemnity to the proceedings, and we can well remember, at the time of our own initiation, the feeling of awe that was evoked mainly by the aid of the dulcet tones of even a small harmonium, which feeling has never been evoked at a subsequent attendance at a lodge not provided with music.

Daily is the use of music become more extended in private lodges, a fact which is made evident to us by the demand for copies of the "Lodge Music for the three degrees, by Bros. Dr. Hopkins, and C. Johnston published in the "Freemasons Magazine," and afterwards issued in convenient music form.

Since penning the above lines our attention has called to the new American organs extensively used in the lodges in the United States.

PHYSICAL ASTRONOMY; OR, NEW THEORIES OF THE UNIVERSE.

BY BRO. J. C. MANNING.

(Concluded.)

The extreme feasibility of the hypothetical views advanced by Dr. Bedford in his new Theories, is argued out by him in his pamphlet with considerable force. With reference to his theory as to the original formation of our planetary system he says: "If any should consider it impossible that the sun, by its rotary motion on its axis, should be able to throw off so large a mass, for instance, as that which constitutes our earth, they have only to remember that our world is only 1 in. in diameter in relation to that of the sun taken at 9 ft. 4 in., these being the relative proportions. It will then readily be seen that a ball of liquid fire 9 ft. 4 in. in

rapid motion on an axis, could easily project, by its centrifugal force, a ball 1 in. in diameter, or one 11 in. in diameter, which is the size of Jupiter by comparison, and which is the largest planet in our system." Again, "The conditions necessary for the formation of immense masses by the explosion of gaseous matter which pervades space, compel these explosions to occur at distances sufficiently great from previous formations to secure them from collision. Meteoric stones only reach the earth when they are formed too near it to have a sufficient quantity of æther between them and our globe to poise them in space. That planets should float in æther is no greater mystery than that a leaden ball should float in quicksilver." Dr. Bedford ridicules the idea propounded by the great Sir Isaac Newton, that "comets are the aliment by which suns are sustained," and which opinion the learned astronomer cherished to the latest hour of his life. He was of opinion that comets were in a state of progressive decline upon the suns round which they respectively swept, and that into these suns they from time to time fell. "I cannot tell," he says, "when the comet of 1680 will fall into the sun. Possibly after five or six revolutions. But whenever that time shall arrive the heat of the sun will be raised by it to such a point that our globe will be burnt, and all the animals upon it will perish." In reply to this "superstitious theory," Dr. Bedford quotes Arago, who says, "The great name of Newton shall not prevent me from remarking that in comparing the incandescence of celestial bodies with that of ordinary fires—in assimilating comets to faggots with which we incessantly supply our fires—he trespassed too far on the laws of analogy."

In further refutation of these views of Sir Isaac Newton as to contact with comets, "The idea," says Dr. Bedford, "to my mind, is preposterous. When once the planets are at home in their orbits, or equipoised in æther, collision will require a miracle. As well might we fear the contact of the wheels of two ships, floating on opposite sides of our globe, supposing nothing but water to be in a line between them. As ships draw a certain quantity of water in proportion to their magnitude and weight, so do the planets draw their proportions of the gaseous matter, or resisting medium, pervading infinite space."

If, then, the theory of Dr. Bedford be correct in this respect, and I am bound to say that the argument, he adduces go far to prove the probability of the affirmative, collision between celestial bodies would be a direct violation of physical laws, and the supposition of Sir Isaac Newton as to suns making their meals out of comets, a theory more ultra than that pronounced by Buffon, who supposed that a comet in its progress grazed the sun to a depth sufficient to carry away enough to form our solar system, and that of those self-same sun-filings was our solar system thereupon formed. (Barr's Buffon, vol. 1, 1797.)

In conclusion: the theories of Dr. Bedford, on which I have based the few jottings that form the subject of the present paper, appear to me to bring celestial mechanism into a comprehensible focus, and to divest it of much of that haziness which the ultra scientific are prone to throw around it. They commend themselves for their simplicity, and seem feasible and just, while their recognition at the present day by men of proved scientific ability, is the best indication we can have of the presumptive correctness of the principles on which they are based. In short, I am convinced that they are what their title indicates, and that they constitute the basis of "New Theories of the Universe," that are as beautiful as they are simple, and which, as Mr. Proctor says, will be found "wonderfully to enlarge our appreciation of the complexity of the systems which exist within the solar domain."

OUR MASONIC CHARITIES. ROYAL MASONIC INSTITUTION FOR BOYS.

The statement given in the report, showing the total cost, and cost per boy, fairly affords the subscribers to the Institution an opportunity of knowing how their money is expended:—

	Total Cost.			Per Boy.		
	£.	s.	d.	£.	s.	d.
School Salaries	728	0	8	6	17	4½
„ Wages	281	9	0	2	13	1
Provisions	1277	15	8	12	1	1
Clothing	703	18	7	6	12	10
Coals, Gas, and Water	341	13	9	3	4	5½
School Stationery and Books	17	10	0	0	3	3½
Rates and Taxes	154	17	3	1	9	2½
Petty Expenditure, Wood Green... ..	36	11	0	0	6	11
Education of Boys out of Estab- lishment	15	8	6	0	2	10½
Incidental Expenses	108	8	0	1	0	5½

Furniture, Linen, &c. ...	78	3	1	0	14	9
Earthenware and Glass ...	1	5	4	0	0	3
	£3,745	0	10	£35	6	7½
General and Office Expenses ...	926	18	10	8	14	10½
	£24,671	19	8	£44	1	6

It is worthy of notice, as showing the respect borne by the Boys to the Institution in which they were brought up, that the following donations in the names of pupils and by ex-pupils have been received.—

	£.	s.	d.
Hoare, F. J., Albert-place, Bow-common ...	5	5	0
Jenkin, Harry (per Bro. W. Painter) ...	5	5	0
Johnson, Thomas, 32, John-street, Bedford-row ...	11	11	0
Mackintosh, John Alexander, 86, Russell-street, Bermondsey... ..	5	5	0
Jones, Claudius James, 23, Edward-street, Burdett-road, Bow ...	5	5	0
James, Adam Anderson, Staffordshire ...	5	5	0
Wood, Arthur York, 11, Bridge-street, Walsall, Staffordshire ...	5	5	0

The Library of the Institution has received gifts of books, &c., from the following:—

	Vols.	£.	s.	d.
HER MAJESTY THE QUEEN	1	.	.	.
Bro. John Sudlow, P.G.S.W., East Lancashire ..	25	.	.	.
„ W. E. Gumbleton, P.G.D. ...	2	.	.	.
„ J. R. Sheen, P.M. No. 201 ...	1	.	.	.
„ Isidore Levison, P.G.Std., P.M., 7, 60... ..	11	.	.	.
„ C. Heywood, on behalf of brethren in Manchester ...	70	.	.	.
„ Edward Cox, V.Pres., P.M. 657, House Committee ...	12	.	.	.
„ W. Wright, No. 108 ...	52	.	.	.
„ J. M. Wike, Prov. G.J.W., East Lancashire ...	6	.	.	.
„ Benjamin Head, V.Pres., P.G.D., House Committee ...	22	.	.	.
„ George Cox, P.G.D., P.M. No. 18, House Committee ...	50	.	.	.
Mrs. Farthing... ..	5	.	.	.
Bro. Zaehnsdorf ...	12	.	.	.
„ Farthing ...	6	.	.	.
„ John Hervey, V.Pres., G.Sec. ...	14	.	.	.
„ R. W. Stewart, V.P., House Committee (binding) ...	7	.	.	.

And in cash:—

Bro. J. Taylor, P.M. No. 63 ...	—	1	1	0
„ W. S. Burton, P.M. No. 63 ...	—	2	15	0

A list of Boys who have left the Institution previous to the end of the year 1869 is given, showing the position in life which has been entered by them respectively. We find that four have been apprenticed to trades, 14 have obtained situations as clerks, 5 as assistants in wholesale houses, 1 assistant in a tavern business, 1 for further education in Gloucester Grammar School, 1 assisting a parent's business, 12 have returned to their

homes, 1 has entered the training school for Midshipmen, and 1 is described as "H.M. 17th Lancers," but in what capacity it is not stated.

Legacies have been received to the amounts hereunder stated:—

	£.	s.	d.
1834. The late Bro. C. Meyer, Globe Lodge (No. 23), £50. less duty ...	45	0	0
1840. The Executors of the late Bro. George Hencky, of High Holborn, one-third of £300 ...	100	0	0
1841. The late Bro. Woodyer, £25., less duty ...	22	10	0
1842. Executors of Bro. George Hencky, second portion, less legacy duty ...	90	0	0
1843. Executors of ditto, remainder of £300, less duty, with interest ...	111	3	0
1844. The late Bro. Thomas Quarrington, of Gloucester, less duty ...	90	0	0
1845. Executors of the late Bro. Edward Walpole, of Saville Row, duty free ...	100	0	0
1858. The late Bro. Thomas Dunbar, less duty on £50. ...	42	1	6
1862. The late Bro. Skelton, of No. 68, £100, less duty ...	90	0	0
1865. The late Bro. Mathew Eltham, of Lodge No. 73 ...	337	10	0
„ The late Bro. J. Williams, P.M., No. 8 ...	10	10	0
1869. The late Bro. George Leach £100., less duty with interest ...	93	8	10

The following form of bequest is recommended

"I give and bequeath unto the Treasurer for the time being, of the Institution known by the name of "THE ROYAL MASONIC INSTITUTION FOR BOYS," situate and being at Lordship Lane, Wood Green, in the Parish of Tottenham, the sum of
to be raised and paid out of my ready money, plate, goods, and personal effects, which, by law, I may or can charge with the payment of the same (and not out of any part of my lands, tenements, or hereditaments), to be applied towards carrying on the charitable designs of the said Institution."

We cannot better close our account of the Royal Masonic Institution for Boys than by giving the following, which appeared in the "Daily News," entitled "Young Freemasons."

"The distinguishing characteristic of the true Freemason's heart being, as the initiated are aware, Charity, it is a little curious that the three benevolent institutions possessed by the craft, and of which it is rightly proud, should not be more generally known to the brethren. We are aware that this statement will take many readers by surprise, and that, according to popular belief, the members of the Masonic body are active administrators of all connected with their order. Nay,

we shall be surprised if the Freemasons themselves are not disposed to question the allegation that their benevolent institutions are inadequately known to them, and if they do not point to their noble subscription lists, their successful annual festivals, their long and increasing array of Vice-Presidents and Life Governors to prove the erroneous character of the charge. But statistics are on our side, and if a return were furnished of the members who have paid personal visits to the Boys' School, the Girls' School, or the Institution for Aged Freemasons and their Widows, in any given year, the return would be surprisingly small. Deduct the several house Committees and their friends, and the number of annual visitors would be reduced to an insignificant percentage of the Craft. But there is another and simpler way of proving how little the Masonic Charities are known, so far, that is, as domestic arrangements and internal economy and discipline are concerned. Let the reader, be he Mason or non-Mason, ask those of the Order whom he happens to meet, what they know of its charities, and ninety-nine times out of a hundred he will find that their personal inspection has never extended to all three Institutions, and that in a majority of cases they have seen none. This should not be. The men who give these unsatisfactory answers will most of them brighten up wonderfully when the question of subscription comes on, for they have given liberally, and will give liberally again; but they take for granted that their money will be well applied, and have not visited these places, only because it has not been urged on them with authority. We believe that no greater fillip could be given to the Order of which His Royal Highness the Prince of Wales has just been made a Grand Master, than inducing every one admitted to visit the charities themselves. There need be no appeal for subscriptions, nothing to swell the cost of initiation, nothing absolutely compulsory. But if the masters and officers of Metropolitan Lodges thought fit, a visit to the Girls' School might easily be made a regular preliminary to passing from one degree to another. A visit to the Boys' School might be made at a corresponding stage, while the Asylum for the Aged could be inspected as a matter of course at a period it would be easy to define.

"The Boys' School is a fair illustration of the difference between the interest which impels men

to subscribe, and the interest which leads them to inspect. It lies at the very core of modern Freemasonry. It has been made the subject of more eloquent and heart-stirring appeals than any other institution connected with the Craft; it has been "pushed" energetically and unceasingly for years, and its building-funds, its festivals, its foundation-stones, its needs, and its successes have been in the mind of every Freemason who has interested himself in the charities of the order, or has even been a regular attendant at the banquets of his lodge. You could, in either case, never get away from the Boys' School for long. It would not be laid. Its wants were always asserting themselves, the benefits it was eager to confer were ever coming to the front, and the Masonic world has thus been called upon to "give, give," with a persistency and effect highly creditable to all concerned. Everybody knew what a certain pleasant presence at their meetings meant; and that the geniality, humour, and good fellowship of one guest would be subordinated before the evening was out to the purpose of procuring subscriptions or donations, of marking a brother down as steward, or of whipping up the languid, or stimulating the benevolent among that steward's friends. It has been recorded of Colonel Sockdolliger, the American blacksmith with a mania for whipping ministers, that he with ferocious playfulness, gave his victims their choice as to their mode of taking the licking he was bound to administer. "Some takes it fightin', some talkin', some lyin' down," said he aloud, as he oiled his terrible strap, and the sentiment has perhaps occurred to Freemasons, when by an infallible and agreeable token, they saw they would have to open their hearts and pockets to the claims of the Boys' School before they went away. So far as our observation goes, they have always taken it talking, and taken it well, but as a rule have never seen the establishment they have heard so much of.

"This is at Wood Green, a few minutes' railway ride from King's Cross, and is from first to last one of the most perfect institutions in the United Kingdom. The only possible plea against it might be that it is too sumptuous, that its domestic arrangements are on a scale which its pupils never saw before they came, and can never hope to taste after they leave; but to such objectors the committee have a ready and, as it seems to us, a sufficient answer. No boy is to feel himself in the slightest degree the recipient of charity. As high a standard of honour shall be upheld here as at the public schools; and in all

matters of all detail our aim shall be to give our lads as good an education as possible, using the terms in its largest sense. Thus considered, the play hours and the home life of the school are as important as its times of study; and the building and its rules and arrangements are eminently calculated to carry out the committee's views.

"An institution for and educating the sons of indigent Freemasons dates from 1798, but up to the year 1857 the boys were clothed and sent to schools in the neighbourhood of their several homes. In the latter year twenty-five boys were taken into a temporary house at Wood-green. In 1859 the committee were able to accommodate seventy boys, and in 1862 the present magnificent erection was commenced. Its noble frontage strikes the visitor first. Standing well back from the road and on a spacious lawn, it looks what it is, a collegiate institution upon which no money has been spared. Old trees wave their branches before it, and lend the dignity of age to what is essentially new, and the brilliant show of flowers in the garden of the head-master's house close by is relieved by the bright verdure of the close cropped grass of the school. The garden, you learn, was attached to the old mansion which was purchased and pulled down to make way for the stately pile before you. This consists of a central block of three stories, with a large oriel and a high roof with dormer windows. To this are added two wings, one containing the dining-hall, and the other the school-rooms and library. There are also handsome towers, a deep porch lit by a stained glass window, and within the entrance a graceful group or statuary the last two items being gifts.

"But the boys themselves are the best ornaments, and after we have traversed corridors one hundred and forty feet long, noted the exquisite cleanliness, mathematical order, and extreme airiness of the bedrooms, visited the kitchen, sculleries, and laundries, all fitted with the best mechanical contrivances for saving labour, we ask to be introduced to the young people for whom all these preparations are made. They are at cricket in one of the fields belonging to the school, for it should be mentioned that a farm is attached to it and that it stands on land which has been advantageously bought, and by means of which its advantages of situation can be maintained intact. Some of them are, however, staying late in school, and as we pass by their desks to the library be-

yond, the names of the pupils who have distinguished themselves emblazoned on the wall (one of the prizes given is for having gained the good opinion of schoolfellows, and is conferred by a ballot, in which all take part); pass, too, the "largest black-board in Europe," with diagrams still left on it: the intelligence that a boy who had just left "obtained the star in four subjects out of five at the Cambridge middle-class examinations"—they all seem to speak of systematic and efficient instruction. Indeed, the course includes a sound English education, with Latin, French, and German, mathematics in every shape, and drawing. There are four masters in all, besides a drill-instructor, and a teacher of drawing, and 104 boys are clothed, educated, and provided for, from the age of six years and a half (the minimum) to fifteen. The building, which is really a model of what a school ought to be, has cost £40,000, and the domestic and educational expenditure on the boys amounts to £36 12s. 2½d. per head, or including office expenses, rates and taxes, and all extras, to £46 15s. 1d.

The infirmary, the swimming-bath, the gymnasium, the library well stocked with handsome books and philosophical instruments, and the right of entry to which is a kind of reward for discreet behaviour, all speak volumes as to the thoughtful care of the school committee. The infirmary, which was empty at our visit, is completely isolated—strong doors and separate staircases shutting it off effectually from the rest of the house. The plunge-bath holds 6,500 gallons of water, and is under cover, is lined with white tiles, and has separate dressing closets, while the gymnasium is second only to the splendid one at King's-cross, belonging to the German Society. We are introduced to the boys here. Clambering up poles hanging by the hands from ladders and over well, stuffed and protective mattresses, vaulting on dumb horses, swinging on ropes, practising a mild kind of trapeze, performing great feats with rings and handles, and all laughing and shouting at once, they make the vast chamber ring again. Nothing is wanting for gymnastics, and nothing is left untried. There is plenty of noise, and abundance of enjoyment. The gymnasium was built for its present purpose, and when its active denizens recover breath, they are hearty in its praise. They are fine, gentlemanlike lads, dressed in well made suits of good broadcloth, and with nothing

to distinguish them from the pupils at any other public school. The definition of the Committee, "that the object of the institution is, by eliminating from its administration all trace of charity in the cold signification of the word, to elevate the moral tone of the pupils," is felt to be truthful before you have conversed with the lads five minutes. But no written description can bring the peculiar merits of this Wood Green establishment fairly before the reader. There are about it, over and above its material excellencies and architectural splendour, a thousand delicate lights and shades, all implying that it constitutes a tenderly watched and gently disciplined Home to those to whom it opens its charitable doors. It must be seen to be appreciated, or even understood; and often as Freemasons may have heard the claims and excellencies of "Boy's School" urged at their lodge meetings, the day of the first visit to it will be ever after marked with a white stone, for it will prove how far short of its real merit has been every word spoken in its praise. Those who remember the caution taught at their initiation should inspect it, to see that the funds they give for benevolent purposes are properly applied; those who value the pillars of their order should go to see how stable and sound this chief one is; the man recently admitted should go in order that he may comprehend what his apron means—in other words the practical fruit of the lessons impressed upon him; and the old and "rusty" mason should go to see what the stirring doings and the new blood of the last half-dozen years have brought about. In short, every Freemason who shrinks from being branded as lukewarm ought to make himself acquainted with the establishment we have described as soon as practicable. There is no difficulty about admission, the way is easy, the time occupied insignificant, the expense to Londoners nominal, and the duty obvious—so that there can be no reason, save supineness or indifference, for holding back."

ENGLISH GILDS.*

(Continued from page 267.)

To mention another incorporated trade, I take the Cutlers in Sheffield. Already before 1790 the masters there must have attempted to violate the customary restrictions as to apprentices; and "they were probably hindered in this by the journey-

men. But far from withdrawing from the co-operation, they complained of these restrictions in 1790 to Parliament, and petitioned for alleviations in the bye-laws of the Company. These were granted in an Act of June the 7th, 1791; and forthwith, on the 9th of September of the same year, we find combinations among the Scissor-grinders and other workmen. On the 3rd of April following the Scissor-smiths' Benefit Society was formed. According to Mr. Hill's account, it was a Trade-Society to oppose the actions of the employers, which probably took the shape of a Friendly-Society to evade the 39th and 40th Geo. III. chap. 106.

The same phenomena which we observed in the trades incorporated by charter, or under the 5th Eliz. chap. 4, recur in those which had been always free from any legal restrictions. Among these was the trade of the Calico-printers. Nevertheless, though the regulations of the 5th Eliz. chap. 4, had no power over this trade, yet they were observed in it as the order sanctioned by the general custom of trade before the introduction of machinery. But simultaneously with the introduction of machinery, about the year 1790, the unlimited employment of apprentices in the place of adult journeymen became general in this trade. And the disproportion between journeymen and apprentices which, not restricted by even the possibility of a legal prosecution, arose in the counties of Lancaster, Derby, Cheshire, and Stafford in England, and in those of Lanark, Renfrew, Dumbarton, Stirling, and Perth in Scotland, surpassed by far that existing in all other trades. In Lancashire there were cases of fifty-five apprentices to two journeymen only; and in the county of Dumbarton cases of sixty to two. These proportions had however been in no way caused by a want of hands from the great rise of the trade after the introduction of machinery. On the contrary, whilst all apprentices were working full time in the factories, the journeymen sought in vain for work. And whenever the state of the trade necessitated a discharge of hands, the journeymen were always discharged first, whilst the apprentices remained fully employed. The reason was rather this, that the masters, by employing apprentices instead of journeymen, saved one-third in wages. And it was not rare "that apprentices were discharged immediately upon the expiration of their apprenticeship, although the work was

* "English Gilds," by the late Toulmin Smith. London, Trubner and Co

unfinished, the masters being unwilling to pay them journeyman's wages, even until such work was finished."

The abuse of power on the part of the masters, and their aggressions, especially on the journey-men's customary right of preference to employment, which they had acquired by a regular apprenticeship, led at once, as might be expected, to the formation of Trade-Societies. All journeymen of the trade belonged to this Calico-printer's Trade-Society, as all Clothworkers did to their Institution. At first there were no regular obligatory payments, but all contributed voluntarily to a common fund. From this fund the sick members and those out of work, were assisted. When such accumulations of funds had been prohibited by the 39th and 40th Geo. III. chap. 106, the Calico-printer Unionists gave each member a ticket. On presenting this, the bearer—like the wandering journeymen in Germany—received a donation from the workers in every workshop he passed. Originally, everybody was free to give what he pleased; but gradually there arose too great a disproportion, as the zealous often gave 6d., whilst the lukewarm gave nothing. Then the journeymen were bound to fixed contributions, in England to a halfpenny, in Scotland to 1d. each. It seems that as the trade developed further, only the more zealous journeymen belonged to the Union, and that thus a closer and more restricted association arose, which no longer comprehended all workers in the trade. Another rule among these workmen which has a certain likeness to those of the German journeyman's fraternities, was, that every apprentice or workman who wished to work in a workshop, had first to apply to the journeyman, before asking the masters for work. The reason was, that if discontent existed, or there was not plenty of work, the employers might not take advantage of the new offer of labour to discharge their journeymen or reduce wages. If new apprentices were taken, a strike ensued. When the journeymen struck work, the apprentices generally went with them, and were assisted during the turn-out by the journeymen. In London and the parts adjacent however, the most friendly relations existed between masters and men; but it was also shown, on inquiry into fourteen workshops, that the proportion of apprentices to journeymen was only 37 to 216.

These combinations existed until the year 1802,

when the journeymen first applied to the House of Commons for redress, and "the moment they found their petition entertained, and felt any ground of hope that their grievances would be fairly considered, all combination ceased, and their reliance for redress was entirely founded upon the justice and liberality of Parliament."

As regards the Cotton-trade, I have not been able to find accounts of the first Trade-Societies among its journeymen. But the following statement about it agrees with what occurred in all other trades, when the exceedingly well-informed author of the essay *On Combinations of Trades* says (p. 15), "that this manufacture, which was of too modern an origin to be obnoxious to the 5th Eliz. c. 4, was never without unions among its artisans." An early organization of the journeymen Cotton-workers may also be inferred from the evidence contained in a Parliamentary Report of 1811. It is said there, that for seventy years statement-lists of prices had existed in that trade, which were agreed upon by masters and men, and that they had been given up thirteen years before, by which great misery had been caused to the workmen.

Already before 1773 the assessment of wages by justices of the peace or by the Lord Mayor had fallen into disuse in the silk-manufacture in London, Westminster, Middlesex, and within the liberties of the Tower of London. In consequence, the competition of employers to undersell each other had lowered the wages of workmen. This led to continual differences as to wages between masters and men. Several deeds of violence were committed by the exasperated workmen, and much property belonging to those employers who would not pay the customary wages was destroyed. Strikes were frequent; and the men on strike were assisted by contributions from all the workmen of the trade. They chose a committee for managing all matters connected with the trade. But when the committee once ordered a levy of 2d. for every loom used by a workman, quarrels ensued with the masters, which finally led to the enactment of the 13th Geo. III. c. 68. According to this Act, the justices of the peace or the Lord Mayor at the above-named place were, from July 1st, 1773—from time to time, after demand so to do had been made to them—to assess the wages of the journeymen in the silk-manufacture. Employers giving more or less than

the assessed wages to their workmen, or evading the Act, as well as journeymen entering into combinations to raise wages, were to pay certain fines, the amount of which, after the deduction of the necessary expences, was to be applied to the relief of needy weavers and their families. By the 32nd Geo. III. c. 44, of the year 1792, these regulations were extended to the manufactories of silk mixed with other materials; and by the 51st Geo. III. c. 7, of 1811, to the female workers in the respective trades. These three Acts were called the Spitalfields Acts.

Originally the organization of the Trade-Society comprehended all the workers of a trade in the place: thus was it with the Silk-weavers, with the Calico-printers, with the Institution of the Cloth-workers. Likewise the amount of contributions depended originally on the free-will of the members. It is only later that we find closer and more restricted associations among the more zealous, and fixed contributions. As combinations of workmen were prohibited, especially after the 39th and 40th George III. c. 106, Benefit-Societies were frequently made the cloak of Trade-Societies. Such Trade-Societies were the Friendly-Society of the Cloth-workers in 1802, the Benefit-Club of the Liverpool Shipwrights, the Scissor-smiths' Benefit-Society at Sheffield: and indeed this was almost the rule until 1824. During the whole of the Middle Ages after Charlemagne, the Political Gilds abroad concealed themselves in like manner under cover of the Religious Gilds. Mr. Dunning's account of the London Bookbinders' Society shows also that societies first instituted merely for the purpose of "taking a social pint of porter together," changed afterwards into Trade-Societies. Such changes of Friendly-Societies may often have happened. I have pointed in part IV. to the similar transformations of Religious into Craft-Gilds. If in the time of the Craft-Gilds in England journeymen's Associations had existed there like those on the Continent, there can be no doubt that later on Trades-Unions would also have arisen from those Associations. I have already referred in Part IV. to the different points by which this opinion can be supported. The Trade-Society of the Calico-printers also showed similar regulations to those that prevailed in the German journeyman's Associations.

The rules of Trade-Societies cited in the foregoing pages are still very imperfect. Yet even

they show the essence of the Gilds as defined in Part I. Like the oldest Gild-Statutes, they show merely the outlines of an organization. The system is not yet worked out into details. But if one considers the statutes of one of our modern Trades-Unions, as, for instance, those of the Amalgamated Engineers, one finds an organization elaborated into the minutest details, which is very similar to the later Craft-Gilds. It would be very interesting to show from the history of this queen of Trade-Unions, which now (like the Hanse in former times) has its ramifications in all parts of the world, how its organization gradually developed itself in the same phases as that of the old Gilds did. Attempts at General Trade-Associations by the Trade-Unions were also not wanting, quite as vain and short-lived as the German Town-Confederations. I refer to the National Association for the Protection of Labour of 1830, and to the later similar experiment of Thomas Duncombe. It would also be very interesting to show how the workmen, after the disuse of the customary regulations of wages, laboured continually to bring about an orderly condition of wages by statement-lists of prices; how they were constantly opposed in this, on principle, by the employers, who would not suffer restrictions where they considered themselves as alone having rights, until, in consequence of the threatening attitude of the workmen, they have, since the example set by Mr. Mundella, agreed at last to an institution which is nothing but an amended edition of the regulation of wages by the Craft-Gilds. And in some noble instances we already see the return to the sharing of profits with the workmen, as it existed in Bruges before the degeneration of the Craft-Gilds. I believe that to show this would not only produce a "dim" consciousness that "the world is settling into a new order after more or less of disorder," but that it would prove that social order has to a great extent already taken the place of disorder. But to prove this in detail would require special essays which cannot be added here.

I shall be satisfied now if I have proved that the spread of disorder called forth at once in each single trade Gild-like organizations of those suffering by it, to maintain the old order, or to create a new one. I wish only further to point to the fact that the English, among whom the old Gilds probably originated, have in this new movement again preceeded all other nations. As each new

political era has begun in England—whether they were barons who wrung from King John the *Magna Charta Libertatum*, or the middle-classes who in the seventeenth century obtained here first the dominion in the state—so the era of the working-classes comes first to development on English soil. And as in the earlier Middle Ages from the days of Charlemagne the Frith-Gilds, and in the thirteenth and fourteenth centuries the Craft-Gilds, so now the Trade-Unions will be the great engines for obtaining the sway. Already since 1824 they have enjoyed a kind of recognition; and already they have fought contests quite as fierce as, if not fiercer than, those of the old craftsmen against the patricians. The history of their sufferings since the end of the eighteenth century, and of the privations endured for their independence, is a real record of heroism. It is only to be hoped that now, when they are free from all legal restrictions, they may use only—instead of the arms of violence, which belong to former times—the legal means which belong to our days, and which are thrown open to them by the franchise. May the English working-men, like the English barons and middle-classes in former times, be a bright example in the attainment of freedom to their brethren on the Continent.

MASONIC JOTTINGS.—No. 39.

By A PAST PROVINCIAL GRAND MASTER.

ENGLISH 18th CENTURY MASONS, GERMAN 15th CENTURY MASONS.

Brother C. L. M., you concede that the Masons from whom Speculative Masons have acquired their Speculative Masonry must themselves have been Speculative Masons. Now, according to the renowned Grandidier Theory, the English 18th century Masons acquired their Speculative Masonry from the German 15th century Masons. It follows that these last were Speculative Masons.

CHARITY OF ENGLISH FREEMASONRY AND BUDDHISM.

Brother E. G. C.—The columns of the "Freemasons' Magazine" will show you that the charity of English Freemasonry is not greater than the charity of Buddhism; and yet the religion of English Freemasonry as a particular Freemasonry is Christianity, whilst Buddhism is Atheism.

FICHTE.

This celebrated philosopher was a Freemason. It is recorded of him that he was ardently devoted to our Order.

THE ARCHITECTURAL COLLEGES OF THE ROMANS.

In the Appendix which will be inserted at the end of these Jottings, a metropolitan correspondent will possibly find as much as he desires to learn respecting the Architectural Colleges of the Romans.

CHEOPS.

Cheops, the builder of the great pyramid, belonged to the fourth Dynasty of Egyptian Kings, which it is said, began 3,427 years before the Christian Era.

TURKS AND JEWS IN OUR LODGES, 1737.

The admission of Turks and Jews in our lodges in 1737, is thought to be sufficiently shown by the articleh "Freemasonry a dangerous society," which appeared in the "Gentlemen's Magazine" for the month of April in that year.

BROTHER ROB. MORRIS, AND THE CHARGES OF 1723.

Bro. Rob. Morris, has, it is said, assigned a meaning to the charge, "Respecting God and Religion," which upon close examination will be found by no means correct. *

SPREAD IN GERMANY OF THE ENGLISH 18th CENTURY MASONRY.

A correspondent borrowing some words of Bro. Findel's History, ascribes the rapid spread in Germany of the English 18th. Century Masonry, to its fulfilling the desires of all those in Germany, who were longing for the uniting of all right minded people to prove what was right, and to carry out the ideal of earthly perfection."

MASONIC NOTES AND QUERIES.

THE BIBLE.

The ensuing passage is taken from the "St. John's Day Circular" of the Berlin Grand Lodge, "The Three Globes," 1858:—"Let us faithfully and steadily persevere upon our old ground in our old limits, within our time-honoured circle, This ground, be-

* The ensuing, are Bro. Morris's words.—"The charge which treats of God and Religion, establishes the Masonic duty of morality, and shows why an atheist, or irreligious libertine cannot be a Mason. The religion of the Institution, is Self Defined goodness and truth, a code in which all men agree, leaving their particular opinions to themselves. This religion is declared to be the centre of union, and the means of conciliating true friendship among persons that must otherwise have remained at home at a perpetual distance."

yond which none is firm and secure, will appear to the seeker, if he lays his hand upon the Bible, which is the Word of God, on which the Order rests as on a firm foundation. If we remain on this ground, within these limits, in this circle, the spirit of the Order will enlighten us to recognise the truth; it will warm our hearts, and enoble the whole of our life. If we abandon this ground the Order will cease to exist little by little, and dissolve itself in the great life of mankind as a drop of water in the ocean, and with it will disappear all activity, and the blessing which it bestows upon its adepts."—CHARLES PURTON COOPER.

"SOME THINGS WHICH ARE INCONSISTENT WITH THE FREEMASONRY WHICH IS UNIVERSAL ABSOLUTELY."*

It is not meant to question the propriety of considering the transmission of a communication to our "Magazine" as a special request for insertion. Still, lest the remark appended to the communication should give rise to erroneous notions, it must be stated that the communication is simply an enumeration of facts, of which passages in the "Freemasons" Magazine alleging our Freemasonry to be absolutely universal had taken no notice whatever.—CHARLES PURTON COOPER.

THE UNINSTRUCTED.

A Brother thinks that the uninstructed, resolved to reject, scantily blameable if they do not read. For what profits it those to read who cannot understand?—A PAST PROVINCIAL GRAND MASTER.

IGNORANCE AND VANITY.

Ignorance and Vanity, though joined with good intention and zeal, draw much ridicule and effect no good.—A PAST PROVINCIAL GRAND MASTER.

ANCIENT CHARGES.—MANNON GRECUS.

Who was Mannon Grecus, mentioned in the ancient charges of the seventeenth and beginning of the eighteenth century? As he lived under King Solomon, and worked under the G. M. Hiram, and yet taught Masonry to Charles Martel in France, he must have been the longest lived man in the world, beating Methusaleh and perhaps the Wondering Jew, and there is no reason why Mannon Grecus may not be alive now, together with the Wandering Jew. If so, he will be in a happy position to give information as to the antiquity of Masonry to all those who believe what is printed in old books. According to some accounts, Mannon Grecus was in England in the reign of King Athelstan, and helped to set up the Grand Lodge at York.—S.W.S.

MASONIC PERSECUTIONS AND MASONIC REVOLUTION.

H.H. the Khedive of Egypt shares with H.I.M. the Shah of Persia the distinction of being the great persecutors of Masonry in the East, as the Pope is in the West. Nevertheless all the adult members of his family except himself are Masons, and he is likely to take a wiser course than Pio Nono. That Holy Brother having forgot his Masonic duties, has lent his name to the Cardinals for the denunciation of Masonry. The Khedive finding that persecution has not shut up Masonry, but caused his eldest and beloved son and intended successor, H. H. Tefvik

Pasha to be initiated in an English Lodge at Constantinople and now his 'father' is ambitious he shall attain the honour of D.G.M. in Egypt, which, when he is of age, he may perhaps acquire. So much for persecution.

MASONIC SAYINGS AND DOINGS ABROAD.

Eight Commanderies of Knight Templars assembled for a grand encampment at Camp de Molay, in Norwich, Connecticut, on the 8th inst. A battalion drill was held in the afternoon, closing with a dress parade.

There are now nineteen chartered bodies of the four different divisions of the A. & A. S. Rite in existence in California, and several others recently organized in Oregon.

The Kilburn City (Wis.) "Mirror" states that one of the most respected citizens of that place has been expelled from the Baptist Church for belonging to the Masonic Order.

In the Grand Lodge of Washington Territory, charges being preferred against one David Cooper, he was tried in open Grand Lodge, and expelled. Upon this the Committee on Foreign Correspondence of the Grand Lodge of New York, make use of the following language, which is sound and to the point: "Might we be allowed to suggest, that however aggravated the case, the Grand Lodge was not the place to try it; and that the absence of the accused, even in disobedience of a summons, did not add anything to the dignity of the proceeding. A Special Committee to hear evidence, and know why the summons was disobeyed, and action on their report, would have been, to our taste, infinitely more proper. A full compliance with all the forms of law may require a little more patience, but the result, when attained, will prove the source of more satisfactory reflection."

The "Masonic Advocate," Indianapolis, Ind., says: "We learn that a movement is on foot to organize another Royal Arch Chapter in this city. With twelve lodges, embracing some twelve hundred Masons in the country, and only one Chapter, there must be a fine opening for a new Chapter. If it serves to put a little life into this branch of Masonry, in this vicinity, some good will have been accomplished."

The first Chapter of Royal Arch Masons of Indiana, was organized, May 13, 1820.

* See before, pages 51, 52.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

The following are the programme and regulations to be observed by the Members of the Grand Lodge of Scotland, the Masters of Lodges, and Brethren, &c., upon the occasion of the procession on Thursday, the 13th October, 1870, at laying the foundation stone of the Royal Infirmary at Edinburgh, by His Royal Highness the Prince of Wales, Patron of the Scottish Craft of Freemasons:—

1. The members of the Grand Lodge will assemble in the Freemasons' Hall 98, George Street, at One o'clock, p.m., precisely, when the Grand Lodge will be opened in ample form, by the M.W. The Grand Master the Right Honourable the Earl of Dalhousie, K.T., &c.

2. The other Brethren will assemble in Charlotte Square, at the same hour.

3. The Grand Lodge being adjourned, the members thereof will put themselves under the immediate direction of the Grand Directors of Ceremonies; and the other Brethren will be arranged by the Grand Marshals, according to the seniority of their Lodges on the Roll, under the superintendence of the Masters and Office-bearers of their respective Lodges.

4. The procession will, upon a given signal, move off in the following order:—Detachment of Cavalry; Band of Music; Members of the Grand Lodge, viz:—Masters, or Proxies, and their Wardens, in the like order; the Office-bearers of the Grand Lodge, accompanied by their proper Officers; the carriage of His Royal Highness the Patron, and the M.W. the Grand Master; Rear Guard of Cavalry.

5. When the Junior Lodge shall have arrived at the entrance to the site it will halt, take open order, and the whole lodges in the rear shall follow the like example, so that the Grand Lodge may pass through the ranks to the platform, attended by the Masters and Wardens only of each Lodge present.

6. The route of the procession will be as follows:—From Charlotte Square along George Street, St. Andrew Square, South St. Andrew Street, Princes Street, Mound, Bank Street, George the Fourth Bridge, to the site of the Stone.

7. The ceremony being over, the procession will be reformed, and return in inverted order to the place of meeting, where the Grand Lodge will be closed. The brethren will then dismiss.

8. *Costume.*—Full Masonic Costume.

9. Bands of Music brought by lodges to consist of not less than Eight Performers, and to be under the complete control of the Director of Music as to their place in the procession.

It is requested that the brethren will give the most implicit attention to the foregoing Regulations, and assist the Marshals in promoting the maintenance of good order and discipline.

By order of the M.W. the Grand Master, Wm. A. Laurie, G. Secretary.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingsland.

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Gurton, born 8th April, 1863. His father, the late Bro. John Gurton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf of Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Caroline Eliza Holland, aged eight years ten months, whose father, Bro. Thos. Holland, was initiated in the Old Concord Lodge (No. 172), in April, 1864; joined Prince of Wales Lodge (No. 959), Ipswich, 1865; one of the founders and first W.M. of Stour Valley Lodge (No. 1224), Sudbury, Suffolk. Was exalted in the Royal Alexander Chapter (No. 959), Ipswich, August, 1867, is a Mark M., Rose Croix, Prov. G.A.D.C. of Suffolk, also Life Governor of the Boys' School. Was in business as a builder and contractor in Sudbury, Suffolk, where he failed in consequence of heavy losses, thereby deprived and left entirely without means to support his family. The case is strongly and earnestly recommended by a large number of influential brethren.

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranelagh Lodge (No. 834), in 1861, and was a builder and contractor. Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an education. The case is strongly recommended by the W.M., officers,

and brethren of the Ranelagh Lodge (No. 834). Proxies will be thankfully received by the father, Chas. Fitzwater, 7, Addison-street, Notting-hill.

A new Masonic Hall is to be built in Park row, Bristol, on a portion of the Tyndall estate, at a cost of £50,000. The structure is to be a handsome one, and worthy of the city; and some are sanguine enough to hope that the Prince of Wales, who has lately taken a great interest in Masonry, may be induced to lay the foundation stone.

The Supreme Council of the Ancient and Accepted Rite, 33, will meet on Tuesday next, the 11th inst., at their Rooms, 33, Golden Square, to transact the general business relating to that body.

A Grand Concert of the illustrious Knights, K.H., 30th degree, will take place on Wednesday next the 12th inst., at 33, Golden Square.

We refrain from publishing the names of candidates by request.

A pleasing incident occurred recently at Laister-dyke station on the departure of the 35th Regiment, by the presentation, on behalf of a few of the members of the Airedale Lodge, No. 387, to Quarter-Master-Sergeant Imbusch, of a handsome silver master-mason's jewel, as a mark of fraternal regard, and in appreciation of his high personal character. The jewel was enclosed in a morocco case, and bore the following inscription:—"Presented to Quarter-Master-Sergeant Imbusch, 35th Regiment, by a few friends of Airedale Lodge, No. 387, Bradford, Oct. 4th, 1870."

MASONIC ASSURANCE COMPANY.—We observe that this Company has removed its offices to more commanding premises next door, lately occupied by the Royal Liver Friendly Society. We are pleased to find that the Company is every day taking a firmer stand, and we recommend its claims upon the Order with full confidence. We expect to see the time when the Craft will give it the encouragement it deserves. Our worthy Bro. John O. Surtees, P.M., of Scarborough has just joined the Board of Direction.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of this Institution met on Thursday, 29th ult., at Freemasons' Hall. There were present: Bros. S. Noble, Thos. W. White, Edward Cox, W. H. Hemsworth, George Cox, H. Massey, W. Farnfield, Raynham W. Stewart, John Symonds, and E. H. Patten (Secretary).

The chair having been taken by Bro. George Cox, V.P., Bro. E. H. Patten read the minutes of the 25th August, of the House Committee and of the Audit Committee, and cheques were signed by the Chairman in discharge of various accounts. Three candidates for admission to the School, after passing a satisfactory examination were voted eligible to be placed on the list. Two petitions were deferred, the candidates not being able to comply at present with the requisitions of the Institution.

Bro. John Symonds, V.P., gave notice of the following motion for the next Quarterly Court in October:—

"That the Report of the Committee appointed on 14th April, 1870, 'To consider Bro. Stewart's motion in connection with the whole question of the qualifications of candidates, and report to the Quarterly Court in October next,' be received."

That Law No. 5 be amended by striking out the words "be recommended by two Life Governors or Life Annual Subscribers and," and that the following be substituted for section 1 of the said clause:—

"A recommendation signed in open Lodge by the Master, wardens, and a majority of the members then present, to which the father of the candidate does or did belong, or in the event of such Lodge having ceased to exist, from some other Lodge, certifying that at the time of his initiation he was in circumstances which in their opinion justified him in offering himself for enrolment in the Order, and specifying for what period he has been a subscribing member, and further certifying that his personal position is so reduced from that he enjoyed at the time of his initiation: or that, if deceased, his family are so reduced in circumstances, as to render his daughter, to the best of their knowledge and belief, a fitting and suitable object for the benefits of this Institution. In all cases when the father of the candidate is or has been a member of a Lodge within the London district, some member of the Lodge shall attend the Committee to support the allegations set forth in the petition."

Bro. Raynham W. Stewart, V.P., also gave notice of the following motions for the same Court:—

"That the same Committee appointed on 14th April, 1870 (and which has this day reported) be re-appointed. To consider the qualifications and privileges of Vice-Presidents, Life Governors and Life and Annual Subscribers, and Report to a Special General Court, to be held on Thursday, 8th December, 1870."

"That any Brother nominated on the said Committee unable to serve to be at liberty to nominate a duly qualified Brother as his substitute."

"That the Secretary of this School be empowered to confer with the Secretary of the Boys' School, and to summon, conjointly with him, the meetings of this Committee."

Also Bro. Raynham W. Stewart gave notice that he would move:—

"That the Assistant Clerk's salary be from the 29th of September inst., at the rate of £100 per annum."

The Committee then adjourned.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—A meeting of this lodge was held at Freemasons' Hall, Great Queen-street, on Monday, 3rd inst., at 5 o'clock. Present: Bros. C. A. Long, W.M.; J. E. Welch, P.M. and Treas., Acting S.W.; T. Arnold, J.W.; T. Wingham, S.D.; E. W. Long, J.D.; T. Powell, I.G.; W. Watson, Bley, Dyte, Dicketts, P.M.'s, and 28 brethren. The following visitors were present:—John Boyd, P.M. 534, 145; T. G. Smith, 41; J. A. Waddington, 609; R. A. Garland, 431, P.P.G.C.; W. James and Redford, late of 25. The Lodge was opened in 1st and 2nd degrees, and minutes confirmed. Bros. McAskie, Cunningham, and Hawkins were raised to the degree of M.M. Dr. Griffith was balloted for, and afterwards initiated into ancient Freemasonry. The Act. Sec., Bro. Herbert Dicketts, consented to serve the Lodge as Steward to the R.M.B.I. The private business of the Lodge being ended, it was closed in due form, and the brethren retired to the banquet, where a very pleasant evening was spent.

LODGE OF PROSPERITY No. (65).—The brethren of this Lodge met on Thursday, the 22nd ult., at the Guildhall Tavern, Gresham-street, City, the W.M., Bro. G. F. Cook in the chair, supported by Bros. Forbes, S.W., Potts, as J. W.; J. Bellerby, P.M. and Sec.; Stephens, S.D.; Davy, J.D., Caruthers, I.G., and P.M.'s J. L. Mather and Walker. The Lodge was opened and the minutes were confirmed. Bros. Laws, Chicken, Braine, and Evans, were passed to the second degree, and Bro. Meyers was raised to the third degree. Messrs. Peter, McArthur, S. H. Rudd, and W. Chappell, were duly initiated into the order. All the ceremonies were excellently worked by the W.M. and the officers. A sum of five guineas was voted for the relief of a brother in distressed circumstances. Bros. Forbes, S.W., proposed, and Bro. J. L. Mather seconded, that a sum of five guineas be voted from the funds of the Lodge for the purpose of presenting Bro. J. Bellerby, P.M., with a jewel, for the able manner he had filled the office of Sec., which was carried unanimously. The Lodge was then closed, and the brethren sat down to a very excellent banquet, provided by Mr. Crawford, and ably superintended by him and Bro. Mills, that gave unqualified satisfaction. On the removal of the cloth, the usual loyal and Masonic toasts were given; that of the Earl of Carnarvon, D.G.M., was responded to by Bro. W. Farnfield, P.G.A.S., and Sec. of the Aged Freemasons' and the Widows of Freemasons. The newly initiated brethren severally returned thanks. Bro. J. L. Mather proposed the toast of the W.M., and complimented the brethren on the selection they had made, for his excellent working and able presiding was a pattern to any Lodge. The toast having been responded to the W.M. proposed the toast of the visitors, who were, Bro. W. Farnfield, P.A.G.S.; J. Bull, P.M., 315; Bilby, 813; Hart, S.W., and H. M. Levy, 188, who severally responded to the toast. The toast of the Past Masters was proposed, and Bro. J. L. Mather, in a very eloquent speech, returned thanks. After some other toasts the brethren separated.

PYTHAGOREAN LODGE (No. 79).—This old Lodge met on Monday, the 26th ult., at the Ship, Greenwich. Br. T. Perridge, W.M., initiated one gentleman, raised two brethren, and passed two. There was a good attendance of brethren and visitors, and an excellent banquet was set before them at the conclusion of the evening's labour.

TEMPLE LODGE (No. 101).—This influential Lodge met for the first time this season on Thursday last, the 14th inst., at the Ship and Turtle Tavern, Leadenhall Street. The W.M. Bro. Frederick J. Cox, occupied the chair; and there were also present, Bros. Grimby, S.W.; Youle, J.W.; Reynolds, S.D.; Prince, J.D.; Farthing, jun., I.G. There were also present among many others, Bros. Perren, P.M.; Hastelow, P.M.; Scott, P.M.; Bond, P.M., Treas.; Tanner, P.M., Sec.; May, P.M.; H. Farthing, sen., P.M.; Beard, P.M.; J. Wynne, P.M.; and W. Wynne, P.M.; while the visitors included Bro. Colonel Burdett, Prov. G.M., of Middlesex, and Bro. Sheppard, Prov. G.S.W., of Essex. The business of the evening commenced with the passing of Bro. A. Beck, which was followed by the raising of Bro. Cox. Which ceremonies being performed by the W.M. in his usually efficient and impressive style. The brethren subsequently adjourned to one of Bro. Paynter's sumptuous feasts.

ST. LUKE'S LODGE (No. 144).—A general meeting of the members of this Lodge took place on Monday last at Bro. Golding's, the Pier Hotel, Chelsea, when there were present, besides others: Bros. Pullen, W.M.; Wallbancke, P.M.; Cadwite, J.W.; William Mann, S.D.; Todd, P.M., Sec.; Wm. Patient, J.D.; P. Kirke, Dir. Cer.; Past Masters, Maples, Kirke, Burch, Berry, and Longstaffe, Tyler. The visitors were Bros. Cuthbertson, St. John of Wapping, Osborn, Zetland, 511; Mott, W.M. of the New Concord 813; Wyllie, I.G. Industry, 186; Thomas Mortlock, P.M. 186; Castell, Enoch, Neates, Neptune, 22, 507; Draper, 144; Griffiths, Royal Albert, 907; Miller, Org., Royal Albert; and Chas. E. Thompson, S.W. 1,158, 177. The Lodge having been opened in the usual solemn form, Messrs. Pullen, Unite, and Walter were initiated into the mysteries of the craft in an impressive manner by the W.M., who afterwards raised Bro. Cuthbertson, of the St. John of Wapping Lodge, by kind permission of Bro. Wm. Mauu, W.M. The next business was the installation of Bro. Wallbanck, the S.W. of the lodge, who had been unanimously elected to that office by his fellow members.

Having been presented, he was entrusted, and the brethren below the degree of an Installed Master withdrew. A Board of Installed Masters was then formed, and Bro. Wallbancke, who so well deserved the honour, was made Master of the St. Luke's Lodge. This, and the remaining portion of the ceremony, including the beautiful addresses, were exceedingly well delivered by Bro. Pullen, who is much to be congratulated on the proficiency he has attained, and who received, at the close, well-merited and warm expressions of approval. After the appointment of officers the newly-installed W.M. said he had a very pleasing duty to perform. The lodge had unanimously voted a handsome Past Master's jewel to Bro. Pullen for the very able manner in which he had conducted the lodge during the past twelve months. Addressing that esteemed brother in the name of the lodge, he said it gave him the greatest possible gratification to place upon his breast the jewel alluded to, and he sincerely trusted he might live many years to wear it as a token of the esteem in which he was held by them all, and wear it he would undoubtedly, with credit and honour to himself and satisfaction to the lodge. Bro. Pullen, who appeared to feel much the honour conferred upon him, replied in suitable terms. The W.M. then invested his officers in their regular order, Bro. Witts being made I.G. The lodge was then closed, and the brethren adjourned to a capital banquet, served under the personal superintendence of Bros. Golding and Maples. The cloth having been withdrawn, the usual Masonic loyal and patriotic toasts were given by the W.M., and duly honoured. In speaking of the Initiates, he said he trusted they would avail themselves of the lodge of instruction in connection with the lodge, and become good working craftsmen. Bro. Pullen returned thanks in suitable language, and expressed the pleasure he felt at what he had gone through. Bro. Pullen, I.P.M., said the W.M. had entrusted him with the use of his gavel, and he was sure they all knew to what purpose he intended to apply it. Unhesitatingly, he said, the W.M. had tried to do his duty to the utmost. He (Bro. Pullen) had peculiar pleasure in installing him as his successor that evening, for they had been known to one another for many years, but their friendship was never so close nor so firmly cemented as when they became Masons. He called upon them to drink his health in a bumper. The W.M. said he was deeply grateful for the handsome manner in which he had been received, and to the P.M.'s for the instruction they had given him. Other toasts were given and responded to, and the company separated, highly gratified with their fraternal reunion.

CAMDEN LODGE (No. 704).—The brethren of this Lodge met on the 20th ult. at the York and Albany Hotel, Park-street, Regent's Park. Bro. J. Webb, W.M., in the chair, supported by Bros. G. A. Garratt, S.W.; Frost, M.P., as J.W.; Meadway, I.P.M., Sec.; J. Stewart, S.D.; W. A. Swafton, J.D.; W. Boys, I.G.; Butler, P.M.'s Frost and Tyrrell, and a large attendance of brethren. The Lodge having been opened, the minutes of the former meeting were read and confirmed. Bros. Earle, Caldewood, and Cummings were raised to the 3rd degree, and Bro. Fitzpatrick was passed to the degree of a fellow craft by Bro. Meadway, I.P.M., by the courtesy of the W.M., in a perfect and impressive manner. The W.M. then resumed the chair and ballots were taken for the admission of Mr. W. Cook, Mr. William Tyler, and Mr. A. A. Schlesinger. The two latter brethren were by fiat of the W.M., severally initiated. Bro. Butler was elected a trustee of the Sustentation Fund of the Lodge, in the place of Bro. Bunday, P.M., who had resigned. The lodge was then closed and the brethren sat down to a good and substantial dinner that gave great satisfaction.

SOUTHERN STAR LODGE, No. 1,158.—The first meeting of this Lodge since the recess was held on Tuesday evening last, at the Montpelier Tavern, Walworth. Bro. D. S. Bayfield was in the chair, most of his officers were present, and the brethren assembled in considerable numbers. Six names of candidates for admission appeared on the summons but none were present. Four brethren were raised, and two passed, the ceremonies in both instances being delivered impressively. Previous to the closing of the lodge, Bro. H. Thompson, P.M. and Treasurer, delivered a very admirable and affecting address, which in point of fact might be truly styled an oration, on the duties and advantages of the masonic order, of which the Southern Star Lodge gave so striking an example in bringing together so very numerous and respectable a body of men for

the purposes of advancing the holy cause of charity as well as for kindly and cheerful social enjoyment, who might without the influences of the order have remained at a perpetual distance from each other. Bro. Thompson also paid a very affecting tribute of respect to the memory of the late Bro. Charles Sloman (which will be found in another column), the world-renowned improvisatore, who had passed away from the sublunary abode since the previous meeting of the lodge, and whose name would ever be cherished in kindly remembrance by the brethren of the Southern Star Lodge, who had so often benefited by the exercise of the extraordinary facility of composition which the lamented brother always displayed. A banquet was held in the new hall, which was very tastefully decorated for the occasion. Amongst the visitors to the Southern Star were Bros. W. Page, of New Jersey, U.S.; E. Dodson, W. M., 72; C. L. Marshall, P.M., 22; W. Stuart, P.M., 141; G. Broad, 184; King and Ebbelwhite.

INSTRUCTION.

A meeting for the purpose of establishing a new Chapter of Instruction was held on Saturday, 24th ult., at the Caledonian Hotel, Robert-street, Adelphi, and was presided over by Comp. John Hervey, Grand Scribe E. The meeting was very numerously attended by distinguished R.A. Masons, and the necessity for another good Chapter of Improvement having been fully discussed, the Comps. decided on launching the new project, and, in furtherance of the design, settled the bye-laws. The Chapter is to hold warrant under the celebrated Prudent Brethren Chapter (No. 145), and to meet every Thursday evening at Freemasons' Hall in each month of the year except June, July, August, and September, from seven to half-past nine o'clock, the first Convocation to be held on the 6th of October. Comp. James Brett, P.Z. (Nos. 177, 975, &c.), was elected first President of the Chapter unanimously, and amidst great applause. Comp. Hervey was also elected Treasurer *nem. con.*; and Comp. R. Wentworth Little, S.E.; Comps. J. Boyd, Z. (No. 145), Chairman; G. States, S.E., No. 145, Deputy-Chairman; E. H. Finney, No. 255; R. S. Warrington, P.Z., No. 8; and John L. Thomas, J., No. 13, were chosen as the Committee; and a cordial vote of thanks to the Chairman for presiding, and to Comp. George States, the manager of the Caledonian Hotel, for granting the use of the room in which the meeting was held, closed the proceedings.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St John's Lodge* (No. 795).—A regular meeting of this Lodge was held on Tuesday, the 20th ult., at the Orkney Arms; Bro. C. Gammon, I.P.M., as W.M. in the chair; W. Worrell, S.W.; T. A. Carr, J.W.; Foulger, P.M., and L. H. Isaacs, P.M. The Lodge was opened and the minutes confirmed. Bro. W. Fisher was, by the courtesy of the W.M., passed to the 2nd degree by Bro. L. H. Isaacs, P.M. This being the night for the election of the W.M. for the ensuing year, Bro. W. Worrell was unanimously chosen by the votes of the brethren present to fill that office. Bro. C. Gammon, I.P.M., was elected Treasurer, and Bro. Noel, Tyler. The usual sum subscribed by the lodge was voted to Bro. Gammon, I.P.M., for the able and efficient manner he had conducted the duties of the chair during his year of office, in the unavoidable absence of the W.M., was carried unanimously. The lodge was then closed, and the usual banquet followed in Bro. Spindle's best style. The usual loyal and Masonic toasts were given. The W.M. proposed the toast of the W.M. elect, Bro. Worrell. Bro. Worrell was one who, during the time he had become a member of the lodge, had always been at his post, and would be ever ready to give his services for its benefit. Bro. Gammon having responded to the health of the W.M., and Bro. L. H. Isaacs for the P.M.'s, the brethren separated.

CHESHIRE.

PROVINCIAL GRAND LODGE.

An especial Provincial Grand Lodge of the Cheshire Freemasons was held at the Crewe Arms Hotel, Crewe, on Wednesday

29th ult. for the purpose of considering and deciding upon a motion proposed by the Rt. Hon. Lord de Tabley, R.W. Prov. G.M., for a grant of £50 towards the fund now being raised under the auspices of Her Majesty the Queen and H.R.H. the Prince of Wales, K.G., P.G.M. of England, for "Aid to the Sick and Wounded in War." The Provincial Grand Lodge was opened by Bro. Lord De Tabley, R.W. Prov. G.M., and amongst those present were Bros. G. W. Latham as R.W.D. Prov. G.M.; Captain Cope, Prov. G.S.W.; Beales, M.D., Prov. G.J.W.; Wood, Prov. G.R.; Terry, Prov. G.C.; Griffiths, Prov. G.Sec.; Butler, P. Prov. G.S.D.; Major Hitchen, Prov. G.S.B.; Fair, P. Prov. G.S.B.; Newbold, P. Prov. S.G.D.; Lewis, P. Prov. S.G.D.; H. Bulley, P. Prov. G.J.W.; J. Platt, P. Prov. G.J.W.; Jackson, Prov. G.D. of C.; Twiss, P. Prov. G.O.; Ffolliott, P. Prov. G.C.; H. Howard, P. Prov. S.G.D.; B. Cooper, Prov. G.P., and J. A. Birch, Prov. G.J.D. The R.W. Prov. G.M. said:—Brethren, I rise to bring before the consideration of this Provincial Grand Lodge the resolution of which you have had notice in the circular just now read. It was not without some hesitation that I decided on summoning the Provincial Grand Lodge, knowing how very inconvenient it would be for many of you to be here so soon after the assembling of the last Prov. G. Lodge; but when I knew the cause was charity, and that you were prepared to make sacrifices for that sacred cause it was a satisfaction to me to bring this resolution before this, not numerous, but most influential meeting of the craft in Cheshire. Very few words are necessary to explain my reasons for making this motion. Since our last Provincial Grand Lodge, the Lodge of England has unanimously voted £500 in aid of the sick and wounded in war. Some private lodges have also contributed; but the Provincial Grand Lodges, so far as I am aware, have not yet moved in the matter, and it well becomes the dignity and position of the Provincial Grand Lodge of Cheshire to be the first to move in a question which so nearly concerns us as Christians, and as men inspired with the sentiments of charity and goodwill towards our neighbour. It may be an objection that the cause I now advocate is one not strictly Masonic, and that Masonic Charity should be confined to the members of our own craft; but I confess I do not so regard Masonic Charity. It is something much larger and more comprehensive than that, for we are told in the volume of the Sacred Law to "do good unto all men, especially unto them who are of the household of faith." We should all support Masonry, and indeed I look forward to the time when Masonry will so flourish that our craft may stretch forward its hand not only to a Mason, but to every suffering creature. The Society in whose aid I have called you together to-day has been established under the highest auspices, has been very successful, and has furnished substantial means to alleviate the sufferings of the sick and wounded in this most wicked war. By its aid the Knights of Malta and the brethren carrying the red cross on a white ground have been enabled to afford great relief and comfort to our wounded fellow creatures. It is to help and cheer on in this work of mercy thus devoted brethren that I ask you to grant £50 to-day. It may be said the recipients of our charity are foreigners and not Englishmen, but the cause of charity is much larger than any nationality. Again referring to the volume of the Sacred Law, we have recorded one of the best known illustrations of charity. You will all remember that it refers to one who was sick and wounded by the way-side, and that the one who gave him charity was not one of his own race, kindred, or even religion, but he was a foreigner and a heretic. It therefore well becomes the craft of England to endeavour to assist their suffering fellow creatures by following so holy an example. The R.W. Prov. G.M. then moved a grant of £50 to the Society. Captain Cope, Prov. G.S.W., seconded the motion, which was supported by the Rev. F. Terry, Prov. G.C. and carried unanimously, after which, the P.G. Lodge was closed,

The *Lodge of Unity* (No. 321), Crewe, then assembled, and on the motion of the Worshipful Master, five guineas were voted for the relief of the sick and wounded in war.

ISLE OF MAN.

DOUGLAS.—*Tynwald Lodge* (No. 1242).—On Wednesday, 28th ult., an emergency meeting of this lodge was held at the lodge-room, St. James's Hall. There was a fair number of brethren present, amongst them being several visitors from 1,101. An initiation having been performed by Bro. Elwood Tibbitts, P.M.,

in the unavoidable absence of the W.M., Bro. J. J. Harwood, an address, signed by the members, was presented to Bro. James Adams, B.A., expressive of the sense held by the brethren of the courteous and efficient manner in which he had, during the past year, filled the office of S.W. The address also expressed the hope of the brethren that Bro. Adams would meet with every success in his new home in Australia, for which he starts in a few days in the steamer "Great Britain."

LANCASHIRE, (WEST).

LANCASTER.—*Rowley Lodge*, (No. 1051).—The regular monthly meeting of this Lodge was held on Monday evening, the 3rd October, at the Masonic Rooms, Athenæum, Lancaster. There were present—W. Bro. Hall, W.M.; W. Bro. Dr. Moore as I.P.M. and Sec.; Bro. Mercer, S.W.; W. Bro. John Hatch, W.M., (281), as J.W.; Bro. C. E. Dodson, S.D.; Bro. W. Hall as J.D.; Bro. R. Taylor as I.G.; W. Bro. E. Storey, P.M. (281) Bro. Coulon; Bro. Watson, Tyler. The Lodge being opened, the minutes of the proceedings of the previous meeting were read and confirmed, and the usual business transacted. The W.M. then vacated the chair, and delivered, in a highly creditable manner, the lecture on the tracing board of the first degree, for which a special vote of thanks was unanimously accorded. There being no further business before the lodge it was closed in due form, and a number of the brethren adjourned to the house of the W.M. and partook of his bountiful hospitality.

LEICESTERSHIRE AND RUTLAND.

MARKET-HARBOROUGH.—*St. Peter's Lodge*, (No. 1330).—An emergency meeting of this lodge was held at the Assembly Rooms, Three Swans Hotel, on Friday, the 30th ult., being the first meeting since the consecration of the lodge, when there was a heavy list of business to be transacted. The first duty after opening the lodge was to read the bye-laws proposed for adoption on the 16th ult., which were unanimously agreed to. Bros. William Symington, of the Pomfret Lodge, Northampton, and Morley Hodges Lewin, of the John of Gaunt Lodge, Leicester, were balloted for as joining members, and the following gentlemen as candidates for initiation, all of whom were unanimously elected, viz.:—Messrs. J. H. Douglass, Solicitor, and F. Grant, M.D., of Market-Harborough; T. Macaulay, M.R.C.S., and W. N. Heygate, M.R.C.S., of Kibworth; H. Freestone, Sen., W. Martin, E. Fuller, J. Shovelbottom, and R. Lawrence, all of Market-Harborough; and J. Newton, Junr., of Arthingworth, also, by dispensation, for E. Clark, of Market-Harborough, as a serving Bro. A dispensation having been granted for that purpose, eight of these candidates were duly initiated into our mysteries, viz.:—Messrs. Douglass, Macaulay, Heygate, Freestone, Martin, Lawrence, Newton, and Clark, the effect of the ceremony being greatly enhanced by the performance of the musical chants led by Bro. C. Johnson, assisted by Dr. H. Hopkins (of Totnes), the joint arranger of them, and by other brethren. On the conclusion of the ceremony by the W.M., Bro. Dr. Hopkins, at his request delivered the charge to the candidates, which was done in a highly effective manner, and for which service the thanks of the lodge were voted to Bro. Hopkins on the motion of Bro. Sir Harry Halford, Bart., S.W., seconded by the Rev. J. F. Halford, J.W. Thanks were also given to the other visiting brethren for their assistance in working the ceremonies. A committee consisting of the W.M., Wardens, Treas., and Sec., was appointed to determine as to the purchase of furniture, &c., for the Lodge, the articles in use at present being lent by the Leicester Lodges. Two more candidates having been proposed for initiation, making up the full number of five for the regular monthly meeting on the 7th inst., the lodge was closed, and the brethren adjourned to refreshment. The following brethren were present on the occasion:—W. Kelly Prov. G.M., W.M.; Sir Henry St. John Halford, Bart., S.W.; Rev. J. F. Halford, J.W.; Robert Waite, P.M., and P. Prov. G., Reg. Treas.; W. H. Marria, P.M., and P. Prov. G. S. D., Sec.; and M. H. Lewin. Visitors: Bros. Dr. Hopkins, P. Prov. G.S.W., Warwickshire; W. Unwin Heygate, M.B.; G. Toller, jun., P.M. 523, and P. G. Sec., as S.D.; W. B. Smith, P. Prov. G.J.W., and P.M. 523, as I.G.; John Halford, No. 279, as J.D.; Charles Johnson, P.M., and P. Prov. P.G.S.W., Jersey, as Organist. It will be seen that there is every prospect of this new Lodge having a very successful career.

NORTHUMBERLAND AND BERWICK-ON-TWEED.

PROVINCIAL GRAND LODGE.

The annual gathering of the Provincial Grand Lodge of Northumberland was held on Friday, Sept., 30th, 1870, in the Assembly Rooms, Westgate Street, for the purpose of installing Earl Percy as Provincial Grand Master.

At two o'clock, between four and five hundred brethren of the craft assembled in the large ball room of the Assembly Rooms. Among the distinguished visitors present were Bro. W. W. Beach, Prov. G.M. for Hampshire and the Isle of Wight; Bro. Victor Williamson, P.G.J.W., England; Bro. Wm. White, P.S.G.D., England; Bro. C. J. Bannister, P.G.S.B., England; Bro. F. Binckes; P.G. Steward; Bro. Sig. Pinsuti; W. Punshon, P. Prov. S.G.W.; J. S. Challoner, P. Prov. S.G.W.; John Hopper, P. Prov. S.G.W.; John Stokoe, Prov. G.J.W., Durham; P. Stephenson, Prov. G.J.D., Durham; Rev. J. P. De Pledge, J. Prov. G.S.W., Durham; John Trewhitt, Prov. G.R., Durham Wm. Brignall, P. Prov. G.R., Durham; F. P. Iohn, P. Prov. G.R., Durham; J. H. Jackson, P. Prov. G.S.D., Durham; John Wade, Prov. G.D.C., Durham; H. Hotham, P. Prov. G.S.W.; A. Clapham, P. Prov. G.S.W.; George Thompson, P. Prov. G.S.W.; T. Y. Strachan, P. Prov. G.J.W.; J. S. McGregor, W.M., 393; James Brown, 431; W. W. Smith, W.M. 481; J. G. Joel, W.M. 685; H. C. Hansen, W.M. 991; J. J. Britton, 635; R. Johnson, I.G. 1,011, Salford; R. H. Holmes, 685; J. H. Thompson, P. Prov. A.S.D.C.; J. Hare, P. Prov. D.C.; W. H. Sharp, P.M. 94; M. Allison, P.M. 91; George White, W.M. 240, South Shields; J. Ditchburn, S.W. 240; George Lawson, P.M. 240; James Roddam, P.M. 240; W. H. Dickinson, W.M., St. Bede's, Jarrow; G. A. Allan, P.M. 991.

The chair of K.S. was occupied by Bro. J. Fawcett, Prov. G. Master for Durham, who opened the lodge in due form.

The Prov. G. Secretary (Bro. B. J. Thompson) having read the warrant from Grand Lodge of England, a deputation, consisting of Past Wardens and Present and Past Deacons, introduced Bro. Earl Percy as Prov. G.M. Designate.

Earl Percy having been conducted to the pedestal, the Installing Master proceeded with the ceremony of installation.

Earl Percy having been invested with the insignia of office, briefly thanked the brethren of the various lodges of the province for the kindly manner in which they had received the appointment of himself as their Provincial Grand Master. He was aware that on that occasion their feelings were not entirely of an unmixed character. He knew what a loss they had sustained in the course of the past year by the lamented death of their late Provincial Grand Master (Bro. Ogle). He could only say that it would be his endeavour to fill his position and so follow in his footsteps that they should feel the loss of their late Provincial Grand Master as little as possible.

The usual reports having been read by the Provincial Grand Secretary and Treasurer, and received, the Prov. G.M. proceeded to appoint the following as his officers for the year:—

Bro. L. M. Cockcroft, 685,	-	-	D. Prov. G. M.
" Edward Shotton, 431,	-	-	Prov. S.G.W.
" T. B. Winter, 541,	-	-	" J.G.W.
" Thos. Anderson, 541,	-	-	" G. Treas.
" Rev. J. W. Dunn, 1167,	-	-	" G. Chap.
" Benjamin J. Thompson, 481,	-	-	" G. Sec.
" Wm. Daggett, 685,	-	-	" G.S.D.
" W. W. Smith, 481,	-	-	" G.J.D.
" Robert Smaile, 541,	-	-	" G. Reg.
" Hubert Laws, 541,	-	-	" G. Supt. of W.
" E. D. Davis, 685,	-	-	" G. D. of C.
" Wm. Foulsham, 406,	-	-	" G.A.D.C.
" W. L. Johnson, 654,	-	-	" G.S.B.
" R. Watson, 541,	-	-	" G. Org.
" D. Hetherington, 636,	-	-	" G.Purst.
" J. S. Trotter, 406,	-	-	" G.Tyler.

The W.M.'s of the lodges in the province then made their annual reports as to the condition of their lodges.

The R.W. Prov. G.M. said that the progress and harmony which characterised the lodges of the provinces were very gratifying to him. He was glad to find that masonry was flourishing in his district.

Votes of thanks were afterwards accorded to Bro. John Fawcett, Prov. G.M. for Durham, for his kindness in performing the duty of Installing Master in the absence of the Earl of Carnar-

von, who was unavoidably prevented from being present; and to Bro. Beach, Prov. G.M. for Hampshire, for his attendance; and both these brethren responded.

The Lodge having been closed in due form, and the brethren adjourned to the Town Hall, where the banquet was served up by Bro. Miller, of the Queen's Head Hotel. It was originally intended that this part of the proceedings should take place in the Queen's Head Hotel, but the demands for tickets was found so great that it was necessary to hold the banquet in the Town Hall. Between 200 and 300 brethren attended.

The chair was occupied by the R.W. Prov. G.M., Earl Percy, and the vice-chair by Bro. Edward Shotton, Prov. G.S.W.

After dinner, the chairman gave the following toasts:—"The Queen," "The Prince of Wales, the Princess of Wales, and the Royal Family," "The M.W.G.M. Earl de Grey and Ripon," "The R.W.D.G.M. and Grand Lodge of England"—to which Bro. Beach, Prov. G.M., responded, and complimented the provinces of Northumberland on the succession of the Earl Percy to the chair. He also thanked the brethren of the province for the true and hearty Masonic spirit in which they had received him in their midst. The chairman also proposed the health of Prov. G.M. for Durham, Bro. John Fawcett, and expressed his gratitude to Bro. Fawcett for the kind and hearty manner in which he had accepted the invitation to perform the ceremony, and also for the efficient way in which he had discharged his onerous duty.

Bro. Fawcett returned thanks in suitable terms, and proposed the health of the R.W. Prov. G.M. of Northumberland, which was received with great enthusiasm, and feelingly responded to.

The R.W. Prov. G.M. proposed the "Officers of the Provincial Grand Lodge of Durham," and thanked them for their attendance and assistance that day, to which Bro. John Stokoe, Prov. G.J.W., responded.

Other masonic toasts followed.

During the banquet a rich selection of vocal music was performed by the following brethren, under the leadership of Bro. R. Watson:—J. Walker (of Durham Cathedral), J. G. Penman, J. Liddell, D. J. Halliday, and T. Blenkinsop.

SUSSEX.

HASTINGS—Derwent Lodge (No. 40).—The monthly meeting of this well-known lodge took place on the 12th instant at the Swan Hotel, Hastings. In the temporary absence of the W.M., Dr. Trollope, I.P.M., opened the lodge and passed two brethren to the F.C. Degree, after which two gentlemen were initiated in the mystic art. This being the close of business, the Brethren adjourned to the banquet-table, where forty gentlemen sat down to a sumptuous repast. The usual Loyal and Masonic toasts followed. Bro. Savage, P.G.D., of England, replied for the United Grand Lodge, Bro. Duke for the W.M., Bro. Dr. Trollope for the I.P.M., and Bro. Pymm for the Visitors. The toast of "the officers" was replied to by each; that of the Tyler brought a very happy evening to a close. The pleasures of the evening were not a little enhanced by the admirable singing of some of the Brethren. The following Members were present:—Bro. C. W. Duke, W.M.; Dr. T. Trollope, I.P.M.; George Walters, P.M. and Treasurer, and P. Prov. G.D. Sussex, acting S.W.; John Skinner, J.W.; George Richards, P.M. and Chap., and P. Prov. G.J.W., Sussex; William Langley, P.M., Sec.; George S. Wood, S.D.; Thos. H. Cole, J.D.; Edward Baldwin, P.M. and D.C.; George Fairman, I.G.; John Inskip and Saml. Hendy, P.M. and J.T.; William Lambourne, P.M.; John Greenaway; J. Rodder; W. G. Hallett; William Winter; John Dalfourn; T. S. Jackson; D. Parks, P.M.; E. Bradman; C.J. Lewis; E. Whiting. The Lodge was honored with the presence of the following visitors:—Chas. J. E. Smith, W.M. 502; John Savage, P.G.D., England; Thomas Stripp 749; George Pymm, W.M. 749; Walter Hare, Treasurer 1184; B. J. H. Thorp, Secretary 1154; and E. Bomer, P.M. 40.

INDIA.

CALCUTTA.

LODGE HUMILITY WITH FORTITUDE, (No. 22).—A regular meeting of Lodge Humility with Fortitude, No. 229 (E.C.), was held at the Freemasons' Hall, Calcutta, on Monday the 15th August, 1870, at 7 p.m. Present:—R.W. Bro. J. Mac-

kintosh officiating as W.M.; W. Bro. W. F. Westfield, P.M.; W. Bro. J. G. Bowerman, P.M.; Bro. J. Morrison, S.W.; J. W. Goddard, S.W.; A. Le Franc, Treasurer and officiating S.D.; S. Lawry, J.D.; T. H. Henty, Secretary; A. Alexander, Tyler. Members:—Bro. Cummings, Seymour, Elmouds, Douglas, Savage, McWhinnie. Visitors:—W. Bros. T. H. Girling, and W. O. Allender; J. Newson, J. H. Lewer, J. Pomeroy, W. McKelvey, and J. Martin. The Lodge was opened in due and ancient form. The minutes of the last regular meeting were read and confirmed. The Secretary read the business of the evening. Bro. J. T. McWhinnie was examined and obligated preparatory to receiving the sublime degree of M.M. The hiram was then handed over to W. Bro. W. F. Westfield, and R.W. Bro. Mackintosh, with a sufficient number of brethren, passed into an adjoining room of the temple, where the third degree was conferred upon Bro. McWhinnie. Bro. W. E. Holmes was then examined and obligated preparatory to receiving the F. C. degree, and Bro. J. Morrison was passed out to prepare the candidate, Bro. Lawney meanwhile officiating as S.W. Bro. W. E. Holmes was passed to the second degree in accordance with ancient custom. Apologies were read from R.W. Bro. J. B. Knight, Bro. Fisher, and W. Bro. F. McAlpina. The Sec. brought forward a letter which had been addressed to the Lodge by Mrs. Emily Hoff, widow of the late R.W. Bro. William Hall Hoff, P.M., P.P.Z., late Dis. G.S.W. of Bengal, soliciting charitable assistance for herself and her family of eight children in distress. R.W. Bro. J. Mackintosh stated that he had been desired to recommend this application to the favourable consideration of the brethren of the lodge, but he did not think that it would call for any great effort to secure their good feeling for so well known and respected a name as that of the brother deceased. A printed circular which the R.W. Bro. held in hand had been issued by several Freemasons of high standing in Simla and the Upper Provinces, in the interest of the applicant, and might be read by any brother who wished to see it. For his own part the R.W. Bro. would only observe that it is in the exercise of charity, perhaps more than that of her sister virtues, that a Freemason finds the sweetest gratification and the strangest self-assurance of usefulness. This appeal would have a peculiar force therefore to all who heard him, and especially would it be so with those who had known the deceased brother and could testify to his character as a man and his zeal as a Freemason. On looking over the records of Lodge "Humility with Fortitude," we cannot but linger with fondness and appreciation of the sterling qualities and good feeling of the brother now gone the way of all the earth. Let us then demonstrate the proof of our time-honoured principles in this lodge, by shewing our sympathy with the widow and orphans. It is gratifying to see that our worthy Bro. S.W. has taken the initiative, and expressed the feeling of the lodge by draping the columns in mourning, and it cannot be doubted that the sequel would prove this to be more than mere outward display. The R.W. Bro. concluded by moving "that £100 be granted as a donation from the St. John's fund, and that the Secretary be instructed to issue a form of circular to the members of the lodge, soliciting their voluntary contributions, also that the vote of the lodge be given in favour of one of the daughters of the late Bro. Hoff for admission to the benefits of the Bengal Masonic Association. The motion was seconded by the S.W., and carried unanimously. A private communication was read from Dis. G. Lodge relating to an unworthy Bro. The report of the Prov. Committee for the second quarter of 1870 was read and its adoption proposed by R.W. Bro. Mackintosh, was seconded and duly carried. Mr. Archibald Brown, engineer of P. and O. steamer Hindustan, was proposed by the S. W. and seconded by the J. D. as a candidate for initiation. There being no further business the lodge was closed in peace and harmony at 9.30 p.m.

ROYAL ARCH.

ISLE OF MAN.

DOUGLAS.—Athole Chapter (No. 1,004).—Our readers will collect that a Royal Arch Chapter in connection with the Athole Lodge, No. 1,004, was opened in May last, on which occasion the ceremony of consecration was most impressively performed by Comp. James Hamer, P.Z. All the necessary arrangements

for carrying on the chapter successfully have been made perfect, handsome banners, gowns, &c., necessary for the purpose having been provided. The first business convocation of the new chapter was held on Tuesday evening last at the Lodge Room, Douglas Hotel. The chapter was opened by Comp. G. M. Lofthouse, M.E.Z.; Comp. J. Hamer, P.Z., as H.; and Comp. R. Tuton, J.; assisted by Comp. C. Leedham, who had come over from Liverpool with Comp. Hamer for that purpose. There were also present Comp. J. J. Harwood, and several other visitors. The minutes of the last meeting were read and confirmed, and other business transacted. No fewer than six brethren were exalted to the degree of the Royal Arch. The lectures were ably given by the principals, and the duties of P.S. were fulfilled by Comp. Webb. Comp. Harris and J. C. Lamothe were elected to the offices of Scribes E. and N. On Wednesday next, at six o'clock the usual monthly meeting of the Craft Lodge will be held under the presidency of Bro. R. Tuton, W.M., when there will be ceremonies in the first and second degrees.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter* (No. 471).—The usual monthly meeting of the Companions of this Chapter took place at the Masonic Hall, Dock-street, on Friday, the 30th instant. Comp. H. Hellyer, M.E.Z. in the Chair; Comp. Oliver, Comp. Fox, J. The minutes of the last chapter having been read and confirmed, the ballot took place, and Bro. Henry Fletcher, of Maundee, near Newport, News Agent, who was initiated in the Beaufort Lodge, 103, Bristol, was unanimously admitted. Bro. Fletcher was this evening exalted a R.A. Mason, and appointed, Assistant Janitor. Comp. McFee, who is over 89 years of age, being too unwell to attend for the future and act in that capacity, a sum of £2 2s. was voted towards the funds for the relief of the sick and wounded in the war. Comp. Fox, Prov. G. Chaplain, and one of the Principals of the Chapter, favoured the companions with a first-class lecture on R.A. Masonry, which was listened to with great attention, and a vote of thanks was immediately awarded to that brother for his kindness. The Chapter was duly closed at 9.15 p.m.

MARK MASONRY.

MONMOUTHSHIRE.

NEWPORT.—*Keystone Lodge* (No. 109).—The first general meeting of the members of this lodge (after the consecration) took place at the Masonic Hall, Dock Street, Newport, on Monday last, and was very well attended. The V.W. the D. Prov. G.M. Col. Lyne, as W.M., 109, was in the chair, and was supported by the Chaplain, Treas., and Sec., and by four P.M.'s from Cardiff, one being Bro. Roberts, G.S.B. The lodge was opened in due form, when the minutes of the last meeting were read and confirmed. The ballot took place, when Bros. Sheppard and Stone, of the Silurian Lodge, 471, were unanimously admitted. Bro. George Hoskins, of Newport, coal merchant, being in attendance was this evening advanced as a M.M.M., the ceremony being most correctly performed by Bro. Roberts, G.S.B. Bro. Ware, of Cardiff, P.G. Registrar for East Division of South Wales kindly favoured the Brethren with a Lecture on Mark Masonry, which was listened to with great attention. The D. Prov. G.M. then proposed "that a cordial vote of thanks be awarded to the Cardiff Brethren for their kindness in attending this evening to take part in the proceedings," which was duly seconded and carried. Bro. Roberts, G.S.B., returned thanks in an appropriate speech, and the lodge was closed in harmony at 9 p.m.

NORTHUMBERLAND AND DURHAM.

On Monday 29th ult. the installation of the Rt. Hon. Earl Percy, M.P., D.G.M.M. as Provincial Grand Mark Master, for the Province of Northumberland, took place in the hall of the Mark Lodge, Bell's Court, Newgate Street, which is also the hall of the Knights Templar and Rosicrucians. The Mark Lodge of Northumberland we understand, is the oldest lodge in England.

The hall had a fine appearance; the beautiful banners hung in various portions, together with the heraldic bearings of the Knights Templar, which included those of many celebrated personages who have distinguished themselves in the walks of literature, science, and art, giving a pleasing effect to the proceedings.

It was expected that the interesting ceremony would have been performed by Earl Carnarvon, P.G.M.M. of England, but owing to unforeseen circumstances, his Lordship was prevented from participating therein. His place however, was most worthily filled by Bro. W. Beach, M.P. P.G.M.M. of England; and P.G.M. for Hampshire and the Isle of Wight.

The members of the lodges in the newly-formed Province met at one o'clock, when the chair was taken by Bro. Clapham, P. Prov. S.G.W. of Northumberland.

It was announced that the Past Grand Master of the Mark Lodge of England had arrived, and he was saluted by the brethren in proper Masonic form.

The P.G.M. then informed the brethren that he had instructions from the Grand Mark Master of England to instal Bro. H. G. Earl Percy, as Provincial Grand Mark Master for the Province of Northumberland and Durham. He requested Bro. Binckes, the Grand Mark Lodge Sec. to read the letters patent from the Rev. Raymond Portal, M.A., of Oxford, the Grand Mark Master.

After Bro. Binckes had complied, a deputation was formed, consisting of several of the brethren, to Earl Percy, who was introduced in due form.

The interesting ceremony of installation was then performed by Bro. W. Beach in an exceedingly impressive manner, and in the course of his address he alluded to the spread of Masonry, and expressed his belief that the Craft would be benefited by the selection which it had pleased the Grand Mark Master to make in the appointment of Earl Percy to fulfil the duties of the distinguished office, inasmuch as his name was honourably associated with the Province over which he was called upon to preside, and he felt sure that the brethren knew how to appreciate Earl Percy's sterling love for the Craft. The office was one of considerably responsibility, and required great judgement, tact, and management, but he was certain, from his own personal knowledge, that Earl Percy would be able to discharge the duties in a satisfactory manner.

The dais was filled by Past Masters, and amongst the brethren present were Bros. F. Binckes, G. Sec.; C. J. Bannister, P.G.S.D.; H. Hotham, P.M.; Dr. S. Gourly, W.M., Eclectic Lodge, No. 39, West Hartlepool Dr. R. F. Cook, E. Glyn, J. W. Cameron, Rev. Dr. H. Tristram, R. H. Stafford, J. Whitwell, R. M. Gallon, E. Hudson, J. Story, J. S. Challenor, W. Brignall, jun., W. Coxon, W. E. Franklin, H. C. Hanson, W. J. Howard, G. de Poitiers, J. Ridsdale, B. Smaile, A. Clapham, T. Robson, B. Hewgill, J. Patterson, T. Craggs, Capt. G. Gandy, W. Foulsham, H. Laws, W. Cockburn, J. Stokoe, T. Y. Strachan, J. Jensen, &c., &c. After the installation proceedings had been gone through, Earl Percy appointed the following Provincial Grand Officers:—D.G.P.M., A. Clapham; S.W., Dr. Gourley; J.W., T. W. Brunton; Reg., J. Whitwell; Rev. R. Tristram, and the Rev. E. L. Marrett, Chaplains; Treas. J. Stokoe; Sec. T. Y. Strachan; M.M.O., J. Jensen; S.O., R. Ward-Jackson; J.O., W. Foulsham; S.D., W. Brignall, jun.; J. D. J. Ridsdale; I.G., W. Coxon; Inspector of Works, W. J. Howard; Tyler, J. Trotter.

After the business of the lodge had been closed, the brethren proceeded to the house of Bro. R. Brown, Turk's Hotel, Grey Street, where they partook of a sumptuous banquet, Earl Percy presiding.

The following toasts were proposed to the brethren and warmly responded to:—"The Queen," "The Prince and Princess of Wales and the Royal Family," "The M.W. Grand Mark Master Mason of England, the Rev. G. R. Portal, M.A.," "The Right Hon. Earl Percy, M.P., Deputy Grand Mark Master, and Provincial Grand Master of Northumberland and Durham," "The Installing Master, W. W. Beach, M.P., Past Grand Mark Master" (responded to by Bros. Bannister and Binckes), "The Deputy Provincial Grand Mark Master and Officers of the Provincial Grand Lodge of Northumberland and Durham," (responded to by Bro. Gourley), "The Tyler's Toast" brought the proceedings to a close.

KNIGHTS TEMPLAR.

SCOTLAND.

At the recent election of office bearers of the Priory of Ayr, the following fraters were chosen:—D. Murray Lyon, Commander; Andrew Glass, Lieut.-Commander; Major C. E. Thornton, Past Commander; James Jones, Mareschal; David Brown, Hospitaller; Robert Laurie, Chancellor; Captain Donald McDonald, Treasurer; D. C. Wallace, Secretary; Robert Jones, Baucennifer; Adam C. Hislop, Bearer of Vexillum Belli; John Williamson, Chamberlain; Robert Limond, sentinel.

SCOTLAND.

GLASGOW.

PROVINCIAL GRAND LODGE.

A special meeting of the Provincial Grand Lodge of Glasgow was held in the Hall, 213, Buchanan-street, on Monday the 3rd inst. at 8 p.m. In the absence of the Prov. G.M. and P. G. Wardens, the chair was taken by Bro. Baird, R. W. M. No. 3

The P. G. S. Sec., Bro. A. McTaggart, M.A., read the notice calling the meeting. The business being, firstly, to take into consideration the request from the Grand Orient of France for assistance to the French and German wounded and their families, and, secondly, the impost of five shillings laid upon members of the Grand Lodge attending the meeting of Grand Lodge to be held on the 12th inst. As to the first item, it was agreed that steps be taken to carry out the desire of the Grand Orient of France.

On the second item it was unanimously declared that the impost of five shillings laid upon the members of the Grand Lodge of Scotland who attended the meeting of that body to be held on the 12th inst., was illegal and unconstitutional, and that this expression of the feeling of the P. G. Lodge of Glasgow be forwarded to head-quarters immediately. Several of the members spoke very strongly against the charge, seeing there was nothing to be got for the money, and they had already paid all their dues as members. Another remarked that he had been informed by Edinburgh brethren that the charge was put on for the purpose of keeping back as much as possible brethren from the provinces.

If so it was a most discreditable specimen of metropolitan jobbery and selfishness. Other brethren were quite ready to go to considerable expense in travelling, &c., in going to Edinburgh to do honour to our brother the Prince of Wales, and give him a hearty welcome, but they objected upon principle to this charge of five shillings being put upon them as under the circumstances it was a decided imposition. The P. G. Lodge was afterwards duly closed.

ROYAL ARCH.

GLASGOW.—*Caledonian of Unity Chapter* (No. 73).—The Autumn equinoctial meeting of this Chapter was held in the Masonic Hall, 170, Buchanan Street, on the evening of Tuesday, the 27th of Sept. last, for the election and installation of office-bearers for the ensuing twelve months. The chapter having been opened on the mark degree, Comp. James Balfour, M.E.P.Z., presiding supported by his officers, and a very good attendance of companions and visitors. The minutes of last monthly con-

vocation and an emergency meeting were read and duly confirmed, after which a petition was laid before the meeting, from Bro. John Munse, Master Mason of Lodge Thistle and Rose No. 73, Glasgow, craving to be admitted to the degrees of Mark, Past, and Excellent Masters, and also to be exalted to the degree of Holy Royal Ark, as he was about leaving this, for another country, said petition, having met with the unanimous approval of the companions present, and he being a worthy and deserving brother, he was properly prepared, duly admitted, and received those degrees respectively at the hands of Comps. Balfour and Gilchrist. The audit committee then presented their report which showed a very satisfactory balance at the credit of the chapter in the bank. The Scribe E., according to instructions received at last monthly meeting, said he had got the new copy of bye-laws printed and were before the meeting for disposal; a motion was then tabled to be discussed at next regular meeting:—that each of the companions who having paid their test of membership and clear on chapter books receive one copy each gratis." Afterwards the election of office bearers took place, when the following companions were unanimously elected, viz:—Comps. David Gilchrist, M.E.P.Z.; James Balfour, retired; Archd. Hood, McCulloch, M.E.P.H.; Thomas Findler, M.E.P.J.; John Roger, sen., a long and trust-worthy officer, Treasurer; George McLeod, E. Scribe E.; Thomas Hall, N.; William Donaldson, 1st Soj.; George William Wheeler, 2nd Soj.; Daniel Leitch, 3rd Soj.; William Jamieson, for many years our worthy and respected Janitor, re-elected. The elections being over, the Principals retired to an adjoining room, when a conclave of Installed Principals was formed. Companion Thomas Findler was installed in the chair of J., he having retired; when Companion A. H. McCulloch was installed into the chair of H. he also retired; when Companion D. Gilchrist was installed into the chair of Z. by Companion James Balfour, Past First Principal, and Companion James O. Park, Z. of No. 122; the newly-installed Principals re-entered the Chapter, when they were greeted with applause, and duly saluted by the Companions, all standing to order. The ceremony of installing the other office-bearers was also ably performed by Companion Balfour in a very impressive manner, and at the conclusion the Companions showed how thoroughly the excellence of the work was appreciated; a vote of thanks was awarded to Comp. Balfour for the excellent way in which he had discharged the duties of the chair for the last twelvemonths, which was ably acknowledged by him, and concluded by wishing that the newly installed Principals may have a happy and prosperous year of office. Comp. Gilchrist, the new M.E.Z., returned thanks to the companions for the high honour they had just conferred upon him by electing him unanimously to the first chair of the chapter. He assured them of his deep sense of the important trust, and that he would do all in his power to discharge his duties faithfully. The other principals and office-bearers also returned thanks. This being all the business before the chapter it was duly and legally closed, all seemingly well pleased.

DUNFERMLINE.—*Dunfermline Abbey Royal Arch Chapter* (No. 36).—The companions of this Chapter met on Friday, 23rd September, being the autumnal equinox, for election and installation of office-bearers. The Chapter met at eight o'clock P.M.; and, after having been duly opened, and the minutes read and approved, the following were duly elected for the ensuing year:—D. Lamond, First Principal Z; T. H. Tuckett, Past, Principal Z.; G. J. Barron, Deputy Principal Z.; T. Nicolson Second Principal H.; A. Watson, Third Principal J.; D. Spedding, Scribe E.; D. Wardlaw, Scribe N.; J. Stewart, Treas. J. Noble, 1st Sojourner; R. Keltie, 2d. do.; D. M'Gregor, 3d. do. W.M. Robertson, Supt. of Works; Rob. Lockhart, Janitor. After the election of officers-bearers, two candidates were exalted. The Chapter then closed, and the comps. adjourned for "refreshment." The meeting passed off with good feeling and harmony.

AYR.—*Ayr Chapter*, (No. 18.)—The Companions of the Chapter met in Tam O'Shanter Hall, on Thursday night, and unanimously elected the following office-bearers for year 1870-71:—D. Murray Lyon, Z.; Jas. Jones, H.; Robert Laurie, J.; Wm. D. Chambers, E.; Andrew Tait, N.; Donald M'Donald, Thos. Jones, 1st Sojourner; Robert Jones, 2nd do.; Thos. Jones, jun., 3rd do; Robert LiMond, janitor.

Obituary.

THE LATE BROTHER CHARLES SLOMAN.

At the last meeting of the Southern Star Lodge, of which Bro. Bayfield is W.M., a very graceful tribute was said to a departed brother by the Treasurer and Founder of the lodge. Bro. Henry Thompson, P.M., who after some very kindly observation, congratulated the brethren upon their re-assembling after the vacation and made the following observations upon the death of Bro. Charles Sloman who was an honorary member of the Lodge:—

"Brethren, having hitherto touched only on pleasant themes—having only looked at the bright side of the picture, I am afraid, without doing something like injustice to this brief review, I have undertaken of what has occurred since our last meeting, that I cannot pass over a subject which is not so pleasing as those that have gone before, and to which I have already reverted. In these we have reason to congratulate each other, not only for the earnest of what we have done, but what we intend to do in the future, in furtherance of the great principles of our order, but there may be a shadow cast on this picture, and we as Masons ought not to be unmindful of it, as holding out to us a solemn warning for the future. Since we last met together in this lodge the hand of death has smitten one whom by your kindness became one of our members, although he was not initiated in our lodge. He received at your hands the distinction of an "honorary member" in consideration of his abilities, his great powers for affording a pleasing entertainment, his position as a Mason, and above all, his willingness at all times, in season and out of season to place his gratuitous services at the disposal of any one in the cause of benevolence or charity. I need hardly say, brethren, that I refer to the death of our Bro. Charles Sloman, whose presence we shall ever miss from our festive board, and who will no more enliven our leisure moments with those imprompted literary portraits he was so able and willing to draw of us. Who can forget the many pleasant hours we have spent in his society? who can forget the readiness with which he photographed the happy sketches of every one who came within the range of his witty lens? who, when he saw it, could deny the fidelity of the portraiture, the reflex of the original, the second self of the individual whom he painted with a master hand. Yet in all these great works in holding

"As it 'twere the mirror
Up to Nature —"

As he did, truthfully and honestly, in no instance

whatever—and I say it fearlessly did he ever suffer his wit to carry him beyond the bounds of prudence, or was he ever betrayed—even in the loftiest flight, of his personal fancies—to cause the slightest ill-feeling, or have the remotest trace of a string behind. He loved the muses; but he loved them only so far as he could use them to exalt our common natures to make us consider our weaknesses, and when the necessity should arise to respect those of others. No ill word or angry imputation ever escaped the lips, and perhaps few present have had more opportunity than I have of knowing what our deceased Bro. Solomon was,

"He had a hand, open as day
To melting charity."

and I say it fearlessly that if ever there was an act of Benevolence to be performed—any good work to be accomplished—he was always ready to do it without cost and without price, thus proving that he always carried out the great principle of Freemasonry even to those without the pale it, and to whom he owed no other tie than that of a desire to assist his fellow-creatures in the hour of their misfortunes. When nature failed him, and advancing age induced him to appeal to his brother Masons in the time of affliction, from the recollection of his many virtues it was at once responded to. The solace of an income and a home which should cheer him in the declining hours of his life, and render them happy and comfortable were placed before him; but, alas! for the mutability of human affairs, the ready aid of his brother Masons came too late. He had scarcely come into the enjoyment of it when his brain became weakened, reason was no longer able to assume her sway, and without further pursuing the melancholy subject, suffice it to say that our poor Bro. Sloman ended his days in a paupers home. From his end let us draw a moral, let it teach us to do all the good we can "while it is yet day," let us draw closer and closer those bonds of fraternity which link us together, so that during the short space which is allotted to our present existence we may wisely and usefully employ our time in the reciprocal intercourse of kindly and friendly acts, and mutually promote the welfare and happiness of each other. If we do this, we can then with complacency, without fear or trembling quit this sublunary abode and say that our work is well finished, and leave it with a firm hope of being partakers of the honors freely dispensed in the Grand Lodge above where the world's great Architect lives and reigns for ever.

Poetry.

TO A FRIEND (GEORGE MARKHAM TWEDDELL) WITH A POSY OF POESY.

Not mine, the mad ambitious thought to gain
The poet's wreathed renown : my simple strain
Is but the simple cadence of a heart
Which, by the aid of Poesy's sweet art
(A sorrow finds a vent in sighs and tears),
Believes its burning hopes and chilling fears.

It is a quiet madness,
Of ideal gladness,
Should qualify the theme :
A refuge from the losses,
The trials and the crosses,
The worrying woe that tosses
Us, as in a fever'd dream.

Is fame an immortality on earth ?
'Tis but it's echo ! and as much is worth :
An earthen deep will settle o'er our head,
And waves of teaming life will o'er us spread
(An earthly part I mean,—for then the soul
Hath seized its freedom, and hath spurn'd control
Of earthly things). Then why still verses write ?
Because in these I find a sweet delight !
My small poetic flower-pot, though it seem
Shaped by mere fancy, and though weeds may teem
More plentiful than flowers, yet by me
Has cultured been, with quiet pleasantry,
Such flowers I have I pluck and send to you :
If you are pleased, I have my pleasure too.

Middlesborough, Sep. 30, 1870.

ANGUS MACPHERSON.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 15TH OCTOBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, October 10th.

LODGES.—Royal Naval Lodge.—Freemasons' Hall ; Confidence
Anderton's Hotel, Fleet-st. ; Peckham, Maismore Arms Tav.,
Park-rd., Peckham ; Leigh, Freemason's Hall.—CHAPTER.
—Mount Zion, Radley's Hotel, Bridge-st., Blackfriars.

Tuesday, October 11th.

LODGES.—St. James' Union Lodge, Freemasons' Hall. Percy :
Ship and Turtle Tav., Leadenhall Hall ; St. Michael's Albion
Tav., Aldersgate-st. ; Pilgrim Lodge, Ship and Turtle Tav.,
Leadenhall-st. ; Wellington Lodge, White Swan Tav.,
Deptford ; Ranelagh Lodge, Windsor Castle Ho., Hammer-
smith ; Cosmopolitan Lodge, City Terminus Ho., Cannon-st. ;
Doric Lodge, Anderton's Ho., Fleet-st. ; Stanhope Lodge,
Thicket Ho., Anerley, Surrey.—CHAPTER.—Jerusalem,
Freemasons' Hall.

Wednesday, October 12th.

LODGES.—Committee Royal Masonic Benevolent Institute, at 3,
Fidelity Lodge, Freemasons' Hall ; Union Waterlow, Masonic
Hall, William-st., Woolwich ; Kent Lodge, Guildhall Coffee
House, Gresham-st. ; Vitruvian, White Hart Ho., College-st.,
Lambeth ; Justice, White Swan, High-st., Deptford ;
Euphrates, George Ho., Aldermanbury ; Belgrave, Anderton
Ho., Fleet-st. ; Merchant, Navy Silver Tav., Burdett-rd.,
Limehouse ; Montefiore, Freemasons' Hall ; Beacontree,
Private Rooms, Leytonstone ; Hervey, Britannia, Walham
Green.

Thursday, October 13th.

LODGES.—Quarter Gem, Court Girl's School, at Freemasons'
Hall, at 12 ; R. Athelstan, City Terminus Ho., Canon-st. ;
Friendship, Ship and Turtle, Leadenhall-st. ; Dalhousie,
Anderton's Ho., Fleet-st. ; Capper, Marine Ho., Victoria
Docks, W. Ham.—CHAPTER.—Mount Lebanon, Bridge
House Ho., Southwark ; Hope, Globe Tavern, Royal Hill,
Greenock.

Friday, October 14th.

LODGES.—Domatic Lodge, Anderton's Ho., Fleet-st.—
CHAPTER.—Britannic, Freemasons' Hall.

Saturday, October 15th.

LODGE.—Audit Committee, Boys' School.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, October 10th.

LODGES.—Temple, Old George, St. Mary Axe, E.C. ; Justice, Royal
Albert, New Cross-rd., Deptford ; St. James's Union, Swan Tav.,
Mount-st., Grosvenor-sq. ; Industry, Dick's Coffee House,
Fleet-st. ; Crystal Palace, City Arms Tav., West-sq., South-
wark ; High Cross, White Hart Ho., Tottenham ; Eastern Star,
Royal Ho., Burdett-rd., Mile-end-rd. ; Camden, Adelaide Tav.,
Haverstock Hill ; British Oak, Bank of Friendship Tav., Mile
End.

Tuesday, October 11th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria
Station ; Domatic, Palmerston Arms, Grosvenor-park, Camber-
well ; Jordan, Alwyne Castle, Canonbury ; Yarborough, Green
Dragon, Stepney ; Prince Frederick William, Knights of St.
John's Tav., St. John's-wood ; Dalhousie, Royal Edward,
Triangle, Hackney ; Royal Albert, White Hart, Abchurch-
lane ; Pythagorean, Prince of Orange, Greenwich ; City of
London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. ;
New Wandsworth, Freemasons' Ho., New Wandsworth.
—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. ;
Royal Union, Dubby's Hotel, Winsey-st., Oxford-st. ; Mount
Sion, White Hart, Bishopsgate-st.

Wednesday, October 12th.

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

Thursday, October 13th.

LODGES.—Fidelity, Goat and Compasses, Euston-road ; Kent,
Duke of York, Borough-rd., Southwark ; United Mariners, Three
Cranes, Mile-end-rd. ; Vitruvian, White Hart, College-st.,
Lambeth ; St. George's, Globe Tav., Royal Hill, Greenwich ;
Manchester, Berkeley Arms, John-st., Berkeley-square ; Tran-
quillity, Sugar Loaf Tav., Great St. Helen's, E.C. ; Whittington,
Crown Hotel, 41, High Holborn ; Royal Oak, Royal Oak
Tavern, Deptford ; Burdett Coutta, Approach Tav., Victoria-
park, at 7.—CHAPTER.—Joppa, Prospect of Whitty Tav.,
57, Wapping-wall.

Friday, October 14th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea ;
Temperance, Victoria Tavern, Victoria-road, Deptford ;
Unions (Emulation Lodge of Improvement for M.M.),
F.M.H. ; United Pilgrims, Horns' Tavern, Kenning-
ton ; Westbourne, the Grapes, Duke-st., Manchester,
square ; Wellington, Lord Duncan Tavern, Broadway,
Deptford ; Florence Nightingale, Freemasons' Tav., Woolwich ;
Ranelagh, Windsor Castle Hotel, King-st., Hammersmith ;
Belgrave, Duke of Wellington, Spring-gardens, Charing-cross ;
St. James's, Gregorian Arms, Jamaica-row, Bermondsey ;
Doric, Three Cranes, Mile End-rd. ; Victoria, Andertons' Ho.,
Fleet-st. ; Hervey, Britannia, Walham-green ; Metropolitan,
Price's Portugal Ho., Fleet-st. ; Charter House, Hat and
Feathers Tavern, 27, Goswell-rd. ; Robert Burns, Union Tav.,
Air-street, Regent-st.—CHAPTERS.—Domatic, Fisher's
Restaurant, Victoria Station ; Robert Burns, Knights of St.
John's Hotel, St. John's Wood.

Saturday, October 15th.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-
street ; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, OCTOBER 15, 1870.

ENGLISH GILDS.*

(Continued from page 289.)

We shall close our extracts from this very interesting work by giving specimens of the ordinances of each of the three classes of Gilds, viz:—the Religious Gilds, the Merchant Gilds, and the Trade Gilds, with the notes thereon by the author.

YORK.

GILD OF THE LORD'S PRAYER.

As to the beginning of the said gild, be it known that, once on a time, a play, setting forth the goodness of the Lord's Prayer, was played in the city of York; in which play all manner of vices and sins were held up to scorn, and the virtues were held up to praise. This play met with so much favour that many said:—"Would that this play could be kept up in this city, for the health of souls, and for the comfort of the citizens and neighbours." Hence, the keeping up of that play in times to come, for the health and amendment of the souls, as well of the upholders as of the hearers† of it, became the whole and sole cause of the beginning and fellowship of the brethren of this brotherhood. And so the main charge of the gild is, to keep up this play, to the glory of God, the maker of the

* "English Gilds," by the late Toulmin Smith. London, Trubner and Co.

† "Audientium" in the original. This was therefore a spoken play, and not, as with the gild next following, a dumb show of set pieces in an array of pageants. In each case, however, it is equally clear that the performance, or show, was made whilst passing along the streets.

said prayer, and for the holding up of sins and vices to scorn. And because those who remain in their sins are unable to call God their father, therefore the brethren of the gild are, first of all, bound to shun company and businesses that are unworthy, and to keep themselves to good and worthy businesses. And they are bound to pray for the brethren and sisters of the gild, both alive and dead, that the living shall be able so to keep the gild that they may deserve to win God's fatherhood. and that the dead may have their torments lightened. Also, they are bound to come to the burial services of the dead brethren and sisters of the gild. And if any one does not leave enough to meet the cost of such services, the rest of the brethren shall bear that cost. And if any brother dies and is buried away from the city, the brethren shall hold services for him within the city of York. Also it is forbidden that any brother of the gild shall, in the belief that he will have help from his brethren, be forward in getting into lawsuit or quarrel, or in upholding any wrongful cause whatever, upon pain of losing all help and friendship, or any relief, from the gild. And because vain is the gathering of the faithful, without some work of kindness is done, therefore the brethren have made this ordinance:—That if haply it befall that any of the brethren be robbed. or his goods or chattels perchance be burned, or he be imprisoned for any wrongful cause, or be brought to want through any visitation of God, the other brethren shall, for kindness' sake, help him according to his need, under the guidance of the wardens of the gild, so that he may not haply perish through lack of help. Also, they are bound to find one candle-bearer, with seven lights, in token of the seven supplications in the Lord's Prayer; which candle-bearer shall hang in the cathedral church of York, and be lighted on Sundays and feast days, to the glory and honour of God Almighty, the maker of that prayer, of St. Peter the glorious confessor, of St. William, and of all saints. Also they are bound to make, and as often as need be to renew, a table showing the whole meaning and use of the Lord's Prayer, and to keep this hanging against a pillar in the said cathedral church, near to the aforesaid candle-bearer. Also they are bound, as often as the said play of the Lord's Prayer is played in the city of York, to ride with the players thereof through the chief streets of the city of

York; and, the more becomingly to mark themselves while thus riding, they must all be clad in one suit. And, to ensure good order during the said play, some of the brethren are bound to ride or to walk with the players until the play is wholly ended. And once in the year a feast shall be held, and fresh wardens shall be chosen by the gild, and a true account shall be given to the newly chosen wardens of all that has been done on behalf of the gild during the last year. Also it is ordained, that no one shall be let come into this gild, until after he shall have been questioned by the wardens of the gild as to whether he has bent his will to live rightly, and so to deal towards the gild and its affairs that he may be at one with the wardens. And because the founders of the said gild well knew that they themselves might not be wise enough to make, at once, all needful ordinances, therefore, at the end of the ordinances then made, they added this clause:—"Whensoever, and as often soever, as it may perchance happen that we or our successors, wardens and brethren of this gild, may become wiser than we now are, none of us nor our successors shall be deemed a rebel, or as standing out against our wishes or against those of any of our successors, if haply we put forth, or there shall be put forth at any time hereafter, any new ordinance that will be for the greater glory of God or the welfare of this gild." Under which saving clause other wardens of the gild have since added, that a chaplain shall, once a year, celebrate divine service before the gild, for the good of the bretheren and sisteren of the gild, alive and dead, and for that of all the good-doers to the gild. Moreover, the bretheren are wont to meet together at the end of every six weeks, and to put up special prayers for the welfare of our lord the King and for the good governance of the kingdom of England, and for all the brethren and sisteren of this gild, present and absent, alive and dead, and for all the good-doers to the gild or to the gild-brethren; and also, once in the year, to have a general service for the dead brethren and sisteren. There do not belong to the gild any rents of land, nor any tenements, nor any goods save only the properties needed in the playing of the before-named play; which properties are of little or no worth for any other purpose than the said play. And the gild has one wooden chest, in which the said properties are kept.

[It is added that,] as the seals of the wardens

of the gild will be unknown to many, they have asked that the seal of the Vicar-General of the Archbishop of York shall be put to this return; which has accordingly been done, in witness to the truth of the return, on the 21st January, 1388 [9].

[The people of York seem to have been fond of plays and pageants. Though nothing more is found touching any of these in the Returns made by the gilds in 1389, there is, in the British Museum (Lansdowne MSS. 403), a volume containing the ordinances of a very famous gild of that city, which long kept up an extraordinary annual show of pageants. It seems to have been founded by the priests of York; and these ordinances, instead of being written in the unadorned simplicity of those contained in Part I. of this work, and of most of the others that were sent up with them, show themselves to have been drawn up by some learned ecclesiastic, more anxious for the display of his rhetorical powers than to bring himself to the level of men of common sense. They begin with a tedious scholastic disquisition upon the creation of man, the fall, what thence followed, the mystery of Christ as appearing in the flesh and in the eucharist, subtle illustrations of the unity of Christ's body and of the brethren, and the seven rules of charity upon which it is declared that the Gild is founded. Then follow the ordinances themselves; the marked meagreness of which shows that, though the priest who wrote them might be equal to all manner of scholastic subtleties, he was not able to bring himself to the level of the ordinary common sense and good feeling of the laity in framing a body of gild-ordinances.]

COVENTRY.

THE GILD MERCHANT.*

This return begins by stating that the merchants of Coventry found themselves much troubled about their merchandise, through being so far from the sea; and therefore got a charter (letters patent) from Edward III. for the foundation of a Gild Merchant. This charter, dated 20th May, 14th Edward III. (A.D. 1340), is set forth at full length. It recites that an enquiry had been held, under the Writ *ad quod damnum*; and that it had been found, by the jury, that no harm

* CCCVIII. 87. Condition, fair, but destroyed in places. Old French.

would befall Coventry, or any one, if a Gild Merchant were founded there, with bretheren and sisteren, and a Master, and the usual powers of a gild, including that of making ordinances. The charter goes on to declare that King Edward, "so far as in us lies," enables the men of Coventry to establish their Gild Merchant, and to take ordinances as they list.* The inscription round the Great Seal having shortly afterwards been changed, the charter of 20th May was, two months later (20th July), confirmed by an *inspeximus* charter, under the new Great Seal.† This second charter

* As the gild could have been founded without any charter, there can be little doubt that this charter was got in the hope of smoothening the way towards the licenses of mortmain which were needed to enable the gild to hold lands; and which licenses would be more likely to be given when the gild was thus formally acknowledged. There seems, indeed, to have been some obstacle in the way of this gild as to getting these licenses; for this Return shows that forty-eight years after the gild had been founded, the licenses were not yet got. Probably the hitch arose through some of the middle lords; the license of every middle lord being quite as essential as the license of the Crown. The way in which these licenses are spoken of near the end of this Return, seems to point to these middle lords as giving trouble on this matter.

† The curious facts here stated as to the Great Seal are instructive. Superficial writers on English history often point to the frequent confirmations of Magna Charta, as showing that it was not much heeded. The facts are exactly the reverse. The Great Seal has always been held to carry unimpeachable authenticity. But every Great Seal bears the style of the reigning king. Parliament insisted on one king after another re-affirming the Great Charter, under oath and the Great Seal, in order that it might not be pretended that the obligations contained in it were *personal* only to any one king. The same idea is well illustrated, though in another shape, in the present case. The letters patent (or "charter") of 20th May were sealed with the Great Seal then in use. But, another Great Seal having come into use soon after, the Gild Merchant of Coventry took the wise precaution to have the same identical letters patent exemplified under the new Great Seal, so as to stop all quibble. This was a new Great Seal under the same king (not the only change of the sort in Ed. III's time), and not the Great Seal of a new king. But the principle is the same, and it is only brought out the more strongly by such an illustration.

These changes in the Great Seal of Ed. III. give rise to some puzzling questions. We learn from the Close Rolls (14 Ed. III. p. 1, m. 33, d), under date of 21st February, that it was, on that day, made known to all the Sheriffs in England, that Ed. III. had taken the style of King of France, and that a new Great Seal would be therefore made and would be thence-

is also set forth; and then follow the Ordinances.

The Ordinances of the bretheren and sisteren of the Gild.

First: the brethren and sisteren of the gild

forth used; all which would be explained to the Parliament that was to meet on Wednesday next after Mid-lent Sunday (29th March, 1340). The same Close Roll, a little further on (m. 35, d), tells us that, on the 1st March following, the King gave into the hands of the Master of the Rolls a Great Seal then newly made [*de novo fabricatum*] for use in England, and which he had brought with him from abroad; the Master of the Rolls at the same time giving up to the King the Great Seal that had been used while the King was in parts beyond sea. It is added, that the Master of the Rolls, on the 1st March, opened the purse in which the new Great Seal was kept, and put it to use. [*Eodem die apererit, et brevia inde consignari, fecit.*] This 1st March would, however, be four weeks earlier than the time when the promised explanation would be given to Parliament; and possibly the Parliament might demur to the new seal. The Rolls of Parliament show that much jealousy was felt at the King's having taken the style of the King of France; for it was formally declared, in this very Parliament, and admitted under the Great Seal, that the Lords and Commons of England owed no allegiance to the King as King of France, but only as King of England. What then was the Great Seal actually in use in the May following? The Coventry Charter of 20th July expressly says that the Charter of 20th May was sealed with "the seal which we then used in England" [*sub sigillo quo tunc utamur in Anglia*]; and, after setting forth the words of the Charter of that date, adds, that this charter is (on 20th July) exemplified "under the seal which we now use in England" [*sub sigillo quo nunc utimur in Anglia*]. It is therefore unquestionable that an authentic Great Seal was in use in England on 20th May, which was not the same as that which was in use on 20th July, though both were used in the name of King Ed. III. The question is was the general use of the new Great Seal, bearing the new style of Ed. III., as King of France, delayed until July, notwithstanding the writ sent round to the Sheriff on 21st February, and the Close Roll of 1st March; or, was the seal used in July a *special* Great Seal, used in the King's name, but, in the absence of the King, by the Duke of Cornwall (Edward the Black Prince)? The Duke had been declared, by the same Parliament of 1340, Warden of the kingdom during the absence of Ed. III. in France. Bearing in mind the facts, as to two seals, stated in the Close Rolls of 1st March, the latter is perhaps the true explanation of this puzzle of dates and seals. The Charter of May is tested by the King himself; that of July is tested by the Duke of Cornwall. Still, there is a difficulty in accepting this explanation, inasmuch as the above Return expressly tells us that the reason for getting the second Charter was, that the inscription (*i.e.* the style of the King) round the seal had been changed:—"Quele chartre feust apres renouellez par mesme laiel, par cause que lescripture de soun seal feust chaunger."

shall find as many chaplains as the means of the gild can well afford ; and shall enlarge or lessen the number of chaplains according to the more or less flourishing state of the gild ; saving to the bretheren and sisteren of the gild who are fallen into poverty the finding of their means of living, according as need may be, as is hereafter said ; and also saving the reasonable costs and charges of the gild. And such chaplains, if the gild can keep them, shall be wise and fit men, of honest and chaste life, and shall be chosen by the Master, bretheren, and sisteren of the gild ; and they shall read, pray, and chaunt, for the welfare of the holy church, for our lord the King, the Queen, Archbishops, Bishops, and other prelates and clergy of the realm, for dukes and duchesses, earls and countesses, barons and baronesses, and all other good men, and for the commonalty of the realm of England, and for all the bretheren and sisteren of the gild, and for all the good-doers to them. And if these chaplains, or any of them, misbehave, they shall be removed, and other fit persons shall be put in their stead.

Also, if any man or woman of the gild, who has been helpful to the gild according to his means, has, by mishap, and not by any fault of his own, fallen into poverty, the gild shall lend him a sum of money, to trade and make gains with, for one year, or two, as they think well, without taking anything for the loan. And if any man or woman of the gild becomes so feeble, through sickness or old age, that he can neither work nor trade for himself, he shall be maintained, at the cost of the gild, in such a manner as befits his need.*

No man nor woman who has been openly reputed or charged as guilty of any shameful crime,† shall be taken into the gild. And if any one, after he has been taken into the gild, falls into such crime, he shall be put out from the gild.

Every year, on the feast of the Assumption of our Lady, there shall be a gathering of the Wardens, bretheren, and sisteren, to celebrate the feast ; and to look over and examine the affairs of the gild, and all that concerns them.

* The original of this generous clause is as follows :—
“ Et si ascune homme ou femme de la dite fraternite soit si feble, par maladie ou veillesse, qil ne purra trauailler ne marchaunder, il serra troue, a les costeges de la dite gilde, couenablement solonc ce que soun estat demaunde.”

† The words of the original are :—“ Appertement allose ou esclaundre de ascun crime abhominable.”

Once every quarter there shall be a gathering of the Master, bretheren, sisteren, and chaplains, to pray and chaunt for the welfare of the noble King Edward, the Queen Isabella his mother, the Queen Phillippa his wife, our lord the Prince, son of our noble lord King Edward ; for the welfare of all the bretheren and sisteren of the gild ; for the souls of the dead ; for the souls of the bretheren and sisteren of the gild ; and for the souls of the good-doers to the gild, and of all Christians.

No one of the gild shall raise a quarrel, or uphold any wrong-doer, in the name of the gild, or to the discredit of the gild, on pain of being put out from the gild for ever.

When any brother or sister of the gild dies, each of the chaplains shall chaunt for his soul, by his name [*and surname of baptism*], for a whole year next following ; and the said name and surname of baptism shall be written on a tablet, and put on the altar, in the place where the chaplains chaunt.

If any brother or sister of the gild dies and is buried outside the city, so soon as the Master knows it, he shall call together all the chaplains of the gild, the “ clerks,” and the other good men of the gild, and they shall fulfil watch, dirige, mass, and oblations, as if the body were present ; and the “ bedeman ” shall pray for the soul of the dead, and for the souls of all Christians, at the cost of the gild.

If any brother or sister of the gild, at the time of his death, is so poor that he leaves not enough wherewith to pay for his burial, he shall be honorably buried, as becomes a brother or sister of the gild, at the cost of the gild.

Which articles aforesaid, the Master, bretheren, and sisteren have ordained shall endure for ever, according to the purport thereof. And the gild has continued and been managed according to those ordinances.

Moreover, the said Master and brethren shall be sworn that they will, in good faith, uphold and put in force the articles aforesaid. And the Master shall be sworn that he will well and loyally keep and expend the goods and chattels of the gild ; and that he will render a true account thereof, at the end of every year, before auditors chosen by the brethren.

The Master, bretheren, and sisteren of this gild have divers goods ; that is to say, maser tankards,

vessels of pewter and brass, and napery worth *xx.li.*; and gold and silver in the treasury, to the sum of *xx. marks.*

And they have also chalices, vestments, liveries, and other ornaments of holy church, for the use of the chaplains in divine service, worth *xv. marks vj.s. viij.d.*

Also, certain well-wishers to the gild now hold certain lands, houses, and rents, worth *xxxvij.li. xij.s. iiij.d.* a year; which they wish to make over to the gild in mortmain, if they can get the license of our lord the King, and of the other [middle] lords of whom the said lands, houses, and rents are held.

And the Master and bretheren of the gild, with the consent of those who now hold the lands, houses, and rents aforesaid, find every year four chaplains; who have, for their yearly salary, *xxxij. marks*; the bretheren and sisteren finding such vessels and napery as are needed, worth *xl.s.*

Out of the rest of the profits of the lands and houses aforesaid, and out of the goods and chattels of the gild, they find means of living for thirty-one men and women, who are unable either to work or to gain their own living; and the charge of this amount to *xxxv.li. iij.s.* a year.

Moreover, one of the houses beforenamed is lodge poor folks coming through the land, on pilgrimage or any other work of charity, in honour of God and of all saints. And there is a Governor of this house, and a woman to wash their feet, and whatever else is needed. The yearly cost hereof is *x.li.*

The bretheren and sisteren, on the feast of the Assumption of our Lady, are clad some of them in livery suits at their own cost, and others in hoods at the common cost of the gild. And the poor whom they provide for, are every year clad in gowns and hoods worth *x.li.* and more.

[This Return is indorsed:—"Gilda Mercatoria de Coventre."]

(To be Continued).

PROFESSOR MANTEGAZZA, of Milan, to whose researches on coca we have before alluded, has shown that the cultivation of our common herbs and flowers is worth something more to us than arises from the pleasure of inhaling sweet smells. They are in reality great storehouses of health, by evolving quantities of ozone, which is developed by the direct action of the sun's rays; and, in some cases, continues to be evolved during the dark. Clove, lavender, cherry-laurel, narcissus, hyacinth, and mignonette, are mentioned as among the most valuable of these ozonisers; and the Professor points to the improvement that might be effected, by planting these and other flowers and herb in marshy and unhealthy districts.—*Food Journal.*

LODGE MINUTES, ETC.—No. 12.

BY BRO. W. P. BUCHAN, PAST S.W. No. 3 bis;
GRAND STEWARD GRAND LODGE OF SCOTLAND.

(Continued from page 245, March 26th.)

The following from the minute book of Glasgow St. Mungo Lodge, No. 27, contains account of proceedings and correspondence anent the laying of the Foundation Stone of Nelson's Monument on Glasgow Green:—

"Glasgow 21st July, 1806.

"Convened by regular warning from Bro. James Young, in the house of Mr. Henderson, Vinter, Trongate; Bro. James Young, R.W.M., of St. Mungo; John Wilson, R.W.M., of Glasgow Montrose; John Jones, R.W.M., of St. David's; James McCormick, R.W.M., of St. Patrick's; Brother Young suggested to the meeting the propriety of offering in grateful remembrance of the much-to-be-lamented Lord Nelson, the attendance of the Masonic bodies at laying the foundation of the intended monument about to be erected to Lord Nelson's memory. This proposition having been agreed to, Bro. Young, as Master of the Senior Lodge, was required to intimate the same to the Lord Provost of the City for his approbation; it was further proposed that should their services be accepted of, it should be requested of his lordship to order a military guard for the procession.

J. W. YOUNG."

Copy Letter by Bro. James Young to the Lord Provost:—

"Glasgow, 22nd July, 1806.

"My Lord,—As it is understood that the Foundation of the Monument to be erected to the memory of Lord Nelson is near about to be laid, the Masonic bodies in town are desirous of testifying their grateful respect for this most illustrious character; and having held an official meeting, have directed me, as Master of the Eldest Lodge in town, to communicate to your lordship the annexed minute, and solicit your answer to the proposal there made. I have the honour to be with the greatest respect, My Lord,

"Your most obedient Servant,
JAMES YOUNG."

"I am deputed by the Committee of Subscribers for the purpose of erecting a Monument in honour of Lord Nelson to acknowledge the receipt of your letter respecting the propriety of a Masonic pro-

cession on laying the Foundation Stone, to inform you that the measure has their unqualified approbation, and to assure you that they will be happy to concur in whatever steps may be pointed out by you as instrumental in forwarding this purpose.

"The Committee are anxious that the ceremony should take place on the first of August, particularly marked out as the Anniversary of the Battle of the Nile, for a solemnity of this nature. I have only to add that the Committee are desirous of receiving your answer as soon as possible, that no part of the very short period between this and the proposed day may be lost, and that for the information of the Lodges in the country, every publicity may be immediately given to the proposal.

"I am, Sir, your most obedient Servant,
"WILL DUNLOP."

"Glasgow, 23rd July, 1806.

"Convened by regular warning from Bro. James Young in the house of * * * *, Bros. James Young, of St. Mungo; John Wilson, of Glasgow Montrose; John Jones, of St. David's; and James McCormick, of St. Patrick's. Bro. Young reported a letter from Mr. William Dunlop, for the Committee for erecting Lord Nelson's Monument, mentioning that the ceremony of laying the stone, &c., would take place 1st August next. The members of this meeting are of opinion that the bodies can be ready to attend on that day. Also that the Lodges in the country adjacent to Glasgow should be invited to attend. Likewise that Bro. Young communicate these things to Mr. Dunlop for the Committee, and settle with him as to the time and place of assembling, &c., and thereafter give due warning to all concerned. Recommended that a letter be wrote to Lord Archibald Hamilton, P.G.M., on this subject, in case he may think proper to give his attendance and instructions. Appoints Bros. James Young, John Jones, and William Thomson, a Committee to call on Mr. Dnnlop and the other gentlemen of the Committee.

"J. W. Young, R.W.M."

"Glasgow, 24th July, 1806.

"At a meeting of Committee and Masters of Lodges in Mrs. Pollock's, 24th July, 1806, Bro. James Young as Master of St. Mungo Lodge, No. 28—being the Senior Lodge—stated that he intended to report in his official capacity to the Grand Lodge of Scotland that a procession is intended upon the 1st August to lay the Foundation Stone of Lord Nelson's Monument; and he also agreed to intimate the same to Lord Archibald Hamilton, Provincial Grand Master of the Lower Ward of Lanarkshire, and to all the Lodges under his Lordship's jurisdiction. The country

Lodges to be directed to meet in the Merchant's Hall, Bridgegate, on Friday, the 1st of August, 1806, at Eleven o'clock, forenoon.

"J. W. Young, R.W.M."

"Copy of a Letter addressed to William Guthrie, Esquire, Grand Secretary to the Grand Lodge of Scotland, Edinburgh:—

"Glasgow, 24th July, 1806.

"Brother,—On the 1st of August next, there is to be a procession at laying the Foundation of a Monument here to the memory of Lord Nelson. The Lodges in this neighbourhood are to attend that ceremony; if there be any instructions necessary you will please forward them immediately.

"I am, with esteem, your most obedient Servant and Brother,

"JAMES YOUNG,

"Master of St. Mungo Lodge, No. 28."

Copy of a letter sent the Provincial Grand Master.

"Right Worshipful Brother,—On the 1st of August next, a Procession will take place here, at Laying the Foundation of a Monument in memory of Lord Nelson. The Masonic bodies in the Lower Ward of Lanarkshire are to attend that ceremony. As Master of the Senior Lodge in Glasgow, I am directed to communicate to your Lordship, as P.G.M. of this district, in case your Lordship may choose to attend, or to send such instructions as to your Lordship may seem proper.

I have the honor to be, with the greatest respect, my Lord, your Lordship's most ob. Sev. and Bro.

"JAMES YOUNG,

"Master of St. Mungo Lodge No. 28."

Addressed to the Right Honourable Lord Archibald Hamilton, Palace, Hamilton.

On the back:—If his Lordship is not at Hamilton, it is requested this may be immediately forwarded to him."

Copy of letter addressed to William Guthrie, Esq., Grand Secretary:—

"Glasgow, 26th July 1806.

"W.G.S., W.B.,—Having wrote you on Thursday last requesting any instructions you might be pleased to communicate relative to the Procession of the Lodges of the F. and A. Masons of the under ward of Lanark, in the ceremony of Laying the Foundation Stone of an obliisk to perpetuate the memory of our much lamented Lord Nelson; having received no answer, I have further to request your positive orders how I am to regulate myself in my official capacity as Master of St. Mungo Lodge here, being the senior lodge.

"The Glasgow St. John's Operative Lodge claiming presidency of ours in the intended procession through, they resting their claim on a pretended Charter granted them by King of Scotland* Anno 1051, but upon examining the book entitled 'History of Freemasonry,' printed by Alexander Lawrie and Co., 1804, and addressed to the Earl of Dalhousie, G.M., Ex. in c. 12, appendix 3, I find that all lodges not holding of the Grand Lodge are excluded from holding any intercourse with constituted lodges at any procession or meeting whatever.

"Your immediate answer to this will oblige, as it is my wish to act conformably to the authority of the Grand Lodge.

"I am, &c.,

"JAMES YOUNG."

Copy of letter of Sir John Stuart to Bro. James Young, R.W.M. dated Edin., 28th July, 1806.—

* This honourable and recent forgery, or a so-called 'translation' of it may be perused at page 69 of this Magazine for January 25th, 1868. Also an exposé of it at page 490, June 20th, 1868, or more recently still at page 30, July 9th, 1870. Notwithstanding this, at page 277 ante, we perceive a highly creditable, and of course most Masonic attempt to foist this imposition upon the public still. We are told of an 'old Glasgow newspaper of A.D. 1813 (just seven years after its fortunate and well-timed "discovery" in 1806), which contained an account of the origin of this lodge, of its being chartered by Malcolm Canmore, &c.' It will also be observed that 1051 is six years before "Malcomus Tertius Rex." began to reign; the worthy forger seems to have been trusting to his memory, but he ought to have been more careful, and not been under the necessity of afterwards rubbing out the line in this "venerable charter!" where the date occurs; instead of writing the date in words had he only put it down in figures he might have managed to turn the 1 into a 7, just as was done with the large flag. Manufacturers of ancient charters cannot be too careful when working out their motto; principle must ever bow to pretension.

This "venerable charter," so designated by the Chairman of the wonderful Masonic Court-martial alluded to at page 117 of the Magazine for Feb. 6th, 1869, we are told was discovered in the 1684 old carved oak box belonging to the lodge, but I now begin to doubt its being a fact that this really old box did belong to the lodge. I fancy this old oak box was got by, and for the use of, the Incorporation in 1684; but a considerable time after that date, this oak box getting too small, a much larger mahogany box was got for the use of the Incorporation, after which, and comparatively recently, the lodge managed to get a hold of the old oak box. The inscription "God save the King and Mason's Craft, 1684," which is cut out in relief on the old oak box, is copied off and engraved on a piece of brass which is inserted in front of the large new mahogany box,—whether or not, this was done for the purpose of passing off the mahogany box, as being also made in 1684, I do not know, and shall leave each one to judge for himself.

In reference to the report given at page 277 ante, I may mention that I was not present on "refreshment," when Malcolm was brought forward, but meeting several of the members next day, I was duly informed of the "grand treat you missed." The brethren I allude to seemed to make a joke of the affair—poor Malcolm.

"Sir. — Your letter was sent to me by the Grand Secretary as P.G.M. of the ward of under Lanark, which I transmitted to the Grand Master of Scotland, desiring his commands thereupon; the first moment I receive them will inform you. In the event of his Lordship not having it in his power to go himself, probably he may command me there as his constituted and regular representative, in which case it is my intention to attend you. Nothing will prevent me, except any alteration to the worse of one of my children, who is very unwell. In the case I come, I will be at Glasgow, on Thursday evening, when I would wish much the honour of seeing you, and I dare say you have no need of any assistance of instruction from me, being as you must be all prepared for the purpose already. What I can do to add to the solemnity shall not be wanting.

"I have the honour to be your most obdt.,

"JO. STUART.

'To James Young Esq. R.W.M. St. Mungo's Glasgow."

Copy of a letter from Mr. W. Guthrie, Grand Secretary to the Grand Lodge of Scotland, dated Edinburgh, the 28th July, 1806.—

"R.W. Sir and Bro—I received both your letters, and immediately enclosed the first to Sir John Stewart, P.G.M. over the district in which your lodge is classed. I requested his immediate answer, but have never got any. I also sent him the one I got to-day, as I thought he was, from the office he holds, entitled to be consulted; but as he has returned none of them, I can no longer delay answering you, and I think myself authorized to say that your attention and respect to the Grand Lodge of Scotland entitle you to their protection and approbation, and if I thought any instructions were necessary in the present case, should be happy to convey them, but as I understand by your letter that you have a copy of a Book, published by Mr. Laurie, I refer you to it for any information you may want. You are perfectly right as to holding no intercourse with the lodge you mention, or with any one that does not regularly hold of the Grand Lodge. And as the Lodge St. Mungo's is the oldest in Glasgow—except Glasgow Kilwinning, which I believe is extinct—you are entitled to precedence, and I have no doubt, Sir, but under your auspices the business will be conducted in the manner the occasion merits. With best wishes for the undertaking intended to perpetuate the virtues and valour of our gallant, and ever-to-be regretted hero, as well as for the harmony of the meeting,

"I remain, R.W. Sir and Bro., yours with esteem,

"WILLIAM GUTHRIE, Gd. Secy.

"To M. James Young, Junr., R.W.M., St. Mungo's Lodge, Glasgow."

(To be continued.)

MASONIC JOTTINGS.—No. 40.

BY A PAST PROVINCIAL GRAND MASTER.

SYMBOLIZATION.

The old Stonemasons of Germany are said, by writers of that country, to be themselves the inventors of the symbolization of their art.

TOWER OF BABEL.

The assertion that a Tower of Babel was built four thousand years ago, is equivalent to an assertion that there then was a lodge, and that there then was Masonry.

THE OLD LECTURES.

All the doubts of a Member of Grand Lodge will be removed, if he will only read the portions of the old lectures cited by our Bro. H. B. White, in the communication "Freemasonry and Christianity," *Freemasons' Magazine*, vol. xvi, page 444, and vol. xviii., pages 22 and 23.

PROBABILITY.

On examination it will be found that the only ground of our belief in numerous historical facts, is probability.

PHILOSOPHY OF THE TYRIANS.

Brother G. M. P.—In this philosophy you will find nothing that throws light upon our Freemasonry. You may look at the article "Philosophie chez les Tyriens," in the "Dictionnaire des Sciences Philosophiques," It is by Monsieur Renan.

TYRIANS,—CORRECTION.

In the Jotting "Evidence," page 168 of the present volume, for "Syrians" read "Tyrians."

TOLERATION.

A learned brother thinks that, in practice, there was toleration in our Freemasonry as early as 1717, although it was inconsistent with our constitutions until 1738.

TIME IMMEMORIAL.

A Time Immemorial Institution is an institution, the beginning of which, like that of Masonry, is unknown.

HERDER.

This illustrious German thinker was a Freemason. Of his great work "Ideas towards the Philosophy of the History of Mankind," it is said that in it all the rays of his genius converge. "His aim is to represent the entire history of the race as a series of events pointing to a higher destiny than has yet been revealed. His love and reverence for humanity are intense, pure, and passionate.

An ideal humanity, it might almost be said, is his divinity, in whose service he labours with restless zeal." Herder was Secretary of a Lodge, and on the death of the Master, delivered the funeral discourse. He wrote some short Masonic Treatises.

RIND,—PULP.

Masonry is a fruit. There is the rind, and there is the pulp.

MASONIC NOTES AND QUERIES.

THE JEW, PARSEE AND MAHOMMEDAN MASON, IN THE LODGE OF A CHRISTIAN MASONRY, BY TOLERATION BECOME A UNIVERSAL MASONRY.

The communications made by me to the "Freemasons' Magazine," of which a list is appended, if considered with the attention that the subject requires, will be found to answer all the questions contained in a paper thus entitled, that a member of Grand Lodge has sent to a distinguished brother. The questions are not here set forth, as they are sufficiently manifest from the communications.

Communications:—"Religion of English Freemasonry," *Freemasons' Magazine*, vol. 13, page 349. "Religion of Freemasonry as a Universal Institution," *Ibid*, page 391. "Great Architect of the Universe, Natural Theology," *Ibid*, vol. 14, page 6. "Freemasonry as a World-wide Association," *Ibid*, page 69. "The Lodge in English Freemasonry," *Ibid*, page 89." "Toleration in Freemasonry," *Ibid*, page 466. "True Freemasonry," *Ibid*, vol. 15, page 51. "Natural Religion, Freemasonry," *Ibid*, page 130. "The intolerance which would be incompatible with true Freemasonry," *Ibid*, page 433. "Of what the true Freemason is the Depository," *Ibid*, page 470. "Divers positive Religions in Lodge," *Ibid*, vol. xvi., page 208. "Toleration and true Freemasonry," *Ibid*, page 350. "Positive Religions and our Freemasonry," *Ibid*. "Christian, Jewish, Parsee, and Mahommedan Freemasonry," *Ibid*, page 426. (In this communication for "its signification" read "its correct signification.") "Universality," *Ibid*, vol. 17, page 49. "Mahommedan Lodge and Christian Brother," *Ibid*, page 280. "Natural Religion in and out of Lodge," *Ibid*. "Reciprocity," *Ibid*, page 269. "Christian, Jewish, Parsee, and Mahommedan Freemasonry," *Ibid*, vol. 19, page 148. "The true Freemasonry A true Freemasonry," *Ibid*, page 169.—CHARLES PURTON COOPER.

ORIGIN OF THE MASONIC BODY.

"There are ample reasons in favour of the assumption that the organization of the so-called Masonic Body owes its origin to the age when social gatherings increased in importance, when greater mutuality increased amongst men, and a lively desire of promoting the welfare of the human species at large became manifest in certain classes. Those men who considered as sacred the character of Divinity thought that they would not do greater honour to its name than by discharging their duty to the utmost,

and their spirit of benevolence must have prompted them to coalesce, and jointly combine their efforts and endeavours in favour of the cause of humanity." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

THE LETTER HEADED "MASONIC SERMON," FREEMASONS' MAGAZINE, Vol. 21, page 331.

My answers to the two questions of a Member of Grand Lodge on the subject of this letter are as follows:—First, the charter of 926, being one of the famous "Kunsturkunden" of Krause, undergoes a good deal of not altogether conclusive criticism in Bro. Findel's History. Next, that in relation to Freemasonry, Adam and Eve, Solomon, Pythagoras, St. Alban, St. Augustine, Alfred, Edward III., and Henry VI., are in the most esteemed English and American Masonic publications, treated in our days very much as they were, in the like publications, treated in the days of our forefathers.—A PAST PROVINCIAL GRAND MASTER.

FREEMASONRY IN 1717 AND AFTERWARDS.

Speculative Freemasonry in 1717 may be compared to a ship newly launched, which, although complete in all essentials, yet contains considerable space for adornment, which adornment in the shape of extra ornamental painting, gilding, &c., can be afterwards added at leisure, or otherwise, as the owner desires. Or, again, our Speculative Masonry, or "Craft Masonry" as it is sometimes *craftily* designated, in 1717 may be compared to some mediæval church which has just been erected, which, although complete in all essentials,—with its basement floor, triforium, and clerestory—yet affords scope for adornment, and was so constructed as to admit of that adornment; there are the rude, or roughly-cut stones in situ out of which beautifully carved capitals have yet to be formed; the walls have to be properly decorated, and so on, thus leaving scope for some able artist to set his mark upon it, and prove himself a thorough "Master Mason." So with our Speculative Freemasonry, the structure is the same now as it was when first erected in 1717, only it has had some decorations added to it since then, in fact, we sometimes perceive these decorations, or otherwise, just as the "guide" may happen to point them out or omit them. Taking into consideration the object they had in view we must allow that Desaguliers and Anderson ("Desaguliers and Co." is not mentioned in disparagement, but because it comes handy), were not only successful but also able architects, and likewise showed considerable knowledge of the workings of human nature.—W. P. BUCHAN.

MASONIC AND ASTRONOMIC SCHOLARS.

It seems to be with Masonic "Scholars" in 1870 as it was with Astronomic "Scholars" in 1633. For any 17th century student of Astronomy to assert in defiance of the *infallible* dogmas of the schoolmen, and the notions of the then "philosophers," that the earth moved, that the sun had spots, &c., was, of course, most absurd, and entirely anti-Christian; while, of course, the propagator of such nonsense? surely merited the direct punishment, and his ideas were worthy of nothing but ridicule. So with the Masonic student of 1870 who would dare to assert

that our system of Speculative Freemasonry, with its ceremonies and "secrets" was not as yet two centuries old. What? Say our Masonic *scholars*, not two centuries old! The idea is absurd, we know better; cannot we point to such names as Anderson, Grandier, Preston, Oliver, and a host of others, who all *assert* otherwise, and uphold the great antiquity of our most ancient and venerable Order. Not two centuries old! the man that says so must be mad?—However, "E pur, se muove" will answer just as well in 1870 as it did in 1633.—PICTUS.

MASON OR ARTIFICER.

The Hebrew word for Artificer is *Harash*. *Harash* is derived from the verb signifying "to cut into, to inscribe," equivalent to the Greek *Charassow*. The verb *harash*, therefore, is used to signify to cut out of metal, or wood, or stone.

It also used in the sense of cutting into the soil, i.e., *ploughing*. Hence, in Arabic, *Haris* means a Ploughman.

Such being the primary idea of the verb *harash*, the noun *harash* has been variously translated:—

(a) *Engraver*.

Exod. xxviii. 11. With the work of an engraver.

—xxxv. 35.

—xxxviii. 23. An engraver and a cunning workman.

(b) *Craftsman*.

Deut. xxvii. 15. Work of the hands of the craftsman.

2 Kings xxiv. 14. All the craftsmen. &c., &c.

(c) *Smith*.

1 Sam. xiii. 19. Now there was no smith found.

Is. xlv. 12.

(d) *Carpenters and Masons*.

2 Sam. v. 11. And carpenters and masons: i.e. lit. workers, carvers, or cutters of wood, and carvers or cutters of stone.

2 Kings xii. 11 (12). They laid it out to the carpenters (lit. cutters or workers of wood).

—xxii. 6. &c.

Masons and Carpenters.

1 Ch. xiv. I. With masons and carpenters (lit. workers or cutters of wall, and workers or cutters of wood).

(e) *Workers*.

1 Ch. xxii. 15. And workers of stone and of timber.

(f) *Artificer*.

1 Ch. xxix. 5.

(g) *Workman*.

Is. xl. 19-20, xlv. 11.

(h) *Maker*.

Is. xlv. 16. Makers of idols.

From the above, it is clear that the term *harash* is employed in the sense of *cutter* or *carver* whether it be

(1) The Cutter or Carver in wood—i.e. Carpenter;

(2) The Cutter or Carver in metal—i.e. Engineer or Smith; or,

(3) The Cutter or Carver in stone—i.e. a Mason.—Rev. WAZIR BEG, M.D., LL.D.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MASONRY AT THE CAPE OF GOOD HOPE. "SCOTTISH CONSTITUTION."

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

Cape Town, 2nd September, 1870.

Dear Sir and Brother.—Agreeable to promise, I now enclose further particulars, respecting the action of the Grand Lodge of Scotland, in granting a Warrant to suspend a member of the Albany Lodge, Graham's Town.

I am dear Sir and Brother,
Yours fraternally,
MICHAEL T. KING.

District Grand Lodge of South Africa, and of the Colonies adjacent thereto.

Report of the proceedings which have led to the suspension of communication and intercourse between the District or Grand Lodge and various lodges in South Africa holding Charters under the Constitution of Scotland.

1.—On the 23rd May, 1869, the Albany Lodge, No. 389, under the Constitutions of England, and meeting in Graham's Town, South Africa, was suspended by the District Grand Lodge for contumacy.

2.—Due notice hereof was formally communicated to the Craft working under the Constitutions of England, Holland, and Scotland.

3.—In October, 1869, it was represented (on reliable authority) to the Board of General Purposes that the suspended lodge had applied to the Grand Lodge of Scotland for a Charter under the title of the Albany Lodge, and has thus tried to elude the sentence, as well as the jurisdiction of the District Grand Lodge.

4.—It was further stated that the application of the contumacious and suspended lodge had been transmitted through Bro. Saunders, Past Master of the Senior Scotch Lodge, the Southern Cross, of Cape Town, and who is generally understood to be the representative or other organ of the Grand Lodge of Scotland, and that the application had been granted.

5.—Thereupon the Board, with the sanction of the W.M. and P.G.M., specially deputed Bro. Cowen, W.M., of the Joppa, and acting P.G. Sec., to await officially upon Bro. Saunders to enquire into the alleged facts, and if ascertained to be as represented to urge on Bro. Saunders, as the Agent of the Grand Lodge of Scotland, the gravity of the irregularity which had been committed.

6.—Bro Cowen, accordingly so waited on Bro. Saunders, on the 30th October, 1869, and explained the object of his visit.

7.—Bro. Saunders at once admitted the correctness of the information which had reached the Board of General Purposes, and added that he had used the influence he possessed with the Grand Lodge of Scotland to sustain the application of the Albany Lodge.

8.—But he further said, though some books for

the proposed new lodge had arrived, the Charter itself was still on its way to the Colony.

9.—In the course of discussion between Br. Cowen and Br. Saunders, the latter stated that the application of the Albany Lodge had been supported by some twenty brethren resident in Graham's Town, and by the Master and members of the St. John's Lodge.

10.—From the manner in which Bro. Saunders referred to the St. John's (No. 828) Br. Cowen was led to understand that the Lodge, as a Lodge, supported the application; subsequent enquiry has shown that certain members of the St. John's individually supported the application, in ignorance, as they plead in excuse of the irregularity.

11.—Be that as it may, Br. Saunders himself did not affect ignorance of the suspension of the Albany Lodge; and had he been ignorant of the fact previously, it certainly was formally and officially brought to his notice by Br. Cowen, and he then and there undertook not to forward the new charter on its arrival, but to hold it until such time as the case which he was informed by Br. Cowen was to be submitted to the consideration of the Grand Lodge of Scotland and England had been adjudicated.

12.—The disclosures thus made were regarded by the Board of General Purposes as peculiarly unsatisfactory, and constituted a matter of serious complaint on the part of the District Grand Lodge; still the important point of impounding the Charter so irregularly obtained pending further enquiry, was supposed to have been attained, under the circumstances: therefore it was deemed unnecessary to take any further steps at the Cape, but to leave matters in abeyance, until the joint action of the respective Grand Lodges determined the question, but, for certainty sake; the annexed special notice was sent to Br. Saunders (as yet unanswered.)

Board of General Purposes,
Cape Town, 30th October, 1869

The Worshipful Bro. J. Saunders, P.M. &c.,
Southern Cross Lodge, Cape Town.

Dear Sir and Brother,

As the Board has learned that a Warrant has been granted by the Grand Lodge of Scotland for the Albany Lodge, Graham's Town, which works under the Constitution of the Grand Lodge of England, and is and was suspended at the time that the application was made for the above warrant.

I am requested to ascertain the circumstances which led you to obtain it, and whether it is your intention to proceed in the matter.

I am also to, as I hereby do, remind you, and give you notice, that the said Albany Lodge and members thereof are still under suspension for contumacy.

I have the honour to be,

Dear Sir and Brother,

Yours Fraternally,

(Signed) MICHAEL T. KING,

Vice-Chairman of the Board of General Purposes.

13.—It was therefore with equal surprise and concern that the District Grand Lodge accidentally discovered, some time last month, that on arrival of the new Charter for the contumacious Lodge, it had been forwarded to its destination by Bro. Saunders

in breach of his promise, and without previous notice to the District Grand Lodge, or to any one on its behalf, and the intelligence thus obtained was accompanied with information that the new lodge was preparing to act on the Charter.

14.—The District Grand Lodge thus suddenly confronted, and affronted, felt itself constrained to vindicate its authority and the respect due to it, and forthwith suspended all communication with the Brethren of the Scotch Constitution.

15.—Since this painful measure has been imposed on the District Grand Lodge, it has come to their knowledge that many of the more influential members of the Scotch degrees have declared that they repudiate the proceeding of Bro. Saunders, which they treat as his own unauthorized act.

16.—It will afford the District Grand Lodge the deepest gratification to learn that this view will be expressed by the Grand Lodge of Scotland, and it hastens to record its thorough confidence that this eminent and illustrious section of the Craft would not have granted the obnoxious Charter, and countenanced Masonic disobedience, had the facts of the case been represented as they ought to have been.

17.—But while cheerfully and sincerely according thus much as due to the Grand Lodge of Scotland, the District Grand Lodge of South Africa most firmly submit and respectfully hold the Grand Lodge onerous for the acts and proceedings of the Brother whom it had (on this occasion at all events) selected to be its representative, and whom it has entrusted with important responsible functions. And it would be a source of unfeigned grief to the District Grand Lodge of South Africa if the step they have felt themselves compelled to take should be unhappily misconstrued by the Grand Lodge of Scotland into anything beyond a proper desire to maintain their self-respect, to vindicate their lawful authority, and to enforce that just discipline and order, without which all efforts for self-government amongst the Craft will be rendered nugatory, if not indeed destroyed.

(Signed) CHAS. A. FAIRBRIDGE, P.G.S.W.
MICHAEL T. KING, P.G.J.W.

Chairman and Vice-Chairman of the Board of General Purposes.

DISTRICT GRAND LODGE OF SOUTH AFRICA AND
OF THE COLONIES ADJACENT THERETO.

Cape Town, September 3rd, 1870.

To the most Worshipful Brother, W. H. Laurie,
Secretary Grand Lodge of Scotland,

Dear Sir and Brother.—Wishing to pay every respect to the Grand Lodge of Scotland, and, fearing that the original, per "Cambrian" might not have reached you, I respectfully beg to forward per "Briton" Duplicate of report of proceedings in connection with the suspended "Albany" Lodge, (No. 389,) Graham's Town.

You will perceive from the dates of the various communications that Bro. Saunders had special notice from this lodge in time to have enabled him to communicate his error to your Grand Lodge, before the

charter for the suspended brethren of the "Albany" Lodge was dispatched by you to this Colony.

I remain Dear Sir and Brother,

Yours fraternally,
(Signed) M. T. KING,

Vice-President Board of General Purposes.

N.B.—Bro. Saunders is the representative of the Grand Lodge of Scotland in this Colony.

MASONIC SAYINGS AND DOINGS ABROAD.

The "Australian Freemasons' Magazine," which we have not received for some months, has reached us. We learn that six months trial has proved its success, although the editor's enthusiasm is somewhat toned down. The proprietors have, therefore, increased the size and lowered the price. We hope his enterprise may meet with the success it deserves.

The following translation from an article in a Bruges newspaper has been forwarded us by a correspondent. It affords another proof of the bigoted opposition of the ultramontane Roman Catholics to Freemasonry:—

"Italy is the hot bed of revolution, and has forced on King Victor Emmanuel the necessity of crushing a peaceful state and the Pope's dethronement.

"To gain this shameful end all the Lodges in the world have lent their aid and assistance.

"The Lodges in Italy cry out triumphantly; they go so far and deny the God of rectitude, and take the place where the head of Holiness has always had its throne.

"The G.M. Frappoli promulgated a letter to the Freemasons' Lodges as follows:—'Very worthy brothers! the Italian Government takes possession of Rome, the Grand Lodge of Freemasonry in Italy and its dependencies have resolved to remove the Grand Lodge to Rome. I have given the necessary orders that the Grand Lodge of Florence shall be removed to Rome, to the metropolis of the nation.'

"The few orders or commands are definite, Freemasonry declares itself as the chief head. It has resolved that Rome, from this time forth, shall be the seat of the Grand Lodge of Italy; Victor Emmanuel is only a tool in their hands, nothing more.

"Now we ask one question, is it possible that this robbery, this taking by force, this plundering of a lawful sovereign and his loving subjects, shall be permitted to go unpunished?

"We fear it is so, no one troubles himself, but, on the contrary, all say let it go. The secret is, that various Governments are in concert with the revolution, which, however, in its turn will one day or other break its own neck. *Hodie mini, cras tibi.*"

The Americans have brought out a still more copious body of the rituals of the Craft:—Arch degrees, Royal Master and Templars, making 878 pages, that is nearly one thousand, and costing thirty shillings. This is a nice lot to learn by heart.—MIBANS.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingsland.

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Gurton, born 8th April, 1863. His father, the late Bro. John Gurton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranelagh Lodge (No. 834), in 1861, and was a builder and contractor, Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an educa-

tion. The case is strongly recommended by the W.M., officers and brethren of the Ranelagh Lodge (No. 834). Proxies will be thankfully received by the father, Chas. Fitzwater, 7, Addison-street, Notting-hill.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

Attention is called to the report of the first meeting of the Prudent Brethren Chapter of Improvement, held at Freemasons' Hall, which bids far to assume the same rank in the Royal Arch degree as the Emulation Lodge of Improvement has shown in the Craft.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, will be held at Bro. Hayward's, the Gem Tavern and Hotel, High Street, Wapping, every Monday evening, and that at the first meeting on Monday, the 24th inst., at seven o'clock, the ceremony of Consecration and Installation will be performed by the W. Bro. James Brett, G.P., when all brethren are invited to attend. Bro. Thomas S. Mortlock, P.M. 186, has kindly consented to act as Preceptor for a time.

Several lodge and chapter reports stand over till next week.

GRAND LODGE OF SCOTLAND. INSTALLATION OF BRO. H.R.H. THE PRINCE OF WALES AS GRAND PATRON OF SCOTTISH FREEMASONRY.

On Wednesday, the 12th inst., Bro. H.R.H. the Prince of Wales was installed as Grand Patron of the Freemasons of Scotland. The Freemasons' Hall, in Edinburgh, was specially fitted up for the occasion, and a large number of members of the Grand Lodge were assembled. The Grand Master Mason of Scotland, the Right Hon. Earl Dalhousie, K.T., G.C.B., having announced the purpose for which the Lodge had been constituted, the Prince of Wales was introduced, and was received with great enthusiasm.

The Most Worshipful Grand Master then said:—Brethren;—It is my duty to announce to you, and I do it with the highest satisfaction, that our Bro. H.R.H. the Prince of Wales, Duke of Rothesay, and Great Steward of Scotland, has condescended to accept the offer which we laid before him, and to become the Patron of the Scottish Craft. Our Royal Brother has done us the honour to attend here to-day, in order to be installed into that dignified position, and I beg now, Sir, that you will permit me to conduct you to the altar, where I can administer to you the obligation.

His Royal Highness the Prince of Wales was now conducted from the platform to to the centre of the Hall by the Most Worshipful Grand Master, Rt. Hon. Earl Dalhousie; the R.W.D.G. Master, Rt. Hon. Earl Roelyn; the R.W. Bro. J. Whyte Melville, P.G.M.; and the R.W. Bro. Henry Inglis, Substitute Grand Master; where he was formally installed and invested with the insignia of office.

The Most Worshipful Grand Master here addressed His Royal Highness in the following terms:—Most Illustrious Sir and Brother,—The Grand Lodge of Scotland, through the unworthy hands of me, the Grand Master, have now installed you as the Patron of Masonry, not only in Scotland, but of Scottish Masonry throughout the world. In the name of that ancient and distinguished body, I have to thank your Royal Highness for the

honour you have done us. It is the highest honour we have it in our power to offer to a brother, and, as your Royal Highness is aware, it has been already held by your Royal Highness's illustrious predecessors, their Majesties George IV. and William IV. As it has now, Royal Sir, descended upon you, it is not only my earnest wish, but it is the prayer of every good Mason here, and throughout the bounds of Scotland, that you may be long spared to fill the office in which you have now been installed, and when in the course of events you shall come to occupy the same high station in this country which your predecessors in this office have occupied before you, we may hail in the Grand Lodge of Scotland another Sovereign of the country as the Patron of our Craft. Permit me, most Royal Patron, to tender, on behalf of the Grand Lodge of Scotland and the Masons of Scotland, the right hand of fellowship.

The M.W. Grand Master cordially shook hands with his Royal Highness, and congratulated him on his appointment amid loud and prolonged cheering.

Bro. His Royal Highness the Prince of Wales, in acknowledgment, said—Most Worshipful Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens and Brethren—I cannot tell you how deeply the ceremony of to-day has touched me, and how thankful I am to you all for the great honour you have conferred upon me in making me patron of the Craft in Scotland. I have also to express to you how deeply touched I have been by the exceedingly kind manner in which, Most Worshipful Grand Master, you have addressed me. Brethren, I have not been long a member of the Craft; still I hope that I may be considered a worthy member of it. You may be all convinced that I shall always, and on every occasion, and at every time endeavour to do my utmost to fulfil such duties as may be imposed upon me as a brother mason. Allow me once more to thank you for the honour you have conferred upon me—an honour I shall never forget. I can assure you that I felt it was a high honour when I was made last year a Past Grand Master of the Freemasons of England. Now, an additional and further honour, I consider, has been conferred upon me—an honour which was only wanted to make me feel happy as a member of your Craft, and that is the honour of being made the Patron of this illustrious Craft in Scotland.

The Most Worshipful Grand Master presented to His Royal Highness a copy of the laws and constitution of the Grand Lodge of Scotland, and also an elegantly bound copy of "The History of Freemasonry and of the Grand Lodge of Scotland," edited by Bro. W. Laurie, the Grand Secretary, which his lordship remarked might, in his opinion, be profitably studied by his Royal Highness as the head of the Craft of Scotland. At the request of the Most Worshipful Grand Master, the lodge saluted the Grand Patron of Freemasonry in Scotland, the Prince of Wales bowing repeatedly in acknowledgement of the compliment. The Grand Lodge was then closed with the usual formalities, and His Royal Highness and the chief officers of the Grand Lodge, as they retired in procession from the hall were loudly cheered.

His Royal Highness was requested to accept affiliation to Lodge, (No. 1.) Edinburgh (Mary's Chapel). The Right Worshipful Master, addressing his Royal Highness, said—"Most Illustrious Patron—In compliance with your Royal Highness's commands, I am here with this deputation from the lodge to administer the rite of affiliation. The lodge I represent is one of great antiquity, probably the oldest Masonic body in Scotland, and it certainly possesses the oldest Masonic records of any

Masonic body in the world." The ceremony of affiliation having been celebrated in the usual manner.

The Prince of Wales expressed the gratification which he experienced at being affiliated with such an ancient and honourable lodge.

This concluded the proceedings, and his Royal Highness was enthusiastically cheered by the members of the Craft who had assembled on the occasion.

We learn that the Grand Lodge has had a suitable jewel prepared for presentation to His Royal Highness. The jewel which has been designed and executed by Bro. Alex. Hay, goldsmith and jeweller to the Grand Lodge, consists of a gold star surmounted by a Prince of Wales's feather in silver, studded with small gems, and having the square, compass, and segment attached underneath. In the centre of the star is the figure of St. Andrew, on a dark-blue enamelled ground, surrounded with a wreath of thistles. The jewel bears the following inscription:—"The jewel of His Royal Highness Albert Edward, Prince of Wales, K.T., Duke of Rothesay, Grand Steward of Scotland, and Patron of the Ancient Order of Free and Accepted Masons of Scotland, 1870." Extensive preparations were made for the public ceremonial in which His Royal Highness took the leading part. Round the intended site of the foundation-stone covered platforms of substantial construction were erected by Messrs William Beattie & Sons, under the superintendence of Mr. Bryce, architect for the Infirmary buildings. These platforms were duly inspected by competent parties appointed under judicial authority, so as to make sure of their sufficiency. The High Constables, acting in the capacity of Honorary Stewards, rendered assistance in preserving order,

ROYAL MASONIC INSTITUTION FOR GIRLS.

The election of eleven girls from a list of 21 candidates for admission to the Royal Masonic Institution for Girls took place on Thursday, 18th inst., at the Freemason's Hall. The following we understand were unsuccessful:—A. Chapman, A. R. Seiley, A. S. Dawson, L. R. Coombs, A. Dunn, E. Hollis, H. M. Greene, C. J. Andrew, M. E. Gull, C. Allard. No official communication has reached us up to the time of going to press, but no doubt the Secretary will furnish us with full particulars for our next.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The following Circular has been issued:—

"Office, No. 4, Freemason's Hall, London, W.C.,

"October, 1870.

"W. Sir & Brother,—Permit me most earnestly to solicit the favour of your influence in obtaining the services of a Member of your Lodge to represent it as a Steward for the Anniversary Festival appointed by The Right Hon. The Earl De Grey and Ripon, K.G., Most Worshipful Grand Master, to be held at Freemasons' Tavern, on Wednesday, the 25th January, 1871, under the Presidency of the R.W. Brother Colonel Francis Burdett, Provincial Grand Master for Middlesex.

"This Institution has great claims for aid on account of the number of Candidates seeking to receive its benefits. Since its formation there have been elected on its funds 316 Brethren and 128 Widows; and after the last Election there were 100 Brethren

and 69 Widows, receiving the full allowance of £26 and £25 respectively, besides seven Widows receiving half their late Husband's Annuity.

"In the hope of receiving a favourable reply, with particulars on the annexed form,

"I am, W. Sir and Brother, "

"Yours faithfully and fraternally,

"WILLIAM FARNFIELD, (P.A.G.Sec.),

"Secretary.

"CHARITY JEWEL.

"Any Brother serving the Office of Steward to this Institution and giving a donation of not less than Ten Pounds is entitled to wear the Charity Jewel provided he has served the Office of Steward to either of the two Masonic Schools, and duly qualified as a Life Governor.

"FESTIVAL STEWARDSHIP.

"Every Brother accepting the Office of Steward is called upon to pay a Fee, usually £3 3s. (according to circumstances) to "The Stewards' Fund," separate from the funds of this Institution, and for which sum the Steward receives his Dinner Ticket, value 21s., and Two Tickets for the admission of Ladies to the Gallery, and a Collation, value 17s., the Balance being applied to the expenses of the Festival, such as Music, Stewards' Rosettes, Printing, Postages, &c.

"The Rule with respect to the additional Votes allowed to Stewards is as follows :—

"Every Donor of £5 shall be a Life Governor with the privilege of Two Votes at each Election of Annuitants according to the Fund to which such Donor subscribes."

"Every Donor who serves the Office of Steward at the Anniversary Festival, and subscribes £5 to each Fund, shall be entitled to Three Votes at each Election of Annuitants (Male and Female), or should a Donor subscribe £10 to one Fund, he shall be entitled to Six Votes at each Election for that particular Fund."

"Every Life Governor who has served the Office of Steward at the Anniversary Festival and subscribed £10 or upwards, shall on every occasion of subsequent service of such office, if accompanied with a similar Donation, be entitled to Four extra Votes—if accompanied with a Donation of £5 to Two extra Votes—if unaccompanied with a personal Donation, but by means of his services not less than £20 shall be paid to the Funds, he shall be entitled to One additional Vote for every subsequent Stewardship."

"Every Donor who has qualified as a Life Governor, and afterwards serves the office of Steward at the Anniversary Festival, and qualifies again as a Life Governor, shall be entitled to the same number of Votes as if he had paid both at the time of serving the Stewardship."

[We earnestly call the attention of the brethren to these liberal arrangements, which have been sanctioned by the Committee.]

Craft Masonry. ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF JOPPA (No. 188).—The brethren of the above lodge met on Monday, the 3rd inst., at the Albion Tavern, Aldersgate Street, City, the W.M., Bro. B. W. Aaron, in the chair; L. Lyons, P.M., S.W.; M. Alexander, J.W.; E. P. Albert, P.M. Sec.;

J. Abrahams, P.M., Treas.; O. Roberts, I.G.; A. Swanborough, D.C.; and P.M.'s Bros. L. Alexander, H. M. Levy, &c.; and Bros. H. J. Isaacs, Mellish, Stranoky, C. Dispecker, Dodson, Platts, Lyons, Spiegel, J. R. Cook, Hudson, Faulkner, Wagstaff, &c. The lodge was opened by the W.M., and the minutes were read and confirmed. Bro. L. Alexander, P.M., by the courtesy of the W.M., passed Bro. Rosenheim to the second degree, and a ballot was taken for the admission of Mr. J. Goldsmid, who was duly initiated into the order (by fiat). The ceremonies were excellently and impressively worked by Bro. Alexander, P.M. A candidate was proposed for initiation on the next regular meeting. A distressed Bro. was relieved from the funds of the lodge. Bro. Israel Abrahams, P.M., volunteered his services as Steward at the next festival, on Jan. 25th next, for the Royal Masonic Institution for the Aged Freemasons and the Widows of Freemasons. The lodge was then closed, and the brethren sat down to a slight repast. The W.M., Bro. B. W. Aaron, although labouring under severe indisposition, very ably presided. The usual loyal and Masonic toasts were given, including that of the Earl of Zetland and H.R.H., as Past Grand Masters of the order. (Cheers.) The W.M. then proposed the toast of the Benevolent Fund attached to the lodge, and he also informed the brethren that the newly-initiated brother had been so impressed with the ceremony, that he had at that early period following his initiation, subscribed to that fund. Bro. L. Alexander, P.M., very eloquently returned thanks. The toast of "The Initiate" was responded to by Bro. J. Goldsmid, in a very excellent and appropriate manner. Bro. L. Alexander, P.M., then proposed the toast of the W.M., whom he stated was labouring under severe indisposition, but he paid him a very just tribute of respect for the manner he had on every occasion presided over the brethren; he hoped that he might, on future occasions, be present in good health. (Cheers.) The W.M. very briefly and appropriately returned thanks, and he said he had to propose a toast that the lodge was always pleased to hear, and that was, the visitors who had honoured the lodge by their presence this evening; they had not come on this occasion to a banquet, but the right hand of friendship was held out to them; they were glad to see them; they were brethren who were well known in the Craft, and he, as well as every brother present, were pleased to see them. The toast was drunk with enthusiasm. They were Bros. Lacey, P.M. 174; H. Themans, 144; Charles Davis, 222; E. B. Reekes, 27; J. H. Dodson, 55; Lieut. J. H. Evans, 1017; E. Parker, Middlesex Lodge, U.S.; A. Anderson, 190, Scotland; E. H. Limberti, 382. Bro. C. Lacey, P.M., 174, responded to the toast in a very able manner, and paid a very excellent compliment to the P.M. who had occupied the chair, and he was pleased to see the lodge had a Benevolent Fund that had so large an amount at its disposal in the great cause of charity, that could afford so large an amount as £100 to a distressed brother; that in itself was a credit to any lodge, and although he had visited many lodges, there were none that could boast of giving so large amount of charity. Bros. Themans, Reekes, Evans, and Parker followed. The W.M. then proposed the toast of the Past Masters, which was responded to by H. M. Levy, P.M. The toast of the junior officers was responded to by Roberts, I.G. Some very excellent singing was rendered by Bros. L. Alexander, P.M., Limberti, J. Abrahams, Aaranson, &c., and a very agreeable evening was passed.

STABILITY LODGE (No. 217).—The brethren of this lodge held a regular meeting at Mr. Auderton's Hotel, Fleet Street, on Tuesday 4th inst., Bro. Thomas James, W.M., in the chair. Bros. Gladding, Star of India, 1,062, and Hillard, Acacia, 1,309, were unanimously elected joining members, and Mr. Gurney was approved as a candidate for initiation. Bro. Brodey, P.M., moved that two guineas be given to the Royal Masonic Institution for Boys; seconded by Bro. Taylor, P.M., and carried unanimously. Bro. E. Hughes, I.P.M., again brought forward "The Stability Charities' Fund," and the Secretary (Bro. Taylor, P.M.), having announced a sufficient amount in hand to allow three ballots, the brethren subscribing proceeded to elect that number of life subscribers, and the lots fell to Bros. Henry Wilson, No. 1; Henry Wilson, No. 2; and E. Hughes, I.P.M.

LODGE OF ST. JAMES' (No. 765).—The brethren of this lodge held the first meeting of the season on Tuesday, 4th inst., at Bro. Kennedy's, the Leather Market Tavern, Bermondsey. The only business was the initiation of a candidate. There were present:—Bro. G. Hyde, W.M.; also Bros. R. P. Hooton, S.W.; T. Neville, J.W.; W. Jones, Treasurer and S.D.; F. Child,

J.D.; and P. Mac Callum, I.G. Bro. R. White, P.M. and Secretary, was absent through severe indisposition, and his duties, which were more than usually onerous this evening devolved upon Bro. Jones, Treasurer and Deacon. The charity-box of this lodge has been abolished, and a fixed subscription substituted. Several visiting brethren were present at the capital banquet which closed the evening.

PERFECT ASHLAR LODGE (No. 1,178).—The installation meeting of this lodge took place on Thursday at Bro. Drapper's, the Gregorian Arms Tavern, Jamaica Road, Bermondsey. The chair was taken punctually at four o'clock by the W.M., Bro. J. W. Avery, and the lodge opened, and the minutes of the previous meeting, and the report of the audit committee read and confirmed. The second and third degrees were announced to be worked, but the various candidates being principally nautical men, and at present absent from England, the business of the evening, beyond the ceremony of installation, was confined to the initiation of four gentlemen into the Order, and those candidates, each arriving at different periods of the evening, had to be separately initiated from the beginning to the end of the ceremony, thus rendering the Master's office no sinecure. The labour having been concluded, and the lodge properly constituted, the W.M. elect, Bro. Josiah Green, was introduced and presented, and, according to ancient form and custom inducted into the Master's Chair, the installing master, Bro. Avery, being enthusiastically greeted by the numerous assembly at the close of his arduous labours. The ceremony was admirably done. The appointment of officers on this occasion afforded such an opportunity for rapid promotion as is seldom the case in any lodge. The Senior Warden had been elected to the chair, the Junior Warden, Bro. Bartlett, although earnestly pressed to accept the vacant office by the W.M. and other brethren, firmly refused, and the Senior Deacon of the lodge had resigned his membership of the lodge at its last meeting, thus the W.M. had three of the most important offices of the lodge at the disposal of those who but yesterday held but subordinate positions in it. The W.M. may be congratulated on the choice he has made, as he has secured a thoroughly good working staff, and we trust that they may have many opportunities of proving their powers during the ensuing year. In the course of the evening, the retiring Master, Bro. J. W. Avery, returned thanks to the lodge for the very handsome vote of five guineas presented to him for the purpose of purchasing a Past Master's jewel to commemorate his year of office; he stated, however, that as he was conscious that during his mastership he had upheld the honour and usefulness of the lodge, and that he well knew that his brethren felt and appreciated his exertions, he required no other remembrance of the happy year he had passed as Master of the Perfect Ashlar Lodge, and therefore, instead of purchasing a jewel with the money, he had devoted it to the Royal Masonic Girls' School, where it would do more substantial good than if spent in a personal decoration. The installation banquet was a very excellent one, and a very interesting and agreeable evening was brought to a close at an unusually early hour, the London division arriving in town at eleven o'clock, every one delighted with the days' proceedings.

LEBANON LODGE (No. 1,326).—A regular meeting of the Lodge was held on the 30th ult., at the Red Lion Hotel, Hampton. The chair of K.S. was occupied by Bro. T. T. Moss, when Bro. Saville passed to the Second Degree. Bro. James Terry, P.P.G.S.B., Herts, raised at the same meeting Bro. J. T. Dalby and Watkins (of No. 879) and Bro. J. Thomas. The W.M. called attention to his Stewardship for the Aged Freemasons and obtained the names of most of them as his supporters at the next Festival. The Lodge was then closed, and the Brethren adjourned to slight refreshment. Bros. J. Palmer, 27; Jas. Terry, P.M., 228; and J. H. Moss, 169, were present as visitors.

PROVINCIAL.

CHESHIRE.

CREWE.—*Lodge of the Four Cardinal Virtues (No. 969).*—The annual meeting of this lodge was held at Crewe Arms Hotel, on Tuesday, 4th inst., when upwards of forty brethren assembled. The lodge was opened at 3 o'clock, and the minutes of the previous meeting having been read and confirmed, the W.M. announced that Bro. the Rt. Hon. Lord de Tabley, Prov. G.M.,

Capt. Cope, Prov. G.S.B., and Prov. G.S.W., Rev. F. Terry, Prov. G. Chap., I. A. Birch, Prov. S.G.D., were outside the lodge seeking admission, and called upon the brethren to receive them in due form. The Chair of K.S. having been offered to the R.W.P. Grand Master, who politely declined, the W.M. proceeded with the initiation of Mr. S. Heath, Junr., of Crewe, and worked that ceremony so efficiently as to call forth the encomium of most of the members present. The Installing Master, Bro. Capt. Cope, Prov. G.S.B., and Prov. G.S.W., then took the chair, and Bro. Thos. E. Gibson was introduced to him as the W.M. elect. The ceremony of installation was then proceeded with, and conducted in that admirable and impressive manner for which Bro. Cope is so justly celebrated, and which was a great treat to all who had the privilege of witnessing it. At the completion of this ceremony, the lodge being closed to the first degree, and after hearty good wishes from several lodges, and other business, Bro. Whale, P.M., gave notice that at the following lodge he should move that a further sum of ten guineas be given out of the lodge funds to the Masonic Boys' School. The lodge was then closed, and the brethren retired from labour to refreshment. The chair was occupied by the W.M., who was supported on his right by the Rt. W. Prov. G.M. the Rt. Hon. Lord de Tabley; Bro. the Rev. F. Terry, Prov. G. Chap.; Bro. the Rev. J. N. Tanner, P. Prov. G. Chap., and Bro. J. A. Birch, P.S.G.D., and on the left by Bro. Capt. Cope, P.G.S.B., and P.S.G.W.; the Immediate P.M., and P. Masters of the Lodge. Grace having been said, and the cloth removed, the W.M. proposed the following toasts:—The Queen; The Prince and Princess of Wales, and rest of the Royal Family; The Most W.G.M., the Right Hon. Earl de Grey and Ripon; The Deputy G.M., and other G. Officers, past and present. This was responded to by the R.W. Prov. G.M. Lord de Tabley. The W.M. next proposed in appropriate and eloquent terms the health of the Right W. Prov. G.M., the Right Hon. Lord de Tabley, referring to the honour that the Prov. G.M. had conferred upon them as Masons and as a Lodge, and hoped that it would stimulate them to increased Masonic exertion, and hoped that the time was not far distant when they would again have the pleasure of welcoming him amongst them. His Lordship replied in a most earnest manner, thanking the W.M. and the Brethren for their good wishes, and expressed the sincere pleasure it gave him being present on that occasion, and the gratification it would afford him to assist the Lodge at some future occasion, and assured them that the warm and truly Masonic welcome they had greeted him on his appearance amongst them would ever be remembered by him with feelings of gratitude. He also expressed himself very favourably impressed with the excellent working of the Lodge; the unanimity and concord evident amongst the Brethren, and the great hospitality and heartiness with which the visitors had been received, and concluded by proposing the health of the W.M. The W.M. responded in an animated and eloquent speech, and hoped the lodge would continue to prosper under his management as it had during the mastership of his predecessors. The toast of the Deputy Prov. G.M., and other Prov. G. officers was next proposed, associated with the name of the Prov. G. Chap., Bro. Rev. F. Terry, who responded, and said that they (the officers) had such an excellent Prov. G. Master that it was impossible they could be other than good officers; therefore he did not think that they were entitled to so much credit as they generally received. He urged upon the Brethren the necessity of doing more good to their fellow creatures, not only in a Masonic point of view, but also to the outer world; and although they might say that "charity begins at home," he was sure there was nothing in Masonry to teach that it should end there. The Prov. G.M. then addressing the T.P. Master, Bro. Banks, said it gave him much pleasure on behalf of the members of the Lodge to present him with a P.M. Jewel in token of their esteem and appreciation of his service while Master of the Lodge, and was sure from the manner in which he had worked the ceremony of initiation that he was well deserving of it. Bro. Banks very feelingly responded, and thanked the Brethren for their kindness—a kindness which he should never forget, and which he appreciated more from the feeling of good will which it evinced than for the intrinsic value of the jewel itself. The W.M. next proposed the health of the Installing Master, Bro. Capt. Cope, and referred to his kindness on previous occasions. Bro. Cope briefly thanked the Brethren, and stated that the "four Cardinal

Virtues" being one of the Lodges which he had consecrated, he took an especial interest in its welfare, and would only be too happy to have the pleasure of installing the present S.W. into the chair of K.S. when occasion required. Bro. Ratliffe next proposed in an able speech the Masonic Charities, in the cause of which he urged upon the brethren the necessity of supporting these, drawing particular attention to the Boys' School, and was highly pleased to hear the notice of motion given by Bro. P.M. Whale. He was proud to be in a position to say that the "Four Cardinal Virtues" was one of the three Lodges in this province, which could boast of its W.M. being a Vice-President, and that although it was not the first to attain to that honour, it even possesses more votes than any other Lodge in the province. He again volunteered his services as a Steward at the next March Festival, and hoped the Brethren would exert themselves as they had done on previous occasions. The Prov. G.M. ably responded. The health of the Visitors, the Initiate, and the Officers of the Lodge were proposed and duly honoured and responded to, finishing up with the Tyler's toast. The Brethren dispersed about half-past ten, after a most successful meeting.

DEVONSHIRE.

TOTNES. — *Pleiades Lodge* (No. 710). — The annual meeting for the installation of W.M. and investment of Officers of this lodge was held at the Masonic Room, on Thursday the 6th inst. at 2 p.m. After the close of the chapter business, Bro. Capt. Bridges, P.M., P.G.S.B. of England; and D.G.M. for Somerset, presided as Installing Master, and amongst the brethren present were the following: J. Pridham, W.M.; W. Cummings, W.M. elect; Rev. J. Pomeroy, P.M.; Dr. Owen, P.M.; R. Watson, P.M.; J. Heath, P.M., P.P.G.S.D.; Marks, P.M.; G. Heath, P.M.; Kellock, P.M.; J. Haines, the Worshipful the Mayor of Totnes; Capt. Kedell, P.M.; Rev. R. Bowden, P.M., 328, P.P.G.C.; G. Glanfield, W.M. 328, P.P.G.S.D.; Bros. Fowler Chudley, Presswell, Bartlett, Rowse, Miner, W. H. Schmidt J. Chudleigh, Middleton, Taylor, Adams, Stafford, &c. The lodge was opened by Bro. Pridham up to the second degree, when Bro. Bridges took the chair, and installed the W.M. elect according to ancient form, who after receiving homage from the brethren, proceeded to appoint and invest his Officers as follows:—J. Pridham, I.P.M.; A. B. Niner, S.W.; Stafford, J.W.; W. H. de Schmidt, S.D.; G. M. Fowle, J.D.; Colven, I.G.; Taylor, Org.; Crocker, Tyler. The audit committee presented their report, by which it appears the finances of the lodge are in a satisfactory position, there being between £70 and £80 in hand after all obligations has been discharged. At the close of the lodge business, the brethren adjourned to the Seven Stars Hotel, where a most excellent dinner was provided by Bro. J. Heath. The W.M. presided, the S.W. occupying the Vice-President's chair; there were eleven P.M.'s present, besides brethren from other lodges, who are always greeted most cordially by the members of the Pleiades Lodge. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to in appropriate speeches. Bro. Bridges was most warmly thanked for having come all the way from Bridgwater to instal the W.M., and that worthy Brother responded in an excellent address, in which he recalled circumstances that had happened thirteen years since, when he opened the Lodge Pleiades, of which he was the originator. Speeches were also made by many of the brethren, and the party broke up early after a most agreeable day. Bro. Taylor efficiently presided at the harmonium, both in lodge and banqueting hall.

DEVON.—*Sincerity Lodge* (No. 189).—A regular meeting of the lodge was held in St. George's Hall, East Stonehouse, on Monday, 10th inst. There, were present:—Bros. Balkwill, I.P.M., as W.M., pro. tem.; Bayly, P.M.; Rodd, P.M.; Rae, P.M., Secretary; Trickett, P.M.; B. Roberts, S.W.; Coffin, J.W.; Coates, S.D., pro. tem.; Bissett, J.D.; Hutchings, I.G.; and W. B. Dampney, W.M. of No. 1071. Three visitors were present. Mr. George Man, M.D., and Mr. Alfred Latimer, were initiated into the mysteries of ancient Freemasonry. The Secretary was directed to write letters of sympathy and condolence to the widow of a deceased brother, and to the mother of a deceased brother lost in the Captain. A candidate was proposed for initiation. The business ended, the lodge was closed

KENT.

CANTERBURY.—*United Industrious Lodge* (No. 31).—The first meeting of the Brethren of this Lodge after the summer vacation was held at the Lodge Room, in High Street, on Thursday last,

The Lodge was attended by a large number of its members, and among the visitors were some of the officers of the 19th Hussars at present stationed in our barracks, and some of the brethren of the Ashford Lodge. After the minutes of the previous Lodge had been read and confirmed, Bro. John R. Hall was installed as W.M. for the ensuing year in a very impressive manner, according to ancient custom by Bro. John Hemery, P.M., in the presence of a Board of Installed Masters, numbering thirteen members, among whom were several past and present Provincial Grand Officers, including the P.G. Treas., Bro. Thorpe. After the ceremony the Lodge was resumed in the first degree, when Bros. Austen, Gardner, W. Davey, J. G. Hall, R. Strand, H. M. Bigglestone, and W. F. Pringuer, were appointed S.W., J.W., S.D., J.D., I.G., and Tyler respectively. Some other business was transacted, and the Lodge was then closed in due form with solemn prayer. The customary annual banquet, which was well served up, took place in the evening at Bro. Coppin's Rose Hotel, when the usual loyal and Masonic toasts were given from the Chair, and duly honoured by the Brethren present. The toasts of the Prov. G.M. and his officers was responded to by Bro. Thorpe, who expressed himself much pleased at the manner in which the working of the Lodge was conducted, and the cordial reception they had met with. That of the W.M. was given by Bro. Callaway in a truly fraternal manner, and in responding the W.M. said that he was a very young mason, four and a-half years only having elapsed since his initiation; yet, with the aid of those old members of the Lodge, Bros. Delmar, and Post, who were always ready to give their kind assistance and advice, he trusted he should be able to direct and rule the Lodge in such a manner, that when his year of office should have expired, the brethren would have no reason to regret the high honour they had paid him in electing him to the chair of such a well-known Lodge as that of the "United and Industrious (No. 31). Some other toasts having been given, and responded to, the W.M. vacated the chair, and the party broke up.

FOREST HILL.—*West Kent Lodge*.—The members of the newly-established lodge met at Forest Hill Hotel, on Saturday, 8th inst., being an emergency meeting called for the purpose of passing Bros. John Allen and William Genseric-Kent, who, being present, were duly admitted to the degree of Fellow Craft. The ballot was taken for one brother as a joining member, and one gentleman was proposed for initiation.

LANCASHIRE, (WEST).

PROVINCIAL GRAND LODGE.

By command of Bro. Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M. of the Western Division of Lancashire, the annual provincial Grand Lodge meeting of this Province was held yesterday in the Town Hall, Southport. The gathering of brethren from different parts of the province was unusually large—nearly 300 being present—showing that the interest in the Craft, instead of diminishing, continues to increase in every part of the Province. A large number of brethren from the lodges in Liverpool started from Exchange station, and a considerable increase was made to the first attachment by the arrival of an additional number at a later hour. As a whole, the meeting in point of numbers was considered, even by veterans, one of the most successful gatherings in connection with this province, and one likely to add largely to the prestige of the Craft in this and other parts of the country. Besides the R.W. Prov. G.M., and other officers of Prov. Grand Lodge and others present were—Bros. the Right Hon. Lord Skelmersdale, D. Prov. G.M.; H. W. Schneider, Prov. J.G.W.; Rev. H. G. Vernon, Prov. G.C.; James Homer, Prov. G.T.; Thomas Wyllie, Prov. G.R.; C. Sherlock, P. Prov. G.R.; H. S. Alpasa, Prov. G., Sec.; A. C. Mott, Prov. S.G.D.; H. B. White, Proc. J.G.D.; J. D. Moore, Prov. G.S. of Works; R. Wylie, Prov. G.D. of C.; T. Marsh, A. Prov. G.D. of C.; Samuel Ibbis, Prov. G.S.B.; J. Skeaf, Prov. G.O.; W. Laidlaw, Prov. G. Pur.; Capt. J. T. Bourne, P. Prov. J.G.W.; H. Holbrook, D.D.G.M., British Columbia; Col. Birchall, P. Prov. G.J.W.; T. Armstrong, P. Prov. G.J.D.; J. Molineux, P. Prov. G.O.; J. B. Lambert, P. Prov. G.S., East Lancashire; F. Binckes, P.G. Steward of Eng.; Bros. Broadbridge, Pickering, Rowson, and Fowler. Amongst the more prominent brethren present from the different lodges in the province were Bros. T. Jones, W.M. 590; J. Cobham, W.M. 241; J. Atherton, W.M. 1032; J. Sellar, W.M. 220; W. Smith, W.M. 314; J. Hatch, W.M. 281; J. Worsley, W.M. 333; J.

Birchall, W.M. 86; W. Bowden, W.M. 1213; J. K. Smith, P.M. 1094; and W.M. 249; E. Snee, W.M. 155; W. H. Grimmer, P.M. 155 and 226; E. Harbord, W.M. 477; W. Crane, W.M. 1299; J. Pemberton, W.M. 1264; J. Kirshaw, W.M. 613; A. H. Whitehead, W.M. 113; R. Heap, W.M. 613; W. Vines, P.M. 220; J. W. Baker, P.M. and Treas. 220; R. Jones, S.W. 220; R. H. D. Johnston, P.M. 1094; J. G. Butterfield, Sec. 220; J. Wood. 249 and Treas. 1094; J. Cook, P.M. 220 and S.W. 1299; J. Jackson, P.M. 823; J. H. Johnston, 477; J. Boxendale, P.M. 580; J. Porter, W.M. 343; J. Pritt, P.M. 343; J. Banning, S.W. 343; W. Heaps, J.W. 343; Rev. J. Taylor, Sec. and Chaplain, 343; J. Cockshott, S.D. 343; M. Quayle, P.M. 343; Wilson, Dawson and many others.

Shortly after eleven o'clock, the Craft Lodge was opened in the several degrees by the W.M. of lodge 113 (Preston), assisted, among others by Bros. J. Sellar, W.M., 220; Cobham as S.W. and Hitch as J.W. After a "wait," which proved more lengthened than pleasant, the Officers of the Provincial Grand Lodge were received in due form, and the lodge having been properly opened, business was proceeded with.

The Provincial G. Secretary read the roll of lodges within the province, and the result showed that the 49 lodges were represented with the exception of four.—Bro. T. Wylie moved that the rule with regard to fines for non-representation should be put in force with regard to these four lodges. The matter was left over.

The minutes of the previous Provincial Grand Lodges, held at Liverpool and Rufford during the previous year, were read, and unanimously confirmed.

The R.W. Prov. M.G. Master said that, as the brethren would all receive copies of the balance sheet, he would merely intimate that the sum in hand at present was was £134 12s. 9d., and the amount in the bank £900, making a total of £1034 12s. 9d. The accounts were passed unanimously.

Bro. R. Wylie moved, and Bro. A. C. Mott seconded, that Bro. Hamer should be re-elected Grand Treasurer, the duties of which he had so efficiently fulfilled for many years. Bro. Hamer said he had last year intimated his intention of resigning his office, and he would now only accept it on two conditions—first, that he should be allowed to carry that intention into effect at the next annual meeting; and second that the names of Prov. G. Reg., and Prov. G. Sec. for the time being should be put in connexion with him as security at the bank.—The request was agreed to, and Bro. Hamer was accordingly re-appointed the Grand Treasurer.

The following brethren were then chosen Provincial Grand Officers for the ensuing year, the new Officers being invested by the R.W. Prov. G.M. :—

Bro. Rt. Hon. Lord Skelmersdale -	D. Prov. G.M.
" Hon. F. Stanley, M.P. -	Prov. S.G.W.
" W. H. Schneider -	" J.G.W.
" H. G. Vernon -	" G. Chaplain.
" Bro. T. Wylie -	" G. Reg.
" H. S. Alpess -	" G. Sec.
" Long -	" G.S.D.
" White -	" G.J.D.
" Laidlaw -	" G. Supt. of W.
" R. Wylie -	" G.D. of C.
" Marsh -	" A.P.G.D. of C.
" Ibbs -	" G.S.B.
" J. Skeaf -	" G.O.
" Pickering -	" G. Purst.
" Broadbridge -	" G. Steward.
" Bawson -	" G. Steward
" Fowler -	" G. Steward
" M. Johnston -	" G. Steward
" Sharrock -	" G. Steward
" Baxendale -	" G. Steward
" P. Ball -	" Senior G.T.
" W. Ball -	" Assist. G.T.

It was unanimously resolved, on the notion of Bro. R. Wylie that the sum of £21 be voted for the purpose of purchasing consecration vessels for the Prov. G. Lodge.—Bro. Lord Skelmersdale, however, intimated his intention of furnishing the cup at his own cost—an act of generosity which was received with true masonic cordiality.

After several grants had been made from the benevolent fund to distressed applicants.

Brother T. Wylie gave notice that at the next Provincial

Grand Lodge he would move that the laws of the Benevolent Fund be so altered that the Prov. G. Lodge might vote sums not exceeding £15 to applicants, and also that the bye-laws, when altered, should be printed and circulated amongst the lodges in the province at the cost of production. He made the latter suggestion because he thought that many brethren were not aware of the existence of the fund of benevolence.

The Prov. G. Secretary reported that during the past year two new warrants had been granted, viz. :—one for the Pembroke Lodge, to meet at West Derby, and one for the Fermor Lodge, to meet at Southport. The lodges in the province were generally in a satisfactory state. Through the active exertions of Bro. Robert Wylie, Prov. G. Dir. Cer., and with the assistance of the West Lancashire and Cheshire Lodges, Bro. W. Robinson had been elected an annuitant on the Institution for Aged Freemasons. At the same election the Cheshire brethren secured the election of their candidate. This pleasing result, it was hoped, would, on future occasions, induce all the lodges in the province to co-operate in voting for the candidate whom the majority of the brethren at the Annual Meeting of the Provincial Grand Lodge should decide to support.

The Provincial Grand Lodge then resolved itself into a Court of Governors of the West Lancashire Masonic Educational Institution for the Education and Advancement in Life of the Children of Distressed and Deceased Freemasons. The minutes of the meetings held during the year were read by Bro. Mott, Honorary Secretary, and confirmed. He also submitted the following report :—

"Your committee have again the honour and pleasure of presenting you with a report of their proceedings, together with a statement of the finances of the institution for the year 1869, and in doing so they feel confident that the results of the past year's labours are such as will give satisfaction to the supporters of the institution, whilst they venture to hope their efforts will merit and obtain your approval.

"When your committee presented their last report to you, there were twenty-five children upon the foundation, whilst at the present time thirty-four children are receiving the benefits of the Institution for the Education and Advancement in Life, of whom the sum of £238 6s. 8d. has been paid during the year,

"The financial statement will bear a favourable comparison with those of former years, showing a steady and highly satisfactory increase in the funds of the institution, and proving that the interest of the brethren of the province, in the welfare of the charity, has in no way diminished.

"If we except the proceeds of the Masonic Balls, held at the Town Hall, Liverpool, in the years 1863 and 1869 respectively, the exceptional and splendid results of the former being such as it can seldom be hoped to realise—the income of the institution from the ordinary sources shows considerable improvement; whilst taking the total financial results of the year, there now stands to the credit of the institution the sum of £7,400 invested, and £890 in the bank, against £6,600 invested, and £504 in the bank at the end of last year, thus showing a clear addition to the funds of £686.

"Your committee have noticed with much satisfaction the adoption by the various lodges and chapters, of a suggestion made in the report of 1867, and the subscriptions of the brethren have, in a number of instances, been paid in the name of their respective lodge or chapter, to constitute some brother a vice-president or life governor. Such a plan, if more extensively adopted, cannot fail, your committee believe, to prove a benefit to the institution, and a source of satisfaction to all. It tends to establish the vice-presidency and life governorship of the institution as recognised honours in the province; it brings the claims of the charity more prominently before the brethren generally; it creates a spirit of healthy emulation among the lodges and chapters, and in many instances proves the means of directing to our funds donations which would not otherwise reach them.

"To the officers and members of lodges and chapters, &c., your committee beg to tender their heartfelt thanks for their cordial sympathy and liberal support during the past and previous years; and for this assistance and co-operation they confidently hope in the future, feeling assured that the hearts of the brethren generally are in the cause not less than those of your committee.

"Finally, your committee commence the labours of another year with renewed encouragement and hope, feeling assured that the object of this noble institution is one which commends itself to every Mason; and whilst doing their utmost for the accomplishment of the good purposes of the charity, they earnestly pray,

and humbly hope, that He who is 'a Father to the fatherless' will bless and prosper their efforts. So mote it be."

Bro. Mott was re-elected Treasurer of the institution, and Bro. R. Wilson, Sec.

The Prov. Grand Lodge then resumed, when, on the application of Bro. Binckes, the sum of 100 guineas was voted from the funds in aid of the Royal Masonic Institution for Boys.

The Prov. Grand Lodge and Craft Lodge were afterwards closed in due form. The effect of the proceedings was greatly heightened by the excellent musical services kindly given by Bros. Joseph Busfield, 1,299; D. Jones, P.M., 155; J. Jones, 216; and T. Armstrong, P. Prov. J.D.; the organist being Bro. J. Skeaf, Prov. G.O., whose anthem "Behold how good and how pleasant"—a composition of rare merit, and admirably suited to the occasion—was rendered with striking effect.

After labour came refreshment, and the brethren accordingly adjourned to the Queen's Hotel, Southport, where a banquet was provided by Bro. Ballard, the manager. Upwards of 100 brethren sat down to an excellent repast, under the presidency of Bro. Birchall, P. Prov. J.G.W., who took the chair in the absence of the R.W.P.G.M. After dinner, the usual loyal and patriotic toasts were proposed (the latter being responded to by Bros. Mott, Moore, Wilson, and the W.M. of Lodge 613). "The Earl de Grey and Ripon, M.W.G.;" "The Earl of Carnarvon, M.W.D.G.M. and the other officers of the Grand Lodge;" "Lieut-Col. Sir G. T. Hesketh, R.W. Prov. G.M., W. Lan.;" "Lord Skelmersdale, W.D. Prov. G.M., and the Prov. G. Wardens;" "The Prov. G. Masters of the adjoining Provinces;" "The Prov. Grand Officers, past and present;" "The P. G. Organist, musical brethren, and the P.G. Stewards," were amongst the other toasts on the lists. Harmony of a highly enjoyable nature was furnished by Bros. Busfield, D. Jones and J. Jones, Bro. Skeaf presiding at the pianoforte.

ULVERSTON.—*Lodge of Furness* (No. 995).—The Regular Meeting of this Lodge was held on Tuesday, 4th inst., in the Masonic Temple. The chair was occupied by Bro. John Case, W.M.; supported by Bros. Dr. Hy. Barber, P.M., M.D. R. Pearson, S.W.; Jas. W. Grundy, J.W.S.; Robert James, Hon. Sec.; R. Dodgson, S.D.; James Paxton, J.D.; Robert Carson, Organist; Geo. Kennington, P.M., and D.C.; F. J. Blacklock, Steward, J. Robinson, Tyler, and 20 other brethren. The following visitors were present.—Bros. Wm. Johnson, 1225; P. Derbyshire, 1225; F. H. Clarke, 1021. The Lodge was opened, and the ballot taken for Mr. James Hudson, which proved unanimous in his favour; he was initiated by the W.M. Bros. Lockett and Charnley were raised by Bros. Kennington and Barlow respectively in a most impressive manner. Bro. Postlethwaite proposed, and Bro. Jenkins seconded, that Bro. Geo. D. Harding, of Tyrian Lodge, No. 253, be admitted a joining member. Treasurer's quarterly statement of accounts was read, after which Lodge was closed in due form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* No. 279.—A monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 5th inst. under the presidency of the W.M., Bro. W. E. S. Stanley. There were also present Bros. Kelly, Prov. G.M., Weare, and L. A. Clarke, P.M.'s; Stretton, S.W.; Crow, J.W.; Dr. Pearce, Sec.; Palmer, S.D.; Widdowson, I.G.; Gurdin, Blankley, and others. Visitors, Bros. Buzzard, W.M.; Toller, and Smith, P.M.'s; Partridge, S.D.; Rev. W. T. Fry; Rowlett, Lange, and others of No. 523. After the minutes had been read and confirmed, a ballot was taken for Mr. S. Shuttlewood, and Mr. G. W. Statham, as candidates for Freemasonry, who having been duly elected, were severally initiated into our mysteries. The W.M. having concluded the ceremony, gave the charge. Bro. Pettifor, an old and esteemed P.M. of the lodge, being confined to his house by a dangerous illness, a resolution was unanimously passed, on the proposition of the Prov. G.M., seconded by Bro. Clarke, P.M. expressive of the sympathy of the members, with Bro. Pettifor in his affliction, and of their fervent hope that the Great Architect of the Universe, would be pleased speedily to restore him to perfect health. Two presents were announced to the Library of the Masonic Hall, through the Prov. G.M., namely copies of the interesting and handsomely got up "Reminiscences of the Worcester Lodge, No. 280, by Bro. C. C. Whitney Griffiths," and of the Sermon preached in

May last, at Peterborough Cathedral, before the Duke of Manchester, and Grand Lodge of the province, by the Right Rev. Bro. the Lord Bishop of Peterborough; the former being the gift of the Worcester Lodge; and the latter of Bro. Inna, D.P.G.M. The lodge having been closed, the brethren adjourned to refreshment. During the ceremony of initiation Bro. Rowlett presided at the organ, and conducted the musical service

MARKET HARBOROUGH.—*St. Peter's Lodge* (No. 1330).—The first regular monthly meeting of this recently established Lodge took place at the Assembly Rooms, Three Swans Hotel, on Thursday last, the following brethren being present:—W. Kelly, Prov. G.M., W.M.; Sir Henry St. John Halford, Bart., S.W.; Rev. John F. Halford, J.W.; Robert Waite, P.M., Treas.; W. H. Marries, P.M., Sec.; F. Kemp, S.D.; W. Symington, M. H. Lewin, Douglass, Macaulay, Freestone, Lawrence, and Martin, C. Bembridge, Tyler. Visitors: Bros. Partridge (as J.D.); and Rowlett (as Organist) of the John of Gaunt Lodge, Leicester. The first business after opening the Lodge was to read and confirm the minutes of the meeting on the 16th September, for the consecration of the Lodge, and of an Emergency meeting on the 30th ult., for the adoption of By-laws, the election of joining members, and the initiation, by dispensation, of eight candidates—which having been done, Messrs. John Whitehead, and James Edward Dixon, were balloted for and elected as candidates for Freemasonry; Frederick Grant M.D., and Messrs. Edward Fuller and James Shovelbottom, elected at the previous meeting, and Messrs. John Whitehead, and James Edward Dixon, all of Market Harborough, were then severally initiated. The ceremony was accompanied by the musical chants, &c., conducted by Bro. Rowlett on the harmonium. The W.M. afterwards gave the lecture on the tracing board and the charge. Arrangements having been made for the purchase of furniture, &c., and two gentlemen having been proposed for initiation at the next meeting, the Lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No. 471).—The regular monthly meeting of the members of this lodge took place at the Masonic Hall, Great Dock Street, on Friday last, and was very well attended. There were several Prov. G. Officers present, including the Prov. G. Chaplain P.P.S.G.W.; Treas. P.G.; Sec. Prov. G. D.C. The minutes of the last meeting were read and confirmed, the ballot took place, and Mr. A. Judd, of Newport, was unanimously advanced; Bro. H. Fletcher, who was initiated in the Beaufort Lodge, 103, Bristol, was also elected a subscribing member; Bro. Voigt was then passed to the degree of F.C.; C. D. Phillips, W. H. Pickford, and A. P. Williams, were raised as M.M.'s. Both ceremonies were most cordially rendered by the W.M.—One guinea was voted to the fund for the relief of the families of those drowned in the "Captain," and the lodge was closed in harmony, at 9.30. p.m.

SUFFOLK.

ALDEBURGH.—*Adair Lodge* (No. 936).—The brethren of this prosperous Lodge held their regular Monthly Meeting on Friday, the 7th inst., and for the first time assembled in their new lodge room. Acting on the conviction that Masonic meetings should not (if possible) be held in hotels, or public houses, this subject was first brought before the lodge by the W.M. in the early part of this year; and with the unanimous approval and support of the members the work has been satisfactorily carried out. The lodge is erected on the property of Bro. Hayward, S.W., to whose assistance and taste in decorating the room the brethren are much indebted. The lodge having been opened with prayer and minutes of the last regular meeting read and confirmed. Bro. E. C. Ling, Surgeon, was examined as to his proficiency in the first degree and retired; the lodge was opened in the second degree, and Bro. Sing was passed as a "Fellow Craftsman." The W.M., Bro. G. Harper, addressing the brethren congratulated them on the completion so far of their new lodge room as to enable them to hold their first meeting. Referring to the beautiful prayer on opening the lodge, wherein we invoke a blessing from the G.A.O.T.U. on all our undertakings, he said that it ought specially on this occasion to fill their minds with a deep sense of the importance of meeting there for the first time. Briefly sketching the second degree he exhorted them, as in our progress in Masonry, to express their gratitude to "The Most

High" for this as well as every other favour vouchsafed unto us. Encouraged by such powerful motives as that of prayer, he entreated them not to fail in their earnest endeavours to maintain that brotherly love and harmony which is necessary for the support of every well regulated lodge, that the short address delivered by the W.M. on being invested with the distinguishing badge of an "E.A.," and the still more impressive and solemn obligation of the third degree should be ever present in their thoughts, words, and actions. The W.M. strongly urged upon the brethren the exercise of cautious and wise discretion in proposing candidates for our mysteries; pointing out some of the objects which applicants might have in seeking to share with us in our secrets, and that care was necessary to not abuse the privileges of our Order unless there was good ground to believe that the candidate proposed would ultimately reflect credit on our choice. In conclusion, the W.M. expressed an earnest hope that under the "All powerful guidance of the G.A.O.T.U.," their lodge might continue to prosper. Nothing farther offering for the good of Masonry the lodge was closed with prayer. The brethren then adjourned to the "Lion Hotel," where a banquet was prepared. The visiting brethren present were Bro. J. Banning, P.M., No. 4; and Bro. F. M. Rickes, St. Edmund's Lodge, No. 1,008. The toasts and speeches were intermixed with songs and recitations, all contributing to the pleasure and harmony of the evening.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER.—(No. 1,056).—A convocation was held on the 3rd inst., at Comp. Charles Gosden's, Masons' Hall, Masons' Avenue, City. The Companions having met, the Chapter was opened in due form by the Principals. A ballot was then taken for Bros. William Walter Anderson, of Lodge 19, and S. Tilley, Sec. of Lodge 890. The ballots were unanimous, and those brethren were prepared, admitted, and in due course exalted into R.A. Masonry. A ballot was then taken for Comp. Nardus Gluckstein, of Chapter 51, for joining, which was proposed by Comp. E. Gotthel, J., of this Chapter, and seconded by Comp. A. E. Harris, which was also unanimous. The annual installation of Principals and the investiture of those officers who were present then took place, the following Companions being present were installed: E. Clark, Z.; W. Long, H.; E. Gotthel, J.; and J. Taylor, N. A motion was then proposed and carried that this Chapter shall in future meet in February next instead of June as heretofore. The Chapter was then closed in due form, and the companions adjourned from the Chapter Rooms to the Masons' Hall, where an excellent banquet was served by our worthy Comp., Charles Gosden, the proprietor, and never since the consecration of this Chapter, when it was catered for by Comp. B. Todd, have the companions been so well served as on this occasion. The cuisine and wines were of the first quality, and such as would please the most fastidious, added to which the courtesy of the proprietor, and the indefatigable attention of his manager, Comp. J. Nicholson, together with the rest of the staff, left nothing to be desired. It may be truly said this ancient Hall has never looked so gay as on this occasion.

After the cloth was cleared the usual loyal and Masonic toasts were given and responded to. The members present were Comps. Clarke, Z.; Gotthel, J.; A. Pendlebury, P.Z. and founder; Hosgood, P.Z. and founder; J. Brett, P.Z. 177, Hon. Mem. and founder; R. Little, P.Z. 177, Hon. Mem. and founder; W. J. Hubbard, P.Z. 177, Hon. Mem. and founder; N. Gluckenstein, P.J. 51; W. J. Jones, J.; D. Taylor, N.; G. Green, W.; R. Baker; R. Bright; M. Ashby; H. Ellenhouse; W. Taverne; G. Newman; J. Forge; G. Parker; J. J. Caney; W. Ferguson; J. W. Taylor; A. E. Harris, and G. Chubb. &c. &c. Visitor: Comp W. Worrell, 700. The harmony of the evening was greatly enhanced by Comps. Bright, Ashby and Brett, and the evening was spent in a happy and fraternal manner, was brought to a close.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The meeting of this Chapter was held at the Masonic Rooms, Totnes, on Thursday the 6th inst. The Chapter was called for high twelve, and soon after that it was opened by the three Principals, and on the admission of the companions the minutes of the last as well as of an emergency meeting were read and confirmed. Bro. Beechey of the

Devon Lodge, for whom a ballot had been previously taken, was admitted as a candidate for this supreme degree, the ceremony of exaltation being performed by the Rev. R. Bowden, P.Z., Comp. Glenfield, Z., acting as P.S. The lectures of the several chairs were given by M.E. Comps. Bowden, Marks, and Glenfield. The ceremony concluded, the Chapter was at once closed in form, so as to allow the room to be prepared for the installation of the W.M. appointed to be held at 2 p.m.

INSTRUCTION.

PRUDENT BROTHERN CHAPTER OF IMPROVEMENT (No. 145).—A very important and influential meeting of R.A. Masons took place on Thursday last, 6th Oct., 1870, in the de Grey and Ripon Chamber, Freemasons' Hall, Great Queen Street, to witness the consecration and opening of the new Chapter of Improvement, held under the warrant of the Prudent Brethren Chapter, No. 145. James Brett, Z.; John Hervey, G.S., H.; Wentworth Little, J.; John Boyd, P.Z.; G. S. States, E; and about 100 companions were present, including several Grand Officers and many eminent London and provincial R.A. Masons. After the consecration a portion of the Sections were worked by Comps. West, Smith, Green, and Gotthiel. Comp. Brett then gave the explanation and illustration of the R.A. jewel and banners. The whole of the proceedings were of a most interesting and instructive character. Comp. John Boyd, M.E.Z., of the mother chapter was elected first Z.; West Smith, H.; Gotthiel, J.; and Green, P.S. Ninety-eight companions gave in their names and were enrolled members, and we understand there are already about sixty more to be added. We are glad to find this, as the movement deserves every success, being promoted by the companions of the Prudent Brethren Chapter, whose open, or public night, caused so great a sensation last season, it being acknowledged to be the greatest achievement ever effected in R.A. Masonry. The meetings are to be held at the Hall every Thursday, at seven o'clock, from October to May, inclusive. The working for each night will be given with the Bye-Laws, thus affording companions the opportunity of knowing, previously, the work they will witness on every night they may select to attend. This will be a great advantage to London as well as Provincial Companions, who may wish to have uniformity of working.

NEW SOUTH WALES.

SYDNEY.

THE ZETLAND CHAPTER OF AUSTRALIA (No. 390 E.C.)—The regular bi-monthly convocation of this, the senior Holy Royal Arch Chapter of Australasia was held on Monday the 25th July, 1870, at 7.30 p.m. The Chapter was honoured by the attendance of a large number of visitors, and some of the principal officers of the local Chapter, the Robert Burns, No. 817, E.C. One candidate was balloted for and accepted. Two suppliants were exalted to the supreme and sublime degree of the Holy Royal Arch in a magnificent manner, every officer being well up in his work. The musical department is being strengthened, and adds a sacred and inexpressible charm to the impressiveness of the ceremonial, the music from the Creation having ever been a favourite with the educated and intellectual. A large number of Grand Chapter Certificates were signed and distributed to members. A small sum in aid of furnishing the Grand Secretary's offices was voted. Ballots were severally taken for the Office Bearers for the ensuing year. Chapter finally closed in peace, love, and harmony at 10.15 p.m.

ROBERT BURNS LODGE, (No. 817).—This lodge held its regular meeting for July on Monday, the 11th. Two brethren were passed and one accepted as joining member. Bro. E. Masters was invested with the collar of J.D. Afterwards a discussion on financial matters ensued, which terminated satisfactory. W.P.M. Dr. Brown continued his Lecture on "Masonry: past and present." At the conclusion a vote of thanks on the motion of the W.M. (Bro. Cassidy), seconded by W. Bro. Montagu, was unanimously accorded to the able Lecturer. Lodge closed a few minutes past 10, p.m.

ERRATA.—No. 588, Oct. 8th, 1870, page 292, line 14, for *Concert*, read *Council*; page 292, line 5, for £50,000, read £5,000.

Poetry.

TO A FRIEND (GEORGE MARKHAM TWEDDELL), WITH A POSY OF POESY.

Not mine, the mad ambitious thought to gain
The poet's wreathed renown: my simple strain
Is but the fitful cadence of a heart
Which, by the aid of Poesy's sweet art
(As sorrow finds a vent in sighs and tears),
Relieves its burning hopes and chilling fears.

It is a gentle madness,
Of ideal gladness,
Even though sadness
Should qualify the theme:
A refuge from the losses,
The trials and the crosses,
The worrying woe that tosses
Us, as in a fever'd dream.

Is fame an immortality on earth?
'Tis but its echo! and as much is worth:
An earthen deep will settle o'er our head,
And waves of teaming life will o'er us spread
(Our earthly part I mean,—for then the soul
Hath seized its freedom, and hath spurn'd control
Of earthly things). Then why still verses write?
Because in these I find a sweet delight!
My small poetic flower-pot, though it seem
Shaped by mere fancy, and though weeds may teem
More plentiful than flowers, yet by me
Has cultured been, with quiet pleasantry.
Such flowers I have I pluck and send to you:
If you are pleased, I have my pleasure too.

Middlesborough, Sep. 30, 1870.

ANGUS MACPHERSON.

[The above poem, received by us last week just before going to press, having been very incorrectly printed, in justice to the Author, we reproduce it as written by him.—ED. F.M.]

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 21st OCTOBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, October 17th.

Quarterly Meeting, Boy's School, at 12.

LODGES.—Emulation, Albion Tavern, Aldersgate Street; Felicity, London Tavern, Bishopsgate Street; Tranquillity, Radley's Hotel, Bridge Street, Blackfriars; Panmure, Balham Hotel, Balham; Whittington, Anderton's Hotel, Fleet Street; City of London, Guildhall Coffee House, Gresham Street; Royal Albert, Freemasons' Hall; Eclectic, Freemasons' Hall.

Tuesday, October 18th.

Board of General Purposes at 3.

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship & Turtle, Leadenhall Street; Salisbury, 71, Dean Street, Soho.—CHAPTERS.—Enoch, Freemasons' Hall; Mount Sinai, Anderton's Hotel, Fleet Street; Industry, Freemason's Hall.

Wednesday, October 19th.

General Committee of Grand Chapter at 3.

Lodge of Benevolence at 7.

LODGES.—United Mariners, George Hotel, Aldermanbury; St George's, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Beadon, Greyhound Tavern, Dulwich; Nelson, Masonic Hall, William Street, Woolwich.

Thursday, October 20th.

House Committee, Girls' School at 4.

LODGES.—Gihon, Guildhall Coffee House, Gresham Street; Constitutional, City Terminus Hotel, Cannon Street; Temperance, White Swan Tavern, High Street; Manchester, Anderton's Hotel, Fleet Street; South Norwood, South Norwood Hall, South Norwood.

Friday, October 21st.

House Committee, Boys' School.

LODGES.—Middlesex, Albion Tavern, Aldersgate Street; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart Tavern, Barnes.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, October 10th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, October 11th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Prince's Portugal Ho., Fleet-st.; Royal Union, Dubby's Hotel, Winsey-st., Oxford-st.; Mount Sion, White Hart, Bishopsgate-st.

Wednesday, October 12th.

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

Thursday, October 13th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugarloaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, October 14th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Air-street, Regent-st.—CHAPTERS.—Domestic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, October 15th.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kensington.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, OCTOBER 22, 1870.

ENGLISH GILDS.*

(Continued from page 305.)

Having given in our last number a specimen of the Religious Gilds, and another of the Merchant Gilds, we now lay before our readers a few of the returns from the Craft Gilds, selecting some of those in the city of Lincoln, from which were received returns from the Fullers, Tailors, and Tylers.

GILD OF THE FULLERS OF LINCOLN.†

The gild was founded on the Sunday before the feast of the apostles Philip and James, A.D. 1297, by all the bretheren and sisteren of the fullers in Lincoln.

A wax light shall be kept burning before the Holy Cross, on the days when they go in procession in honour of the holy cross.

* "English Gilds," by the late Toulmin Smith. London, Trubner and Co.

† CCCX-72. Condition, good. Latin. This Gild of the Fullers, and the two that follow, are given here as examples of gilds which were neither wholly social gilds nor wholly craft-gilds. They clearly did not consider themselves to come within the terms of the writ for Returns from craft-gilds. The ordinances are not indeed such as the true craft-gilds usually made. In each of the three cases, only two or three of the ordinances have anything to do with the members of the gild as craftsmen. But those two or three are found in each. These gilds are thus worth attention, as a sort of cross between the social gild and the craft-gild. Examples of the ordinances of true craft-gilds will be found under the heads of Worcester, Bristol, and Exeter.

None of the craft shall work [i.e. full cloth by treading it with the feet] in the trough; and none shall work at the wooden bar with a woman, unless with the wife of a master or her handmaid*.

None of them shall work after dinner on Saturdays, nor on any days which they ought to keep as festivals, according to the law of the church.

If a stranger to the city comes in, he may, upon giving a penny to the wax, work among the bretheren and sisteren, and his name shall be written on their roll.

If any one wishes to learn the craft, no one shall teach it to him unless he has given twopence to the wax.

If any of the brotherhood is justly charged with theft, to the value of a penny, he shall be put out of the company.

When any of the bretheren or sisteren dies, the rest shall give a halfpenny each, to buy bread to be given to the poor, for the soul's sake of the dead.

If any brother or sister is going on a pilgrimage to Sts. Peter and Paul, if it is a Sunday or other festival day, all the bretheren and sisteren shall go in company with him outside the city as far as the Queen's Cross, and each shall give him a halfpenny or more; and when he comes back, if, as before said, it is a Sunday or other festival day, and he has let them know of his coming, all the bretheren and sisteren shall meet at the same cross, and go with him to the monastery.

Any one not keeping any of these ordinances, shall pay half-a-pound of wax.

If any one by mishap comes to want, and asks help from the gild, sixpence a year shall be advanced to him out of the goods of the gild, for

* The original of this ordinance is, "Item providetur inter eos quad nullus eorum laboret, in alveo. Et quod nullus ejusdem officii ad perticam cum muliere laboret, nisi cum uxore megistri vel ancilla sua commensali." The fuller's work seems at this time to have risen to beating the newly-made cloth, lying in a trough, with bars or poles [pertica]. Earlier than this, and even later in some places, the fulling was done by trampling the cloth with the feet. It was called "cloth-walking." A Worcester Gild seems to have been hence called the Gild of "Weavers, Walkers, and Clothiers." The foregoing prohibition stops the workman from thus "cloth-walking" in the trough. But why is he not to work at the bar (to strike the cloth) in company with an ordinary woman, while he may do so with a master's wife or her handmaid?

three years. When he gets in better case, he shall, if he can, repay the money advanced to him; but if he cannot, then the debt shall be repaid to the gild out of what is collected [after his death] for his soul's sake, and what remains shall be faithfully applied for his soul's sake.*

When any brother or sister dies, the Dean shall put four wax lights round the body; and the Graceman shall offer a penny for a mass, and the Warden a halfpenny, out of the goods of the gild.

If any one is in arrear in the halfpence due for the soul, he shall pay half-a-pound of wax to the gild.

In witness whereof, and to have the greater proof thereof in time to come, the official seal of the Deanery of Christianity at Lincoln has, at the special request of the bretheren and sisteren of this gild, been put hereto. Given at Lincoln, on the Nones of September, A.D. 1337.†

Farther, it is ordained that the Gracemen and the two Wardens of the gild shall each of them have, at the feast of the gild, two gallons of ale, and the Dean one gallon.

The Dean shall have, for collecting the soul-pennies from the bretheren, on the first day, ij.d. out of the goods of the gild; but not on any day afterwards.

Whoever is chosen Graceman, and will not serve, shall pay two pounds of wax; and whoever is chosen Dean, and will not serve, shall pay one pound of wax.

Every new brother shall pay to the Dean a penny.

Whoever fails in aught touching these ordinances, shall pay a pound of wax.

* I have already said that I consider the sixpence a year to be a copyist's mistake for six shillings. It is remarkable that, while this ordinance, and two others below, assume that soul-pence will be paid by the bretheren, there is not (as is usual) any ordinance directly requiring anything to be thus paid towards masses for the dead. Did the copyist accidentally pass it over? A former ordinance requires payments to be made towards buying bread for the poor; but these, however praiseworthy, were not offerings towards masses to be said for the soul.

†The gild was begun, as the first clause shows, in 1297. The foregoing ordinances give us, therefore, an example of the practice of reviewing the ordinances from time to time. What follows shows that this was done more than once in the case of the present gild.

GILD OF THE TAILORS OF LINCOLN.*

The gild was founded A.D. 1328.

All the bretheren and sisteren shall go in procession on the feast of Corpus Christi.

No one shall enter the gild, as whole brother, until he has paid for his entry a quarter of barley, which must be paid between Michaelmas and Christmas. And if it is not then paid, he shall pay the price of the best malt, as sold in Lincoln market on Midsummer-day. And each shall pay xij.d. to the ale.†

If any one of the gild falls into poverty (which God forbid), and has not the means of support, he shall have, every week during his life, sevenpence out of the goods of the gild; out of which he must discharge such payments as become due to the gild.

If any one dies within the city, without leaving the means for burial, the gild shall find the means, according to the rank of him who is dead.

If any one wishes to make pilgrimage to the Holy Land of Jerusalem, each brother and sister shall give him a penny; and if to St. James's, or Rome, a halfpenny; and they shall go with him outside the gates of the city of Lincoln; and, on his return, they shall meet him and go with him to his mother church.

If a brother or sister dies outside the city, on pilgrimage or elsewhere, and the bretheren are assured of his death, they shall do for his soul what would have been done if he had died in his own parish.

When one of the gild dies, he shall, according to his means, bequeath v.s. or xl.d., or what he will, to the gild.

Every brother and sister coming into the gild shall pay to the chaplain as the others do.

There shall be four mornspeeches held in every year, to take order for the welfare of the gild: and whoever heeds not his summons, shall pay two pounds of wax.

If any master [tailor] of the gild takes any one to live with him as an apprentice, in order to learn the work of the tailor's craft, the apprentice shall pay two shillings to the gild, or his master for him, or else the master shall loose his gildship.

* CCCX. 170. Condition, fair. Latin.

† "Pro ciphis" in the original.

If any quarrel or strife arises between any bretheren or sisteren of the gild (which God forbid), the bretheren and sisteren shall, with the advice of the Graceman and Wardens, do their best to make peace between the parties, provided that the case is such as can be thus settled without a breach of the law. And whoever will not obey the judgment of the bretheren, shall loose his gildship, unless he thinks better of it within three days, and then he shall pay a stone of wax, unless he have grace.

On feast days, the bretheren and sisteren shall have three flagons and six tankards, with prayers; and the ale in the flagons shall be given to the poor who most need it. After the feast, a mass shall be said and offerings made for the souls of those who are dead.

Four wax lights shall be put round the body of any dead brother or sister, until burial, and the usual services and offerings shall follow.

If any master of the craft keeps any lad or sewer of another master for one day after he has well known that the lad wrongly left his master, and that they had not parted in a friendly and reasonable manner, he shall pay a stone of wax.

If any master of the craft employs any lad as a sewer, that sewer shall pay vj.d., or his master for him.

Each brother and sister of the gild shall every year give j.d. for charity, when the Dean of the gild demands it; and it shall be given in the place where the giver thinks it is most needed, together with a pottle of ale from the ale store of the gild.

Officers chosen, and not serving, shall pay fines.

In witness whereof, and at the special request of the gild, the seal of the Deanery of Christianity at Lincoln is hereto put.

Written at Lincoln in very great haste.*

Here ends the roll of the Gild of the Tailors of Lincoln.

The bretheren have no lands nor tenements, in mortmain or otherwise, nor any chattels of the gild except for fulfilling what has been set forth; nor do they hold any feasts, save those before named for cherishing love and charity among themselves.†

* The original of this very curious photograph of a minute in January, 1389, is not in Latin, like the rest, but in the old French:—"Escript a Nicol en tresgraunt hast."

† This paragraph is written in another hand.

GILD OF THE TYLERS OF LINCOLN.†

The gild of the Tylers of Lincoln, commonly called "Poyntours,"‡ was founded A.D. 1346.

Every incomer shall make himself known to the Graceman, but must be admitted by the common consent of the gild, and be sworn to keep the ordinances. And each shall give a quarter of barley, and pay ij.d. to the ale, and j.d. to the Dean.

Four "saulecandels" shall be found, and used in the burial services.

A feast shall be held on the festival of Corpus Christi; and, on each day of the feast, they shall have three flagons, and four or six tankards; and ale shall be given to the poor; and prayers shall be said over the flagons.||

Pilgrims shall be helped.

Burials shall be provided for, by the Graceman, the two Wardens, and the Dean.

If any brother does anything underhanded and with ill-will, by which another will be wronged in working his craft, he shall pay to the gild a pound of wax, without any room for grace.

No tyler nor "poyntour" shall stay in the city, unless he enters the gild.

GILD OF THE KALENDERS, BRISTOL.

For the consideration of the rites and liberties of the Kalenders, of the fraternitie of the church of All Saincts in Bristow, who were a brotherhood consisting of clergy and laymen, and kept the ancient recordes and mynuments, not onely of the towne, but also of other societies in other remote places of the kingdome. In consideration whereof, there was a commission sent from Walter, bishop of Worcester, unto Robert Harell, rector of Dirham and Deane of Bristow, dated the 18th day of the kalends of June, anno 1318, to warne all persons that had any charters, writings, or privileges, or mynuments, concerning the liberties or priviledges of the church of All Saincts and frater-

‡ CCCX. 60. Condition, fair. Latin.

§ The phrase of the original is,—"*tegulatores Lincolnie qui poyntours vulgariter nuncupantur.*" "To point" and "pointing" [e. g. a wall] are still used.

|| The original of this ordinance is worth recording:—"Item ordinatum est, quod omnes fratres et sorores simul potabunt in festo corporis christi; et quolibet die dum bibunt, habebunt tres fullos, cum quatuor ciphis vel cum sex; et illa cerevisia dabitur pauperibus, intuitu caritatis, secundum dispositionem Gracemanni et Custodum dicte gilde; et habebunt tres orationes cum tribus fullis, unius presbiteri sive clerici."

nities of the Kalenders, to bring them in, and also to enquire the truth of the same, in respect that most of the charters, writings, and recordes were lost and embezeled away, by reason of fire that happened in the place or library that was in the said church of All Sainctes. To the execution of which commission were called and cyted the Abbott and Covent of St. Augustine of Bristow, and divers burgisses in the name of the Mayor and Cominaltie of the same towne, and also all Rectors and Vickers of the same deanery, who appeared some in person and others by their procurators. These certified the said bishop that, in times past, the said fraternitie was called the Guild or brotherhood of the cominaltie, cleargy, and people of Bristow, and that the place of the congregation of the brethren and sisters of the same was used in the church of the Holy Trinitie of Bristow, in the time of Aylworde Meane and Bristericke his sonne, who were Lordes of Bristow before the last conquest of England. The beginning of which fraternitie did then exceed the memory of man; and did continue successively, after the conquest, the place of meeting of the said fraternitie, during the time of William the Conqueror, William Rufus, and King Henry the first, and also of Robert Fitzhaymon, Counsell of Gloucester and Lorde of Bristowe, and subsequently in the time of King Steeven, who tooke this towne by warre from Robert earle of Gloucester, that was the founder of the priory of St. James. And after decease of the said Steeven, and reigne of King Henry the second, who was sonne of Maud the emperesse and daughter to King Henry the first, one Robert Fitzharding, a burgis of Bristow, by consent of the said Henry the second and Robert earle of Gloucester, and others that were interested therein, the said Guild or brotherhood, from the said church of Holy Trinitie unto the church of All Sainctes did translate and bring; and did found a schoole for Jewes and other strangers, to be brought up and instructed in Christianitie under the said fraternitie, and protection of the Mayor of Bristow and monastery of St. Augustine in Bristoll for the time being; which house or schoole is now called the Checker Hall in Wine Street.

Note here, that the place of Justice called the Tolsey of Bristoll and counsaile house of the same, was builded in the third yeare of King Edward VI., and in the yeare of our Lord 1549; which

was many yeares after all these matters above written were mentioned. And the place wherein the said kalenders and library were burned, is the roode loft or chamber next unto the streat, being on the north side of all Sainctes church, over the pictured tombe of queene Elizabeth.

[The curious and interesting Ordinances of the Gild of the Ringers of Bristol will be given next week, and will conclude our extracts from the work of Dr. Toulmin Smith.]

(To be Continued).

MASONIC JOTTINGS.—No. 41.

BY A PAST PROVINCIAL GRAND MASTER.

THE HISTORIAN.

The Historian sometimes discovers what is true, by the aid of what is legendary.

ELEUSIAN MYSTERIES.

The portion of Masonic doctrine found on the Eleusian Mysteries came from Asia to Egypt, and from Egypt to Greece—Old M.S.

WHAT WOULD BE AN IMPORTANT DISCOVERY.

See a communication thus entitled, "Freemasons' Magazine," vol. xviii., page 50. It is there said, "show that Theism, as distinguished from Christianity, was before the revival of 1717, receivable into our four old Lodges; and this would be an important discovery in the history of modern English Freemasonry." A brother who, in his Masonic studies for the last two years, has always had this point in view, writes that he has met with nothing throwing the least light upon it.

ROMAN COLLEGE—THE LODGE ITS SUCCESSOR.

A brother thinks that Speculative Masonry slept in the Roman College, and awoke in the Lodge, its successor.

LODGE—FRATERNITY—GILD (CORRECTION).

See the Jotting "Lodge—Fraternity—Guild," "Freemasons' Magazine," vol. xxii., page 205. The heading was heedlessly taken from the manuscripts, 1793, which furnished the Jotting. Substitute the heading, "Masonry in Olden Times."

TOLERATION IN ENGLISH FREEMASONRY.

In the Jotting No. 1, "Freemasons' Magazine," vol. xxi., page 429, under the heading "The Year 1717," it is stated that the year 1717 should seem to be the year which gave us Toleration.

A Continental Lodge, one of the most famous and

flourishing of our descendants may, however, come to a conclusion which by no means accords with this statement. The subject is one that will not be lost sight of, should advanced age and increasing infirmities permit the continuance of these Jottings a little longer.

HISTORY OF CIVILIZATION.

One philosophical student, on the one hand, may find the reasons for the belief of many things in the History of Civilization cogent and valid, whilst his fellow student finds them weak and insufficient.

FAMILIES—SOCIETY—GOVERNMENT.

When Families had multiplied there was Society; and when Society had become a People, there was Government; and the Government was sometimes that of the one, and sometimes that of the few, and sometimes that of the many.

We want not proof of matters such as these.

MASONIC NOTES AND QUERIES.

LORD ARDMILLAN ON THE DEVELOPMENT OF SPECIES.

At the opening of a new Public Library and Reading Room for Ayr on the 5th inst., Lord Ardmillan, who is a townsman of Ayr, observed, *inter alia*, "When you are told that man was not created as man, and in the image of God, but has been, in the progress of ages, developed from some inferior being,—monkey or monod, or globule,—then you should ascertain what is to be the result—what is the point aimed at by those who state the proposition? Either they hold matter to be self-existent and self-originated, and deny the existence of a great first cause—an intelligent and Almighty Creator, or they admit an original act of Divine Creation,* however, far back into the regions of obscurity they place that act. Now, if you are prudent, you will look before you, and see what is the step you are asked to make, and the view you are asked to accept, and you will pause and reflect before you move in that direction. If it is intended to deny the theory of a Divine Creation, and to seek in Nature herself the source and origin of Nature, that is just materialism and Atheism, and against any proposition leading to that result, I hope and believe that your observation, your reason, your conscience, and your faith will combine to protect you. If, on the other hand, the fact of a Divine Creation is accepted and admitted, though the date may be thrown back to a more remote period, then the miracle presented to us is even greater—more marvellous and much less credible—than that revealed in the Bible. The theory of the creation of a minute germ, capable of expansion and development into all

the varied forms of animated life, is to my mind more startling and less easily conceived or believed than the grand simplicity of the Scripture statement, that God created man in his own image, but man sinned and fell from his first estate, a statement to which all the great Bible doctrines of responsibility, judgment, grace, and redemption, stand in close relation," &c.—*PICTUS*.

MARY'S CHAPEL RECORDS.

In giving an account of the affiliation of Bro. H.R.H. the Prince of Wales into the Lodge of Edinburgh, Mary's Chapel, the Scotsman says "among other names singled out for special notice, were those of the first speculative Mason of whom there is any authentic record—namely Thomas Boswell of Auchinleck, who was a member of the Lodge in 1600." Now I challenge that statement, for, firstly I deny that Boswell was a "Speculative Mason," and secondly, I am not aware of his being a member of the Lodge in 1600? However, give a verbatim et literatim copy of the 1600 minutes, and if I be wrong I shall admit it.—W.P.B.

PLANTS CONNECTED WITH ST. JOHN'S DAY.

In Germany (I am alluding to the northern parts, where, as elsewhere, in the north of almost any country, superstitious and hereditary customs, often mixed up with a good deal of poetic conception, keep their ground the longest) it is the custom of the Freemasons to wear three roses—a white, a pink, and a dark red one—on their great patron's anniversary of sad remembrance. I understand that they denote innocence (white), purity of heart (pink), remembrance of death (dark red). They are almost always tied together with a sky-blue silk ribbon, the emblem of constancy and faithfulness. I have also heard that roses have been taken to the graves of Freemasons on St. John's Day.

Currants (*Ribes* L.) are called *Johannisbeeren* (St. John's berries) in German, most probably on account of their berries being ripe about this time of the year.

And I cannot help but mention here that the black currant, that delicious specific for colds, and that still more delicious ingredient of black-currant gin (*the* cordial of all the good Mrs. Primoses in the North of England), is almost if not totally unknown in Germany. I have heard some ladies—more acute observers than the strong sex—who had seen both the shrub and the fruit, speak of them almost in the same terms as dear old Gerarde mentions the black currant. Being unfortunately, and to my great dismay, but the possessor of many extracts and transcriptions from that most delightful of all "Herbals" and not of a copy itself, I am not able to state the exact words of that dear old friend of mine; but I think he mentions the "naughty savor or smelle" exhaled by the young branches and leaves of this shrub, and advises to plant it out of the reach of one's nose.

The plant most particularly connected with St. John's Day is the St. John's wort (*Hypericum*, L.), in German *Johanniskraut*, now no longer "fashionable" as a household medicine, but in former times, the "good old time" of witchcraft and stocks, used with many superstitious forms and usages. Old women (that respectable genus), says Tabernæmontanus—

* If all the different species of animal life be derived from a single monod, may I ask what sort of "monod" all the different metals are derived from?

"Die alte Weiber sagen, dass diss Kraut gut sey für Gespenst, wenn man es bey sich tragt, daber es auch *Fuga Dæmonum* soll genennt werden."—*Tabernæmontani Kraterbuch*, ed. Casparum Bauhinum, 1625, ii. 539.

"Old women say that this herb is good against ghosts, if people carry it about them, on which account it is said to be called *Fuga Dæmonum*.

It seems to have been used much for wounds, internal bleeding, "pleuritis," to fume women in labour, &c. &c. It is however, I understand, not the *Herbe Saint-Jean* of the French, theirs being the common wormwood (*Artemisia vulgaris* L.) Either an old poet or an old saying—so often identical—has—

"Herbe Saint-Jean, tu portes bonne rencontre," The children's heads in the North of France used to be encircled with wreaths of this *Herbe Saint-Jean* o St. John's Eve, to keep the witches off—

"All good come running in, all ill keep out."

In the northern parts of Germany it is still customary for children, poor people, and old women (the latter most particularly engaged in and attached to such kind of trade) to carry large basketsful of camomile (*Matricaria chamomilla*, L.) and elder-flowers (*Sambucus nigra*, L.) round for sale at this time of the year. Both are tied up in buudles for drying, purported to be gathered either on St. John's Eve or St. John's Day, which constitutes their great efficacy as a remedy. Old women will extol the value of such *Johanniskamillen* and *Johannishollunder*; and many a good housewife in the country will be afraid of the "evil-eye" that these weird sisters may be possessed of, and will buy a stock of them to be laid by in case of illness. *Johanniskamillen* (St. John's camomiles) are considered the thing when wanted during the time of childbirth. Most probable some good old herbalist (and dear old creatures they must have been some two or three centuries ago, for their is still an air of quaintness, of gentle, soft placidness around their brethren of the present day even) thought it just the fit time for these flowers and herbs to be cut for medicinal purposes, and superstition took hold of the day to attach a peculiar meaning to such *Herbes Saint-Jean*.

The elder, a sacred flower with the Vandals (*Wenden*, vide Nugent's *History of Vandalia*, 3 vols., London, 1766-73), is still held in great and just repute in the northern peasant's household medicine. Elder-flower tea, not too strong and without sugar, is used as an excellent remedy in colds; foot-baths of (dried) elder-flowers will do wonders in colds in the head; a jam of the berries, of a somewhat sickly taste though, for cookery purposes; the bark of the tender branches boiled in milk furnishes excellent mollifying poultices, Elderberry wine, of that most excellent quality (don't grudge the brandy in it, ye good farmers' wives!) as, "set on" in country homes of dear old England, is scarcely known across the Channel. I have been told, too, that elder-flower water was a wash much used by our great-grandmothers, just as it is at the present time, superseding the equally cooling rose-water, as elder-flower wine, if properly prepared, can only be superseded by the genuine muscadine wines.—HERMANN KINDT, in *Notes and Queries*.

THE BLUE BLANKET.

This banner or standard, which was first presented to the trades of Edinburgh, by King James III in 1482, is an interesting old relic, especially if the present one be the same original of 1482. It is called the *blue* blanket from its colour. The Deacon-Convener is the custodian of it. There was an amusing history of it written in 1722 by Alexandra Pennecuik, who tells us in one place that "It had its rise about the 1200 year of God, when the Croisade was carried on by Pope Urban the Second (!); and so is older than any of the Orders of Knighthood in Europe, save that of St. Andrew, or the Thistle, which had its original about the 800," &c. Then at another place he says "'tis highly probable, it had its rise from the Croisade, or Holy War: for Monsieur Chevereau, in his history of the world, tells us, that *Scotland was engaged in that war!*" Ergo in that last circumstance we have quite sufficient ground for a foundation upon which to build a fine legend; for "having thus accounted for the original of the Order of the Blue Blanket, I may fairly infer that 'tis as ancient, and more honourable than the English Order of the Garter" And "the Craft of Edinburgh, having this Order of the Blanket to glory in, may justly take upon them the Title of Knights of the Blanket."

I need hardly say that as this "banner" did not exist until 1482, the idea of its being planted upon the walls of Jerusalem, either in or before the thirteenth century, and that too by the "trades of Edinburgh," is a pure dream. I am not sure but Pennecuik was a bit of a wag, and his reference to the Order of the Garter a sly hit at the Masons, whom he might say were still more justly entitled to take upon them the title of Knights of the Apron, seeing their grand distinguishing badge, which was brought out in 1717, was "more ancient than even the Golden Fleece or Roman Eagle! — W.P.B.

TRUE FREEMASONRY, BY BRO. C. P. COOPER.

At page 188 of the Magazine for Sept. 5th, 1868, Bro. Cooper observes "The definition, "Freemasons' Magazine," vol. xvii., page 168 (Aug. 31st. 1867), is a definition of the true Freemasonry.—C. P. Cooper," Turning to the page 168 alluded to, it says: "The following definition of true Freemasonry has been sent to me by an Oxford brother:—True Freemasonry admits those who acknowledge, and shuts out those who deny the religion of nature! I can discover no objection to this definition that a few minutes reflection will not remove.—C. PURTON COOPER."

Query—"What is the religion of nature?" — ENQUIRER.

THE ST. JOHN'S FLEA, vide page 276.

This now notorious "Malcolm Canmore Charter" may, perhaps, very properly be denominated "The St. John's Flea." They seem to enjoy having it hopping about among them, it affords considerable amusement, and, no doubt, serves to keep them from feeling dull. It is to be hoped that when the time comes, in the course of nature, when this interesting little creature departs this life, it will be duly embalmed and thus, perhaps serve as a nucleus for a Museum of Masonic Natural Curiosities. However, long life to their "lively flea," and more power to its horn, so long as they continue to grant such handsome douceurs to charitable purposes.—OLIVER GOLDSMITH.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

APPEAL.—A WORTHY CASE.

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

Long Melford, Rectory,
Suffolk, October 18th.

Dear Sir and Brother,—At a time when so much charitable exertion is being made for the relief of sufferers in the present war, and for other deserving objects of sympathy, I am reluctant to ask you to insert an appeal for "more subscriptions;" still the urgency of the present case emboldens me to do so, in the hope that I may prevail upon some one or more of those *true* Masons, of whom, thank God, there are such numbers in our glorious Craft, to assist me in administering to the sad necessities of one of our brethren. I should premise that the brother in whose behalf, but without whose knowledge I plead, is Bro. C. Punchard. The records of Grand Lodge inform me that he was initiated into Masonry in Lodge No. 267, (late 910), Sudbury, Suffolk, on the 29th October, 1857, and paid 4½ years. This lodge was erased in 1865, and the present lodge, No. 1,124 (of which I am W.M.) occupies its place. Not being personally acquainted with Bro. Punchard, as I have not only recently come into the neighbourhood, I have made many inquiries concerning him, all of which prove that he was liked and respected, but that he became reduced in circumstances owing in a great measure to his embarking too largely in commercial speculations, and to his losses at the time of the Cochin China fowl mania. About a year and a half ago he left this country with his wife and family for Toronto, where he appears to have found friends indeed, and to have got on fairly well till sickness overtook his household. The following extracts from the letters of two highly respectable American brethren, will, I think, be read with interest. The first, in a letter dated Toronto, August 31, thus writes: "Poor Punchard's case is simply distressing beyond all precedent. About two months ago one of his children took typhoid fever, and died; Mrs. Punchard, who was not very strong, also caught the infection, and died on the 8th. Ten days ago we buried another child, and this morning we have had to convey another to the grave. Two more children are smitten down, and probably will not recover; and worse than all, poor Punchard himself has been laid up by the same complaint, and has for some days been almost insensible. He has had a fearfully hard time of it lately; and but for the Masons (I hope you are one), he and his family would have been destitute. Punchard, poor fellow, happily belongs to 'the Craft;' but he is an English Mason, and has no *claim* upon us here; still we have tackled his case. Money of his own he's had none for over a month, but we (*i.e.*, the Masons) have furnished all medical help and comforts, along with two nurses, and have buried four of his dead in decency; but hitherto the expense has fallen upon the Craft. There are also a few private debts which, I think, £15 or £20 would cover, but if he dies, these will remain unpaid unless his friends step in. He was getting on tolerably well, but his large family, and a wife ill-adapted to this country, and sickness have reduced

him to poverty." The above extract, is from a letter to some of his friends in Suffolk. The other letter is from another American brother, and is in a similar strain, only giving further, and if possible, more touching details. He concludes a most admirable account, with these words, "I am but a poor man, but I have spared no trouble or expense in this shocking emergency—Punchard is a brother Freemason, as I am, and it has been of the greatest benefit to his family. He is a very intelligent man, and well thought of by his fellows who had occasion to meet him here." His letter was followed by another, forwarded to me this morning, in which the same writer tells us most joyfully, that the two children are recovering, and that the poor bereft father, though very weak, is now expected to live. Upon these facts, I would wish to make no comment; they speak for themselves—but I would leave this case in the hands of my Masonic brethren, in town and country, begging them however to remember the solemn words spoken to them at a certain "peculiar moment," of their initiation, and adding that "what ever they may feel disposed to give, they may deposit with their Grand Chaplain, who assures them that it will be thankfully received, and faithfully applied.

I have the honour to be, dear Sir and Brother,
yours faithfully and fraternally,

CHARLES J. MARTYN,

Grand Chaplain of England.

[Contributions should be sent direct to the R. W. Bro. the Grand Chaplain, and we trust this appeal will be promptly and largely responded to.—E.D.F.M.]

MASONIC SAYINGS AND DOINGS ABROAD.

The *Keystone* says:—"We hear from the several points in the jurisdictions visited by the M.E. Grand High Priest and the Grand Officers of the Grand Chapter of Pennsylvania, that the best results have followed this Grand Visitation. It has been so long since a clear and comprehensive teaching of Royal Arch Masonry has been given to the companions under the jurisdiction in Pennsylvania, that an absolute necessity existed for the present visit. We are rejoiced to find that great good is attending M.E.G.H. P. Nisbet's labours."

The Grand Consistory of the A. and A. Rite, for the State of Maryland, held a Lodge of Sorrow on the evening of Tuesday, the 23rd of August, at Baltimore, in honor of the memory of Benjamin B. French, who, at the time of his death, was Lieutenant Grand Commander of the Southern Supreme Council. The ceremony took place in the Metropolitan Church, in the presence of a large number of Masons, and their families and friends, as well as delegations from Washington and other places. Addresses were delivered by Bros. Albert Pike, Mackay, and others.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, will be held at Bro. Hayward's, the Gum Tavern and Hotel, High Street, Wapping, every Monday evening, and that at the first meeting on Monday, the 24th inst., at seven o'clock, the ceremony of Consecration and Installation will be performed by the W. Bro. James Brett, G.P., when all brethren are invited to attend. Bro. Thomas S. Mortlock, P.M. 186, has kindly consented to act as Preceptor for a time.

The next Provincial Grand Lodge of North Munster, will be held at the Masonic Hall, Glentworth-street, Limerick, on Thursday, 27th October, 1870.

On Tuesday, the 25th inst., the Bowles Chapter (No. 339) will be consecrated at the Royal Hotel, Ross, by Comp. Muggeridge, P.Z., &c. As the Rev. Dr. Bowles, Prov. G.M. of Herefordshire, will be installed at the same time as Prov. G. Supt., and Bro. Henry R. Lucker, D. Prov. G.M., as first Principal of the new Chapter, it is expected that a large number of companions will be present to hear Comp. Muggeridge's rendering of the Ceremonies, which is so well known to the Craft, as remarkable alike for its correctness and impressiveness.

The Provincial Grand Lodge of Mark Masters of Leicestershire, will be held at the Freemasons' Hall, Leicester, on Thursday, the 27th instant. At 12.45, the Fowke Lodge (No. 19) will be opened, and at one o'clock the Grand Lodge will enter in procession, when the business of the moveable meeting will be transacted. On the Grand Lodge being closed, the Fowke Lodge will be adjourned to another room, where the ceremony of advancement will be worked in a Lodge of Instruction. On the lodge being closed, a banquet will take place in the Freemasons' Hall, at four o'clock. Brethren intending to be present and to dine, are requested to communicate with Bro. S. S. Partridge, Prov. G. Secretary, Freemasons' Hall, Leicester, not later than Monday, the 24th instant, to enable the Reception Committee and Stewards to make the necessary arrangements.

NEW MASONIC HALL, RICHMOND, YORKSHIRE.—On the 23rd of September, the M.W., Prov. G.M., assisted by the Provincial Grand Lodge of Yorkshire, opened the new Masonic Hall in Richmond, for the practice of the ancient rites of Masonry; supplying a want which has been long felt by the brethren in this picturesque old town and its surrounding neighbourhood. The ceremony of dedication was conducted with all the "pomp and circumstance" befitting the occasion, Dr. Cambridge, of York, Prov. G.O., kindly presiding at the harmonium, with an ability worthy of a better instrument. The hall, and site upon which it is built, are both the generous gifts of the noble Earl to his Masonic brethren. The hall is situated on a most commanding site in New-Biggin. The end elevation towards the street, and internal decoration, are in the Doric style. In the pediment over the porch the Masonic and Zetland Arms are entwined. The lodge-room is 50ft. by 25ft. by 25ft., and is lighted by a dome in the roof. To the right and left of the entrance-hall are cloak and refreshment rooms. A system of warming and ventilation has been adapted in the large room, the main cornice of which and the dome-light, are enriched with plaster-work. The whole cost of the building and fittings was about £800. Mr. Christopher Palliser, of Northallerton, was the architect.

Several lodge and chapter reports stand over till next week, in consequence of the length of our report of the proceedings at the Laying of the Foundation Stone of the Royal Infirmary at Edinburgh, by Bro. H.R.H. the Prince of Wales.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held on Wednesday, October 19th. Bros. Joseph Nunn, G.S.B., as W.M.; Jas. Brett, Assist. G. Purst, as S.W.; Ough P.G. Purst, as J.W. (this chair was afterwards taken by Bro. Coutts), and a large attendance of brethren.

The lodge having been opened, and the minutes read, the motion that the meetings be in future held at six o'clock, was confirmed.

Eight grants made at last meeting, requiring confirmation, amounting to £185, were confirmed.

Seventeen applicants appeared on the list, of which sixteen were relieved, three being recommended to the Grand Master for grants; one case was deferred.

The amount of these new votes was £290, in addition to £185 confirmed granted at previous meeting.

It was stated that a foreign brother, to whom a grant of £15 had been voted and confirmed at this meeting, had died since last meeting.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The Quarterly General Court of this Institution was held on Thursday, 13th inst., at Freemasons' Hall, Bro. John Hervey, Grand Secretary. V.P., in the chair. The Court was numerously attended, and amongst the brethren present were:—Bros. W. Young, R. Spencer, John Udall, Major Creaton, W. Farnfield, E. Cox, Samuel May, J. A. Rucker, J. B. Monckton, S. Rosenthal, John Symonds, A. H. Tatteshall, John Savage, Thos. W. White, Jas. Terry, H. Massey, J. R. Stebbing, H. Muggeridge, W. Mann, W. H. Warr, J. W. Dudley, H. Empson, W. Hems-worth, Raynham W. Stewart, John Watkin, Henry Smith, Wm. Birch, John Chadwick, A. Pratt, H. Bridges, S. Davidson, S. Rawson, Benj. Head, J. R. Sheen, H. Browse, Rev. C. Woodward, W. Watson, E. S. Snell, H. Bartlett, Layton, S. Eidersheim, Geo. King, W. Pulteney Scott, Thomas Price, James

Brett, John Thomas, Alfred Layton, George Pymm, John Boyd, G. S. States, George Cox, J. T. Bowen, and E. H. Patten, Secretary.

The minutes of former meetings having been read, Bro. Symonds, V.P., brought forward his motion for the alteration of Law 51 of the Institution. The motion was duly carried, as were also those of Bro. Raynham W. Stewart, with the exception of the motion for the increase of the clerk's salary, which was withdrawn.

The election of eleven girls to the Institution, out of a list of twenty-one candidates, resulted as follows:—

SUCCESSFUL.	Votes.
Taylor, Alice M.	1543
Jelly, Rosa	1023
Titus, Amelia C.	887
Nelson, Lillian M.	853
Holland, Caroline E.	842
Eastham, Mary A.	824
Bowditch, Rosalie	809
Belcher, Florence K.	801
Seaton, Beatrice A.	787
Morris, Blanche E.	760
Lee, Octavia C.	529

The votes of the following unsuccessful candidates will be carried forward to the election in April next:—

	Votes.
Andrews, Celia J.	459
Kelly, Ada K.	383
Dawson, Ann S.	263
Clapman, Ada G.	222
Hollis, Emily	207
Coombs, Louisa R.	165
Gill, Mary E. B.	55
Green, Harriet M.	26
Allard, Charlotte	26

Votes of thanks to the Scrutineers and Chairman, with the customary replies, closed the proceedings.

LAYING OF THE FOUNDATION-STONE OF THE NEW EDINBURGH INFIRMARY BY BRO. H.R.H. THE PRINCE OF WALES.

The foundation-stone of a new Infirmary for Edinburgh and neighbourhood was laid on Thursday, the 13th inst., amid demonstrations of public interest worthy of so important an event. Dignified by the presence of royalty, the ceremony possessed all the additional *clat* that could be derived from the co-operation of the great Masonic body; while the general public turned out in such numbers as left no doubt regarding their hearty participation in the sentiments suggested by the occasion.

Only a few months have elapsed since the rebuilding of the Infirmary in Watson's Hospital grounds was finally decided on. The plans have just received the architect's finishing touches, and the erection of the intended buildings has yet to be commenced. Under these circumstances, the laying of the foundation stone at the present time was determined by the occurrence of an interesting event in connection with Scottish Freemasonry. The office of Patron of the Masonic Order having recently been accepted by the Prince of Wales, his Royal Highness signified the intention of visiting Edinburgh on his return from the Highlands with the view of being installed into office. Such a visit was considered to afford an excellent opportunity for having the new Hospital founded under the most desirable auspices. The Masonic body readily offered their co-operation, while the Prince intimated his willingness to render the Infirmary his first public services in his new official capacity. Having received this grati-

fying assurance, the Infirmary managers lost no time in making arrangements for giving due effect to the ceremonial. The Freemasons, at the same time, bestirred themselves with characteristic heartiness. The local Volunteer Corps were, as usual found ready to turn out, the general public, as represented by a number of leading citizens, lent their kindly countenance and assistance. The result was witnessed yesterday in a pageant such as has not been witnessed in Edinburgh for many years past.

The weather on the occasion was scarcely all that could have been desired, for the day was dull and coldish, and the clouds threatened rain from morning till night. Still it was as good as could be expected in the last month of autumn, and infinitely better than the experience of the previous day and night had led people to expect. The magistrates having recommended a general holiday, only a very few shops were opened in the morning, and of these the greater number were closed before the day was far advanced. The banks and public offices were also shut, and the whole business of the city as far as possible suspended. The event was likewise made the occasion of a holiday in Leith, Portobello, Musselburgh, and other towns in the neighbourhood.

From an early hour the streets began to exhibit an unwontedly lively appearance. Most of the houses along the intended route of procession were more or less decorated, and not a few had their balconies handsomely fitted up for the accommodation of spectators. The decorations gave the city a thoroughly festive appearance.

The line of procession was kept by the military and Volunteers. George Street, from the Masonic Hall to St. Andrew Square, was entrusted to the 1st Mid-Lothian Rifles. A battery of artillery from Leith Fort was stationed, with a number of field-pieces, round the north side of St. Andrew Square. The 13th Hussars lined the street from the Douglas Hotel to the foot of South St. Andrew Street, and the 90th Regiment extended from the foot of St. Andrew Street, along Princes' Street, to St. David Street. The Queen's Edinburgh Brigade continued the line from St. David Street, along Princes' Street, and up the Mound, to the Bank of Scotland. The 3rd Edinburgh Rifles stretched from this point to George IV. Bridge, and the City of Edinburgh Artillery and Mid-Lothian Coast Artillery continued the line to the entrance to the Hospital grounds. The military arrangements were carried out under the direction of Sir John Douglas, Commander of the Forces in North Britain, assisted by Lord Rosehill, Aide-de-Camp, and the Hon. F. Colborne, Adjutant-General.

THE PROCESSION.

While the whole of the streets through which the pageant was to pass had got lined with expectant crowds, there was towards noon a special concentration of spectators in St. Andrew Square and George Street, where the first formal steps in the day's proceedings were to be taken. In front of the Douglas Hotel a dense crowd patiently awaited the exit of royalty. From end to end of George Street a broad double fringe of people extended along both sides of the narrow passage reserved in the centre of the spacious roadway. The foot-pavements, too, were thronged with persons who chose to exercise their limbs while waiting; and every doorway, balcony, and window had its group of occupants. In front of the Masonic Hall the crowd was considerably denser, covering for some distance nearly the whole surface of the street.

The Freemasons began to arrive in Charlotte Square about twelve o'clock, and during the next hour they flocked in singly, or in small groups, or entire deputations. As they arrived the

lodges were directed to their allotted stations by Chief Grand Marshal Mackenzie, who, mounted on horseback, showed throughout the utmost activity in superintending the arrangements. From the corner of George Street, where Mother Kilwinning was placed, the Lodges extended round the north-west and south sides of the Square in the following order:—

Ancient Mother Kilwinning; Provincial Grand Lodge, Middle Ward, Lanarkshire; St. Mary's Chapel, Edinburgh, 1; Canon-gate Kilwinning; 2; Seoon and Perth, 3; St. John, Glasgow 3 bis; Canongate and Leith, 5; St. John Old Kilwinning, Inverness, 6; Hamilton Kilwinning, 7; Journeymen, Edinburgh, 8; St. John, Dunblane, 9; Dalkeith Killwinning, 10; St. John, Maybole, 11; Greenock Kilwinning, 12; Torpichen Kilwinning, 13; St. John, Dunkeld, 14; Kilwinning, Montrose, 15; St. John, Falkirk, 16; Ancient Brazen, Linlithgow, 17; St. John, Cupar-Fife, 19; St. John, Lesmahagow, 20; Old St. John, Lanark, 21; St. John, Kilmarnock, 22; Peebles Kilwinning, 24; St. Andrew, St. Andrews, 25; St. John, Dunfermline, 26; St. Mungo, Glasgow, 27; St. John Kilwinning, Kirkintilloch, 28; Ancient Stirling, 30; St. Mary, Coltness, 31; St. John, Selkirk, 32; St. David, Edinburgh, 36; St. Michael Crieff, 38; St. John, Kilsyth, 39; St. Thomas, Arbroath, 40; St. Luke, Edinburgh, 44; Kilmollymuck, Elgin, 45; St. John, Auchterarder, 46; Operative, Dundee, 47; St. Andrew, Edinburgh, 48; Ancient Dundee, 49; St. John, Inverary, 50; Loudon Kilwinning, 51; St. Andrew, Banff, 52; Keith, Peterhead, 56; St. John, Haddington, 57; St. John, Inverkeithing, 60; Thistle, Dumfries, 62; St. Michael, Dumfries, 63; St. Ninian Brechin, 66; Doric Kilwinning, Dumfries, 68; St. John, Alloa, 69; St. Abb, Eyemouth, 70; Kirkcaldie, Kirkcaldy, 72; Thistle and Rose, Glasgow, 73; St. Andrew, Perth, 74; Dunbar Castle, 75; Royal Arch, Stirling, 76; St. Regulus, Cupar-Fife, 77; St. David, Dundee, 78; St. Andrew, Crail, 83; Kirknewton and Rathra, 85; Navigation, Troon, 86; Thistle, Glasgow, 87; Montrose New Monkland, Airedrie, 88; Morton's, Lerwick, 89; Kilwinning, Forfar, 90; Elgin, Leven, 91; St. Nicholas, Aberdeen, 93; St. Joles, Anstruther, 95; St. James Operative, Edinburgh, 97; St. Magdalene, Lochmaben, 100; St. Mark, Glasgow, 102; Union and Crown, Glasgow, 103; St. John, Jedburg, 104; St. John Operative, Cupar Angus, 105; St. John, Lindores, 106; St. Marnock, Kilmarnock, 109; St. John, Hawick, 111; St. John, Fisherrow, 112; Royal Arch, Cambscang, 114; Royal Arch, Rutherglen, 116; St. Mary, Partick, 117; St. Bryde, Douglas, 118; St. Cyre, Auchtermuchty, 121; Royal Arch, Perth, 121; St. James, Brechin, 123; St. John, Ayr, 124; St. James, Newton, Ayr, 125; St. Andrew, Kilmarnock, 126; Thistle St. John, Stewarton, 127; St. Mirrin, Paisley, 129; St. Luke, Louder, 132; St. John, Blairgowrie, 137; St. Stephen, Edinburgh, 145; St. Andrew, Irvine, 149; Edinburgh Defensive Band, 151; Operative, Dunkeld, 152; St. Barchan, Kilbarchan, 156; St. John, Beth, 157; Roman Eagle, Edinburgh, 160; St. Stephens, Gatehouse of Fleet, 161; St. John, Airdrie, 166; Free Operative, Biggar, 167; Thistle and Rose, Stephenson, 169; St. James, Doune, 171; St. Andrew Denny, 176; St. James, Old Monkland, Coatbridge, 177; Scotia, Glasgow, 178; Kilwinning, Montrose, 182; St. Adrian, Pittenweem, 185; St. John, Carlisle, 187; Solomon, Fraserburgh, 197; St. Clement, Riccarton, 202; St. Paul, Ayr, 204; St. Winnock, Lochwinnoch, 205; St. John, Stow, 216; Star, Glasgow, 219; Trafalgar, Leith, 223; Forfar and Kincardine, Dundee, 225; Portobello, 226; Hamilton, 233; St. John, Wilsontown, 236; Houston, St. Johnstone, 246; St. Michael's, Leuchars and Tayport, 246; Lockhart, St. John, Carnwath, 242; Union, Dunfermline, 250; St. John, Thornhill, 252; Quhyte-woollen, Lockerbie, 258; St. Nathallan, Ballater, 259; Tweed, Kelso, 261; St. John, Galashiels, 262; Thistle, West Calder, 270; St. John, Mid-Calder, 272; Shamrock and Thistle, Glasgow, 275; St. John, Coldstream, 280; St. Andrew, Lochlee, 282; Airlie, Kirriemuir, 286; Celtic, Edinburgh, 221; St. John, Rothesay, 292; Panmure, Arbroath, 299; St. Peter, Galston, 201; King Robert the Bruce, Auchtermuchty, 304; St. John, Holytown, 305; Lower, Forfar, 309; Bruce and Thistle, Banockburn, 312; St. Baldred, Berwick, 313; Fingal, Dingwall, 318; St. Serf, Kinross, 397; Union, Glasgow, 332; St. George, Glasgow, 333; St. Mary Caledonian Operative, Inverness, 339; St. John Operative, Rutherglen, 347; St. Clair, Edinburgh, 349; St. Clare, Glasgow, 362; St. John, Whitburn, 374; Neptune, Aberdeen, 375; St. Andrew, Whitburn, 380; Minto, Lochgelly, 385; Zetland, Grangemouth, 391; Caledonian, Edinburgh, 392;

St. David, Berwick, English Constitution, 393; Dunearn, Burntisland, 400; Rifle, Edinburgh, 405; Douglas, Bo'ness, 409; Athole, Glasgow, 413; Neptune, Glasgow, 419; St. James, Hawick, 424; Prince of Wales, Renfrew, 426; St. Clair, Cambusnethan, 427; St. Kentigern, Penicuik, 429; Govandale, Glasgow, 437; Glasgow, Glasgow, 441; Albert, Lochae, 448; St. Andrew, Glasgow, 465; Oswald, Dunnikier, Kirkcaldy, 468; St. John, Shotts, 471; St. John, Slamannan, 484; St. John, Catrine, 497; St. David, Helensburgh, 503.

From the muster roll it was ascertained that there were above 4,090 Masons on the ground. And a magnificent display they made with their variegated sashes and aprons; and their banners, some bran new, others faded and tarnished through many years of service. What seemed to amuse the spectators as much as anything was the appearance of the Tylers of the various lodges. These officers were in some instances dressed as Highlanders, in others as turbaned Turks. One tall fellow, who looked as if he might be Chang's younger brother, was very effectively got up as a Chinaman; and another, cased in mail and mounted on horseback, afforded a reminiscence of the Middle Ages. Many carried swords or other weapons of legendary renown, and nearly all looked intensely conscious of being the most notable men in the whole procession.

Meanwhile the Grand Lodge had assembled in the Masonic Hall, under the presidency of the Grand Master. Among the Craftsmen present were:—Bros. Whyte-Melville, Prov. G.M.; Inglis, of Torrance, S.G.M.; W. Maun, Sen. Grand Warden; Col. Campbell of Blythswood, Jun. Grand Warden; Lord Erskine, Sen. Grand Deacon; W. Officer, Jun. Grand Deacon; Major Ramsay, Grand Master of Ceremonies; A. J. Stewart, Grand Clerk; Revs. Dr. Arnot and V. G. Faithful, Grand Chaplains; D. Robertson, Grand Bible-Bearer; David Bryce, G. Architect; Michael Shaw Stewart, Bart., Prov. G.M. West Renfrewshire; Sir A. Gibson-Maitland, Bart., Prov. G.M. Stirlingshire; A. Smollett, of Bonhill, Prov. G.M. Dumbartonshire; Lauderdale Maitland, Prov. G.M. Dumfriesshire; Dr. Beveridge, Prov. G.M. City of Aberdeen; Col. Mure of Caldwell, Prov. G.M. Ayrshire; Hector F. Maclean, Prov. G.M. Upper Ward of Lanarkshire; Lord James Murray, representative at the Grand Lodge of England; Dr. Somerville, representative from the Grand Lodge of Ireland; Dr. MacCowan, representative Grand Orient of France; John Cunningham, President of the Board of Stewards; Alexander Hay, Grand Jeweller; James Ballantine, Grand Bard; Charles W. Muller, Grand Director of Music; John Laurie, Coghill, and Dr. Coghill, Grand Marshals; and W. M. Bryce, G. Tyler.

At half past twelve the lodge was opened by the Grand Master in ample form. In the interval which elapsed before the arrival of the Prince of Wales, Bro. Andrew Kerr, Past Master of the Lodge Journeymen, produced for inspection the celebrated Blue Blanket of the Edinburgh trades, and gave an interesting account of the history of that ancient banner.

As one o'clock drew on, the crowds in the streets, having now only one another to look at, had settled down in a state of quiet expectancy. Ten minutes more elapsed before the sound of cheering from the eastward announced that the Prince of Wales had left the hotel to take his place among the Masons. Presently the sound rolled nearer, as window after window displayed its waving hankchiefs; and in a minute or two a carriage-and-four drove up, in which was seated the Prince, Lord Rosslyn and Mr. Knollys. His Royal Highness kept constantly raising his hat and bowing his acknowledgments of the cheers with which he was greeted at every step of his progress. As the carriage approached the hall, the detachment of Hussars posted opposite the entrance presented arms, while their band struck up the well-known air, "God bless the Prince of Wales." His Royal Highness on alighting was received by the Grand Master (Lord Dalhousie), Prov. G.M. Whyte-Melville, and S.G.M. Inglis, by whom he was conducted to the retiring-room prepared for his reception. A few minutes later, another carriage-and-four, containing the Princess of Wales, Ladies Walden and Rosslyn, and Colonel Teesdale, drove up amid vociferous acclamations, which Her Royal Highness gracefully acknowledged. The Princess and party were received on alighting by Lord Dalhousie, Lord Rosslyn, and Bros. Whyte-Melville and Inglis, and escorted to the retiring-room. Shortly afterwards the Prince and Princess paid a visit to the great hall, and inspected the paintings with which the panels are decorated. The Blue Blanket was exhibited to their Royal Highnesses in

he retiring-room; and from the windows of that apartment they witnessed the progress of the procession, which was got into motion soon after their arrival. In accordance with previous arrangements, the first lodges to move were those at the foot of the list, who occupied the south side of George Street. At first there was a slight hitch, which resulted in a false start; but about twenty minutes to two o'clock the procession got fairly under way. First marched the band of the Hussars, and after them the Masonic Lodges in inverted order, beginning with No. 503 and ending with Mother Kilwinning. Many lodges had bands, and not a few had pipers, so that as the procession advanced there was no lack of marching music. When the last of the lodges had defiled past the hall entrance, the Grand Lodge issued forth, and took up its appointed position in the procession. The working tools to be used in the approaching ceremonial were carried by operatives of the Lodge Journeymen, and in rear of the lodge was carried the Blue Blanket, guarded twelve halberdiers. Some further delay took place while the Grand Lodge was getting marshalled and the royal party conducted to their carriages. There was also a great deal of pushing and jostling as the crowd pressed forward to catch a glimpse of the Prince and Princess, and the bayonets of the Volunteers occasionally got into unpleasant proximity with the persons of the lieges. Fortunately, however, all went off without accident. When the procession had been completed by the accession of the Grand Lodge, it advanced in the following order:—

Hussar band.
Mason Lodges in inverted order; with bands and
Pipers interspersed.
Detachment of Hussars.
The Grand Lodge.
Detachment of Halberdiers escorting the Blue Blanket.
Carriage and four containing
The Prince of Wales; G.M., Lord Dalhousie; and
D.G.M., Lord Rosslyn.
Carriage and four containing the Princess of Wales,
Ladies Walden and Rosslyn, and
Colonel Teesdale.
The Commander of the forces with the Adjutant.
General, and Aide de-Camp.
Detachment of Hussars.

As the Royal party left the hall, a salute was fired from the Castle. The procession advanced along George Street, round the north side of St. Andrew Square, and thence by South Andrew Street, Princess' Street, the Mound, Bank Street, and George IV. Bridge, to the site of the new Infirmary in Lauriston. The progress of the pageant was necessarily slow, and repeated stoppages occurred, but to this the spectators had no objection, as it gave them the better opportunities of feasting their eyes on what they had come to see. The long succession of lodges, with their banners and decorations, afforded a most interesting display.

It was past two o'clock when the Hussars who formed the vanguard of the procession arrived at Lauriston and drew up in line alongside the porch prepared for the reception of the Princess of Wales. For a great part of the forenoon the eastern half of Lauriston had worn an appearance suggestive of the funeral rather than of the festive. Barricades erected at Forrest Road and Meadow Walk, and on the further side of Heriot's Hospital gate, prevented the passage of all except those provided with tickets for the grand stand, and the official personages who, clad in solemn black, were making their way to their rendezvous at Heriot's Hospital. Save the bunting on the grand stand and Watson's Hospital, and one or two flags which floated drearily from the trees in the Heriot grounds, nothing in the way of decorations had been attempted in a quarter where, of all others, one might have looked for it. The monotony of the scene was unrelieved even by a single glimpse of sunshine, and the dull, grey sky above seemed quite in sympathy with the sombre aspect of the street below. About midday a guard of honour of the 90th Light Infantry, with band and colours, took up their positions to await the arrival of the Masonic procession. Shortly afterwards the members of the various corporate bodies began to assemble at Heriot's Hospital, where they were marshalled by Mr. Macpherson, City Officer. The Lord Provost, Magistrates, and Town Council of Edinburgh—preceded by the Town Officers with their halberds—led the procession. They were

followed by Sheriff Davidson, Mr. M'Laren, M.P., Mr. M'Lagan, M.P.; Mr. C. P. Villiers, M.P.; and Mr. Macfie, M.P.; and by the Senators of the College of Justice, represented by Lords Ardmillan and Jerviswoode. Then came the Provost and Magistrates of Leith and other towns who in their turn were succeeded by the Senatus Academicus of the University of Edinburgh, at the head of whom were the Lord Rector (the Right Hon. the Lord Justice Clerk), and the Principal, in their official robes. Mr. E. S. Gordon, M.P., Chancellor's Assessor, accompanied the University authorities. The other bodies represented were the Faculty of Advocates, the Societies of Writers to the Signet and Solicitors before the Supreme Courts, the Royal College of Physicians and Surgeons, the Royal Scottish Academy, with the President, Sir George Harvey; the Merchant Company, with their Master, Mr. T. J. Boyd; the Foreign Consul; and the Edinburgh and Leith Chambers of Commerce. The Building Committee, the Managers, and the Medical Staff of the Infirmary, closed the procession, which reached the grand stand just before the approach of the Freemasons. The members of the bodies above mentioned, to the number of three or four hundred, were accommodated with seats in the galleries on the right and left of the box appropriated to the Princess of Wales. As soon as the Masonic Lodges had reached Lauriston they were marched to the main entrance, and through the grounds of Watson's Hospital, till the leading files arrived at the foundation stone. Then the long column of Masons opened out, formed line on each side of the road—the line extending nearly to the High Street—and allowed the Grand Lodge to come to the front with all the paraphernalia necessary for the ceremony. The carriage occupied by the Prince of Wales passed the entrance designed for the Princess, and stopped at the entrance gate, the band of the Hussars meanwhile playing the National Anthem. The Prince descended from his carriage amid the cheers and salutes of the spectators, and took his place in the Masonic ranks, along with Lord Dalhousie, Lord Rosslyn, and the officers in attendance. With this illustrious addition to its numbers, the Grand Lodge continued its march through the grounds, and took up its position on a platform beside the foundation-stone. Before this, however, the carriage of the Princess of Wales had drawn up outside the grand stand. The band struck up the Danish National Anthem, and the cheers which had hailed the Prince were renewed with, if possible, greater enthusiasm than before, and were re-echoed by the multitudes who crowded round the barricades and swarmed upon the platform in the immediate vicinity. Her Royal Highness bowed her acknowledgments as she left the carriage. She was received by the Lord Provost and the managers of the Infirmary, and with her attendants was immediately conducted to the box specially fitted up for her use.

THE CEREMONY AT THE FOUNDATION-STONE.

Ample provision for the accommodation of spectators had been made round the spot where the foundation-stone was to be laid. Three large galleries were devoted to the general public; two smaller galleries were set apart for the Magistrates and Town Councillors, the Professors of the University, the members of various public bodies, and gentlemen who had received special invitations; and a small raised platform, with a retiring room adjoining, was provided for the Princess of Wales. On the south side of the enclosure an archway was erected; and a considerable space of ground, between the foundation-stone and the galleries, was kept clear for those who were to take part in the ceremony. The decorations of the pavillion was pleasing and effective, without being lavish. An entrance porch, which was extemporised at Lauriston Place, was draped with crimson cloth, and surmounted by a crown. Passing within the porch, the waiting-room was reached. The interior of this apartment was lined with pink and white calico, and the floor was laid with crimson drugget. The platform, intended for the Princess of Wales was elegantly draped: and at the top of the box two shields were placed, bearing the royal arms of England and Denmark, together with a crown on a crimson velvet cushion, backed by a Prince of Wales feather in bold relief, and a trophy of flags. A handsome gilt chair, covered in silk, was provided for the use of the Princess. Round the eaves of the galleries there ran a cornice of blue, from which depended a valance of crimson cloth. The supports of the roof were draped with crimson, and carried festoons of evergreens. Numerous flags were placed here and there upon the roof; and in the central space facing the Princess's gallery was a Prince of Wales

feather and the royal standard. The front of the galleries was hung with alternate stripes of pink and white calico, and the ground round the stone was spread with crimson cloth. These decorations were executed by Messrs. John Taylor & Son, Princes' Street.

At a quarter to three the strains of the Queen's Anthem indicated the approach of their Royal Highnesses; and about five minutes afterward the Princess of Wales was conducted into her box by the Lord Provost. Her Royal Highness was received with hearty cheering, which she repeatedly acknowledged by bowing. The Princess was, as usual, very tastefully attired. After the lapse of another five minutes, the Prince of Wales approached through the archway on the south, followed by Lord Dalhousie and the members of the Grand Lodge.

The Lord Provost, requested the Prince of Wales to be good enough to lay the foundation-stone. In doing so his Lordship said:—May it please your Royal Highness, in the name and by the authority of the Managers of the Royal Infirmary of Edinburgh, I have to thank your Royal Highness for doing us the honour of being present here to-day. The occasion is an important one, not only for Edinburgh, but, I might add, for the United Kingdom. The present Infirmary, which has existed nearly a hundred and fifty years, supported entirely by voluntary contributions, has invariably admitted patients from all parts of the empire, without question, their sole qualification being their immediate need of medical or surgical treatment. In this manner, thousands upon thousands have benefited by the highest medical skill; while, on the other hand, the multitude and variety of the patients treated within it, cannot fail to have contributed in no small degree to that distinguished eminence which Edinburgh has so long maintained is a medical school. The old Infirmary, having in the lapse of time become unsuitable for its important purposes, it was considered desirable that a new building should be erected, which should embrace all those improvements which experience and modern science have suggested. Accordingly an appeal was made to the public for subscriptions in order to carry out this most desirable object. That appeal has been now munificently responded to by the community, and has included a donation from Her Most Gracious Majesty the Queen. Plans have been prepared by an eminent architect, and a most eligible site—that on which we stand—has been acquired under the sanction of an Act of Parliament. I have now humbly to request that your Royal Highness will do us the honour of laying the foundation-stone of the New Royal Infirmary of Edinburgh, which we trust is destined to prove for the sick and poor who may enter its gates a comfort and a blessing for many ages to come. For the purpose I have to request your acceptance of the beautiful trowel; and, in doing so, I may be permitted simply to add that the honour we have received from your Royal Highness and the Princess by this visit, will be long remembered, and all the more that this city was at one time a temporary residence of your Royal Highness.

The Prince of Wales having signified his willingness to lay the stone, the Rev. Dr. Arnot, Grand Chaplain, offered up prayers.

The Grand Master (the Earl Dalhousie) then said.—Most Worshipful Patron, is it the pleasure of your Royal Highness that the coins of the realm, and various other things should now be deposited in the cavity of the stone?

The Prince of Wales.—It is.

The Grand Master.—Brother Secretary, Architect, and other brethren, will now, by the Right Worshipful Patron's command, deposit in the cavity of the stone those coins and other articles.

A glass jar, hermetically sealed, was accordingly deposited in the cavity, containing plans and elevations of the proposed new building; engraved elevation of the old Infirmary, with an account of its rise and management; engraved elevation of George Watson's Hospital; plan of a portion of Edinburgh, showing the new and old sites; copies of Edinburgh newspapers, current coin, and brass plate, bearing the following inscription, was placed over the cavity:—By the favour of the Great Architect of the Universe, in the thirty-fourth year of the reign of Her Most Gracious Majesty Queen Victoria, and on the thirteenth day of October, in the year of the Christian Era, MDCCCLXX, and of the Masonic Epoch, MMMMDCCCLXXXIV, the foundation stone of the New Royal Infirmary was laid, with great solemnity, by His Royal Highness Albert Edward, the Prince of

Wales, K.G., K.T., K.P., Duke of Saxony, Prince of Coburg and Gotha, Duke of Cornwall, Duke of Rothesay, Earl of Chester, Earl of Carrick, Earl of Dublin, Baron of Renfrew, Lord of the Isles, Prince Steward of Scotland, and Patron of the Ancient Order of Free and Accepted Masons of Scotland, assisted by the M.W. the Grand Master, the Right Hon. the Earl of Dalhousie, K.T., G.C.B.; the Grand Officer Bearer and members of the Grand Lodge of Scotland, in presence of a great assemblage of the various lodges and brethren of Edinburgh and the Province. Bro. David Bryce, Grand Architect, architect of the building."

The Prince of Wales then spread the stone with mortar, using for this purpose the trowel which had just been presented by the Lord Provost. The trowel is an elegant piece of workmanship, formed of silver, gilt, and furnished with a finely designed ivory handle. On the front of the implement, springing out of a socket, are two Scotch thistle leaves, richly chased in *basso relievo*; and in the centre of the plate the arms of His Royal Highness are engraved, surmounted by a Prince of Wales' feather, along with the following inscription:—"Trowel used by His Royal Highness Albert Edward, Prince of Wales, in laying the foundation-stone of the new Royal Infirmary.—Edinburgh, October 13, 1870." On the back of the trowel are the arms of the Royal Infirmary—a castle flanked with burning torches, entwined with the serpent, and surmounted by a nest in which a heron is feeding her young from her own breast. Over the shield is a scroll with the words *Patet omnibus*; and surrounding the whole design is a garter bearing a legend. The foundation-stone proper was next lowered to its place, when

The Grand Master said:—Right Worshipful Substitute Grand Master,—You will cause the various implements to be applied to the stone, that it may be laid in its bed according to the rules of Masonry.

The Substitute Grand Master accordingly ordered the Wardens to do their duty.

The Grand Master—Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

The Junior Grand Warden—The plumb, Most Worshipful Grand Master.

The Grand Master—Have you applied the plumb to the several edges of the stone?

The Junior Grand Warden—I have, Most Worshipful Grand Master.

The Grand Master—Right Worshipful Senior Grand Warden, what is the proper jewel of your office?

The Senior Grand Warden—The level, Most Worshipful Grand Master.

The Grand Master—Have you applied the level to the top of the stone?

The Senior Grand Warden—I have, Most Worshipful Grand Master.

The Grand Master—Right Worshipful Substitute Grand Master, what is the proper jewel of your office?

The Substitute Grand Master—The square, Most Worshipful Grand Master.

The Grand Master—Have you applied the square to those parts of the stone that are square?

The Substitute Grand Master—I have, Most Worshipful Grand Master.

The Grand Master—Then, having, my right worshipful brethren, full confidence in your skill in our royal art, it remains with me now to finish this our work. The Grand Master then gave the stone three blows with the mallet, saying, "May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and crown the edifice, of which we have now laid the foundation, with every success."

A cornucopia, and vases with oil and wine, were then delivered to the Grand Master, who handed them to his Royal Highness. Their contents were thrown by the Prince on the stone, conformably to ancient custom.

The Rev. G. W. Faithfull, Grand Chaplain, here offered up the following prayer:—"Praise be to the Lord Immortal and Eternal, who formed the Heavens, laid the foundations of the earth, and extended the waters beyond it—who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may that people, living

under sage laws, in a free Government, ever feel grateful for the blessings they enjoy."

The Prince of Wales afterwards said—My Lord Provost, Most Worshipful Grand Master, my Lords, Ladies, and Gentlemen,—I beg to return you, my Lord Provost, my thanks for the kind words in which you have addressed me to day. I can assure you that it has been a source of great satisfaction to me, as well as to the Princess of Wales, to come to Edinburgh, though only on a flying visit, and to take part in the interesting ceremony of to-day. It has always been the wish of the Princess and myself, in the various responsibilities of our position, to perform such duties as may be conducive to the happiness and the welfare of the community at large—and I can assure you I feel that the work in which we are engaged to-day is one which will confer a great and lasting benefit on the community. I sincerely trust that this Royal Infirmary, the foundation-stone of which I have now laid, will continue to prosper; and I hope also that prosperity may attend those who have undertaken so good a work. The Infirmary, as you are all aware, is entirely kept up by voluntary contributions, and it has this grand advantage, that it will receive all classes of people, and people of all countries. There is nothing better than that ladies and gentlemen, and I feel confident that, with God's help, the new Infirmary will prove a lasting benefit to the city of Edinburgh. I rejoice to hear that Her Majesty the Queen has given a donation, and I feel sure that, after that example, many large donations will follow. Allow me, my Lord Provost, to thank you also for the trowel you have presented to me to-day; and turning to the brethren I see before me, allow me to express to them what a gratification it is to me to have this day performed my first Masonic act in Scotland. I cannot forget the honour that was conferred upon me yesterday—the high honour of being Patron of the Masonic Craft in Scotland. I beg to thank you sincerely for the very kind and cordial reception you have given me. I assure you I shall never forget it.

The Grand Master then called for three cheers for the Queen, which were given with right good will. Hearty cheers were also given for the Princess of Wales, for His Royal Highness, and for Lord Dalhousie. This brought the ceremony to a close, whereupon the Lord Provost conducted the Prince of Wales to the box in which the Princess was seated.

On leaving the Pavilion, the Prince and Princess of Wales drove off in the same carriage, escorted by the Hussars. Greeted along the entire line by renewed and continuous acclamations, their Royal Highnesses reached their hotel a few minutes before four o'clock.

MASONIC BANQUETS.

The great Masonic event was followed up in the evening by a banquet in the Café Royal, under the auspices of the Grand Lodge of Scotland. There were upwards of 100 of the brethren present. The number would have been much greater had not various lodges in the city been holding banquets of their own. The Earl of Rosslyn, Deputy Grand Master, occupied the chair, on his right were Bros. John Whyte-Melville of Bennoch, the Past Grand Master; W. Mann, S.G.W.; James Ballantyne, G. Bard; and Quartermaster Barr. On the left, Lord James Murray, Col. Kinloch of Kilrie, and others. The croupiers were Bros. Henry Inglis of Torsonce, Substitute Grand Master; and William Officer, Junior Grand Deacon. Amongst the brethren present were Capt. F. Gordon, Craigmyle, Aberdeenshire; F. Binckes, of the Royal Masonic Institution for Boys, London; C. Fitzgerald Matier, Lancashire; Col. Guthrie of Carlogie; Provost Whyte, Forfar; A. Jervise, Brechin; Lauderdale Maitland, Eccles; Alex. Hay, John Lawrie, Dr. Rogers, A. Mitchell, G. Cotton, Coghill, Murdoch Mackenzie, E. Chanterolle, Capt. Bowden, H. Peacock, W. M. Bryce, M'Cormick, Dublin; and the Rev. Arthur Washington Hallen, of Alloa.

After dinner, the toast of "The Queen," was drunk with all the honours.

The Chairman then proposed "The Health of our Royal Patron, His Royal Highness the Prince of Wales." It was, he said, a great satisfaction to the Freemasons that the Prince had performed his first act as Patron, and the reception he had met with was most enthusiastic. A few minutes ago he had left His Royal Highness, and he was charged by him to tell the brethren that in all his life he had never met with such a hearty reception. It was, his Lordship added, in the mingling together of the very highest in the land that the strength of the Freemasonry consisted.

The Chairman then called on Bro. Kennedy sing to the

"Freemasons' Welcome," which had been composed for the occasion by the Grand Bard, Bro. James Ballantyne, which will be found on another page.

The Chairman proposed the "Army, Navy, Militia, and Volunteers," to which Lord Murray replied for the Army, Dr. Lilburn, R.N., for the Navy, and Colonel Guthrie for the Volunteers.

The Chairman then said—I have now to propose the health of our Most Worshipful Grand Master, Earl Dalhousie. If I should not say a word more, the reception you have given the mentioning of his name shows the estimation in which you hold him. He is the impersonation of all that is good, both as a man and as a Mason. Whether he is in the Grand Master's chair, or working for the good of the country, he is thoroughly at home, and is a credit to Scotland. He has made the Grand Mastership a difficult task for his successor—whoever that may be—I may venture to prophesy that he will imitate the example of the good man who now fills the chair.

The toast was drunk with all the honours.

The Chairman next proposed "The Grand Lodges of England and Ireland," remarking that the brethren of both countries could not draw together too closely.

Bro. Binckes returned thanks for the Grand Lodge of England. The highest subject in the realm, he remarked, had become Patron of the Order in Scotland; but the Grand Lodge of England did not envy the Scotch Masons, as the connection did honour to both countries.

Bro. M'Cormick, Dublin, responded for the Grand Lodge of Ireland.

The Substitute Grand Master, amid loud cheers, announced the health of "The Chairman." He said—The reception you have given the toast I am sure must satisfy the most eager pretender to popular honours. I am not surprised at the manner in which the toast has been received, for previous to 1736 there was an Earl of Rosslyn who held a royal patent as Grand Master of the Scottish Masons. We have now our noble chairman, who is a direct descendant of that noble Earl. He has referred to our present Grand Master, but I will tell him that whoever be Lord Dalhousie's successor, he will worthily fill that nobleman's chair.

The toast was drunk with three cheers.

The Chairman, in replying, said—It is difficult to find words to acknowledge the flattering reception you have given this toast. I have been twenty years a Mason, and I have never had so gratifying a reception. It would be idle for me any longer to pretend ignorance as to who is likely to be the successor to the present Grand Master. He will follow the example of the St. Clairs of Rosslyn. It is a singular coincidence that in 1809 Mr. Maule was Grand Master, the Earl of Rosslyn was Deputy Grand Master, and then Mr. Inglis of Torsonce was Substitute Grand Master. His Lordship went on to say he had lately received a letter from a colonel who had been at Montmedy to aid the sick and wounded. The colonel was taken prisoner as a Prussian spy. He told who he was, as he spoke French fluently, but they would not release him. However, the moment it was discovered that he was a Freemason, he was released at once. The noble Lord concluded by stating that the day just closed would be a red letter day in Freemasonry. A great procession had been got off with creditable precision, and he was proud to think that he would one day be at the head of the Scotch Freemasons.

Col. Kinloch proposed "The City of Edinburgh." He remarked that some of the charitable institutions were very ancient, and might be considered as models to all Scotland, if not to Great Britain. He regretted that Dr. Syme had not been alive to witness the proceedings of that day, and concluded by expressing the hope that the sun would continue to shine on all Edinburgh charities.

The Chairman proposed "The Past Grand Master, Brother Whyte-Melville."

The Past Grand Master, in replying, said he was glad to have witnessed such a magnificent meeting at Grand Lodge that day, and to have seen the regularity of the procession, and the orderly manner in which the general body of Masons behaved.

The health of the Croupiers, the Substitute Grand Master, Bro. Officer, and several other toasts followed before the meeting broke up, and many excellent songs were sung in the course of the evening.

Several of the Masonic Lodges in the city also celebrated the proceedings of yesterday by holding banquets in the evening.

Lodge No. 8, Journeymen, had their festive meeting in the Corn Exchange, at which upwards of 200 were present—Convener Field occupying the chair. The "Edinburgh Defensive Band," No. 151, dined together in the Rainbow Hotel, where also a large number were present.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BELGRAVE LODGE, (No. 749).—This lodge held the first meeting of the present season on Wednesday, the 12th inst., at Auderton's Hotel. Bro. George Pymm, W.M., presided, and passed Bros. W. Okey, W. J. Darke, and C. Chandler; initiated Messrs. T. Arno, A. F. Marchmont, R. E. Booker, and W. Burrell; and raised Bro. Donovan. The brethren elected Bro. Hester, as W.M. for next year; Bro. Froud, Treas.; and Bro. Daly, T. Bro. Bourne, I.P.M., proposed, Bro. W. Ough, P.M., seconded, and the lodge unanimously voted a P.M. jewel to Bro. Pymm, in recognition of his great services to the lodge during his year of office. An excellent banquet was then partaken of by the brethren, and a most pleasant evening was spent. The P.M.'s were represented by Bros. Ough, P.G.P.; Nash, Bourne, Runting, and Garrod; and the officers of the lodge who were present were Bros. Hester, S.W.; Peter Parsons, J.W.; Homewood, S.D.; Scott, J.D.; and Harper, I.G.

PECKHAM LODGE, (No. 879).—The installation meeting of this lodge was held on Monday evening last, the 10th inst., at Bro. Scott's, the Maisemore Arms Tavern, Park Road, Peckham. The lodge was very numerously attended, and the meeting altogether showed a marked improvement compared with the last few years. The retiring W.M., Bro. Davis, being absent from town, the chair was assumed by a visiting brother, but one well-known to the lodge, being preceptor in the Peckham Lodge of Instruction, Bro. D. Rose, P.M. 73. The W.M. elect, Bro. Arthur Gard, having been presented, Bro. Rose proceeded to instal him into his seat of office in a careful and correct manner. Bro. Rose is rapidly becoming a veteran in the installing art, and was loudly applauded at the completion of his arduous duty. No passings or raisings were performed this evening, but three gentlemen were initiated into the order by the W.M., the ceremony being gone through to the satisfaction of all present.

STRAWBERRY HILL LODGE, (No. 946).—The regular meeting of this lodge was held on Wednesday, the 12th inst., at the Grotto Hotel, Cross Deep, Twickenham, Bro. E. Hopwood, W.M., in the chair; Bros. Whitley, S.W.; W. Smeed, P.M., J.W.; J. M. Stedwell, P.M., Treasurer; W. Platt, P.M., Sec; Reed, S.W.; Waghorn, I.G., and P.M.'s McIlwham, Smith, Faithfull, &c. The lodge was opened and the minutes were confirmed. Bros. J. Parkins and Thom were passed to the second degree by the W.M. in a very efficient manner. Bros. J. S. Sweeney, W. Seekings and Bro. Dear, were, by the courtesy of the W.M., raised to the third degree by Bro. W. Smeek, in his usual perfect and faultless manner. The lodge was then closed, and the brethren sat down to a good and substantial dinner, provided by the worthy host, Bro. Bendy, who personally superintended it, and gave great satisfaction to all present. On the removal of the cloth, the usual loyal and Masonic toasts were given. The W.M. proposed the health of Bro. Col. F. Burdett, Prov. G.M., which was drunk with great enthusiasm. Bro. McIlwham proposing the toast of the W.M., passed a very high encomium on that Brother not only for the able manner he had done the work of the lodge, but also for the great care he had evinced in looking after its financial position. The W.M. in reply thanked the brethren for their kind expressions, and he said he hoped to leave the chair with as great credit and satisfaction as his predecessors. Bro. H. M. Levy, P.M., 183, returned thanks as a visitor. The W.M. proposed the toast of the Past Masters, were severally responded. The toast of the Officers of the lodge, and the other usual toasts were given, the Tyler's toast concluded a delightful evening. Excellent harmony was contributed by Bros. Smeed, Platt, Whitley, Waghorn, and Parkins, a musical treat.

INSTRUCTION.

DOMATTO LODGE (No. 177).—This lodge has, for the last three years, held its meetings at the Palmerston Arms Tavern, near Grosvenor Park, Camberwell, and it was determined to celebrate that event by a banquet, which took place at the Lodge House on Tuesday evening, Oct. 18, and it was numerously attended. The lodge was established in 1842, and some of the best working Masons in the Craft have received instruction in it, as some of the most able brethren are in the habit of attending it, and the ability of its present Preceptor, Bro. John Thomas, is too well known to need any comment. It is also one of the best furnished lodges of instruction, for here the ceremonies are performed with all the care and accessories of a regular lodge. Bro. A. Thompson, P.M. of the Parent Lodge, P.M. and Treasurer of the Southern Star Lodge, No. 1,158, and Hon. Secretary to the Lodge of Instruction, presided; and there were present:—Bros. Thomas (Preceptor); J. Child, E. Dodson, W.M. of the Jubilee Lodge; Abbott, W. Watt, Squires, Poore, Hodges, Beckett, T. White, J. Ashwell, Shaughnessy, Ross, Wingham, and Wingham, jun. (both of the Robert Burns Lodge); H. J. Wright (S.W. of the Royal Jubilee Lodge); Dann (Royal Jubilee); J. Stevens (W.M. of the Macdonald Lodge); R. E. Clarke (P.M. of the Southern Star Lodge); Gluckstein, P.M. 52, and of the Faith Lodge; Cattemood, of the Constitutional Lodge; Messenger and Larham, of the Macdonald Lodge; Scard, Domatie Lodge, No. 177; M'Crae, of the Egyptian Lodge; Bedolfe and Morrell, of the Panmure Lodge, No. 720; and several other brethren.

The supper was provided by Bro. Marshall, and it gave the most entire satisfaction.

On the withdrawal of the cloth, the W.M. gave "The Queen and the Craft," which was heartily responded to, followed by the National Anthem, the solo parts by Bros. Dodson and Stevens, Bro. Wingham, jun., presiding at the pianoforte.

The rest of the formal Masonic toasts were then given, and received with all due honours.

The W.M. said they had then arrived at what might be considered the toast of the evening, which was "Success to the Domatie Lodge of Instruction," and said it must be highly gratifying to the members of it to see the property it had attained during the three years they had met at that house since the resuscitation of the lodge in 1867. For a great deal of the prosperity which had attended their labours, they were greatly indebted to those brethren who were at all times ready to assist in the performance of their ceremonies, but they were more especially indebted to those brethren who were almost constant in their attendance to impart information and instruction to their younger brethren, and many who were at the present time enjoying honours in their own lodges, were not slow in acknowledging that they obtained them through the instruction they had received in the Domatie Lodge of Instruction. That was something to be proud of, and he (the W.M.) took that opportunity of impressing upon all young Masons, that if they wished to enjoy the honours of the Craft, they ought to be frequent in their attendance at lodges of instruction, so as to qualify themselves for any duties they might hereafter be called upon to perform. It was a well known fact, that merit was the great qualification for promotion, and these brethren were the first selected for posts of honour who were the most frequent in their attendance at lodges of instruction, where not only the ceremonies were taught, but their meaning was explained by those beautiful illustrations which were conveyed in their lectures, which were rarely heard in a regular lodge. The Domatie Lodge of Instruction was now established on a firm basis, and as they were under deep obligations to their Preceptor and other brethren, he gave "Success to the Domatie Lodge of Instruction," coupling with the toast the names of Bros. John Thomas and Stevens. The toast was most cordially responded to.

Bro. J. Thomas, Preceptor of the Lodge, returned thanks, and expressed his willingness on every occasion of their meeting to give instruction, and his desire to impart all the knowledge he possessed to the younger brethren, so that when called to office, they might be able efficiently to perform their duties.

Bro. James Stevens, W.M. of the Macdonald Lodge, said he was for a very brief period entrusted with the W.M.'s gavel, and the brethren would understand the use that he should make of it. He alluded to the resuscitation of the lodge, and said they

were mainly indebted for it to Bro. Thompson, who had laboured hard to bring about that result, and who since then has been most assiduous in performing the duties of Hon. Secretary to the lodge. He was nearly always at his post, and recorded their proceedings, and was ever ready to perform any duty, and he (Bro. Stevens) thought that Bro. Thompson himself three years ago could hardly have anticipated that they would have such a splendid meeting of influential members of the Craft as they had present that evening. He concluded by proposing "The Health of Bro. Thompson, P.M. and Secretary of the Lodge." The toast was well received.

The W.M. (Bro. Thompson) returned thanks, and said when he saw such a gathering as they had that night, anything he might have done towards the resuscitation of the lodge gave him greater pleasure, and he hoped and trusted the lodge would go on and prosper as it had done heretofore. He wished all the members health and happiness, trusting to meet them all next year at their festive meeting, and with an increased number of new members on the roll of the Domestic Lodge.

Bro. Stevens then sung, "What better thing than Freemasonry," of which he is the author, and it was received with great applause.

The W.M. gave "The Visitors," coupling with the toast the name of Bro. Allatt, the worthy host of the Southern Star Lodge, and whose genial and kind nature was well known.

Bro. Allatt returned thanks, and expressed his intention of becoming a member of the lodge.

The W.M. said he had already alluded to Bro. Thomas in connection with the lodge, but he thought it right to offer a distinct toast in reference to him as the Preceptor of the lodge. All the brethren present knew the value of his services, and for himself he could say, that in the early part of his Masonic career, he was under great obligations to Bro. Thomas for his instruction, and he was always ready to give it, not only in the lodge, but out of it, and even at his own residence, where he not only received gratuitous instruction, but was hospitably entertained; and other brethren received the same advantages from Bro. Thomas. He (the W.M.) was almost astonished at the amount of time Bro. Thomas devoted to the instruction of others, and he asked the brethren to drink his health with all the cordiality it so richly deserved. The toast was enthusiastically received.

Bro. Thomas thanked the brethren for the cordial manner in which the toast had been received, and the flattering terms in which the W.M. had spoken of him. He should at all times be ready to afford information to make young persons as conversant with the duties as he was himself, and to aid them by every means in his power.

The W.M. gave "The worthy host, Bro. Marshall, and the Stewards, Bro. Ashwell and White," and remarked that they had well entered for their entertainment, and were deserving of the thanks of the brethren. This toast was well received.

Bros. Marshall and White severally returned thanks.

During the evening, a number of songs were sung, and it was admitted by all that it had been one of the most pleasing and happy meetings that for a long time they had spent in Freemasonry.

PROVINCIAL.

CHANNEL ISLANDS.

PROVINCIAL GRAND LODGE OF JERSEY.

The first Anniversary Grand Lodge of Free and Accepted Masons for the Province of Jersey, was held on Thursday, October 13th, at the Masonic Temple. There was an unusually large muster of Present and Past Grand Officers, Worshipful Masters, Past Masters, and other Brethren; in fact, the large hall was full some time before the hour appointed for the commencement of the proceedings.

Among the company present were the following:—Bros. R. W. Col. Ed. C. Malet de Carteret, P.M., 958, Prov. G.M.; Jn. Le Cronier, M.D., P.M., 877, D. Prov. G.M.; Ed. D. Le Couteur, P.M., 877, Prov. S.G.W.; J. Jewell, P.M., 491, as Prov. G.J.W.; Wm. Adams, P. Prov. S.G.W., Reg.; P. W. Benham, P. Prov. S.G.W., Treas.; Jn. T. der Jardin, P. Prov. G.S.W.; C. Kings-

north, P. Prov. S.G.W.; the Rev. C. Maritt, M.A., P. Prov. G. Chap.; A. Schmitt, P.M., 590, P.G. Sec.; P.G. Binet, P.M., 291, P. Prov. G. Reg.; W. Tracey, P.M., 244, Assist. Sec.; R. G. Fothergill Smith, M.D., W.M., 877, P.G.J.D.; H. L. Manuel, P.M., 890, P.G. Dir. of Cers.; J. Blamfield, Assist. Dir. of C.; C. H. Mauu, P.M., 244, P. Prov. S.G.D.; W. Z. Pugele, P.M., 244, P. Prov. J.G.D.; Ed. Lott, P.M., 245, P.G. Org.

Amongst the Brethren present, in addition to those already named, were several French visitors, the Rev. Williams, &c.

The Prov. Grand Lodge being duly assembled, the R.W. the Grand Master proceeded to open it in due form.

The minutes of the Prov. G. Lodge held in February last were read by the Assist.-Secretary, which were duly confirmed.

The reports of the several meetings in reference to the Local Fund of Benevolence, as well as those of the Committee for General Purposes, were also read and adopted. The G. Treasurer presented his report of the finances of the Prov. G. Lodge, which were duly audited and passed.

Bro. P.W. Benham was unanimously re-elected Treasurer for the ensuing year. The ballot was taken for members of the Local Board for General Purposes, when the following were chosen:—Bros. C. H. Mann, P.M., 244; C. Kingsnorth, P.M., 245; Geo. J. Renouf, W.M., 590; J. Oabley, P.M., 590; A. Viel, P.M., 590; S. R. Dawe, W.M., 245.

To these, in accordance with the By-Laws, the R.W. Prov. Grand Master added Bro. E. D. Le Couteur, P.M., 491, and named Bro. P.G. Binet, P.M., 491, as President.

The following appointments of Prov. Grand Officers were then made, and such as were present were duly invested:—

Bro. J. Le Cronier, M.D.	-	-	D. Prov. G.M.
" A. Schmitt	-	-	Prov. S.G.W.
" R. G. Fothergill Smith, M.D.	-	-	J.G.W.
" Rev. Williams	-	-	G. Chaplain.
" P. W. Benham	-	-	G. Treas.
" C. Kingsnorth	-	-	G. Reg.
" M. Tracy	-	-	G. Sec.
" Wardley	-	-	G.S.D.
" A. Viel	-	-	G.J.D.
" P. G. Le Sueur	-	-	G. Supt. of W.
" Alex. Low, M.D.	-	-	G.D. of C.
" Vineham	-	-	Asst.D. of C.
" Ed. Lott	-	-	Org.
" Gen. Lane	-	-	G.S.B.
" Fredk. Cooke	-	-	G. Purst.
" R. Barrow, W.M., 491	-	-	G. Steward.
" Bennett, 244	-	-	G. Steward.
" S. R. Dawe, W.M., 245	-	-	G. Steward
" P. Blamfield	-	-	G. Steward
" Geo. J. Renouf, W.M., 520	-	-	G. Steward
" A. Boullier, Sec., 1093	-	-	G. Steward
" Wm. Toms	-	-	G.T.

In pursuance of a notice given at the Preparatory Committee by the Prov. Grand Master, seconded by his Deputy:—"That the most cordial thanks of this Prov. Grand Lodge be due, and are hereby given to W. Bro. John Darill, P.M., P.Z., 540, for the admirable, honourable, and satisfactory manner in which, under difficulties of no ordinary character, he has faithfully, and with credit to the Craft, fulfilled the high and responsible office of Prov. Grand Treasurer during four consecutive years, viz., 1866-7-8-9, and that a copy thereof inscribed on vellum be presented to that worthy Brother."

The motion was put and carried unanimously.

The sum of £5 5s. was voted to the Fund of the Sick and Wounded of both armies in the Continental War, on the proposition of Bro. P. W. Benham, seconded by Bro. J. T. du Jardin.

It was moved by Bro. A. Schmitt, seconded by Bro. J. T. du Jardin, and carried without any dissent:—"That a Donation of £5 5s. be subscribed by this Prov. Grand Lodge to the Royal and Benevolent Institution for Decayed and Aged Freemasons."

The Prov. G. Lodge was closed in due form, and the Brethren adjourned to the Refreshment Room, where the banquet was served by Bro. W. H. Long. The chair was occupied by the R. W. Prov. G. Master, Col. Malet de Carteret, and the vice-chair by Bro. A. Schmitt, S.W. After dinner the Chairman gave the following toasts:—"The Queen, the Prince of Wales, and the Royal Family"; "the W.M.G.M., Earl de Grey and Ripon"; "the R.W.D.G.M., and the Grand Lodge of England," and other Masonic toasts, which were most cordially received. The Tyler's toast brought the proceedings to a close.

ESSEX.

CONSECRATION OF LODGE ST. MARY, BOCKING (No. 312).

On Thursday, the 13th ult., there was a very large gathering of the brethren of the Province of Essex, at the Assembly-room, Bocking, to witness the consecration of a new lodge, to be called "The Lodge of St. Mary, Bocking, No. 1,312."

About two o'clock, the Right Worshipful Provincial Grand Master, Bro. R. J. Bagshaw, accompanied by his officers, entered the lodge, and having appointed Bro. Peter Matthews, Prov. G.D.C., as Installing Master, the ceremony of consecration was most impressively performed, and an excellent oration was delivered by Bro. Rev. B. S. Barnes, Prov. G. Chaplain, and S.W. 276. In due form, Bro. Arthur Goodchild, P.M. (No. 276), was installed W.M. of the new lodge, and he appointed and invested his officers as follows:—Bros. W. Neville Tuffnell, S.W.; A. R. Clench, J.W.; A. C. Veley, S.D.; Thos. H. Wood, J.D.; Rev. F. B. Shepherd, Secretary; Rev. Wm. S. Hemming, Chaplain; Charles Josling, Organist; and Thos. Sarel, Prov. G., Tyler.

Lodge was then closed in due form, and subsequently about sixty brethren sat down to a banquet, sumptuously served by host Bro. Phillips, of the White Hart Hotel, and presided over by Bro. A. Goodchild, W.M.

The usual loyal and Masonic toasts having been duly honoured, the W.M. proposed "The health of the Right Worshipful Prov. G. Master, Bro. Bagshaw," who in reply congratulated the W.M. and officers of the new lodge upon the auspicious circumstances under which their lodge had been inaugurated, and gave them some advice as to the manner in which it should be conducted.

"The D.P.G.M., Bro. Andrew Meggy, and the rest of the P.G. Officers" was proposed from the chair, and responded to by Bro. Rev. B. S. Barnes, Prov. G. Chaplain.

The Prov. G. M., then proposed in flattering terms, "The health of the W.M. of the Lodge of St. Mary, Bocking," and Bro. Goodchild, in reply, while promising to do all in his power to further to progress of the lodge, regretting that the distance at which he resided and his numerous engagements would prevent his attendance in lodge so often as he could wish.

The toast of "Bro. Matthews, G.D.C., and the G. Wardens and Officers," was, in the absence of the G.D.C., responded to by Bro. Burton, who testified to the great ability Bro. Matthews had displayed in the ceremonies of that day.

Bro. Wing responded for "The Visitors," and remarked that from records which had passed through his hands he found that Braintree was one of the 17 Provincial Lodges which existed at the time of Sir Christopher Wren, somewhere between 1690 and 1705, and his (the speaker's) father was once W.M. of the old lodge. He, therefore, was specially interested in the progress of the lodge; and as a proof of this, he should wish to become a joining member.

Some excellent songs added to the pleasures of a most agreeable evening.

Among the brethren present, besides those already mentioned, were Bros. J. Burton, W.M. Elect, 276, Prov. G. Treasurer; John Wright Carr, Prov. G. Secretary; F. G. Green, P.M., 1024, Prov. D.G.S.W.; William Humphreys, P.M., 276 and 1024, P. Prov. G.J.W.; Wm. Wing, P. Prov. S.G.W.; A. Durrant, P.M., 276, Prov. S.G.W.; George Cooper, S.W., 214, Prov. G.W.; John Coppin, P.M., 51, Prov. G.J.W.; T. R. Quilter, I.P.M., 51, Prov. G.J.W.; J. B. Sarel, P.M., 276, P. Prov. G.S.W.; T. J. Ralling, Sec., 51, Prov. G.S.; A. Day, Prov. G.S.; J. Glass, P.M., 453, Prov. G.S.B.; Wm. King, P.M., 21; W. P. Lewis, W.M., F. A. Cole, S.D., L. J. Watts, E. J. Sanders, A. R. Staines, W. Hickford, and T. Day, 51; John Collis, P.M., 130; Wm. Gabell, 170; G. W. Wakeling, P.M.; Rev. B. S. Barnes, S.W.; Jas. Nicholls, J.W.; Thos. Smea, J.D.; G. O. Goodey, F. E. Roche, F. A. Jones, T. Whitmore, Samuel Blythe, Junr., and Malcolm Douglas, 276; Joseph Tanner, P.M. and Sec., 101, S.W., 453, Prov. G.S.D.; Jas. Lawson, 561; W. Middleton, 697; W. B. Bolton, 742; G. P. Jay, W.M.; J. W. Quihampton, J.D.; Joseph Bell, W.M., P.M., 441; J. Gordon, Bellingham, Sec.; T. Simpson, Treasurer; G. W. Callum, W. Clayton, Alfred W. Jones, and Frederick Bell, 1280; A. Cunningham, P.M., 817, &c.

KENT.

WESTERHAM.—*Amherst Lodge* (No. 1,223).—The installation meeting of this lodge was held on the 6th inst. at the Public

Hall, Westerham, and the ceremony of placing the S.W., Bro. Col. Warde, in the Master's chair was performed in praiseworthy style by Bro. R. B. Newsom, W.M. Bro. J. T. Bowen, the Sec., impressively read the ancient charges and regulations, and Bro. Mackney, P.M., No. 299, P.G.O., Kent, ably delivered the addresses. Bro. Jewell was invested by S.W.; Bro. Durnell, J.W.; Bro. Rowen, Sec.; Bro. Sutton, S.D.; Bro. Johnson, J.D.; Bro. Whale, I.G.; and Bro. Fullager, T. A beautiful Past Master's jewel was presented by the new Master to Bro. Newsom for the very able manner in which he presided over the lodge ever since its consecration two years ago. The inscription on the jewel was as follows:—"Presented to Bro. R. B. Newsom, P. Prov. G.S.B., Kent, in appreciation of the great and valuable services rendered by him to the Amherst Lodge, No. 1,223, as its first W.M. and founder, October, 1870." The question of removing the lodge to Sevenoaks for the convenience of brethren coming by railway was reserved for a Lodge of Emergency next month, and the brethren adjourned to the King's Arms, where a choice banquet was served by Bro. Clarke.

LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—The festival of St. John the Evangelist was celebrated by this lodge at Hulme Town Hall, on the 14th inst., by a large number of members and visitors. The lodge having been opened in due form, the adoption of the Treasurer's Report was moved by Bro. Gillman, who, on behalf of himself and his Co-Auditor, Bro. Knight, O., noticed favourably the wise economical reform they had perceived in examining the past year's accounts, and this was fully indorsed by the brethren assembled. Bro. Cheetham, P.M., proposed by Bro. Kennedy, P.M., P. Prov. G.T., and seconded by Bro. Groves, P.M., was unanimously elected the Treasurer for the ensuing year. Letters were read from Lieut. Col. Le Gendre N. Starkie, Prov. G.M. (designate) of East Lancashire, Romaine Callender, Junr., J.P., D. Prov. G.M., John Wike, P. Prov. G.S.W., and from Dr. John Smith, P. Prov. G.P., expressing regret at their unavoidable absence. Bro. William Worthington was ably and impressively installed as the W.M. by Bro. Kennedy, P. Prov. G.T., assisted by Bro. James Bedford, the I.P.M., the prayers throughout the ceremony being solemnly rendered by Bro. the Rev. Leighton Figgins, P. Prov. G. Chaplain. The following officers were appointed and invested:—Bros. Pochin, S.W.; Morris, J.W.; Cheetham, Treasurer; Robinson, Secretary; Knight, Organist; Gillman, M.C.; Newton, S.D.; Sidgreaves, J.D.; Stanley, I.G.; Croale, Deakin, and Cookson, Stewards; and Sly, Tyler; to each was given a chastely illuminated commission of office which had been specially designed and presented to the lodge, together with an official seal, by Bro. John Royle. The lodge having been regularly closed the brethren adjourned to the banquetting room, and, after dinner, the customary loyal and Masonic toasts were given, including that "To the memory of Bro. Stephen Blair, late Prov. G.M. of East Lancashire," which was honoured in solemn silence. In replying to the toast of "Bro. Romaine Callender, J.P., D. Prov. G.M., and the rest of the Prov. G. officers of East Lancashire, past and present," Bro. the Rev. Leighton Figgins, P. Prov. G.C., regretted the absence of his other Prov. G. brethren; congratulated the lodge on bearing and perpetuating the name of a late great and good leader in Masonry, and thanked the brethren in his usual happy manner for having afforded him an enjoyable evening. Bro. Kennedy, P. Prov. G., Treasurer, also acknowledged the toast, remarking that the Prov. G. Lodge of East Lancashire was second to none. The toast of the evening, that of the health of "Bro. Worthington, the W.M.," was received with much cordiality. Bro. James Redford, the I.P.M., in proposing it, said that they might be considered twin brothers in the Craft, for they had entered into the Masonic world on the same evening, and were the two first initiated in that hall. Bro. Worthington had commenced at the lowest office in the lodge and had gradually risen, by successive steps, to the proud position into which he had been installed that evening, and which he had so justly merited. He was certain the lodge would advance during his Mastership, and wished him a happy, busy, and prosperous year of office. The W.M., Bro. Worthington, in responding, remarked that he feared he would have a difficult task before him in maintaining the prestige which the lodge had deservedly earned owing to the correct and skilful labours of his predecessors, but he would endeavour to make himself worthy of so good a lodge, and trusted that at the termination of his year of office he should merit the satisfaction of his

brethren. Bro. Kennedy, P. Prov. G.T., in asking the brethren to honour "the I.P.M. and P.M.'s of the Blair Lodge," lavished much praise on Bro. James Redford for his zeal during the past Masonic year, and observed that he had gained the admiration and confidence of all the members, and in their name presented and affixed on his left breast a tastefully engraved P.M.'s gold jewel. The toast was received with much enthusiasm. Bro. Redford, I.P.M., replied that his year of office had been the sunniest of the sunny, and he should always recall it with pleasant recollections; he should esteem the jewel that had been presented to him as of inestimable value; the diagram upon it delineating the useful 47th proposition of the 1st book of Euclid,—that of the "squares,"—was to be him a lasting remembrance that the brethren had approved his efforts to act on the "square" and do his duty in a conscientious straightforward manner. In conclusion, he thanked the P.M.'s, Officers, and Brethren, for their advice, support, and assistance, in the discharge of his important duties; if he were to particularize, he should mention Bro. Gillman, as a member, for his punctual attendance had enabled him to open the lodge at the hour appointed; as officers, Bros. Norris, Treasurer, and W. J. Towle, Secretary, had done a large amount of work quietly and unobtrusively; Bro. Towle, his I.P.M., had never been absent from his duty, and he should endeavour to imitate his good example. In taking leave of them as W.M., he trusted that he would often meet them again as a P.M. The "Visiting Brethren" were welcomed by Bro. Towle. Bro. Davies, S.W. of No. 1218, in response stated that he had spent so many pleasant hours at the "Blair" that he had almost ceased to feel as a visitor. He was happy in being accompanied that evening with his father-in-law, Bro. Goddard, a P.M., of thirty years standing, of the Moira Lodge, in the neighbouring province of Cheshire. Bro. John Baker, P.M. No. 163, also replied to the toast, stating he had felt so much at home that evening, and was so satisfied with the high rank of the "Blair," that he had decided, if they would permit him, to become a joining member. The toast of the Masonic Charities was placed in the care of Bro. Sidgreaves, J.D., and responded to by Bro. Pochin, S.W. The W.M. gave "the Officers of the Lodge," and Bro. Stanley, I.G., in reply, promised they would rally round the W.M. and give him all the support in their power. "The Stewards," by Bro. Redford, I.P.M., was acknowledged by Bros. Croale and Deakin. "Success to the Blair Lodge," proposed by Bro. Baker, P.M. No. 163, was replied to by the W.M. Bro. W. F. Norris, the J.W., gave the "last toast," and it was honoured as is customary. Bro. Gillman, M.C., performed his duties in a praiseworthy manner, giving the correct honours to every toast, with a precision that an old practitioner might envy. The evening was enlivened by a choice selection of songs, glees, and pianoforte solos, by Bros. Dumville, W. Dumville, Edmondson, Standen, and Irvine.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this lodge was held on Wednesday the 12th inst., at the Masonic Rooms, Athenæum, Lancaster. The W.M. Bro. J. Hatch presided, and was supported by the following officers and brethren:—W. Bro. King, as I.P.M.; Bro. C. Hartley, S.W.; J. Barrow, J.W.; E. Simpson, P.M., Sec.; W. Heald, S.D.; W. Fleming, J.D.; W. Hall, I.G.; John Watson, and John Beeley, Tylers; W. Bro. J. Daniel Moore, P. Prov. G.S. of W., P.M.; W. Bro. W. Hall, W.M., 1051; Bros. E. Airey; J. Bell; J. Budd; W. Bradshaw; James Beesley; John H. Charnley; John Dickenson, E.A.P.; R. R. Hathornthwaite; B. Mills; W. J. Sly; H. Sumner; J. Stanley; J. Tilley, E.A.P. The lodge was opened, and the usual business transacted. The ballot was taken and proved unanimous in favour of Bros. C. E. Dodson; E. D. de Vitre, M.D.; Capt. T. H. Rossall; and Lieut.-Col. R. White, all of the Rowley Lodge as joining members. Bros. Dickenson, E.A.P.; and John Tilley, E.A.P., having given proof of their proficiency were duly passed to the degree of Fellow Craft by the W.M., and Bro. Hall, W.M., 1,051, who afterwards in an admirable manner gave the lecture on the tracing board of the first degree for which a unanimous vote of thanks was awarded by the lodge. The W.M. read a circular from the Institution for Aged Freemasons and their Widows, asking for a steward to be appointed for the festival in January, and Bro. Dr. J. D. Moore, P.M., offered to undertake that duty. The W.M. have notice that at the next regular meeting of the lodge he should propose that a sum of money not exceeding ten

guineas be voted for that charity from the funds of the lodge. Bro. Simpson, P.M., and Secretary who has also for many years acted as Almshouse to the Lodge in Lancaster, stated that he had heard of several begging Masons complaining that he had refused to give them the assistance that they required. One case especially have occurred within the last few weeks to which he desired to direct the attention of the lodge. A man calling himself Bro. C. H. Couch also stated that he was a member of the Prince of Wales Lodge, Kirkdale applied for relief. He (Bro. Simpson) being very doubtful of the truth of his story, hesitated to grant him assistance, and on communication being held with the West Lancaster Masonic Relief Committee, it was found that the applicant was not a member of the lodge to which he said that he belonged, but was one of the many who make their living in part by levying contributions upon members of the Craft, and do not hesitate to threaten if they are not relieved to the extent that they desire. He mentioned this case, which was one unfortunately but one out of many, in order that the brethren of this lodge might know how far their charity frequently was imposed upon, and to show the difficulty attending the distribution of alms to wandering Masons. Four gentlemen were then proposed as joining members of the lodge, one candidate for initiation by the W.M., and Past Masters Simpson and Moore, after which the lodge was closed in due form.

MIDDLESEX.

WALHAM GREEN.—*Hervey Lodge* (No. 1260).—A meeting of the above lodge was held in the Iron School, adjoining St. James's, Moore Park, Walham Green, on Wednesday, 12th inst. Present:—Bros. King, W.M.; P. H. Jones, S.W.; J. Way, J.W.; Ayshford, Treasurer; King, Junr., P.M., and Secretary; Wygmore, S.D.; Mallyon, Agar; Davidson; Dr. T. Godrch; and others. Visitors:—Bros. T. Holland, P.M. 1244; P. C. Brewster, 755; and T. Farrell, 975. The lodge was opened in due form, with solemn prayer, when the minutes of the last lodge were read and confirmed. The ballot was then taken for Messrs. J. H. Burton, and F. Derrick, both of Walham Green, and being unanimous in their favour, they were prepared and initiated into Freemasonry according to ancient custom, each candidate being taken separately. The evening was worked with that accuracy for which this lodge is so celebrated, every officer discharging his duties perfectly. None of the other candidates being present, and after two or three propositions for initiation and joining had been made, the lodge was closed in due form, and the brethren adjourned to the Britannia, where they sat down to a capital repast supplied by Mr. Smith, and after a very pleasant evening, interspersed with some capital singing, the brethren separated at an early hour.

SOUTHALL.—*Ooch Lodge* (No. 1,238).—A regular meeting of this lodge was held on Monday, the 17th inst., at the Prince Alfred Hotel, Southall. The chair was occupied by Bro. G. King, jun., W.M., supported by Bros. Wm. Smith, C.E., P.M.; Baber, S.W.; Lonsdale, J.W.; Laxton, S.D.; Honeymoon, I.G.; Capt. Avery Tyrrell, W.S.; Joseph Freeman, Cornish, and other members. The lodge was opened at five o'clock. The minutes were read and approved. Bro. G. Gibson was raised to the sublime degree of M.M. This being the only business on the summons, the lodge was closed down in three degrees. The consideration of several matters of business was deferred in consequence of the smallness of the meeting. A banquet closed the proceedings the usual loyal and Masonic toasts being given and responded to.

MONMOUTHSHIRE.

PONTYPOOL.—*Kenard Lodge* (No. 1,258).—The usual monthly meeting of the members of this lodge, took place at the Clarence Hotel, Pontypool, on Monday last, and was very well attended. The W.M. Bro. Henry Martyn Kenard, Esq., was in the chair, supported by several Prov. Grand Officers, W. Masters, and Past Masters, of other lodges. The minutes of the last lodge having been read and confirmed, the W.M. introduced the subject of purchasing or renting the old industrial stores in High-street, for a Masonic Hall; and the S.W. having stated that Bro. William Henry Lloyd, Solicitor, who had conducted the negotiations hitherto, was unexpectedly called away to-day, and would not return in time for that meeting. He proposed that the S.W. the J.W., Bros. Lloyd, Greenway, and

Waite, with power to add to their number, be appointed a committee to go thoroughly into the matter, and report thereon at the next meeting. This having been seconded, was passed unanimously. The lodge was then opened in the second degree, and Bros. Mitchell, E. Kennard, and Jenkins, were examined in open lodge, as the progress each had made as Fellow Craft Freemasons. Their answers proving satisfactory, these brothers retired. The lodge was then opened in the third degree, and the three brothers above named were admitted and raised to the sublime degree of Master Mason. The ceremony was very ably, correctly, and effectively rendered by the W.M., and we are assured by a Prov. Grand Officer was present, and who has been an active Freemason nearly thirty years, that he does not recollect a W.M. who ever did his work better than Bro. Henry Martyn Kennard did on Monday last. The lodge was then closed down to the first degree. One candidate for initiation at the next meeting was proposed, and the lodge was closed in harmony at 7.15 p.m. The brethren afterwards supped together at the Clarence Hotel, under the presidency of the W.M. About forty were present. We regret we have not space this week to report the speeches, &c. Suffice it to say that all passed off as happy as a marriage bell, and the toast, "To Our Next Merrie Meeting," was drank with all enthusiasm. Bro. Haskkins, Waite, and others added greatly to the harmony of the meeting by their capital songs, and altogether a very pleasant evening was spent.

SUSSEX.

BRIGHTON.—Yarborough Lodge.—A regular meeting of this lodge was held at the Royal Pavilion, on Saturday, 18th inst. Present:—Bros. Edward Turner, W.M.; Rev. Dr. Griffiths, P.M.; Tanner, J.W.; Wood, J.D.; Gill, Sec.; Lainsan, I.G.; and other brethren. Amongst the visitors present were Bros. Patten, Secretary Girls' School, and Sabine, P.M., 73. Bro. Lieut. Storrt, R.N., having answered the usual questions, retired, and the lodge having been duly opened in the second degree he was admitted, and duly passed to the degree of F.C., which ceremony was impressively given by the W.M. There being no other business, the lodge was closed.

ROYAL ARCH.

METROPOLITAN.

CHAPTER OF SINCERITY, (No. 174).—A convocation of this new and flourishing chapter was held on Thursday, the 6th, at the Cheshire Cheese, Crutched Friars, Comps. J. Terry, M.E.Z.; J. Newton, H.; Barlow as J.; J. Bellerby, S.E. The minutes of the former convocation were read and confirmed, and the report of the audit committee was read and adopted. A ballot was then taken for the admission of Bor. Jesse Owens, No. 861, and on its being unanimously in his favour, he was duly exalted by Comp. Terry, M.E.Z., in a perfectly impressive manner. This being the night for the installation of M.E.Z., Comp. J. Newton was duly installed. J. Terry, I.P.Z.; Bulmer, H.; J. Bellerby, J.; Barlow, P.Z., Treas.; Morton, P.S.; Cook, S.E.; Gee, S.N.; C. Lacey, 1st Ass.; S. Gilchrist, Janitor. There were also present, Comps. Wright, P.Z.; C. Davey, L. Liens, J. L. Mather, Goddard, E. C. Mather, &c. The chapter was then closed and the companions adjourned to a very sumptuous banquet, provided by Comp. Wright, that gave great satisfaction to all present. On the removal of the cloth, the usual R.A. and Masonic toasts were given. Comp. Owens responded for the toast of the newly exalted, and the M.E.Z., in proposing the toast of the I.P.Z. Comp. Terry, alluded to the valuable services he had rendered, not only to the Craft, but to R.A. Masonry; he was one they were all proud of, and he had great pleasure in presenting him with a gold P.Z. jewel, for the able manner he had conducted the duties of the chapter during the year he had occupied the chair. The jewel is of a very elegant design, and the inscription on it as follows:—"Presented by the members of the Chapter of Sincerity, No. 174, to Comp. J. Terry, P.Z., as a mark of esteem, and for his efficient conduct during the years 1869 and 1870." Comp. Terry suitably responded. Comps. Bilby, Rose of Denmark Chapter, and H. M. Levy, No. 188,

Joppa Chapter, returned thanks as visitors. The toasts of J. was responded to by Comp. J. Bellerby, the officers by Comps. Martin and Lacey, and the Janitor's toast concluded a very agreeable and delightful evening. Some excellent harmony was rendered by the companions during the evening.

NEW SOUTH WALES.

SIDNEY.

ZETLAND LODGE OF AUSTRALIA (No. 655).—The regular monthly meeting of the lodge was held on Tuesday, 12th July. The lodge was duly opened by the W.M. Bro. Nicholas Hopson, in ancient and solemn form, in the first degree, at 7.45. A gentleman who had been previously ballotted for, and declared duly accepted, being present, was then initiated into the mysteries of Ancient Freemasonry. P.M. Moss Israel P.P.G.S.D., delivered the charge to the newly admitted Brother. An Entered Apprentice, who was eligible to be passed to the degree of a F.C., was subsequently duly passed to the degree of a F.C., according to ancient usage and established customs of the Order. The lodge was then formally closed in the 2nd and resumed in the 1st, when the E.A.'s were readmitted. P.M. Moss Israel proposed that the sum of two guineas be contributed from this lodge towards defraying the expenses incurred by furnishing the District Grand Secretary's Office. P.M., E. Bennett seconded the proposition, which was put and carried unanimously. The revised code of bye-laws, compiled by Wor. Bro. J. J. Ryall, I.P.M., were then read for the last time, previous to their being submitted to the R.W. District Grand Master, R. Wor. Bro. A. Todd Holroyd, for sanction and approval. P. Master M. Israel warmly supported them and moved their adoption—Past Master Leverson seconded, and the motion was put and carried. Wor. Bro. J. J. Ryall, I.P.M., having taken up his residence at Bathurst, was placed on the list of Country Members. Bro. E. Mason volunteered to act as Hon. Sec. for the remainder of the year, and was appointed and invested. This office had hitherto been ably filled by Wor. Bro. J. J. Ryall. A communication was then read from Bro. Moore, S.W., Robert Burns Lodge, inviting the Officers and members to attend a preliminary meeting, with a view to establish a Masonic Club. There being no further business, the lodge finally closed in peace, love and harmony, at 10 o'clock.

THE AUSTRALIAN LODGE OF HARMONY, (No. 655.)—This lodge held its regular monthly meeting on Wednesday the 13th ultimo. The Treasurer's quarterly accounts were read and passed; one joining member was proposed for affiliation; two Entered Apprentices were passed to the second degree; a sum of money subscribed for a widow and two orphans; some routine work got through, and copies of the Book of Constitutions distributed to such members as had not previously got them. Notice was given to discontinue the use of the present harmonium from the end of the year, a much better one having been offered at less price. The lecture on the Tracing Board in second degree by a Past Master closed the evening's work.

UNITY LODGE OF SYDNEY, (No. 1196.)—This lodge held its monthly meeting on Tuesday evening, 19th July. The W.M. opened lodge at a quarter past 7 o'clock. Four gentlemen were ballotted for, accepted and (being present) initiated. Two brethren from the country were admitted as affiliating members. The bye-laws of the Benevolent Fund in connection with this lodge have received the approval and sanction of the Right Worshipful D.G. Master. Propositions were handed in for Candidates, &c. Lodge closed about 10 o'clock, when the brethren adjourned for a slight refreshment, and finally dispersed about 11.30, till their next happy meeting.

There are no persons more firm and constant in any good work they have undertaken than those who are meek and placid. On the other hand, those who are easily betrayed in anger are generally inconstant. They act through caprice, and not through natural motives.

REVIEWS.

The Imperial Constantinian Order of St. George: a Review of Modern Impostures, and a Sketch of its True History. By His Imperial Highness the Prince RHODOCANAKIS.—London: Longmans and Co.

This is an Essay divided into Two Parts; in the first of which are discussed historical and other impostures, and in the second is given an authentic account of the origin and destination of this ancient Byzantine Order of Military Knighthood, on the model of which subsequent Orders appear to have been founded.

The Author has directed that any profits that may accrue from the sale of this work to be paid over to the Secretary of the National Society for Aid to the Sick and Wounded in War.

This small work will, presumably, be familiar to the Masonic reader, who has watched the rise and progress of the Masonic Order of "The Red Cross of Rome and Constantine," the pretensions of which latter it undertakes to dispose of on historical grounds.

In this view of the question the public will not fail to draw the line between the arraignment of a portion of the Masonic body—and that a small one—and the aim of an historical critic whose views are shared by a large number of our brethren—and especially by those who argue that Masonry is quite able to hold its own, without going out of its way to adopt that, which it is argued, pertains exclusively to others, not necessarily members of its body, but which in the present case, enjoy also that privilege of The Red Cross, or any other Order claiming to be Masonic, or of the addition in its style of "of Rome and Constantine" has incurred the animadversions of many distinguished Masons as "Lupus." Brother Hughan in his later views, and Brother Yarker, besides many others who have devoted their abilities with judicious zeal, to the welfare of the Craft.

Part 1, of the present work contains *resumé* of the controversy between the brethren in question, and the promoters of the Order; and it is plain that the latter, at its close, admitted a series of grave historical errors.

These errors, as it is afterwards lucidly shown; were after all, but a revival of the original imposture, although in a different direction, and divested of improper motives, of The Abbe Gustiniani, who seems to have been the *ignis fatuus* of his day on this and other cognate subjects.

The argument of the author against the Papal encroachments and mal-appropriation of the Constantinian Order of St. George, are thoroughly convincing, as is also his subsequent explanation of the true destination of the Grandmastership, and therefore, as, after all, the questions arising, are, in truth, purely historical, and while welcoming this addition to English literature on a difficult subject, we have only to regret that it ever became involved with Masonry. We believe that even those who have suffered by an imprudent act will candidly divest themselves of any unfraternal feelings on the subject.

The work is admirably got up, the illustrations finely executed, and it is really a handsome work.

Poetry.

FREEMASONRY'S WELCOME

TO

ALBERT EDWARD PRINCE OF WALES,

On his Installation as Patron of the Freemasons of Scotland

By BRO. JAMES BALLANTINE, Grand Bard.

The following song was sung at the Masonic Banquet in the Café Royal on the 12th October, 1870 :—

Let Scotland raise a joyous song,
Through all her hills, through all her vales;
While countless crowds the sounds prolong
Of Welcome to the Prince of Wales.
And Scottish Masonry, to-night
—With joy, Her Royal Patron hail;
While we illumed, with frater light,
Change tokens with the Prince of Wales.
Blythe, blythe, and merry are we,
Mason fealty never fails;
And aye our toast, and proudest boast,
Is Albert-Edward, Prince of Wales.

Descended from our ancient kings,
We welcome Royal Rothsay here,
For loyal Scotland ever clings
To laugsyne memories so dear.
She minds how Malcolm Canmore brought
His Sainted Margaret, * kind as fair,
And, ever grateful as she ought,
She blesses still that genial pair.
Blythe, blythe, &c.

And Alexandra, fair as kind,
Comes with her husband here to-day,
And sees him found a home, designed
The pains of ailment to allay.
May Heaven long spare the Royal pair,
And happy, happy, may they be,
No time nor place shall e'er efface
Their kindness from our memory.
Blythe, blythe, &c.

* Margaret, wife of Malcolm, and sister of Edgar the Saxon, heir to the Throne of England at the Norman Conquest, civilised the manners of the Scottish people, and established order and politeness in the Court. As a queen, wife, and mother, she was all that could be desired; and the Old Church derived greater lustre from her name than that of any other saint in her calendar. St Margaret's Chapel in the Castle is the most ancient structure now in Edinburgh, and her memory has therefore a claim on the veneration of the Freemasonry of Scotland.

KING PEPIN.

King Pepin's lords are stalwart men,
King Pepin dwarf and slim;
With eye of scorn the great men look
On Pepin, light of limb.
But Pepin has a stalwart soul,
And scorns their scorning down;
He dares to claim his kingly rank
Without his regal crown.

Behold a dreadful ring of strife,
Where lions fiercely fight,
And tigers, royal sport to breed,
Worthy a monarch's sight!
A tiger holds a savage bull
Within the grip of death;
King Pepin riseth 'midst his lords,
And thus aloud he saith :—

"Who dares redeem that savage bull
From his more savage foe?
I dare the greatest of my lords
Within that ring to go!"

Not one stepp'd forth to do the deed,
For certain death they dread;
King Pepin leapt into the lists,
And clove the tiger dead.

Then turning to his warriors, he
Rebuked them for their scorn:—
"A man may have a craven soul,
And yet be bravely born!
Man is not measured by his bulk,
Nor yet by strength of bone:
His greatness is a noble soul,
And noble actions done."

The times are changed, but not the men;
The cause, but not the curse:
Scorn still scowls hateful from men's eyes;
Are Pepin's lordlings worse
Than those who, big with worldly wealth,
Or fashionable fame,
Look down with scorn on men of worth,
Who boast no sounding name?

What fiercer ring of strife than this
Contending round of earth?
Who are the men that grace its lists?
The men of humble birth.
The tiger "Evil" holds mankind
With deadly grip of hate;
Whence comes the great Deliverer?
Comes he with swelling state?
Behold the King, with Right Divine
Come forth from Syrian stable!
All other claims, though back'd by steel,
Are miserable fable.

The golden crowns and coronets
Are mockeries of the bays,
Which, though they wither on the brows,
Crown everlasting days.

You cannot make the bay-wreath live
By changing it to gold;
You cannot part it from the brows
That won the wreath of old.

The true-born king is still the man
That proves his kingly breed;
And the noblest proof of a kingly soul
Is the "Can do" stamp'd in "Deed."

ANGUS MACPHERSON.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 21st OCTOBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, October 24th.

LODGES.—Old King's Arms, Freemasons' Hall; Unity, London Tavern, Bishopsgate Street; De Grey and Ripon, Angel Hotel, Great Ilford. — **CHAPTER.**—Robert Burns, Freemasons' Hall; Joppa, Albion Tavern, Aldersgate Street.

Tuesday, October 25th.

LODGES.—Tuscan, Freemasons' Hall; Moira, London Tavern, Bishopsgate Street; Faith, Anderton's Hotel, Fleet Street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge Street, Blackfriars; Southern Star, Montpelier Tav, Walworth; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. — **CHAPTER.**—Royal York of Perseverance, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate Street.

Wednesday, October 26th.

LODGES.—United Pilgrims, Horns Tavern, Kennington; High Cross, White Hart Hotel, Tottenham Station; Royal Oak, Royal Oak Tavern, High Street, Deptford; Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar. — **CHAPTERS.**—Union Waterloo, Freemasons' Hall, William Street, Woolwich; Prince Frederick William, the Knight's of St. John Hotel, St. John's Wood.

Thursday, October 27th.

General Committee, Girl's School, at Freemasons' Hall at 4.
LODGES.—Neptune, Radley's Hotel, Bridge Street, Blackfriars; Peace and Harmony, London Tavern, Bishopsgate Street;

Prosperity, Guildhall Coffee House, Gresham Street; Grenadiers, Freemasons' Hall; Victoria, George Hotel, Aldermanbury; — **CHAPTERS.**—Domestic, Anderton's Hotel, Fleet Street; Polish National, Freemasons' Hall.

Friday, October 28th.

LODGES.—Fitz Roy, Hd. Qrs. of the Hon. Art. Co., London; Finsbury, Jolly Anglers, Bath Street, St. Lukes.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, October 10th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, October 11th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth. — **CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; Royal Union, Dubby's Hotel, Winsey-st., Oxford-st.; Mount Zion, White Hart, Bishopsgate-st.

Wednesday, October 12th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street. — **CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square.

Thursday, October 13th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7. — **CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, October 14th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Air-street, Regent-st. — **CHAPTERS.**—Domestic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, October 15th.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domestic, Horns, Kensington.

TO CORRESPONDENTS.

OBSERVER.—Please forward your Name and Address.

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LONDON, SATURDAY, OCTOBER 29, 1870.

MUSIC IN LODGES.

At the close of our remarks on Music in connection with the Masonic ceremonies, on the 8th inst., we announced that our attention had recently been called to the new American Organs, extensively used in the Lodges and other Masonic bodies in the United States. We have since received further particulars from the London agents (Messrs. Breavington, of Old Bond Street) of the manufacturers of these instruments, "The Mason and Hamlin Organ Manufacturing Company, of Boston and New York," whose establishment "affords acres of floor room, and gives employment to hundreds of workmen." Provided with every facility for the division of labour, they are thus enabled to produce an instrument "perfect in its parts, and honourable to the builder."

We are informed that the number of organs finished, packed, and shipped from the factory is over one hundred per week, sometimes even reaching 140 or 150, a proof of the high appreciation in which the instruments are held in the nation of their origin.

The makers issue a sheet of testimonials to the efficiency and excellence of their instruments. As a rule, not much value can be set upon testimonials, which are so easily obtained; but when we find that professional musicians have overcome the common prejudice against "new-fangled inventions," and that men of high rank, both in America, in England, and on the Continent, unite in giving their evidence in praise of the wonderful capabilities of these instruments, we cannot fail to be

impressed with the genuine nature of their testimony. Amongst these names we find those of Edouard Batiste, Professor of the Imperial Conservatory of Music, Paris; Dr. Hanslick, Professor of the Imperial Academy of Vienna; O. B. Boise, Alumnus of the Leipzig Conservatory; Charles F. Davies, Fellow of the College of Organists, London; Julius Eichberg, Director of Boston Conservatory of Music; Gottschalk, and Thalberg, the celebrated Pianists.

Our own Grand Organist, Bro. J. Coward, who is, as is well known, organist to the Crystal Palace, and the Sacred Harmonic Society, says of them:—

"I have to thank you for kindly giving me the opportunity of trying your charming chamber organ. The quality of tone struck me as being remarkably near to that of the organ proper, and I must say that I have never heard an instrument of the harmonium character that has given me such satisfaction; the delicacy of the dulciana stop pleased me very much, while the deep tones of the bourdon produced a fine effect. The flute and oboe are excellent imitations of those instruments, and when coupled together, the rich tone of a large organ, heard at a distance, was the effect produced."

Not having seen the remarks of Bro. Coward, we requested Bro. Knappe to examine, test, and report upon their efficiency, and from him we receive the following:—

"Dear Sir and Brother,—I have seen the Organs of the Mason and Hamlin Co., and find them so much superior in every regard, as compared with the best Harmoniums of the English, French, or German manufacturers, that I am only sorry I did not know them long before, or I should have bought one for the Lodge of 'Tranquility, instead of a harmonium. The workmanship is most durable, the tone of the different registers is most beautiful, and the quickness with which the tone is produced when played is wonderful. Also the octave coupler is an improvement, and by the automatic bellows swell a greater variety of effect is produced. I am sure it only wants a little practice for a musician to become master of those beautiful instruments, and all amateurs, who have much trouble in practising the expression stop of a harmonium, will be glad to learn the easy action of expression of Messrs. Mason and Hamlin's Organs. I shall go there as soon and as often as I can to examine and play them again."

With such evidence of their superiority over the

harmonium, at present usually employed as a substitute for the more expensive organ, we have still more sanguine hopes of the rapid development of the introduction of Music into the ceremonial portion of our gatherings; and as the instruments are as low in price, if not lower, than the imperfect substitutes now in use, we have no hesitation in recommending the brethren of any Lodge, who intend either the introduction of music, or the improvement of that already in use, to pay a visit to the establishments of the agents, in Bond Street and Regent Street, London.

ENGLISH GILDS.*

(Concluded from page 324.)

THE GILD OF THE RINGERS OF BRISTOL.

It is agreed and determined that every one that is or shall be of the Company or Society of Saint Stephen's Ringers, shall keep all Articles and Decrees that are or shall be specified in this Ordinary concerning the good government and peaceable society of the said Company; and that none shall be of the said Society but those that shall be of honest, peaceable, and good conversation, and such that shall be at all time and times ready to defend whatsoever shall be alleged against the said Company, as well in regard of any challenge as of any other wrong or injury that shall be offered and done by any one, of what estate or condition soever he be; so that we may not only stop the mouths of those that would or shall exasperate themselves against us, but also gain credit and reputation by our Musical exercise; that others of our rich neighbours, hearing these loud Cymbals with their ears, may, by the sweet harmony thereof, be enlarged in their hearts to pull one string to make it more sweet. And for these and other like causes, We have procured this Ordinary, and do confine and oblige ourselves to these articles following:—

1. *Imprimis*. For the choosing of every Master, you shall put three honest men into the Election; and he that hath most voices to pass on his side, shall be Master of the Company of Ringers for the year ensuing.

2. *Item*. For the choosing of Wardens, you

shall put four honest men into the Election; and that those two of the four that have most voices shall be Wardens of the said Company for the year ensuing.

3. *Item*. You shall have four quarter days every year: (that is to say), the 1st, Saint Stephen the Martyr; the 2nd, the Annunciation of the Blessed Virgin Mary; the 3rd, Saint John the Baptist; and the 4th, Saint Michael the Archangel.

4. *Item*. Upon every one of the said quarter days, every one that is a Freeman of the said Company shall pay to the Master for the time being, for his quarteridge, one penny. And if he doth or shall deny or neglect to pay the same, he shall pay, for such his offence, three pence: one penny thereof to the Sexton, and the other two pence to the Company.

5. *Item*. Every Master for the time being shall give up his account upon the seventeenth day of November, of all quarteridges and fines as he shall receive in his year. And if he shall deny or neglect, he shall pay, for his offence, the sum of twenty shillings to the Company, of his own proper money.

6. *Item*. Every Master shall be chosen on Michaelmas day, between five and eight of the clock in the morning. If the Master shall neglect to send the Wardens to warn the Company, so that by that means the day be deferred, he shall pay for his offence the sum of six shillings to the Company.

7. *Item*. There shall be none made free of the said Company, unless he give the Company a breakfast, or pay the sum of three shillings and fourpence in money.

8. *Item*. If the Master for the time being shall send to the Wardens to warn the Company, and if they neglect the same, they shall pay for their offence fourpence a piece; one penny thereof to the Sexton, and the other threepence to the Company.

9. *Item*. If the Master for the time being shall neglect or forget to warn the Company, once within every fourteen days, for to ring a bisett sett peale, he shall pay for his offence one shilling, to be divided among the Company.

10. *Item*. If the Master for the time being shall send to the Sexton concerning a peale that shall be rung, either at night or in the morning, or at any other time that the Master shall please to ring, if he shall deny or neglect to come at the very hour

* "English Gilds," by the late Toulmin Smith. London, Trubner and Co.

that the Master doth appoint him, he shall pay for his offence two pence, to be divided among the Company.

11. *Item.* Every one that is made free of the said Company, shall pay to the Sexton four pence for his fee.

12. *Item.* If any one of the said Company, after the time he shall come into the Church to ring, shall curse or swear, or make any noise or disturbance, either in scoffing or unseemly jesting, that the party so offending shall pay for his offence three pence to be divided as aforesaid.

13. *Item.* If any one of the said Company, after the time that he shall come to Church to ring, shall be so saucy as to take the rope to ring before the Master for the time being and the eldest of the said Company who have been Masters shall be settled where they please to ring, the party so offending shall pay, for such his offence, two pence; one penny thereof to the Sexton, and the other penny to the Company.

14. *Item.* If any one of the said Company shall miss to strike his Bell at the second sway, in the rising of a peale, he shall, for his offence, pay one penny to the Company.

15. *Item.* If any of the said Company shall speak, or make any manner of noise, when the Bells do ring, so that the ringers or any of them by that means may make a fault, the party so offending shall pay for his offence three pence, to be divided among the Company.

16. *Item.* If any of the said Company shall take a rope out of his fellow's hand, when the Bells [are] doing well, and do make a fault, to fly off or come too near, he shall pay for his offence one penny to the Company.

17. *Item.* If any of the said Company do or shall, after they come together, quarrel or misuse any of the said Company, before they do depart the party so offending shall pay for his offence, six pence, to the use of the said Company.

18. *Item.* It is agreed that every one that shall be chosen Master of the said Company, shall spend, of his own proper money, the sum of two shillings towards a breakfast; and the rest of the Company to pay the rest of the reckonings.

19. *Item.* It is agreed that the persons that shall be chosen Wardens shall give unto the Master for the time being a pint of Wine a piece.

20. *Item.* If any one of the said Company shall be chosen Master, and he shall refuse the same,

contrary to our Ordinary, he shall pay unto the Company three shillings and four pence.

21. *Item.* If any of the said Company shall be chosen a Warden, and shall refuse the same, he shall pay unto the Company one shilling and six pence.

22. *Item.* If any one of the said Company shall be so rude as to run into the Belfry before he do kneel down and pray, as every christian ought to do, he shall pay, for the first offence, six pence, and for the second he shall be cast out of the Company.

23. *Item.* If any of the said Company shall deny to pay any fine or fines that shall be imposed on him by the Master or Company, and shall peremptorily stand and contend in the same, he shall, for his offence, pay the sum of two shillings, or else be utterly excluded for ever, without bail or mainprize.

24. *Item.* It is agreed that, yearly, there shall be a peale rung, upon the eighth day of October, in remembrance of Mr. William Eyton, deceased; who gave a legacy of four pounds unto the said Company. And if any shall refuse to assist to ring the same peale, warning being given by the Master, he shall pay four pence. And if the Master and the Wardens for the time being shall fail to give warning, they shall, for their neglect, pay one shilling a piece to the said Company.*

25. *Item.* It is agreed that, yearly, there shall be a peale rung, upon the three and twentieth day of November, in remembrance of Mr. George Witherly, deceased; who gave a legacy of five pounds unto the said Company. And if any one shall refuse to assist in ringing the same peale, warning being given by the Master for the time being, he shall pay four pence. And if the Master and Wardens for the time being shall neglect to give such warning, they shall, for such their neglect, forfeit and pay one shilling a piece to the said Company.

26. *Item.* It is agreed, that, yearly, there shall be a peale rung, upon the four and twentieth day of October, in remembrance of Mr. Williams Nicholls, deceased (being the day of his death);

* At the end of this ordinance is written, between brackets, as follows:—"who deceased in the year one thousand six hundred and fifty-six." The dates of the other deaths are not expressly given; but there can be no doubt that the day appointed, in each case, for ringing the peal, was the anniversary of the death.

who gave a legacy of five pounds unto the said Company. And if any shall refuse to assist in ringing the same peale, warning being given by the said Master for the time being, he shall pay four pence. And if the Master and Wardens for the time being shall neglect to give such warning, they shall, for such their neglect, forfeit and pay one shilling a piece to the said Company.

27. And likewise for Mr. Isaac Elton, deceased, who left five pounds on the twenty second day of November, under the like penalty.

28. And likewise for Mr. Samuel Wyatt, deceased, who left five pounds, on the eight day of June, under the like penalty.

29. And likewise for Mr. George Escott, who has given five pounds, on the twenty fifth day of April, yearly, under the like penalty.

30. And likewise for Mr. John Maddick, who has given four pounds, on the twenty fifth day of February, yearly, under the like penalty.

NOTE.—The true date of these Ordinances cannot be known. In Mr. Pocock's MS. volume, a number of dates are given, as those of copies made one after the other, and through which this copy has come lineally down. The earliest of the copies thus named is of the year 1620. The internal evidence carries the true date of the original ordinances to a much earlier time, though each copy has, of course, adapted the spelling to its own time. These ordinances bear every characteristic of those of gilds that can be identified as flourishing in the fourteenth and fifteenth centuries. Even the amount of the fines, as well as other internal marks, carry back the date to the same time. In the *Bristol Mirror* of 7th December, 1822, there appeared an account of a meeting of this gild, with the addition of what professed to be some of the ordinances. But the editor must have been made the victim of a hoax. What were thus printed have some likeness to some of those now printed; but they are very incomplete and inaccurate, and are, moreover, disfigured by a fantastic spelling which the writer no doubt thought gave them an air of antiquity, but which, in fact, at once stamps them as spurious. Probably some member of the gild who had seen the original ordinances, quoted those fragments of them from memory, and dressed them up in this fashion under the much mistaken notion that an indefinite multiplying of consonants and misplacing of vowels would make them pass for "early English."

Mr. Pocock's MS. gives many further particulars as to this gild, including the names of the Masters and Wardens up till A.D. 1834, and many fresh memoranda made and ordinances passed, from time to time, since 1620. Of these, two may be quoted; the one of which shows that the gild admitted others than the usual class of mere Ringers; while the other shows that this gild, like all the old gilds of any importance, was accustomed to have its annual feast day, with the obligation on all the brethren, save such as were specially excused, to be present at the feast. They are as follows:—"Nov. 18, 1700. Admitted Mr. James Hollidge, late sherriffe, who paid his fine, 3s. 8d.; and David Kinloch, Rector of Stephen Parish, who paid for his admittance 3s. 4d., as also 4d. to the Sextone. Paid y^e Sextone Woman her dews, 2s. Received by y^e Company 1*l*."—"17th November, 1701. This day agreed, y^e whereas a Bean-feast is annually held for y^e society of Ringers, y^e every person of the society, being personally warned, and not giving a sufficient excuse to be allowed off by y^e s^d society for his not appearing att y^e s^d feast, shall pay for such default one shilling, to be applyd towards y^e discharge of y^e said feast."

The fondness of the English people, through long ages, for music is well-known to all students of our history, though there is a vulgar error afloat to the contrary.* The ordinance of several gilds given in this volume have shown how the bretheren and sisteren delighted to go in procession "with much music" [*multa melodia*]. But, besides this there were gilds formed for the express purpose of practising music. Warton gives an interesting account of one of those in his "History of English Poetry." † Bishop Percy mentions another in the Essay prefixed to the first volume of his "Reliques." § Among the returns made in

* More than three hundred years ago, Erasmus remarked the love of music as a special characteristic, distinguishing Englishmen from other European nations. "Jam vere video, naturam, ut singulis mortalibus suam, ita singulis nationibus ac pœne civitatibus, communem quandam insevisse Philautiam. Atque hinc fieri, ut Britanni, præter alia, formam, musicam, et lautas mensas proprie sibi vendicent." *Moriæ Encomium*, ed. 1633, p. 115; the prefatory letter to which work, addressed to Sir Thomas More, bears the date of A.D. 1508.

† Vol. ii. p. 536, ed. 1840.

§ Ed. 1812, p. xiv.

January, 1389, there is one from the "Gild of the Minstrels and Players" of Lincoln. It has already been seen, in the ordinance of the Gild of St. Katherine of Stamford, how that most charming of all the forms of melody—the ringing of bells in peal—was established, at least as early as 1494, as one mark of honour to the memory of good-doers to the gild. This Bristol Gild of Ringers illustrates the same thing in a very striking manner. Where older gilds appointed *placebo* and *dirige* to be said, with, sometimes, as in the case of Stamford, a peal of bells, this gild kept the anniversary of the death of good-doers by the ringing of a special peal.

The importance attached to church Bell-ringing, as a science, can be carried back, by the help of our English records, to an early date. In Stowe's "Survey of London" is the following passage:—"The same year [1244] the king [Henry III.] commanded the keepers of his works at Westminster, that they should provide for the Abbot of Westminster one strong and good beam, to support the Bells of the king's gift; and deliver the said beam to the sacristan. And the 39th of the said king, he gave 100 shillings, by payment each half year, to the brethren of the Gild at Westminster, and their successors, who were assigned to ring the great Bells there, to be paid out of his Exchequer, till the king can provide them the value of 100 shillings Land or Rent."*

Several records are to be found in the Public Record Office as to these Westminster and other Bells. One, of 34 Henry III., desires Edward Odson to make a bigger bell than those he had made the year before; and if he has not metal enough, he must buy it; He must not break up any of the old bells to get the metal: And the new Bell must be ready by the feast of Edward the Confessor.† Next year, Edward of Westminster (no doubt the same who was, in the last year, called the son of Odo) is desired to make another Bell, to chime in harmony with the Great Bell of Westminster, though not so big.‡ Within a

month of the last date, the same Edward of Westminster is desired to buy two little Bells, and to deliver them to the Constable of the Tower of London, to be hung in the Chapel there. § Four years later, letters patent, still extant in the Public Record Office, were issued (A.D. 1256), granting, to the Gild of Ringers of Westminster, the (for that time) large yearly payment of a hundred shillings out of the treasury, until rents to that amount were settled upon the Gild. || It is added that these brethren shall have all the liberties and free customs which they have had, from the time of the blessed Edward, King and Confessor, until now. ** The antiquity of the Gild of Westminster Ringers is thus put beyond the reach of doubt. And "Big Ben" of Westminster proves to be only the young offspring of a very ancient race.

Other examples might be given. Thus, Birmingham has long been famous for its peal of bells. The Gild of the Holy Cross paid "for keping the clocke and the chyme." In 1552, it was formally recorded that there were, in the old church of St. Martin's of Birmingham, "iiij Belles, with a clock and a chyme."† And a piece of land was, some centuries ago, given to "Lenche's Trust," which has ever since been called "Bell-rope-croft," and the purpose of which was, and still is, that the income shall "be employed and disposed of for buying of Bell-Ropes for the said Church, and keeping the same in order from time to time."

[This will close our extracts from this very interesting work, which bears on every page evidence of the most learned and laborious research, and throws much previously unknown light upon the "manners and customs" of the Middle Ages. Our extracts have run to a much greater length than we originally intended, but from their value we are sure no apology will be needed.]

enienter ei per consilium magistri in sono respondeat Mangnam eciam crucem collocari faciat in Naui ecclesie Westm., et emat duos angelos, in modum Cherubyn, ex utraque parte ilius crucis collocandos."

§ Close Rolls, 35 Hen. III. m. 16.

|| The original words are:—"Concessimus pro nobis et heredibus nostris, fratribus de Gilda Westm. qui assignati sunt ad pulsand, magnas campanas," &c. This is the grant mentioned by Stow, as quoted above.

** The original words are:—"Et quod fratres ipsi, et eorum successores inperpetuum, habeant omnes libertates et liberas consuetudines quas habuerunt a tempore beati Edwardi Regis et Confessoris usque ad tempus confectionis presencium." Patent Rolls, 39 Hen. III. m. 12.

† See "Memorials of Old Birmingham" (second part, *Men and Names*), p. 91.

* Stow's Survey, Book vi., p. 8, ed. 1720.

† Close Rolls, 34 Hen. III. m. 8.

‡ Close Rolls, 35 Hen. III. m. 19. This entry is so curious that I give the whole of it:—"De magna campana apud Westm., et aliis fac.' Mandatum est Edwardo de Westm., sicut Kex alias mandauit, quod fieri faciat unam campanam que respondeat mangne campane Westm., et que non sit eiusdem magnitudinis, dum tamen conu-

LODGE MINUTES, ETC.—No. 13.

By Bro. W. P. BUCHAN, Past S.W. No 3 bis;
Grand Steward Grand Lodge of Scotland.

(Continued from page 307.)

"Copy of a letter from Sir John Stewart, to the R.W.M. Jas. Young, Master of St. Mungo's Lodge :—

"Edinburgh, 28th July, 1806.

"Sir,—Since mine of this forenoon yours has been put into my hands of the 26th, which gave me much pain, as it falls expressly for me to answer it, whether the Grand Master comes or me.

I little knew the charge I was undertaking, when I was pressed to take the honourable situation of Provincial Grand Master of Under Lanark Ward. You will please to remember the pains I took to conciliate; I found no fault, altho' I found really nothing else than the name of Masonry in my ward.

I have since had many most undignified complaints of Alehouse broils* and disputes, things I

* The motion passed at page 245, March 26th was sure to encourage these, viz.—"Unanimously agreed that members should be entered when and where their friend who recommends the chuses, provided the landlord be a Mason," &c. I consider these baneful drinking customs to have been a great drag upon the real progress of Freemasonry in Glasgow. They have been the ruin of many a man, and so far as I could judge, a good many brethren that I could name, and who are now lying in their graves, might had it not been for these drinking customs, have been still living, and also occupying respectable positions in society. These drinking customs are a bar to all intellectual progress, while their tendency is to transform a Masonic Lodge into a private drinking club, they also have managed to lower the status of Masonry in Glasgow to such an extent that the sight of one of the upper classes in a Masonic Lodge is about as rare as the presence of a white man in Central Africa. Even of those who do join many are so disappointed at the way in which things are conducted, that after being raised, they are very seldom if ever seen in the Lodge again; and one of the chief reasons for their absence as I have been told, is the drinking. The lodge may be opened well, the ceremony of initiation, &c., solemnly gone through, with the bible open before all, then in a moment a change comes over the face of affairs, the bible is closed, there is a hurrying too and fro, and then General Whisky is led in with all the honours. This is often the signal for many to retire, while on the other hand it is also the signal for some to enter, it is not the quantity of drink taken in the open lodge that does any great harm to the drinkers, but it is what this "drop or two" offends leads to before home is reached; that gives Masonry a bad name. If Masonry is to rise in Glasgow, we must have rather more intellectuality infused into it, the lodge must be held more sacred, greater interest must be taken in the ceremonies, knowledge must be imparted, and whisky with all its degrading associations sent to the right-about. Under the present system the

was really ashamed to present to the Grand Lodge, and I always looked forward to an occasion when I might have leisure to pay individual visits, examine the titles of the Lodges, and endeavour to get things into some regular bearing. Publick duty and family distress has hitherto baffled my intentions, but I now see most completely the necessity of establishing order that I will certainly attempt it speedily, and if I succeed, not resign this charge.

I am sure your very respectable lodge will give me every assistance in your power. In the meantime I beg leave to inform you that on no account can or will I permit any lodge to appear in this procession that does not hold of the Grand Lodge of Scotland, and to that effect I write orders by this post to John Douglas, Esq., my Provincial Secretary, to advertise accordingly. The Lodge Glasgow, Killwinning, not being extant, you surely are the senior on the list of the Grand Lodge. Out of respect to the magistrates of Glasgow, who wish this a respectable and splendid procession, as there are lodges within the bounds who claim the same precedency, let them draw lots on this occasion, and give them my word of honor I will instantly proceed to establish their respective rights in the most amicable manner I can. I will exhibit the Grand Lodge whether the Grand Master comes or not, in the most splendid manner I can, worthy the dignity of the city of Glasgow and the laudable and patriotic occasion. The only assistance I would require is five or six handsome figures of operatives,* having black cloathes to carry my proper ensigns, a very honourable office, esteemed here, or other artificers would do me that favour. A procession is so different in broad daylight from

Mastership of a lodge may become a trap, by which a very worthy brother may be laid astray and ruined. I lately passed an R.W.M., in the street who, so far as I could judge, was as "fou as a fiddler." And I blame our drinking customs for that. I hope for his own sake, he will be a P.M., shortly. I might also refer to another matter, viz.—That of a large Masonic Hall for Glasgow. This has been often mooted, but it has just as often come to nothing, and so long as things are conducted as they have been, it is likely so to do; however for some time back a number of the brethren of the province have been putting their shoulders to the wheel in order to improve matters, and it is to be hoped that such will eventually be the case, and that the Masonry of the West will not only gain in numbers but also in prestige. [See the remark of the P.G.M., at page 290, April, 9th.]

* As we perceive by the account of this procession given in Lawrie's History of Freemasonry, he seems to have got some of the members of the Glasgow Freemen Operative, St. John's Lodge, to act in this capacity.

night, that one fears to meet it. I will send before me some confidential person whom I will direct to confer with you, but I hope and flatter myself to see you Thursday evening.

Yours faithfully,
JO. STUART."

Monday night,—
Addressed to James Young, Esq.,
R.W.M. of St. Mungo, Glasgow."

"Hamilton, 1st August, 1806.

"Right Worshipful Sir,—I this morning received a letter from Lord Archibald Hamilton, now in London, enclosing your letter to him of 24th ult., acquainting his Lordship of the procession to take place in Glasgow this day, at laying the foundation stone of a monument in memory of Lord Nelson. Lord Archibald Hamilton desired me to acknowledge that letter, and say that he certainly would have attended the procession of Masons had he been in the country, and he only deputed me to write the answer, because he could not read your signature.

I have the honour to be, with much respect,
Right Worshipful Sir,
Your most obedient Servant,
JOHN BOYES."

Addressed,—James Young, Esq.,
R.W.M. of St. Mungo Lodge, Glasgow."

The foregoing is all that is said in reference to the procession, no account of how it came off being given in the Minutes; however, by turning to pages 171 to 173 of Lawrie's History of Freemasonry, we find that there were thirty lodges present, and in all it was calculated there were about 80,000 persons assembled on the Green. This same Sir John Stuart, of Allanbank, we also learn in 1804 presented a very elegant jewel to be worn by the Grand Master on all public Masonic occasions.

(To be continued.)

THE VALUE OF A TRUE BROTHER.—Have we a true brother, upon whom we can rely under all the vicissitudes of human life? Then how cruel, yea, worse than the assassin, to destroy by treachery the trust and confidence that brother bestows upon us. In duty to him, to ourself, to the principles of right, we should love and cherish him with all that pure and holy friendship that renders him so worthy and truly noble. The one who has never known the kind offices of a brother's care may not be blamed for cold ingratitude. But the one who has felt the confident tokens of love from a confiding brother's heart, whose soul is sunk in your welfare, if he betray and sacrifice you upon the altar of dishonesty, is a murderer.

THE BIBLE AND MASONRY.

Many professing Christians verily think the Bible and Masonry are antagonistic, and that the institution of Freemasonry is at war with the Bible and its institutions; and as the Bible is of divine origin, and consequently fraught with divine and only important instruction, they cleave to it, and regard all else as being opposed to divine truth, and the divine government. Hence their opposition to Masonry is very natural, and becomes to them a religious duty. They are not, therefore, blameable. They only need to be enlightened on this subject, and one of the most formidible objections to our noble order will be set aside.

Could we but make them know that the Bible is one of the *great lights in Masonry*, that portions of it are read, or rehearsed in every convocation of the lodge, its divine precepts and injunctions enforced in an earnest and solemn manner upon the members at every meeting, as well as every parting of the brethren—that the lodges are usually both conducted and closed with earnest prayer to the God of all grace and the Father of our spirits, that devotional exercises are as indispensable in the lodge as in the regular meetings of the churches, where could they look for further objections to our noble institution?

When the above objection is removed, it is very usual for them to fall back on the immoralities of some individual members. But they can very easily be silenced by comparing notes, for they are by no means as perfect as they could be, and when they discover that there is a beam in their own eye, they may forbear to seek for the mote that is in their brother's. But with what confidence can we plead innocence while we are conscious of a mote in our own eye? This brings the subject home to our own hearts, and if we would see our order occupy the rank in the Christian world, to which it is properly entitled, it becomes us to reduce its precepts to a more thorough practice, and avoid all things which in their natures are calculated to bring our principles into disrepute.

Every brother knows he is instructed in the lodge to revere the teaching of the Bible as sacred, and to be governed out of the lodge by its precepts. Every brother knows the great teacher said, "he that is not for me, is against me; and he that gathereth not with me scattereth." And we see the fitness of its application to our

institution. If we heed the injunction, so to demean ourselves while mingled with the busy world without, as becomes men and Masons, we shall gather converts to our cause, and the order will prosper as it has never prospered before. But, let us turn away from these duties, and practise in an inverse manner, and it easy to see that we shall be found scattering our own best principles to the winds, and the whirlwind will carry them away. The good, the virtuous, the upright, the devotional will be repelled, and converts, or members worthy of the order will be hard to gain. Indeed, they will be like angels visits, "few and far between." But acknowledging the teaching of the sacred writings in conjunction with the excellent tenets of our order, let us see to it that we reduce them to practice in our every-day life, and we shall then, and not till then, stand before the world as just and upright Masons. The world well bless our labours, and further light will shine upon the mysterious development of the Grand Artificer's great trestle-board of nature.—*Mystic Star*.

MASONIC JOTTINGS.—No. 42.

BY A PAST PROVINCIAL GRAND MASTER.

FORM OF OBLIGATION.

A Brother inquires if there is trace in the Archives of Grand Lodge of any authorized form of obligation of any candidate not being a Christian candidate. I believe there is not. The custom is to obligate a Jew on the Pentateuch, a Mahomedan on the Koran, and a Parsee, as I have heard, on the Zend Avesta. The most correct mode would be to obligate them all in the way in which the oaths of pure Theists are taken in our Courts of Justice, it being as Theists, and not as Jews, Mahomedans, and Parsees, that they are admitted into our Freemasonry.

READING OF THE BIBLE IN LODGE.

My answer to the inquiry of a Member of Grand Lodge upon this subject is, that I am not able to say whether the usage is, or is not, altogether extinct.

UNANIMITY.

A Brother complains that there is not unanimity in Masonry. Surely he forgets that there is not unanimity in Philosophy; and Masonry is Philosophy.

CREATION OF MAN.

The infusion of Reason was the Creation of Man.

A TRACT OF LAND.

An old member of the Craft likens Masonry to a tract of land, having a forest on the surface, and minerals beneath the surface. Our forefathers have cut down the forest, and they might have got the minerals, but they did not.

LESSING.

Lessing was a metempsychosist.—See a communication "Freemasons' Magazine," vol. xvii., page 289.

FREEMASONRY AND CHRISTIANITY.

Bro. F. C. D., "Hutchinson's Spirit of Masonry," and "Ashe's Masonic Manual" are books which you ought to possess. Bro. H. B. White cites both works in his communication, "Freemasonry and Christianity" "Freemasons' Magazine," vol. xvi., page 443, and vol. xviii., page 21.

LODGES—SCHOOLS—COLLEGES.

In the ancient Lodges instruction varied, as in our modern schools and colleges it varies, with the position and requirements of the persons needing it. The instruction of the Operative Mason was not the same as the instruction of the Speculative Mason.

MASONIC TEACHINGS, AND MASONIC TEACHERS.

Whoever will take the trouble to look through the numerous tracts that appear for the instruction and edification of our Craft will soon come to the conclusion that, of our different teachings, that which comprises our Myths and Legends is the most in favor with our teachers.

LIBRARY FOR MASONIC INVESTIGATION.

At the Grand Lodge held in May, 1814, the Duke of Sussex said it would be found that "a library formed for Masonic Investigation, must embrace a very numerous collection of rare and valuable books in Hebrew, Celtic, Greek, Latin, and Oriental languages."

A LESSON TO LEARN.—Says the "Masonic Tidings:—" Let no one imagine that because he has passed through the ceremonies of the several degrees, and become a Templar Mason, that Masonry has done its work upon him, and that therefore, he is bright in the noble art, and that all that remains for him to do is to adorn himself externally with Masonic emblems, and proclaim to the world that he is a luminary in its sacred temple; but rather let him seek to adorn his mind and heart with its noble principles and generous affections, by studying its moral teachings, and expending the money wasted on those expensive emblems in drying the tears of the widow and orphan, cheering the heart of the desolate, so that when he knocks at the door of our Grand Lodge above, our supreme Grand Master will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in.

MASONIC NOTES AND QUERIES.

THE CRAFT AND ITS LEGENDS.

"Does not nature overlay the naked rock with the velvet moss? Does she not entwine the knotted and gnarled trunk of the lofty oak with creeping tendrils of the dainty ivy? And why should not we adorn the rock of Masonry in a similar manner? The Craft does not depend for its support upon any one of the legends with which it is associated, any more than the rock is supported by its mossy covering, or the lord of the forest sustained by the clinging arms that wrap him in manifold embrace. Whatever may be one's belief in the connexion between Masonry and the romantic stories of bygone times, they cannot fail to arrest the attention, enlist the sympathies, and excite the admiration of all educated and thinking members of the fraternity.—From a bundle of Masonic Excerpts—CHARLES PURTON COOPER.

THE ENTER'D PRENTICE'S SONG.

This song which begins.—

"Come let us prepare,
We brothers that are
Assembled on merry occasion.
Let's drink, laugh and sing,
Our wine has a spring,
Here's a health to an accepted Ma-a-son."

seems to me to be little better than a low bacchanalian ditty. It might be good enough for last century toppers; but it is to be hoped that Masonry now-a-days is aiming at a far higher platform.—W.P.B.

THE GOOD TEMPLARS.

The "Observer" says, "It is stated that a new society has been started under the name of 'The Good Templars,' with the purpose of enlisting Freemasons in the cause of temperance. What would De Quincy have said to this? No Freemason himself, he yet claimed to know all about the parentage and growth of the Craft whose origin he would place no further back than 1629. We have upon his authority that the first password given to the initiated candidate is 'Fork Out,' which he has to do, the second word being 'Brandy,' which they all proceed to discuss. How then can temperance connect itself with Freemasonry? Certainly the two things have not hitherto been connected in the popular idea, which has always supposed the 'labour' of the brethren to be by no means co-extensive with the 'refreshment.' Indeed, the preservation of Masonic secrets has been partly attributed to the genial character of the Masonic supper."

[Our contemporary somewhat misunderstands the objects of the Good Templars, which, as we understand, are not to "enlist Freemasons in the cause of Temperance." It is a vast Temperance organization, originated in the United States, and now about to be introduced into this country.

MASONRY.—THE BIBLE.

"The wisdom of Masonry is exemplified in establishing her basis on the unmutable foundation of truth. Her cardinal principle is belief in the existence of God. All other truths co-relative with belief in the Deity, have a place in her system. The Bible, as the source and standard of truth, is exalted on her

altars as her first great light, and all her moral teachings are but beams of its brightness. While Masonry makes no pretensions as a system of religion, least of all, prefers a claim to be a substitute for Christianity, she humbly walks by its side in a strict alliance as far as she goes. In her speculative form she is as exact in her teachings of moral truth as was operative Masonry in mathematical science. Her propositions admit of no dispute. She confines herself to simple, absolute, and acknowledged truth, and leaves no margin for controversy or contradiction."—From a bundle of Masonic Excerpts—CHARLES PURTON COOPER.

OUR FREEMASONRY IN 1783.

Bro. E.B.L.,—the passage to which I called your attention a few days ago occurs in a well-known book "Smith's Use and Abuse of Masonry," 1783. According to the entry in my Common-place Book, it is as follows:—"The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians; the veil of the temple is rent; the builder is smitten, and we are raised from the tomb of transgressors. Hence, how Mahomedans, Jews, &c., can prevail on themselves to be initiated into the society, is to me a surprise."—CHARLES PURTON COOPER.

TWO JOTTINGS,—CEREMONIES, SYMBOLS, LITURGY.

See the Jottings "Ceremonies and Symbols," and "Liturgy and Symbols of Modern Masonry," "Freemasons' Magazine, Vol. xxii. pages 348 and 349. In the first jotting it is stated that German writers began about the year 1857 to consider the question whether the ceremonies and symbols of modern Masonry proceed directly from the Mediæval Building Corporations, or whether their origin is to be sought for elsewhere. In the second jotting it is stated that German writers have lately shown that the modern Masons inherited their Liturgy and Symbols from their forefathers, the Masons who preceded them."

A metropolitan brother makes some critical remarks upon these jottings, to which, having for some months ceased to have access to works upon this particular subject, it is not in my power to make any satisfactory answers.*—A PAST PROVINCIAL GRAND MASTER.

MASONIC SAYINGS AND DOINGS ABROAD.

TEMPLAR ENCAMPMENT.—From the "Freemason," of St. Louis, Missouri, we learn that the Commanderies of Knights Templar in Missouri went into camp near Columbia on the 26th of May last. In honour of M. E. Sir William Sewell Gardner, Grand Master of Knights Templar of the United States, the camp was named "Camp Gardner." General and special orders were issued by the Grand Commander, and the most rigid discipline was maintained.

The following was the general routine of duty in Camp:— sunrise, reveille, signal to rise; seven

* There is a communication connected with this matter "Two Jottings," "Freemasons' Magazine," vol. xxii, page 448.

o'clock, a.m., breakfast; eight o'clock, a.m., squad and commandery drill; eleven o'clock, a.m., private Templar instruction; half-past twelve o'clock, p.m., dinner; half-past five o'clock, p.m., grand parade and inspection; seven o'clock, p.m., guard mounting; half-past seven o'clock, p.m., supper; eleven o'clock, p.m., tattoo; after which no Sir Knight will be out of his tent, unless under orders; roll must be called immediately after reveille, immediately before dinner, and immediately after tattoo.

A large number of visitors from the surrounding country came in each day to witness the grand parade and inspection. Camp was broken up on the morning of the 30th, and all returned home in better health, and much gratified with the week's experience in camp.

Two Commmanderies having failed to obey the order of the Grand Commandery, by not sending representatives, and having no reasonable excuse for the same, their charters have been suspended by the Grand Commander until the annual Conclave in October.

The first meeting of the fall sessions of the Mozart Lodge, Pennsylvania, was, as usual, a glorious success. There was an immense attendance of visitors from other lodges, an unusually large attendance of Mozart members, and the highest gratification was expressed by all present. The music was superb. The "work" was done in W. Bro. Livingston's best style. The S. Warden, Bro. Ritter, and the J. Warden, Bro. J. Warner Young, did their parts most admirably. Mozart is a fixed star in the Masonic firmament, and its light will yet attract large numbers to the Greater Light, which is only found in the Temple of Freemasonry.

"The Masonic Mirror" of San Francisco gives the following statement of the instituting of the Order of the Eastern Star on the Pacific coast, in the organization of Golden Gate Chapter, No. 1, of California, which has been kindly furnished by the Secretary, Miss Nellie M. Owens. The first meeting held for the purpose of establishing the Order in California, was held in this city on the 8th day of April, 1869. Bro. W. S. Moses, Deputy Grand Patron for the State of California, assisted by Bro. G. J. Hobe, John Schaeffer, and Sister Addie W. Moses, communicated the degree to ten persons. On the 23rd of April of the same year, the second meeting was held, and the degree communicated to seventeen persons. On the 7th of May, or two weeks afterwards, the third meeting was held, and the degree communicated to five more persons, making in all thirty-five members. At

this meeting, the necessary steps were taken to organize a Chapter of the Order, and a petition for a charter was signed by those present, recommending Bro. W. S. Moses as Worthy Patron, Sister Addie W. Moses as Worthy Matron, and Sister Maria Everard as Associate Matron. On the 19th of May, 1869, the Deputy Grand Patron of the State issued to the petitioners a charter, under the name of Golden Gate Chapter, No. 1. On the 31st of May it was decided to hire the hall of the Independent Order of Red Men, No. 510 Bush Street; and on the 7th of June, 1869, the first meeting was held there. From this time forward, the Chapter met weekly and conferred the degree in regular form. On the 20th December last the first regular election for officers was held, and the following persons elected; Worthy Patron, G. J. Hobe; Worthy Matron, Maria Everard; Associate Matron, Annie M. Elliott; Treasurer, Helen A. Schaeffer; Secretary, Nellie M. Owens. On the 27th December the installation of officers took place in the presence of the members and their invited guests, and the Worthy Matron made the following appointments: Conductress, Addie W. Moses; Associate Conductress, Martha E. Coes; Warder, Clara Gray; Adah, Mary M. Holtz; Ruth, Helen E. Booker; Esther, Mary J. Kent; Martha, Sarah J. Craig; Electa, Elizabeth H. Owens; Sentinel, Henry Savage. On the 7th of March, 1870, the Chapter removed to Corinthian Hall, where its meetings are regularly held every Monday evening. The total membership at present is 170.

In the year ending 28th Feb. 1870, the Grand Orient of France granted only fifteen warrants for Lodges. The total of its receipts was £10,600; of this there was received from half of certificates, £301; dues, £1,390; warrants, £90; hire of lodge-rooms, £1,248; sale of G.O. proceedings, £144; sale of printed matter, including constitutions, £129; certificate forms, £49; almanacks, £12; postage paid by lodges, £136; Hall company, £48; interest on shares in do., £120; other building receipts, £44; banquets, £175; receipts from the Hall company, £2767; benevolent fund, including half certificates, £301; ball, £59; donations, £42; investments, £140; charity boxes, £112; pension fund for staff, including G.O. contribution, £40; contributions for delegates to Grand Lodge, £974; The expenditure included salaries, £721; pension, £48; office expenses, £52; G.O. proceedings and postage, £399; library, (purchase of new books £80) £89; fire and lighting, £471; taxes, £105; certificates, £49; printing and postage (constitutions, £173; postage and parcels, £122; liveries and allowances, £30; allowances for pension fund, £40; furniture stock, £1; repairs, £200; sundries; (water, repairs of furniture, washing), £19; extraordinary expenses, £143; re-payment of loan, £254; 2 banquets, £166; delegates to G.O. travelling £1057; ball, £87; relief, £351.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

The Provincial Grand Lodge of Leicestershire will be held, under the auspices of the Yarrowburgh Lodge, in the old Hall, Gainsborough, on Thursday, November 3rd, at half-past one o'clock. The following is the agenda of the business:—The lodge will be called over; the roll of Provincial Grand Officers will be called; the Minutes of the Annual Provincial Grand Lodge, holden at Boston, on Tuesday, the 27th of July, 1869, will be read and put for confirmation; the Provincial Grand Treasurer will read his Finance Statement; the Provincial Grand Secretary will read the Report of the Committee of the Prov. G. Lodge Fund of Benevolence, and an abstract of the accounts to the present time; the Provincial Grand Registrar will give the Returns for the past year from the several lodges in the province; W. Bro. W. H. Radley, P.M., 838, Prov. J.G.W., and Secretary to the Provincial Charity Committee, will read the Report for the past year; W. Bro. Capt. E. Locock, P.M., 712, and Prov. S.G.W., will render an account of the various sums subscribed by the Province, and presented by him as Steward at the Festival of the Royal Masonic Institution for Boys, in March last; W. Bro. W. Griffin, Prov. G.D. of C., will propose "That, for the future, the Annual Provincial Grand Lodge may always be holden on such day in the early part of the month of May, as the R.W. the Prov. G.M. shall decide;" the Provincial Grand Secretary will propose "That the sum of ten guineas be given in the name of the Prov. G.L. to the Royal Masonic Institution for Girls, at the next festival, and that a Steward be appointed to represent the province on that occasion;" the Provincial Grand Lodge will proceed to elect a Prov. G. Treasurer; the R.W. Provincial Grand Master will invest the Provincial Grand Officers for the ensuing year. The banquet will take place at 4 o'clock. Application for tickets should be made to Bro. Chas. E. Lucas, Prov. G. Secretary, Louth.

A new Lodge, styled the Asaph, No. 1,319, is about to be consecrated at Freemasons' Hall. It has been originated by Bros. Jones, C. Coote, Chamberlain, and Weaver, and is intended to suit the convenience of the Musical Profession, the members of which, generally, are unable to attend Masonic Lodges in the evening. The meetings will take place in the day, and the labours of the lodge will close at such an hour as will enable the brethren to attend their professional duties.

The ROYAL UNION LODGE OF INSTRUCTION (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

The Prudent Brethren Chapter of Improvement (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, will be held at Bro. Hayward's, the Gem Tavern and Hotel, High Street, Wapping, every Monday evening, when all brethren are invited to attend. Bro. Thomas S. Mortlock, P.M. 186, has kindly consented to act as Preceptor for a time.

METROPOLITAN.

EASTERN STAR LODGE (No 95).—The regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall Street, on Tuesday, the 18th inst. There were present:—Bro. G. Ayres, W.M.; E. W. Davis, P.M., and Treas.; S. Clay, P.M.; Goode, P.M.; Sharp, P.M.; Bateman, P.M.; Hill, S.W.; Lucas, J.W.; Weeks, S.D.; M. Ayres, J.G.; Edinger, Sec. Amongst the visitors present were Bros. Howard King, New Orleans, Frost, Hedger, Layton, Walters, Westwood, Noon. Bro. Harry Bateman was passed to the degree of Fellow Craft, and Messrs. Horne and Wallace were initiated. Bro. Wicks consented to act as Steward at the festival of the Masonic Benevolent Fund, and two other brethren intimated their intention to act as Stewards for the Girl's and Boy's Schools.

PRUDENT BRETHREN LODGE, (No. 145).—The members of this distinguished and flourishing lodge held their first meeting this season at the Freemason's Hall, Great Queen Street, on Tuesday last, the 25th inst. Bro. Moore, W.M., in the chair of K.S. The business of the evening consisted of two initiations, two passings, and two raisings; each ceremony being most impressively rendered by the W.M., assisted by Bros. Walter, Jones, Bull, and John Boyd. After labour, the brethren, about fifty in number, adjourned to the banquet, a sumptuous entertainment being provided under the able superintendence of Bro. Francatelli. Bro. Ireson, from Natal, returned thanks for the visitors, John Boyd for the Past Masters and Treasurer, G. S. States for the Secretary. The brethren retired in good time, after spending a most agreeable evening.

THE LODGE OF TEMPERANCE (No. 169).—This lodge held their regular meeting at the White Swan Tavern, High Street, Deptford, on Thursday evening, the 20th inst. The officers, as usual, were most punctual in attendance. Bro. John Thomas Moss, W.M., then opened the lodge assisted by the following officers, Bros. Alfred Pulley, S.W.; W. P. Marshall, S.W.; J. Ravenstock, S.D.; T. K. Tippet, J.D.; N. Wingfield, P.M.I.G. The minutes of the previous lodge were read and confirmed, and three candidates, who were desirous to be admitted into Freemasonry, not being in attendance, their initiation was postponed until the next meeting. The lodge was then opened in the second degree, Bro. Copping being a candidate for the third degree answered and retired, and the lodge having been opened in the third degree, Bro. Copping was raised to the sublime degree of M.M., and the lodge then closed in due form. Present: Bros. G. Brown, P.M.; J. W. Barrett, P.M.; J. T. Tibbals, P.M. Hillstead; Morgan; Jingle; Deavin; Hall; Kelvey; J. T. H. Moss; Leggett; and several others, and Bro. Lightfoot, P.M., as visitor. The brethren then adjourned to the banquet. After the usual loyal and Masonic toasts, Bro. Lightfoot replied for the visitors, and congratulated the W.M. on the excellent working of the lodge. The W.M. proposed the officers of the lodge, and thanked them sincerely for their assistance, to which Bro. Alfred Pulley, S.W., responded in one of those cheering bursts of sen-

timent for which he is proverbially famous, and after the Tylers toast the brethren separated.

DOMATIC LODGE (No. 177).—The members of the Domatic Lodge commenced their season on Friday, 14th inst., at Anderton's Hotel. There was a numerous attendance of the brethren. Bro. J. R. Foulger, W.M. presided, and the P.M.'s who supported him were Bros. W. Carpenter, Joseph Smith, H. Elmes, Jas. Brett, M. Haydon, H. Thompson, R. Tanner, W. F. Smith, and H. Potter. There were several visitors on the occasion, who had the pleasure of seeing some good working of the First and Third Degrees. Four brethren were raised, and four gentlemen were initiated. One of Anderton's substantial banquets followed, and some excellent speeches were delivered by the W.M., and by Bro. Joseph Smith in proposing that officer's health. Bro. Jas. Brett responded to the toast of the Grand Officers; Bro. W. Carpenter for the P.M.'s; and Bro. H. Thompson referred the brethren who wished to improve themselves to the Domatic Lodge of Instruction. Bro. Haycock, W.M. (No. 901), replied for the visitors. Bro. R. Tanner, who is about to leave London for Winchester, wished to resign the office of Secretary, but as he had been servicable to the lodge in that capacity, the brethren insisted on his retaining that office, and coming up from the ancient city to attend to his duties every time the lodge meets.

THE BELGRAVE LODGE, 749.—The first meeting of the session of this flourishing lodge was held on the 12th inst., at Anderton's Hotel, Fleet Street. The W.M., Bro. Geo. Pymm, opened the lodge, assisted by his officers, Bros. Hester, S.W.; P. Parsons, J.W.; E. Scott, J.D.; E. Harper, I.G. The W.M. then, in the most able and efficient manner, proceeded to the following business. The initiation of Thomas Arno, A. F. Marchmont, R. E. Booker and William Burrell. Bros. William Okey, W. J. Darke, and Chas. Chandler were passed to the degree of F.C., by the permission, and at the particular request of the W.M. of Star Lodge, 1275. Bro. Donovan was raised to the sublime degree of M.M. The election of W.M., Treas., and Tyler for the ensuing year was then proceeded with. Bro. Hester was elected W.M., Bro. Froud, P.M. Treasurer, and Bro. Daly, Tyler. Bro. Bourne, the I.P.M., in the most happy and warmest terms proposed that a P.M. Jewel be presented to the W.M. for the able and courteous manner in which he had discharged the arduous duties of his office, which was carried unanimously. The brethren then adjourned to the banquet table, when between 50 and 60 sat down to a dinner served in Bro. Clemow's best style, and admirably superintended by Bro. Smith. After the usual loyal and Masonic toasts, that of the Grand Lodge being responded to by Bro. Ough, P.G.P. The I.P.M., Bro. Bourne proposed the health of the W.M. in eulogistic terms, and praised the manner in which he had discharged the working of the lodge during his year of office. The W.M. in returning thanks said he had tried his utmost to give the members of the Belgrave Lodge satisfaction, and that as most of the members were his own private friends, they could bear testimony to the fact that from the day he was placed in the chair of the W.M., his best endeavours had been devoted to keeping up the prestige of the lodge. The W.M., in proposing the health of the Past Masters, paid a graceful compliment to those who had preceded him, and spoke in feeling terms of the great assistance they had rendered him. Bro. Bourne, the P.M., in replying, said that the P.M.'s were always ready to render what assistance they could to the members of the lodge, and he individually, was at all times ready to give any of the members all the assistance they required. Bro. Ough, P.G.P., also replied and thanked the W.M. for the very kind manner he had been pleased to speak of him and his services, and begged to thank the members individually for the hearty good feeling which had always been evinced to him by the members of the lodge. The W.M. next proposed the health of the W.M. elect, and complimented the lodge upon the choice they had made, and felt assured that he would discharge the duties of the high and important post he had been elected to with credit to himself, and the satisfaction of every member of the lodge. Bro. Hester, the W.M. elect, in a very feeling and eloquent speech, returned thanks. The health of the Initiates was next given, to which Bro. Booker responded in suitable terms. The health of the visitors was then proposed, to which several of the visiting brethren responded. The health of the Officers was next proposed, and the W.M.

bore testimony to the admirable and efficient manner in which every officer of the Belgrave Lodge had discharged his duties. Bro. Parsons, J.W., responded, and thanked the W.M. for the kind manner in which he had spoken of the Officers of the lodge; they had all tried to discharge the duties to the utmost of their ability. The Tyler's toast brought a very happy evening to a conclusion. The following members were present: P.M. Runting, P.M. Nash, Ough, P.G.P., T. Strip, Mackrill, Carter, Holloway, Williams, Elliott, Greenwood, Wilson, Herbert, Painter, Lefebvre; and the lodge was honoured by the presence of the following visitors.—Bros. Jno. Smith, W.M., Bedford, 157; H. Massey, P.M. 619; J. E. Cox, Grosvenor; J. Hammond, Euphrates; Jno. Cox, Harrow; W. J. Darke, Chas. Chandler, T. Darke, and H. Crabtree, all of Star Lodge, 1275.

BEADON LODGE (No. 619).—This lodge met on Wednesday, the 19th inst., at the Greyhound, Dulwich, Bro. Saul Wells, W.M., presiding. The attendance of brethren was small. Mr. Edward Wright was balloted for, but as he was not in attendance the ceremony was deferred till next meeting.

INSTRUCTION.

UNITED PILGRIMS' LODGE (No. 507).—A large number of the members of the above lodge, as well as numerous visitors, met on Friday, the 14th inst., at Bro. Timewell's, the Duke of Edinburgh, Brixton, to witness the ceremony of installation worked by Bro. John Thomas, P.M., and preceptor of the lodge. The ceremony was most ably performed, and gave the greatest pleasure to the brethren present. After closing the lodge, the brethren adjourned to an excellent banquet.

PROVINCIAL.

LANCASHIRE (WEST).

PRESTON.—*Lodge Concord, 343.*—The regular monthly meeting of the members of the above lodge was held at the King's Arms Hotel, Church Street, on Thursday last, W. Bro. Porter in the chair, assisted by Bros. Pritt, I.P.M.; Banning, S.W.; Heaps, J.W.; Rev. Taylor, Sec. and Chaplain; Cockshott, S.D.; Tanner, J.D.; Robinson, P.M., Treas.; Wilson, I.G.; and about 30 brethren. The lodge having been opened in the first degree, and the minutes of the previous meeting having been read and confirmed, the ballot was taken for Mr. Alford Bratlie, Mr. Wm. Gittins, and Mr. L. Ryder, and in each case it was unanimous. The lodge was then opened in the second degree, when Bro. Trigham, being a candidate for the third degree, and having proved himself proficient was entrusted and retired. The lodge was then opened in the third degree, and he being again admitted was regularly and solemnly raised to the sublime degree of M.M., Bro. Hall ably presiding at the harmonium. The lodge was then resumed in the first degree, when Messrs. Gittins and Ryder, being in attendance, were severally introduced and initiated into the mysteries of the first degree. The W.M., according to ancient custom in this lodge, then proposed Bro. Banning, S.W., as W.M. for the ensuing year, subject of course to his approval by ballot at the next meeting. Hearty good wishes having been tendered, the lodge was closed with prayer, according to ancient custom, at 9.30. The brethren then adjourned to refreshment, provided by the worthy hostess in her usual sumptuous manner. The usual loyal and Masonic toasts having been given by the W.M., Rev. Bro. Taylor, proposed the health of the visiting brethren, which was responded to by Bros. Birket, Union Lodge, 129, Kendal; Affleck, Furness Lodge, 995, Ulverstone; Harding, Peace and Unity, 314, Preston. The Tyler's toast having been given, the brethren separated at eleven, well pleased with the evening's proceedings.

LANCASHIRE (NORTH AND EAST).

MANCHESTER.—*Blair Lodge (No. 815).*—The Festival of St. John the Evangelist was celebrated at this lodge on the 14th inst., by a large number of members and visitors. The lodge having been opened in due form, Br. Cheetham, P.M., proposed by Br. Kennedy, P.M., P.Prov.G.T.; and seconded by Br. Groves, P.M., was unanimously elected the Treasurer for the ensuing year. Letters were read from Lieutenant-Colonel Le

Gendre N. Starkie, Prov. G.M. (designate) of E.L.; Romaine Callender, jun., J.P., D.P.G.M.; John Wike, P. Prov. G.S.W., and from Dr. John Smith, P.Prov.G.P., expressing regret at their unavoidable absence. Br. William Worthing was ably and impressively installed as the W.M. by Bro. Kennedy, P. Prov. G.T.; assisted by Bro. James Redford, the I.P.M.; the prayers throughout the ceremony being solemnly rendered by Bro. the Rev. Leighton Figgins, P. Prov. G. Chaplain. The following officers were appointed and invested:—Bros. Fochin, S.W.; Norris, J.W.; Cheetham, Treas.; Robinson, Sec.; Knight, Org.; Gillman, M.C.; Newton, S.D.; Sidegreaves, J.D.; Stanley, I.G.; Croale, Deakin, and Cookson, Stewards; and Sly, Tyler. The Lodge having been regularly closed, the Brethren adjourned to the banquetting room, and after dinner the usual toasts were duly honoured, and a P.M.'s Jewel was presented to Bro. Redford as a mark of esteem on his retiring from office. The evening was enlivened by a choice selection of songs, glees, and pianoforte solos by Bros. Dumville, W. Dumville, Edmondston, Standen, and Irvin.

ROYAL ARCH.

HEREFORDSHIRE.

ROSS.—Bowles Chapter (No. 338).—The consecration of this Chapter, by Comp. Muggeridge, took place on Tuesday the 25th inst., and at the same time the installation, as Provincial Grand Superintendent of R.A. Masonry, of the Rev. Dr. Bowles, Prov. G.M. of Herefordshire. The chapter is held at the Royal Hotel, Ross, and was largely attended by companions from the neighbouring chapters. The order of the ceremonies was as follows: The consecration of the chapter, the installation of the Principals (Comps. Luckes, Deputy Prov. G.M. as Z.; Osborne, Prov. G.S.W. as H.; Nash, Prov. G.J.W. as J.), the installation of the Provincial Grand Superintendent, and the appointment and installation of Comp. Luckes as Prov. G.H. The other offices in Provincial Grand Chapter will be filled up at an early date. The whole of the ceremonies were rendered in a most eloquent and pleasing way by Comp. Muggeridge. After labour the companions sat down to a *recherché* dinner, under the presidency of the Provincial Grand Superintendent, who in proposing the health of the installing officer thanked him in very graceful and happy terms for his presence and kind assistance. The usual toasts followed. Five brethren were proposed for exaltation, and there is every reason to hope that the Bowles Chapter will have a very prosperous career.

SOUTH WALES—(EASTERN DIVISION).

THE CHAPTER "VIRTUE AND HOPE" (No. 227) resumed work after the summer vacation on Monday, the 17th inst. The chairs were occupied by Comps. David Williams, M.E.Z.; T. Powell, P.Z., as H.; and J. G. Hall, P.Z., as J. The minutes of the previous Chapter were read and confirmed. On the motion of the M.E.Z., seconded by J. the Comp. Henry Symonds was appointed Janitor. Comp. W. E. Brown, who was absent at the Annual Meeting, was invested as P.S. He nominated Comps. W. Michell and James Goodall as Assist. Soj., who were duly invested. The ballot was then taken for Bro. the Rev. Dr. H. P. W. Hughes, Llanstadwell Vicarage, Neyland Lodge, No. 990, and Bro. Geo. Phipps, S.W. 990, who were unanimously elected. Bro. Edward Fricker, No. 237, then came forward, and was exalted to the sublime degree of R.A.M. by the M.E.Z. The M.E. Z. before closing the Chapter congratulated the companions on the progress of R.A. Masonry in the province, as evinced by the establishment of the St. David's Chapter, in the neighbouring town of Neath. He trusted that the same friendly and fraternal feeling which had ever existed between the Indefatigable and Cambrian Lodges would be continued between the Chapters Virtue and Hope and St. Davids; he also hoped that the Prov. G. Superintendent would soon establish a Provincial Grand Chapter in the district.

MARK MASONRY.

METROPOLITAN.

ST. MARK'S LODGE, (No. 1).—This Mark Lodge met on Monday evening, at Bro. Gosden's, Mason's Hall Tavern, Basinghall street. Bro. H. C. Levander presided as W.M., and advanced

Bro. W. Dodd, W.M., 1,194 Craft, to this degree. Bro. R. Wentworth Little, Secretary and P.M., afterwards obligated the following Mark Master Masons in the Ark Mariner degree, as acknowledged by Grand Mark Lodge of England:—Bros. John Hervey, R. J. Carey, F. Walters, H. Parker, T. B. Yeoman, W. Dodd, and H. Massey. Bro. Levander then installed Bro. J. G. Marsh as W.M., and the lodge was then called off for banquet, which was admirably served by Bro. Gosden, under the superintendence of Bro. Nicholson. When the brethren returned to labour the W.M. appointed and invested Bros. W. B. Church, S.W.; T. Cubitt, J. W.; G. Kenning, M.O.; S. C. Davidson, S.O.; J. McKiernan, J.O.; H. C. Levander, P.M., Treasurer; R. Wentworth Little, P.M., Secretary; F. Walters, P.M., R. of M.; A. Perott, S.D.; W. Dodd, J.D.; H. Parker, Organist; T. B. Yeoman, J.G.; R. J. Carry, D.C.; and Gilbert, T. At the conclusion of these appointments, the lodge was closed, and the customary toasts were proposed, honoured, and responded to. The brethren separated early, after having spent a most agreeable evening. The ceremonies in lodge, which were very ably performed, were accompanied with musical additions, under the care of Bro. H. Parker. Besides the brethren named above as being present during the evening, Bros. the Rev D. Shaboe and Thomas White attended, the former as a visitor, who responded to the toast with which the visiting brethren were honoured.

SAMSON AND LION LODGE OF MARK MASTERS (No. 86).—A regular meeting of this lodge was held on Wednesday the 19th inst., at the Freemasons' Tavern. Present:—Bros. A. D. Loewenstark, P.G.I.G., W.M.; Israel Abrahams, Prov. G. Steward, S.W.; S. Poelitzer, J.W.; Wolf Littaur, M.O.; J. L. Renthall, S.O.; S. Funkensztejn, J.O.; Meyer D. Loewenstark, Prov. G. Steward, P.M. Sec. and Treas.; J. Emanuel, I.G.; Edward Wart, Org.; E. S. Jones; J. F. Timms; Max Littaur. Visitors: Morton Edwards, and S. M. Lazarus. Bros. E. G. Dalton, and E. Pelct, of the Montefiore Lodge, 1,017, was balloted for, and unanimously advanced to the degree of a Mark Master Mason. It was resolved that the Dove Lodge of Royal Ark Mariners be attached to this lodge. At the close of the business the brethren adjourned to a banquet, the usual loyal toasts were given and received. This lodge is now progressing most favourably, there being upwards of fifteen candidates for next meeting.

LANCASHIRE.

Since the first meeting of the new Grand Lodge of Mark Masons in England in 1856—The Right Hon. Lord Leigh, P.G.M., of Warwickshire (Craft), being the first G.M. of the new organisation—the order has continued to make steady progress in numbers as well as in influence, and in no part of the kingdom, perhaps more than in the province of West Lancashire. As an evidence of the vitality of the order in this part of the country, it may be stated that on Monday, Oct. 17th, a Lodge of Emergency of the West Lancashire Lodge of Mark Masters, (No. 65,) was held at the Masonic Hall, Hope Street, by command of the W.M., at which a local nobleman, the P.G. Secretary, and several gentlemen of distinction, were advanced to the degree of Mark Master. It may also be interesting to know that the W.M. Grand Mark Master Mason of England having constituted a province of Lancashire, and appointed the R.W. Bro. W. Romaine Callender, jun., as P.G.M. of the new province, a meeting will be held in the Freemasons' Hall, Manchester, on the 29th instant, when the P.G.M. designate will be installed in his office by the W.M. Bro. the Rev. G. R. Portal, M.A., Grand Mark Master Mason of England, assisted by the following Grand Officers:—Bros. W. W. B. Beach, M.P., M.W., P.G.M.; the Right Hon. the Earl Percy, R.W., P.D.G.M. and R.W., P.G.M. for Northumberland and Durham; Sir E. Lechmere, Bart., R.W., Past D.G.M.; the Rev. John Huyshe, M.A., R.W., Prov. G.M. for Devonshire; T. Mancel Talbot, R.W. Prov. G.M. for South Wales; W. Kelley, R.W. Prov. G.M. for Leicestershire; the Right Hon. the Earl of Limerick, R.W. S.G.W.; Major Adair, R.W. J.G.W.; the Lord Elliot, R.W. Past G.W.; Sir John Conroy, R.W. Past G.W.; J. Rankin Stebbing, V.W. G. Treas.; and F. Binckes, V.W. G. Sec. The Provincial Grand Officers will also be appointed and invested. Amongst those appointments will be that of Bro. Lord Skelmersdale, D.P.G.M. W.L. as S.W. of the Provincial Grand Mark Lodge

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—The Grand Lodge of Mark Masters of England, &c., having fixed to hold the Annual Moveable Meeting this year, at Leicester, on Thursday, 29th inst., numerous brethren have applied for advancement to the degree previously. A Lodge of Emergency was, in consequence, held at the Freemasons' Hall, on Wednesday, 12th inst., when, in addition to four candidates previously elected, there was a list of fourteen candidates to be balloted for, viz.:—Bros. the Right Hon. Earl Ferrers; Sir Henry St. John Halford, Bart; Samuel Inns (D. Prov. G.M. Northants and Hunts); Robert Waite; John Henry Johnston; Henry Deane; R. W. Widdowson; W. Penn Cox; W. T. Rowlett; F. Forne; R. Burnham; R. Overton, Junr.; W. H. Pegg; and F. Kemp. The lodge having been opened, a ballot for these brethren took place, when they were all unanimously elected. The following brethren being present were severally advanced, viz.:—Frederic Eachus Wilkins, M.D., and Alfred Lartou, of No. 181, London; R. A. Barber, R. W. Widdowson, H. Deane, and W. H. Pegg, of No. 279, Leicester; Robert Waite, and Francis Kemp, of No. 1330, Market Harborough; and Frederick Torna, of No. 523, Leicester. Bro. Crow, Prov. G.C., presided at the organ during the ceremonies, at the conclusion of which by the W.M., the P.G.M.M., gave the explanation of the working tools, and the lecture of the degree. It had been previously arranged, and the notice given that another Lodge of Emergency should be held on the following Monday evening to advance those brethren unable to attend on this occasion, with any additional ones. Several other candidates were accordingly proposed, and after the arrangements for the reception of the Grand Mark Lodge had been discussed, the lodge was closed and the brethren adjourned to refreshment. The following brethren were present:—A. M. Duff, W.M.; W. Kelly, P.M., and P.G.M.M. as S.W.; W. Weare, J.W.; Partridge, M.O.; Rev. Dr. Haycross, S.O. and Chaplain; L. A. Clarke, J.C.; Toller, S.D.; Palmer, J.D.; Richardson, Sec.; Stretton, Treasurer; Sculthorpe, I.G.; Crow, Org.; Moir, Baines, and others. According to arrangement another Lodge of Emergency was held on Monday last, when all the officers were in their places except the Rev. Dr. Haycroft, S.O., who was unavoidably absent. A ballot was taken for Bro. W. Foster, formerly of this lodge, as a junior member and for Bros. Samuel Jacob, P.M. and P.G.S.W., Northamptonshire and Hunts; R. Blankley and T. H. Kirby, of 279, and T. Charlesworth, of No. 523, Leicester, candidates for the Mark Degree, who were duly elected. The following brethren were then regularly advanced by the W.M., the musical parts of the ceremony being conducted on the organ by Bros. Crow, P.G.O.; and C. Johnson, viz.:—The Right Hon. Earl Ferrers, Sir Henry St. John Halford, Bart., John Henry Johnston, W. Penn Cox, T. H. Kirby, T. Charlesworth, R. Blankley, and R. Overton, Junr. The explanation of the working tools, the lecture, and the charge were delivered by the P.G.M.M. Another Lodge of Emergency was fixed to take place for the advancement of candidates, &c., on the 26th inst., the evening before the meeting of the Moveable Grand Lodge, and particulars of the arrangements for its reception having been given, the lodge was closed. About thirty brethren were present at the meeting.

CANADA.

The following circular has been issued from the Grand Secretary's Office, Hamilton.

To the M.W. Grand Master, Officers, and Brethren of the Grand Lodge of ———

On the 25th October last, I had the honour, by command of the M.W. Grand Master of the Grand Lodge of Canada, to address to you a circular, bringing to the notice of your Grand Lodge the existence of a rebellious and seditious movement by certain brethren in the Province of Quebec, having for its object the establishing of a second Grand Lodge within our territorial jurisdiction, the supreme control over which has been recognized and accorded to the Grand Lodge of Canada by every Grand Lodge in the world; and announcing that a circular, containing full and complete information in regard to this most unmasonic and unconstitutional movement, was in course of preparation, to be sent to all Grand Lodges in friendly and fraternal correspondence with the Grand Lodge of Canada.

On the 1st December last, the Grand Lodge of Canada

assembled in the city of Montreal, in special communication, to consider the questions arising out of this movement. The address of the W.M. the Grand Master, containing a full statement of the seditious movement, and of the steps taken by him to prevent the evils to Freemasonry, which it was felt, must flow from it; and also a copy of the resolutions of Grand Lodge, affirming its Masonic jurisdiction over all parts of the territory embraced in the old Province of Canada, and refusing recognition to the so-called Grand Lodge of Quebec, were duly forwarded to all the Grand Lodges in communication with this Grand Lodge.

That some Grand Lodges have, notwithstanding the facts stated in these documents, and without any reference to the Grand Lodge of Canada, whose territorial jurisdiction they had already formerly acknowledged, extended recognition to, and entered into friendly correspondence with, the so-called Grand Lodge of Quebec, has led to the belief that the grounds upon which recognition has been withheld by the Grand Lodge of Canada, and upon which they believe it ought also to be withheld by other Grand Lodges, has not been sufficiently fully stated, and, therefore, not sufficiently understood.

I am, therefore, commanded by by the W.M. the Grand Master of Canada, to draw your attention to the proceedings of the Grand Lodge at its last annual communication in July, and to the reasons which governed that decision, in the hope that, upon maturer consideration, recognition may not be further extended to a body, which has, of its own motion, presumed to usurp the authority, and invade the jurisdiction of the Grand Lodge.

At the annual communication, held in the city of Toronto, on the 13th July and two following days, the subject was again discussed, with the object of arriving at a correct decision. The Grand Master, in his annual address, submitted a record of proceedings, had since the special communication, this record showing that in the case of Lodges which had withdrawn from their allegiance to the Grand Lodge of Canada, the vote had in many cases not been unanimous, it being, on the contrary, the fact that generally a larger number of members than by the constitution of the Grand Lodge of Canada, is authorized to hold the warrant, and continue the work of the Lodge, protested against the action of the majority; and showing, moreover, that no less than eighteen out of the thirty-two Lodges formerly holding warrants from the Grand Lodge of Canada still retained their allegiance to it; and in the conclusion of his address, submitting the following as the questions to be decided:—

"There remains, however, this vitally important question to be considered—What is to be done in the present positions of affairs? The question is one which is more easily asked than answered, and its considerations may well occasion anxiety in the mind of every member of the Grand Lodge. The determination arrived at in this case will be viewed with interest throughout both continents, and its influence will be felt far and wide. Grand Lodge Sovereignty is reality upon its trial, and the Masonic world are looking on with deep concern. The life of action adopted now will not only be fraught with momentous consequences to ourselves, but will exercise an immense influence, for good, or for evil, upon the future of Freemasonry in other countries. It becomes us, then, to consider well what that action should be, so that no false step may be taken which might prove injurious to Freemasonry, and be a source of regret to us for years to come. Entertaining, as I do, a firm conviction that the conclusions arrived at in December last were based upon correct Masonic principles, I cannot be expected to concur with those who are ready to yield everything for the sake of peace, or even a questionable expediency; nor can I bring my mind to believe that Grand Lodge organizations ought to be tossed about, swept away, or destroyed, at the whim or caprice of statesmen or politicians, whenever they may find it convenient or necessary to make even such alterations as were made here about three years ago. This would, in my humble opinion, be placing the fate and destiny of Grand Lodge, in the hands of men who may not even be members of our order. Look at the question from another point of view. Suppose the Local Government and Legislatures of these four Provinces to be abolished, and the business of the Dominion to be entrusted to only one Government—a mere Legislative Union in fact—would it be necessary, then (or possible, if necessary) to disorganize the Grand Lodges existing at that time within the Dominion, and form only one Grand Lodge for the entire territory? Certainly not. Yet this is the exact converse of the proposition so boldly advanced, and so strenuously urged by many well-intentioned, though in my judgment, mistaken brethren."

This address was referred to the Board of General Purposes, a body composed of the leading members of Grand Lodge, and which had been chosen before the Quebec movement was inaugurated, and, therefore, without any possible reference to it; and, after a very careful consideration of the whole subject, the following resolutions were reported to Grand Lodge for its adoption.

"1. That, in the adoption of Grand Lodge, nothing has occurred to justify a departure from the principles unanimously adopted by it at its special communication, held at Montreal on the 1st December last, affirming the full Masonic occupation of the Territory over which it has exercised jurisdiction since its formation.

"2. That, instead of the so-called Grand Lodge of Quebec attracting to itself the Lodges working in the Province, the number of Lodges remaining loyal to the Grand Lodge of Canada is the same as in December last.

"3. That, in justice to these loyal Lodges, the Grand Lodge of Canada ought not to withdraw that protection over them which was guaranteed when their formation was warranted, and which protection can only be made permanent and assured by a continued assertion by the Grand Lodge of Canada of its jurisdiction over every part of its Territory.

"4. That in view of the large number of Lodges in that part of the territory of Grand Lodge, in which exclusive jurisdiction is claimed by the so-called Grand Lodge of Quebec, who still desire to maintain their allegiance to Grand Lodge, it is not desirable on grounds of expediency to withdraw from the exercise of jurisdiction in the usurped Province.

"5. That Grand Lodge trusts that more full discussion and consideration will remove the difficulties which now unhappily prevail, and restore the full authority of the Grand Lodge of Canada over all Masonic Lodges within its jurisdiction.

"6. That Grand Lodge regrets that certain Grand Lodges, upon imperfect knowledge as it assumes, have extended a recognition to the so-called Grand Lodge of Quebec.

"7. That in abstaining, for the present, from the exercise of its right of expulsion of brethren who have been summoned to show cause at this annual communication why they should not be expelled, Grand Lodge is influenced, only by a desire to avoid any step which might possibly retard the restoration of of Masonic harmony within its jurisdiction."

The first two of these resolutions were adopted unanimously. And even the amendment, moved by M.W. Bro. Wilson, P.G.M., to expend recognition on grounds of expediency, declared in terms that the Grand Lodge still adhered "to the conclusions contained in the first and second clauses of the report adopted at the special emergent communication held at the city of Montreal, on the 1st December last," which two clauses were as follows:—

"1. That the Province of Quebec has been fully occupied Masonically, since 1855, and is still so occupied by the Grand Lodge of Canada.

"2. That the Province of Quebec, being fully occupied, Masonically, by the Grand Lodge of Canada, the formation of a second Grand Lodge, within such territory, is illegal and unconstitutional, so long as such occupation continues."

It is important to bear this feature of the proceedings of the Grand Lodge of Canada at its last annual communication in mind, for the reason that some importance has been attached to the fact that the amendment was moved by so distinguished a Freemason as M.W. Bro. W. M. Wilson, and seconded by an equally distinguished Freemason, M.W. Bro. T. D. Harrington. Both those illustrious brethren distinctly affirmed the illegality and unconstitutionality of the proceedings connected with the formation of the so-called Grand Lodge of Quebec, the memoranda prepared by M.W. Bro. T. W. Harrington, being very decided upon this point. And as recognition from foreign Grand Lodges can only be based upon the presumed legality of the body recognized, it ought surely to have some weight with such Grand Lodges, that upon this point the Grand Lodge of Canada, after the fullest consideration, is unanimous.

Much of the difficulty connected with a full understanding of this question, arises from misapprehension as to the effect of the British-American Act uniting the four Provinces of Ontario, Quebec, New Brunswick and Nova Scotia. It has been assumed, in all arguments in favour of the legality of the so-called Grand Lodge of Quebec, that the Act changed the political

boundaries of the old province of Canada, over which the Grand Lodge of Canada has exercised recognized authority and jurisdiction since the year 1855; and with this assumption, and upon the argument (by no means applicable to the present case), that political Masonic boundaries should be co-terminous, there has been too great a readiness to accept as legal, and as entitled to recognition, the so-called Grand Lodge of Quebec. It is important, therefore, that a few facts in connection with this feature of the case should be submitted.

The old Province of Canada was the result of a union of the Province of Upper and Lower Canada, effected by an Act of Imperial Parliament in 1840. But while the two provinces were thus united under one Government and one Legislature, the autonomy of each province was preserved. By the very terms of the Union Act that autonomy was recognised. No longer Upper Canada and Lower Canada, they were declared to be Canada West, and Canada East. Their boundaries, so far at least as the dividing line between them was concerned, were defined. Each province has its particular system of laws and judiciary, its separate municipal and educational institutions. Each session of the Legislature witnessed as many (often more) laws passed, restricted in their operations to a single province than to the two combined. They were, in fact, two distant provinces as to all local questions, as much as they are under confederation to-day, the difference being that now their local laws are enacted in a Local Legislature instead of a united one, the boundaries, however, have in no way been changed, the old union having had in it more of the federal than of the legislative character.

It was under these circumstances, and at a time when there were separate Provincial Grand Lodges for the two provinces, that the Grand Lodge of Canada was formed. It was formed after a conference between the Masons of Canada East with those of Canada West, at a time when either, on the principle of political and Masonic boundaries being co-terminous, might have formed a Grand Lodge for themselves. They waived in that act all right to plead afterwards this doctrine as a justification for a violent separation of the union thus effected. All the Grand Lodges in the world have recognised the Grand Lodge of Canada as having jurisdiction over the entire Provinces of Canada West and Canada East, and that jurisdiction had never been questioned until an Act of Imperial Parliament changed the names, but did not in any way alter the boundaries of the two provinces. And upon this point, it may not be inappropriate to say that some confusion had arisen in the discussion of this question, from the circumstances of the Dominion being called "Canada." Suppose, as was at one time proposed, that the new Dominion had been called "Acadia," or "British America," or any other name — (and there were many proposed at the time the Union Act was under discussion)—and that the Provinces of Ontario and Quebec had continued to be known by their old names of Canada West and Canada East, will any one pretend that there could have been the slightest ground for the attack which has been made upon the Grand Lodge of Canada on account of this Act of Confederation? And if not, how can it be contended now that the mere accident of name, without change of boundary, has curtailed the jurisdiction of the Grand Lodge of Canada?

The contention of the so-called Grand Lodge of Quebec, in claiming recognition, goes much further than affirming this principle of Masonic and political boundaries being co-terminous. It goes the length of declaring that an Act of Parliament, passed without the interference of Freemasons, for they are forbidden in their character as such, to meddle in politics, may, without any direct reference to Masonic matters, destroy a Grand Lodge altogether. If that contention be justified, then since the 30th day of June, 1867, (the Dominion of Canada, having been proclaimed on the 1st July of that year,) there has been no Grand Lodge of Canada! If Quebec was masonically unoccupied territory, then was Ontario similarly unoccupied, and every lodge in either was subject to no Masonic authority, the Grand Lodge from which they held their warrants having ceased to exist! There is no reason why Quebec, any more than Ontario, should be considered Masonically unoccupied. The Grand Lodge of Canada has no stated location. The place of its meeting is moveable, being fixed by a vote of the majority at each annual communication. If the residence of the Grand Master be taken to establish the locality, then Quebec and not Ontario was the seat of Grand Lodge, the Grand Master being resident in that province, and the last communication before the formation of the

so-called Grand Lodge of Quebec, having been held in one of its cities, Montreal. Both provinces, therefore, if either, were unoccupied territory, and both, if either, were entitled to establish a Grand Lodge independently of the Grand Lodge of Canada. While, assuredly, this existing Grand Lodge, so long as there were a sufficient number of subordinate lodges willing to do so, could retain its actual status and existence. We should thus have the anomaly of three Grand Lodges claiming to exercise supreme authority over the same and parts of the same territory; and all this in consequence of an Act of Parliament, which in no way altered political boundaries, but simply changed the names of existing provinces!

It has been urged that the existence of Grand Lodges in two of the provinces of the Dominion, Nova Scotia and New Brunswick, justifies the action of the brethren of the so-called Grand Lodge of Quebec, in invading the territory of the Grand Lodge of Canada. It is scarcely worth while to notice, at any length, this argument. The Grand Lodge of Nova Scotia was formed before confederation, and therefore it simply retains the position which it had attained, of an independent Masonic jurisdiction. New Brunswick was Masonically unoccupied; and upon the principle which has been contended for by the Grand Lodge of Canada, an Act of Parliament could in no way alter its position in this respect. Being Masonically unoccupied, it was perfectly competent for the lodges there to meet and form a Grand Lodge, and this they did. But how can their action be said to have reduced the jurisdiction of the Grand Lodge of Canada, when Canada never claimed or exercised any jurisdiction or authority over either of these two Provinces?

I have deemed it important to deal thus fully with the argument upon which the formation of this so-called Grand Lodge of Quebec has been attempted to be justified, viz:—that the Act of the Imperial Parliament, constituting the Dominion of Canada, rendered the Province of Quebec Masonically unoccupied territory. But there is another, and, in some respects, a more potent reason why this so-called Grand Lodge should be declared irregular, and why, therefore, recognition should not be extended to it; and that reason is, that its formation was illegal according to all the best authorities on Masonic jurisprudence. M.W. Bro. Dr. Mackey, in his work on "The Principles of Masonic Law," under the head of "The Mode of Organizing Grand Lodges," lays down two distinct principles: the first, that "a mass meeting of the Fraternity of any State is incompetent to organize a Grand Lodge;" and the second, "that three Lodges, in any territory where a Grand Lodge does not already exist, may unite in Convention and organize a Grand Lodge. It will then be necessary that these Lodges should surrender the warrants under which they had been previously working, and take out new warrants from the Grand Lodge which they have constituted." The meeting which was held on the 20th October last, and out of which sprang the so-called Grand Lodge of Quebec, was, to all intents and purposes, a mass meeting of Masons. I am informed that, as to a large number of the lodges professedly represented at it, no resolution authorizing such representation had been passed by the lodge, and no notice had been given by summons to the members of any lodge that so important a subject as a change of allegiance was to be considered; and, in the case of lodges whose members were supposed to be averse to any change being made, no notification of any kind was sent that a convention was to be held. If my information upon this point is correct, then the meeting was practically "a mass meeting of the Fraternity," and, therefore, incompetent to form a Grand Lodge. But whatever may be the exact state of the case on this point, there can be no doubt upon the second. Up to this moment, the 24th September, 1870, no single lodge concerned in the formation of the so-called Grand Lodge of Quebec has surrendered the warrant under which it had been previously working, and therefore, according to the well-established law governing the formation of Grand Lodges, this so-called Grand Lodge of Quebec has been irregularly formed, and is not entitled to recognition.

Desiring to make this statement as brief as possible, I shall not refer at any length to the argument which is used in favour of the recognition of the so-called Grand Lodge of Quebec, viz: that for peace sake it is better that it should be recognized. That, I am bound to believe, is an element which cannot for one moment be permitted to enter into the question of recognition by any foreign Grand Lodge. It is a question of the internal government of the Craft within its jurisdiction, and belongs entirely to the Grand Lodge of Canada itself. At the last annual communication of the Grand Lodge of Canada, after the fullest

discussion of the question, it was determined, by an overwhelming majority, that the interests of Freemasonry in Canada would be best secured, by withholding recognition from the so-called Grand Lodge of Quebec. At that meeting there was a fuller representation of Lodges than has occurred since the formation of the Grand Lodge of Canada; that representation included as large a delegation from the lodges in the Province of Quebec as has ever attended a communication of Grand Lodge held so far west as Toronto; and the decision, prompted solely by a regard for the interests of the Craft, and arrived at only after the most mature deliberation, and at the earnest solicitation of the representatives of our lodges in Quebec, who implored Grand Lodge not to abandon them in their loyal devotion to it, assuring it that peace and harmony were much more likely to be restored by withholding recognition, I am not without hope that, if the Grand Lodges of the world will only act towards the Grand Lodge of Canada in that spirit of brotherly regard which prompted them in their first recognition of it, and will leave the settlement of Canadian difficulties to Canadian Freemasons themselves, this unfortunate schism will soon cease, and harmony and brotherly love will speedily be restored to the jurisdiction.

Yours faithfully and fraternally,

THOS. B. HARRIS,

Grand Secretary.

REVIEWS.

The Kingston Masonic Annual. Edited by Bro. Ll. W. Longstaff, 190, Past J.G.W., North and East Yorkshire, Member of the Verein Deutscher Freimaurier. Hull: Peck and Son.

This excellently well got up work is produced with the object of benefiting the Charity Fund of Kingston Lodge, No. 1010, Hull, and will, therefore, apart from its intrinsic merits, meet with a large sale amongst the Yorkshire brethren. Its contents are by no means exclusively local, on the contrary, they are quite cosmopolitan in character, and may be read with interest by all Freemasons. The contents comprise:—"Freemasonry and its Rites," by the Editor; "My visit to a Prussian Lodge," by Paul Stromer; "The Antient Landmarks," by J. G. Findel; "Uniformity of Ritual," by C. James Todd; "The Orator's Charge on Initiation," from the French; "History of Freemasonry in York," by Bro. W. Jas. Hughan; "The Master of a Masonic Lodge," by Bro. C. J. Todd; and "Swiss Protest against the War." The latter is given in French; a translation of it has already appeared in our columns. The following extract will, no doubt, prove interesting. It was originally read before the Kingston Lodge by the Author.

"MY VISIT TO A PRUSSIAN LODGE.

"On my recent visit to * * * I visited the Lodge. It was a New Year's Eve, and the meeting bore quite a holiday character; no ordinary business having been transacted, I did not witness a Ceremony. I should have liked to have been present at an initiation, passing, or raising, in order to compare the Ritual of our Prussian Brethren with our own, and to give you a picture of the former. As it is, I can only note what struck me at the time as slightly or materially different. As, however, my visit was a very hurried one, and I had little or no opportunity of gathering further information about the Ritual of

the Lodges in Northern Prussia, I am almost entirely thrown on my resources, and it is therefore possible that I may not be quite correct in every particular; should such be the case, and any of the brethren be able to correct me, I shall feel greatly obliged.

"The lodge occupies a neat building, three stories high, which contains, besides noble lodge-rooms, ante-rooms, &c., a fine banqueting-hall, ball-room, and several smaller apartments, adapted as reading and card-rooms, &c. This is the case in most of the Continental lodges, the Craft apparently doing much more for the social enjoyment and recreation of its members than is the case in this country.

"I had no trouble whatever in gaining admission to the Lodge, as a brother of mine, a member of the lodge, vouched for me. I was introduced to the W.M., and the Orator, and at once admitted.

"As I said before, on the day in question there was no ordinary business transacted. New Year's Eve being kept, I believe throughout Germany, as a holiday, the brethren assembled in a special holiday lodge. The lodge-room would accommodate about two hundred. The W.M., (*Ehruwürdiger Meister*) sits on a little dais in the East, on his left hand the chair of the immediate Past Master, and on his right that for any distinguished Brother present, either visitor or member of the lodge.

"The two Wardens sit opposite the W.M., in the West, the Junior Warden (*Zweiter Aufseher*) directly opposite, and the Senior Warden (*Erster Aufseher*) a little to his right. Opposite the Senior Warden, about half-way between him and the platform in the East, stands the reading-desk, at which the obligations are taken, and whence the Orator (*Redner*) or any other Brother is wont to read papers, delivers lectures.

"The members of the lodge and visitors occupy the two sides of the lodge-room between the W.M., and the Wardens; all the Master Masons on the left, and the Apprentices and Fellow-Craft on the right of the W.M.

The two Deacons sit, the one about half-way down on the right amongst the Master Masons, the other opposite him amongst the Fellow-Craft and Apprentices.

All the brethren wear white leather aprons, as in this country, adorned in accordance with their rank, and in addition, a five pointed star on the left breast; throughout the ceremony they keep their hats on, as a sign of equality.

The brethren having placed themselves in their seats, the W.M. opened the lodge in due form in the first degree, the Ritual being read from printed books by him and the two Wardens, and as soon as the lodge was declared open, a large tracing board, belonging to the first degree, was spread on the floor in the centre. The W.M. then called upon the Orator for a promised paper, which was read from the reading-desk in a very able manner. It treated of the influence of Masonry on its members in general, and on the German Brethren in particular; after which the W.M. himself addressed the lodge in a very eloquent speech, reviewing the past year with all its good things it must be to a man to be able to look back upon

and bad occurrences, and setting forth the great blessing a year and to find that he has, while it lasted, done his duty to himself and his fellow-creatures; and furthermore that good and true Freemasons, before all other members of the community, ought to stand the best chance of attaining to so noble and desirable a position. The whole address was a very feeling one, and made the hour very solemn to me; and I have no doubt, to all the brethren, whose profound stillness seemed to indicate as much.

"This address concluded the business of the day, and after the usual questions, if any brother had anything to propose, the minutes of that day's proceedings were read by the Secretary and there and then confirmed. The lodge was then closed in due form, after which all the brethren, forming the Masonic Chain, sang the parting song, which is the same throughout the year, and is sung after every meeting.

"At the door stood the poor box, to which, I think, every Brother contributed a trifle.

"The brethren then separated without further ceremony, many of them returning in the evening, with their friends and families, to a grand ball.

"The Prussian Lodges do not advance their brethren as quickly as the lodges in England, a Brother has to be an Apprentice (*Lehrling*) for one year before he can be passed to the second degree, and must remain a Fellow-Craft (*Geselle*) for two years before he can be raised to the sublime degree of a Master Mason; and all that time (three full years) the Brother has no voice in the lodge, but is simply there to learn. This system may seem rather hard, and I think myself, should at least be somewhat modified; at the same time we cannot but acknowledge that the German Lodges teach their members something, and improve, or at least endeavour to improve the minds of the brethren by lectures addresses, &c., as I have endeavoured to describe to you; there can be no doubt but that this is one of the principal objects of Masonry, and which is, I fear, too much neglected with us. The routine working of a lodge, initiations, passings, and raisings—beautiful as the ceremonies are—wear a man who has to go through them year after year, without having, occasionally at least, the opportunity of hearing and profiting by good, sound addresses, discussions, or other means by which the mind may be improved. What is Freemasonry but a society of men whose object is to make themselves and their fellows better men? This, however, cannot be effected by Ritual alone, other and stronger means must be applied, and I hope and trust that this our good Kingston Lodge does not lack brethren sufficiently able to come forward and contribute towards this great end: by such means, the true principles of Freemasonry will show themselves to its members and benefit the Craft. As it is, many of our brethren at large, I am afraid, hardly know or understand the full and glorious objects of our order.

"It may seem strange to you, that I, so young a Mason, should make bold to come forward with these views, but the German system, as I happened to witness—and I say this without the least prejudice—has made so deep an impression on me, that I could not abstain from these few remarks.

"Bards and Authors of Cleveland and South Durham," by Bro. G. Markham Tweddle.

Ten of the 12 parts of which this work is to consist are now published. Bro. Tweddle has also issued a reprint of the great American Masonic Poem *"King Solomon's Temple."* Of this work the "American Freemason" says:—"This Poem was written by Bro. Augustine J. H. Duncanne, of New York City, in 1860, and published in the "American Freemason," in the December No. of that year. Whether we consider its unusual length, the facility of its expression, the fervent glow of its imagery, its flowing versification, or that grand poetical conception which bespeaks its author truly a poet, it may be regarded, certainly, and without a fault, as the finest Masonic poem in the English language."

ADDRESS.

Delivered by Bro. the Rev. B. S. Baines, Rector of Chignall St. James, Prov. G. Chaplain, No. 270, on the occasion of the consecration of Lodge St. Mary Bocking, No. 1312.

"The happy occasion which has brought us together to-day has been deemed to afford me a not unfitting opportunity for saying a few words upon what ought to be the character of Masons, in other words, the true principles of Masonry, which each should endeavour to carry out faithfully. Far be it from me, who am only young in the Craft, to wish to speak in a spirit seemingly dictatorial, or to say anything new, or essay flights of rhetoric, which may only terminate in my own discomfiture. I would consider it more congenial to your feelings, as I am sure it is to my own, briefly and simply to point out to your notice the broad principles that bind men together—principles which ought to be generally practised if the term 'Universal Brotherhood' is to be anything but a jest—an empty fiction. There are three great virtues which should shine in each man's breast—Sincerity, Truth, Brotherly Love. Let us not feign friendships which have no cordiality, nor utter compliments and kind speeches which are destitute of meaning—the solemn charge given at our initiation should still ring in our ears, every holy symbol that speaks an old but universal language should forcibly remind us that, despising all selfishness, we should live in love, with hearts sincere! in other words, live in the truest, best sense, as brethren—as Masons. Masonic principles are the true wealth of nations. What a different aspect would this world present were all men truly actuated by the principles of Masonry! no longer would our hearts sicken at the horrors and miseries of war; peace, with her olive dawn would descend from Heaven, and the wilderness would blossom as the rose; succour would come to the distressed; comfort to the afflicted; everywhere would be the voice of joy and gladness; no complaining in our streets. What are the jewels and ornaments that sparkle on your breasts but the emblems of those virtues which should dwell within, like the medals of the soldier which tell of noble and heroic deeds? Small may be there intrinsic value; great, indeed, are the truths they symbolise. We must contradict by our lives the statements of those who would assert that trifles are the objects of our ambition, and that our meetings are only an excuse for conviviality, even excess. God teaches us, and we are reminded by Masonry that we came into this world poor and penniless: under the fostering care of the Great Architect of the Universe we have passed through the dangers of childhood and have arrived at man's estate;

on further, and by regular steps, across the chequered flooring of the world, fraught with good and ill, learning lessons as we stand, looking from nature up to nature's God; and in the third degree yet more knowledge, as we behold the emblems of mortality everywhere, and the Star in the East above, whose bright light pierces through the darkness of the tomb. Thus in every stage of Masonry great lessons are inculcated, and the best of all instruction given—how man must live on earth—how die—how rest in Heaven, when he has ascended to those immortal mansions, from whence all goodness emanates. King Solomon, when he raised to Heaven that building which was in itself an emblem of man's greatest good, embodied in every part of the solemn superstructure the moral qualities God required from every child of Israel—the stately pillars, adorned with network, lilies, and pomegranates, spoke of unity, peace, and plenty; the veil of the Temple, of blue, purple, and crimson, and fine linen, a representation of the illuminated canopy of heaven; every ornament declared some solemn message—the eye was to rest upon stony foliage and symbols. There was a text in the skull and the cross-bones, the plumb-rule, the gauge, and the chisel, and great truths were taught that reached the mind directly through the eye; but as it has been the prevailing tendency of nearly every system in all times to attend to mere external forms and ceremonies, to the partial or entire neglect of spiritual teaching, let us, as Masons, while we refuse to deviate from the ancient landmark of our Order, remember that our symbols are only useful while they inculcate and keep in view some true, some vital, principle, thus known by our upright lives and well-squared actions, and following the dictates of Temperance, Fortitude, Prudence, Justice, and Charity, we shall be prepared to pass from labour to refreshment, from Earth to Heaven, from the Outer Court to the glorious and celestial Lodge-Room above. We are to-day engaged in rearing a new lodge; its prosperity will depend upon the conduct of its Officers and Members; those who are not fit to rule must practice and learn obedience, and aid and assist those above them with a ready mind; all jealousies and differences must be put aside, and brotherly love flourish and abound. The Rulers of the Craft, also, must be careful how they exercise their offices—to them is committed the order and regularity of one part of the great body of Masonry. Pure in heart, of the most unblemished character, of kind manners, but firm and unbending in the right, they are bound to be able to render a good account of themselves and of the manner in which they performed their trust, and their subjects are bound to strengthen their hands, and to yield them obedience in all things lawful. All are ever to recollect that God has declared of His Lodge as He did of the Temple—'I have hallowed this house to put my name there for ever, and mine eyes and mine heart shall be there perpetually.' We have ceased to be operative, and have now become speculative Masons, and giving to Freemasonry a wider range, we keep another and nobler object in view—the cultivation of the mind, and the most enlarged charity and good will to all—and while professing to be the servants of the Great Architect of the Universe, we lay the foundation of our Society on the basis of Religion. Having no further use for our working tools, we carry the emblems of them into real life; and from the square, learn morality; from the level, equality; and from the plumb-line, justice and uprightness of life. As we pass over the Mosaic pavement, so emblematic of human life, we are to raise our eyes from the indented border and see the blazing star; we are to turn from the rough to the perfect Ashlar, and mark the lines of the spiritual tracing board, and learn from them the pure religion that bids us comfort the fatherless and widows in their affliction, and keep ourselves unspotted from the world. The system of the ancients is but religion by another name—"morality, veiled in allegory, and illustrated by symbols."

"High on His Celestial Throne sits the Great Architect of the Universe, His eye resting on the world, His Lodge, and on us, the brethren. What though no voice from Him as of old to some of his favoured ones, strikes directly on the ear, there is the Volume of the Sacred Law to guide our actions and govern our faith. Masonry too steps in as the handmaid of religion, and in a language peculiar to itself, would re-echo the Apostle's advice, that, denying all ungodliness and worldly lusts, we should live soberly and righteously in this present world; that though now we see through a glass darkly, though now the outer world may misunderstand and under-value our principles, we, who truly and faithfully act up to them, may defy the opinions of the world, and what is far better, we may be content to wait hopefully and peacefully until that glorious time, when Masonry, with all other Institutions shall have passed away, and all things become new, when we shall appear before the throne of God Himself, in the Temple not made with hands—eternal in the Heavens."

PRESENTATION TO BRO. A. EDGINTON, DEPUTY COMMISSIONER OF POLICE, BOMBAY.

At the regular meeting of Lodge "Concord," (No. 757, E.C.), recently held a very gratifying presentation was made to W. Bro. Alfred Edginton, Deputy Commissioner of Police, of Bombay, by the brethren of that lodge, in acknowledgment of the services rendered by him during the year 1869 in his capacity of W.M. W. Bro. Henry H. Avron presided, and in honour of the event there was an unusually large attendance, not only of the members of the lodge but of visitors. As many as twelve W.M.'s. were on the dais, viz:—W. Bros. Capt. B. H. Mathew, R.E.; J. W. Hulseberg, Staff Surgeon; R. Brunton, C.E.; J. Dixon; A. Swift; E. T. Leith, LL.B.; Dr. J. Anderson; A. King; W. H. Hussey; R. Forrester; and J. P. Leith, who has the honour of being W.M. of Lodge "Antiquity," London. As will be observed from what follows, the presentation consisted of a handsome Past Master's jewel, and a silver tea service.

At the conclusion of the ordinary business, W. Bro. Avron proceeded to make the presentation, and in the course of an eloquent address said that the gift he had now the pleasure to present was offered by the officers and brethren of "Concord," as a slight acknowledgment of the efficient manner in which W. Bro. Edginton had presided over the lodge during the year 1869. He (W. Bro. Avron) was sure that he spoke but the sentiments of every member of "Concord" when he said that it was on this occasion a far greater pleasure to them to make this offering, than it could be to W. Bro. Edginton to receive it. Too often, perhaps, the presentations of testimonials were but empty ceremonies, but he could assure W. Bro. Edginton that in this instance the hearts of the givers went with their present. But W. Bro. Edginton had received the assurances of the goodwill and affection of the brethren on too many previous occasions, to need being told now how much he was appreciated. To sum up the good qualities of their worshipful brother's character in a few words, he was a Freemason in the widest sense of the term. That was the eleventh anniversary of W. Bro. Edginton's Masonic career, and the position he had attained in the affections of his brethren was indeed enviable, but long might he be spared to occupy it. The jewel now formally handed to him, possessing in itself an intrinsic value, was far more valuable, far more honourable to the wearer, as carrying with it the mark of the good wishes and the kindly feeling of the members of the lodge. Having presented the jewel, W. Bro. Avron went on to say that before closing his remarks, he had another pleasing duty to perform, for in addition to their collective gift, the jewel, the brethren were desirous of individually raising a fund for the purpose of purchasing a further token of their goodwill. With that object in view, a committee of the mem-

bers was appointed, to whom the agreeable task of receiving the subscriptions and determining the form of the present was referred. And accordingly, it was arranged that this second offering should consist of a silver service comprising the domestic apparatus used in the preparation of that beverage "which cheers but not inebriates." In conclusion, W. Bro. Avron said—And now, Worshipful Sir, that you may be long spared to fulfil your important public duties in this city, and to give us the benefit of your advice and assistance here, is the wish of all present. We know that our little presents are not equal to your merits, but small as their value is intrinsically, they will form a lasting memorial of our confidence in, and of our love and goodwill towards you.

The testimonials having been handed over to the recipient, W. Bro. Edginton, addressing W. Bro. Avron, the Worshipful Masters and brethren present, said the honour that the lodge had that night conferred upon him was so much in excess of his own opinion of his merits, that he could not avoid feeling a very considerable amount of embarrassment in acknowledging the most flattering terms in which the Worshipful Master had been good enough to mention him (W. Bro. Edginton) in connection with that lodge, and in thanking the brethren for the very handsome and costly testimonials with which he had just been presented. He could not but remember that very much of the credit which had been accorded to him for services rendered during his year of office as Master, was in fact due to the earnest efforts and wishes of the brethren themselves to put an end to the unfortunate misunderstandings which had occurred, and which for a time had tended to injure the interests of the lodge. Those efforts on the part of the members needed but very small assistance from him, and he should be vain in the extreme, and wanting in gratitude to the members, were he to arrogate to himself all the credit of the success that was secured by their combined exertions. He was much rejoiced to learn that the last lingering spark of discord had expired in the lodge, and he was sure that none would rejoice more than the brethren themselves at the perfect love and peace now reigning over them, and he had only alluded to an unpleasant page in the history of the lodge as a bygone, and as a thing for ever past. After thanking the officers and members of "Concord" for the ready assistance they had given him whilst Master of the lodge, W. Bro. Edginton observed that, valuable as the presents he had received that night were, from their intrinsic point of view, he should prize them yet more highly as the exponents of those kindly Masonic feelings which his brethren entertained towards him; and he assured the lodge that few of the successes he had met with in life had given him greater pleasure than the knowledge that he had gained the respect and goodwill of his fellow Masons. Such manifestations of goodwill towards him as those now made were indeed encouraging, and he prayed that when he had departed to that "bourne from whence no traveller returns," these tokens of his brethren's regard for him might revert to his children and his children's children, and stimulate them to strive hopefully and manfully to achieve success in all their honest undertakings. Without detaining the brethren any longer, he would only express the hope that "Concord" in the fullest sense of the word might ever reign among them, that the members of the lodge might have but one heart and mind, and that "Concord" might continue to be known, as it had been in the past, for its charity—that virtue, eminent and active, without which their Masonic organization would be but a mere bubble, but with which it was what it was, an institution noble in itself, and ennobling those who acted in accordance with its precepts.

We may add that the jewel and the plate were supplied by Bro. F. H. Goulding, silversmith, of Plymouth, England.

TRUE CHARITY.—Night kissed the young rose, and it went softly to sleep. Stars shone, and pure dew-drops hung upon its bosom, and watched its sweet slumbers. Morning came with its dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling, lightly dancing to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god, sweeping from the east, and he smote the young rose with his scorching rays, and it fainted. Deserted and almost broken-hearted, it drooped to the dust in its loneliness and despair. Now the gentle breeze, which had been gamboling over the sea, pushing on the home-bound bark, sweeping over hill and dale—by the neat cottage and still brook—turning the old mill, fanning the brow of disease, and frisking the curls of innocent childhood—came tripping along on her errands of mercy and love; and when she saw the young rose she hastened to kiss it, and fondly bathed its forehead in cool, refreshing showers, and the young rose revived, and looked up and smiled in gratitude to the breeze; but she hurried quickly away; her generous task was performed, yet not without reward; for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus true Charity, like the breeze, gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its offices of kindness, which steals on the heart like a rich perfume, to bless and to cheer.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 5TH NOVEMBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, October 31st.

LODGES.—Pythagorean, Ship Tavern, Royal Hill, Greenwich; Universal, Freemasons' Hall; British Oak, Bank of Friendship Tavern, Mile End.

Tuesday, November 1st.

Colonial Board, at 3.
LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate Street; Temple, Ship and Turtle, Leadenhall Street; Old Concord, Freemasons' Hall; Stability, Andertons' Hotel, Fleet Street; St. James, Leather Market Tavern, New Weston Street, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway Station, Pimlico; Golden Rule, Great Western Hotel, Bayswater. —**CHAPTERS.**—Temperance, White Swan Tavern, Deptford; United Pilgrims, Horns Tavern, Kennington.

Wednesday, November 2nd.

Grand Chapter, at 7.
LODGES.—Zetland, Anderton's Hotel, Fleet Street; Macdonald, Head Quarters, 1st Surrey Volunteer Corps, Brunswick Road, Camberwell.

Thursday, November 3rd.

LODGES.—Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Freemasons' Hall; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle Tavern, Leadenhall Street, E.C.; St. Andrews, Freemasons' Hall; La Tolerance, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Exelsior, Sidney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey. —**CHAPTER.**—Westbourne, New Inn, Edgeware Road; Crystal Palace, Crystal Palace, Sydenham.

Friday, November 4th.

LODGES.—Florence Nightingale, Masonic Hall, William Street, Woolwich; Hornsey, Anderton's Hotel, Fleet Street; Star, Marquis of Granby Tavern, New Cross Road. —**CHAPTER,** Fidelity, London Tavern, Bishopsgate Street.

Saturday, November 5th.

General Committee Boys' School, at Freemasons' Hall.
LODGE.—St. Thomas's, Radley's Hotel, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, October 31st.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, November 1st.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth. —**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; Royal Union, Dubby's Hotel, Winsley-st., Oxford-st.; Mount Zion, White Hart, Bishopsgate-st.

Wednesday, November 2nd.

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

Thursday, November 3rd.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7. —**CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, November 4th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st. —**CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, November 5th.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, NOVEMBER 5, 1870.

LAYING OF THE MEMORIAL STONE OF THORNTON NEW CHURCH.

The laying of the memorial stone of the new church of St. James, at Thornton, Yorkshire, with due Masonic honours, recalls some incidents in connection with the old building that will form an interesting prefix to our report. Freemasonry seems never so fitly fulfilling office as in assisting in the erection of Churches; and Thornton owed its first church to a free-mason, who had left a record of the fact in a tablet still existent, which has been put in the south-west corner of the chapel, and reads as follows:—

THIS CHAPPELL
WAS BUILDED BY
IIII(E
FREEMASON IN THE
YEARE OF OUR
LORDE | 1612

Whether the erasure of the name of the pious builder be the result of posterior malignity, or of the eating tooth of time, its obliteration is a theme for the Archæologist. If the former be the cause, we may venture a guess that the chisel may have also been at work in defacing the letters which now seem to be our successive I's with a slightly curved portion of a letter, another letter being wholly erased before the final E. There is a rude stone built in the wall above this tablet bearing the figures "1587;" which James, in his *History of Bradford*, took to be a remnant of a

former church; but it bears no such appearance; and if there had been a former chapel, surely the tablet would have stated that it was "rebuilt." The position of the chapel and the graveyard (so far from Thornton village and so close adjoining Thornton Hall) points to the Lord of the Manor as the builder; and if the downstrokes still left have been tampered with they may have once formed O U and part of G, and thus would indicate a WATMOUGHE, with space for a Christian name of four letters. The original mesne lords of Thornton (who bore that name) ended in an heiress, by whom the manor passed into the Bollings, from which family it passed by another heiress to the Tempests, a family remarkable for their religious zeal against the coming Reformation. Mr. James (p. 337) says rather vaguely that Sir Richard Tempest sold the manor about 1620 to — Watmough; and that in 1630, John Watmough, then a minor, was Lord of the Manor, but adds nothing of the family. He overlooked the fact that the panelling of the Thornton Hall pew (on the south side of the Communion place) preserves the record of the Watmoughs with the initials "I. W., 1634."

To distinguish the two Thorntons, in Yorkshire, this one is called "Thornton in Bradford-dale," and the other "Thornton in Craven." And a little after the period to which we refer there was a Hugh Watmoughe, clerk, rector of Thornton (in Craven), who was instituted 30th August, 1599, by Queen Elizabeth, and who died in the rectory; his successor being instituted 28th August, 1623. It is more than probable that the purchaser of the Manor of Thornton in Bradford-dale was either this man or some member of his family; and it is in some degree explanatory of the unusual record of the builder's name in Thornton Chapel that the name of the founder of the tower of Thornton in Craven in 1510 is fully inscribed there. Hugh Watmoughe owed his appointment to Queen Elizabeth, and his sister, Margaret, in her nuncupative will, made at Halifax, 12th February, 1604 (and proved at York, 3rd October, 1611), gave "to her brother, Mr. Watmough, the Angell which the Queene gave her." The connection of the Watmoughs with Thornton was, however, brief. The manor was sold before 1638 to the Midgleys, John Midgley in that year being named as Lord. The Midgleys had been established some years before at Headley

(the *ley* on the *headland*) where they re-erected the mansion-house in the days of Queen Elizabeth, the western wing bearing the inscription "W. Midgley, 1589," and the porch on the eastern (or newer) part, "J. M., 1604." A more interesting memorial of their possession of Thornton manor was, however, provided by the will of John Midgley, of Headley, gentleman (proved at York about 1668) who bequeathed to his brother Josias, Headley and the royalty and chief rents of the manor of Thornton and also Holling Park, charging his rents of Headley and Holling Park with the following perpetual bequest:—

"And as I allwayes hold it my duty and the duty of every good Christian to pray and prayse God rather then heare sermons, I doe hereby give and bequeath unto the Minister of Thornton ffor the tyme being and his successors ffor ever, the yearly annuity or sume of tenn shillings upon condition he reade divine service every St. Thomas day in Christmas, both in the morning and afternoone of the same day anually att the chappell of Thornton."

It is remarkable that this bequest, like the record of the builder of Thornton chapel, has failed to preserve the memory of the donor, whilst his object is also perverted. The Charity Commissioners find that *Miss* Midgley gave a rent charge of 10s. out of a farm in Thornton, 6s. 8d. out of Upper Headley, and 3s. 4d. out of Doe-park, to the Minister of Thornton chapel "for sermons on the afternoon of Christmas Day, and the morning of St. John the Evangelist's Day." The brother, Josias Midgley, held the manor for the greater part of his life. In 1703 he, with his son William (who was curate of Sowerby, and died there in 1706), mortgaged it; and in 1715 Josias conveyed it with the Headley estate to John Cockcroft, of Bradford, attorney, by whom a moiety of it was sold to John Stanhope, Esq., in 1746, who had married Mr. Cockcroft's daughter, Barbara, the other moiety having been purchased by the Hortons, from whom it descended to Captain Rhys, who sold it to Michael Stocks, Esq.

James Sagar, who by will, dated 15th February, 1665, devised a close called Randalwell, in Thornton, in a charitable trust for the poor of Thornton chapelry, directed that £1 a year should be first paid out of it to the minister of Thornton chapel; and this bequest is duly recorded; but the great

originator of a more efficient endowment of Thornton chapel has hitherto shared the fate of its builder and first benefactor. Mr. James (History of Bradford, p. 340) says "About £7 per annum was settled upon the curate by John Sunderland, Esquire." The real donor was Mr. Samuel Sunderland, who we are told in the Gibbet Law Book of Halifax, was a woollen draper of London, who had declined to be made Sheriff and Alderman of that City, and who, as appears by his will, spent the latter part of his days at Harden, where, according to Oliver Heywood, he kept such large sums of money in his house, that, although on the night of the 11th May, 1674, nine burglars had stolen about £500 in gold, and £2,000 in silver, he had his chests opened the day before he died, and after his death he was found to own about £17,000 in money, besides an estate of £1,200 a year in land.

The whole of his will, dated 26th January, 1676, has been printed (for the first and only time) in the 34th Chapter of "Our Local Portfolio," in the *Halifax Guardian*, of March 14th, 1857. In it he devises two messuages, one called the Cloughs and the other Wilcockroyd, in Thornton, to Josias Midgley, of Headley, Gent., John Sagar, of Allerton, and James Short, of Thornton, and to their heirs, to the intent that the rents of the Cloughs should be employed "towards making the chappell of Thornton aforesaid parochiall, and the mayntaynance of a preaching minister there from time to time, conformable to the Church of England, in doctrine and discipline for ever;" and the rents of Wilcockroyd "towards the maintaynance of a school master to teach the children of the inhabitants of Thornton and Allerton-cum-Wilsden aforesaid, to read English and Latin, within the schoolhouse lately erected in Thornton aforesaid for ever."

The Parliamentary Commission, under the Commonwealth in 1655, had recommended that Thornton chapel should be made a parish church, with a sufficient endowment for a "preaching mynister." But it was reserved for Mr. Samuel Sutherland's bequest to effect this permanent change. And as the Registers began in 1678, little time seems to have been lost in realising it. Nearly another hundred years elapsed before the permanent endowment obtained an increase, first in 1760, by £200 from the parliamentary Grant, and secondly in 1766, by another £200, to meet a like amount

given by Jno. Stanhope, Esq., for the purchase of a moiety of the manor. Again in 1802, J. Scholefield Firth, Esq., gave £200, and thereby secured another £200 from the grant. And in 1821, a final £200 was obtained from the Parliamentary grant. And thus the benefice and the endowment remained, until, by the Bishop of Oxford's act, Thornton became a vicarage, and by the salutary management of Church property by the Ecclesiastical Commissioners, the living was raised, first to £300, and since then to £320 a year.

Of the 1612 chapel, however, probably nothing remains except the East window, which consists of four lights, and is situated at the end of the South side of the chapel. Even this appears to have been re-erected. The singular windows and doors on the South side are modern. The Registers furnish the dates of these and other erections. In 1720, the seats were repaired and altered; and it was resolved that those on the South side should belong wholly to Thornton; the middle row "from the chest," to Allerton and Wilsden, alternately seat for seat; and those on the North side to Thornton, Allerton, Wilsden, and Clayton. The chest here named is probable the old oak one now in the vestry, which bears the inscription:—

**"EX DONO TYM: WADS WORTH DE
BREERLEY GENER: AN: DNI 1685."**

In 1747 a vestry was built; and an entry made in the Register records, that Mr. Horton, then Lord of the Manor, was paid £10 for the site, which projected from the old burial ground. The Register records that at a vestry meeting in 1756 it was resolved that the roof should be taken off, the N. side wall taken down, the W. end wall pulled down to within a yard of the ground, and raised 6 yards from the floor, the S. and E. sides to be also pulled down and rebuilt of the same height, with galleries on the N and W, the seats in which were to be sold. On the 9th of May, 1759, the Court of York granted a faculty to erect this gallery. At this time Thornton paid half the repairs of the chapel, Clayton, a fourth, and Allerton two-thirds, and Wilsden, one-third of the fourth part; but the distribution of the Communion money was 9d. to Clayton, and 6d. each to Thornton, Denholme, Allerton and Wilsden. The following extract from the Registers shows that the Rev. Joseph Thwaites, who from 1754 to 1799 was curate here, developed the musical taste

which has long distinguished the neighbourhood:—

"Nos. 25, 26, 27, 28, 29 are pews and seats reserved for the use of the above Mr. Thwaites as curate of Thornton chapel, and for his successors for ever; but he being desirous to promote psalmody in his congregation suffered a set of singers to occupy the said for a small yearly acknowledgment to preserve his claim and the claim of his successors for ever."

The good result of this encouragement is shown by a repair of the pews in 1793, and the erection of an East gallery for an organ.

On the 26th of June, 1818, a faculty was obtained again to rebuild part of the chapel, and re-roof it with grey slate, and also to erect a cupola; and the Register states that the rebuilding was the re-fronting of the south side; whilst a board in the Church informs all intervening generations:—

**"This Chapel repaired and Beautified, A.D.
1818. The Rev. P. Bronte, A.B., Minister.
Joseph Robertshaw, Joseph Foster, John
Hill, John Lockwood, and Tim: Riley,
Church Wardens."**

The loyalty of these gentlemen is also evidenced by an emblazonment of the Royal Arms, with G. R. over them; and underneath "Painted by Thos. Rembrandt Driver, Bradford, 1818." Mr. Bronte only held the living from 1815 to 1820, during which period his gifted daughter Charlotte was born at the then parsonage house, which was returned in 1813 as fit for residence, but afterwards became unfit; and was sold for £260, and invested in Queen Anne's Bounty, and the present vicarage purchased about 17 years ago.

Mr. James in his Continuation of the History of Bradford says:—"The chapel bell is dated 1664, and the font seems to be about the same period." He evidently overlooked the fact that the latter bears on its sides the Latin inscription

**AQVA PERF ICIT ADLA VACR UM : A
NNO D 1679.**

There is in the church yard a more shapely squared pillar, called a font, but with a too shallow bowl at the top, (query a sun dial?) having incised on three of its sides:—

**MICHAEL BENTLEY, & JONAS DORSON,
Church Wardens, 1687—JEREJOWETT.
JAMES HALL, and J. BOWERS.**

From 1612, successive generations in Thornton, and the attached townships, had been buried in the chapel and the small grave-yard attached to it, with a result in the discomfort of the congregation, and the damp and unhealthiness of the chapel, which may be imagined rather than described. But when Thornton hall and the demesne lands were sold from the Manor, and were bought in 1858, by John Foster, Esq., of Queensbury, he lost little time in adding to the grave-yard of his ancestors, somewhat less than an acre of ground, which was consecrated in November 1861. And this considerate generosity he has now seconded by the gift of half an acre of valuable land for the site of the new Church on the upper side of the highway above the grave yard.

NOTES ON AMERICAN FREEMASONRY.

The following extracts are taken from the report of the committee on Foreign correspondence of the Grand Lodge of Pennsylvania :—

ALABAMA.

The address of the Grand Master commences with an eloquent eulogy upon the order, and then submits, for the "consideration for the Grand Lodge, such subjects of importance as are necessary for action." He says:

"And first of all, the great consideration and necessity of the age, is the rearing, educating, and maintenance of the orphans of deceased Masons, and the indigent members of the order, and we would include the orphans of Confederate soldiers." He then recommends the establishment of an Orphans' Home, and says: "As a means of commencement, I would suggest that all the surplus funds now in the treasury, and all which may hereafter accrue, be set apart for this purpose; also, that the lodges be directed to charge one dollar additional for each of the Degrees, to be sent up annually with their returns; said sums to be applied to the Home; also, that the lodges be required to make out a list of all unaffiliated Masons in their jurisdiction, which list must be sent up annually with their returns, and that said lodges require said unaffiliated Masons to pay into their treasury the amount of dues that the members pay, under pain of suspension; and that this sum be also applied to the Home. As a kindred measure I would most earnestly recommend, that the

Grand Lodge sanction the establishment of a Masonic Mutual Life Insurance Company upon a just and equitable system.*

"I would recommend that the Grand Lodge take action relative to the clothing suitable for the three degrees, and forbid the motley appearance so often seen on festival occasions; and that our ancient laws relative to the appearance of Masons in public, on festival days, be strictly observed, and that permission be first had of the Grand Master for such public display."

Among the decisions are the following :—

"The statement of a brother, that he objects to the balloting upon a brother's application for affiliation during his absence, as he is not on good terms with him, is a bar to his election."

"A Mason is not deprived of any civil right as a member of the Order, and that he can take the benefit of the Bankrupt Act. The requirements of Masonry do not conflict with the laws of the land. A Mason must be true to his word, if able to comply; if fraud be shown he must be expelled."

"A Past Master, who has never received the Past Master's degree, can install the officers of a lodge, a Chapter Past Master not being recognized."

"The minutes must always be read before closing for correction and approval, and read at the next stated communication for reference only. A Communication cannot alter or amend the proceedings of a former one. Each Communication is the only proper judge of its own records, and no other Communication can alter or amend them."

"Fines for non-attendance are unmasonic, and that the Master should not enforce any measure that is unconstitutional."

"The loss of an arm, hand, thumb, leg or foot, bars from initiation, passing, or raising, although all these members be supplied artificially."

"A profane is not necessarily compelled to petition the lodge nearest his residence for initiation."

"A case has been referred to the committee on Masonic Jurisprudence as follows: A Mason in good standing, signifies in writing to the lodge of which he is a member, his desire to *renounce* Masonry; what plan shall the lodge pursue to enable him to do this, and will a dimit answer? A Mason voluntarily assumes the Masonic vows,

* This is probably suggested by the successful establishment in this country of the Masonic and General Assurance Company.—Ed. F.M.

after due caution and full assurances. From the binding force of these vows, neither himself nor any Masonic power can absolve him until death. If by renouncing Masonry he can be absolved from one vow, he is absolved from all, and the order is without protection. He may dimit, and thus surrender many of his rights and privileges as a Mason, but dimitting is not renunciation. He may withdraw from all participation in the active work of Masonry; he may disregard his duties and obligations as a Mason, but he is still amenable to the lodge which has jurisdiction of him. The fundamentalities which exist between a brother and the Fraternity cannot be severed except by expulsion, and expulsion does not license a revelation of the secrets of the Order.

"Your committee, being of opinion that a brother cannot voluntarily renounce Masonry, deem it unnecessary to consider or report any plan by which it may be done. Your committee would suggest the impropriety of granting a dimit when it is known that the member desires it for such an object."

The number of lodges in this jurisdiction is 250. Initiated during the year, 696; passed, 646; raised, 649; affiliated, 601; dues received, 1,636 dols.

CALIFORNIA.

The Grand Master reports that application was made to him in April last, by one of the Lodges, requesting permission to appear in Masonic clothing, to participate in public procession with the Odd Fellows, in celebrating their anniversary. Again, in May, application was made on behalf of another Lodge, for permission to celebrate the anniversary of St. John the Baptist, by a "public procession in full regalia, an oration, and ball." Heartily concurring in the opinion of Grand Master Belcher, approved by the Grand Lodge, that "on no occasion, except for the burial of a brother, is it permitted for any Lodge or number of Masons to appear in Masonic clothing without permission from the Grand Master, and that permission ought very rarely to be asked or granted;" and with the Grand Master of Maine, who says, in a decision on the same subject—"We are constrained to say that it is contrary to the usages of the Order, and improper for the Fraternity to take part, in their conventional character, in any public demonstration, except to perform some Masonic labour," and these opinions having been reiterated by the Grand Master Claiborne, and again approved of by the Grand Lodge, he held the same to be the law of the jurisdiction, and

has refused the desired permission, where no Masonic labour was to be performed.

The Committee on Jurisprudence, in regard to the burial of Masons who, at the time of their death, were in good standing, conclude an elaborate report as follows:—

"We would say to all Masons, be men, and do your duty like true men, whether that duty be pleasant or the contrary; whether your path has been strewn with flowers or with thorns. It is not all of life to live, to eat and drink, and be clad. And we would say to the world that Masons are men and true men, and as a society, will give no countenance to, nor in any way excuse, any deliberate offence against the laws of God or man; that the crime of self-murder is one of the most odious and least excusable in the catalogue of crimes; and that one who is guilty of such a crime is not worthy to receive at the hands of the Fraternity the honors of a Masonic burial. As men, we will decently bury him; but not as one who has run his race and accomplished the work appointed for him to do."

A resolution was adopted in accordance with this report.

The number initiated during the year ending July 31, 1868, 817; passed, 822; raised, 821; whole number of Master Masons, 8,106; lodges, 159.

COLORADO.

Before the Address of the Grand Master, the R.W. Grand Orator, Rev. B. T. Vincent, delivered an oration, which was ordered to be published with the proceedings. It was an eloquent defence of the conservatism of the Order.

The address of the Grand Master contains an account of his transactions among which are the following:—

"At the last session of the Territorial Legislature I prepared an act for the benefit of Masonic bodies in this Territory, which became a law on the 10th day of January last. The act provides for the incorporation of Masonic Lodges. I would not have recommended the incorporation of any Masonic Lodge. I think it hardly consistent with the charter of our Institution. I find quite a growing disposition among the fraternity to have the Lodges incorporated, and fearing that this feeling among the Lodges might eventually result in some action of the legislature which might declare all Masonic bodies corporate bodies, I drafted the acts referred to. No Lodge will derive any benefit from being incorporated, as all the real benefits to be derived by incorporation can be obtained under this act; for section VII., of the act referred to provides that: 'Any of the foregoing Masonic bodies, duly chartered by the respective grand

bodies, according to the laws, constitutions and usages of the Masonic fraternity, and not wishing to become a corporate body under the provisions of the act, may take and hold real estate for their use and benefit, by purchase, grant, devise, gift, or otherwise, in and by the name and members of the said body, according to the respective registers of the grand body under which the same may be holders, and the presiding officers of such body, together with the Secretary thereof may make conveyance of any real estate belonging to such body, when authorized by a majority of all the members of said body, under such regulations as the said Masonic body, or its grand body, may see fit to make; but such conveyance shall be attested by the seal of said subordinate body." (Section VIII.) 'should it be become necessary at any time to protect the rights of such Masonic body in and to the real estate and personal property, said body not being incorporated under this act, the presiding officer thereof may bring suit in his own name for the benefit of the Masonic body over which he presides in any of the courts of record of this Territory having original jurisdiction, and may prosecute or defend the same in the Supreme Court of the Territory.' He then says:

"Thus it will be seen that all the benefits of an incorporation are obtained without the usual embarrassments."

Lodges in this jurisdiction fourteen, besides five under dispensation. Initiated, 112; passed, 100; raised, 94; number of members, 717; living out of territory, 134.

(To be Continued).

MASONIC JOTTINGS.—No. 43.

By A PAST PROVINCIAL GRAND MASTER.

THE FREEMASONS' MAGAZINE.

This is a Record of Religion which is without controversy, of Ethics which are without casuistry, of science which is illustrative of the power and goodness of the Glorious Architect of Heaven and Earth.

The desire of every right minded member of our Institution must be that what is vulgar, what is low, and what is coarse, should be altogether excluded from its pages; and if unhappily, from any cause, what is such finds a place there, that those possessed of ability and courage to denounce and stigmatize it should not be wanting.

AN INACCURATE SAYING.

It is an inaccurate saying that Freemasonry is one thing, and religion is another thing. Free-

masonry is a compound of which religion is a necessary ingredient. The former ceases to be Freemasonry the moment you take away the latter.

A LINE OF HORACE.

A line of Horace furnishes an appropriate answer to the remark of a Cambridge correspondent:—"Dum vitant stulti vitia in contraria currunt."

THESE JOTTINGS.

A brother writes that he finds these Jottings ill accord with what he sometimes reads in the "Freemasons' Magazine." This is matter of congratulation; for, were it otherwise, it would be a proof that he does not understand them, and, as regards him, they would lose a great part of their value.

DISSENT.

Can evidence be found that, at any time, before the eighteenth century, dissent from the Church of England was regarded in Freemasonry with favour corresponding to that with which it was regarded in Parliament the first year of the reign of William and Mary.

ROMAN CATHOLICISM AND CATHOLICISM.

A brother sending some remarks, respecting "the Charges of 1723" overlooks the circumstance that Roman Catholicism is not Catholicism.

UNION OBLIGATION—INITIATION OATH.

Brother M. L. R., the Obligation of the Union, 1813, was Christian. The Oath on Initiation is Christian.

RELIGION OF THE REVIVAL MASONRY.

Is there anything to indicate that Desaguliers and Anderson had any intention of making the Religion of their Masonry different from the Religion of the Masonry of which it was the Revival.

OUR MYTHS AND LEGENDS.

Brother * * * It is not true that the contributor of these Jottings ever asserted that a belief in our Myths and Legends is necessary.

THE OLDEST RELIC OF HUMANITY.—The oldest relic of humanity extant is the skeleton of one of the earlier Pharaohs, encased in its original burial robes, and wonderfully perfect considering its age, which was deposited eighteen or twenty months ago in the British Museum, and is justly considered the most valuable of its archaeological treasures. The lid of the coffin which contains the royal mummy was inscribed with the name of its occupant, Pharaoh Mikerinus, who succeeded the heir of the builder of the Great Pyramid, about ten centuries before Christ. The monarch whose crumbling bones and leathery integuments are exciting the wonder-gazers in London, reigned in Egypt before Solomon was born, and only about eleven centuries or so after Mizraim, the grandson of father Noah, and the first of the Pharaohs, had been gathered to his fathers. The tidemark of the deluge could scarcely have been obliterated when this man of the early world lived and moved and had his being.

MASONIC NOTES AND QUERIES.

IGNORANT MEN.

Ignorant men are apt to conclude that in other times, and other countries, all men of the class to which they belong, had as little intelligence as they themselves happen to possess.—A PAST PROVINCIAL GRAND MASTER.

ORIGIN AND INSTITUTION OF OUR 1717 FREE-MASONRY.

Whence, or from what different sources our Freemasonry derived its *origin* is one question, *when* it was *instituted* is another.—W.P.B.

SOLOMON, THE RAVEN, AND THE WORM.

The following occurs in the address of the Grand Master of Arkansas, to the Grand Lodge:—

"Much of the more interesting features of Masonry are legendary, transmitted to us through successive generations of craftsmen, from the earliest ages of the world—from ages when there was no printing, when book-making was rare, books were few, and men learned wisdom from the Great Book of Nature.

"Not long since a venerable Hebrew brother told me a story, which I had never heard before; and which he said he learnt, when a boy, in the fatherland, from his aged uncle, who was a Mason, and who assured him that he had it in a very ancient parchment manuscript, which had never been printed. Pleased with the story, I said to him that I would tell it to the Grand Lodge some day, and let it be printed, as it was no secret. So I give it to you now for what it is worth. It is the story of 'Solomon, the Raven, and the Worm.'

"Solomon, the most wise, was sitting in a grove near his rural palace, observing a raven feeding her young. Whilst she was off in search of food, telling a servant to bring him a glass bowl he placed it over her nest, so as to cover the young birds. When she returned to the nest, the young ravens opened their mouths to receive the supplies which the mother was accustomed to bring them; and she, meeting with the transparent obstruction, fluttered about for some time in vain attempts to reach her imprisoned children. Vexed, she made repeated, but ineffectual, efforts to break the vessel with her beak. Despairing of success in this mode of attack, she lighted upon a limb near by, and sat for some time, seeming to meditate. Then leaping into the air, and spreading her black wings, she moved off with rapid flight in the direction of an island in the Mediterranean sea. Our Grand Master, who had watched with interest all her movements, sat waiting for her return. Finally she came, bearing in her beak a large white worm; and placing it on the rim of the nest, near the edge of the bowl, it crawled over the vessel, and along its track the glass instantly cracked, as if cut by a diamond, parted and fell to the ground!

"The Masons were in the quarries preparing stone for the Temple. They used the drill and the wedge, but the process of parting the stones by these simple implements was tedious. The idea flashed upon the mind of Solomon that, by the instinct of the raven, Providence had placed in his hands a wonderful, but more effective instrument. Taking the worm to the

quarries, he placed it upon a great stone which the labourers had heaved out from the mountain; it crawled across it, and, to the amazement of the wise man, the stone opened along its path, and tumbled apart. Thousands of stones were thus separated into suitable rough ashlar, to be finished by the chisels and the mallets of the craftsmen!

"Such is the substance of the story. It may be a mere fable. It may be that the insect excreted from its body some mysterious chemical substance that parted the glass and the stone. Or it may be that Providence, who confounds the wisdom of men by using simple means to effect great purposes, supplied to Solomon this wonderful little craftsman, to aid in the great work of erecting a temple for his worship.

"Be this as it may, I have repeated this 'strange story' to illustrate the fact that Solomon, like Job, was a student of the Book of Nature, from every page of which—whether he looked upon the sea, into the air, upon the earth, all teeming with life, or up into the heavens, sparkling with the lamps of night—he learned, as all Masons may, lessons of wisdom.

THE NIGHTINGALE—THE OWL.

Bro. E. R. D.—The song of the Nightingale is sometimes interrupted by the screeching of the owl.—A PAST PROVINCIAL GRAND MASTER.

ILLUSTRATIONS OF PURE SYMBOLIC MASONRY.

The ensuing passage forms the conclusion of a paper by our late Bro. Dr. Albert Mackey, entitled "Innovations in Masonry." "It must be observed that the Chapitral Degrees of the York Rite, the High Grades of the French Rite, and the Philosophic Degrees of the Ancient and Accepted Scotch Rite, were not altogether innovations, but rather illustrations of pure Symbolic Masonry, and as such will be found to be the depositories of many interesting traditions and instructive speculations which are eminently useful in shedding light upon the character, history, objects and ceremonies of the Institution."—CHARLES FURTON COOPER.

NATIONAL MASONIC HYMN OF SAXONY.

The following is a translation of the National Masonic Hymn of Saxony, which is almost invariably sung at the termination of every Lodge Supper, and duly honoured with the usual Masonic ceremonial.

THE LAST LODGE.

When the last of the stars, dimly flashing,

Sees Old Time to its end hasten on,

When planets to ruin are dashing,

And the sun's light is pallid and wan:

Through the halls where the Masons are founding

Their temple majestic and grand,

Shall be heard that last cry, loudly sounding:

Haste, brothers! the morn is at hand!

East and West, North and South, through all nations

The work at that call will have ceased,

And the brethren, observing their stations,

Shall look in calm faith to the East:

Joining hands over valleys and highlands,

Where each stands, in the land of his birth,

Shall be seen, o'er all continents and islands,

But ONE LODGE on the face of the earth.

To the Master's stern voice loudly crying:
 Have the Masons obeyed My commands?
 Comes the voice of the Craftsmen, replying:
 Look with grace on the works of our hands!
 In our feeble and poor earthly fashion,
 We have sought to hew out the rough stone;
 Let the depth of eternal compassion
 For the faults of our labour atone!

What's the hour? cries the voice of the Master;
 They answer: Low Twelve, but behold,
 The rays of Thy morning come faster,
 To our eyes all its glories unfold!
 At his nod, see the vails rent asunder!
 And, while earth sinks to chaos and night,
 'Mid loud peals of the echoing thunder,
 Shall the brethren be brought to pure light!

THE PSEUDO-REVIVAL OF A.D. 1717.

The application of the term "revival" to the proceedings of 1717 appears to me to be singularly inapplicable; while its continued use can only serve the purpose of mystification, pretension, or misrepresentation. Its chief use hitherto has been to mislead people, and to serve as a basis for false and groundless theories of the imaginary great antiquity, rise, and progress of our speculative Freemasonry.

If our system of Freemasonry never existed before 1717—and no *proof* of its pretended existence before then has ever been given—it stands to reason that to talk of its "revival" then is simply a misnomer.—W.P.B.

MASONIC SAYINGS AND DOINGS ABROAD.

The "Craftsman and Canadian Masonic Record," published at Hamilton, Ontario, has entered its fifth volume. Encouraged by a steadily increasing subscription list, the proprietors intimate that, from time to time, they intend to give additional reading matter. The "Craftsman" has now firmly established itself as the leading organ of the Craft in the Dominion of Canada. It takes a firm stand against the usurpation of the so-called Grand Lodge of Quebec. A Portrait and Memoir are given of Bro. Col. Wm. J. Bury McLeod Moore, S.G.I.G. 30°, Grand Prior of the United Orders of the Temple and Hospital for Dominion of Canada, &c.

The foundation stone of a Methodist Episcopal Church in the Village of Norham, County of Northumberland, Ontario, was laid recently by the M.W. the Grand Master of Canada, assisted by a large number of brethren. It is estimated that there were about 3,000 present on the occasion. A handsome silver trowel was presented to the M.W. the Grand Master, wherewith to lay the stone. At the conclusion of the ceremony, the Grand Master was entertained by the brethren at a magnificent banquet.

The Hamilton Commandery of Knights Templar of Pennsylvania recently had an exceedingly pleasant trip to Norwich, Vermont.

Before their arrival, the camp had been all laid out, and about 225 tents pitched. Every convenience for a comfortable camp was provided. The city water was introduced, and here and there about the grounds were tubs of ice, water, and troughs of running water. The tents were arranged in the form of a parallelogram, with the *marquee* of the Grand Commander and staff in the form of a letter A in the centre, all the tents opening inward.

The Sir Knights of the Columbian Commandery, Norwich, had anticipated every want, and exhibited throughout that courtesy which is ever inculcated by the order. The battalion drill and dress parade on Thursday were witnessed by thousands of spectators.

At the dress parade, the three bands of music were consolidated, and as they marched down and up the line, the Sir Knights, in their splendid uniforms, standing at parade rest, the scene was thrilling and imposing. A military dress parade is proverbially the finest of spectacles, but that of Knights Templar with their swords, picturesque banners, and uniform, certainly excels it.

The review on Friday was another beautiful display. The encampment was a success in every respect, and another year it will probably be extended to three days, by vote of the Grand Commandery.

A LESSON.—"The Grand Master of Nova Scotia reports the satisfactory adjustment of all difficulties among the brethren in the province, and the fusion of the different governing bodies in the Grand Lodge of Nova Scotia; and during the session the act of union was consummated."

We find as the authority for the above statement, the September number of the "Freemasons' Magazine," London. Thus it is ever in the great Masonic Fraternity. If the Craft is let alone by those, who, outside of a jurisdiction, have no business to meddle with its domestic affairs, peace, unity, harmony, fraternity, are sure to be established. It is the mischievous interference by those who seek notoriety, from action without judgment, which often prevents the restoration of harmony, where discord else would never grow and bear fruit.—*Keystone*.

We learn from the "Boletim Official do Grande Oriente Lusitano Unido," that Dr. Cunha Bellem has been invested by the King of Prussia as Chevalier of the Prussian Order of the Crown.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

The Provincial Grand Lodge of Lincolnshire was held, under the auspices of the Yarborough Lodge, in the old Hall Gainsborough, on Thursday, November 3rd. The time of our going to press will not admit of getting a report; a account will be given next week.

ASAPH LODGE, No. 1319, will be consecrated at Freemasons' Hall, by on the 7th inst. We understand that a large number of the Musical and Theatrical Professions are anxious to join.

MARK MASONRY.—The Rev. G. R. Portal, M.A., the Grand Master of English Mark Masons, has appointed the Earl of Carnarvon Provincial Grand Master of this Degree for Somerset.

The handsome and well-arranged suite of rooms which have been built for the members of the Talbot Lodge, Swansea will be ready for use by the brethren in the course of a few days. The formal consecration and opening of the new lodge will take place, we understand, about the middle of the present month, on which occasion a large and influential gathering of the fraternity is expected. The opening ceremonial will be conducted by the Right Worshipful the Provincial Grand Master, Bro. Theodore Mansel Talbot, of Margan-park, assisted by Bro. E. J. Morris, D. Prov. G.M., and the officers of the Provincial Grand Lodge. Nearly a century has elapsed since a similar ceremony has been witnessed in Swansea.

At the next meeting (on the 11th inst.) of Britannic Lodge, No. 33, Stewards will be appointed to represent the Lodge at the Charity Festivals.

The ceremony of Installation will be rehearsed on Monday, 14th November, by Bro. Lacey, P.M., in Sincerity Lodge of Instruction, 174, meeting at Bro. Forster's Railway Tavern, Fenchurch Street. The Lodge of Instruction meets every Monday evening from 7 o'clock to 9 at Bro. Forster's.

The **LODGE OF INSTRUCTION** attached to the Dalhousie Lodge is held every Tuesday at Bro. J. Allens, the Royal Edward, Triangle, Hackney, at eight o'clock, when the members of the Parent Lodge attend, and is well worthy of a visit from the brethren.

The **ROYAL UNION LODGE OF INSTRUCTION** (392), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and Illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capitalar Masonry to attend.

The **ROBERT BURNS LODGE OF INSTRUCTION** (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro Hayward's, the Gem Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, will act as Preceptor.

Bros. Montague, D. James, and T. Thorne, of the *Royal Alfred Lodge*, No. 780, the lessees of the new Vaudeville Theatre, in the Strand, lately presented Miss Louise Clare, Miss Rose Elvyn, and Miss A. Newton, each with a very valuable ring, set with diamonds and pearls, as an appreciation of their talents in sustaining characters at a short notice, on account of the unavoidable absence of three of the principal actresses connected with the establishment; also for the alacrity with which they offered themselves, that the proprietors should sustain no loss by the occurrence. Great praise is also due to those brethren in giving the use of the theatre for a morning performance in aid of the sick and wounded in the present war, and a sum of £40 was given to the committee for that purpose.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF INDUSTRY, (No. 186).—This lodge met on Tuesday the 25th ult., at Freemasons' Hall, Great Queen Street, Lincoln-inn-fields. The W.M., Bro. T. Price presided, supported by his Officers, Bros. Tallent, S.W.; Henley as J.W.; W. Mann, P.M., Secretary; Nokenor, S.D.; Wylie, I.G.; T. Mortlock, I.P.M.; Lake, P.M. and Treasurer; and a goodly number of brethren. The lodge having been opened and the minutes confirmed, Bro. W. H. Davis was duly passed to the degree of fellow craft. A ballot was then taken for the admission of Mr. Stephen Earl, and on its proving unanimous in his favour, he was initiated into the order, the work being impressively rendered by the W.M. Bro. Elbridge, of the Westbourne Lodge. was proposed as a joining member, which was carried unanimously. The lodge was then closed and the Brethren sat down to a sumptuous banquet, provided by Bro. Francatelli. On the removal of the cloth; the W.M. proposed the usual loyal and Masonic toasts. Bro. T. Mortlock, I.P.M., proposed the toast of the W.M., who briefly returned thanks. Amongst the visitors, were Bro. H. J. Leah, No. 193, Confidence, Marsh, No. 933 and No. 9, and H. M. Levy, P.M. 188, who severally returned thanks. The W.M. proposed the health of the Past Masters, and alluded to the services rendered to the lodge by Bro. Mann, P.M. and Secretary. He regretted the absence of Bro. Carpenter, and he was sorry illness prevented him from attending. Bros. Mortlock and Mann briefly and appropriately returned thanks. The W.M., in proposing the toast of the officers, alluded to the able manner in which they had performed their duties. The Officers severally returned thanks. The Tyler's toast followed, a very agreeable evening was passed, and the brethren separated early.

DALHOUSIE LODGE (No. 860).—The brethren of the above lodge met for the first time since the vacation at Anderton's Hotel, Fleet Street, on the 13th ult. Present Bros. J. W. Williams, W.M.; Hardy, S.W.; Thompson, J.W.; Bristo, P.M. and Treas.; Littell, I.P.M.; H. St. John Ingram, Sec.; Page, P.M. &c. The lodge having been opened and the minutes confirmed, a ballot was taken for Mr. F. Allen, which proving unanimous, he was duly initiated into the order. The lodge was then closed, and the brethren sat down to a sumptuous banquet, provided by Bro. Clemow, and superintended by Bro. Smith. The usual loyal and Masonic toasts were given and responded to. Bro. F. Walters, P.M. and W.M., 1,309, ably responded to the toast of the visitors, amongst whom were Bros. Rastrick, P.M., 342; C. Solomons Vaughan, 93; E. Mackney, 134; G. H. King, 68, New Orleans; Shenton, 1,278, &c.

CITY OF LONDON LODGE (No. 901).—A regular meeting of this lodge was held at Guildhall Tavern, Gresham-street, on the 17th ult., Bro. W. E. Haycock, W.M., in the chair, supported by J. Child, S.W.; G. Darcy, Treasurer; Sisson, P.M. and Sec.; Griffiths, S.D.; J. Lewis, J.D.; J. Lawrence, W.S.; P.M. Gibson, I.P.M.; Higgs, Poncione, I.G.; S. Carey, H. Darcy, Greenwood, Smith, &c. The lodge having been opened and the minutes confirmed, Bros. Rubardt, Stich, and G. F. Guest, 1275, were duly passed to the second degree. Bro. J. Devlin, J.W., was elected to become a steward for the Royal Benevolent Institution, at the Festival in January next. A collection was made, and liberally subscribed to by the brethren in aid of the sick and wounded in the present war. The lodge was then closed, and the banquet which followed gave great satisfaction. On the removal of the cloth, the usual loyal and Masonic toasts were given and responded to. The visitors were, Bros. F. Walters, P.M. and W.M., 1309; C. J. Morgan, No. 8, and G. F. Guest, 1275.

URBAN LODGE (No. 1,196).—The brethren of this lodge assembled on Tuesday, the 25th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. The chair was occupied by the W.M., Bro. William Sawyer, supported by his officers, Bros. Henry Marston, I.P.M.; C. Braid, S.W.; J. R. Ware, J.W.; James Terry, Sec.; J. Crawford Wilson, S.D.; J. Callingham, J.D.; and J. F. Creswick, as I.G. There were also present Bros. J. E. Carpenter, P.M.; E. L. Blanchard; J. Wharton Simpson; Ward; and Cowland. Visitors:—Bros. Ehnhaus, W.M., No. 435; F. Walters, W.M., 1,309; Wilkin, S.D., 1; Palmer, W.M., 11; and F. Hill, 49. The business consisted in the passing of Bro. T. N. Talfourd, son of the late Judge Talfourd. Bro. Hersee, P.M., 281, was balloted for as joining member, and unanimously elected. The usual formal business having been transacted, the lodge was closed according to ancient custom, and the brethren retired to a substantial repast in the quaint old dining-hall. The customary toasts were given and received in a hearty manner. To the toast of "The Visitors," Bros. Walters and Palmer replied. During the evening Bros. Blanchard, Creswick, J. Crawford Wilson, Talfourd, Hill, Ward, and Ware, contributed to the enjoyment by their vocal efforts, Bro. Braid presiding at the pianoforte with his usual ability. Altogether the meeting was most enjoyable.

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge*, No. 795.—A regular meeting of the above Lodge was held on Tuesday, the 25th ult., at the Orkney Arms. Bro. C. Gammon, I.P.M. officiated as W.M., supported by Bros. W. Worrell, S.W.; T. A. Carr, J.W.; C. N. Harvey, S.D.; Bro. H. H. Hodges, P.M. and Secretary; L. H. Isaacs, P.M.; J. Foulger, P.M.; C. E. Spagnoletti, P.M. The Lodge was opened, and the minutes of the former meeting having been confirmed, Bro. J. Foulger, by the courtesy of the W.M., raised Bro. J. C. Roberts to the third degree. Bro. W. Morrell, S.W., and W.M. elect, was presented to the Lodge, and the ceremony of installation was impressively delivered by Bro. Brett, P.G.P. Bro. C. Gammon moved that a letter of condolence should be sent to the widow of the late Bro. E. Warwick, which was carried unanimously. The W.M. then invested his officers as follows:—Bro. T. A. Carr, S.W.; C. N. Harvey, J.W.; C. W. Moull, J.D.; J. H. Sadler, I.G.; H. Turner, D.C.; Dr. J. C. Roberts, W.S., and Nowell, Tyler. The newly-installed

Master then presented, in the name of the Lodge, to Bro. C. Gammon, I.P.M., a very elegant case of fish knives and forks, and a massive silver fish carver and fork, as a mark of regard and esteem of the Brethren, and in recognition of the valuable services rendered to the Lodge in the two years during which he had occupied the post of W.M. Bro. C. Gammon returned thanks for the valuable gift. The Lodge was then closed, and the Brethren, sat down to a sumptuous and recherché banquet. The usual loyal and Masonic toasts followed, and complimentary speeches were given. The visitors were Bros. J. Brett, P.M.; G. P. Yalden, Universal Lodge; Stewart, of a Gibraltar Lodge. After a very agreeable evening passed the brethren returned to the town early.

CUMBERLAND.

CARLISLE.—*Union Lodge*, (No. 310).—The regular monthly meeting was held on the 25th ult., and opened by P.M. Bro. J. Slack, P. Prov. J.G.D., after which the W.M., Bro. F. M. Haywood, P.M., P. Prov. S.G.W., entered the lodge and occupied the chair. The minutes of last regular meeting were read and confirmed. The circular convening the meeting was then read, viz:—that Bros. J. Slack, P.M., P. Prov. J.G.D.; G. G. Hayward, P.M., P. Prov. G. Swd. B.; J. Nedale, P.M., P. Prov. D.G.M., should illustrate the tracing boards of the three degrees, respectively, which when done, was the applause of all present. A vote of thanks was proposed, and unanimously carried, and afterwards recorded in the minute book. Before the lodge was closed, the J.W. proposed two gentlemen, to be initiated at the next regular meeting. A long discussion took place in reference to the Lodge of Instruction, in consequence of being so badly attended on previous occasions, it was then proposed by Bro. Slack, and seconded by Bro. Taylor, that the Lodge of Instruction be continued during the ensuing winter, such meeting to be held in the lodge room every Tuesday evening at 8.30. p.m. The lodge was then duly closed, and after the brethren enjoyed an hour in the refreshment room, with songs, toasts and sentiments they all parted in love and harmony.

DERBYSHIRE.

DERBY.—*Arboretum Lodge* (No. 731).—On Wednesday, the 19th ult., the members of this lodge held their first meeting of the season. There was an unusually large attendance, it being the opening night of the new lodge room which has just been erected by Bro. Baldock, of the Arboretum Hotel, at a cost of £500. The room was designed and the erection carried out by Bro. Sheffield, architect, and was very much admired by all present. The building was erected by Bro. Woodviess. It is capable of seating 300 people. The business of the lodge on the opening night included the election of Bro. Thomas Moseley, of the Apollo Lodge, Oxford, as a joining member. Bro. J. Smith, W.M., presided. After the lodge was closed, about forty sat down to a splendid supper.

DURHAM.

PROVINCIAL GRAND LODGE.

The Annual Meeting of the Grand Lodge of the Province of Durham was held on Tuesday, 20th ult., at Bishop Auckland, under the presidency of Bro. John Fawcett, R.W. Prov. G.M., and Bro. Sir H. Williamson, M.P., D. Prov. G.M.

The Finance Committee met at one o'clock, under the presidency of Bro. Sir H. Williamson, Bart., M.P. Several grants were made to the widows of deceased Masons who were in necessitous circumstances. The Committee also voted a donation of fifty guineas to the Freemasons' Girls' School, ten guineas to the Royal Masonic Institution for Boys, ten guineas to the Asylum for Aged Freemasons, and ten guineas to the Widows' Asylum, subject to the approval of the Provincial Grand Lodge.

The Provincial Grand Lodge assembled at the Barrington School Rooms at half-past two o'clock. Among the visitors was Bro. George Wischacowsky, from Kosakoff-Gubonin, Russia. The Lodge having been opened in due and ancient form, the minutes of the last Provincial Grand Lodge, and of the Finance Committee were read and confirmed. The Provincial Grand Master congratulated the Brethren on the state of Masonry in his Province, and cautioned the Brethren not to receive among

their ranks any but those who would reflect honour upon their choice. The Prov. G. Master then appointed and invested the following officers, with the exception of the Provincial Grand Treasurer, who was appointed by the Provincial Grand Lodge:—Sir H. Williamson, Bart., M.P., D. Prov. G.M.; Rev. G. P. Wilkinsou, Prov. S.G.W.; James Groves, Prov. J.G.W.; Rev. G. R. Bulman, Prov. G. Chaplain; Rev. John Cundill, Prov. G. Treasurer; John Geo. Thompson, Prov. G. Registrar; W. H. Croaker, Prov. G. Secretary; Miles Cadle, Prov. S.G.D.; G. White, Prov. J.G.D.; Wm. Nelson, Prov. G. Superintendent of Works; R. M. Hobson, Prov. G.D.C.; J. W. Cameron, Prov. G.S.B.; D. Lambert, Prov. G. Organist; P. Hoistendahl, Prov. G. Purst.

At the conclusion of the business the members adjourned to a banquet in the Town Hall.

KENT.

FOREST HILL.—*West Kent Lodge*, (No. 1).—The first regular meeting of this lodge was held on Saturday, the 22nd inst., at Forest-hill Hotel. Bro. A. P. Leonard, W. M., presided; and was supported by Bro. the Rev. Dr. Rosenthal, P. Prov. G.C., Stafford; Bro. H. G. Warren, P.M., and P.G. Steward, Treasurer; Bro. W. Watson, P.G. Steward; Bro. George Clements, S.W.; Bro. Terry, J.W.; Bro. E. C. Massey, Secretary, and several others. Bro. Rosenthal accepted the office of Chaplain to the lodge, and was invested accordingly. Captain Augustus Ross was then introduced and initiated in the mysteries of Freemasonry, and four brethren were elected joining members; at the conclusion of which ceremony the lodge was closed. The brethren adjourned to an excellent banquet, and spent a pleasant and cheerful evening, which was much enlivened by some superior singing and music by Bros. Donald King, Wellington Guernsey, and Matthew Cooke.

LANCASHIRE. (EAST)

ULVERSTON.—*Lodge of Furness*, (No. 995).—The regular meeting of this lodge was held at the Masonic Temple, Ulverston, on the 21st inst. Present:—Bros. John Case, W.M.; Henry Barber, P.M.; Reuben Pearson, S.W.; Bro. F. Dodgson, P.S.W., as J.W.; R. James Housac, Roger Dodson, D.; James Paxton, J.D.; Robert Carson Org.; Matthew Wilson, I.G.; John Robinson Tyler, and twenty-five other brethren. Visitors present:—Bros. James Porter, W.M., Concord, 343, and 1256; F. C. Warne, Panmure, 723, and St. Andrews, 1064. The lodge was opened in due form and the minutes of last meeting were read and confirmed. Bro. Tyson was raised to the sublime degree of M.M., by Bro. Barber, P.M., assisted by Bro. Robert, who gave the lecture, &c. Bro. Hudson was also passed as F.C. by the W.M. Other business was discussed, and a notice of motion given respecting an alteration in bye-laws. A candidate was proposed for initiation, and the lodge was closed. The visitors giving "hearty good thanks."

YORKSHIRE (WEST).

LAYING THE FOUNDATION STONE OF THE NEW CHURCH AT THORNTON.

On Wednesday 26th ult., the Foundation Stone of a new Church at Thornton, was laid with Masonic ceremonies, by the M.W. Grand Master, the Earl de Grey and Ripon, who is also Provincial Grand Master for Yorkshire.

The Congregationalists of Kipping kindly lent their school for the holding of a Provincial Grand Lodge of the West Yorkshire Freemasons, which was opened at 11. 45.

Earl de Grey and Ripon opened the lodge as Provincial Grand Master, and no less than 50 out of 55 lodges in the province were represented. The Building Committee (with Mr. Powell at its head) assembled with the clergy, churchwardens, and Sunday scholars, at the National Schools, and preceded by the Black Dike Mills Band, marched along the main street, and down to proceed the Masons.

From the elevation of the new building the sight was most impressive, the Masonic procession, gorgeous in decorated and jewelled dignitaries, and resplendent banners, as it came on slowly and solemnly. The procession embraced the most interesting ornaments of the Craft. There came successive officers bearing

the Corinthian, the Doric, and the Ionic Light, and between them the plumb rule, the level, the Sacred Law, and the mallet; and the rare honour was conferred upon Thornton that the ancient mallet, which was used by King Charles II. to lay the foundation stone of St. Paul's Cathedral, and which was presented by Sir Christopher Wren to the Lodge of Antiquity, was brought down by the Grand Tyler of the Grand Lodge of England to be employed in laying the memorial stone of Thornton Church. The church has been already been built on the east and north side to a height of 12 feet; and as the memorial stone is at the south-west corner of the chancel, a convenient platform in the chancel enabled the ladies present to be near witnesses; whilst the body of the church was filled by the procession. The officials having taken their places.

Bro. W. Foster, Acting-Deputy Prov. G.M., addressing Earl de Grey, said,—My Lord, I have now the honour to present you with this trowel for the purpose of laying the memorial stone of the church of St. James, Thornton, and at the same time to express to you our sincere and heartfelt thanks that, in the midst of our public duties as a minister of the crown, and the claims upon your time of a more private nature, we feel that you have conferred upon us a most distinguished honour in coming here to-day to lay the memorial stone of a building that is to be dedicated to the worship of Almighty God. We trust that the building now in progress, when thus dedicated, will be a great blessing to the neighbourhood, and that your lordship's associations with its erection may be to your lordship a pleasing reminiscence to the latest day of your life. I have now the pleasure to present you with this trowel.

The upper stone was then raised and the lower one adjusted, and after the Old Hundred Psalm had been sung, the Prov. G. Chaplain (the Rev. T. Flynn) offered up prayers. Bro. H. Smith, P.G.C., then read the inscription, which is incised on the west front of the upper stone, so as to be "read of all men" when the church is opened, and it is to be hoped will not share the fate which, as we have elsewhere noted, has befallen the records of earlier benefactors of Thornton. The inscription is as follows:—

"This memorial stone was laid with Masonic honours, on the 26th of October, 1870, by the Right Hon. George Frederick Samuel, third Earl de Grey and second Earl of Ripon, Viscount Goderich, Baron Grantham, and a Baronet, Lord President of Her Majesty's Council, Knight of the Most Noble Order of the Garter, Most Worshipful Grand Master of the Ancient Free and Accepted Masons of England, and Provincial Grand Master of West Yorkshire."

The stone was then duly laid with the customary Masonic ceremonies. Besides the ancient mallet above described, a new mallet, made by Messrs. Jno. Ingham and Sons, shuttle makers, was used, which will be stored amongst the treasures of the local lodge. The emblematic corn, wine, and oil having been poured upon the stone, another prayer was offered up; and

The Earl De Grey and Ripon then advanced and said:—Ladies and Gentlemen,—I trust that you will now permit me—this stone having been duly laid—to address to you a few words of congratulation upon the ceremony of to-day. It does indeed appear to me a matter of deep congratulation that we should upon this occasion have been permitted to lay the first stone of this church, which I trust will rise from these walls a beautiful edifice dedicated to the highest of earthly purposes—the worship of the Almighty God. And if I felt before I came here to-day, that we, of the Masonic Craft, had done well to consent to take our share in the ceremonies of this morning, upon the general ground that it was a sacred duty to aid in the erection of such a building as this, I am the more convinced of the necessity of this church since I have passed that building, which, up to this time, has served you for the purpose of a church in this neighbourhood; for I am bound to say that anything in its external appearance, at all events, less like what a Church ought to be, it has seldom been my misfortune to see. I should scarcely have ventured to speak so plainly upon the subject of that ancient monument if it had not been that, by the munificence of those who have contributed to this great work, we are now permitted to hope that at no distant day the discredit will be removed from this neighbourhood, and that you will have among you a beautiful church, symbolising, in its outward beauty, the loveliness of those services and of those sacred truths which will be preached, I trust, to many generations within these walls.

The Right Rev. Bishop Ryan, D.D., vicar of Bradford, then

delivered a short address, desiring, he said, to follow in the noble Earl's strain of thankfulness and congratulation. A work carried on in a right spirit, was one on which the light of God Almighty's countenance shone with exceeding brightness. Referring to the interesting records in the Bible of the erection of the former and the latter temple, and of the so great willingness to give to the latter that the people had to be restrained from giving, he expressed a hope that, if there were no need for restraint, yet there would be such liberality in contributing towards the erection of the present building, that the building committee would soon be relieved of any anxiety. Our Lord had given us His holy example in constant attendance at the temple, and in the synagogues, while His Apostles told us not to omit the gathering of ourselves together. He could not speak in favourable terms of the edifice this building was to replace. Still, in 1612—258 years ago—its foundation stone had been laid by the same brotherhood, which was so well represented and so worthily headed that day; and the people of Thornton seemed to have taken great interest in the building, having repaired or rebuilt portions of it in 1664, 1720, 1761, 1793, and he found it stated that the church had been repaired and beautified in 1818. A Latin poet had spoken of a beauty that seemed not to have departed in death; but in this case the beauty seemed to have utterly departed. It was interesting to see two of the monuments respecting clergymen who had been working there. In one of it was said that his life was divided into three parts:—the 1st to religion; the 2nd to his people; the 3rd to himself; and the whole to God. Of another it is recorded that he exemplified his own motto, "Impende et expende." And he could not entertain a better wish, and very good wishes rose towards them that day, than that there might be ministers in that edifice who would so divide their lives, and would be so ready to "spend and be spent" in the service of their Master.

The ceremony then closed; but a sudden and severe hailstorm deprived the retiring procession of the beauty which had impressed all observers but a short time before. By the kindness of W. Foster, Esq., however, omnibusses had been procured, which had brought up the brethren from Bradford in the forenoon, and enabled them to return in comfort through a most inclement afternoon.

Tea was provided in the National schoolroom, at which there were several "sittings down," the number being nearly 300. And a public meeting was held in the evening, the school-room being densely crowded. Mr. John Margerison occupied the chair, and the Rev. J. Ellis, of Wilsden, and Rev. G. Robinson, of Allerton, addressed the meeting, the proceedings being enlivened by the Thornton Glee and Madrigal Union; aided by Miss Rushworth, and Messrs. Butterfield, Hobson, and Robertshaw (pianist).

THE BANQUET.

At four o'clock there was a brilliant and successful banquet in St. George's Hall (the hall being decorated by Mr. Haley), and the catering most abundantly and excellently supplied by Mr. Crowther, of the New Inn. The Black Dyke Band played during the banquet, and the glees, songs, &c., were under the superintendence of Bro. Atkinson, Mus. Bac. Cantab, Prov. G.M., Organist, Jeremiah Rhodes, and several of the musical brethren assisting. About 345 sat down, mostly members of the Craft, but including the building committee and a few of the friends of the church. Towards the close of the banquet, the stalls were graced by about 300 ladies, for whom dessert and refreshments were provided in the saloon.

The M.W. Grand Master presided. On his left were seated Bro. J. C. Oddy, W.M. of Harmony Lodge, Bradford; M. Dawson Esq., the Mayor of Bradford; the Rev. Dr. Ryan; Canon Burfield; Canon Mitton; the Rev. R. H. Heap, vicar of Thornton; Col. Sellick, the American Consul; Mr. T. Peel, Chairman of the Building Committee; J. Foster, jun., Esq.; Capt. Woodhall, Scarborough; and Bro. Oldroyd, P.G. Treas. On the right, Bro. P. W. Foster, P. Prov. S.G.W. (in place of the W.D. Prov. G.M. Bentley Shaw, who was absent through illness); Bros. Flynn, Prov. G.C.; Unna, P.M.; and M. Rhodes; Capt. Salmon; Bro. F. Binckes, Secretary of the Royal Masonic Institution for Boys; Bro. Henry Smith, P.G.S. &c. At the other ends of the long table sat the W.M.'s of the other Bradford Lodges, viz., Bros. J. D. Sugden, D. Leeson, W. Hodgson, and W. Wroe. Canon Burfield offered a Masonic form of grace before and after dinner.

The Noble Chairman then proposed the toast of "the Queen"

in loyal terms, which was followed by that of "The Prince of Wales and the rest of the Royal Family;" his lordship bearing testimony to the Masonic activity of his Royal Highness, and referring to the approaching marriage of the Princess Louise, to whom he was sure they would all wish every blessing.

In proposing the Army and Navy, he said their first feeling must be one of thankfulness that they had not been called upon to engage in the dreadful struggle which was now revealing to us all the horrors of war. Long might we be spared from such a calamity! At the same time we had many lessons to learn from the contest to perfect our military organization. He was happy to believe that we had just cause for satisfaction in the present condition of our forces. Still there were changes to be made; but he hoped no change would impair the incomparable spirit which had always animated our Army and Navy, and the reserve forces of our Militia, Yeomanry and Volunteers.—Bro. Capt. Robinson, Prov. G.S., responded.

Bro. Freeman, of Huddersfield (in the absence of Bro. Bentley Shaw), proposed the health of the M.W. Grand Master, and observed that seven years had now elapsed since the noble Earl was elected Prov. G.M. of West Yorkshire; and, from their experience of him, if that had to be done again, it would only be done more heartily than before. He was the very personification of a Mason, both in his public acts and in his private life; and Masons should never forget to be guided by the noble principle of universal beneficence and charity, which lay at the foundation of their Order.

The M.W. Grand Master, (whose rising was the signal for long-continued cheers) most heartily thanked them for their kind reception. That was the first occasion upon which since his election to fill the throne of the Craft, he had been amongst, and addressed them. He could assure them that when he consented to take upon himself the important duties of that most honourable position, he did not do so without much hesitation as to his power of properly filling that important office, because from the public position which he was called to fill, it would necessarily follow that his public duties would prevent him from attending as he should wish, to the duties of the Grand Master. But he felt that he should ill fulfil his position, if he did not lay it down as a rule, that it was his first duty to let his public duties to the country come before all considerations of a less extensive character. Upon that occasion, when they were graced with the presence of so many ladies and others, who did not belong to the Masonic body, he must abstain from touching upon topics relating to the Craft; but he might say, alike to the brethren and to those who were not numbered in their ranks—that it had been his endeavour to impress upon them, upon every fitting occasion, that their ancient Masonry was not an affair of embroidered aprons and public dinners, it was something deeper and higher, which they ought to get out of it—because the principles of Masonry—if he mistook them not—were principles of a sound morality. If they did not show forth in their daily life the benefits which they derived from the studies of their principles, they were not true to their principles. "By their fruits shall ye know them." If they did not bring forth good fruit, the world would misrepresent, not themselves only, but the body to which they belonged. His lordship stated his satisfaction in knowing that amongst other claims Masons had not been forgetful of those of charity, as was shown by the thousands of pounds, which had been given for benevolent purposes. He believed they had that day been acting strictly in accordance with Masonic principles, when they took part in the interesting ceremony, which they had performed that morning at Thornton. There were peculiar circumstances connected with the church at Thornton, which had a special claim for consideration upon the Craft, and it was obvious that it was impossible to take part on all similar occasions in every part of the province. He felt he should not be doing as he wished if he did not consent that the memorial stone at Thornton church should be laid by Freemasons, when he heard from Bishop Ryan that the first stone of the old church at Thornton was laid centuries ago by the same ancient body of Freemasons. There was no greater, no worthier work, as it seemed to him, in which men could be engaged, than in raising a fitting building for the sacred worship of God.

The M.W.G.M. next proposed the toast of the "R.W. the Deputy Grand Master of England," Earl Carnarvon, whom he regretted to say was unable to be present. The next toast on the list, put down for J. Rand, Esq., who was absent, was proposed by the chairman, viz:—the "Bishop and Clergy of the diocese." He

said it would be very unmasonic indeed, if, upon the occasion of laying the foundation stone of what would ere long be a beautiful church, they did not give expression to the claims which the Bishop and Clergy had upon their respect and affections, especially when they remembered that there were so many clergymen in the ranks of the Craft.

The Right Rev. Bishop Ryan, in responding said, that day had afforded an encouraging instance, in which the laity in some of the highest, and in some of the lowest can be brought to operate in the work of the Church. He was not a Mason, and therefore had no secrets to divulge; but he had had a great deal to do with their outward manifestations. When he went to the Mauritius he found that the whole body of Freemasons had been ex-communicated, and he so much respected them that he gave them the use of his cathedral. From that circumstance a kindly feeling sprang up between himself and the Masons, which had increased the more he had known of them; and whenever any one suffered from vicissitudes of fortune, he had only to go to a French settler whom he named, who was a Mason, and he had only to mention the case to one of the lodges, when charity was forthcoming; and so as the Frenchman would say—being relieved on that side he was free to act in another direction.

The noble Chairman said he could not entrust the toast of Bro. Shaw, the W.D. Prov. G.M. of West Yorkshire, into other hands, as he had often said that were Bro. Shaw absent from any of their festive gatherings, he could say of him what he could not to him. Unfortunately he was now absent; and in that absence he must say that by his unwearied work Bro. Bentley Shaw had won for himself a large place in the hearts and affections of every Mason; and he (the Chairman) did not know how he could manage to conduct the affairs of that great province, were it not for the valuable aid he received from Bro. B. Shaw.

The Rev. Canon Burfield responded for Bro. Shaw. Bishop Ryan, he said, could only speak to them of the outside of Masonry, but he had the greater privilege of being a Mason, and could assure the Bishop that although appearances are often deceptive, yet in that particular case the inside life quite bore out the outside appearance. Yet if the bishop was a little curious as to the inside working of Masonry, there were plenty of opportunities of satisfying that curiosity, and he might go a little further, and say that if on some future occasion their worthy vicar would avail himself of those opportunities, he would find that Masonry was transacted not only with a due regard to goodwill towards men, but with a due regard to that most high God for whose glory and praise they had met together that day.

The Rev. Canon Milton proposed the toast of the Building Committee, and referring to the work which was being done by the church, in church building and restoration, and in education, said there were no signs of decay, especially when they found that during the last three years there had been raised in the diocese £359,000 for Church purposes alone.

The Rev. Mr. Heap, vicar of Thornton, who responded to the toast of the Building Committee, said he regretted the absence (through an unavoidable engagement in another county) of Mr. Powell, who was to have responded, and who was so large a donor to the building fund. He was exceedingly grateful for the honour which had been done them that day by the Freemasons. The building of the church had been delayed for a considerable time for want of a proper site, until John Foster, Esq., of Hornby Castle, came forward and kindly gave the present beautiful site.

Bro. Neil, of Bradford, proposed the Mayor and Corporation of Bradford, to which Bro. M. Dawson (the Mayor) responded.

Bro. Una proposed the town and trade of Bradford.

The Chairman, Bro. W. Foster, of the firm of J. Foster and Sons, Queensbury, responded, observing that he was, and had been from a boy, most intimately connected with the town and trade of Bradford, and always felt a great interest in its welfare. It was most gratifying to him to find that the town had progressed so well; and he could assure them that the principles of Masonry had had much to do with securing that progress.

Bro. F. Binckes, of London, proposed the Worshipful Masters of the Bradford lodges, to which Bro. J. C. Oddy, W.M. of the Harmony Lodge responded. Bro. H. Smith proposed the toast of the "Masonic Charities," which was responded to by Bro. T. Hill and Bro. Binckes. The toast of "The Ladies" was given by Bro. Theo. Peel, J.P., and responded to by Bro. Geo. Richardson, S.W.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3 bis).—The meeting of this lodge was held on the 1st inst., Bro. John Baird, R.W.M., in the chair, Bro. Kyle, S.W., and Bro. Fletcher, J.W., and a large number of brethren present. Three candidates were initiated by Bro. J. B. Walker, P.M. One brother was affiliated by Bro. Donald Campbell. Nine brethren were raised by Bro. T. B. Walker, P.M., who enters into the working of the ceremonies *con amore*. He was well assisted by Bro. David Walker at the harmonium. Thereafter two brethren were affiliated by Bro. Davidson, P.M., No. 360. The lodge was afterwards called to refreshment and in due time closed.

NOVA SCOTIA.

GRAND LODGE.

The regular September Communication of the Grand Lodge of Nova Scotia was held in Pictou, a thriving town in the north-eastern part of the Province, containing about 5,000 inhabitants. It is in the direct line of communication with Prince Edward's Island, the northern part of New Brunswick, and the Province of Quebec.

The new Hall was dedicated to Masonry, Virtue, and Universal Benevolence, by the M.W. the Grand Master, assisted by Bro. Dr. Cook as D.G.M., Bro. Allan H. Crowe, and the Grand Secretary, the Grand Chaplain, the Rev. W. T. Wilkins offering the consecration prayer, and the Rev. Bro. Guever the Invocation.

At two o'clock p.m., the Grand Lodge was opened in ample form, the M.W. the Grand Master the Hon. Alexander Keith occupying the throne, supported by the Deputy Grand Master, R.W. Bro. Taylor, who had been prevented, through recent family affliction, from being present on the previous day. The committee on credentials reported twenty lodges represented. Charters were granted to three lodges working under dispensation, viz.:—Harmony Lodge, North East Harbor, Shelburne, No. 56; Temple Lodge, Port Mulgrave, No. 57; and Kentville Lodge, No. 58, Kentville.

The committee for revising the constitution, asked for an extension of time wherein to report, which was granted.

The Grand Secretary was directed to furnish the lodges with blank forms of return.

A committee was appointed, consisting of Bros. Crowe, Taylor, and Mowbray, with full authority to collect all records, books, papers and documents belonging to the late District Grand Lodge, as well as those belonging to the Scotch Lodges, working in this Province previous to the Union in June, 1869.

Notice of motion was given to alter the night of meeting of Grand Lodge, from Friday to Wednesday.

A vote of thanks was unanimously tendered to Bro. J. B. Clark, of Boston, for his present of a handsomely bound copy of "Macy and Oliver's Cyclopedia of Masonry."

The motion to reconsider the vote passed at the Annual Communication in June, recognizing the Grand Lodge of Quebec, was negatived by a vote of 47 to 45. A petition from Thistle Lodge, Cow Bay, praying that the charter be withdrawn from Morien Lodge, was rejected, and a resolution unanimously passed, remedying the apparent irregularity in the issuing of their charter.

The prayer of the petition for a charter to establish a lodge in New Glasgow was not granted.

Reports of Visitation from R.W.D.G.M. Bro. Taylor, and R.W. P.D.G.M. Bro. McDonald were received and adopted.

The evening session was presided over by the R.W. the Deputy Grand Master, when several bills were ordered to be paid by the Grand Lodge, and a vote of thanks was passed to the brethren of Pictou County, for their generous treatment of the members of the Grand Lodge; also to the members of the Young Men's Christian Association, for the free use of their rooms, and to George Taylor, Esq., and Bro. Vernon Smith, for their kindness in providing Railway accommodation for the Craft to and from Pictou, at reduced rates.

At 10 o'clock on Friday evening the Grand Lodge was closed in due form and with solemn prayer.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The regular quarterly convocation of the Supreme Grand Chapter of R.A. Masons was held on Wednesday, the 2nd inst., at seven o'clock punctually. The M.E.Z., Earl De Grey and Ripon on the throne as Z.; Samuel Rawson, as H.; Frederick Pattison, as J.; assisted by Comps. John Hervey, S.E.; Porter, S.N.; Rev. Short, Prin. Soj.; E. G. Snell, 1st Assist. Soj.; C. C. Dumas, 2nd Assist. Soj.; W. P. Scott, Dir. of Cers.; Thos. Fenn, G. Sword Bearer.

Amongst the Companions present were J. Nunn, P.G.D.C.; B. Head, P.G.S.B.; N. Bradford, P.G.D.C.; Joseph Smith, P.G.D.C.; H. Muggeridge; S. L. Tomkins, P.G.S.; Robert Hamilton; James Brett, P.Z., 177; W. Noak, H., 206; Geo. King, Junr., Z., 1260, F. Walters, P.Z., 73; Collard Moutrie, Z., 11; A. Godwin, J., 11; John Coutts, Z., 177; Chas. G. Smithers, 435; Jas. Self, H., 214; Wm. Ough, P.Z., 657; H. Massey, H., 619; Geo. King, H., 1260; F. Adlard, P.Z., 214; E. J. Barron, P.Z., 214; and J. Lightfoot, J., 619.

The following Report of the Committee of General Purposes was taken as read:—

"The Committee of General Purposes beg to report that they have examined the accounts from the 20th July, to the 18th October, 1870, both inclusive, which they find to be as follows:—

To Balance 20th July	£346	13	5
To Subsequent Receipts	216	9	6
	£563	2	11
By Transfer from Unappropriated Account	5	5	0
By Disbursements during the Quarter...	113	11	6
By Balance	444	6	5
	£563	2	11

which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

"The Committee beg to report that they have received petitions:—

"1st. From Comps. the Rev. Oliver James Grace as Z, the Rev. George Sketchley Ffinden, as H, John Williams as J, and six others, for a Chapter to be attached to the Buckingham Lodge, No. 591, Aylesbury, to be called the 'Buckingham Chapter,' and to meet at the George Hotel, Aylesbury, in the county of Buckingham.

"2nd. From Comps. William Thomas May as Z, Thomas Clark as H, Joshua Hocken as J, and nine others, for a Chapter to be attached to the St. John's Lodge, No. 673, Liverpool, to be called the "St. John's Chapter," and to meet at the Royal Mersey Yacht Hotel, Duke Street, Liverpool.

"3rd. From Comps. John Lazar as Z, Reuben Harris as H, Harry Andrew Gordon as J, and eleven others, for a Chapter to be attached to the Pacific Lodge, No. 1229, Hokitika, to be called the "Westland Pacific Chapter," and to meet at the Commercial Hotel, Hokitika, New Zealand.

"The foregoing Petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

"The Committee have also received a petition from Comps. John Pursall as Z.; John Beresford as H.; Stephen Wood as J.; and six others; for a Chapter to be attached to the Elkington Lodge, No. 1016, Birmingham, to be called the 'Elkington Chapter,' and to meet at the Masonic Hall, Birmingham.

"This petition is regular in form, but one of the Petitioners is not registered in Chapter No. 1031, and the Committee recommend that the prayer of the petition be granted, subject however to his registration before the meeting of the Grand Chapter. The petition, it was stated, is now regular, and was granted.

"The Committee have received a letter from Comp. John Armitage (P.Z.) Scribe E, *pro tem*, of the St. John's Chapter, No. 827, Dewsbury, for which a charter was granted at the Convocation of Grand Chapter on the 3rd August, last, announcing the death of Comp. William Richardson, the Z named in the charter, and asking permission for the companion named as H to be Z, the companion named as J to be H, and to nominate another qualified companion as J.

"The Committee recommend this application to the favourable consideration of Grand Chapter, provided the name of the companion proposed as J, be sent in for approval before the 2nd of November."

This having been complied with, the prayer of the petition was granted.

The following notice of motion has been given by Comp. S. Leith Tomkins, P. Prin. Soj.:—

"That a grant of £100 be made out of the funds of Grand Chapter to the Fund now being collected for the relief of peasants in North Eastern France."

Seconded by Bro. J. Nunn; and carried, but not unanimously.

Comp. Rawson asked to whom the money was to be paid.

Comp. Tomkins said to the Society connected with the *Daily News*.

A telegram was received from Bro. Laing, Representative of the Grand Lodge of England, at the Grand Lodge of Denmark, announcing that Prince Frederick Charles, Crown Prince of Denmark, had been initiated into St. John's Freemasonry, by his Majesty the King of Sweden.

LANCASHIRE (EAST).

ULVERSTONE.—*Furness Chapter* (No. 995).—A regular meeting was held on Monday, the 31st ult. Present:—John Case, M.E.Z.; William Dodd, H.; R. James, Scribe E.; T. Dodgson, Scribe N.; Reuben Pearson, Prin. Soj.; Roger Dodgson, Treas.; J. H. Matthews, Organist; Thomas Rosser; George Cornfield; James Portlethwaite, and others. Visitors present:—Comps. John Daniel Moore, P.Z., Rowley Chapter, 1,051, P. Prov. G. Sup. of Works; F. C. Warne, Panmure, 746. The minutes were read and confirmed. The ballot was taken for Bro. W. J. A. Baldwin, 995, J.P., and proving unanimous in his favour, he and Bro. Rogers (who was ballotted for on a previous convocation) were duly exalted by Comp. Moore, as M.E.Z., in a most effective manner, he also gave the symbolical and mystic lectures, Comp. Dodd giving the historical The M.E.Z., Comp. Case, occupied the third chair in the absence of Comp. Porter. The bye-laws were read by Scribe E., and passed with two exceptions, which were referred back to the Committee for further consideration. The M.E.Z. gave notice of motion proposing an honorary member. The thanks of the companions were unanimously given to Comp. Case for his kindness in coming from Lancaster to preside, and for the most efficient manner in which he performed the ceremony.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter*, No. 471.—The usual monthly meeting took place at the Masonic Hall, Dock Street, on Friday last. The M.E.Z. Comp. Stellyer took the chair, supported by Comp. Oliver, as J. and Comp. Fox, as H. There was also a fair number of Companions present. Bro. Edward Jones of Raglan, a member of the Royal Monmouthshire Lodge, 471, was ballotted for, accepted, and exalted to the sublime degree of a R.A. Mason, the ceremony being most ably performed by Comp. Stellyer. This being the whole of the business, the Chapter was closed in harmony at 9.15, p.m. We hear it is contemplated to petition for a R.A. Chapter, to be attached to the Philanthropic Lodge, 818, at Abbergavenny.

MARK MASONRY.**GRAND LODGE**

The moveable meeting of the Grand Lodge of Mark Masters of England and Wales was held in the Freemasons' Hall, Leicester, by invitation of the Provincial Grand Lodge, on Thursday the 27th ult., when the Grand Master and his Officers were received by a large number of members of the three Mark Lodges in the province.

The Fowke Lodge, No. 19 having been opened, the Grand Mark Lodge entered in procession at one o'clock, and the M.W. the Grand Master was duly saluted.

Amongst the brethren present on the occasion were the Rev. G. R. Portal, M.A., M.W.G.M.M., on the throne, William Kelley, R.W., Prov. G.M., as D.G.M.; Rev. T. F. Ravenshaw, Prov. G. Chap., as G.S.W.; Rev. C. W. Spencer Stanhope, Prov. G. Chap. as G.J.W.; Rev. W. Langley, D.P.G.M., G. Chap.; S. Rosenthal, G.D. of C.; Jas Stevens, G.J.O.; David Roberts, (Cardiff); G.S. Bearers, Richard Spencer, P.G.S.D.; Fredk. Binckes, G. Sec.; Major Woodall, (Scarborough), Past G.S.O.; G. Tylers; Eugene Cronium, S.W. 102, London; Arthur Walter, J.W. 104; Robert Berridge, S.D. and P.S.W. White, J.D. 104; H. Douglas, W.M. 21, and P.G.S.W.; A.M. Duff, W.M. 19, and P.G.S.W.; Sir Henry St. John Halford, Bart. 19, and P.G. Reg. of Marks, S. S. Partridge, P.G. Sec.; Rev. Dr. Haycroft, P.G. Chap.; Stretton, P.G. Treas.; Crow, P.M. Org.; W. Weare, P.G.M.O.; J. C. D. D. Cotman, P.G.J.O.; J. C. Duncomb, P.G.S.D.; L. L. Atwood, P.G.J.D.; T. Harrold, P.G.D. of C.; T. Barnard, P.G.J. of Suffolk; J. G. P. Richardson, Capt. Bailey, and G. B. Atkins, P.G. Stewards; John Denton, (Leeds); Rev P. H. Phelps, T. Iuns (D.P.G.M. for Northamptonshire and Hants,) and a large number of members of the Lodges at Leicester (No. 19), Melton Mowbray, (No. 21), and Hinckley, (No. 30), the last being one of the old immemorial Mark Lodges, dating from 1764, which has just received a warrant of confirmation, and come under the jurisdiction of the Grand Lodge of Mark Masters, the Prov. G.M., Bro. Kelly, being W.M.

About eighty brethren were present on the occasion.

It was announced that letters had been received by the Prov. G.M. from Lord Leigh and the Earl of Carnarvan, P.G.M.'s; Earl Percy, D.G.M.; Sir E. H. Lechmere, Bart., P.D.G.M.; and Sir F. M. Williams, Bart., Prov. G.M., Cornwall, expressing regret that they were unable to attend, and during the meeting a telegram to the same effect was received from Earl Ferrers, who had been advanced to the degree in Leicester a few days before.

The Grand Secretary having read the minutes of the Grand Lodge meetings held respectively on the 31st May and the 2nd August last in London, by direction of the G.M. reported the results of his recent visits to Edinburgh, to the effect that the Grand Chapter of Scotland had agreed to a conference taking place in London, between the representatives of that body, the Grand Lodge of Ireland, and the Grand Lodge of Mark Masters of England and Wales, and to which the (Craft) Grand Lodge of England and the Supreme Grand Chapter should be invited to send representatives.

The Grand Secretary also read communications from the Grand Lodge of Ireland, and the Grand Chapter of Canada to the effect that the certificates issued by this Grand Lodge are duly recognized by each of those bodies.

The M.W. Grand Master having given a due meed of praise to the Grand Secretary for his valuable services in conducting the negotiations with the Grand Chapter of Scotland, the acting D.G.M. (Bro. Kelly) congratulated the Grand Lodge on the gratifying prospect there was of a state of harmony and of mutual recognition being speedily established between the three governing bodies over the Mark Degree in the United Kingdom, which was so greatly to be desired by all Mark Masters.

The M.W. Grand Master made a statement in reference to the Benevolent Fund of the Grand Mark Lodge, and expressed his hope that every private lodge would make an annual contribution to it.

Information was then sought by Bro. Duff, W.M., 19, as to the Degrees of Ark Mariner, Link and Chain, mentioned in the Grand Lodge report, to which the Grand Master replied.

There being no further business, the Grand Lodge was closed in ample form, and the brethren adjourned to the Halford Assembly Room, where a lodge of Instruction was held, the duties being performed by officers of the Provincial Grand Lodge, viz.:—Bros. Kelly, R.W. Prov. G.M., as W.M.; Douglas,

W.M., 21, and Prov. G.S.W., as S.W.; Duff, W.M., 19, and Prov. G.J.W., as J.W.; Rev. W. Langley, G. Chaplain, and D. Prov. G.M., as Chaplain; Partridge, Prov. G. Sec., as M.O.; Rev. Dr. Haycroft, Prov. G. Chaplain, as S.O.; L. A. Clarke, Prov. G.A.D. of C., as J.O.; G. Toller, Jun., P. Prov. G.J.G., as S.D.; Sculthorpe, as I.G.; and J. J. Fast, P. Prov. G.S. of W., as the candidate.

Bro. Crow, Prov. G.O., presided at the harmonium (as he had done at the organ in the Masonic Hall), and conducted an entirely new set of chorales during the ceremony, which he had composed expressly for the occasion, and which he is about to publish, dedicated, by permission, to the M.W. the Grand Mark Master and the Grand Lodge.

The whole of the officers were thoroughly efficient in their duties, and on the presiding W.M. concluding the lecture and final charges there was considerable applause given by the London brethren.

Bro. Binckes, G. Sec., moved a vote of thanks to all the brethren who had conducted the ceremonies in a manner in which he characterized as "all but perfection." He then proceeded to notice a few points of divergence from the authorised ritual, as worked in London, one of which he acknowledged to be a great improvement, which he, for one, would gladly see generally adopted, and he then proceeded to explain a few other points.

The M.W.G.M., expressed his great satisfaction with the manner in which the Grand Lodge had been received, and in which the ceremonies had been worked, and he was pleased to make an entry to that effect in the minute book of the Fowke Lodge, No. 19.

Between fifty and sixty of the brethren then returned to the Masonic Hall, and sat down to an elegant banquet, at which the M.W. Grand Master presided, supported on the right by Bros. Kelly, P.G.M., as D.G.M.; Major Woodall, (Scarborough), the W.M. 19, and Bro. R. Spencer, (London), &c. On the left by the Rev. W. Langley, G. Chap., and D.P.G.M. Sir H. St. John Halford, Bart. P.G. Reg. of Marks, and Bro. Rosenthal and Stevens, (London), &c. The Vice-Chairs were filled by the Acting Grand Master, the Rev. Bros. Ravenshaw and Stanhope, P.G. Chaplains.

On the conclusion of the banquet, the usual loyal and Masonic toasts were duly honoured, alternating with some excellent songs by Bros. Crow, Atwood, Stevens, Palmer, Ravenshaw, Spencer, and other brethren, and the Tyler's toast, and the National Anthem brought to a close what was admitted to be one of the most, if not the most successful meeting of the Moveable Grand Lodge yet held in the provinces.

INSTALLATION OF THE PROVINCIAL GRAND MASTER FOR LANCASHIRE.

The Most Worshipful Grand Mark Master Mason of England, Bro. the Rev. G. R. Hortal, M.A., having constituted a province of Lancashire, a meeting of the Union Lodge, No. 46, E.C., was held in the Freemasons' Hall, Cooper Street, Manchester, on Saturday afternoon, the 29th ult., for the purpose of installing Bro. W. Romaine Callender, Jun., as Provincial Grand Master of Lancashire.

The Union Lodge of Mark Masters, No. 46, E.C., having been opened by Bro. J. M. Wike, W.M., the members of the Grand Lodge entered in procession, and the Grand Lodge was opened by the Grand Master. The other Grand Officers present were Bros. W. W. B. Beach, M.P. M.W.P.G.M.; Lord Eliot, R.W. P.G.W.; Sir John Conroy, R.W.P.G.W.; J. Stokoe, G.D., and Prov. G.J.W. of Northumberland; C. J. Bannister, P.G.O.; George Gumbleton, P.G.S.; Rev. J. F. Ravenshaw, G.C.; Lyons Wright, Prov. G.O.; Frederick Binckes, V.W.G. Sec.; and Roberts, V.W.G.S.W.

After the lodge had been opened, the Grand Master complimented the brethren present on their having assembled in such numbers, and said he was ready to instal Bro. Callender as their Provincial Grand Master. Bro. Callender was then presented, and handed in his patent of appointment, which was read by Bro. Binckes, Grand Secretary. Brother Callender was then duly installed as Prov. G.M. by the M.W. the Grand Master, and the following officers were then duly installed:—

V.W. the Lord Lindsay, D. Prov. G.M.; R.W. the Lord Skelmersdale, Prov. G.S.W.; R.W. John Mellor Wike, Prov. G.J.W.; R.W. James Hamer; Prov. G.M.O.; R.W. Joseph L. Hine, Prov.

G.S.O.; R.W. John Tunnah, Prov. G.J.O.; R.W. William Birch, Prov. G. Treas.; R.W. John Duffield, Prov. G.R.; R.W. John Chadwick, Prov. G. Sec.; R.W. William Roberts, Prov. G.S.D.; R.W. Thomas Hargreaves, Prov. G.J.D.; R.W. J. F. Tweedale, Prov. G. Inspector of Works; R.W. Samuel Titmas, Prov. G. Director of Ceremonies; R.W. William Ashworth, Prov. G. Assistant Dir. of Cers.; R.W. Henry Prince, Prov. G. Sword Bearer; R.W. Lawrence Booth, Prov. G. Standard Bearer; R.W. William Gouldthorp, Prov. G. Organist; R.W. William Walker, Prov. G. Inner Guard; R.W. William Dawson, Prov. G. Tyler. Stewards:—J. K. Smith; Richard Pilkington; Robert Butterworth; John Ashworth, Junr.; Ames Stutt; John Fothergill.

The R. W. Grand Master then said that the Provincial Grand Lodge had been constituted under circumstances of more than ordinary interest, since its foundation was more or less of a protest against the invasion of English jurisdiction by the Grand Chapter of Scotland. He wished the brethren distinctly to understand how matters stood. There were some 15 or 20 old English Mark Lodges which had existed from the middle of the last century. In 1856 the Craft Grand Lodge was invited to take up the Mark Degree; they refused, and ten of these old lodges had constituted themselves a Grand Lodge, as four Grand Lodges had done in 1717. The Grand Chapter of Scotland had no right whatever to issue warrants for Mark Lodges in England, where there were already, as he had said, some fifteen immemorial lodges, and where there was now a properly constituted Grand Lodge. They would have had no right to invade England even if there had been no Mark Lodges—they had still less excuse under existing circumstances. The Bolton Lodge, which had asked for a warrant of confirmation from Scotland, had itself a minute book dating from 1798, whereas the Grand Chapter of Scotland was only established in 1817. This he could not understand. He had remonstrated against the constitution of Lancashire into a province of the Grand Chapter of Scotland, and the Grand Chapter had offered to enter into a conference with this Grand Lodge on condition that the Grand Lodge and Grand Chapter of England would do the same. He had declined this offer, as he could not allow the Grand Lodge or Grand Chapter of England to interfere in the affairs of a degree which they did not recognise. But he had offered to invite the Grand Lodge and Grand Chapter of England to attend the conference, provided the Grand Chapter of Scotland would agree to enter into conference without them, if they refused. He was happy to say that the Grand Chapter of Scotland had in the most friendly way agreed to this, and he had every hope that before many weeks were over a satisfactory result would be arrived at. Nothing would give him greater pleasure than to meet the Scotch Mark Masters half way, so that the whole Mark body might be invited. He also hoped that under the skilful management of the Prov. G.M. the other Mark Lodges scattered throughout this district might all be brought in, and nothing would be wanting on his part to meet their views in every way. He had considered it his duty to make this statement in order that the Mark brethren in Lancaster might see that he had not been neglectful of their interests.

M.W. Bro. W. W. B. Beach, Prov. G.M., then addressed the brethren, and urged that the steps taken by the R.W. the Grand Master should be fully approved.

Bro. J. Hamer then suggested that the next Provincial meeting should be held in Liverpool.

Letters of apology for non-attendance were read from Bro. Lord Percy, Prov. G.M. of Northumberland and Durham; Bro. Colonel A. W. Adair, J.G.W.; Bro. Sir Edmund Lechmere, J.D.G.M.; Bro. the Rev. John Huyabe, Prov. G.M. for Devonshire; and Bro. W. Kelly, Prov. G.M. for Leicestershire.—The Prov. G.M. (Bro. Callender) also stated that he had received a telegram from the Earl of Carnarvon regretting his inability to attend, and wishing every success to the Prov. Grand Lodge.

The Provincial Grand Lodge was then closed.

A banquet was afterwards given, presided over by Bro. Callender, Prov. G.M. There were present Bro. Rev. G. R. Portal, M.A.; M.W.G.M.; Bro. Lord Eliot, and the other grand officers before-named, the Provincial Grand Officers, and a large number of visiting brethren. Amongst others, Bros. Col. Birchall; Dr. Johnson; James Porter, S.W., 60; Smith, P.M.; C. J. Banister, P.M., &c., &c.

After the usual loyal toasts had been duly honoured, the President gave the health of the M.W. the Grand Mark Master of England, which was received with great enthusiasm.

The M.W. Grand Mark Master returned thanks for the hearty welcome given to himself and the other members of the Grand Lodge, and he assured them that among the many visits to lodges which it fell to him to make, none had given him greater pleasure than the one which he had been able to make that day. He had often heard of the heartiness of a Manchester welcome, and the efficiency of Manchester work, but in both of these his expectations had been more than exceeded. The progress which Mark Masonry had of late made had been such that he considered a great future was opening for it, not only in Lancashire, but throughout England. As to the Grand Chapter of Scotland, to which he had before referred, nothing would give him greater pleasure than to see the day when they should be united under one banner. The President then proposed the healths of the "Past Grand Masters of England," and coupled with the toast the name of Bro. Beach, who in responding, re-echoed the sentiments expressed by the Grand Master. The President then gave the healths of "R.W. the Deputy Grand Master of England, the Earl Percy, and the rest of the Grand Officers," to which Lord Eliot, P.G.W., and Sir John Conroy, P.G.W., also responded. The M.W. the Grand Master next proposed the health of the "R.W. the President." He said he had looked about for a brother who might worthily rule such a province, one who would steer the degree through the few shoals and quicksands which, perhaps for the present, stood in its course, one who was generally popular, a thorough working Mason, who would visit the lodges diligently, and would distribute the patronage at his disposal with thorough impartiality, and from the cheers with which the name of Bro. Romaine Callender was greeted he thought he had not made a bad choice. The President returned his warmest thanks for the kind manner in which he had been received on every hand. He hoped that no long time would elapse before they asked the Most Worshipful the Grand Master to come amongst them again, and he was quite sure that they would have even a larger demonstration than they had had that day. The health of Lord Lindsay, Deputy Prov. G.M., and the rest of the Grand Officers of the newly constituted province, was then given; and was responded to by Bro. Wilke, Prov. G.J.W. Other toasts followed, and the proceedings were brought to a close at an early hour in the evening.

LEICESTERSHIRE.

LEICESTER.—Fawks Lodge (No. 19).—An Emergency Meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 26th ult., the evening before the meeting of the Movable Grand Lodge of Mark Masters, where, in addition to numerous members, the Rev. Bro. Ravenshaw, P.G. Chaplain; and Bro. John Denton, of Leeds, were present as visitors, and also the Rev. Bro. Langley, G. Chaplain, and D. Prov. G.M. of Leicestershire. A ballot was taken for Bros. John Adlard, and George Santer, of No. 279; and David Challis, Alfred Sargeant, and Joseph Harris, of No. 523, as candidates. The W. Bros. Samuel Inna, D. Prov. G.M.; and Simon Jacob, P.G.S.W. of Northamptonshire and Hants, elected at a former meeting, and Bros. Santer, Sargeant, and Harris were then duly advanced by the W.M. and his officers. On the conclusion of the ceremony the Prov. G.M.M. gave the explanation of the working tools, the lecture, and the final charge, after which the lodge was closed, and the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

THE NEW LIBRARY AND MUSEUM FOR THE CITY.

The ceremony of laying the foundation-stone of the new Library and Museum for the City took place on Thursday, the 20th ult., under most favourable circumstances, and with a success which affords an agreeable omen of good fortune for the future institution. The intended edifice will occupy a position east of the Guildhall and in connection therewith, the site being now enclosed by a hoarding opposite Mason's-alley, in Basinghall-street. For the ceremony of Thursday last a spacious marquee had been erected, with a platform adjoining the foundation-stone, and a sufficiency of comfortable seats for the visitors who were invited. The assembly was a large one, and comprised a considerable number of ladies, and, as might be expected, a large pro-

portion of the corporation, with a fair sprinkling of personages of eminence in literature, art, and science.

Among those present were Dr. William Sedgwick Saunders, the Chairman of the Library and Museum Committee; Professor Owen, F.R.S., Rev. Dr. Mansel (the Dean of St. Paul's), Alderman Sir D. Salomons, M.P., Mr. Alderman Dakin (the Lord-Mayor-elect), Mr. C. Reed, M.P., Mr. Thomson-Hankey, M.P., Mr. Alderman Stone, Sir Kingsmill Key, Bart., Sir John Lubbock, Bart, M.P., Mr. ex-Sheriff Hutton, R. W. Crawford, Esq., M.P., J. Winter Jones, Esq., F.S.A., General Johnston, S. Solly, Esq., F.R.S., W. H. Dixon, Esq., F.S.A., J. S. Saunders, Esq., the Rev. J. H. Lupton, G. Norton, Esq., Erasmus Wilson, Esq., Dr. Herbert Davies, C. Leaf, Esq., F.R.G.S., Trelawny Saunders, Esq., A. White, Esq., F.S.A., E. W. Brabrook, Esq., F.S.A., J. Hilton, Esq., F.R.S., T. H. Staples, Esq., H. Campkin, Esq., F.S.A., W. H. Black, Esq., F.S.A., J. O. Hall, Esq., J. Ellis, Esq., G. Fenton, Esq., B. Scott, Esq., F.R.A.S., Chamberlain, F. Woodthorpe, Esq., Town Clerk, Mr. Alderman Gibbons, R. Taylor, Esq., Chairman of the City Lands Committee, Mr. John Staples, Chairman of the Library Committee, C. M. Roche, Esq., T. Brewer, Esq., F. Elderton, Esq., G. S. Nottage, Esq., J. T. Saunders, Esq., J. G. Waller, Esq., G. Burt, Esq., the Librarian of the Inner Temple, J. E. Price, Esq., Mr. H. Overall, F.S.A., Librarian, besides many members of the Corporation and their ladies, &c., &c.

The honourable task of adjusting the stone in the position assigned it was entrusted to Dr. W. Sedgwick Saunders, the chairman of the committee appointed by the Corporation to carry out the work.

Precisely at two o'clock, the hour fixed upon, the stone was lowered into its place, and the usual performance of levelling and tapping was quickly completed. In an orifice in the centre was deposited a glass cylinder, containing one each of the several coins of the realm, a copy of the *Times* newspaper of the same date, the *City Press* of last week, and the pamphlet by the Chairman, entitled *The Origin and Progress of the Guildhall Library*. The foundation-stone is of white marble, having a life-size female figure wearing a mural crown (representing the City of London), holding a scroll, with the following inscription in incised leaded letters:—

THIS STONE

Was laid on the 27th of October, A.D. MDCCCLXX,
by

WILLIAM SEDGWICK SAUNDERS, M.D., D.L.,
Chairman of the Library and Museum Committee
of the

Corporation of the City of London,
During the Mayoralty
of the

Right Hon. Robert Besley.
Horace Jones, Architect.

The trowel used on the occasion is a fine specimen of the silversmith's art, being silver gilt, with a very handsomely chased handle. On the front of the trowel is the inscription, with the City and Dr. Saunders's coats of arms in an engraved border; on the back a view of the Library and Museum, tastefully engraved in a scroll ornament, surmounted by the crest and motto of the chairman. This, with the other implements used in the ceremony, were supplied by R. Brook and Son, 1 and 2, Poultry. The following is the inscription:—

On the 27th day of October, 1870,

the

South-East Corner-stone
of the

Library and Museum of the Corporation of London,
Was laid with this Trowel

by

W. SEDGWICK SAUNDERS, M.D., D.L.,
Chairman of the Library and Museum Committee.
The Right Hon. ROBERT BESLEY, Lord Mayor.

On the completion of the mechanical portion of the ceremony, the Rev. Dr. Mansel, Dean of St. Paul's, offered prayer on behalf of the work and all engaged in it, following the appeal to Heaven with the reading of some appropriate passages of Scripture.

Dr. Saunders then addressed the meeting. He tendered his thanks to all present for the sympathy manifested for this important undertaking. In responding to the expression of a public want, the Corporation felt the necessity of public support, and it was most gratifying to him, in his official position as Chairman of the Committee appointed to carry these works into effect, to see so many persons present to testify their approbation of these proceedings; and he felt bound especially to tender to the many ladies amongst them his heartfelt thanks. To one of those assembled to-day they were deeply beholden, and must not be slack to acknowledge their indebtedness. He, indeed, had supported this good cause for many years, and had thrown a halo of light about the present undertaking. To the moral influence of his name as the greatest of living *savans*, and the ready aid he had always rendered to the Library Committee, it might be truly said that much of the success of the new City Library was due, and it would be remembered by many present that his generous hand had contributed to their library several valuable books, the productions of his own prolific pen. He was sure they would cordially join with him in hearty thanks to Richard Owen, the great comparative anatomist, the profound scholar, the generous promoter of learning and the liberal arts, not only for all his past labours, but for his encouraging presence amongst them to-day. Remembering Professor Owen's connection with the British Museum, he would take occasion to remark that the City was the pioneer in the establishment of that noble institution. It was to the good Richard Whittington, in 1442, the citizens of old were indebted for the founding of a library near this very spot. To the institution that resulted from Whittington's liberality, John Carpenter and John Bury were liberal contributors. That it was regarded as a national institution was proved by the fact that the Municipal State papers and other documents of national importance were there deposited for safe keeping, and to its shelves the men of learning and the leaders in public policy repaired for information which it was difficult or impossible to obtain elsewhere. The disappearance of the great collection of State papers which had accumulated in the City on the very spot where they were now assembled was due to a base subterfuge, and could only be referred to as constituting a blot in our national records. In the time of Edward VI., the Lord Protector Somerset took away from the City, under a mere pretence of State necessity, four cartloads of documents which were never returned. The fate of the building was the same as that of many other venerable places in the old City. The collection of books so situated was founded at the beginning of the fifteenth century, whereas the British Museum Library was not commenced until 1753. It was destroyed by the Great Fire of 1666, and for more than a century the City had no similar institution to fill its place. The present Library was the result of an effort made in 1824, when Mr. Lambert Jones proposed, and the Court of Common Council accepted, a project for a library of books of reference. This was housed in the Guildhall, and had enjoyed nearly half a-century of public favour in return for its great public usefulness. It comprised at the present time 30,000 volumes, but they might be sure, from the ceremony in which they were now engaged, that it must soon expand to far larger dimensions. Time had proved its value, but had also proved its inefficiency for the requirements of the present day and of this great city. Last year, in answer to an appeal which had the force of unanimity as expressing the desire for the citizens, the Court of Common Council granted 5,000*l.* for the construction of a new Library and Museum, and soon

after added 3,000*l.* more for a suitable muniment-room, to preserve, safe from fire and convenient for reference, the numerous documents embodying the official history and proceedings of the Corporation. The Corporation had taken up this work with an earnest desire to promote the highest public interest, and in full view of the over-spreading influence of public education in augmenting the demand for knowledge which libraries and museums were so eminently calculated to supply. It would not detract from the credit due to the Corporation that this endeavour was but the beginning of a great work. But it was a beginning of which he trusted they might all be proud. They would soon have within these fast rising walls room for 100,000 volumes, and he did not doubt they would be satisfied, by an inspection of their plans, that the building would fully meet the present requirements of the public, and probable prove sufficient for a hundred years to come. The committee had entered upon their task with cheerful deliberation. They had visited many of the most famous libraries in this country and on the Continent, and had studied, not only the safe keeping of their literary treasures, but also the convenience and comfort of those for whose use the Library was intended. It would be a place for research, as well as for hasty reference to books. There would be a museum on the basement on the level of the crypt, and above that the Library, each of these occupying a space 100 feet long and 65 feet broad. In the Library there would be fourteen bays, each forming a quiet study. Nor was this all. There would now be instituted for the first time in this City a public reading-room, liberally furnished with maps and plans, directories, works upon commerce, and banking, and dictionaries, with such other ready aids to obtaining information as would be needful in a place of general resort. In the name of the Corporation at large and of the committee he had the honour to represent before them, he invited the merchants and bankers of London to co-operate with them in rendering this new institution the great boon it was intended to be. He invited the young men to come and use it; he invited all engaged in trade to embrace the opportunity which would now be provided for increased enlightenment, and for affording the commercial man the knowledge which he requires as a passport of safe conduct in the affairs of his daily life. As to the constructive part of this undertaking, it was in good hands, and he was bound to refer to Mr. Horace Jones, the architect, who was unavoidably absent, as having entered into their views fully, and provided a design which would add to the architectural elegancies of the City. Many might regret the absence of the Lord Mayor on this occasion, but it was not through lack of sympathy, but through sheer self-denial that he had absented himself. The Lord Mayor would not, by his presence, divide their attention, for if he came he must appear in his official capacity, but if he kept away the committee would have their full share of the honours due to them, and undisturbed possession of the sympathies of the assemblage. Such was the Lord Mayor's view of the matter, and such his reasons for his absence, for his lordship had always adhered to the doctrine that there could not be "two Kings in Brentford." From this time they would look forward to the completion of the work they had begun; the committee would not cease from their labours, but pursue them with diligence and hope, trusting to the support of a generous public, who, he felt sure, would uphold an institution which may be called the child of its adoption. He would hope, for himself and coadjutors, to meet with the same generous reception from the same smiling faces when they should meet again to dedicate the Library and Museum to the public service as they had that day been honoured with in connexion with the ceremony of laying the foundation-stone.

Professor Owen expressed himself as highly gratified

in being present to assist in this interesting ceremony. It was especially satisfactory to reflect that this new Library was commenced during the premiership of a statesman who had crowned the great labours which had made his name most honoured and renowned with a legislative enactment which would open the gates of knowledge to every child in these realms. To one like himself, leading the life of a recluse, working in a quiet to which the world was unused, and all unaccustomed to the bustle of public meetings, this scene was somewhat new and strange, but not less pleasing, though it imposed upon him the performance of a task for which, by habit, he was utterly unprepared. But he could not but be glad to take part in this ceremony, even if it only afforded him an opportunity of saying that, if it was appropriate to the Government which had laid the foundations of a system of national education it was equally appropriate to the civic reign of a Besley, whose uprightness and generosity and downright Saxon truth and plainness, had won for him golden opinions from men in every station of life. It was a grand thing to see this substantial revival of a great movement in aid of public enlightenment. It might be hoped that this new Library would prove a powerful aid to the educational work on which the nation was now entering, and that its good promises would all be fulfilled. He (Professor Owen) had long been aware of the peculiar intellectual needs of the City of London. It was impossible to carry on the commercial affairs of this wealthy community without the aid of literature and science, and the mental activity and far-sightedness, which intellectual pursuits are so eminently calculated to encourage. He could not help calling to mind that Mr. Joshua Bates, of the house of Baring Brothers, first impressed him with the necessity for placing within reach of the citizens many and various sources of information. The merchant must know much of the world and of mankind, much of countries, climates and the agencies of commercial intercourse. Many were Mr. Bates's difficulties, in his first essays in business, owing to the scarcity of books; and it was in remembrance of his own hard labours and the many impediments he had to encounter that he laid the foundation of a library in his native city of Boston, in the United States. If they were to be regarded as representative on this occasion, he would speak of his friend, Dr. Saunders, as representing the great Whittington—and he himself would be proud to represent one of the curators of the old City Museum, and he would not mind representing such an one as bore rule in the day when Nehemiah Grew published his catalogue of the curiosities kept in charge in the Gresham College, on the spot where now stands the Royal Exchange of London. Many of the specimens that were in that collection are now in safe keeping at the British Museum, and others are in the Museum of the College of Surgeons, at Lincoln's Inn. There is to be on this site, under the shadow of the Guildhall, a Museum as well as a Library, and none could doubt that the most advantageous relationships between them would be secured under the provident auspices of the Corporation. His hope and prayer was, that those who now saw the beginning would also see the end, and that when the intended edifice occupied the place where they were now assembled, it would, amongst many other good objects, accomplish one that was much needed—an ample illustration and exposition of all the most important features of the antiquities and history of the City of London.

Alderman Sir David Salomons, M.P., briefly addressed the meeting, and, in place of a vote of thanks, called for a hearty cheer for Dr. Saunders. The call was instantly responded to, and three cheers were added for the Lord Mayor.

Dr. Saunders returned thanks. He said this was a labour of love, and he would never weary in its prosecution.

Mr. John Staples, Chairman of the Library Committee, made a brief address. He said the Corporation of London had set an example which the British Government had followed, and which would, no doubt, be followed in other countries extensively, as time rolled on. The Corporation had instituted a systematic in-

vestigation of its archives, and the result was a most important enlargement of the field of labour of the historian. The history of London for many generations past would have to be newly written, as facts of the profoundest importance, hitherto hidden in obscurity as in a sealed book, had been brought to light. The publication of original manuscripts by the Corporation had initiated the inquiry by Government into the value of the vast treasures in the possession of many noblemen and others, and the appointment of the Historical Commission would doubtless result in much good; and thus our national history had been revised through the impulse of a local movement. He called upon them to give a hearty cheer for the Dean of St. Paul's, whose presence amongst them was a guarantee that their labours were consistent with the aims of piety and the advancement of learning. The invitation having been promptly responded to,

Dr. Mansel returned thanks. He said the City was doing well to advance knowledge, for that was the beginning of wisdom, and enlightenment and true religion would ever go hand-in-hand.

The proceedings then terminated.

Obituary.

BRO. WM. A. LAURIE, SECRETARY, GRAND LODGE OF SCOTLAND.

Bro. William Alexander Laurie, of Rossend Castle, Burntisland, Keeper and Superintendent of Her Majesty's *Gazette* for Scotland, and Secretary of the Grand Lodge of Freemasons, died at Edinburgh, on the 26th ult., of congestion of the lungs, at the mature age of seventy-one years.

The deceased gentleman was born on the 28th October, 1799, and was educated at the High School and University. In 1823 he was admitted a member of the Society of Writers to her Majesty's Signet, and in 1831 succeeded his estimable father as Keeper of the *Edinburgh Gazette*, and Secretary to the Grand Lodge of Freemasons of Scotland, which honourable offices he has ever since filled with credit to himself, and great advantage to his constituents. His name has become a household word amongst Freemasons throughout the world, and in far distant lands the intelligence of his decease will be received by the Craft with deep sorrow.

By special appointment of His Majesty the King of Sweden, he was the representative of the Grand Lodge of Sweden at the Grand Lodge of Scotland.

Of a uniformly affable, courteous, and genial nature, Bro. Laurie was esteemed and beloved by all with whom he came in contact. Without ostentation or parade, he was a true Christian gentleman. His life of temperance and purity secured him an age of freshness and vigour; and his sorrowing relatives and friends have the happiness to know that, while actively engaged till the last in the business of life, he had, nevertheless, not left to a deathbed his preparation for a future state.

Bro. Laurie took a deep interest in the Antiquarian Society, and other societies of a kindred nature, of most of which he was a member. He was much consulted on matters of taste, and questions of order.

About two months ago, Bro. Laurie's health began to fail. In the early part of the past month he removed from Rossend to Edinburgh, in the hope of being able to appear at his post on the reception of His Royal Highness the Prince of Wales by the Grand Lodge on the 12th and 13th ult. To his own great disappointment however, and the extreme regret of Craft, he was unable to be present, though he took

the deepest interest in the arrangements for those occasions.

It will be remembered that at the installation of the Prince as Patron of the Masonic body, the Grand Master (the Earl of Dalhousie), in a very kindly manner, referred to Bro. Laurie's illness, and at his request presented His Royal Highness with his work on Freemasonry and the Grand Lodge of Scotland.

On Wednesday, 26th ult., at noon, after much suffering, Bro. Laurie breathed his last, leaving behind him many by whom his memory will be long revered. His funeral, which was strictly private, took place on Saturday last, the interment being made in the family burying-place at Newington.

Poetry.

SURRENDER OF THE EMPEROR NAPOLEON III.

After the Battle of Sedan, September 2, 1870.

BY MRS. L. A. CZARNECKI.

Brave and resolved, he sought to die;
On that dire disastrous field,
Through the fiercest of the fire,
His flashing sword did wield.
He sought to meet a glorious death
When his star had ceased to shine,
When his brilliant day had sunk
Into its dark decline.

Though, foremost in the bloody strife,
And setting fear at nought,
The Almighty God of battles
Denied the death he sought.
Unable then to grandly die,
And fill a warrior's grave,
But enabled by the Master's hand
To bear as becomes the brave.

To quench a needless flow of blood,
To spare more scenes of woe,
In touching words, he gave himself
A captive to the foe.
His reign in France has clearly shown
The great mind of the man:—
Still greater when he rode away,
A prisoner from Sedan.

MASONRY:

AN ACROSTIC.

BY BRO. J. C. MANNING.

Majestic structure! based on moral law;
A tower of strength and grace, without a flaw.
Soar where the human eagle builds his nest,
Or range at will across the earth's broad breast,
No heart so proud, and none so rich, there be,
Ranged under thy far-reaching canopy,
Yet feels the prouder being one of Thee.

THE MOTHERLESS CHILD.

My mother dead? oh say not so,
My little heart will break;
Closed are her eyes; how still she is—
Speak mother, dear, oh speak!

Oh, will you no more hear me pray,
Your darling no more bless,
Nor laugh, nor talk, nor smile on me,
Nor to your lips mine press?

Oh, will you no more hear me sing,
Nor pretty tales me tell,
Nor tend my wants, nor soothe my pains,
Nor try to make me well?

How sad, how lonely now I feel;
They say cry not—be brave;
As warm I lay the thought brings tears—
She's in the cold, cold grave.

Yet sister says her soul's not there,
But doth in heaven reign;
And if I'm good and pray to God
'Tis there will meet again.

Pa' thinks she's o'er me watching, speaks
Of lasting joys to come,
Where parents, brothers, sisters dwell,
In heaven's eternal home,

To part no more, to live for e'er,
With angels and with God;
'Tis thus they seek to dry my tears,
And ease afflictions rod.

'Tis for her loss on earth I mourn;
Rejoic'd she lives above—
Hence whilst I weep bright thoughts console,
God took her in His love.

R. BOND.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 12TH NOVEMBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, November 7th.

LODGES.—Fortitude, and Old Cumberland, Ship and Turtle Tavern, Leadenhall Street; Robert Burns, Freemasons' Hall; Royal Jubilee, Anderton's Hotel, Fleet Street; United Lodge of Prudence, Albion, Aldersgate Street; St. John's, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Pier Hotel, Cheyne Walk, Chelsea; Amity, Albion Tavern, Aldersgate Street; Joppa, Albion Tavern, Aldersgate Street; Unions, Freemasons' Hall.

Tuesday, November 8th.

LODGES.—Strong Man, Freemasons' Hall; Burlington, Albion Tavern, Aldersgate Street; Union, London Tavern, Bishopsgate Street; St. James' Union, Freemasons' Hall; Percy, Ship and Turtle Tavern, Leadenhall Street; St. Michael's, Albion Tavern, Aldersgate Street; United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Nine Muses, Clarendon Hotel, Bond Street; Wellington, White Swan Tavern, Deptford; Cosmopolitan, City Terminus Hotel, Cannon Street; Doric, Anderton's Hotel, Fleet Street.

Wednesday, November 9th.

Committee, Royal Masonic Institution for Boys, at 3.
LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons' Hall; Union Waterloo, Masonic Hall, William Street, Woolwich; Kent, Guildhall Coffee House, Gresham Street; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan, High Street, Deptford; Euphrates, George Hotel, Aldermanbury; Pilgrim, Ship and Turtle Tavern, Leadenhall Street; Belgrave, Anderton's Hotel, Fleet Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; —CHAPTERS.—Lily of Richmond, Greyhound, Richmond, Surrey; Montefiore, Freemasons' Hall; Hervey, Britannia, Walham Green.

Thursday, November 10th.

LODGES.—Royal Athelstan, City Terminus Hotel, Cannon Street; Regularity, Freemasons' Hall; Friendship, Ship and Turtle Tavern, Leadenhall Street; Bank of England, Radley's Hotel, Bridge Street, Blackfriars; Polish National, Freemasons' Hall; Canonbury, Haxell's Hotel, West Strand; Dalhousie, Anderton's Hotel, Fleet Street; Capper, Marine Hotel, Victoria Docks, West Ham. —CHAPTER.—Yarborough, Green Dragon, Stepney.

Friday, November 11th.

LODGES.—Britannic, Freemasons' Hall; Caledonian, Ship and Turtle Tavern, Leadenhall Street; Bedford, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet Street.

Saturday, November 12th.

LODGES.—London, Freemason's Hall; Phoenix, Freemason's Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, November 7th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James' Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, November 8th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth. —CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Royal Union, Duddy's Hotel, Winsey-st., Oxford-st.; Mount Sion, White Hart, Bishopsgate-st.

Wednesday, November 9th.

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

Thursday, November 10th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7. —CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, November 11th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Ir-street, Regent-st. —CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, November 12th.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, NOVEMBER 12, 1870.

THE "GRAND LODGE OF QUEBEC."

The *Daily News*, Montreal, of the date October 20th, contains the proceedings of the so-called "Grand Lodge of Quebec" held at Montreal on the previous day.

The Lodge was summoned for high twelve; but was not opened till one o'clock.

The Grand Master's address attempts to justify the course pursued by the self-styled Grand Lodge, and he gives a resumé of the history of this unfortunate and ill-advised affair:—

"It now becomes my duty to render an account of my Stewardship,—to give to you a brief history of Grand Lodge affairs since we last met, and to submit whatever may seem best for your consideration and action.

"On the 20th of November, with the able counsel and assistance of the Committee appointed therefor, I prepared and caused to be forwarded along with the printed proceedings of the assembly of Oct. 20th and 21st, which formed this Grand Lodge, a fraternal letter or address to all the sister Grand Lodges of the world, informing them of the constitutional organization of the Grand Lodge of Quebec, setting forth some of the reasons for the formation, and requesting fraternal recognition, the establishment of fraternal correspondence and communication, and the interchange of representatives.

On the 21st January I also directed the Grand Secretary to distribute, as above, a brief additional note, chiefly regarding the adhesion of several excellent lodges of different registries, our recognition by the Grand Lodge of the District of Columbia, and the General prosperity of this Grand Body.

"And on account of the very unfraternal efforts of certain officials of the Grand Lodge of 'Canada' to prejudice our cause among sister Grand Lodges, and to rectify the

many incorrect statements contained in a voluminous report of an emergent communication of that 'G. L.,' held on December 1, and which was circulated world-wide; and, because of the impracticability of sending autograph replies to the numerous letters of enquiry received from almost every part of the Masonic world, I prepared and caused to be printed and circulated, a detailed and somewhat complete 'Statement concerning the Grand Lodge of Quebec,' containing a narrative of some of the leading events preceding and subsequent to its formation, refuting some the arguments that had been brought forward against it, and citing some of the precedents, customs, usages, and constitutions of our Order, in favour of the rightful existence, regular formation and supreme authority of this Grand Lodge in and for the Province of Quebec. I believe it has not been shown that there is a single material error (other than typographical) in either 'The Statement' or 'The Address;' and it will be of no little interest for you to learn that not a few eminent juris-consults—masonic authors—leading journalists, and other learned brethren in many parts of the world, have by letter and otherwise been pleased most fraternally to express their commendation of the spirit and substance of our printed documents, and also to give the gratifying assurance that the facts and arguments therein were to them an end of all controversy anent the Grand Lodge of Quebec."

The recognition by nine Grand Lodges, seven in the United States, and two in British North America, is exultingly announced, but no mention is made of those who have declined to extend their recognition. The fact is ignored that the Masonic jurisdictions in the United States' number no less than forty, and that the seven which have recognized the "Grand Lodge of Quebec" comprise for the most part the smallest bodies in that country. No mention whatever is made of the large and influential Lodges, which have refused recognition, nor the grounds of such refusal. It is stated that "some of the reports of these and other grand bodies in favour of this Grand Lodge are documents of great research and marked ability," as also are "the addresses of the Grand Masters, and the articles and editorials of rare learning in many of the leading Masonic Periodicals both in the Old World and the New." The idea of research, rare learning, and marked ability seems here to consist in upholding the views of the schismatics, a sort of "scratch my back and I'll scratch your's" arrangement.

Dispensations have already been granted to no less than five new Lodges. This shows a rather hasty and unseemly attempt to create an impression of the increased extent of the schism.

Allusion is made to the eleven remaining "regular Lodges" in the Province of Quebec belonging to the registry of Canada, and refers to "the many leading members known to be in each of them," who favour the schism, but no mention is made of the number of brethren or members of the Lodges, which the Grand Lodge of Quebec claims as her own, who have refused to join the schismatics, in every case, we are informed, of sufficient number to continue the work of the Lodges, which they have done and will continue to do. We are not informed whether the seceding members of these Lodges have taken possession of furniture and jewels, but as they are working their Lodges under the new jurisdiction, we may presume they have done so. This is an act clearly illegal, as it is provided by the constitution that while seven members remain the Lodge cannot be broken up. The majority of the members, therefore, have no legal power to take the Lodge over to the jurisdiction of the Grand Lodge of Quebec; all they can do is to resign their membership, and rejoin what must prove to be an irregular Lodge. This irregularity is admitted by the fact of the eleven remaining Lodges on the Registry of the Grand Lodge of Canada being alluded to as "regular Lodges." It is impossible that there can be two regular Masonic jurisdictions in one territory, and if the schismatics admit the remaining eleven Lodges, who continue their allegiance to the Grand Lodge of Canada, to be regular, they thereby unequivocally declare themselves irregular.

The Grand Master says:—

It is almost incredible, that the D.D.G.M.'s. of the districts of Montreal and Bedford, should have to report that dispensations or warrants have been granted by the G. L. of C. 'to open one new lodge in each of their districts.' It should have been well known to the humblest brother, official, or unofficial, having the least possible knowledge of the constitutions, and laws of the fraternity, that from and after the formation of this Grand Lodge, no lodge opened in the province of Quebec, by any other than this Grand Body could be considered a 'regularly formed' Lodge of Freemasons, unless constituted or made 'regular' by the Grand Lodge of Quebec. No question of recognition, or non-recognition, nor any other such like consideration, could in any way affect or change the *de facto* existence of this Grand Body as the only rightful Grand Lodge in and for the Province of Quebec, from and after the 20th of October, 1869, and from which alone dispensations, or warrants for new lodges could 'regularly' be obtained. And as to the few 'duplicated lodges, it surely cannot be otherwise than that all misunder-

standings will be speedily removed, and harmony, concord, and fraternal unity again prevail."

The sooner harmony, concord, and fraternal unity again prevail the better, but we fear that the Quebec secessionists are going the wrong way to secure it. Their statements are contradictory and completely untenable. Almost in the same breath they admit the regularity of the remaining lodges; on the other hand they deny the right of the Grand Lodge of Canada to grant warrants for new lodges. Surely if the Grand Master can hold sway over these lodges and continue the appointment of Grand Masters to the respective districts, there cannot be the slightest doubt that he has a legal right to grant dispensations for new lodges.

The Grand Master states that the lodges on the register of the Grand Lodge of Quebec have not "retaliated" by refusing visitations to brethren in good standing in regular lodges. How condescending! "Nor, as might readily be done, has this Grand Lodge retaliated by granting dispensations to form lodges in the sister Province of Ontario?" Truly magnanimous! We in England will next have to congratulate ourselves that there is no likelihood of a disturbance of our harmony, from the fear of the "Grand Lodge of Quebec" granting warrants for lodges in England!

But while so nobly disdaining to encroach on a portion of the territory, the new Grand Lodge, like another Alexander, is already seeking fields for new conquests. It has already got an eye upon the "goodly province of Manitoba," the "recently acquired territory of Hudson's Bay," and the Colonies of Newfoundland, Prince Edward Island, British Columbia, and "other Colonies, so soon as they may be admitted as provinces in this Dominion." The Grand Master intimates that should petitions be made for new lodges in any of these territories, he should have no hesitation in granting them. This hardly comes under the term "unbiassed by the improper solicitation of friends"; and the rule that governs the introduction of candidates into private lodges, should be strictly observed in the higher ranks of the Craft. It savours too much of the touting system, and derogates greatly from the high tone which we look for in a Grand Master.

SIGNET.—A sign, token, or seal. Formerly rulers had seals or signets with which they invested their ministers, as signs that they acted by royal authority. The signet of King Solomon, or rather of Hiram, known among Masons, is said to have been a token of friendship which the King of Tyre sent to the Hebrew monarch.

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 366).

CONNECTICUT.

M. W. William Storer, Grand Master, in his introduction to his Annual Address, says:—
 “Allow me, my beloved brethren, to congratulate you on your safe arrival in this sacred retreat, and to extend to each of you a cordial and fraternal welcome to this our annual feast. I see around me many familiar faces, and have been permitted to return the fraternal grasp of scores with whom I have been accustomed to take counsel in years gone by; and yet I find myself surrounded by a multitude of strangers,—younger brethren who have just entered on ‘the great and glorious work’—whose feet have just been placed on the lower rounds of the ladder,—who have yet to climb the rugged ascent to the pinnacle of our Mystic Temple, and many of whom, I fondly trust, will yet occupy exalted positions in our ranks, and whose example in after life will shed far and wide the enlightening, warming, and vivifying rays of pure Masonic light. But, brethren, young and old—the more humble as well as the most exalted—I bid you all a warm-hearted, old-fashioned Masonic welcome. * * “Doubtless there will be questions brought before you for action, in the consideration of which you will not be able to see, and feel, and act alike; were it otherwise, Masons must be something more than human. Diversity of thought and opinion is as much to be expected as is diversity of complexion, and dress, and tone of voice. And these differences should be tolerated. It ill becomes any one man—even though he be the most highly cultivated of the race—to arrogate to himself a monopoly of wordly wisdom. His humbler brother may, perchance, entertain some opinions that are worthy of consideration. So, too, no man can properly claim that he alone is honest in his views, and that those who entertain different opinions, are consequently actuated by improper motives. Let us then, come to the consideration of the various items of business that may be brought before us in the true and enlightened spirit of charity. Let us be cool, and calm, and tolerant, and dignified, and manly in the discussions in which we may be called to participate; where we cannot all see alike ‘let us agree to disagree.’ Let each brother be truly thankful that there are so many brethren present

who are wiser than himself. Let this fraternal spirit prevail, and our deliberations will, as heretofore, be conducted in harmony and good-will, and the result of our labors cannot be otherwise than satisfactory.”

From the account G. M. STORER gives of the number of dispensations granted to new Lodges, dedications and visits to subordinate Lodges, he proves himself to be a most able and faithful officer.

In a matter of a difference among the members of St. John's Lodge, No. 6, in relation to Bye-Laws, the Grand Master decided that:—

“1st. The Grand Lodge is the governing power of Masonry in this jurisdiction, and every individual Mason, is bound to obey all its resolutions, orders and edicts.

2nd. That the adoption of a new code of Masonic jurisprudence by the Grand Lodge rendered it necessary for each subordinate Lodge to make a thorough revision of its bye-laws—in some cases involving radical changes; and that the Grand Lodge had imperatively commanded all its subordinates to make such revision.

3rd. That this order of the Grand Lodge had superseded all conflicting requirements of subordinate Lodge bye-laws, and rendered an “early” as well as careful revision absolutely obligatory on the subordinates—thus annulling all provisions which might stand in the way of speedy action.”

This decision fully sustains the view held by the Grand Lodge of Pennsylvania—that each Grand Lodge is the only and supreme Masonic power in matters within its jurisdiction.

We learn that the Grand Treasurer of that Grand Lodge was deposed from office by the Grand Master, because he neglected, at the request of that officer, to render to him a satisfactory statement of the manner in which he had disposed of the Grand Lodge funds, which came into his possession.

The Grand Lodge fund is very small, and their affairs much embarrassed. The Grand Master enquires whether it would be advisable to make a small annual assessment on each member of each subordinate Lodge.

This jurisdiction has a Masonic Library of 169 volumes—a catalogue of which accompanies the Grand Secretary's report.

Number of Lodges 103 (including 4 U.D.); initiated during the year, 943; passed, 900; raised,

881 ; died, 148 ; rejected, 406 ; number of members, 12,784.

DELAWARE.

The Grand Master states that he received, on the 25th of August, 1868, a communication from the W.M. of Harmony Lodge, No. 13, inquiring if this Lodge was bound to accept and be governed by the By-Laws as altered and returned by the Committee of the Grand Lodge ; and if this Lodge could hold meetings weekly and transact business.

He answered, that if their By-Laws had been approved by the Grand Lodge, their Lodge was bound to be governed by them, and could hold no meetings of the Lodge for the transaction of business, only as specified by their By-Laws.

He also received a communication from the Grand Secretary, enclosing a notice from Corinthian Lodge, No. 20, of the suspension of a member of that Lodge, by the power of the gavel, *without trial*, and asking if he should notify the Lodges of such a suspension. To which he answered that he should not notify the Lodges of such a suspension ; that it was his opinion such a suspension was an assumption of power by the Master of a Lodge that was not warranted by the laws and usages of Masonry ; and that a Master of a Lodge could not suspend a member of his Lodge at will, and without trial.

The Grand Master also reports that his business engagements have been such during the past year as to prevent him from visiting all the Lodges under his jurisdiction, but so far as his visits extended, they were found to be in a prosperous condition.

The Committee appointed to examine Seals report that they find them in accordance with the ancient landmarks of Masonry ; with the exception of Union Lodge, No. 5, which has the letters A. Y. M., which your committee would recommend be changed to A. F. A. M. Bro. BUND, of Union Lodge, No. 5, objected to having their Seal mutilated, stating that the letters objected to appear in the centre of their new Seal, or in other words, they have a fac simile of their old Seal surrounded by a new one, with the words A. F. A. M. engraved thereon, and hoped this would satisfy the Grand Lodge ; they would like to hold their Seal for its antiquity, it being nearly a century old.

On motion the report of the Committee was

adopted, with the exception of that part requiring Union Lodge, No. 5, to change their seal.

The following was offered and tabled :—

A resolution passed at the session of this Grand Lodge in 1867, reading thus :—

Resolved, That Lodges under this jurisdiction are positively prohibited from initiating, passing, raising, or admitting to membership, or the right of visitation, any negro, mulatto, or coloured person of the United States. This prohibition shall be an obligation, and so taught in the Third Degree.

And whereas, This resolution is in perfect contradistinction to the rules, regulations, edicts, and ancient landmarks of Ancient Free and Accepted Masonry ;

And whereas, Our obligations cover the whole ground of clandestinity, and do most positively and conclusively punish every member for a violation of any of them ;

And whereas, We must acknowledge the universality of Ancient Free and Accepted Masonry ; so that in every nation, a Mason finds a friend, and in every climate, a home ; therefore,

Resolved, That the foregoing resolution be declared null and void, and be treated the same as though it had never passed.

But on motion, the resolution adopted June 27th, 1867, and printed with the proceedings of that year, on pages 25 and 26, in reference to entering, passing, raising, and admitting to membership, be expunged."

The Committee on Foreign Correspondence state that they have received and examined the reports of the Grand Lodges of thirty-four States, and those of Canada and New Brunswick.

In the report on jurisdiction, they complain that the Grand Lodge of the District of Columbia claim the right to confer degrees upon persons living within the bounds of other jurisdictions, and declare that "this disregard of the rights and interests of others evinces a most unfraternal disposition, that cannot be too strongly denounced, and if persisted in should be met by Grand Lodges in the most decided manner." In pursuance of this expression of the Grand Master's opinion, the following resolution was adopted :

Resolved, That this Grand Lodge holds the practice of the Grand Lodge of the District of Columbia, in permitting her subordinates to initiate, pass and raise non-residents, to be an act of in-

justice to sister jurisdictions, as well as a great injury to Masonry generally; and that if this course is persisted in, this Grand Lodge will be under the necessity of suspending Masonic intercourse with said Grand Lodge."

The next subject treated of in the report, is that of "asking aid from other jurisdictions," which is condemned. They think that these demands should be the subject of some general regulation.

They next notice the formation of the Grand Lodge of Idaho, "and recommend that she be welcomed by their Grand Lodge.

Number of lodges, 18; whole number of Masons, 930; Masons initiated during the year, 100; passed, 94; raised, 93; applicants rejected, 25; Masons died, 10.

DISTRICT OF COLUMBIA.

A Special Communication was held for the purpose of laying the corner stone of the "Masonic Temple" to be erected at the corner of 9th and F Streets, Washington City. The stone was laid in due form; after which Bro. H. P. H. Bromwell, P.G. Master of Illinois, delivered an address.

M.W. Grand Master B. B. French delivered the opening address. It was very brief and related principally to the business of that jurisdiction.

He stated he had made numerous decisions; that numerous questions had been asked him and answers given thereto, "which are not deemed of sufficient importance to be placed on record;" that the annual visitations had been made to each of the subordinate Lodges in his jurisdiction, at which he was present, accompanied by all the Grand Lodge officers. He also stated that the financial condition of the Grand Lodge and of each subordinate Lodge was prosperous.

Brother D. B. Searle, Grand Master and Lecturer, reports that soon after his installation in office he organized two Lodges of instruction, one of which met twice a month, the other once, and that they continued to be well attended until the summer season, when they were discontinued. The result of them is that at this time, there is great perfection of the Masters in the ritual, and a greater uniformity in the work than ever before existed.

At an Installation Communication held at Central Hall, in December, Bro. P.D. G. Master, B. B. Donaldson, who at a previous communication had been elected Grand Master, was duly installed. His address on the occasion was very

appropriate. From it we make the following extract:—

"Whilst the institution of Masonry ministers largely to the temporal and physical wants of the community, and is always willing and prompt to extend the hand of relief and charity to those whose necessities call for it, its great end and aim is to make men better, more useful to their fellow men, and thereby more receptive of that higher and purer happiness which comes from doing good; to awaken in the minds of those who come within its borders a clearer conception of the duties which each owes God, his neighbour, and himself, and to hasten the time when the great mass of men upon earth will live in conformity with the great light, loving their neighbours as themselves, and 'doing unto others as they would that others should do unto them.' For this purpose, we, in our Lodges, illustrate the beauties of harmony and brotherly love, and inculcate all the moral virtues by lessons from the great source of moral and spiritual truth—the revealed word of God. We may, therefore, with propriety, claim that Masonry is a hand-maid to religion, and that it is a valuable adjunct to the church, in the dissemination of truth necessary as a foundation for that spiritual building which, when erected in the heart of man, becomes eternal in the heavens. We claim that Masonry possesses a beautiful system, by means of which these truths are inculcated and illustrated. We claim that she is able to present to those who partake of her mysteries, and inducements to rise higher and still higher, as moral and spiritual beings, and to bring forth more fully and freely, in the acts of their daily lives, the principles of good taught within her temples."

At the meetings of the Lodge he thinks "much might be done by Masters, in making the proceedings more pleasant and instructive by short addresses upon Masonic subjects, delivered in person or by proxy, thus dispensing Masonic light in addition to that furnished by the ritual, in a less formal and perhaps a more instructive manner."

The Committee on Foreign Correspondence submitted their report. It reviews the proceedings of thirteen Grand Lodges, that of Pennsylvania amongst the number. It concludes with the following appropriate remarks: "In looking over the reports upon our table, we find some severe criticisms upon the action of our Grand Lodge, in

regard to the initiation of citizens of other jurisdictions. We respectfully submit, that in our opinion the practice is wrong, unjust to our sister Grand Lodges, and can work no good to us. We therefore recommend that our brethren of this Grand Lodge take the matter into consideration, with a view to such an amendment of our bye-laws as may set us right in this particular."

Number of Lodges, 16; whole number of Masons, 2,920; number entered, 225; passed, 244; raised, 289.

(To be Continued).

ANCIENT OPERATIVE FREEMASONRY, OR TRAVELLING FREEMASONRY.

As early as the time of Solomon, the Tyrian and Sidonian builders travelled to foreign countries to exercise their calling. They visited Judea, and built the temple at Jerusalem. They went to Rome, and furnished the idea and form of the Colleges of Artists and Builders, whose history extended through the whole period of the Roman Empire. These Colleges were succeeded by the Building Corporations of the middle ages.

All of these societies seem to be identical, possessed the same characteristics, especially the practice of travelling from place to place, to erect public buildings, as their services might be needed. They travelled through all the countries of Europe; the numerous Gothic churches, monasteries and cathedrals which are there found, are the monuments of their skill. Protected by the charters of the clerical and secular powers, and united in one great society for the construction of each great building, as the cathedrals, &c., these societies erected those gigantic monuments—many of them larger than the temple of Solomon—generally termed Gothic, which excite our amazement.

We find these travelling societies everywhere. They were composed of members from Italy, Germany, the Netherlands, France, England, Scotland, and other countries, and united under very similar constitutions; for instance, at the erection of the convent of Bathala, in Portugal, about A.D. 1400; of the minster of Strasburg, 1015 to 1439; that of Cologne, 950 and 1211 to 1365; of the cathedral of Meissen, in the tenth century; of the cathedral of Milan; the convent of Monte Cassino, and of the most remarkable buildings of the British Isles.

That these societies of travelling builders at last give rise to one, not occupied with actual building—that is to say, speculative Masonry—is demonstrated beyond a doubt. Among their symbols were the square, the plumb, the compasses, which are among the most important emblems of modern Freemasonry.

They held a convention at Ratisbon in 1459, where it was resolved to constitute a Grand Lodge at Strasburg, of which the architect of that cathedral, for the time being, should be, *ex officio*, the Grand Master. There is extant a copy of the constitutions, charges, rules, &c., of this Fraternity, in Latin, and some of them are almost, *verbatim et literatim*, the same as many of our own, which we designate "the Ancient Charges."

An intelligent Freemason, who visited Cologne in 1847, thus writes:—

"During the interval between 1248 and 1323, there were not only fifty Masters, and three times as many Fellow Crafts, daily employed, but a large number of Entered Apprentices, from all parts of Christendom, who had come to study the operative and speculative branches of the art, and who carried away with them the principles which directed the erection of almost every Gothic monument of the age. After the secession of the Masons from the church, the works were suspended, leaving only the choir, with its side aisle completed."

The structure commenced by the travelling Masons, six centuries ago, has, within a few years, been finished after the original plan.

Another writer, remarking on the same class of builders, says:—

"The architects of all the sacred edifices of the Latin church, whenever such arose—North, South, East, and West—thus derived their science from the same central school; obeyed in their designs the hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and as a new conquest of the art. The result of this unanimity was, that, at each successive period of the monastic dynasty, on whatever point a new monastery or church might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been

built at the same place by the same artist. For instance, we find, at different epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."—*San Francisco Masonic Mirror*.

MASONIC JOTTINGS.—No. 44.

BY A PAST PROVINCIAL GRAND MASTER.

SOME FREEMASONRIES WHICH ARE NOT TRUE FREEMASONRIES.

The Freemasonry existing, as a recent traveller asserts, in Tibet, the religion of which is Lamaism is, not true Freemasonry. The Freemasonry existing, as some brothers say, in the islands of the Pacific, in Africa, and in America—the religion of which is Fetishism—is not true Freemasonry. The Freemasonry known to exist in some parts of Europe, which has not religion as an ingredient, is not true Freemasonry.*

MASONIC ETHICS.

My answer to the question of an entered apprentice, who has just taken the degree of Bachelor of Arts at Cambridge is, that the lines of the Roman poet † may well find a place in a paper on Masonic Ethics. . . . My correspondent cites a passage of a book which he has not seen, but which he calls "A Mason on Self-knowledge." This is a mistake, the book is "A Treatise on Self-knowledge, by John Mason, A.M." The passage is in the preface.

TOLERATION IN ENGLISH FREEMASONRY.—CORRECTION.

See the Jotting thus entitled, page 325 of the present volume. A learned correspondent at Cambridge is right. The Continental Lodge there referred to came some time ago to a conclusion, which by no means accords with the statement that the year 1717 should seem to be the year which gave us toleration. The word "may," line 6 of the Jotting, is an error of the press; the word "has" is the proper reading.

A CONTINENTAL LODGE.

A Continental Lodge which has made our charges of 1723 part of its Constitution, is not obliged to adopt our amended charges of 1738.—Old MS.

* See the communications, "Religions which true Freemasonry does not recognise," and "Spinozism," pages 9 and 250 of the present volume.

† Juvenal.—For the lines see a future Jotting.

A LODGE BEHIND THE AGE.

A Lodge which prefers the original Charges of 1723 to the amended Charges of 1738 is a Lodge behind the age.

HOW CANDIDATES WERE FORMERLY OBLIGATED IN FRANCE.

In France formerly, whilst the Religion of her Masonry, like that of England, the parent country, was Christianity, the candidates were obligated on the four Gospels.—From the papers of a deceased brother.

OBLIGATION—OATH—CORRECTION.

See a Jotting *ante* page 366. For "Oath" in the heading, and in the text, read "Obligation."

STUPID IGNORANCE.

Stupid Ignorance is unable to understand that the mythical is not less morally useful than the real.

THE FUTURE.

There will prevail over all the earth three things:—The Anglo-Saxon Race, Christianity, and Freemasonry.

FREEMASONRY IN JAPAN.

(From a Correspondent.)

To those brethren who have been welcomed at our lodges in this, the 'chief "Foreign Port of Dia Nippon," I am sure the memory of old times will be revividly recalled and remembered with all pleasure at hearing of the Craft's progress in Yokohama, whilst to those countless brethren to whom the fair Isles of Japan are but yet dreamland, their interest and sympathy will be awakened in reading the records of Masonic advancement in this "The Far East."

On the 24th of June last, the Installation of the W.M. of the Yokohama Lodge, No. 1,092, E.C., took place, and on the 20th July a similar ceremony was performed for "The O Tentosama Lodge, i.e., in native vernacular, "The Lodge of the Rising Sun."

These are at present the only lodges under the English Constitution in Japan, the former having been established in 1866, whilst the latter was only inaugurated last year, yet within so brief a period, nigh 300 fit and worthy brethren have been tabled on the rolls of these lodges, and hopes are entertained that such solid progress will not only continue, but increase sufficiently to justify the application for a warrant for the establishment of a lodge at one of the other ports.

The ceremony of installation was on both occasions most ably performed by our Bro. Dallas, P.M., and sincere were the thanks accorded him for having, when in England studiously availed himself of opportunities of obtaining so perfect a knowledge of the ritual of our many ceremonies from such undoubted sources as the Emulation Lodge of Improvement.

The following are the officers for the current year: YOKOHAMA LODGE, (No. 1092, E.C.).—Bros. Raines, P.M., W.M.; Bourne S.D.; Geoghegan

J.W.; Wallace, Treas.; Moody, Sec.; Smith, S.W.; Vernide, S.D.; Jamjasge, J.D.

O TENTOSAMA LODGE (No. 1263, E.C.).—Bros. Mitchell, W.M.; Rothmund, S.W.; Marks, J.W.; Schmidt, Treas.; Crane, Sec.; Marcus, S.D.; Isaacs, J.D.; Curnow, I.G.

On both evenings after the conclusion of the ceremony, a collation was served up in the refreshment room of the Masonic Hall, and about 70 brethren mustered on each occasion, and true Masons who believe that our order brings together the good and true of whatever clime or creed, would have witnessed with pleasure, brethren of about a dozen nationalities assembled to do honour to the ancient Craft, and though frequently the record of Masonic proceedings appear mainly, that of an account of the banquet, it should be remembered that it is to such events a public knowledge of our guiding sentiments can alone well be obtained, and thus an extension is given to such affairs to the exclusion of those more important duties that the initiated are alone cognizant of. Right cordial were the toasts of obligation received, while those that brought back, by thoughts of home and friends far away were responded to with an enthusiasm that can only arise when all are strangers in the land.

Shortly before twelve, the Tyler's toast was given, when the brethren dispersed.

MASONIC NOTES AND QUERIES.

RELIGION OF NATURE.—AN ENQUIRER.*

An enquirer is, it is presumed, a member of the Craft. He therefore necessarily knows the Religion of Freemasonry as an Universal Institution. Now the Religion of Nature is what that Religion is.—CHARLES PURTON COOPER.

THE LETTER HEADED "MASONIC SERMON," FREE-MASONS' MAGAZINE, vol. xxi. page 331.

A resident Oxford Master of Arts has, in compliance with the request of a distinguished brother, read this letter for the first time, and expressed his opinion upon its literary character. This opinion is, that supposing what is said in Freemasonry concerning the persons named not to be real, and the 926 charter not to be genuine, yet that ignorance and conceit joined with vulgarity of the lowest kind have never before, in circumstances at all similar, concocted so unseemly and scandalous a document.—A PAST PROVINCIAL GRAND MASTER.

LEARNING.

Contempt of another's learning is a sure indication of your own ignorance.—A PAST PROVINCIAL GRAND MASTER.

WRITING IN CIPHER.—SOMETHING COMFORTABLE.

In Notes and Queries, 4th Series, pages 320 and 401, there has been some correspondence on methods of writing in cipher, applicable to communications by the new post cards, and also observations on the art of deciphering such secret messages. In this discus-

sion it may be a hint to Masons that F. C. H. (a Roman Catholic Priest) says "The Freemasons' cipher, though ingenious, is too generally known to be of much use." It may be considered comfortable that Roman Catholic priests discourse so learnedly on the merits and demerits of Masonic ciphers, which perhaps they may read and use as well as others.—F. H.

COSTUME OF THE MEDIEVAL GERMAN MASONS.

Heideloff, the celebrated German architect, who has written much on the Architecture and Building Associations of the middle ages, furnishes many interesting particulars concerning the customs and usages of the Mason-builders of that time. From the 10th to the 13th centuries, the art of architecture was confined exclusively to the Benedictine monks, to whose monasteries a large number of secular workmen were attached as lay brethren. These workmen, who were employed in the erection of religious buildings, frequently journeyed from one convent to another, as their services were required.

During these journeys they were under the lead of an experienced master and architect, and as they were all armed, and travelled in numerous companies, they had little to fear from the marauding bands who infested the highways. In the centre of the party was a pack-horse or mule, which carried their provisions, as also their working tools; and was under the special charge of the Oblati. The latter were youths who had been adopted in the convents; there they received instruction, and when of proper age, were admitted as members of the Masonic fraternity. It was their business to wait on the Masons, fetch wood, water, stone, sand, mix the mortar, &c., and also to tend the sick in the hospital.

The builders or Masons were clad in short tunics, of a black or dark grey woollen material, open at both sides, a gorget (mozetta), with a hood or cowl (cuculla) attached, and a leathern girdle around the loins, from which were suspended a sword, and a leather sack or satchell. They also wore a black scapulary, which, while at labour, was confined beneath the girdle, but when employed in religious services hung loose over the same, similar to those worn by priests or monks.

On their heads they wore a broad felt or straw hat—the latter during their journeys. Tight-fitting breeches of leather, and leather boots completed their attire, the older and more rigidly disposed brethren wearing sandals, confined to their feet by leather thongs.

The Oblati were similarly clothed, with the exception of the mozetta and scapulary. In summer their tunics were of linen, in winter of woollen stuffs of various colours. This costume was retained for about three centuries, and until the Building Associations finally separated from the convents, and became exclusively secular in their organization, when it was changed from time to time, as fashion or caprice might dictate.

SWEDENBORG AND MASONRY.

It is well known that Swedenborgian notions have with some, exercised an influence on Masonry. For those curious on the subject, it may be well to notice that there has appeared in New York this year a book,

* See ante, p. 326.

"Swedenborg Rite, and the Great Masonic Leader of the Eighteenth Century," by Samuel Beawick. It is a duodecimo of 204 pages, and may be had for 7s. 6d. of Messrs. Trubner, Paternoster Row.—J.B.

ELEMENTS.

The three elements—water, fire, and air, signify three F.C.'s which conduct us, and are so necessary for our preservation that our life is at an end the moment they quit the body. Diseases are generally caused by a revolution in these elements. The force of one being increased appears to destroy the body. If the element of fire becomes unnaturally strong, it causes inflammation and fever. If it be the element of water which increases in strength, other diseases equally dangerous are brought on. When death takes place, the three elements are again represented by the burning taper, the basin of water, and towels, which are generally placed beside a dead body, and which also represent the three wicked F.C.'s. who have destroyed their master.—*Rosenberg.*

GOLDEN CANDLESTICK.

This utensil was made by Moses for the service of the Temple. It consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers like lillies, gold nobs, after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. The candlestick was placed in the Holy Place, and served to illuminate the altar of incense and the table of shew-bread, which stood in the same chamber.—*Calmet.*

SIR RICHARD STEELE.

Dear Bro. W. C. L., see before page 190. We are indebted to a former editor of the "Freemasons' Magazine" for the following paragraph, inserted in vol. 9, page 3. "Sir Richard Steele was a Freemason of the York or Ancient Masons. In a list of the ancient Lodges inserted in "Picart ceremonies et coutumes religieuses de tous les peuples du monde," 7 vols., folio, Amsterdam, 1723-1737, Sir Richard Steele's portrait is given at the head of the sheet depicting the names and places of the ancient Masons' lodgings and meeting." I regret very much my present inability to look at Picart, but go to the Bodleian and examine the work, and copy what ever you shall think material and send it to me.—CHARLES PURTON COOPER.

THE ALHAMBRA PALACE.

This establishment, under the management of Bro. F. Strange, has long been one of the most popular resorts in the metropolis, and although the Middlesex magistrates have thought fit to refuse a renewal of the license for dancing, hitherto the chief feature, it has lost none of its popularity. It has become necessary to entirely remodel the character of the entertainment. Promenade concerts, successively under the batons of Musard, Jullien, and Alfred Mellon, have never failed to draw crowded houses, and Bro. Strange's venture is no exception. The orchestra of the Alhambra has long been celebrated, and is now greatly augmented, Jullien's British Army Quadrilles are given with no less eclat than when first produced by that great maestro. The feature of the evening is the singing of the war songs of France and Germany, which of course excites violent demonstrations of partisanship, public sympathy being greatly in favour of the French.

CORRESPONDENCE.

ARCHITECTURE AND FREEMASONRY.

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

SIR,—In the "Building News" of 21st October, I perceive it stated in a notice of the Northamptonshire Architectural Society that a paper "On the Connection of Architecture with Freemasonry, and on Masons' Marks," was read by the Rev. H. T. Bigge. Now, as this is a subject in which many are interested, I would be glad to know if the Rev. Mr. Bigge has discovered any documentary evidence of the supposed connection between Architecture and Freemasonry, either in or before the sixteenth century, A.D. I may observe that I have been making diligent search for any documentary or other reliable evidences of the existence of what, for the last century and a-half, has been known as "Freemasonry," but I cannot find it. Neither have I been able to find any one who can give it. Consequently if the Rev. Mr. Bigge has discovered anything, we should only be too glad to hear of it. Several centuries ago there were "free-masons," but these were simply pure operative Masons, who were free of their guild, and who knew nothing of our "Freemasonry." And, as to "Masons' Marks," which, so far as I have discovered, might have either an odd or an even number of points, just as it happened, I should be glad to know if any new information can be given about them, for as yet they seem to stand for nothing more than the signature, initial, or "mark" of the operative Mason, merely to show who wrought the stone.—I am, &c.

W. P. BUCHAN.

MARK MASONRY IN DURHAM.

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

West Hartlepool, October, 29, 1870.

Dear Sir and Brother,—On the 21st inst. we had a special lodge of the Electic Lodge of Mark Masons in West Hartlepool, for the purpose of advancing no less than twelve brethren from the towns of Durham, Bishop Auckland, Spennymoor, Stockton, and West Hartlepool, including Bro. Blackatt, W.M. of Lodge 124; Bro. Trotter, S.W. of Lodge 910; and Bro. Stillman, S.W. of Lodge 1,121.

All the officers of the lodge were present punctually, with the exception of Bro. T. Whitwell, J.O. (who as one of the Society of Friends appointed to distribute relief to the sufferers in the Continental war, had just left England for that purpose), and the proceedings were characterized by great harmony and unanimity.

At the conclusion of the lodge the W.M., Bro. Gourley, entertained the members and visitors (numbering in all thirty-two) to supper, when they departed to their different homes.

Mark Masonry seems to be taking quite a hold in the County of Durham, especially since the installation of Earl Percy as Prov. G.M., and it is likely that one or two new lodges will be formed in his province during the present year.

I am Sir yours very obediently and fraternally,

E. ALEXANDER.

Secretary, No. 39.

FREEMASONRY AT THE CAPE OF GOOD HOPE.

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

Cape Town, Cape of Good Hope,
20th September, 1870.

Dear Sir and Brother,—I beg to hand you further correspondence in connection with the "Albany" Lodge, Graham's Town.

You will observe that certain members of the "Albany" Lodge, after being discountenanced by the members of the "St. John's" Lodge, No. 828, who repudiated their previous acts, they, the suspended members, endeavoured to mislead our youngest lodge, the "Colesberg," No. 1142 (situated on the borders of the Colony, and distant about 200 miles from Graham's Town), by soliciting their signatures to a recommendation for a Charter from the Grand Lodge of Scotland, and forwarding the enclosed letter with a form or Resolution already drawn up for their signatures, in which they represented themselves as "Lovers of the Craft in whom we have the greatest confidence," when at the same time they were in possession of a Charter obtained from the Grand Lodge of Scotland under misrepresentation.

Also knowing that Bros. Smuts, Maynard, and others, whose names they have introduced in said letter, had formally and officially communicated with this D.G. Lodge, stating that they were originally induced to sign the former application through misrepresentation.

I remain, Dear Sir and Brother,
Yours fraternally,
MICHAEL T. KING,
Vice-President, Board of General Purposes.

Graham's Town, 8th July, 1870.

To the W.M. of Lodge "Colesberg," No. 1,142.

Worshipful Sir and Brother,—A new charter having been granted by the Grand Lodge of Scotland to the following brethren, viz.:—R. E. Rushby, R.W.M.; J. B. Levy, D.M.; R. Currin, S.M.; J. Richards, S.W.; W. A. Smith, J.W.; A. W. Hyde, Treas.; R. E. Wolfe, Sec.; and others, under the name of the "Albany" Lodge, No. 495, the petition for which Charter was recommended by the following officers and members of the "St. John's" Lodge, No. 828, viz.:—Bros. J. J. G. Smuts, W.M. Elect; L. J. G. Ferrier, W.M.; C. H. Maynard, P.M.; F. Holland, P.M.; C. Churchill, S.W.; P. H. Solomon, J.W.; E. Gregory, S.D.; W. Wallet, Treas. and P.M.; W. M. Maynard, Sec.; W. B. Eyde, Past S.D.; C. A. Fontaine; and J. Henderson, Quartermaster-Serjeant 2nd, 11th Regiment, 429 and 1,027.

We finding that according to the book of the Laws of the Grand Lodge of Scotland, it is necessary to obtain a recommendation from two of the nearest lodges, and being desirous of avoiding the possibility of any difficulty arising hereafter, beg to request that you will kindly oblige us by calling a special meeting of your lodge, for the consideration of the same, and favouring us with your recommendation, which we feel assured you will accord us.

As we are desirous of forwarding the same to Scot-

land by the first mail, we shall feel very thankful for an early reply.

With fraternal regards we remain, Worshipful Sir and Brother,

Your obedient servants
R. E. RUSHBY, R.W.M.
R. E. WOLFE, Secretary.

(Signed)

Copy of a Resolution passed in open lodge:—

"That the request of the Officers of the 'Albany' Lodge, No. 495, of Graham's Town, be complied with, and that this Lodge has much pleasure in recommending them to the Grand Lodge of Scotland, as lovers of the Craft, and Brethren in whom we have the greatest confidence.

Signed by the Proposer, Seconder, Worshipful Master, Senior Warden, Junior Warden, and Secretary of the Lodge 'Colesberg,' No. 1142, English Constitution."

Memo.—The above document was forwarded to the members of the Lodge "Colesberg," No. 1142, for their signatures by the contumacious members of the "Albany" Lodge, No. 389, after having received the Charter from the Grand Lodge of Scotland.

MICHAEL T. KING,
Vice-President, Board of General Purposes.

MASONIC SAYINGS AND DOINGS ABROAD.

A redeeming feature of the proceedings of the so-called Grand Lodge of Quebec is that it has been arranged to conduct the banquets on total abstinence principles. We are informed that, unusual as is such an arrangement among Freemasons, when the toasts were given it did not prevent their jollity, nor the warm expressions of devotedness to the Queen and the Royal Family.

The Grand Orient of the Confederated Lodges of the Sun at Bayreuth, in Bavaria, have accepted from the United Grand Orient of Lusitania, propositions of fraternal recognition and amity.

Bro. Tarujo Formigal, 33rd. deg., the representative of the Grand Orient of Luntania, at the Grand Lodge of Hamburg having recently died, the latter body requested the former to send particulars of the Masonic and private history of the deceased Brother, upon which to form the funeral oration at the festival of St. John.

In addition to the honour conferred upon Bro. Dr. Cunha Bellem by the King of Prussia, as announced in our last, he has received flattering recognitions of the receipt of his "History of Freemasonry in Portugal" from the King of Italy, the Regent of Spain, and Count Bismarck.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

The ceremony of Installation will be rehearsed on Monday, 14th November, by Bro. Lacey, P.M., in Sincerity Lodge of Instruction, 174, meeting at Bro. Forster's Railway Tavern, Fenchurch Street. The Lodge of Instruction meets every Monday evening from 7 o'clock to 9 at Bro. Forster's.

The LODGE OF INSTRUCTION attached to the Dalhousie Lodge is held every Tuesday at Bro. J. Allen's, the Royal Edward, Triangle, Hackney, at eight o'clock, when the members of the Parent Lodge attend, and is well worthy of a visit from the brethren.

The annual banquet of the Dalhousie Lodge of Instruction. No. 860, will be held at the Royal Edward, Triangle, Hackney, on Tuesday, the 6th December.

The ROYAL UNION LODGE OF INSTRUCTION (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capitular Masonry to attend.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro. Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, will act as Preceptor.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The tickets can be obtained of Bro. T. Adam, 55, Whitfield Street, Tottenham Court Road, at one guinea each, to admit a lady

and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11, Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coutts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters, P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196; F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A. Baddaley.

NARROW ESCAPE OF FREEMASONS' HALL.—On Tuesday afternoon, between four and five o'clock, considerable excitement was caused in the vicinity of Great Queen-street, Lincoln's-inn-fields, owing to a fire breaking out in some premises belonging to Messrs. Maltby and Sons, used as packing warehouses and stables, and several other persons, one being a cabinet-maker named Hawkes. The length of the building was about 80 or 90 feet, but owing to its proximity to the back of the Freemasons' Tavern, apprehensions were entertained for the safety of that structure. The excitement was greatly increased by seeing that the flames had taken complete possession of the centre stained glass window of what was formerly the grand hall, as well as breaking through two of the windows below. Not a moment was lost in waiting for water; but in spite of the exertions of the firemen and the salvage corps, the flames were not entirely extinguished until nearly eight o'clock. The principal part of the premises in which the fire commenced was destroyed. The damage done to the Freemasons' Hall was not great.

PORTRAIT OF BRO. WM. ROMAINE CALLENDER, JUN., DEP. PROV. G.M. LANCASHIRE EAST.—We are pleased to announce that Messrs. H. and N. Hanhart, of Charlotte Street, Fitzroy Square, London, are about to issue a lithograph drawing of the above distinguished brother in his costume of Deputy Provincial Grand Master of Lancashire East. This lithograph

likeness is copied from a half-length portrait, painted in oil, by Bro. George E. Tuson, for the Callender Lodge, Rusholme, near Manchester. It is a striking likeness, and highly spoken of by our Lancashire brethren.

Ranelagh Lodge, (No. 834) is removed from the Windsor Castle, to the Royal Sussex Hotel, Hammersmith.

The Provincial Grand Lodge of Cumberland and Westmoreland, will be held at Carlisle, on Wednesday, the 23rd instant, under the presidency of Lord Kenlis, R.W. Provincial Grand Master. The sermon will be preached in the Cathedral by the Right Rev. Bro. the Lord Bishop of Carlisle.

METROPOLITAN.

ALBION LODGE (No. 9).—The regular meeting of the above lodge was held on Tuesday the 1st inst., at the Freemasons' Hall, Great Queen Street, Lincoln's-Inn Fields. The W.M., Bro. Richard Buller occupied the chair, and was ably supported by his officers, Bros. W. H. Baylis, S.W.; H. Albert, J.W.; Moring, P.M. and Treas.; Morton, J. D.; Young, S.D.; A. Lemiere, I.G. and P.M.'s E. Coste, S. Coste, Willey, Vallentine, Abbott, Friend, Stevens, and others. The minutes of the former lodge having been read and confirmed, Bro. D. C. Vine was raised to the sublime degree of a Master Mason by Bro. E. Coste, I.P.M., in a very perfect and impressive manner. A sum of £10 10s. was given from the funds of the lodge for the purpose of relieving a distressed brother. Mr. Walter Knight was proposed for initiation on the next lodge night. The lodge was then closed, and the brethren sat down to a very excellent banquet. On the removal of the cloth the W.M. gave the usual loyal and Masonic toasts. The W.M. then proposed "The Visitors," to which Bro. Forman eloquently and briefly responded. Bro. E. Coste, I.P.M., proposed in flattering terms the toast of the W.M. The W.M. in a very able reply, stated he regretted not having had the opportunity of working the degree, as Bro. Vine was initiated by Bro. E. Coste, and he was pleased to see he had so ably performed the ceremony of raising that brother, but there would be more work on the next occasion, and he was always ready and willing to do all in his power to conduce to the comfort of the brethren of the Albion Lodge. The W.M. then proposed the toast of "The Past Masters," and alluded to the services rendered by those brethren to the lodge. Bro. S. Coste returned thanks, and was followed by Bro. Vallentine. The W.M. then proposed the toast of "The Officers," and alluded to the able manner in which he had been supported by his Wardens, Bro. W. H. Baylis, and Bro. H. Albert. Bro. Baylis, S.W., regretted that he had been absent on one or two occasions, but he hoped to become, if elected, in the course of events, a Worshipful Master, and follow in the footsteps of that worthy Bro. Vallentine. The Tyler's toast concluded a delightful evening. Bros. Reeves, 27; Forman, 11; W. Holland, J.W., 157; and H. M. Levy, P.M., 188, were present as visitors.

ROBERT BURNS LODGE, (No. 25).—A regular meeting of this lodge was held Monday, November 7th. Present:—Bros. Charles A. Long, W.M.; Arnold, J.W.; Vaughan, S.D.; E. W. Long, J.D.; Powell, I.G.; M. Watson, P.M., as S.W.; J. Welch, P.M., Treas.; H. Dicketts, P.M.; J. Dyte, P.M.; Doddey, Hawkins, Lazarus, Harrison, Griffiths, White, and several other brethren. Visitor:—Bro. C. M. Buck, 282. The minutes of the previous lodge were read and confirmed. The Worshipful Master then informed the lodge, that he had been in communication with Bro. J. Dyte, P.M., respecting the office of Secretary, vacant through the lamented death of Bro. J. W. Lyon, P.M., and it was with great gratification (and he was sure the lodge would hear it with pleasure), that Bro. J. Dyte, P.M. had consented to accept the appointment. The W.M. then invested Bro. J. Dyte, P.M., with the collar of that office. Bro. J. Dyte then addressed the lodge, thanking the W.M. and brethren for the honour they had conferred upon him, and hoped that he might at all times reckon on the kind co-operation of the brethren. There were two propositions for initiation. Bro. Dicketts, P.M. consented to serve the lodge as Steward at the Festival of Royal Benevolent Institution. The lodge was then closed.

MOUNT LEBANON LODGE, (No. 73).—A regular meeting of this lodge took place on Tuesday, 13th inst., and was held at Bro. Spencer's, the Bridge House Hotel, Borough. This lodge which for many years has been one of the most vigorous in the Craft, and well deserving of all the patronage bestowed upon it, on account of its very liberal and persistent support to the Masonic charities, and its ready assistance to all deserving applications for relief, seems to be in no danger of losing its vitality at present. The Worshipful Master, Bro. Ebsworth, having on this occasion to confer the sublime degree on Bro. C. L. Gerhold, to pass to the F.C. degree Bros. Lilly, Stevens, and Crowley, and to bestow the light of Masonry on Messrs. J. J. Gingham, and J. Hager, the whole of which duty he discharged with credit to himself, and great advantage to the candidates. A long discussion then took place on a motion for an alteration in one of the bye-laws, of no interest save to the brethren separated at nine o'clock. The lodge was very fully attended. We observed Bros. F. Ebsworth, W.M., T. J. Sabine and David Ross, P.M.'s. Past Masters Edward Harris, and J. Dunkin, Treas. and Sec., Duseek, J.G., Charles Rayder, I.G. Alao Bros. G. Whittaker, I. J. H. Wilkins, J. Phillips, J. Spindler, R. Chipperfield, T. E. Baker, J. Lilley, J. W. Dudley, T. F. Timms, H. Stephens, A. D. Steadman, W. Melbourne, C. L. Gerhold, J. Weil, R. Boyd, D. Jewiss, H. J. Leeuw, J. Mercer, J. Crane, F. Elmford, J. S. Gomme, W. Judge, J. Angel and many others. Bros. J. T. Dalby, 879, C. J. B. Plestow, 176, and Abraham Levy, 25, attended as visitors.

LODGE OF FAITH, (No. 141).—The installation meeting of this lodge was held on Tuesday, the 25th ult., at Anderson's Hotel, Fleet Street, Bro. Hill, W.M., in the chair, supported by his officers as follows:—Bros. S. Speed, S.W.; C. C. Taylor, J.W.; Green S.D.; Themans, S.D.; Mallet, as I.G.; G. Hyde, I.P.M.; Onslow, P.M., Hon. Sec.; P.M.'s W. Stewart, Peever, A. E. Harris, E. Gottheil, N. Gluckstein, Confield, W. Pope, Hopwood, and other brethren. The lodge having been opened, and the minutes of the former meeting read and confirmed. Bro. Cronine was passed to the degree of Fellow Craft, and Messrs. John Wilson, John S. Bartlett, and W. Whitty, were initiated into the order. The S.W. and W.M. elect, Bro. S. Speed, was then presented to the lodge, and a board of Installed Masters was formed, and Bro. S. Speed duly conducted into the chair of K.S., by the Installing Master, Bro. J. Hill. On the re-admission of the brethren, the newly-installed W.M. was saluted by the brethren, and he appointed his officers as follows: C. C. Taylor, S.W.; Green, J.W.; Carter, Treas.; Anslow, P.M., Secretary; Themans, S.D.; Catener, J.D.; Kennett, I.G.; Waygood, W.S.; M. Davis, D.C. The lodge was then closed, and the brethren, between 60 and 70 in number, sat down to a very excellent banquet, provided by Bro. Clemow. The usual loyal and Masonic toasts were given and responded to. Among the brethren were Bros. W. Hunt, 1158; T. White, W.M., 22; E. Dodson, W.M., 72; B. Robarts, 228; L. Davis, 73, H. J. Wright, S.W. 72, and 1151; Child, 1158; W. Davis; W. J. Wallace, P.M. 97, Prov. G.S.W. for Gloucester, and Kirk, P.M. 144.

LODGE OF PRUDENT BRETHREN, No. 145.—A well attended meeting of this Lodge was held on Tuesday, the 25th ult., at the Freemasons' Hall, Great Queen Street, Bro. J. Moore, W.M., in the chair, Walter, S.W.; Bull as J.W.; J. Boyd, P.M. and Treas.; G. S. States, P.M., and Sec. The Lodge was opened, the minutes confirmed, and the report of the Finance Committee was read. Bro. G. Jaffray was passed to the degree of Fellow Craft, and Bros. T. Truman and J. Mash, were raised to the sublime degree of Master Mason. The work was perfectly done. Ballots were then taken for the admission of Messrs. Brownjohn and Gothering, who were initiated into the order. The Lodge was then closed, and the brethren sat down to a sumptuous dinner and dessert. Bro. John Boyd, P.M., proposed the toast of the W.M., and paid him a well-merited compliment for his admirable working. The W.M. appropriately responded. Bro. Brownjohn returned thanks for the newly initiated brothers. J. Boyd and G. S. States, responded for the toast of the Past Masters. The visitors were Bros. G. H. King, New Orleans; G. W. Iveson, E. J. Davis, 382; W. Janastin, W.M. 834; T. Ridley, 186; W. Dawson, Lily of Richmond, 820; J. Izod, 185; J. Scraphall, 291. The toast of the visitors was responded to by Bro. G. H. King, Bro. Walter, S.W., returned thanks for the officers, followed by Bro. Bull, J.W. *pro tem.*

LODGE OF ISRAEL (No. 205).—The above lodge met on the 25th ult., at Radley's Hotel, Bridge Street, Blackfriars. Present:—The W.M., Bro. J. M. Emanuel; W. M. Harris, S.W.; M. Emanuel, as J.W.; and P.M.'s Chamberlin, Stanton, Jones, A. Cohen, P.M. and Treasurer, Littauer, &c.; Vanderboesch, S.D.; Hogard, J.D.; J. Emanuel, I.G. The lodge was opened, and the minutes were confirmed. Bro. Cable was passed to the degree of a Fellow Craft, the ceremony being excellently rendered by the W.M. The W.M. then presented to the lodge a magnificent antique Hebrew Bible, 350 years old. It is a perfect gem, and was fully appreciated by all the brethren. A vote of thanks was proposed to the W.M., and carried by acclamation for his valuable gift. The W.M. suitably replied. The lodge was then closed, and the customary banquet followed. The usual loyal and Masonic toasts were given, some very excellent speeches were made, and a very agreeable evening was passed.

ZETLAND LODGE (No. 511).—The brethren of this lodge held a numerous attended meeting at Anderton's Hotel, Fleet Street, on Wednesday, the 2nd inst. There were present Bros. Davy, W.M.; Birch, S.W.; Read, J.W.; Horstead, S.D.; Game, J.D.; Henlau, J.G.; Andrew, P.M., Sec.; Barfield, P.M., Treas.; Scholefield, D.C.; Daley; Copus; Ardin; Durrant; Jones; and 65 other brethren. The visitors present included Bros. Walters, W.M., 1,309; Sedgwick, P.M., 180; Carpenter, P.M.; Charles Braid, P.M.; A. J. Braid, P.M., 355 and 1,295, and P.G.S.B. for Wilts; W. Hall, J.D., 1,295; R. L. White, 1,295; and several other London and country brethren, who came expressly to witness the installation of the W.M. elect, Bro. H. J. Birch who was installed in the chair by Bro. Andrew, P.M. After the installation the newly installed Master initiated Messrs. Jackson, Birtie, Dixon and Schapper. He also passed Bros. Wedde, Hubel, and Dedon, both ceremonies being performed in an admirable manner. Three other gentlemen were then proposed for initiation, after which the brethren, 85 in number, adjourned to the banquet. After the usual Masonic toasts the health of the W.M. was proposed by Bro. Andrew, P.M., who congratulated the brethren in electing so worthy and accomplished a brother to the chair. The officers appointed by the W.M. were, Bros. George Read, S.W.; Horstead, J.W.; Barfield, P.M., Treas.; Andrew, P.M., Sec.; Game, S.D.; Herland, J.D.; Lack, I.G.

LODGE OF ST. JAMES (No. 765).—A regular meeting of this lodge was held on Tuesday, 1st ult., at the Leather Market Tavern, Bermondsey. The W.M., Bro. Hyde, presided, and he was well supported by his officers. The only business was the passing of two brethren to the degree of Fellow Craft, after which the lodge was closed.

PROVINCIAL.

CHESHIRE.

ALTRINCHAM.—*Stamford Lodge (No. 1045).*—The usual monthly meeting of this flourishing lodge was held in the Town Hall, Altrincham, on Monday evening, the 7th inst. Upwards of thirty of the brethren assembled, and, after partaking of a sumptuous tea, the lodge was opened in due form with solemn prayers, at six o'clock, by Bro. Captain Hardy, W.M., supported by Bros. J. A. Birch, P.M., P.G.S.D. of Cheshire; John Mort, S.W.; Thomas H. Kirk, J.W.; Robert Heathcott, P.M., Treas.; Richard Newhouse, P.M., Sec.; John Siddeley, S.D.; Henry Kenyon, J.D.; Robert Fergusson, I.G., and about twenty other brethren of the lodge. The following were present as visitors:—Bros. John E. Livesley, 1219; E. Pike, 1219; John Wood, 78, Middleton; H. J. Stephenson, P.M. 999, Robert Burns, Manchester; John Bull, 204, Caledonian, Manchester; E. C. Locke, W.M. 1219; S. P. Bidder, P.M. 104; J. Parker, S.W. 993 and 581; and H.R. Spurr, 317. The minutes of last regular meeting were read and confirmed. Bros. John Robert Addison Hime and Thomas Kent having answered the questions leading from the first to the second degree, received the test of merit. The lodge was opened in the second degree. Bro. Hime was passed to the second degree by the W.M. Bro. James A. Birch, P.M., then took the chair, and Bro. Kent was passed to the second degree. The working tools were given to both

candidates by the Junior Warden. The W.M. resumed the chair, and the lodge was opened in the third degree. Bro. James Parkinson Cardwell, having previously answered the questions in the second degree, was raised to the sublime degree of a Master Mason by the W.M. The Prov. G.S.D. of Cheshire, Bro. James A. Birch, gave the traditional history, and the W.M. delivered the ancient charge. The S.W. gave the working tools. The lodge was closed in the third degree. The lodge was closed in the second degree. Bro. Thomas Forshaw intimated his wish to contribute five guineas to the Masonic Girls' School through the Stamford Lodge, and the W.M. intimated his intention, with Bro. Birch's assistance, to endeavour to raise the further sum of £35, so as to enable the W.M. of the Stamford Lodge to be a vice-president of the Girls' School in perpetuity, as the W.M. now is of the Boys' School, through the exertions of Bro. James A. Birch, P.M. A vote of thanks was moved to Bro. Forshaw by the W.M., and seconded by Bro. Birch, and ordered to be entered on the minutes. Bro. E. Atherton (Seward) presented a handsome chromo-lithograph of masonic emblems to the lodge, which was much appreciated by the brethren. The lodge was closed at 8.30, and, after refreshment, the brethren separated at 10 o'clock, after spending a very pleasant evening.

CUMBERLAND AND WESTMORELAND.

KESWICK.—*Greta Lodge, (No. 1073).*—An emergency meeting of the above lodge was held at the Keswick Hotel, on Tuesday, the 8th inst. Bros. Wood, I.P.M., in the chair, assisted by John Wood, S.W.; Rev. Rutherford, J.W.; Crosthwaite, S.D.; Armstrong, J.D.; Jas. Porter, W.M., Concord 343, and about twelve brethren. The Lodge having been opened in the second degree, when Bro. Edmondson, being a candidate for the sublime degree, being examined as to his proficiency, was entrusted and retired, and being again introduced was raised to the degree of M.M., by W. Bro. Porter (who had assumed the chair at the request of the I.P.M.) in a very effective manner. The business being over the lodge was closed in due and solemn form at 9.15, after which the brethren took the opportunity of thanking W. Bro. Porter, for his kindness on this and former occasions in assisting the working of their young and flourishing lodge.

DEVONSHIRE.

PROVINCIAL GRAND LODGE, AND CONSECRATION OF LODGE OF UNITY, No. 1,332.

A meeting of the Provincial Grand Lodge and General Communication of the Masons of Devon was held on Wednesday the 2nd inst., at Crediton.

The occasion of the Grand Lodge meeting in this ancient town was the establishment of a new lodge, entitled the Lodge of Unity, No. 1,332.

Crediton, the oldest seat of the episcopate in Devon, and in more recent times for several centuries an important county town, celebrated for its manufactures, has at various times, and on various occasions, enjoyed the rays of Masonry, but for over the last sixty years has been barren to the influences of the mystic art. Somewhere about that time has elapsed since the last lodge held in the town was removed to what was probably then considered a more congenial seat. Within the past few months some of the resident brethren, moved by what had just taken place at Tiverton, resolved on restoring the prestige of a Masonic lodge to Crediton.

A petition was presented, and the honour obtained of receiving the first warrant granted for the establishment of a lodge by the newly-appointed Grand Master of England, Earl de Grey and Ripon. Since then a dispensation for working in the Province had also been obtained from the Prov. G.M., and the present meeting was ultimately arranged for the consecration of the lodge in ancient form, for which purpose the public room at the Assembly Rooms in High Street was tastefully fitted up.

About one hundred brethren attended. Among them were R.W. Bros. the Rev. J. Hayshe, M.A., Prov. G.M.; L. P. Metham, Prov. J.G.D., D. Prov. G.M.; W. Bros. Major Yates, Prov. S.G.W.; Spence Bate, P.P.G. Reg., P.M., 199; J. Sharland, Prov. G. Treas., W.M., 1125; W. G. Rogers, Prov. G. Sec., P.M., 112; Capt. Clerke, 21st Fusiliers, Prov. G.S.B.; the

Rev. Dr. W. Langley Pope, Prov. G.C., 797; Rev. R. H. Maitland, vicar of Southmolton, Prov. G.C., 421; Rev. Preb. C. F. Smith, vicar of Crediton, 1,332; Rev. J. R. Nankivell, Chapter 1,332; Rev. A. Calvert, Headmaster of the Crediton Grammar School; Rev. J. Russell, vicar of Swymbridge, 251; Rev. C. R. N. Lyne, curate of St. John's, Exeter, 1,264; Dr. Hodge, W.M., 164, P. Prov. G.D.; C. Deacon, P.M., 444, P. Prov. G.S.W.; J. Harris, W.M., 1,091; W. Easton, P.M., 39, P. Prov. G.S.W.; S. R. Force, P.M., 444; S. Jew, P.M., 105, P. Prov. G. Treas.; H. L. Brewster, P.M., 39, W.M., 1,254, P. Prov. G. Regis; E. Aitken Davies, W.M., 1,099; C. S. Williams, I.P.M., 251, P.G.D.C.; C. T. Force, I.P.M., 444; J. Way, W.M., 39, P.G.S.; J. M. Hifley, P.M., 223 Prov. G.S.; H. M. Bartlett, I.P.M., 303; H. Bale, P. Prov. G.D.C.; J. Edwards, P. Prov. G.O., P.M., 251; R. W. Head, W.M., 112; Bros. G. Evans, S.W., 1,181; J. Tucker, J.W., 1,254; W. W. Hooper, S.W., 1,254; R. C. Stocker, J.D., 112; W. Hugo, Sec., 1,254 and 34; W. E. Stone, J.W., 372; H. Bartlett, P.S.W., 710, P. Prov. G.D.C.; T. Sanders, J.D., 412.

On the roll of the lodges being called over, the following were answered for:—

St. John the Baptist, Exeter	No.	39
Sun, Exmouth	"	106
St. George's, Exeter	"	112
Loyal, Barnstaple	"	251
Benevolent, Teignmouth	"	303
Harmony, Budleigh, Sallerton	"	372
Loyal Industry, Southmolton	"	421
Huyshe, Devon	"	1,099
St. Peter's, Tiverton	"	1,125
Concord, Ilfracombe	"	1,135
De la Pole, Seaton	"	1,181

The business commenced with confirming the minutes of the last Provincial Grand Lodge meeting, held at Tiverton, on July 21st, 1870.

The notice of the motion given at that meeting by Bro. Isaac Latimer for the appointment of two auditors to examine the Treasurer's account was then considered. In the absence of Bro. Latimer, through the sad affliction in his family, R.W. Bro. Metham brought forward the proposition, which was seconded by W. Bro. Jew, and carried, and Bros. Latimer and Cann appointed the auditors.

Bro. Jew brought forward his motion for the appointment of a committee to examine the books of the Prov. Lodge with a reference to the augmented fees of honour and to issue notices thereon.—The proposition was seconded by Bro. Brewster.—An amendment was proposed by Bro. Spence Bate, Prov. G.J.W. pro tem., and seconded by Bro. Fulford.—Bro. Bate thought the resolution bore too much the appearance of a censure.—The original proposition was however carried, and Bros. J. Sharland, Prov. G. Treas.; W. G. Rogers, Prov. G. Sec.; S. Jew, P. Prov. G. Treas.; and J. B. B. Gover, P. Prov. G.A.D.C., appointed the committee.

R.W. Bro. Metham's motion, given notice of also at the last meeting, relative to the construction of the committee of petitions by the nomination of one member from every lodge in the province, and the addition of the Grand Secretary and two other grand or past grand officers of the province, to be annually appointed by the Prov. G. Lodge, was carried, and Bros. Denis Moore and Cann appointed the additional (Grand Officers) members of the committee.

Unity Lodge, No. 1,332, was then opened with the following officers: W. Bro. S. Jones, P.M., 112, W.M.; Rev. J. R. Nankivell, P.M., 248, S.W.; J. Dann, J.W.; H. Lear, S.D.; G. Norrish, J.D.; G. F. C. England, Sec., and the lodge was consecrated in due and solemn form, R.W. Bro. J. Huyshe officiating, assisted by R.W. Bros. L. P. Metham, Major Yates, Spence Bate, and Dr. Pope. During the ceremony an eloquent oration was delivered to the brethren by the R.W. Bro. L. P. Metham, who with much feeling depicted the great requirement of the extension of Masonic principles to prevent such sad scenes as are now being depicted in Europe: congratulated the brethren on the evident tendency of human thought towards their views, as shewn in the aid now forwarded to the sick and wounded of alien nations, an incident unheard of before; and urged on the brethren their duty to steadily persevere in the extension of Masonry.

[A full report of this address will be found in another column.]

At the close of the ceremony the brethren adjourned in procession, with banners, but without regalia or band, to the ancient church of the Holy Cross, where an excellent sermon was preached to the brethren by Bro. the Rev. T. H. Maitland, from Psalm cxxxiii, 1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The prayers were conducted by Bro. the Rev. J. R. Nankivell, and the lessons read by Bro. the Rev. Dr. Pope.

At the close of the services the brethren returned in procession to the lodge-room, and at the close of the business adjourned to the Ship Hotel, where a large party dined together.

The Provincial Grand Master presided, supported by his officers, and the usual loyal Masonic and patriotic toasts were drunk.

During the afternoon a party of the brethren inspected the once cathedral; where the ancient Lady Chapel, the still iron-chained Bible, the Book of Martyrs, and other relics were admired.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 3051).—The regular meeting of the Rowley Lodge was held on Monday evening, the 7th November, 1870, at the Masonic Rooms, Athenaeum. The chair of K.S., was occupied by the W.M., Bro. Wm. Hall, who was supported by Bro. Moore, P.M., P. Prov. G.S. of W., as I.P.M., and Sec.; Bro. W. J. Sly, as S.W.; Bro. Colonel Whitley, J.W.; Bro. John Hatoh, W.M., 81; Bro. Wilson Barker, Treas.; Bro. E. Airey, J. Conlon, R. Taylor, and Watson. The lodge was opened in due form, the minutes of the preceding meeting confirmed, and other business transacted. The W.M. read several applications which he had received for votes for the Royal Albert Asylum for Idiots at Lancaster, but suggested that the appropriation of the lodge votes be postponed until the list of candidates be published. Bro. Dr. Moore announced that he had consented to represent the Lodge of Fortitude, and Rowley Lodge at the Festival of the Institution for Aged Freemasons and their Widows, to be held in January next, and would be glad to receive subscriptions from the brethren on behalf of that estimable charity. He also stated his intention of serving on the stewardship of the Boys' School at the next festival. There being no other business before the lodge it was closed in due form.

LEICESTERSHIRE AND RUTLAND,

LEICESTER.—*St. John's Lodge* (No. 279).—The regular meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 2nd instant, when there were present, in addition to the W.M., Bro. Stanley, M.R.C.S.; Bros. Kelley, R.W.P.G.M.; L.A. Clarke, and Wenre, P.M.'s; Stretton, S.W.; Rev. Dr. Haycroft, as J.W., in the absence of Bro. Crow; Palmer, S.D.; Widdowson, I.G.; an apology was received for the unavoidable absence of Bro. Dr. Pearce, Sec., whose place was supplied by Bro. Toller, Prov. G. Sec., Matt, Deane, McAlliste, Blankley, Statham, and Shuttlewood. Visitors, Bros. W. B. Smith, and Duff, P.M.'s; Revs. J. F. Halford, Prov. G. Chap., and W. T. Fry, S. S. Partridge, S.D. 523, and Preston, 301. The lodge having been opened, and the minutes read and confirmed, an examination of Bros. Shuttlewood and Statham as E.A.'s, took place, after which, a F.C.'s. Lodge having been opened, they were duly passed to that degree by the W.M., who subsequently gave the lecture on the tracing board. The F.C.'s. Lodge having been closed, Bro. Kelly, Prov. G.M. presented to the Library of the Masonic Hall, a copy of "The Kingston Masonic Annual," and in so doing drew the attention of the brethren especially to the valuable contribution of Bro. Hughan, "A History of Freemasonry in York," which, he said, was of a most interesting character, and he quoted from a copy of one of the ancient Constitutions showing that women were admitted as Masons in the Operative Lodges or Guilds in ancient times. Thanks were voted to the Prov. G. M. for his present, and on his proposition being seconded by Bro. Clarke, P.M., a copy of Mr. Toulmin Smith's work on "Ancient English Guilds" was ordered to be purchased for the Library from the funds of the Lodge. Bro. Deane, P. Prov. G. Reg., on behalf of the Howe and Charnwood Lodge, 1,007, Loughborough, invited the brethren to attend the festival of the Lodge, and installation of the W.M. on the 27th instant. Two candidates having been proposed for installation the Lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Friday last the usual monthly meeting of the members of this lodge took place at the Masonic Hall, Dock Street, Newport, and there was a very good attendance. The W.M., Bro. the Rev. Samuel Fox, Prov. G. Chaplain, was in the chair. The minutes of the last meeting having been read and confirmed, Mr. Albert Judd, of Newport, traffic clerk to the Monmouthshire Railway Company, being in attendance, was initiated into masonry, the ceremony being most ably rendered by the worthy W.M. Some routine business was afterwards transacted, one fresh candidate proposed, and the lodge was closed in harmony at 9.15 p.m. At the next meeting the W.M. will be elected.

PONTYPOOL.—*Kennard Lodge* (No. 1258).—The worthy and much respected W.M. of this lodge, Bro. Henry Martyn Kennard, Esq., of Crumlin Hall, is the Conservative candidate for Newport, Isle of Wight.

SCOTLAND.

GRAND LODGE.

At the recent meeting of the Committee of the Grand Lodge of Scotland, held at Edinburgh, the Most Worshipful Grand Master Mason of Scotland, the Right Hon. the Earl of Dalhousie, K.T., G.C.B., &c., intimated that he would not again allow himself to be nominated to the Masonic Throne. Numerous members of the committee entreated that his lordship would reconsider his determination, and continue, for some further period, to give his valuable services to the Craft, as its chief and head, but he persistently refused. He stated that, devoted as he was, heart and soul, to Freemasonry, did he but study his own wishes and personal ambition, nothing could possibly afford him greater pleasure than to continue to hold the high and distinguished office the favour of his brethren had conferred on him. But his most sincere conviction was, that, unless under very extraordinary circumstances, the good old Scottish custom of electing a new Grand Master Mason every two years was one which could not be departed from without detriment to the Craft; and he would not allow his own private feelings to predominate where the true interests of Scottish Freemasonry were involved. He then proposed that the Deputy Grand Master, the Earl of Rosslyn, should be his successor; and as successor to the Deputy Grand Mastership, he named Sir Michael Shaw Stewart, Bart., who, he trusted, would, in the course of time, occupy the Grand Throne.

The Quarterly Communication was held on the 7th inst., in the Freemasons' Hall, Edinburgh, the Right Hon. the Earl of Dalhousie, M.W.G.M., on the throne. On the right he was supported by Bros. Inglis, of Torsence. Sub. G.M.; Lord Rosehill, G. Swd. B., &c. On the left by Bros. Beveridge, and W. M. Neilson; the Grand Chaplain; Bros. Man, S.G.W.; and Officer, acting J.G.W.

The Grand Lodge having been opened in ample form, the M.W.G.M. said that before proceeding to business he wished to address a few words personal to himself. He said:—"As it will be my last appearance here as your M.W.G.M. I made a point of being present in order to express to the brethren my gratitude for their continued support during the three years I have been G.M. I highly appreciate the honour of your keeping me so long, and especially your anxiety to keep me longer, but that would have been unfair to others, as well as an infringement of the landmarks of our Order, and might have served as a bad precedent; I therefore respectfully declined the high honour you proposed to confer upon me. I have also to add that I never passed a disagreeable moment in this Hall, and anything I have said has always been taken in good part, and as an evidence of my desire to uphold the dignity of the Craft. While, however, I resign my position as G.M., I still retain my standing as a member of your Grand Lodge.

The M.W.G.M. intimated that letters of apology for non-attendance had been received from the Earl of Roslin, Sir Michael Shaw Stewart, Alex. Smollet, of Bonhill. C. Follatier, &c.

The Proxy commissions were then read, and the statement of presents received. The minutes of Grand Lodge and Grand Committee were then read. Bro. Paterson, supported by Bro. M. Taggart, opposed the confirmation of minute of Grand Committee of September 1st, referring to the impost of five shillings

which had been put upon members of Grand Lodge attending the meeting on the occasion of the Installation of the Prince of Wales as Grand Patron, which impost they considered to be both illegal and unconstitutional. A long debate ensued. The M.W.G.M. observed that as the expense had been incurred to defray the cost of decorating the hall, renewing clothing, &c., and the money paid away, it could not now be recalled. The subject dropped, and the minutes were afterwards passed.

The G.M. then proposed that a special minute expressive of the regret of Grand Lodge at the loss of Bro. W. A. Laurie, for many years their Grand Secretary, should be recorded.

The G.M. then read the following list of office-bearers for next year:—

The Right Hon. the Earl of Rosslyn, M.W. Grand Master; Right Hon. the Earl of Dalhousie, R.W. Past Grand Master; Sir Michael Shaw Stewart, Bart., R.W. Depute Grand Master; Henry Inglis, Esq., of Torsence, R.W. Substitute Grand Master; William Mann, Esq., R.W. Senior Grand Warden; Colonel Campbell, of Blytheswood, R.W. Junior Grand Warden; Samuel Hay, Esq., R.W. Grand Treasurer; Alex. J. Stewart, Esq., R.W. Grand Secretary; John Laurie, R.W. Grand Clerk; Revs. D. Arnott, D.D., and V. G. Faithful, M.A., V.W. Grand Chaplains; Right Hon. Lord Erskine, V.W. Senior Grand Warden. William Officer, Esq., R.W. Junior Grand Warden; David Bryce, Esq., W. Architect; Alexander Hay, Esq., W. Grand Jeweller; Major W. H. Ramsey, W. Grand Director of Ceremonies; D. Robertson, Esq., W. Grand Bible Bearer; James Ballantine, Esq., Grand Bard; The Right Hon. Lord Rosehill, Grand Sword Bearer; C. W. M. Muller, Esq., Grand Director of Music; R. Davidson, Esq., Grand Organist; M. Mackenzie, Chief Grand Officer; W. M. Bryce, Grand Tyler; James Baikie, Outer Guard. Grand Stewards:—Bros. John Cunningham, (President); Owen Gough, (Vice-President); John Haig, F. S. Melville J. Turner, junior, A. N. Clark, William Mann, (No. 137), David Bryce, junior, Charles Mackenzie, Robert Ritchie, George Bryce Brown, D. Murray Lyon, Dr. Ritchie, A. Mitchell, Dr. Middleton, W. Grant, W. Cownie, Thomas Pearson, Duncan Monteith, Henry R. Kay, Dr. John T. Loth, Charles E. Hope-Vere, Christopher Thompson, Alex. Ballantine, W. Hay, J. W. McCulloch, Alex. Cockburn, F. A. Barrow, J. Wallace, F. L. Law, H. Y. D. Copland, W. Smith, (No. 444), John Crooks, Colonel Guthrie, David Kinnear, William Barton, Geo. McLean, Geo. Lyon, W. P. Buchan, J. Paterson, Richard Wilson, David Small, Dr. Dickson, Thomas Swinton, Dr. Geo. Shaw; William Inglie, C. F. Matier, John Coghill, J. Taylor, E. W. Nightingale, J. M'Duff, R. P. Bowden, J. Goodsir, Cap. McCasland, F. W. Niblett, M'Nab.

The M.W.G.M. having to leave the meeting in order to save the train received a hearty salute, and Bro. Henry Inglis of Torsence then took the chair.

A petition for Charter to new Lodge "Silver Cross," Brisbane, Queensland, was then granted.

Lord Lindsay being proposed by Dr. Beveridge as Prov. G.M. for Aberdeenshire West, the appointment was agreed to.

A "Memorial from Lodge 'St. John,' Glasgow, regarding carrying Working Tools in Processions" was then taken up, when Bro. John Baird, R.W.M. of that lodge, asked leave to read a new "Memorial" which he had with him, which was granted. Having finished reading a lengthy document, he handed it to the acting M.W.G.M. Hereupon Bro. W. P. Buchan rose and stated that if that document pretended to record the unanimous opinion of the members of No. 3 bis, he wished it to be distinctly understood that it did not record his opinion, as he would consider it a disgrace to have it supposed that his name was attached to such a statement, and he knew nothing about it; the Malcolm Charter to which allusion was made in it, and certain pretensions based upon it, he felt bound to say was, in his opinion, nothing else than a disgraceful forgery.

The G.M. here observed that in answer to the brother who had just spoken, he had to explain that the document or "Memorial" handed to him contained no signatures whatever! Bro. Baird said that he would sign it. The J.G. Warden proposed that this Memorial should lie upon the table until next quarterly communication, so that Bro. Buchan, or any other brother who wished to examine it, so as to see the purport and value of the statements contained in it, might be able to do so.

This motion being duly seconded, was carried.

It was then moved by Bro. J. D. Porteous, R.W.M., Lodge No. 360, and seconded by Bro. A. M'Taggart, Prov. J.W., No. 400:—

Cap. XX., Clause III, Grand Lodge Laws:—

"Delete the words 'In all processions in Edinburgh and its neighbourhood,' and add at end of clause the words, 'in all processions within the metropolitan district, and in the provinces that privilege will be accorded in like manner to the Senior Operative Lodge (on the Grand Lodge Roll), or in the absence of an Operative Lodge to the Senior Lodge *per se* of the province within which the procession or ceremonial occurs.'"

It being nearly 9 o'clock when this motion was brought on, many of the Glasgow brethren had to retire to catch the last train; some confusion ensued owing to those going away wishing to record their votes if possible, while others wished to speak to it; ultimately it was adjourned till next meeting.

The arrangements for the celebration of St. Andrew's day, were remitted to the Board of Grand Stewards.

The Grand Lodge was afterwards duly closed.

ROYAL ARCH.

MOUNT LEBANON CHAPTER, No. 73.—The regular meeting of this lodge was held on the 28th ult., at the Bridge House Hotel, Southwark. Not one of the seven candidates for exaltation put in an appearance, and the chapter was speedily closed. Comps. Stedman, Shalles, and Bliss consented to represent the chapter of the approaching festival of the Royal Benevolent Institute for Aged Masons and their Widows, which will take place in January next, under the presidency of Bro. Col. Burdett. A suggestion made by Comp. T. J. Sabine met with such favour that it was immediately acted on, and with successful effect. His suggestion was that a club should be formed to be called the "Southern Masonic Club," to consist of an unlimited number of Masons, who should subscribe weekly sums of not less than 1s. for the purpose of becoming life subscribers to the different charities, the ballot being taken each time the requisite sum was made up. This was at once adopted. A Treasurer, Secretary, and working committee were appointed, and so many companions subscribed, and so liberally, that the first ballot was announced to take place on the third Tuesday in November, the night when the mother lodge holds its meeting, and when without doubt, many more subscribers will put down their names and their money in so laudable a design.

DOMATIC CHAPTER, (No. 177).—A convocation of this Chapter was held on Thursday, the 27th, ult., at Anderton's Hotel, Fleet Street, Comp. John Coutts, M.E.Z., in the chair, W. J. Gilbert, H.; J. Smith, P.Z., as J.; H. G. Buss, P.Z., S.E. Foulger, P.S.; Hayward, 2nd Asst., and P.Z.'s R. W. Little, Jas. Brett, W. A. Cottebrune, C. F. Sutton, Sissons, Tyrell, W. H. Carpenter, &c. The Chapter was opened and the minutes of the former convocation were read and confirmed. Several matters in connection with the chapter were brought forward and discussed; also a sum of 21s. was voted from the fund of the Chapter, in aid of Comp. G. Tedder's subscription fund. There being no other business, the chapter was closed, and the companions adjourned to an excellent banquet, provided by Bro. Clemow and superintended by Bro. Smith, the attentive manager. The usual loyal and R.A. toasts followed. Comp. J. Smith, P.Z. responded for the Grand Officers. Comp. R. W. Little, in eulogistic terms proposed the toast of the M.E.Z., Comp. J. Coutts, The toast of the visitors followed, who were, Comps. J. Palmer, 382; J. R. Tippet, 169; Marsh, 975; C. Roberts, 975; B. P. Todd, Canonbury Chapter, and H. M. Levy, 188, who severally responded. The toasts of the P.Z.'s and the officers were proposed and very ably responded to. During the evening, some very excellent singing emanated from Comps. Scott, B. P. Todd, Brett, Weaver, Marsh, &c., and the Janitor's toast concluded a delightful evening.

MARK MASONRY.

BON ACCORD LODGE OF MARK MASTERS.—The regular meeting of this lodge was held at the Freemasons' Tavern, Great Queen Street, on Wednesday, the 2nd ult. Bro. Richard Spencer, W.M., occupied the chair, supported by Bros. Magnus Ohren, W.M. elect; Richardson, J.W.; H. Empson, Treas.

and P.M.; Fredk. Binckes, P.M. and Sec.; Mortimer Davis, P.M.; G. Cockle, M.O.; Wm. Luff, S.O.; Webster Glynes, J.O.; Geo. Payne, S.G., and several other brethren. Bro. Sir Gilbert Campbell, Bart., was advanced to the honourable degree of Mark Master. The W.M. elect, Bro. Magnus Ohren, was very ably installed by Bro. Meggy, G.M.O., assisted by Bro. Fredk. Binckes, G. Mark Secretary. Each officer was advanced a step in office, and invested by the W.M.; and Bro. Empson, Treas., and Bro. Binckes, Sec., having been unanimously elected at the last meeting, were duly invested. The brethren were honoured with the presence of the Most Worshipful Grand Master of the order, who was received with all the respect due to his high office, and who, in the course of the evening, informed the brethren that the progress which the Mark degree in England was now making is something marvellous. In Lancashire especially, where he had lately consecrated a new lodge, it was a common thing for a lodge to number sixty members after a very few months' existence. The brethren adjourned to banquet at half-past 6, at which the newly-installed Master presided, supported by the M.W. Grand Mark Masters, Bro. Meggy, and the officers and members of the lodge.

KNIGHTS OF MALTA.

SUFFOLK.

A meeting of the Royal Plantagenet Priory of Knights Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta, was held at the Masonic Hall, Ipswich, on Monday, the 31st ult., when there were present Sir Knights Rev. R. N. Sanderson, P.G. Chap. and D.P.G. Prior of Suffolk and Cambridge, E. Prior; W. T. Westgate, E.C. Plantagenet Encampment: Pitcher, P.E.C. Prudence Encampment; C. Beaumont, P.G. Captain; Emra Holmes, Prov. G. Registrar Suffolk; W. Cuckon, Frater Spalding, &c. The following were balloted for and accepted for installation as Knights of Malta:—Sir Knights James Bigley, William Norman, Richard Taylor, and George Cresswell; and Sir Knight Cresswell being in attendance, he was introduced and dubbed a Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, the august ceremony being performed and the accolade being given by Sir Knight the Rev. R. N. Sanderson, D.P.G.P. Sir Knight W. T. Westgate was then duly installed Eminent Prior of the Royal Plantagenet Priory of the Order of Malta for the ensuing year. On the proposal of Sir Knight Emra Holmes it was decided to require a fee of honour of one guinea from all candidates for this order not belonging to the encampment. At the close of the ceremony, and after the business had been transacted, the Sir Knights retired for refreshment, when the usual loyal and knightly toasts were proposed, that of Sir Knight the Prince of Wales, and the V.E. Prov. Grand Commander of Suffolk and Cambridge, Sir Knight Captain Philips, being especially voted for eulogistic approval. A very agreeable evening was passed by the Fraters.

REVIEWS.

Spelling for Beginners, 96 pp., price 1s.; *Poetry for Beginners*, 144 p.p., price 1s. London: Simpkin, Marshall, and Co.

We have received the above two latest and useful additions to "Dr. Cornwell's Educational Series," which bear strong evidence of the great care bestowed successfully by the author in the production of manuals specially adapted to the minds of children.

"Spelling for Beginners" develops a very excellent and simple method of teaching reading and spelling at the same time.

"Poetry for Beginners" consists of a collection of such Poems as will be interesting to children, and which, while forming a correct taste, shall instil into their minds only pure and noble sentiments and right principles.

ADDRESS.

DELIVERED BY BRO. METHAM, D. PROV. G.M., DEVON, AT THE CONSECRATION OF LODGE OF UNITY, No. 1332, CREDITON.

Of the many claims made upon me from time to time there are none I more readily acknowledge than one like the present. It is an occasion on which inclination and duty run together. If, therefore, very worshipful sir, I fail to-day in the task you have set me, if what I say is as feeble in matter as hesitating in manner, I must plead as my excuse that I am much engrossed in a labour which has engaged all my time and thoughts, a labour of love and patriotic effort which admits of no delay, a labour which will, I trust, for many years to come give comfort and relief to the destitute widows and orphans of a most deserving class of our brethren, and for whom I hope to be able by-and-by, to ask the cordial sympathy and aid of my brethren; not only in this province, not only in England, but also of all English, Scotch, and Irish Masons in every part of those vast dominions of our beloved Queen on which the sun never sets. Yet there is something in the extension of our Craft, as typified by the opening of a new lodge which is peculiarly interesting to Freemasons at the present time. The scorching breath of war is burning the primeval curse deep into the history of our time in letters of fire; a million armed soldiers are holding their bayonets at each others' throats; the land is burdened with thousands of festering corpses of men and beasts of burden, and the air resounds with the groans of the sick and wounded; the palaces of kings, the mansions of the noble, and the hovels of the peasant, are involved in one common ruin; the bread is snatched from the mouths of starving women and children, and their cries for pity are stilled for ever in the burning wreck of their once happy cottages. Day after day we ask each other will it never come, the blessed dove of peace? Night after night it seems as if the blood of brave men, helpless women, and innocent children, had mounted up to heaven in one scarlet stream, to testify before God against the atrocious and life-reckless ambitions of Europe and Kings. Is not the creation of every new lodge a protest against such deeds? Is it not a still small voice which, in the fullness of Jehovah's own good time, shall be heard above the roar of cannon, levelling the mightiest fortresses, pouring oil upon the troubled waters of war and violence, teaching the lion to lie down with the lamb, bending the sword into a ploughshare, and the spear into a pruning hook? Not in our time, will such blessed fruits be gathered; but in every lodge, if Masons understand their mission aright, will the lesson be taught which the whole world shall, by-and-by, learn; the seed shall be sown which shall, in years, happier years, to come, ripen into the harvest of universal peace. By every Mason in his lodge, and out of his lodge, should be laid the foundation of the great Temple of Peace of Love, each one doing all that the great Architect of the Universe has given him power and talent to do, if it be but to carry one handful of mortar, or a single stone to build up those sacred walls. And are we not encouraged to persevere when we see on every side of us evidences that the minds of the present generation are surely, although, alas, too slowly, imbibing the great principles of universal brotherhood? when, before our time, did men, and gentle women too, all honour to them for their bravery and self-sacrifice; go forth with the cross of St. John on their arms, to dare even the horrors of the battle-field, that they might mitigate the miseries of war? When, before our time, did a whole nation pour forth its treasures, and expend itself in labour, to send comfort and aid to the sick and wounded of an alien people? Are not these proofs that our principles are spreading themselves over the whole world? And how, too, has the theory of Freemasonry stood the

crucial test of actual practice, between man and man, in this bitter war? Journalists, who belong to the outer world, who themselves know nothing of, and care nothing for, Masonry, tell us that the uplifted arm has been arrested when prepared to extinguish a foeman's life, that wounded soldiers lying on the earth, and still engaged in deadly strife, have had their passions lulled, and their fraternal emotions awakened, by a single sign or word. They tell us how they have wondered, that some of the sufferers found, in those who had so lately been their bitterest enemies, the most assiduous watching and the tenderest nursing, never relaxing while there was need of care. These men, it is added, were Masons. At a time, too, when national animosities have been so intensely excited, it is encouraging to find that the liberal sentiments expressed by our exalted French brother, Mark Aries Dufour, when leaving Lyons in charge of an ambulance, were warmly responded to by the large audience. Quoting the well-known lines of Beranger, he said:—

"Et sans regarder la bannière,
Sous laquelle il succomba,
Prié pour lui, c'est votre frere.
Et le bon Dieu vous benira."

He called upon them to forget the flag in their benevolent work, and to remember that the owed even a higher duty to humanity than to their country. Through the lurid sulphurous atmosphere of death and calamity which overlies beautiful France now do such deeds shine forth like the silver lining which is said to be behind the darkest cloud, like a beacon warning us of danger, and showing the way of safety into a friendly port. They show us that our principles are true, although they are not generally accepted and adopted; they show us that Freemasonry

"Spreads its beautiful images abroad,

Which else lie furled and clouded in the clod."

I am confident, considering that the solemn obligations are self-imposed, that there is no teaching which demands more of its followers than Freemasonry, nor to the conscientious and honourable prosecution of which larger and nobler attainments are necessary. It is this conviction which has determined me always to persevere, however feeble and inadequate my attempts may be, in seeking to impart to my brethren my estimate of the kind of character essential to the completion of a perfect Mason. If I fail in this attempt I shall, at least have partially succeeded if I induce a single brother to reflect earnestly on the value and importance of a healthy and self-enjoined discipline when entering upon his Masonic career. Masonry is above sectarian divisions and political parties, but as the moral life of a man is inferior to his spiritual life, so is Freemasonry secondary to true religion. While, too, it bids us keep aloof from the petty heartburnings and jealousies of national or local politics, it commands us ever to yield a willing submission to constituted authority, and enacts a faithful obedience to the claims of our native country. With these landmarks and safeguards, it proves itself to be based upon the noblest principles, and it is at once its strength and its glory to march in the advanced guard of progress, and to establish institutions which in after ages will become universal in the outer world, supporting in its bosom, not only a physical refuge for the destitute, but a moral refuge always open to free thought, and, a nucleus round which all may gather who desire to promote either the bodily or mental welfare of their species. I trust that it will continue to know among its members no distinction of creed, person, or party, but that it will conserve its place as a noble, lofty, pure ground, on which all such considerations shall merge into the one universal Heaven-born and Heaven-sent aspirations of the human soul, to be better and wiser ourselves and to make all others better and wiser too. I trust and believe that it will

always be expansive, for ever seeking to devise means of promulgating its doctrines, of attracting to itself the confidence of greater and still greater numbers, and never evincing any more disposition to stand still than time does, than life does, or than seasons do. On this onward course there is a beacon to guide us, in sight of which no Master can err—Charity. Through all and in all our actions, thoughts and words, let Charity, like a silken and golden chord, be seen running through the tangled web of life, binding man to his fellow-man in indissoluble bonds, and ushering in the dawn of the real golden age, which, if Masonry is true, lies before, rather than behind us.

Fellow Masons! lend your hand
To your feeble, faltering brother,
Bear in mind the sweet command,
"Love ye one another."
Sow ye seeds of kindly deeds,
As on through life you're roaming;
Think ye not 'twill be forgot;
Harvest time is coming.

A NOBLE BROTHERHOOD.

The *Southport Visitor* makes the following remarks upon the occasion of the Provincial Grand Lodge of Lancashire (West), recently held at that town, of which a report was given in the "Freemasons' Magazine."

Southport was favoured on Wednesday with the presence of a goodly number of the members of one of the most ancient and honourable fraternities in existence. Freemasonry has in truth subsisted from time immemorial, and is based upon the highest principles of social and moral virtue. Thus it not only can boast of a venerable antiquity, but take credit as one of the noblest institutions with which the world has been blessed. It is perfectly true that its language is symbolical, and its mysteries are incommunicable, except to the properly initiated, but its doctrines are faultless, being founded on the teachings of the Sacred Volume, and the duties it enjoins, when faithfully discharged, are the sure promoters of that brotherly love and universal benevolence which the wisest and best of human kind are ever striving to secure. Its intrinsic worth and unquestioned usefulness have induced some of the noblest men of every age to ally themselves to the fraternity, believing it to be, as described by the late Duke of Sussex, "one of the most sublime and perfect institutions that have ever been formed for the advancement of the general good of mankind, teaching those useful, wise, and instructive doctrines upon which alone happiness is founded." In similar strains do others speak who have become intimately acquainted with its tenets; indeed it has been truly said that the more intimate and practical the familiarity with its teachings is, the more benevolent and upright a man becomes. A distinguished brother, on a public occasion, spoke of Freemasonry in the following terms:—"I have ever felt it be my duty to encourage the principles of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords a neutral ground on which all ranks and classes of men can meet in perfect equality, and associate for purposes of moral instruction and social intercourse."

Illustrations of the truth of these sentiments are neither few nor infrequent, and recently they have been strikingly exhibited on the sad and sorrowful battlefields on the continent of Europe. The benevolent character of the institution was also very forcibly illustrated at the meeting of the Provincial Grand Lodge on Wednesday

last, when several hundreds of pounds were either reported to have been spent, or were then voted away, for the relief of the widows of Masons in necessitous circumstances, or the education and support of the children of members of the fraternity.

As, therefore, Freemasonry cultivates the brightest virtues with which humanity is possessed, and confers advantages of such high order on all who come within the range of its influence, we cannot but express the hope that it will continue to prosper and extend, and so contribute to the hastening of that day when truth and brotherly love shall universally prevail.

HOW OUGHT MASONS TO CONDUCT THEMSELVES OUTSIDE OF THE LODGE?

LECTURE DELIVERED IN FORST, IN THE LAUSITZ, BY BRO. RECTOR E. BORK.

(Translated from "Die Bauhütte.")

Worthy and beloved brethren! One common bond unites all here assembled; a bond which is indissoluble, and inspires us with cordial, friendly feelings for each other. Did we not solemnly promise on that memorable night when we were first brought to light that we would be true to the brethren and true to the fraternity, until the Supreme Architect of the Universe calls us hence to the eternal East, when our labours on earth are ended? And this love to the fraternity and the brethren is not only our duty to cherish *inside* of the lodge, but also *outside* of it; we must carry it with us to our homes; nor must we lose sight of it in the world's busy throng, and thus give evidence that we are not unworthy brethren, and honourably wear the lamb-skin! If our souls only feel elevated during our assembling in the lodge, where so many combined influences are calculated to charm the mind; by impressive lectures, enlisting our heart's sympathies, by clever addresses and rare musical treats—if all these impressions vanish when we leave the lodge, then our Masonry is nothing! By our actions outside of the lodge, we must prove the excellency of our Masonic principles, in which we are to be continually renewed and strengthened by frequent visits to our consecrated halls; we must also prove that the spirit of Masonry has not only breathed upon us with its enlivening breath but that it thoroughly fills us. To accomplish this, where do we find a better opportunity, a more extensive field, than in our homes and in the daily intercourse with the world? Self-knowledge, self-government, and self-culture, those precious seeds which have quickened our hearts, and which are growing much more vigorously in some than in others, should not only mature and yield us fruits which we may peaceably enjoy; nay, they are to be like "money put to the exchangers" that we may gain "other talents beside them." Our own homes are, of course, nearer to each one of us. There we should work and toil with all our might and with cheerful hearts, while the day lasts, that joy and peace may constantly abide with us, and that God's choicest blessing may never be absent. What an amount of solemn obligations do we owe! To our suffering sisters, to our beloved wives and the dear little ones, whom God in his mercy, has entrusted to our care and keeping—apart from various other duties which our secular vocation imposes upon us. These duties are by no means trifles! They are not only manifold, but also lofty tasks which must be carefully pursued, and it will be well with us if we do not fail in mastering them. But hail us if we, instead of yielding to a feeling of weariness, learn to draw fresh energy from the deep fountains of wisdom, strength, and beauty, that we with renewed strength may successfully fulfil the duties of home and calling.

The profane world has no less claim upon us, and justly so. We can not, and should not, withhold our aid altogether, just as little as, on the other hand, we should devote to it our undivided energies, and thereby neglect home and vocation. What then, ask we, is our relative position in this profane world towards Masons and non-Masons? It seems as if this question demands different solutions, according to the rank and occupation of each individual brother; but this is not so. It must be

answered alike for all, because we all entered into like obligations when we became members of our beloved fraternity.

Let us then carefully consider what the duties are which we owe to the profane world, and those we thus recognise as binding let us hold fast with all the strength of our souls, that we may become fully impressed with their importance, and become irresistibly incited to conformity with those duties.

First of all, my brethren, we should prove ourselves to be men of character; that is of a settled, determined, moral will, to which we attain by learning to conquer ourselves. If the profane world has learnt to regard us as men of firm character, if it is understood that we are no broken reeds, we, unconsciously, exercise a certain influence on our daily surroundings, and this very influence will extend even to remote circles. All well disposed will gladly listen to our opinions, and our actions, open and above board and subject to the scrutiny of all, will induce many to imitate our example. The wicked will fear our opinions because they are aware that our course of conduct has made a favorable impression on the many, and we will therefore to a greater or less extent exercise a wholesome influence upon those, who otherwise would have opposed us.

Again, my brethren let us strive after and continually guard our moral purity; let us never tarnish the unspotted garb of innocence and beauty, without which we cannot be Masons. Every thought of our inmost soul, everything we do, let it be pure, and furnish convincing proof that integrity, probity and high-mindedness are our ideals, which we in spite of our indwelling frailties, are constantly endeavouring to cherish. Be assured that even if the profane world, for a season, misinterprets our efforts and perhaps judges us harshly, we will, may we must eventually succeed in winning its esteem and approbation; for it cannot withhold the approving smile, and before long we will have collected around us a circle of genial, warm-hearted friends, by whose united efforts we will be enabled to effect much good.

Neither are we to lose sight of that fealty which we have sworn to, and owe to our brotherhood, and which has also its just claims upon us; although at times we may be ill repaid. This feeling we discharge by either carefully keeping all interested secrets, or by cherishing a lively interest in our brother's weal or woe, or in the conscientious discharge of our duties, if we hold an office in the lodge. The eventual acknowledgment of our fidelity can never be withheld from us if we are deserving, even if, like true Masons, we ourselves renounce all claims of reward, and merely do right for the sake of the right. Yes, my brethren, let us preserve this fealty regardless of person or influence; and oppose by our every effort, with undaunted courage and good conscience, all who lack character and indulge in malice, or revel in infamy, or all who, with calumniating venom try to reduce to their own mean level all that is good and pure, and who will not hesitate to direct their vituperations against us.

In our censure let us be just, but mild, and always evince a readiness to forgive, if we see that our adversary meets us half way, especially when he manifests sincere regret; because we too, in spite of our earnest endeavours, have many weaknesses and faults which need to be tenderly treated. Rest assured, that by mildness we will much sooner win the most hardened heart than by harshness, no matter how just our reproofs may be. Acting in this wise, we will, as the true disciples of St. John, tread in his footsteps, we will bring many to repentance, and prepare the way for Him who enfolds all mankind in His arms with all surpassing love!

And if, in conclusion, my brethren, we add to firmness of character, morality, probity, justice, and mildness, a self-sacrificing zeal for the common good, if we cheerfully devote a portion of our time to useful, common purposes, if we do not think it too hard to undergo privations, if we give as liberally as our pecuniary means permit to advance such purposes, we will appear not only in the eyes of the brotherhood, but also to the profane world, as True Masons, our example will act beneficially even beyond our graves, and our memory will be held in esteem by all the good.

Such, my brethren, is the delineation which I have made to myself of the proper conduct of a Mason inside and outside of a lodge. It is an ideal sketch, of which I should like to be the counterpart—would not you, too, brethren? I willingly believe it! May the hours we have spent this evening together aid in strengthening every one of us in his determination to be a true and faithful craftsman, both inside and outside of the lodge. And may we all abound in brotherly love—the mother of all virtues!—S. M. I. B. A—N.

Poetry.

ARE YOU A MASON ?

I am one of the band
Who will faithfully stand
In the bonds of affection and love;
I have knocked at the door,
Once wretched and poor,
And there for admission I strove.

By the help of a friend,
Who assistance did lend,
I succeeded an entrance to gain,
Was received in the West,
By command from the East,
But not without feeling some pain.

Here my conscience was taught,
With a moral quite fraught
With sentiments holy and true;
Then onward I travelled
To see it unravelled,
What Hiram intended to do.

Very soon to the East
I made known my request,
And "light" by command did attend;
When, lo! I perceived,
In due form revealed,
A Master, and Brother, and Friend.

Thus far I have stated,
And simply related,
What happened when I was made free;
But I've "passed" since then,
And was "raised" up again,
To a sublime and ancient degree.

Then onward I marched,
That I might be "Arch'd,"
And, to find out those treasures long lost:
When, behold! a bright flame,
From the midst of which came
A voice which my ears did accost.

Through the "vails" I then went,
And succeeded at length
The "Sanctum Sanctorum" to find;
By the "Signet" I gained,
And quickly obtained
Employment which suited my mind.

In the depths I then wrought,
And most carefully sought,
For treasures so long hidden there;
And by labour and toil,
I discovered rich spoil,
Which are kept by the craft with due care.

Having thus far arrived,
I further contrived,
Among valiant Knights to appear;
And as Pilgrim and Knight,
I stood ready to fight;
No recreant foe did I fear.

For the widow distressed
There's a word in my breast,
For the helpless and orphan I feel;
And my sword I could draw,
To maintain the pure law,
Which the duty of Masons reveal.

Thus have I revealed,
(Yet wisely concealed)
What the "free and accepted" well know;
I am one of the band,
Who will faithfully stand,
As a brother, wherever I go.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 19TH NOVEMBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, November 14th.

LODGES.—Royal Naval Freemasons' Hall; Confidence, Anderson's Hotel, Fleet Street; St. Andrew's, London Tavern, Bishopsgate Street; Mount Sion, Radley's Hotel, Bridge Street, Blackfriars; Panmure, Balham Hotel, Balham.

Tuesday, November 15th.

Board of General Purposes at 3.

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall Street; Cadogan, Freemasons' Hall; Honour and Generosity, London Tavern, Bishopsgate Street; St. Paul's, City Terminus Hotel, Cannon Street; Salisbury, 71, Dean Street, Soho; Camden, Lamb Hotel, York and Albany, Gloucester Gate; St. Mark's, Horn's Tavern, Kennington Lane. — **CHAPTER.**—Mount Sinai, Anderson's Hotel, Fleet Street; Industry, Freemasons' Hall.

Wednesday, November 16th.

Grand Steward's Lodge.

LODGES.—United Mariners', George Hotel, Aldermanbury; St. George's, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William Street, Woolwich; Buckingham and Chandos, Freemasons' Hall.

Thursday, November 17th.

House Committee Girl's School at 4.

LODGES.—Globe, Freemasons' Hall; Gibon, Guildhall Coffee House, Gresham Street; Constitutional, City Terminus Hotel, Cannon Street; St. Mary's, Freemasons' Hall; Temperance, White Swan, High Street, Deptford; Manchester, Anderson's Hotel, Fleet Street; South Norwood, South Norwood Hall, South Norwood; Burdett-counts, Approach Tavern, Approach Road, Victoria Park.

Friday, November 18th.

House Committee Boy's School.

LODGES.—Middlesex, Albion Aldersgate Street; Jerusalem, Freemasons' Hall; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart, Barnes; University, Freemason's Hall. — **CHAPTERS.**—Moria, London Tavern, Bishopsgate Street.

Saturday, November 19th.

LODGE.—Panmure, George Hotel, Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, November 14th.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, November 15th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth. — **CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; R. Dubby's Hotel, Winsey-st., Oxford-st.; Mount Hart, Bishopsgate-st.

Wednesday, November 16th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., 8, Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street. — **CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street; Prudent Brethren, Freemasons' Hall.

Thursday, November 17th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugarloaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Counts, Approach Tav., Victoria-park, at 7. — **CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, November 18th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderson's Ho., Fleet-st.; Hervey, Britannia, Wallham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Fir-street, Regent-st. — **CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, November 19th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

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

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

G. F. writes as follows:—"The members of — Lodge of Instruction desires me to discontinue the subscription to your Magazine. A majority of the members have for some time disapproved of reading in the lodge." Of course many will object to reading in a Lodge of Instruction, and quite right too. It is impossible to pay attention to the working of the ceremonies while reading newspapers. Does the lodge also interdict the presence of other newspapers, if brought by the members. It would also greatly add to the dignity of a Lodge of Instruction if drinking and smoking were also prohibited during the time the ceremonies were being rehearsed. Instances have come under our own observation of the Worshipful Master being so deeply absorbed in contemplation of the progress of a ring of smoke (in the formation of which he was peculiarly adept) that when it came to his time to take part in the business of the evening he was compelled to demand "where are we?"

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LONDON, SATURDAY, NOVEMBER 19, 1870.

A MUSICAL LODGE.

We are pleased to learn that, following up the example of the Mozart Lodge at Philadelphia, and other lodges in America and India, the new lodge recently consecrated under the name of Asaph Lodge (No. 1319) will be a "Musical Lodge."

The meetings of this lodge are fixed at a time which will suit the convenience of those brethren connected with the musical, theatrical and other kindred professions; whose accommodation is the mainspring and chief object of its establishment, the avocations of these gentlemen being such as to almost interdict their presence at the meetings of the greater number of our lodges. The Lodge, however, as we are informed, will not be exclusively confined to professional brethren, such exclusiveness, indeed being contrary to the landmarks of the order, but otherwise duly qualified gentlemen of other professions will be hailed with fraternal reception.

The great success with which the new lodge commences its career augurs well for its eventual prosperity. Of those who partook in the consecration ceremonies, we have only to mention the names of Bros. Coward, Grand Organist, Chas. Coote, G. W. Martin, J. W. Chamberlain, Buckland, G. T. Carter, Dawson, Jekyll, and Thaddeus Wells, to assure our readers that the proceedings will be conducted with an *esprit* seldom before witnessed. To further show the high appreciation of the movement, no less than eighteen

brethren candidates for joining, and six gentlemen will offer themselves to the ordeal of the ballot for initiation at the next meeting of the lodge. Messrs. Broadwood, and Chapell have, respectively, kindly placed at the disposal of the brethren, a magnificent pianoforte and harmonium. Several of the brethren gave a foretaste of what might be expected in the display of their skill.

The lodge will have but one banquet a year. This economy will be practised with the avowed intention, of increasing the ability of the lodge to contribute to the support of the Masonic charities.

The remarks of the W.M. in explanation of the objects of the promoters were very appropriate. He said, *inter alia*, that "music as well as rhetoric, could recite deeds of heroism to inspire with ardour, and by its soft influence tranquilize, calm, and soothe the human passions, where then could such an art be better exercised than in a Freemasons' Lodge, in which the brethren meet in virtue, and are united in the bonds of love and harmony?"

Where indeed? we repeat, and we hail with the greatest satisfaction the appearance of this new star in the Masonic firmament, as the first realisation of one of our fondest dreams with the fervent hope that it may ere long become the fixed star of a brilliant constellation.

FREEMASONRY IN SOUTH WALES.

BY BRO. J. C. MANNING.

Nearly a century ago, the first and only Freemason's Lodge in Swansea was consecrated. In the course of a week or two from the present date, the second Freemason's Lodge in Swansea will receive consecration at the hands of those whose duty and whose pleasure it is to do those things. Freemasonry is a plant of slow growth. I once saw a cactus that bloomed but once in a lifetime, and that one bloom I beheld in all its glory of colour and perfume. Masonic Lodges in Swansea remind me of this slow-flowering characteristic; they bloom but once in a hundred years. And it is of this centenarian Masonic blossom, just now opening on the banks of the Tawe, that I wish to speak.

Don't shrug your shoulders, my brother, nor point so suggestively to your under lip. I am not

going to disclose the secrets of the mystic organization to which you and I feel proud to belong. I have too solemn a recollection of a dark chamber in which I tremblingly stood long ago in the far past; and the solemnity deepens as I remember how, from the black stillness, peals of mournful music fell upon my ear in sacred harmony, and how, as the last peal died away, an earnest, manly voice, tremulous in its deep-toned sonorousness, gave out the dread alternative that sealed my lips for ever save to brotherly converse, and left my heart to throb with its latest beat for the noble system of religion I had that night solemnly espoused. No, my brother: do not fear for Masonry from me. I love it too dearly to depreciate it, and would not so much as breathe upon the fair surface of our Craft, to tarnish, but for an instant, its brightness, or moderate by a degree its beauty; or, its worth by words of indiscretion. It takes its stand upon the Book of books; and, like a tree that puts forth its foliage in the fulness of joy, it clothes itself with the bright blossoms of Truth, propounded by the Preacher of Galilee, and, looking upwards always, yearns towards the light as the sole and glorious attribute of the Great Architect of the Universe, whom all are taught to revere.

Then come along with me, and I will give you a peep into a Freemason's lodge. You find yourself in the principal entrance to the Mackworth Hotel, at Swansea; and as you pass by the bar to the right, you cannot help fancying that that same bar looks like an uncommonly big glass case, the purpose of which is not made at all apparent in the daytime, except it be to display to advantage the pair of bright eyes and rosy cheeks that I see bending over a ledger inside, and which,—the eyes, not the ledger—I suppose, are searching out the items that are to make up the bill of "number 14," or some other number between one and fifty, of the commercial travellers who daily make this comfortable and high-class hostelry their home. The life of a "commercial" must be a jolly life; and oh! for the special privilege of strolling in and lounging about that uncommonly big glass case, when a good fat order-sheet has just been despatched to "the house," when a bulky draft at sight is known to be on its way in the same direction, and when all is made taut for the night. Jolly prospect!

Straight along the tessellated corridor, up a flight of steps, and along a gallery that forms the end of a quadrangular space, with roof of glass, and then halt before the door of the ball-room. Entering the spacious room, you see a door near you to the right.

That is the entrance to the Talbot Lodge, No. 1,323. It is a new Masonic lodge, a centenarian seedling from the old, old plant that has flourished for a century, and still flourishes within a few hundred yards of the spot on which you stand. Beyond that door is a suite of rooms that have been built by the proprietor of the Mackworth Hotel, who in this, as in other things, has evinced a liberal and enterprising spirit that deserves its reward. Don't be afraid; walk in. This is only the shell—the kernel has to come. This is only the anatomy of a Freemason's lodge—the breath of Masonic life has yet to be breathed into it. Just a week or two more, and then.

This is the robing-room. No! We don't wear wigs; nor do we clothe ourselves in useless fal-de-rals (whatever these may be); nor make guys of ourselves. Our robes are what they are, and this is the robing-room. It is 22ft. by 15ft., and 16ft. high. Round the walls are hat and cloak pegs, and on the south side is a large counter or side-board, with drawers, for the convenience of members. No! Not to stow themselves away in, my sarcastic friend. There is no treason in a Freemason's Lodge; and hiding away from the police is an occupation unknown there. The drawers have a purpose; but no matter. Pass on.

From this room you pass through folding doors covered with red baize, into a spacious corridor or vestibule, out of which, to the right, opens the Tyler's room, or preparing room for candidates. This room is 19ft. by 12ft., and 16ft. high, suitable not only for the preparation of candidates, but for private meetings and committees. Yes, my forthcoming brother, free from the banter of older heads in the Craft, you can go through your first ordeal in comparative comfort in this room, and nobody but yourself and the good-natured Tyler (I have the late poor, old, honest-hearted Probett in my mind's eye) will be the witnesses of the humiliating pass in which you all at once find yourself. Red-hot poker, my suggestive friend? Nothing of the kind! The gridiron then? Worse and worse! No, sir; don't let such nonsense enter your head for a moment. Masonry is far

above such mummery. Submit yourself quietly to the guidance of the Tyler in the sanctity of this preparing-room, and you will be all right. Reserve your banter, my more ancient brother, in the robing-room, till the newly-made comes out of the fiery ordeal, and then—but let him prepare in peace.

Returning into the corridor, you pass at once into the lodge-room—a spacious, well-proportioned apartment, 40 feet by 22, and 16 feet high. At the east end is a raised dais, running the whole width of the room, ascended by three steps, on which is placed the throne of the Worshipful Master, with chairs on either side for Past Masters, Provincial Grand Officers, and those exalted in the craft. On the south and north sides of the room run raised platforms, on which the seats for the members generally are placed, and which will accommodate comfortably between forty and fifty persons. These raised platforms are clothed with crimson drugget, the floor of the lodge being covered by an appropriate carpet of Masonic design. In the ceiling, in the centre, is a handsome sun-light of thirty-five jets, which, when lighted, has a very beautiful appearance. The furniture of the lodge is of dark polished oak, richly carved and ornamented, and it is intended to embellish the walls with appropriate paintings and other artistic garniture. The symbolic jewels are to be all of solid silver, and will be for the most part presented by the brethren who first hold office in the new lodge. The architect, I am told, is Mr. Davies, of Page-street; the builder, Mr. White, of the Strand, both of Swansea; the furniture having been selected and provided by Messrs. Spiers and Son, of Oxford.

The consecration of the new lodge is to take place the first week in December—in all probability on Thursday, the 8th of that month. Brethren from all parts of the province are to be present on the interesting occasion, which will form one of the most brilliant episodes in connection with the craft that has ever been known in Wales. From the great Masonic ability of those who are rearing the structure, the Talbot Lodge, I am sure, will be a model of perfect Masonic work in its internal mechanism, and will come to be looked up to by older lodges in the province as a piece of masonry worthy of their closest study, and a contemplation of which must lead to the ultimate improvement

of a system which those who belong to it have every right to be proud of, and to enhance the beauty and completeness of which should be their daily desire and their continual effort.

The new lodge will be opened by the Worshipful Master of the Cambrian Lodge, No. 364, Neath, assisted by the Past Masters of his lodge as officers. The right Worshipful the Provincial Grand Master, Bro. Theodore Mansel Talbot, of Margan (after whom the lodge is named), will then consecrate and dedicate the lodge in conformity with ancient custom; after which he will instal the Worshipful Master Designate, the brother selected for this honour being the Deputy Provincial Grand Master, Bro. Edward J. Morris, whose exertions on behalf of the Craft in this province are without precedent, and whose selection as Worshipful Master of the new Lodge is a graceful recognition of the efforts which he has made in that direction for many years past, and an appropriate tribute to his high Masonic ability. The officers-designate of the new Lodge are these:—Bros. Charles Bath, P. Prov. S.G.W., Senior Warden; G. B. Brock, P. Prov. J.G.W., Junior Warden; Rev. C. T. Heartley, Prov. G. Chaplain; S. B. Power, Treas.; Bro. W. Cox, P. Prov. G. Treas., Sec.; R. A. Essery, Senr. Deac.; John Jones Hewson, Prov. G. Director Ceremonies Junior Deacon; J. G. Hall, Prov. S.G.W., Director of ceremonies; G. Allen, P. Prov. G. Sec., Organist; H. W. Williams, P. Prov. G. Pursuivant, Inner Guard; Henry Simons, Tyler. With such a selection of official Masonic ability as is represented by the foregoing, the working of the new Lodge cannot be anything but perfect. May its career in the future be as encouraging, and its success as complete, as the most sanguine of its promoters can wish.

TRAVEL.—Our ancient brethren are Masonically said to have travelled from west to east in search of instruction; and it is an undeniable fact, that all knowledge, all religion, all arts and sciences, have travelled according to the course of the sun, from east to west. From that quarter the Divine glory first came, and thence the rays of Divine light continue to diffuse themselves over the face of the earth. From thence came the Bible, and through that the new covenant. From thence came the prophets, the apostles, and the first missionaries that brought the knowledge of God to Europe, to the isles of the sea, and to the west.—*Adam Clarke.*

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 386).

FLORIDA.

M. W. Henry J. Steward, Grand Master, in his Annual Address, "congratulated the brethren upon the privilege they enjoyed at the close of another Masonic year, of assembling around the sacred altar of Masonry, blessed with health, with peace, and as a people, with prosperity, and as Masons with a spirit of love for each other, devotion to the cause, good will and charity towards all mankind; that love, devotion, good will and charity which should ever characterize members of our cherished Order."

He thus refers to the late civil war in the United States:—"We have passed through a severe and trying ordeal. The din of musketry is no longer heard on the tented field, the clash of arms has ceased, and although there may still be strife in the political arena, yet our Northern brethren have reached forth their hands for fraternal fellowship, saying, 'Peace be unto you'! Not doubting, as Thomas did the Saviour, we eagerly grasped those hands thus extended, and bid them welcome unto our holy temples and around our sacred altars. Thus has the wound been healed, the widow's heart made to rejoice, and the orphan's tear wiped away. How pleasing then and delightful the thought to him who can claim to belong to an Order fraught with so much influence, and so wonderful in its character."

Past Grand Master Thomas Brown died at Tallahassee on the 24th day of August, 1867, in his eighty-third year. He was born in Westmoreland County, Virginia, on the 25th of October, 1785. His father was a lieutenant in the first militia company, commanded by George Washington. Thomas himself was an Aide-de-Camp to General John P. Hungerford, who commanded the Virginia quota of militia mustered into service in the war of 1812. In 1817, Thomas Brown was elected a member of the Virginia Legislature and re-elected for two successive terms. He removed from Virginia to Leon County, Florida, in 1827, and was afterwards a member and Speaker of the House of Representatives of the territorial government of Florida. He was a delegate to the convention which organized the State government. He was also a member of the first legislature that

was elected under the constitution, and was, in 1849, elected Governor, and served in that capacity for four years. His Masonic history is not less distinguished than his civil. He was made a Mason in Hiram Lodge, No. 59, in November, 1806. When, in 1825, the Marquis La Fayette visited the Lodge in which Washington was made a Mason (Frederick Lodge, No. 4), he was present. He was also a member of the Masonic Convention which assembled at Tallahassee in 1830, and organized the Grand Lodge of Florida, and was the first Junior Deacon thereof. He served for eight years as Grand Secretary; and in 1849 was chosen Grand Master. He was for seven years Chairman of the Committee of Foreign Correspondence. Bro. Brown was an upright politician, a faithful Mason, and a godly man.

Bro. Dr. W. M. C. Hawkins, who had been previously elected M. W. G. Master, was duly installed into office by M. W. G. Master Steward.

The Grand Lodge having adopted a new constitution which is printed with their proceedings, we give the Second Section of the First Article as containing good Masonic law, and sustaining the view taken by the Grand Lodge of Pennsylvania, of the position of each Grand Lodge.

"The jurisdiction of the Grand Lodge of Florida extends over all the recorded Lodges of Free and Accepted Masons within the political boundaries of the State, and within which it is the supreme Masonic head and authority. Its jurisdiction also extends to any State, Province, or Territory in which no Grand Lodge of Free and Accepted Masons exists, in which it may charter particular Lodges: *Provided*, That its jurisdiction and authority over Lodges so chartered ceases, as soon as a Grand Lodge is legally constituted in such State, Province, or Territory."

They also adopted one hundred and eighty-two permanent rules, resolutions, and regulations, which compose a body of Masonic law for that jurisdiction which appears to cover any case of an ordinary character, although some may arise that they do not apply to.

Number of lodges, 44; Total Number of Members, 1,783.

GEORGIA.

After alluding to matters of interest to the Masons of that jurisdiction, the Grand Master, in his address, says:

"My experience, acting as your Grand Master

for several years, has enabled me to form some estimate of the amount of labor required of your Grand Officers in their correspondence with the officers of the subordinate Lodges and other brethren, in furnishing to them the information sought on the various questions which arise in the Lodges. This labor, I am gratified to find, has been greatly diminished by the publication of the edicts and decisions of the Grand Lodge, together with the Grand Constitution, Rules of the Order, Old Constitution and Regulations, Forms of Trial, &c. With this work in the hands of the officers of the subordinate Lodges, they are readily prepared to decide intelligently almost every question that may arise in their Lodges."

In his exordium he says:—"Forty years ago I first knelt at our sacred altar and received the first light in Masonry. Being deeply impressed with the sublime principles of the Order, and its excellent teachings, it has been my desire through life to be guided by its landmarks, and with zealous efforts to cultivate and practise those virtues which preserve and adorn the Masonic character. If I have committed errors, they were of the head, and not of the heart, and I ask that you cover them with the broad mantle of Masonic charity, recollecting that it is human to err, but divine to forgive."

The Committee on Communications reported the following among others:

1st. A paper which purports to be a Communication from three persons of the colored race, who designate themselves as a committee of Eureka Lodge, No. 11, in the city of Savannah, working under what they term a charter from the "Prince Hall Grand Lodge of the State of Massachusetts," commonly called the African Grand Lodge. The object of said communication, as well as can be gathered from the document itself, is to learn the feeling of this Grand Lodge towards themselves and their so-called Lodge, and to ask our counsel in reference to the organization of a coloured Grand Lodge in this State.

"Your committee would prefer to treat this Communication with a dignified silence, but as it has been referred to them, they have felt it a duty to give it a passing notice by informing these persons that we cannot now, or ever hereafter, acknowledge them to be A.Y. Masons, or hold any Masonic intercourse whatever with them. We know of no such lodge as the "Prince Hall

Grand Lodge of Massachusetts." We are in fraternal correspondence with the Grand Lodge of Massachusetts, and know nor recognize any other Grand Lodge in that State, and that grand body, we are confident, would not trespass upon the jurisdiction of this Grand Lodge by granting a charter to any body of men, white or black, within our bounds. Without referring, in any manner, to what is likely, at no distant day, to be a vexed question with the Masonic fraternity throughout the United States, viz: Negro Masonry, we close the subject by quoting Section 3rd. of Article I, of our Grand Constitutions, which is in these words: 'No lodge can exist, or exercise any Masonic privilege or duty in this State without the sanction of this Grand Lodge, either by warrants or dispensations, duly granted for that purpose. And all convocations or assemblies of persons, calling themselves Lodges of Free Masons, assuming to exercise the duties, or perform the ceremonies of Free Masonry in this State, of either or all the three Symbolic Degrees, without the sanction of this Grand Lodge first had and obtained, are hereby declared to be spurious and clandestine, and of no Masonic authority whatever."

Number of Lodges, 266; total number of members, 15,555; initiations, 894; passings, 806; raisings, 853; admissions, 717.

IDAHO.

At the First Annual Communication of the Grand Lodge of Idaho, the Grand Master delivered the annual address. After returning thanks to a kind Providence for the blessings of the past year, and invoking like blessings for the future, he proceeded to state in detail the official acts performed; and those which he had been prevented from performing. He regrets that the subordinate lodges were so financially deficient that he could not incur the expense of employing a Grand Lecturer to visit their Lodges and exemplify the work.

A resolution was offered and adopted, requiring all the M.W. Grand Masters of this Grand Lodge to have a life-size photograph taken of themselves as soon as practicable after their installation, at the expense of the Grand Lodge.

Number of Lodges up to June 23, 1868, 5; number of Masons up to June 23, 1868, 195; initiated, 54; passed, 58; rejected, 66.

From the large number rejected we are glad to see that the subordinate Lodges are beginning in

the right way and consider respectability of character of greater importance than numerical strength. Some of the Lodges in the old States* might in this respect follow the example of their youngest sister with great advantage.

ILLINOIS.

The Grand Master, M.W. Bro. Jerome R. Gobin, after a beautiful exordium, informed the Grand Lodge of the dispensations issued to form new Lodges, some thirty-six; and that in conformity to the instructions of the Grand Lodge he divided the State into twelve districts, and appointed a District Deputy Grand Master in each. "In a jurisdiction as large as this, with nearly six hundred Lodges, and over twenty-five thousand Masons, and the number increasing every year, some system must be adopted to relieve the Grand Master of the great burden imposed upon him; and I know of no plan that will accomplish this better than that of appointing District Deputies. The correspondence alone of the Grand Master, nearly equals that of the Governor of the State." He then recommends that the districting of the State and the appointment of Deputies be made a permanent part of "our organization." It also appears from the address that in this immense jurisdiction they have been without a Grand Lodge Hall. The Grand Master says: "The members of the Grand Lodge have been at the mercy of others long enough, and have been compelled to meet in places wholly unsuited for a Lodge meeting, where the Grand Lodge could not be opened in due form, nor order preserved when it was opened. Brethren, it is high time we had a hall of our own—one worthy of the Craft of this Grand Jurisdiction."

Among the resolutions adopted are the following:—

"Resolved, That the Grand Lodge of Illinois hereby recognize the Grand Lodge of Nova Scotia, and extends to her the fraternal grasp of friendship.

"Resolved, That Bro. John Schofield be and is hereby appointed the Representative of the Grand Lodge of Illinois near the Grand Lodge of Nova Scotia, and that the proper commission be issued."

It appears that the representation in the Grand Lodge of this State is "unwieldly." The delegation

"if fully represented, would reach nearly, if not quite, eighteen hundred brothers—a number so great that no hall in the State would comfortably seat them." A resolution was adopted appointing a committee of five to devise a plan "whereby the representation to the Grand Lodge of Illinois from the subordinate Lodges be reduced to a number *convenient*, and yet *sufficiently numerous*, to carefully and deliberately discharge the duties appertaining to annual sessions."

The total number of members, 30,229; Initiated, 3,971.

MASONIC JOTTINGS.—No. 45.

By A PAST PROVINCIAL GRAND MASTER.

AN ASSERTION.

If an assertion which lately appeared in the pages of our periodical, and is made by a member of the Craft (for the last three years one of its most frequent contributors) could be established, it would follow that, from time immemorial, English Masonry has not been a true Freemasonry, the small part excepted, brought into it since 1738 by the Jew, the Mahommedan, the Parsee, and the Natural Theist.

THE FIRST LUSTRE.

Does there exist evidence to show that, during the First Lustre, the Religion of the Freemasonry of the Revival was not altogether the same as the Religion of the Freemasonry its predecessor?

SPIRIT OF THE AGE.

The Spirit of the Age obtained from the authors of the Old Lectures, first, the original Charges of 1723; next, the amended charges of 1738.

FIRST MODERN LODGES OF GERMANY.

In the first Modern Lodges of Germany, the Freemasonry was the Freemasonry of the Revival, and the Religion seems to have been an exclusive, intolerant Christianity.

FREEMASONRY OF THE GRAND ORIENT OF FRANCE,

ENGLISH FREEMASONRY.

Bro. E. R. L.,—there is a notable distinction between the Freemasonry of the Grand Orient of France and English Freemasonry. The Freemasonry of the Grand Orient of France is a universal Freemasonry only, of which the Religion may be said to be natural Religion; whilst English Freemasonry is a particular Freemasonry, and a universal Freemasonry also; its Religion, as a

* And in this Country too.—ED. F.M. and M.M.

particular Freemasonry being Christianity, and its Religion as a universal Freemasonry being natural Religion.

AN ABSURD NOTION.

A Correspondent is mistaken. It is not the Past Provincial Grand Master for Kent, but Bro. Hughan who, somewhere in our Periodical, calls the notion that there was no Speculative Masonry before 1717, an absurd notion *

A TRUE FREEMASONRY.

Every Freemasonry in which there is the belief in the Great Architect of the Universe and in a future State of rewards and punishment, is a true Freemasonry.

RELIGION, FREEMASONRY.

Meditation upon God, and contemplation of his glorious works, is a part of our Religion which is a necessary ingredient in our Freemasonry.

MASONIC NOTES AND QUERIES.

A PAST PROVINCIAL GRAND MASTER AND ARCHITECTURE.

Bro. E.G.C.—It is strange that you should look for accuracy, or any other quality befitting literary discussion in the author of the communication to which you have drawn my attention. * * *

I not only have not *perpetually*, but I have not even *once* "praised German Architecture at the expense of English."†—A PAST PROVINCIAL GRAND MASTER.

THE BIBLE.

"Having been for twenty-four years (Dec. 1, 1866) a member of the English Fraternity, and being fully acquainted with its working and its principles, and knowing also what I do of some parts of foreign Freemasonry, I feel justified in raising a warning voice against any proposal to tamper with what has been both its distinguishing feature and its safe-guard.

Thousands of able, of learned, of tolerant minds, have been attracted to an order which has not been ashamed to begin and end its ceremonies, its labours, and its formulæ with the Bible; and any such exclusion of the Bible, as some advocate, would not only entail an entire remodelling of every portion of our Ritual, but would as certainly drive from our ranks thousands whom we never could replace."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ECLECTIC MASONRY.

This was an order or rite established at Frankfort, in Germany, in the year 1783, by Baron de Knigge for the purpose, if possible, of abolishing the *haute grades*, or philosophical degrees, which had, at that period, increased to an excessive number. This "Eclectic Masonry" acknowledged the three symbolic

degrees only as the true ritual, but permitted each lodge to select at its option any of the higher degrees, provided they did not interfere with the uniformity of the first three. The founder of the rite hoped by this system of diffusion to weaken the importance, and at length totally to destroy the existence of these high degrees. But he failed in this expectation; and while these high degrees are still flourishing, there are not a dozen lodges of the Eclectic rite now in operation in Europe.—*Mackey*.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondence

BOARD OF BENEVOLENCE. *

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

Sir.—As the time is fast approaching when the new law, authorising the appointment of a permanent—or more correctly speaking, an annual President, will come into operation, I may, as one who took a deep interest in the adoption of the proposition, be permitted to indicate the names of two or three brethren who, in my humble opinion, would fill the chair satisfactorily, and, doubtless, the choice will be made from amongst those who have from time to time occupied the post.

First and foremost I would name Bro. J. Newton Tomkins, P.G.D. He has frequently filled the chair with great courtesy, evinced a thorough knowledge of the laws governing the Board, and invariable correctness in his rulings. He is incomparably the best Chairman of the Board has had during my long attendance.

The second, I would name is Bro. James Mason, P.G.S.B, who has occasionally presided at the Board, and with a full appreciation of the duties, has fulfilled them in a highly satisfactory manner. He would make a good Chairman.

The third I shall name is Bro. Moxon Clabon, P.G.D., who is a man of great general ability and thorough business habits. He also has occupied the chair of the Board, and has given proof of his qualifications for the office. He, too, would make a good Chairman.

The appointment of any one of the three brethren named would be satisfactory, though the first would be the best, if that brother can be induced to accept the nomination.

Having attended the Board of Benevolence, more or less frequently, for upwards of twenty-five years, and very constantly for the last ten or twelve years, I am enabled to form a sound opinion on the subject, and that must plead my apology, if apology be needed, for penning these lines. I am well acquainted with all the laws of the Board of Benevolence, and I write without any bias or prejudice, having the highest respect for each of the three brethren whom I have named.

I remain, yours fraternally,
JOHN SAVAGE, P.G.D.

10th November, 1870.

* See Freemasons' Magazine, vol. 21, page, 288.

† See page 232 of the present volume.

* The above was received last week but too late for insertion. We request Bro. Savage to accept our apology for its non-appearance.

MASONIC SAYINGS AND DOINGS ABROAD.

The last mail advices from Australia contain the announcement of the death at Melbourne, of Bro. James Marshall, solicitor, a colonist of sixteen years' standing. He was one of the oldest members in the colony of the Masonic fraternity, having been W.M. of the "Ancient Lodge of Mary's Chapel, Edinburgh" as early as 1830. He was subsequently Post Laureate of the Canongate Kilwinning Lodge, Chairman of the Law Committee of the Grand Lodge of Scotland, and a Knight Templar. Previously to his arrival in the colony he had practised for thirty years in the Supreme Court of Scotland, chiefly in the criminal department of the law, during which time he also compiled several works on Scotch law, and contributed some dramatic sketches to the Edinburgh stage.

Among the incidents of the war which should be put on record, and which illustrate the vein for foolery and bombast of the French, is a citation of Fr. Guillaume I, Roi de Prusse," and "Fr. Frederic Guillaume Prince Royal to appear on the 29th October, at No. 35, Rue Jean Jacques Rousseau, at Paris, to answer an accusation of perjury," in the name of humanity, outraged, of liberty of conscience violated, and of right and justice disregarded. In case of their non-appearance, which probably was the fact, an official advocate was "to be appointed, and the case was to be tried according to Masonic usages."

It is in consequence of denaturalising and disturbing Masonry from its old bases that such notions gain currency. Who are the parties at No. 35 does not appear. It is to be hoped not the two legitimate bodies the Grand Orient and the Supreme Council, the domiciles of which are elsewhere than in the Rue Jean Jacques Rousseau.

If the King of Prussia and his son hear of this tomfoolery, they are too good Masons to regard it as anything else but what it is, and it is to be hoped it will not impair the genuine good offices of Masonry, rendered to each other by brethren on both sides, in this unhappy war.

The following is a translation of the citation above referred to:—

"Citation.—In the name of outraged humanity! In the name of violated liberty of conscience! In the name of despised right and justice! The Freemasons William I, King of Prussia, and Frederick William Nicholas Charles of Prussia, Royal Hereditary Prince, are summoned to appear personally or by representatives having some Masonic qualification, on Saturday, the 29th day of October, 1870, in the Masonic Hall, Rue Jean Jacques Rousseau, No. 35, at seven

o'clock in the evening, to answer the charge of perjury brought against them by the Parisian Freemasonry. Should they fall in coming forward, or in sending representatives in accordance with the present citation an ex-officio defender shall be appointed in their behalf, and proceedings shall be taken according to Masonic usages. Orient of Paris, Oct. 21, 1870." Then follow signatures of venerables and delegates of Grand Lodge.

GRAND LODGE OF CALIFORNIA.

The M.W. Grand Lodge of California commenced its twenty-first Annual Communication, at the Masonic Temple, San Francisco, Tuesday, October 10, and was opened in ample form. Present, M.W. Leonidas E. Pratt, G.M.; R.W. Isaac S. Titus, D.G.M.; John Shirrel Ward, S.G. Warden; Richard Dale, J.G. Warden; V.W. James Laidley, G. Treas.; Alexander G. Abell, G. Sec.; the other Grand Officers, several P.G. Officers, Past Masters, and the representatives of about one hundred subordinate warranted Lodges. Prayer was offered by Bro. Rev. A. E. Hill, G. Chaplain, pro tem., the odes being sung by the choir.

The Grand Secretary presented the credentials of Bros. Raymonde Rosas Morales, P.G. Secretary of the Grand Orient of Peru; and M.W. William H. Davis, P.G.M. of Nova Scotia.

The Committee on Jurisprudence submitted a report approving the official acts of the Grand Master so far as referred to them; also, recommending the repeal of the regulation which provides that no Suicide shall be buried with Masonic honours.

The Committee on Finances approved the report of the Grand Secretary and Grand Treasurer.

It was *Resolved*,—That so much of the address of the Grand Lodge as refers to the barbarities committed on Freemasons in the Island of Cuba, and the report of the Special Committee thereon, be not printed in the published proceedings, but shall be filed among its archives for future reference.

"And the committee was continued until the next annual communication, with instructions to ascertain the truth relative to the statements made, and report thereon."

Bros. M. W. Leonidas E. Pratt was re-elected G. Master; R.W. Isaac S. Titus, was elected D.G. Master. On the recommendation of the Grand Master it was resolved to recognise the "Grand Lodge of Quebec,"

The two Grand Lodges in Brazil are about to become amalgamated under one jurisdiction.

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

MASONIC MEMS.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May, 1871.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

The Royal Alpha Lodge (No. 16) possesses the following distinguished list of officers for the ensuing year:—the M.W.G.M. the Right Hon. the Earl De Grey and Ripon, Worshipful Master; the Prince of Wales, P.G.M., Senior Warden; the Duke of St. Alban's, Junior Warden; the Earl of Zetland, M.W.P.G.M., Immediate Past Master; and the V.W. John Hervey, Grand Sec., Secretary.

The Provincial Grand Lodge of Cumberland and Westmoreland will be held at Carlisle on the 23rd inst. The R.W. Bro Lord Kenlis, Prov. G.M. will preside.

Lodge of Hengist (No. 196), will celebrate its centenary at the Masonic Hall, Bournemouth, on the 23rd inst., and a banquet will take place at the Bellevue Assembly Rooms at four o'clock p.m. Bro. W. W. B. Beach, M.P., the R.W. Prov. G.M. will preside.

THE EMULATION LODGE OF IMPROVEMENT will hold its annual Festival at Freemasons' Hall, on the evening of Friday, 25th inst., when the 1st, 4th, 5th, 6th, and 7th sections of the First Degree will be worked at seven o'clock. A banquet will follow. Bro. Horace Lloyd, Q.C., S.G.D., will preside.

THE LODGE OF INSTRUCTION attached to the Dalhousie Lodge is held every Tuesday at Bro. J. Allen's, the Royal Edward, Triangle, Hackney, at eight o'clock, when the members of the Parent Lodge attend, and is well worthy of a visit from the brethren.

The annual banquet of the Dalhousie Lodge of Instruction. No. 860, will be held at the Royal Edward, Triangle, Hackney, on Tuesday, the 6th December.

The **ROYAL UNION LODGE OF INSTRUCTION** (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, acts as Preceptor.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The tickets can be obtained of Bro. T. Adam, 55, Whitfield Street Tottenham Court Road, at one guinea each, to admit a lady and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 146) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capital Masonry to attend.

STANHOPE LODGE OF INSTRUCTION (No. 1,269).—A new Lodge of Instruction for the Sydenham, Norwood, Dulwich, and Forest Hill district, has been established under the name of the Stanhope Lodge of Instruction (No. 269), at the Thicket Hotel, Anerley, close to the Railway Station of the Crystal Palace. Bro. Lassam, the proprietor of the hotel, was elected Treas.; Bro. Baker, Sec.; and Bro. H. W. Lindus, the first Master of the parent Lodge, Preceptor. The arrangements necessary for the conduct of the Lodge were made, and the brethren afterwards sat down to one of Bro. Lassam's neat little banquets, and spent the remainder of the evening in a very enjoyable manner. The Lodge will meet at the Thicket Hotel every Wednesday evening during the session at half-past seven o'clock.

The attention of the benevolent is earnestly called to the distressing case of Bro. W——, at present residing at Bristol. Bro. W—— was formerly a manufacturer in good circumstances, but failed in business, and has since met with a melancholy train of misfortunes, having lost his wife; and while she lay dead his house was burnt, the body being with difficulty recovered from the flames. He is now rendered completely helpless by a third attack of paralysis. Bro. W—— is a member of the Roman Catholic Church, and has been refused any relief from that body unless he consents to renounce Freemasonry. The case is vouched for by Bro. Bridges, Past D. Prov. G. M. of Somersetshire, and Bro. Grissell, Past Grand Deacon, P.M., 2, & 33. The latter brought the case under the notice of the Britannic Lodge, No. 33, who granted £5, to which that brother has added £1. Bro. Grissell, of Montague Square, and Bro. Bridges have consented to receive donations, and Bro. W. H. Bowden, of 2, Sunderland Place, Clifton (to whom the above has been forwarded), will kindly undertake the duty of paying, out of whatever sums may be forwarded to him, such weekly amount as may be necessary to alleviate the sufferings of this distressed brother. This is a most deserving case, and we earnestly urge upon the brethren to contribute.

We observe that the promoters of the new-fangled "Red Cross Order of Rome and Constantine" have dropped the latter portion of their title, and are now content to call it the "Red Cross Order."

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarrowburgh Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11; Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coutts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196; F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A. Baddeley.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ENOCH LODGE (No. 11).—The first meeting for the season of this lodge was held on Wednesday, at the Freemasons' Tavern. Bro. Edward J. Lewis, W.M., presided, and opened the lodge, when the minutes of the previous meeting were read and confirmed. The usual business of the meeting was very satisfactorily disposed of, and the brethren, twenty-five in number, adjourned to a banquet. The visitors present were Bros. Little, of Friendship Lodge, No. 100, Great Yarmouth; B. D. Kershaw, I.P.M. of Confidence Lodge, No. 193; and Spicer, of the Fitzroy Lodge, No. 569.

EGYPTIAN LODGE (No. 27).—The above lodge held its usual monthly meeting at Anderson's Hotel, Fleet Street, on Thursday, 3rd inst. There were present Bros. John B. Poole, W.M.; Shepherd, S.W.; Palmer, J.W.; Harrison, S.D.; Atkins, J.D.; Lambwell, I.G.; H. G. Buss, P.M. and Sec.; B. P. Todd, P.M. and Treas.; and Past Masters J. Libbis, I.P.M.; J. Coutts, A.G.P.; D. H. Jacobs; D. G. Berry; Payne, and others. The lodge opened, the minutes were read and confirmed. Bros. G. Jackson and J. Bennett, were passed to the degree of F.C. Mr. W. Paice was initiated, the ceremony being perfectly worked by the W.M. A sum of £2 2s. was voted from the funds of the lodge in aid of Bro. George Tedder's subscription list, and a further sum of £3 was collected by the brethren present. Bro. Buss, P.M. and Sec., announced his intention of becoming a Steward at the ensuing Festival of the Royal Masonic Benevolent Institute, the lodge heading the list with the sum of £10 to enable Bro. H. G. Buss to become a Life Governor, as an acknowledgment for the able manner he had conducted the duties of Secretary, and his zeal in the cause of the various Masonic charities. The lodge was then closed, and the brethren sat down

to a sumptuous banquet. The usual loyal and Masonic toast followed. Bro. John Coutts, P.M., A.G.P., responded to the toast of the Grand Officers, and Bro. Paice for the initiate. Bros. Jesse Owen, 861; H. Price, W.M., 657; and A. Morton, 179, were present as visitors. The toasts of the Past Masters was severally responded to in the usual eloquent manner so proverbial of those brethren. The toast of the officers and the Tyler's toast concluded an evening spent in a most cordial manner.

BRITANNIC LODGE (No. 33).—The brethren of this lodge met at the Freemasons' Hall on Friday, the 11th inst. There were present Bros. Church, W.M.; Glaisher, S.W.; Ohren, J.W.; Crombie, Treas.; Chubb, Sec.; Finch, S.D.; Eachus, I.G.; Bridges, P.M.; Grissell, P.M.; Hawkins, P.M.; Shields, P.M.; Glegg, P.M.; Smith, P.M.; Pierce, P.M.; Boddy, Pendred, Clouston, Chynoweth, Paddon, Young, Craig, Pawley, Turner, Voile, Dixon, Robertson, Paget, Spencer, Sparks, Furness, Bannister, Ricks, Palmer, Parker, Sugg, Horsley, Strawbridge, Kincaid, Webb, and Hodge. The visitors present were Bros. Leslie, Lodge No. 1; Swinburne, 2; Wilson, 2; Stephenson, 49; Master, 58; Watton, Chaine d'Amitie, Paris; Hawkins and Wickes, St. John and St. Paul, 349; Angel, 1228; Crutch, 1278; P. Leslie, Jerusalem, and Long, 1150. The minutes of the last meeting were read and confirmed. The following gentlemen were initiated:—W. F. Humphrey, W. Bloore, F. L. Linging, and F. Hetley. Bro. W. P. Boddy was passed to the degree of Fellow Craft. The position of the lodge was taken into consideration, and a proposition which had been referred to the permanent committee to reduce the joining fee from twenty to ten guineas was carried. Stewards were appointed to represent the lodge at the Charity Festival. The sum of £5 was voted to a distressed brother. There being no fresh business, the lodge was closed.

MOUNT LEBANON LODGE (No. 73).—A regular meeting of this lodge was held at the Bridge House Hotel, London Bridge, on Tuesday, the 15th instant, when there were present Bros. F. H. Ebsworth, W.M.; Meyer d'Loewenstark, S.W.; J. Free, J.W.; G. J. Grace, S.D.; A. L. Dusek, J.D.; S. Harman, I.G.; E. Harris, P.M., Treas.; J. Doukin, P.M., Sec.; and D. Rose, P.M. Bros. W. Long, Dalhousie; W. B. Heath, P. Prov. G.S.W. Herts.; Thos. P. Clark, P.M. 22; J. Noak, P.M. 87; Trotman, 884; and Dalby, 879, were present as visitors. Bros. Crawley, Lilley, and Stevens were raised, Bros. Sutton, Hager, and Emham passed, and Mr. William Adams was initiated. An excellent banquet followed the proceedings.

VITRUVIAN LODGE (No. 87).—The brethren of this lodge held the usual monthly meeting on Wednesday the 9th inst., at Bro. Frampton's, the White Hart Tavern, College Street, Lambeth. There were no less than nine candidates for initiation. The W.M. of course selected the first five, but a little difficulty arose, for one of the candidates who was requested to stand over until the next meeting, claimed his right as a "Lewis" to be initiated in preference to the others, he being the son of a brother. The W.M., after some little discussion, decided in his favour, intimating that a Lodge of Emergency would have to be held for the purpose of clearing off the great amount of business in abeyance. After the initiation four brethren were passed to the second degree, the whole of the ceremonies being impressively worked by the W.M. Bro. May, P.M., 780, kindly took the Senior Warden's chair. Bro. Bond, P.M., having announced his intention to represent the lodge as Steward, at the forthcoming Festival in aid of the Royal Masonic Benevolent Institution, made a strong appeal to the brethren for support, and we were pleased to see the brethren respond so liberally. The brethren afterwards partook of a very excellent banquet. The visitors were Bros. Glover, 1,180; Parker, P.M., 34; Wingham, S.D., 25; and Thomas, 77.

LODGE OF JOPPA (No. 188).—The brethren of the above lodge met on Monday the 6th inst., at the Albion Tavern, Aldersgate Street, the W.M., Bro. B. W. Aaron, in the chair, supported by Bros. S. Lyons, S.W.; M. Alexander, J.W.; E. H. Hunt, J.D.; O. Roberts, I.G.; Hickman, D.C.; Barnes (Steward), and P.M.'s J. Abrahams, Treas.; E. P. Albert, Sec.; L. Alexander; H. M. Levy. Visitors:—Reekes, 27; A. White, W.M., Neptune, 22; McIlwham, 439, Mauritius; Ed. Lee, 185. The lodge was opened and the minutes of previous meeting read and confirmed. Bro. Goldsmid was passed to the degree of M.M. Ballots were then taken for the admission of Messrs. Morris, Hyman, Frederick Hunt, and Chas. Engel, who were duly initiated into the order. Mr. Israel Hyman was proposed

for initiation on the next lodge meeting. A sum of three guineas was given from the funds of the lodge, and a petition was signed in open lodge in aid of a distressed brother, to Grand Lodge. The lodge was then closed, and the brethren adjourned to a slight repast. The W.M. then proposed the usual loyal and Masonic toasts. There is a Benevolent Fund attached to the lodge, and in the course of his remarks, the W.M. stated that he was pleased to inform the brethren, that a brother in the lodge, who did not desire to have his name mentioned, had given a sum of two guineas, other subscriptions were also contributed. The toast of the newly initiated brethren, was responded to by Bros. C. Hyman and Engel. The toast of the W.M. was proposed by Bro. L. Alexander, P.M., and responded to. The toast of the visitors was responded to by Bro. Reekes, 27. The toast of the Past Masters was responded to by Bro. H. M. Levy. The toast of the officers was responded to by Bro. L. Lyons. Bros. Hunt, and Hickman, responded to the toast of the Grand Officers. The Tyler's toast concluded a very congenial evening.

ST. PAUL'S LODGE (No. 194).—The brethren of this lodge met at the Cannon Street Hotel, on Tuesday, 16th inst. The chair was occupied by Bro. E. S. Eves, W.M., supported by Bros. E. Sparks, J.W.; W. Aldridge, J.W.; R. M. Veal, P.M. and Treas.; Robert Fowler, P.M. and Sec.; Stanley Fowler, S.D.; S. Weston, J.D.; F. G. Brown, I.G.; and the following Past Masters: Bros. John Watson, Charles Wilson, E. Randell, Francis Renshaw, Henry Renshaw, and John Harper. Bros. Frederick Williams, W.M., Acacia, 1,309; and Henry Parker, Salisbury, 435. were present as visitors. Bro. E. G. Eves, as W.M., was chosen to fill the chair of K.S. for another year, and Bro. R. M. Veal was also re-elected as Treasurer. The sum of £50 was voted out of the charity fund of the lodge to a distressed brother, and a Past Master's jewel was voted to the W.M.

DALHOUSIE LODGE (No. 810).—A meeting of this lodge was held at Anderton's Hotel, on Thursday, November 10th, inst. Bro. W. Birch, P.M. and Treasurer, officiated for Bro. J. W. Williams as W.M. Bros. Hardy, S.W.; Thomson, J.W.; Smeed, S.D.; Dalwood, J.W.; Ingram, Secretary and I.G.; Wallington, D.C.; King, Steward; and Littell, P.M., were present. Bros. Catelier, Temperance Lodge, and W. Gilchrist, P.M. Doric, were present as visitors. Bro. Allen was raised, Bro. William Guest was initiated. Dr. Campbell was proposed by Bro. P. M. Littell, and seconded by Bro. Simpson, as a candidate for initiation. About 25 brethren afterwards sat down to an excellent banquet.

MONTFIORE LODGE (No. 1,017).—A regular meeting of this lodge was held on Wednesday 9th. inst., at Freemasons' Hall, and was numerously attended. Bro. S. Pollitzer, W.M., presided, supported by Bros. A. Eskell, P.M., as S.W.; J. W. Braham, J.W.; E. P. Albert, P.M., Sec.; S. Blum, S.D.; J. L. Rosenthal, J.D.; the Rev. M. B. Levy, I.P.M., S.V.; Abrahams, P.M.; and J. De Solla. The work of the lodge, which was admirably performed by the W.M., consisted of initiating Messrs. E. S. Pereira, Frank Bachner, James Watkins, Jacques Blum, and John H. Milner; passing, Bro. J. R. Scott; and raising Bros. Myers, and Volem. The election of W.M., resulted in the choice of Bro. S. A. Kisch, a past S.W. Bro. Lewis Jacobs was elected Treasurer, and Bro. G. Smith, T. A.P.M., Jewel, which is to be a very valuable one, was unanimously voted to Bro. Pollitzer, in recognition of his able discharge of the W.M.'s duties during the year. Three guineas were given to a distressed brother. A banquet followed the closing of the lodge. Bros. Arkell, 192; and Massey, 619, were present as visitors. All the usual toasts were proposed and honoured. Bro. Pereira responded for the initiates, Bro. Eskell for the P.M.'s, and Bros. Braham, Turner, Blum, and Rosenthal for the Officers. The Rev. M. B. Levy proposed the W.M.

ACACIA LODGE (No. 1,314).—The regular meeting of this new and rapidly increasing lodge was held on Tuesday, the 8th inst., at the Bell Hotel, Bromley, Kent. The W.M., Bro. Alfred Avery, presided, being supported by Bros. Hailing, S.W.; Knott, J.W.; Wells, S.D.; W. Manger, J.D.; W. Seaman, I.G.; E. Coste, P.M., No. 9, Hon. Sec.; R. H. Williams, Treas.; and Alfred Avery, I.P.M. There were also present Bros. W. N. Baylis, R. Buller, Cattlin, R. Grey, C. W. Jordan, J. Wyer, Girdwood, Smith, J. J. Gaskey, Hyde, Wyatt, W. Holland, Deering, &c. The lodge was opened, and the minutes of the former meeting were read and confirmed. Bros. John Wyer, T. C. Girdwood, H. Cattlin, and C. W. Jordan were raised to the third degree. Bro. Manley, (who had been previously

ballotted for) was duly initiated into the Order. Bros. James Saville, and Smith, having answered the necessary questions in a satisfactory manner, were passed to the second degree. Bro. Jordan presided at the piano during the ceremonies. Bro. E. Coste, P.M. and Sec., then presented to the lodge a set of firing Glasses, and Bro. J. Avery, I.P.M., then proposed, and Bro. Wells seconded, that a vote of thanks be recorded on the minutes for his acceptable and valuable gift. The lodge was then closed until the second Tuesday in January, 1871, and the brethren adjourned to an excellent banquet. On the removal of the cloth, the W.M., Bro. Alfred Avery, proposed the usual loyal and Masonic toasts, including the R.W. Viscount Holmesdale, Prov. G.M., and Bro. Dobson, D. Prov. G.M. Bro. James Avery proposed the health of the W.M. The W.M. in reply regretted not being present on the last occasion, owing to severe illness. The duties he had performed in the lodge were not light, but if he had done them to their satisfaction it was a great pleasure to him, for his only object was to see the Acacia Lodge flourish. The W.M. then proposed the toast of the newly-initiated brother, who returned thanks in an eloquent speech, fraught with sensible and appropriate remarks. The toast of the visitors was next proposed, who were Bros. R. James, P.M., 19; H. Price, W.M., 657; C. Bayley, 9; A. Browne, Industry: J. W. Airey, 101; Leonard, P.M., 619; Bennett, P.M., Anchor and Hope; J. Hyde, 234; and H. M. Levy, P.M., 188, who severally returned thanks. Bro. James Avery, I.P.M. briefly and appropriately returned thanks for the toast. The W.M. then proposed the toast of the officers of the lodge, who severally responded. The Tyler's toast concluded a delightful evening.

CONSECRATION OF LODGE OF ASAPH, (No. 1,319.)

This new lodge as previously announced, is established particularly for the convenience of members of the Musical and Theatrical Professions, many brethren of these professions finding their avocations interfere with the discharge of their duties to their lodges and the Craft generally. The lodge, however, will not be exclusive, such a principle not being Masonic; it will also gladly hail brethren from other walks in life; but the numerous evening engagements of professors of music will be the paramount consideration in fixing the hour at which the lodge work will commence. The formation of the lodge and the framing of all its details have been admirably carried out by Bros. E. Stanton Jones, Charles Coote, G. W. Martin, Chamberlain, Buckland, Carter, (all Past Masters of No. 205), and Bro. James Weaver, the present Master of No. 862; and so favourable has the design been received by their *confreres* in art that no less than eighteen brethren are to be ballotted for at next meeting as joining members, and six gentlemen of the outer world as initiates. The ceremony of Consecration which was performed on Monday last in the Moira Room, Freemasons' Hall, was such a success in every particular, that it is but fair to suppose that the enthusiastic efforts which have been made to add to such a lodge to the London roll emanated from a general feeling that a musical lodge was a real requirement. Numerous musical brethren lent their aid as prominent executants during the ceremony, those more particularly engaged being the Grand Organist of England, Bros. James Coward, G. T. Carter, Dawson, and Jekyll. Further interest in its success was exhibited by Messrs. Chappell and Broadwood, the former of which firms kindly lent the harmonium, at which Bro. Coward presided, and the latter the grand pianoforte, on which various brethren played after the banquet. So general, indeed, has been the feeling in its favour that not a dissentient voice has been heard against it, and not an expression used which was not a wish for its unqualified prosperity.

The usual ceremonial was gone through by Bro. R. W. Little as consecrating officer, and never was better performed; and the chants, together with some exquisite anthems, were sung by the professional brethren. At the conclusion of the ceremony Bro. Little installed in the Master's chair Bro. E. Stanton Jones, who invested as his officers Bros. C. Coote, S.W. J. M. Chamberlain, J.W.; J. Weaver, S.D.; Gilbert, T. A vote of thanks was passed to Bro. T. Adams, who took the S.W. chair during the consecration; to Bro. R. S. Warrington as J.W., and Bro. Walters as I.G. The bye-laws, which had been previously framed, were adopted, and the following list of brethren anxious to join was read by the W.M.:—Bros. C. Coote,

Jun., 205; F. Ledger, P.M., 11; A. J. Phasey, 205; H. Baker, 23; T. Edgar, 205; Haines, 23; E. Frewin, 205; J. Perry, 205; J. Boatwright, 205; Thaddeus Wells, 205; G. Horton, 205; W. Maby, 68; W. Dawson, 186; W. H. Cremer, 205; D. Dearle, 88; G. Tyler, 205; C. Harper; W. T. Wrighton, 23; Gough, 780; and Stephens. The following gentlemen were proposed as initiates:—Messrs. John Meredith, W. H. Weston, H. Snyders, W. A. Tinney, H. J. Tinney, W. A. Mead, and H. Farnie.

The W.M. in explanation of the objects the promoters of the lodge had in view, said he wished to be particular in the working, as might be seen from the class of brethren he had appointed as his officers. The lodge would have but one banquet a year, and by such economy hoped to conduce towards the permanent success of the Masonic Charities, and yet leave a sum in hand. These advantages would be great to this lodge, and very likely to Freemasonry generally, for they would probably induce many bright characters to enter the Order. It must be observed when coming across members of the musical and dramatic professions that men must possess no small amount of talent successfully to discharge their functions as interpreters of the art they profess. Music as well as rhetoric could recite deeds of heroism to inspire with ardour, and by its soft influences tranquilize, calm, and soothe the human passions. Where then could such an art be better exercised than in a Freemasons' Lodge, in which the brethren met in virtue, and united in the bonds of love and harmony?

A vote of thanks was passed to Bro. Little.

The lodge was thereafter closed, and the brethren adjourned to banquet.

Bro. Jas. Coward, G.O., responded for the Grand Officers.

Bro. T. Adams, P.G.S.B., proposed the health of the W.M.

The W.M., in replying, congratulated the brethren in obtaining the warrant for the lodge, and enlarged on the excellent precepts of Masonry which would be inculcated in it, and the influence for good which it would exercise. He was happy to be one of the founders, and happier still to be the first W.M. He then proposed Bro. Little's health, and once more thanked him in the name of the brethren for performing the consecration.

Bro. Little acknowledged the compliment, and hailed the advent of a Musical and Dramatic Lodge with pleasure.

Bro. J. Hervey, G. Sec., replied for the Visitors, and afterwards proposed "Success to the Lodge of Asaph."

Bro. C. Coote, after thanking the Grand Secretary for the great assistance he had been to the founders of the lodge, and for his kindness and urbanity whenever the brethren had to wait upon him, proposed "the health of Bro. David James," of the Vaudeville Theatre, as the representative of the Dramatic Art. He was sorry there were not more of that branch of the profession present, but as they were engaged in their ordinary occupations at that late hour, every excuse was to be made for them.

Bro. David James returned thanks for so high a compliment, and hoped that this lodge would be the means of amalgamating more than was the case at present, the Dramatic and the Musical Professions.

The W.M. then proposed "the Officers," Bros. Coote, Chamberlain, Weaver, G. W. Martin, Organist to the Lodge, and Bro. Carter, all of whom responded, and the brethren separated.

Some excellent songs and glees were sung by Bros. Carter, Coote, Coote, jun., Dawson, Coward, Jekyll, and a fine solo was played on the piano by Bro. Coward.

The brethren who attended at the Consecration were, in addition to those above named, Bros. John Hervey, Grand Sec; G. W. Martin, P.M., 201; Pierce Egan, P.M., 23; J. F. Starkey, 53; David James, 780; G. Pym, P.M., 749; John Smith, W.M., 157; W. H. Waghorn, I.G., 946; H. Sadler, J.W., 147; H. Thompson, P.M., 609; W. T. Newby, 68; C. B. Payne, P.M., 27; S. Pollitzer, W.M., 1,017; C. Harper, jun., 332; and H. Massey, P.M., 619.

The beautiful furniture of the lodge was supplied by Bro. Starkey, of Bond Street, and the banquet was excellently served under the personal superintendence of Bro. Francatelli.

CONSECRATION OF EMBLEMATIC LODGE, (No. 1,321.)

The consecration of this new lodge took place on Thursday, last, 17th inst., at the Tulse Hill Hotel, Tulse Hill, There were present:—Bros. John Hervey, G. Sec.; Thomas

Fenn, P.G.D.C.; R. W. Little, P.M., 975, Prov. G. Sec., Middlesex; B. T. Todd, P.M. 27; A. G. Buss, P.M. 27, Prov. G. Treas., Middlesex; Thomas Hales, 27; E. L. Cockerell, P.M. 957; Charles Herring, P.M. 382; Charles Chittens, 1; William Abbott, 504; E. F. Swan, 604; R. A. Wright, P.M. 504, P. Prov. G.S.D., Herts; M. L. Hayward, 504; C. B. Payne, P.M. 27; Thomas Laxton, 504; W. B. Heath, P.M. 198 and 504, P. Prov. G. Sec., Herts; Charles Atkins, J.D. 27; P. J. Breary, 26; James Hanway, S.W. 957; E. Lewis, J.D. 198; J. Walters, W.M. 1309, P.M. 73; G. Kenning, S.W. 192; J. B. A. Wolpert, P.M. 720; J. R. Darke, 1275; and J. H. Gaball, 382.

the ceremony of consecration was ably conducted by Bro. R. W. Little, P.M., Prov. Grand Sec., Middlesex, the officer appointed for the purpose by the M.W. Grand Master.

The brethren assembled at half-past three, and having formed in procession in Masonic order, headed by the Director of Ceremonies, the Presiding Officer took the chair, and appointed his Wardens, pro tem

The Lodge was duly opened in the three degrees, and prayer was offered up.

The Grand Secretary then addressed the Presiding Officer, who desired him to read the Petition and Warrant.

The Presiding Officer inquired if the brethren approved of the Officers named in the Warrant, viz.:—Bros. George Frederick Swan, W.M. Designate; William Henry Breary, S.W. Designate; Thomas Laxton, J.W., Designate.

The brethren present having unanimously replied in the affirmative, the Presiding Officer Bro. R. W. Little delivered an oration. The following Anthem was then sung:—

Behold! how pleasant and how good
For brethren such as we,
Of the "Accepted" Brotherhood,
To dwell in unity.

'Tis like the oil on Aaron's head,
Which to his feet distils:
Like Hermon's dew, so richly shed
On Zion's sacred hills.

For there the Lord of Light and Love
A blessing sent, with power;
Oh! may we all that blessing prove,
E'en life for evermore.

On Friendship's altar rising here,
Our hands now plighted be,
To live in love, with hearts sincere,
In peace and unity.

The Grand Secretary presented the Worshipful Master Designate, to the Presiding Officer, who placed him on his left; the brethren of the lodge then arranged themselves on each side of the Lodge Board, and the first portion of the "Dedication Prayer" was given

All joined in the chant, "So mote it be."

Sanctus, "Glory be to Thee, O Lord, was next sung.

All the brethren turned to the East, when the Presiding Officer gave the Invocation, concluding with the chant, "So mote it be."

The Lodge Board was uncovered, and the W.M. and Wardens carried corn, wine, and oil, three times round the lodge, solemn music being performed during the ceremony.

"Glory be to God on High,
Peace on earth,
Good-will towards men."

The Chaplain carried the Censer three times round the lodge, accompanied with solemn music.

The second portion of the "Dedication Prayer" was then given, all the brethren again joining in the chant, "So mote it be."

The Presiding Officer then dedicated and constituted the lodge according to ancient custom.

Haydn's beautiful anthem was then sung:—

The spacious firmament on high,
With all the blue ethereal sky;
And spangled heavens, a shining frame,
Their great original proclaim.
The unwearied sun, from day to day,
Does his Creator's power display,
And publishes to every land,
The work of an Almighty hand.

What though in solemn silence all
Move round this dark terrestrial ball;
What though no real voice nor sound
Amid their radiant orbs be found.
In Reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine,
The hand that made us is Divine.

The Patriarchal Benediction concluded the ceremony of Consecration.

W. Bro. W. B. Heath, P.M., P. Prov. S.G.W., Herts, then proceeded with the installation of the W.M.

The W.M. having been saluted in Masonic form, proceeded with the investment of his officers as follows:—Bros. W. Brearey, S.W.; Thomas Laxton, J.W.; James Harvey, S.D.; William Abbott, J.D.; M. L. Hayward, I.G.; W. Heath, P.M. 198, P. Prov. S.G.W. for Herts, Hon. Sec., pro tem; J. Wood, stock, Tyler.

A vote of thanks was ordered to be recorded in the lodge minutes to Bros. Hervey, Little, and Fenn, for the efficient manner in which those brethren performed in the consecration of the lodge. Bros. Hervey, and Little were afterwards elected as Honorary Members of the lodge.

A vote of thanks was also proposed to Bro. Chas. Herring, for having kindly presided at the harmonium, and conducting the musical portion of the ceremony.

Several propositions were made for initiation and joining, and the lodge was closed in due form, and the brethren adjourned to a *récherché*, and banquet, provided by the worthy host, Bro. J. Simmons.

The banquet was served in most unexceptionable manner, and elicited unqualified praise from officers, members and visitors. After the cloth had been cleared.

The W.M. proposed in appropriate terms, the toasts of "The Queen and the Craft," "The M.W.G.M., the Rt. Hon. Earl de Grey and Ripon," "The Past Grand Masters, Bros. H. R. H. the Prince of Wales," and "and the Right Hon. the Earl of Zetland."

The next toast proposed by the W. M. was "The Rt. Hon. Earl Carnarvon and the rest of the Grand Officers, past and present," coupling with the toast the name of Bro John Hervey, Grand Secretary.

Bro. Hervey thanked the brethren, on behalf of the Grand Officers and himself for the enthusiastic manner with which the toast had been received. Himself and Bro. Fenn were pleased at having been invited to assist at the consecration of the Emblematic Lodge. He thanked the brethren for having elected him a honorary member of the lodge, which, he considered, had started under the most favourable auspices, and which, he felt assured, would, in the future, take no mean rank in the list of lodges on the registry of the Grand Lodge of England.

The W.M. here rose to explain that it had been his intention to have proposed Bro. Fenn as a honorary member, but through an oversight the proposition had been omitted. The omission, however, would be remedied at the next regular meeting of the lodge.

The W.M. next proposed the health of Bro. R. W. Little. The manner in which he had performed the ceremony of consecration could not be excelled and scarce equalled.

Bro. Little appropriately returned thanks for the honour the brethren had shown him in electing him a honorary member of the lodge, and also for the kind manner in which they had drunk his health. He at all times felt a pleasure in rendering any service to the cause of Freemasonry that lay in his power, and he could assure the brethren that he should ever remember with satisfaction his visit to the Emblematic Lodge.

Bro. Hervey, Grand Secretary, said he was placed in a peculiar position as one who was not a subscribing member of the lodge. He had been entrusted with the gavel for the purpose of proposing the health of Bro. G. F. Swan, the first Worshipful Master of the Emblematic Lodge (No. 1,321). He felt sure that they would all heartily join with him in drinking to the health of the Worshipful Master and prosperity to the Emblematic Lodge. He would advise the members to look more to the quality than to the numbers of the persons they introduced into the Craft.

Bro. Swan, W.M. returned thanks for the kind manner with which the toast of his health had been received. He was determined to do his duty to the best of his ability. He hoped to

have the assistance of his officers, without which he knew all his efforts would be in vain. They had no desire to make a large lodge; they intended to look more to quality and to bring none into the Craft but would reflect credit upon it.

The W.M. then proposed the toast of "the Visitors." They were few in number themselves, but they were honoured by the presence of a goodly number of visitors. The Emblematic would always be pleased to receive visitors, for, without them, he considered their meetings could not be successfully nor pleasantly carried on.

Bro. Buss returned thanks for the visitors. He must, on behalf of himself and the other visitors, express his gratitude for the handsome reception they had met with at the hands of the brethren of the Emblematic.

The W.M. next proposed "the Officers of the Lodge."

Bro. Breary, S.W., responded. He hoped the W.M. and brethren would find that they had an efficient staff of officers who were determined to do their duty, and he hoped their efforts would be appreciated.

Bro. Laxton, J.W., also returned thanks.

The W.M. then proposed the health of Bro. Heath, Hon. Sec., he alluded to the admirable manner in which that brother had performed the duties of Installing Master.

Bro. Heath scarcely knew how to thank the brethren for the compliment paid him. He saw, in the Emblematic, the germ of a prosperous lodge. The neighbourhood had hitherto been without lodge. He concurred in the spirit of those who had preceded him, and would rather see a few good men introduced, than he would see a large number, some of whom might afterwards reflect credit upon the Craft.

The Tyler's toast brought the proceedings to a close. Several excellent songs were well sung by brethren and visitors, and added materially to, the success of the evening's entertainment, the whole tenour of which promised many future happy meetings in Emblematic, No. 1321.

PROVINCIAL.

DEVONSHIRE.

EAST STONEHOUSE.—*Lodge of Sincerity* (No. 189).—A regular meeting of this lodge was held at St. George's Hall, East Stonehouse, on Monday, 14th November, 1870. Present, Bros. Baikwill, P.M., as W.M.; Rodd, P.M.; Roberts, S.W.; Coffin, J.W.; Coates, as S.D.; Bisset, J.D.; Hutchings, I.G.; R. H. Rae, Sec.; Dowse, Treas. Four visitors from neighbouring lodges were also present. Bro. G. Mair, M.D., was passed to the second degree, the charge being given by the Secretary, and the working tools explained by the S.W. Messrs. John Chapman and J. Jocelyn McCullen were initiated into the mysteries of Ancient Freemasonry, the working tools being given by the J.W., and the charge by Bro. Rodd, P.M. A unanimous vote of sympathy and condolence was recorded to Bro. Latimer, S.D. of this lodge, on his recent great affliction in the sudden death of his son. Two guineas were voted to the fund for the relief the victims of the present lamentable war on the continent.

LANCASHIRE (EAST.)

PROVINCIAL GRAND LODGE AND INSTALLATION OF PROVINCIAL GRAND MASTER.

A meeting of the Provincial Grand Lodge of Ancient, Free, and Accepted Masons of the Eastern Division of Lancashire was held yesterday in the Free Trade Hall, Manchester, for the installation of Lieut-Col. Le Gendre N. Starkie, as Provincial Grand Master, in place of the late Bro. Stephen Blair. The attendance numbered upwards of 500. A Craft Lodge was opened in the large hall at eleven o'clock by Bro. Gibbs Smith, R.W.M., of the Friendship Lodge, No. 44, Manchester, with the usual ceremonies, and was afterwards raised to the third degree. In the meantime the Provincial Grand Lodge met in the Assembly Room, and marched in procession to the hall, where its members were received with Masonic honours. Amongst those present were Bros. the Right Hon. the Earl of Carnarvon, D.G.M.; John Hervey, G.S.; C. J. Bannister, Prov. G.S.B.; and Edward Busber, P.G.S.B., of the Grand Lodge of England; A. H. Roysds, Prov. G.M. of Worcestershire; John Hick, M.P. and the following members of the Provincial Grand Lodge of

East Lancashire: Lieut.-Col. Le Gendre N. Starkie, Prov. G.M.; W. R. Callender, Jun., D. Prov. G.M.; Hopwood Hutchinson, Prov. G.S.W.; W. Birch, Prov. G.J.W.; the Rev. Thomas Radley, Prov. G.C.; Charles Tiplady, Prov. G. Treas.; William Harrison, J.P., Prov. G. Reg.; John Tunnah, Prov. G. Sec.; R. Radcliffe, Prov. G.S.D.; J. W. Maclure, Prov. G.J.D.; E. A. N. Royds, Prov. G.S.W.; T. A. Gibbons, Acting D.C.; Thomas Clarkson, Prov. G.A.D.C.; Austin Shellard, Prov. G.D.C.; J. M. Whitehead, Prov. G.S.B.; W. Gouldthorp, Prov. G.O.; J. Smith, Prov. G.P.; and John Duffield, P. Prov. G.S.W. and Hon. Sec. Letters of apology were received from Bros. the Earl de Grey and Ripon, the Earl of Zetland, Lord de Tabley, Lord Richard Grosvenor, and Sir T. G. F. Hesketh, Bart. All the lodges in the province were represented.

After an organ performance by Bro. Seed, the Deputy Grand Master took the chair, and said that since the last meeting of the Provincial Grand Lodge they had to lament the death of their late respected Provincial Grand Master. Death had removed him from amongst them in an honoured old age, and with the respect of all his brethren. It had pleased the Grand Master to appoint a successor, and that successor he rejoiced to think was one whom they could cheerfully and heartily welcome amongst them—one who had been long known to them by name, by family, by the ties of property, and still more by Masonic descent, Bro. Lieut.-Col. Le Gendre N. Starkie. That lodge had been summoned that they might be present at his installation, and that he might have the honour and satisfaction of performing that ceremony.

Bro. Hervey, Grand Secretary, read the patent for Bro. Starkie's appointment, and he was then introduced by Bro. A. H. Royds, Prov. G.M. for Worcestershire, and the ceremony of installation duly performed.

The Deputy Grand Master then expressed a hope, in his own name and in that of the lodge, that the Provincial Grand Master would for many years continue to enjoy the great honour and dignity which the office of ruler of the province conferred. He could not add much to the charges which had been delivered, but he would wish Bro. Starkie to remember that to rule in Masonry, especially over such a province, carried with it great and weighty responsibilities, for it was no common province. He was sure that the new Provincial Grand Master would rule the province kindly, considerately, and temperately, in a conciliatory spirit, but at the same time a firm one. Above all he would ask him to adhere to a fixed rule, so that when a case arose for his decision the result would not take the brethren by surprise. In the last place he had to remind him that the office which he had undertaken would in no form supersede, or in any degree dispense with the obligations of Masonry, but only invested them with a deepened responsibility. All classes were embraced in Freemasonry. It comprised the charities and virtues of private life, and also the duties of social, civil, and public life. On the one hand it taught them to command wisely, temperately, and faithfully, and on the other hand it taught the duty of subordination to constituted authority, because, as they well knew, those who could not obey properly were never fit to command. He entreated the Provincial Grand Master, in consideration of the obligations which he had received, and the ancestral honours which those who had gone before him had borne in Masonry, to select its higher and better side, and so to live that his reign over the province might be long remembered, and that he himself would be an example not only to the brethren, but to the outer world beyond.

The Provincial Grand Master then took the chair, and announced that the office of D. Prov. G.M. would be filled by one who was justly esteemed as a Mason and a citizen—Bro. W. R. Callender, Jun. The ceremony of installing the D. Prov. G.M. was then proceeded with, after which Bro. Starkie acknowledged his appointment, and said that Masonry was not dependent for success on any degree or order, but on the energetic work of each individual in that order, whatever rank he might hold.

The other office-bearers of the Provincial Grand Lodge were then re-appointed, and after the transaction of some formal business, the lodge was closed.

THE BANQUET.

A grand banquet took place in the evening in the Free Trade Hall, and was numerously attended, Bro. Lieutenant-Colonel Le Gendre N. Starkie, Prov. G.M. presided, and was supported by the Right Hon. the Earl of Carnarvon, D.G.M.; W. R. Callen-

der, jun., D. Prov. G.M., and the many officers of the lodge. Dinner was served by Messrs. Jennison, of Belle Vue Gardens, and after the removal of the cloth the ladies were admitted to the gallery, but did not muster in large number. The usual loyal toasts were given from the chair, and enthusiastically responded to, the Prince of Wales being recognised as "Bro. Albert Edward, M.W. P.G.M." The succeeding toasts were the Right Hon. the Earl de Grey and Ripon, M.W.G.M., and the Right Hon. the Earl of Zetland, M.W.P.G.M.

The Provincial Grand Master then gave "The Right Hon. the Earl of Carnarvon, R.W.D.G.M., and the Grand Officers present and past." In doing so, he said that the Earl of Carnarvon was a member of the order whom they all esteemed, valued, and highly regarded. No one who was present and heard his beautiful charge, and the language in which it was delivered, could fail to see how deeply Masonry was implanted in his mind.

The toast was drunk with full Masonic honours.

The Earl of Carnarvon, in responding to the toast, said that he always knew how very warm the heart of Lancashire was to its friends, but he felt well nigh overpowered with the touching welcome that they had been pleased in their indulgent kindness to lavish upon him. When he left he should carry away the warmest, the heartiest, and the most constant recollections of the day's proceedings, and of his Lancashire brethren; and as he trusted they never would hesitate to ask him for any share of Masonic trouble he could give, so, on the other hand, he never would hesitate to ask them for any kindness or any good offices at their hands. He had to answer to two toasts in one. He had to thank them first for the manner in which they had drunk the health of the officers of the Grand Lodge of England, of whom he had the honour to be the representative. He was well sensible of the compliment that they had paid them, and he rejoiced to have been present on such an occasion as that. There were many amongst these officers who were his seniors, yet he would venture to say that none of them had ever seen any Masonic ceremony so full of interest, so full of true Masonic feeling, so remarkable, and so dignified in all its proceedings as that which had illustrated the great hall and gladdened their eyes on that occasion. The Grand Lodge of England was a tangible and visible embodiment of English Masonry, but it was so only in so far as it reflected and represented the Masonry of every province in England. They could not be present from all parts of England on every occasion at the Grand Lodge, and therefore he rejoiced when its members, high in office, who were able to speak of its weight and its value, were present in the provinces, to judge how true the Masonic feeling was there, and how important it was that provincial interests should be fully and faithfully represented. One word more as to himself. He rejoiced that by the favour of the R.W. Provincial Grand Master, no longer designate, and also by their kindness, he had been allowed to take part in the day's proceedings. He would never forget it, but would carry away in his mind the liveliest and heartiest recollection of the great and striking scene which had passed before his eyes that morning. How could it be otherwise in Manchester, one of the great centres of English commercial life and activity, in that great hall, the former scene of many an animated and, perhaps, not always friendly debate; and in Lancashire, when industry, energy, heartiness, and resolve of purpose belonged to her sons, and his heart would be very cold indeed, if it did not feel warmed with all that he had seen and heard. He was told sometimes that after a certain age men ceased to make friends; but he did not believe that miserable and odious doctrine. For his own part, he had found, and he trusted that as long as life lasted, go where he would, he would always find friends. He hoped he would be allowed to feel that, if he came amongst them as a stranger, he would not go away as a stranger, and that he would one day be allowed by their kindness and favour to return.

Bro. W. R. Callender proposed the memory of Bro. Stephen Blair, late Provincial Grand Master of the province. He described him as one who was beloved in the social circle, a warm and constant friend, a man of business whose commercial dealings were never sullied by dishonesty or by speculation, a man who was looked up to and trusted by his workpeople and fellow-townsmen, and a true and honest politician who never obtruded his private opinions, and who deserved their admiration for the manner in which he had performed his duty as a Christian, a gentleman, and a Mason. For twenty-five years, or nearly that

time, he governed the province, and under his jurisdiction the lodges had increased from 28 to 75, and the number of subscribing members from 1,020 to 3,867.

The toast was drank in solemn silence.

The Earl of Carnarvon next gave the health of Lieut.-Col. Le Gendre N. Starkie, R.W.P.G.M. He said that they often heard Freemasonry spoken against by those who were beyond the charmed circle of the initiated. He would ask those sceptics if it was likely that any system would have endured so long had it been founded upon imposture, and not upon truth? A writer had said of the greatest public buildings of Europe, built long since by their own Masonic forefathers, that they owed their decline to three causes—to the effects of time, to revolutions in political or religious thought, and to fashion or bad taste. That was a perfectly true statement; but he asked how was it the Masonry which had been exposed to all three influences had not succumbed to them as their handiworks had done? In every part of the world Masonry was increasing. In war men owed their lives to it; in sickness they received care and attention; and in desolate and distant countries they were rescued by it. He knew himself of a case where a mission of high importance to the north of India was attempted, and attempted in vain, until at last the officer in command of it gave certain signs and symbols known to them, which at once secured a free passage through a hostile country. If there was one part in the whole habitable world more than another where Masonry had taken a deep and firm root, that part was England; and if there was one corner in England where it had taken firmer root than elsewhere he thought he might claim for Lancashire. Let him indicate what he believed to have been the cause of this. It was said three hundred years ago, by one of the wisest writers of the time, that England was the place above all others where a love of truth prevailed in conjunction with a reverence for that which was old, and he believed that which was said about other matters was equally true when said of Masonry. It had shown that it was true in its wonderful adaptation to modern requirements and the wants of the present time, and it was only institutions that were good, true, and genuine in themselves, which would stand this test and come out like gold from the furnace, purified and refined by the ordeal. Masonry might gladly stand that test, for she would, he was convinced, come out of it, and the lessons of Masonry were not likely to grow old in our days, for they were as applicable to us as to our forefathers. They could never tire of the great cardinal principle of Masonry—charity—and should never forget that great bond that united them together. Lastly, they should never forget how Masonry represented the principle of good citizenship and social order. In other countries Masonry unfortunately had too often lent herself to other societies, who had taken advantage of her, and, under the shadow of her great name, had dared to foist upon society their own miserable doctrines and theories.

The toast was duly honoured, and was acknowledged by the Provincial Grand Master.

A number of other toasts were afterwards given. The proceedings were enlivened by an efficient glee party, Bro. W. Couldthorp, P.G.O., presiding at the pianoforte.

LANCASHIRE (WEST.)

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this old established lodge was held on Wednesday evening last, the 9th inst., at the Masonic Rooms Athenæum. The W.M., Bro. John Hatch, presided, and was supported by W. Bro. Stanton, as I.P.M.; Bros. C. Hartley, S.W.; J. Barrow, J.W.; W. Bro. Edmund Simpson, P.M., and Sec.; Bros. W. Heald, S.D.; B. Mills as J.D.; W. Hall, I.G.; Bros. Beeley and Watson Tylers. Past Masters G. Kelland, W. King, W. H. Bagnall, and J. D. Moore. P. Prov. G.S. of W.; Bros. E. Airey, J. Dickenson, F.C.; J. Harrison; R. Taylor; Tilley, F.C.; and J. Stanley. The lodge was opened, minutes confirmed, and other business transacted. The ballot was taken and proved to be unanimous in favour of the following brethren as joining members of the lodge:—Bros. Robert S. Bateson, Surgeon in the Indian Army, of the Charity Lodge, No. 563, Umballa, Bengal; Richard Coupland, of Lancaster; the Rev. T. B. Hinde, M.A., of Bredfeld; and Bro. the Rev. Adam Wright, M.A., of Gillsland Vicarage, Carlisle. The ballot was then taken for W. William Hayes, of Lancaster, Licensed Victualler, as a candidate for initiation who was duly elected. The W.M., in accordance with notice given at the last meeting, proposed that the sum of ten guineas be voted from the lodge funds for the Institution for

Aged Freemasons and their Widows. This was seconded by Bro. E. Simpson, P.M. and Sec., and carried unanimously. Applications for votes for admission into the Royal Albert Asylum for Idiots at Lancaster were presented, and the appropriation of the votes deferred until the publication of the list of candidates, and then vested in a committee to consist of the W.M., Wardens and Past Masters in the lodge. Bro. Dr. Moore, P.M., presented to the lodge a handsome album to contain portraits of the Past Masters, and an unanimous vote of thanks was awarded to him on the proposition of the W.M., seconded by Bro. E. Simpson, P.M. and Sec. A meeting of Emergency was announced to be held on Friday next, when the first and third degrees would be conferred, and the lodge was closed in due form.

LANCASTER.—*Lodge of Fortitude*, (No. 281).—An emergency meeting of this lodge was held on Friday Evening, 11th November, at the Masonic Room, Athenæum, Lancaster. There were present Bros. John Hatch, W.M.; Edward Store, I.P.M.; C. Hartley, S.W.; John Barrow, J.W.; Edmund Simpson, P.M. and Sec.; John Harrison, as S.D.; J. Budd, as J.D.; William Hall, J.G.; Past Masters: Whimpray, and Moore, P. Prov. G. S. of W. Bros. Greenall, B. Wills, Jacob Stanley, J. Dickenson, F.C.; J. Tilley, F.C.; R. Taylor, and J. Watson. The lodge was opened, and circulars convening the meeting of emergency read. Bros. Dickenson and Tilley having given full proof of their proficiency as Craftsmen were raised to the degree of M.M. by the W.M. Bro. William Hayes who had been elected at the proceeding meeting of the lodge was also duly initiated into the mysteries of Freemasonry by the W.M., the working tools being presented by Bro. Hartley, S.W. Their being no other business before the lodge, it was closed in due form.

SUFFOLK.

IPSWICH.—*Prince of Wales' Lodge* (No. 959).—The regular meeting of this lodge took place at the Masonic Hall, on Monday, the 7th ult., when a large number of brethren were present, amongst whom were Bros. W. T. Westgate, W.M.; W. Cuckow, S.W.; Oliver, J.W.; E. Dorling, P. Prov. G. Sec.; Emra Holmes, P.M.; and C. T. Townsend, P.M., Secretary, &c. The lodge having been duly opened, was raised to the third degree, when Bro. Abbott received the sublime degree of Master Mason, the ceremony being performed by the W.M. with his accustomed ability, assisted by Bro. Townsend. Bros. Osmond and Dennis were afterwards passed to the second degree, and the lodge being closed down, Mr. Jeffries was duly initiated an Entered Apprentice. A communication was then read from Sir Shafto Adair, Prov. G.M., of Suffolk, urging the brethren to subscribe to the "Captain" Relief Fund, when after some remarks from one or two of the brethren, it was moved by Bro. Emra Holmes, seconded by Bro. W. Cuckow, and carried unanimously, that the W.M. instruct the Secretary to acknowledge the receipt of Sir Shafto Adair's letter. Bro. Dorling took exception to the report just published by the Prov. G. Sec. of the last Prov. G. Lodge, and which reflected upon himself as late Prov. G. Sec. He had sought an explanation from the Prov. G. Master, who promised to look into the matter. Other business having been transacted, and several propositions taken, the lodge was finally closed, and the brethren retired to an excellent repast provided by Bro. Spalding, the keeper of the Masonic Hall. The evening closed in harmony.

NEW BRUNSWICK.

GRAND LODGE.

- The third Annual Communication of the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of New Brunswick, was opened at St. John's, in the Masonic Hall, on Wednesday, the 29th ult., at 10 o'clock a.m. There was a large representation present, including delegates from all the lodges in this city, and from almost every district in the province. The following grand officers were present:—

M.W. Bro. B. Lester Peters...	...	G.M.
R.W. Bro. Wm. Wedderburn	...	D.G.M.
R.W. Bro. B. R. Stevenson	...	G.S.W.
R.W. Bro. John Richards	...	G.J.W.
V.W. Bro. W. H. A. Keans	...	G. Treas.
V.W. Bro. Wm. F. Bunting	...	G. Sec.
V.W. Bro. Rev. Dr. Donald	...	G. Chap.
W. Bro. David Main	...	G.S.D.

W. Bro. Thos. Irving...	...	G.J.D.
W. Bro. Robert Marshall	...	G. Dir. of Cers.
W. Bro. Edward Willis	...	G. Asst. Dir. of Cers.
W. Bro. J. Mullin	...	G. Std. B.
W. Bro. S. W. Golding	...	G. Swd. B. pro tem.
W. Bro. James McNichol	...	G. Purst.
Bro. W. F. Dibblee	...	G. Steward.
Bro. Jno. Harris	...	G. Steward.
Bro. S. Crane Charters	...	G. Steward.
Bro. I. W. Doherty	...	G. Steward.
Bro. M. N. Powees	...	G. Steward.

On Wednesday the Grand Lodge was opened in ample form and with prayer.

W. Bros. J. C. Hatheway, D. R. Munro, and David Brown were appointed, in the terms of the Constitution, by the Board of General Purposes, a Committee on Credentials. On motion it was resolved that the reading of the minutes of the last annual communication be dispensed with, the same having been printed and in the hands of the brethren.

The M. W. Grand Master delivered his annual address, which was lengthy and interesting. He said that there was great cause for congratulation that so much harmony and prosperity existed throughout the jurisdiction, also that the Grand Lodge of New Brunswick was, with one exception, now in fraternal relations with all parts of the masonic world. It gave him great pleasure to be able to state that since the last annual communication the parent Grand Lodges of England and Ireland had formally acknowledged the Grand Lodge of New Brunswick, thus approving of the course adopted by the Fraternity in this province in its erection.

He next took up the petition of the Grand Lodge of Quebec for recognition. He spoke at length on this matter, quoting the Masonic law and precedents for the guidance of the Grand Lodge in its examination of the correspondence on the subject, which would be submitted. He made a short reference to his visit to New York last summer, where he was present, by invitation, at the laying of the corner stone of the new Masonic Temple in that city.

He very touchingly referred to the death of the late lamented brother, Alexander Balloch, who, during the year, had been called from labour to the rest of the Celestial Lodge above. He paid an eloquent tribute to the excellent character and masonic zeal of the departed brother, who for so many years stood at the head of Masonry in the province.

The M.W. Grand Master announced that at eight o'clock, p.m., he would consecrate the new Masonic Hall at Carleton, and wished the brethren to be present.

On motion of R.W. Deputy Grand Master Wedderburn, it was resolved that so much of the address of M.W. Grand Master as referred to the death of our late Bro. Balloch be referred to a committee to report.

The R.W. Deputy Grand Master, R.W. Senior Grand Warden, and W. Grand Director of Ceremonies, were appointed as committee.

On motion of W. Bro. John V. Ellis, it was resolved that so much of the Grand Master's address as related to the Grand Lodge of Quebec be referred to a committee, to report at the next Annual Communication of the Grand Lodge.

Past Grand Master R.W. Bro. R. T. Clinch presented his credentials as a representative of the Grand Lodge of England, and was received in the usual official manner, and the brethren testified their personal gratification at his appointment by long and hearty applause.

The report of the Board of General Purposes was read, and on motion ordered to be received and placed on the Secretary's table.

On motion of W. Bro. John Richards, it was resolved that the election of officers be deferred until Thursday evening, at eight o'clock.

On motion it was resolved that the report of the Board on the amended Constitution, and also notices for proposed amendments, be taken up to-day at 2-30 p.m.

The M.W. Grand Master appointed Past Grand Master R.W. Bro. Clinch; R.W. Deputy Grand Master Wedburn; W. Grand Secretary W. F. Bunting; W. Grand Wardens B. R. Stevenson and John Richards; W. Bros. E. Willie, and himself, a Committee to report on the Grand Lodge of Quebec.

The Committee on Credentials presented their report.

On motion it was ordered that the report of the Grand Secre-

tary be received and entered in the minutes.

W. Bros. James Robertson, John V. Ellis, and W. Grand Secretary, W. Bunting, presented their credentials as representatives from the Grand Lodges of Nebraska, Canada, and Missouri, and were received in the usual manner.

The amendments to the Constitution, proposed by the Board, and the other notices of proposed amendments were taken up for discussion, and were disposed.

On Thursday the Grand Lodge resumed labour at 10 o'clock a.m., R.W. Deputy Grand Master W. Wedderburn in the East.

A variety of routine business was transacted, after which a grant of 100 dols. was made to the Carleton Masons in aid of their hall fund, and a grant of a like amount to the Masons of Newcastle for a similar service.

A committee was authorized to report on the matter of appointing an instructor, before closing Grand Lodge.

A variety of routine business having been transacted, the Grand Lodge proceeded to the exemplification of the work.

The lodge was opened, and the Grand Secretary exemplified the work on the First Degree.

The M.W. Grand Master appointed P.M.'s. Botsford, Diddle, and Stockford, Scrutineers. The following brethren were elected, appointed, invested, and installed as Grand Officers:—

M.W. William Wedderburn	...	G.M.
R.W. John V. Ellis	...	D.G.M.
" Bliss Botsford	...	S.G.W.
" William F. Diddle	...	J.G.W.
V.W. Rev. William Donald	D.D.	G. Chap.
" William H. A. Keans	...	G. Treas.
" William F. Bunting	...	G. Sec.
W. Adolphus G. Beckwith	...	S.G.D.
" Robert Marshall	...	J.G.D.
" John D. Short	...	G. Dir. of Cers.
" Richard N. Knight	...	Ass. G. Dir. of Cers.
" Duncan S. Harper	...	G. Swd. Bearer
" John Johnston	...	G. Stand. Bearer
" Henry Card	...	G. Organist
" David R. Munro	...	G. Pursuivant
" Harris Allan	...	G. Steward
" John A. Beatty	...	"
" Hugh Mc Monagle	...	"
" Thomas H. Keohan	...	"
" Samuel Foster	...	"
" Henry Hallett	...	"
Bro. Dinges Scribner	...	G. Tyler.

On Friday the Grand Lodge resumed labour at 11 o'clock, M.W. Grand Master Wm. Wedderburn in the East.

The Committee on Credentials made their report.

On motion of R. W. Deputy Grand Master, John V. Ellis, it was ordered that Grand Lodge confirm the appointment of representatives of this Grand Lodge to Grand Lodges of Canada, Nebraska, and Minnesota, made by the Grand Master.

On motion of P.G.M. B.L. Peters, it was ordered that the rank of P.S.G.W. be conferred on R. W. Bro. Bernard, representative of this Grand Lodge near the Grand Lodge of Canada.

On motion, the exemplification of the work was again resumed.

On Friday afternoon, the Grand Lodge resumed labour at 2.30. p.m., M.W. Grand Master in the East.

M.W. Grand Master appointed Bro. Charles Kerr an additional Grand Steward. The W. Bro. was duly installed.

On the motion of W. Grand Secretary, it was ordered that the M.W. Grand Master appoint, should he deem it advisable, a committee for the purpose of organizing a Grand Masonic Festival for the next Annual Communication of this Grand Lodge.

The exemplification of work was again resumed, and the second and third degrees were worked.

All business before the Grand Lodge having been disposed of, it was closed in ample form, Rev. Bro. Howard Sprague invoking the Divine blessing.

ROYAL ARCH.

METROPOLITAN.

JOPPA CHAPTER (No. 188).—The installation meeting of this Chapter was held on Monday, the 31st ult., the M.E.Z. Comp. W. Littauer in the chair, supported by Comps. Rev. M. B. Levy, J.; J. Abrahams, H.; Pollitzer, S.N.; Stanton Jones, P.S.;

J. Emanuel, A.S.; and P.Z's. A. Cohen, Treasurer; S. V. Abrahams; J. Lazarus; and Companions Cremer; Faulkner; Mellich; H. F. Isaac; Potts; J. Emanuel; G. Brett; Braham; Collinridge; M. Littauer, and several others. The Chapter was opened, and the minutes read and confirmed. The revised by-laws were read and discussed, and finally adopted. The installation of the Principals then took place, and Companion Israel Abrahams was installed as M.E.Z.; Rev. M. B. Levy, H.; and S. Pollitzer, J. The ceremony was beautifully rendered by the retiring M.E.Z. The newly-installed Z, then invested his officers as follows:—Comps. H. M. Levy, S.E.; Rosenthal, S.N.; M. Emanuel, P.S.; 1st Assistant, J. Emanuel; 2nd Assistant, M. Nathan; A. Cohen, P.Z., Treasurer; and Smith, Janitor. Comp. Cohen, in a very excellent speech, presented Comp. W. Littauer, I.P.Z., with a very elegant solid gold P.Z. jewel, bearing the following inscription:—"Presented by the Companions of the Joppa Chapter, No. 188, to Companion W. A. Littauer, I.P.Z., in recognition of the efficient manner he discharged the duties of First Principal during the year 1870." Comp. Littauer suitably returned thanks for the valuable gift. The Chapter was then closed, and the Companions sat down to an excellent banquet. The usual loyal and R.A. toasts were given. The toast of the M.E.Z. was proposed by Comp. W. Littauer, I.P.Z., and very ably responded to. The toasts of the H. and J. were respectively eloquently given by Comps. Rev. M. B. Levy and S. Pollitzer, and H. M. Levy, as S.E.; M. Emanuel responded for the officers. The Janitor's toast concluded a very agreeable evening.

LEICESTERSHIRE AND RUFLAND,

LEICESTER.—*Chapter of Fortitude* (No. 279).—A convocation of this Chapter was held at the Freemasons' Hall, on Wednesday, the 9th inst. In the absence from the county of the first and second Principals, those chairs were filled by Comps. Kelly, G. Supt., and the Rev. John Spittal, P.Z., Comp. Toller being in his place as J.; Comps. Stretton, E.; Buzzard, as N.; Part-ridge, P.S., and others. A telegram was received from Comp. the Rev. C. J. E. Smith (Rugby School), N., expressing regret at being unable to be in his place. A ballot was taken for Bro. Alfred Layton, of the Universal Lodge, No. 181, London; Robert Waite, and Francis Kemp, of St. Peter's Lodge, No. 1330, Market Harborough; and Henry Tilleman Bobart, of the Ferrers and Ivanhoe Lodge, No. 779, Ashby-de-la-Zouch, who were duly elected, and Bro. Waite being the only candidate present was duly exalted, but having to leave by an early train, the historical lecture was omitted, Comp. Toller giving the Symbolical, and Comp. Kelly the mystical lectures.

MARKET HARBOURGH.—*St. Peter's Lodge* (No. 1330).—A monthly meeting of this flourishing young lodge was held at the Assembly Room, Three Swans Hotel, on Friday, the 11th inst., when amongst the brethren present were William Kelly, Prov. G.M., W.M.; Sir Henry St. John Halford, Bart., P.G.S.D., S.W.; Rev. J. F. Halford, P.G. Chap., J.W.; Rev. A. A. O'Neill, P. Prov. G. Chap., East Lancashire, Chaplain; Robert Waite, P.M., Treas.; W. H. Marris, P.M., and P. Prov. G.S.D., Sec.; and F. Kemp, S.D. Visitors:—Bros. S. Inns, D.P.G.M., Northants and Hunts; Rev. Dr. Haycroft, P.G. Chap., and S.D., No. 523; and Geo. Toller, Jun., P.M., 523, and P.G. Sec. The work consisted of thirteen passings and two initiations. Twelve out of the thirteen E.A.'s were present, and after the preliminary business had been transacted, went through their examination most efficiently, and, having retired, the lodge was opened in the second degree, when they were passed in the following order, viz:—Bros. J. H. Douglass; Thos. Macaulay, *M.E.C.S.*; W. Nicholas Heygate, *M.E.C.S.*; Henry Freestone; William Martin; Frederick Grant, *M.D.*; Edward Fuller; Richard Lawrence; James Edward Dixou; John Whitehead; James Shovelbottom, and Edward Clark, (Tyler); Bros. the Rev. Dr. Haycroft and Toller rendered valuable assistance during the evening, the former as Deacon, and the latter as Inner Guard. Time did not permit of the lecture on the tracing board being given. The F.C.'s lodge having been closed, Mr. Percy William Keane, of Cranoe, and of Beach Park, Ennis Co. Clare, Ireland, and Mr. John James Platford, of Harborough (who had been ballotted for at the opening of the lodge) were severally initiated into the first degree. The Rev. Francis Morton Beaumont, *M.A.* Vicar of Farndon, was proposed for initiation. The W.M. brought forward an application which he

had received for aid to the "Captain Relief Fund," and proposed a contribution of one guinea, which, as a young lodge, was all he thought they could give. Bro. Sir Henry Halford, S.W. whilst whilst not objecting to the grant, said he must express his decided conviction that the case was one which ought to be provided for by the State, and not by private benevolence. W. Bro. Inns said that he had brought forward a similar application in two of the lodges of his Province, in both of which a similar objection was raised, but the two brethren ended by seconding his proposition. Bro. Rev. John Halford, J.W., seconded the grant, as whilst agreeing in principle with the S.W., (as the W.M. also did), he thought, at least, temporary aid should be afforded until the case could be brought before Parliament. The grant was then unanimously agreed to. The W.M. presented to the lodge an alms dish of an antique design in white metal, and 25 copies of a Masonic national anthem, which he had had printed for the use of the lodges in the Province, and for which, a vote of thanks was passed. The lodge was then closed, and the brethren adjourned to refreshment. The superb suite of furniture formerly presented to the Lodge of Antiquity, in London, by H.R.H. the Duke of Sussex, which had just been purchased, was brought into use for the first time, and greatly admired.

MARK MASONRY.

INDIA.

INAUGURATION OF THE PROVINCIAL GRAND LODGE OF MARK MASTER MASONS FOR WEST INDIA.

On the 29th September, the Right Worshipful the Honourable J. Gibbs, 33^d, Provincial Grand Master of Bombay, having been received by the W.M., officers and brethren of Lodge "Holmesdale in the East," of M.M., No. 72, with the customary honors amongst M.M. Masons, inaugurated in its midst the Provincial Grand Lodge in due form. R.W. Bro. Percy Leith, 33^d, the Provincial Grand Master nominate, being in attendance, was then called in and conducted to the *dais*, whereupon the patent of his appointment was read, and after having expressed his unqualified assent to the ancient charges, was duly installed by R. W. Bro. Gibbs in a masterly manner, as the Prov. G.M. of M.M. Masons of Western India. The R.W. Prov. G.M. then installed R.W. Bro. the Hon. J. Gibbs as P. Prov. G.M. of M.M. Masons of Western India.

The ballot was taken for Bro. Alfred Swift as Prov. G. Treas and Bro. J. W. Seager as Prov. G. Tyler, which proved unanimous in each case.

The Prov. G.M. then appointed and installed the undermentioned brethren as his officers:—

Wor. Bro. J. Dixon	...	D. Prov. G.M.
" Bro. C. Hyne	...	Prov. G.S.W.
" Bro. H. H. Avron	...	P. Prov. G.S.W.
" Bro. Colonel L. W. Penn	...	Prov. G.J.W.
" Bro. Capt. B. H. Mathew	...	Prov. G.M.O.
Bro. A. C. Gumpert	...	Prov. G.S.O.
" A. C. Langley	...	Prov. G.J.O.
" M. Balfour	...	Prov. G. Chap.
" Alfred Swift	...	Prov. G. Treas.
Wor. Bro. E. Tyrrell Leith	...	Prov. G. Reg.
" Bro. H. H. Avron	...	Prov. G. Sec.
Bro. T. Crawford	...	Prov. G.S.D.
" G. W. R. Malins	...	Prov. G.J.D.
" A. F. Shepherd	...	Prov. G. Insp. of Wks.
" E. Gleave	...	Prov. G. Dir. of Cers.
" W. M. Tennent	...	Prov. G. Asst. Dir. of Co
" W. Stephens	...	Prov. G. Swd. B.
" H. Ainsworth	...	Prov. G. Std. B.
" J. Thomas	...	Prov. G. Org.
" J. O. Weekes	...	Prov. G.I.G.
" M. B. Cohen	...	Prov. G. Steward.
" J. C. Melville	...	Prov. G. Steward.
" J. W. Seager	...	Prov. G. Tyler.

The R.W. Prov. G.M., referring to the zealous manner in which W. Bro. H. H. Avron had performed his various duties, and to the assistance afforded by him to the Craft in general and towards the carrying out of the beautiful Degree of Mark Master in particular, in Bombay, and to manifest his approbation thereof, intimated that he had appointed W. Bro. Avron, P. Prov. G.S.W. This announcement was received with marked approval.

The R.W. Prov. G.M. then proposed a vote of thanks to R.W. Bro. Gibbs for the able services rendered to the craft, and especially to Mark Masonry, by him during his term of office, at the same time hoping that he would still be seen amongst them and that they might for long to come have the benefit of his valuable advice and assistance. Carried by acclamation.

R.W. Bro. Gibbs said: "I beg to return you my very sincere thanks for the kind manner in which you have acceded to the proposal just laid before you by the R.W. Prov. G.M. for a vote of thanks to me for my conduct whilst reigning over you during the past five years. It is a source of very great satisfaction to me to have been long connected with Masonry in this part of India. So long ago as 1847 I joined the craft; and when I was last home, it was very gratifying to me to have been able to prevail with the Grand Lodge to introduce Mark Masonry in Western India. Viscount Holmesdale, who was then the G.M. of Mark Mason, was very kind to me, and appointed me the first Prov. G. Master of the Order in Western India, and he also conferred on me the honour of being P.S.G. Warden of the Grand Lodge in England. It was not long after "Holmesdale" had begun to work, that an application was made for a Charter for Lodge "Sirius." The latter lodge after fluctuating in the ascendancy, and in the other direction, has now, I believe, at last taken a position which bids fair to hold to her own in honest rivalry with Lodge "Holmesdale." I can only say that I trust the reign of R.W. Bro. Leith, as Prov. G. Master of Bombay, will be a flourishing one, and that ere long he will find many Mark Lodges established, if not more in Bombay itself, certainly in his province. There is a very promising future before Mark Masonry, and I trust it will not be long, and that I shall live to see the day when all the Orders shall be acknowledged. It is a great satisfaction to me, as it will be to every member of the craft to know, that steps are being taken to unite the various Degrees which now work, more harmoniously together. Steps with that end in view have been taken in England, and I trust ere long we shall find the beginning of that which in the end will be the perfection of Masonry—all Orders working under one head. I congratulate Mark Masonry on its having such a distinguished brother to preside over it as R.W. Bro. Leith, and I am quite sure from his present choice of Grand Officers, that he intends that Mark Masonry shall take a "marked" place in India and our Colonies and Dependencies."

R.W. Bro. Leith said: "I cannot help thanking R.W. Bro. Gibbs for the very kind way in which he has spoken of me. For myself, I can only say that I shall always do the best I can, and by doing so to carry with me the good opinion of the brethren; and I hope we shall find that the trouble we have taken in this Degree will not be in vain, and that we shall have satisfied the members that have joined us that we have done everything in our power to further Mark Masonry. I was going to say that with the Craft in the past, Mark Masonry has, as it were, been nowhere. We hope, however, now, to compete with the craft and do as much good as the Craft has done, considering the many ways in which it has been so closely allied with it."

R.W. Bro. Gibbs here retiring, the Prov. G.M. explained that he did so in consequence of indisposition, and stated that he considered it as a very great kindness on his part conferred on the Provincial Grand Lodge in having attended this evening to perform the Installation Ceremony.

After a few remarks from W. Bro. Dixon, D. Prov. G.M., expressing his views regarding the formation of a Provincial Grand Lodge, which he considered was absolutely necessary to stimulate the brethren who had been many years members, and to encourage others to make Mark Masonry what it ought to be.

The Prov. G.M. then submitted the Bye-Laws of the new Provincial Grand Lodge for approval and adoption, and after an instructive discussion thereon, it was proposed by Bro. A. C. Gumpert, Prov. G. Sen. Overseer, that the Bye-Laws be taken as read and agreed to. This motion being seconded by W. Bro. Dixon, D. Prov. G.M., was put to the Provincial Grand Lodge, and carried *nem. con.*

The R.W. Prov. G.M. having explained as to the Benevolent Fund Clause, the Provincial Grand Lodge was closed in peace and harmony.

The R.W. Prov. G. Master, the Officers of the Provincial Grand Lodge, and the visitors then adjourned to a sumptuous banquet, and drank the usual loyal and Masonic toasts, which terminated a most pleasant Masonic gathering.

GRAND MASONIC BITE.

The following taken from the "Free Lance," published at Manchester, refers to the meeting of the Provincial Grand Lodge of East Lancashire, fully reported in another column.

Whatever may be the antiquity of Freemasonry, it is certain that it appeals to one of the most primitive as well as the most noble of all virtues—Charity. Nor does the system inculcate the practice of this virtue in any narrow or dogmatic sense. Charity is understood to mean not only the active exercise of benevolence, but the culture of that mutual consideration and brotherly love which, if it were general, would transform the world into a Paradise. That a society based upon principles whose origin is Divine should, in all ages, have attracted the attention and enlisted the support of mankind, need not excite surprise. Man, the most gregarious of animals, longs for intercourse with his fellow man; and without it pines into premature decay. Even in the days of Shakspeare there existed an old proverb, which the poet quotes, that "Society is the happiness of life;" and when companionship can be secured and coupled with the systematic practice of so grand a virtue as Charity—in its extended sense—its value is enhanced to an extent that baffles calculation.

Such a companionship is the sole aim of Freemasonry. The principles of the "Craft" may be summed up in the one word "Charity," and when the deeds of its members are most in accordance with Charity, they would nearly approach the dictates of Freemasonry. No wonder that in England such a system should number its tens of thousands of adherents, and as little extraordinary is the fact that in the north, Freemasonry is widely spread and ardently admired. The recent death of Mr. Stephen Blair—a man endeared to all who knew him, and whose memory is revered far beyond the pale of Freemasonry—occasioned a vacancy in the Grand Mastership of the Province of East Lancashire. His successor is Col. Le Gendre N. Starkie, of Huntroyde, and it was to preside at the Installation of this gentleman that Lord Carnarvon attended the Free Trade Hall on Wednesday last.

The Grand Master's chair was placed upon the platform, which was reached by means of a short flight of steps. Down the centre of the hall, from dais to entrance, was fitted a broad crimson carpet, and upon either side of this were ranged the members of the various lodges. The front seats were reserved for the masters of lodges and those who had already passed the chair, while the rank and file of the order were arranged in thickly serried ranks behind them.

There is no secret in the fact that Freemasons wear short white aprons, edged with blue and trimmed with silver, that they usually, upon grand occasions at all events, appear in white neckerchiefs and white gloves. Those who have reached a particular rank are entitled to wear certain "jewels" on their breasts, while the present office-bearers wear in addition a collar of blue also frequently edged with silver. The effect upon entering the hall was both singular and interesting. The similarity of attire, and the endless repetition of blue and silver, white and gold, produced a *coup d'œil* that cannot often be witnessed. Here and there might be seen a Steward, with his crimson collar and wand of office, busy and active in the performance of some duty; and occasionally an anxious "deacon" might be observed threading his way to a distant part of the hall, bent on some mission connected with the approaching ceremony.

In the assembly room, however, the Provincial Grand Lodge is assembled, and presently they seek admission to the hall. After all the recognised precautions against intrusion they are duly admitted. First comes the Grand Director of Ceremonies (Mr. Gibbons, a most experienced and efficient officer), with his assistant,

Mr. Shellard. Then follows the bearer of the great standard, then the sword-bearer immediately preceding Lord Carnarvon, to whom is paid all the honours due to the Grand Master—whose representative he is. He is followed by a numerous body of gentlemen who are, or who have been, members of the Provincial Grand Lodge. Amongst them are several clergymen, one of whom wears his canonicals and is the Grand Chaplain of England. As the organ peals forth a Masonic march these new comers ascend the platform, the banner is held above the chair of the officiating Grand Master—who is saluted in a Masonic fashion known only to the initiated—and the assemblage is complete. We violate no confidence when we state that the Provincial Officers wear collars of a rich purple colour, highly ornamented with gold, while their white aprons are also bordered with purple, and edged with trimmings of the same precious metal. Anything more thoroughly novel and effective than the aspect of this meeting—the blue and the silver, the purple and gold, adding by contrast to the beauty of the scene—has never, we believe, been witnessed within the walls of the Free Trade Hall. The general result was highly picturesque, nor was it indeed, void of something like grandeur.

Certain preliminaries having been gone through, the Provincial Grand Master Designate was summoned to the meeting. Col. Starkie, who a few years since filled the office of High Sheriff of Lancashire, is probably known to many of our readers. He has a decidedly military bearing. He is a Deputy-Lieutenant of the County, and is deservedly esteemed and respected by all classes. For many generations his ancestors have attained high positions in Freemasonry, but not one of them can have presided over so numerous a body as that which now constitutes the Province of East Lancashire. Bro. Starkie's altitude through the long ceremony that awaited him was manly and collected, but perfectly modest and unassuming. His voice, as he entered into certain engagements as to the discharge of his new duties, was quite audible throughout the hall; and all present were evidently impressed with his demeanour.

Having been invested with the gorgeous paraphernalia proper to a Provincial Grand Master, Bro. Starkie was installed in his place by Lord Carnarvon. During this portion of the rite the cheers were loud and vigorous—so much so as to all but over-power the flourish of trumpets which marked the elevation of the new Grand Master to his dignified position.

Lord Carnarvon, who is evidently thoroughly at home in his "work" as a Freemason, is also a clever and impressive speaker, very deliberate, and, as he warms with his subject, fluent. His address to Bro. Starkie was marked with much dignity and more sound sense. After congratulating him upon his accession to office, his lordship enlarged upon the responsibilities and cares which were inseparable from such a position. He earnestly counselled consistency, forbearance, assiduity, and independence. "Freemasonry," said Lord Carnarvon, "has two sides—a higher and a lower. Be it yours to attain the one and eschew the other." This advice is too sensible to be overlooked, and we print it for the benefit of all Freemasons, to whom it applies, equally with him to whom it was addressed.

The Provincial Grand Master immediately appointed as his deputy Bro. William Romaine Callender, a gentleman who, notwithstanding engagements sufficient to overwhelm any one less ravenous for work, devotes very considerable time to his Masonic duties. It was evident that Bro. Starkie had commenced his reign by the most acceptable appointment it was possible for him to have made. As Bro. Callender advanced to receive the insignia of his office, he was greeted with an enthusiasm that was really an ovation, but it did not need this to assure Mr. Callender of the high opinion in which he is held throughout the Province.

Many who are not Freemasons will doubtless peruse these lines, and not a few of them may have observed, amongst the brotherhood, practices that they do not and cannot approve. They may be assured that what Lord Carnarvon said about there being to Freemasonry "a higher and a lower side," is strictly true; and they will find, if they be observant, that a large majority of the fraternity seek to attain the higher level, and to practise the highest precepts of the order, while they avoid the objectionable features, which are, we fear, inseparable from all large societies of men.

Obituary.

BRO. COL. A. G. GREENLAW, P.S.G.W., AND
DIST. G.M. OF BRITISH BURMAH, &c.

We regret exceedingly to announce the death of this distinguished brother, which melancholy event took place at Coonoor, in the Madras Presidency, on the 23rd September last.

In the demise of R.W. Bro. Greenlaw, the Craft in India generally, and British Burmah in particular, will sustain a loss which cannot easily be replaced. Ever since he set foot in British Burmah years ago, he laboured earnestly and diligently in behalf of the Order; and did not rest until he introduced almost every degree of Masonry in the Province, himself taking the most prominent part in the work. Nor did he confine his labours to the ritual alone, but he kept the spirit of Masonry alive by frequent lectures, disseminating the beauty of the Order. Only a few months ago we had the pleasure of noticing these excellent lectures, which were published by him in a volume, and which met with such a welcome reception all over India.

Bro. Greenlaw's labours on behalf of the Order were not confined to British Burmah alone, for as soon as he was transferred to the Madras Presidency, he assisted in establishing the Provincial Grand Conclave of Knights Templar there, and a Chapter of the Rose Croix, as also a Chapter of the same Degree in the Punjab.

The deceased brother was held in the highest respect and esteem by all who had the pleasure of his acquaintance; particularly in British Burmah, the scene of his greatest Masonic labours. So highly did the brethren of this province appreciate his worth, that although his public duties removed him permanently to the Madras Presidency, he was solicited not to resign the high offices of District Grand Master of Craft Masonry, Provincial Grand Master of Mark Masonry, and Provincial Grand Commander of Knights Templar. The grief that will overtake the brethren of British Burmah when they hear of his decease, will be intense, for it will be difficult for them to find a successor with such a comprehensive mind, who knew how to rule and win the affection of his brethren.

The loss to us is indeed great; for we were in frequent communication with him; his last letter to us intimated that he was about to revise the lectures he had published, and which were nearly all sold; also that he was preparing for the press a volume to contain the Prayers and Music of every degree of the Order. The pages of this journal were often embellished with his valuable contributions.

How truly has that solemn warning been verified—"In the midst of life we are in death." During this year it has been our melancholy task to record the death—within a few months of each other—of four of the staunchest members of the Order, and our firm supporters—Bros. Wickham, Hoff, Wellis, and Greenlaw. The truly Christian and Masonic character of these much loved and respected members of the Order insured for them the affection of their brethren in their lifetime, and their good deeds will long live in the remembrance of

future generations of Masons. They have exchanged this earthly tenement, full of sin and sorrow, for the Grand Lodge above, "Where the wicked cease from troubling, and the weary are at rest,"—*Masonic Record of Western India*.

**BRO. JAMES DEAN, DIST. G. MASTER (E.C.)
FOR QUEBEC AND THREE RIVERS.**

With the death of Bro. James Dean, a name long and always honourably associated with the trade of Quebec, has passed away. Although declining health had, for some months, made it certain that he would not long be among us, his end came more rapidly than was anticipated; and the suddenness of his death has increased the regret of his many friends.

**BRO. J. S. KEDDELL, M.D., P. PROV. G.S.W.,
KENT.**

Bro. J. S. Keddell closed his earthly labours on Wednesday, the 9th inst., at Sheerness, and was interred at Iwade churchyard, on Thursday, the 17th inst.

The brethren of Lodge 158, with the authority of the R.W.D. Prov. G.M. followed in procession.

Bro. John Staples Keddell was P. Prov. G.S.W. Kent; P.M., Adams Lodge, No. 158; P.Z., Adams Chapter, No. 158; Bon Accord Lodge of Mark Masters; Knight Templar; Metropolitan, Rose Croix Chapter; G.I.I.C. 31st degree.

He was a highly valuable contributor and correspondent to the early volumes of the "Freemasons' Quarterly Review."

One of the shining lights of our Order in the province of Kent; a faithful brother, and a firm friend.

**LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING 25TH NOVEMBER, 1870.**

METROPOLITAN LODGES AND CHAPTERS.

Monday, November 21st.

LODGES.—British, Freemasons' Hall; Emulation, Albion Tavern, Aldersgate Street; Felicity, London Tavern, Bishopsgate Street; Tranquillity, Radley's Hotel, Blackfriars; Panmure, Balham Hotel, Balham; Whittington, Anderton's Hotel, Fleet Street; City of London, Guildhall Coffee House, Gresham Street; Eclectic, Freemasons' Hall.

Tuesday, November 22nd.

LODGES.—Tuscan, Freemason's Hall; Moira, London Tavern, Bishopsgate Street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge Street, Blackfriars; Prince of Wales, Willis's Rooms, St. James's; Southern Star, Montpelier Tavern, Walworth; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.—**CHAPTERS.**—Cyrus, Ship and Turtle, Leadenhall Street; St. James' Union, Freemasons' Hall.

Wednesday, November 23rd.

General Committee of Grand Lodge and Lodge of Benevolence at 7 precisely.

LODGES.—Antiquity, Freemasons' Hall; United Pilgrims, Horn's Tavern, Kennington; High Cross, White Hart Hotel, Tottenham Station; Royal Oak, Royal Oak Tavern, High Street, Deptford.

Thursday, November 24th.

General Committee of Girls' School, at Freemasons' Hall, at 4.
LODGES.—Neptune, Radley's Hotel, Bridge Street, Blackfriars; Mount Moriah, Freemasons' Hall; Prosperity, Guildhall Coffee House, Gresham Street; Grenadiers, Freemasons' Hall; William Preston, Clarendon Hotel, Anerley; South Middlesex, Beaufort House, North End, Fulham.—**CHAPTER.**—St. George's, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet Street; Canonbury, George Hotel, Aldermanbury.

Friday, November 25th.

LODGES.—Fitzroy, Head Quarters of the Hon. Artillery Company, London; Finsbury, Jolly Anglers', Bath Street, St. Luke's.—**CHAPTER.**—Belgravia, Anderton's Hotel, Fleet Street.

* "Freemasons' Magazine," A.D. 1855.

**METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.**

Monday, November 21st.

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, November 22nd.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Sion, White Hart, Bishopsgate-st.

Wednesday, November 23rd.

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maimors Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—**CHAPTER.**—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, November 24th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—**CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, November 25th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford—Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Fir-street, Regent-st.—**CHAPTERS.**—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, November 26th.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

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

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

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LONDON, SATURDAY, NOVEMBER 26, 1870.

"ORIGIN OF MASONRY."

BY BRO. W. P. BUCHAN.

The following remarks, &c., have been called forth by a perusal of the "Origin of Masonry," written by Bro. G. W. Steinbrenner, and published by Macoy and Sickels of New York. At page 16 the author very sensibly says, "yet even at this day (1864) the most confused, absurd, and discordant opinions prevail regarding the origin of the Fraternity. In very many instances Masonic authors, blinded by a foolish vanity, and by a desire of proving the vast antiquity of the institution, have strenuously combated the idea that the Fraternity was derived from the Operative Masons, or have allowed themselves to be deceived, and led into error by the peculiar symbolic representations and ceremonies of our present rituals, and their striking resemblance to those of the Ancient Mysteries. *Instead of endeavouring to ascertain how and when these forms, symbols, and ceremonies were introduced into our present system they leap at once to the conclusion that these are derived directly from the religious mysteries of the ancients.* Each fancied resemblance or agreement with some symbol or alleged custom of these Ancient Mysteries is seized upon as a sure and reliable indication of a direct connection, and thus they not unfrequently involve themselves in matters which have not the slightest bearing on the subject in question." Page 26, "Nothing more can be understood by its origin than that period when its principles were systematized, and the institution

organized by mutual association." Taking the author's view of the meaning of the word "origin," I would almost be inclined to say that our "present system" had its "origin" in London in A.D. 1717. However, in order to save dispute as to the meaning of "origin" I put it that our "present system" was *instituted* and inaugurated in 1717.

At page 29 he says, "Intelligent and impartial brethren place their reliance only on the authentic records and history of their fraternity, and maintain that nursery tales must henceforth be confined to the nursery."

At page 33 he alludes to a work "The Secret History of Freemasonry, London, 1725, and afterwards proceeds to analyze his evidence.

At page 46 "In comparing the social organization, customs, and doctrines of Freemasonry with those of the mediæval building associations, we find indications of a close historical connection (?) existing between the two institutions. For example, we find that the following peculiar usages and customs were common to the Fraternity of Freemasons of the present day and to that of the 'Steinmetzen'—stone-masons, stone-cutters—of Germany; (why say 'of Germany' *par excellence*?) 1. The division or classification of their members into Masters, Fellow-Crafts, and Apprentices." Now before going any further I object to the words "historical connection" being used; the reality being merely an intentional manufactured close *resemblance* in many things, especially in *words*. And as for the old Masters, Fellow-Crafts, and Apprentices, these were different classes of men, working together and mixing among each other, and with "secrets" or "mysteries" common to all; whereas our Masterships, Fellow-Craftships, and Apprenticeships are simply degrees of initiation. In certain Scottish Sixteenth century statutes we read that Apprentices were bound to be present at the admission of all Masters and Fellows, hence they would see whatever simple ceremony was done.

He also asserts that "The form of opening and closing their assemblies" was the same among the old Operative Masons as now among us, as also that "The ritual of initiation or reception into the fraternity" was the same some centuries ago as now? Now I deny both of these last assertions; and at least challenge proof? I am inclined to believe that the customs of the old (in or before

the sixteenth century) Masons at their meetings were merely similar to those of other trades. The opened *box* was generally the sign of the opened meeting, and the ceremony at the admission of new members very simple, and without any of the symbolic system manufactured when our present system was inaugurated in 1717. However, a "book" was sometimes used before 1717, when females were admitted as well as men, which latter circumstance shows the similarity to other gilds or sodalities.

Pages 52 and 53, about the old monks and their works, are worthy of much further elucidation and examination, so that what is said may be reliable and our knowledge of the works of these, in many respects worthy men extended.

At page 55, he begins to give the *Germans* the credit of *originating* the Pointed Gothic, and of carrying it to *perfection*! but I am much afraid his views thereupon are, to say the least, purely imaginary, and only to be excused upon the plea that the writer is himself a German, and therefore wishes to hand over to *his* fatherland the credit of whatever is great and good. The German Pointed Gothic was *copied from* France in the thirteenth century.* Both France and England were much ahead of Germany in that matter then, and the remains of the Pointed Gothic of either is much superior to German. In fact instead of the Germans carrying the art to perfection, they degraded it, they were first taught the art by French workmen, in the thirteenth century, and then did the very opposite of improving upon their masters. In the thirteenth century, the Germans forsook their own Round-arched style before they had had time to perfect it, and began a slavish copying of the new style of their French neighbours. Besides, before they had got a pro-

per hold of it, they lost the grand moving spirit of the French and English Pointed Gothic. When the German Masons got hold of the work independent of the clergy, then farewell to real progress, and then we behold nick-nacks—Chinese pagodas for spires, &c.

The following quotation, is a fair specimen of the effect produced, when our author *himself* allows his imagination to run away with his judgment—a wished-for fiction, taking the place of fact, viz: "Unfettered by the shackles of arbitrary foreign laws and forms, and supported by a brilliant and natural science of technics, the national fancy gave utterance to its deepest thoughts, (vagaries?) for the *first* time, in its *own* language; and the German-Gothic-style of architecture made its appearance! Yea verily the German Masons might be good builders, and handy *steinmetzen*, but they were hardly the best of *Architects*."

At page 61, the author leads us to infer that the only, or at least the chief skilled artizans of the 13th century were the "*Steinmetzen* or Stone-cutters of Germany," and that they were the fathers of all the others! but if we examine the very buildings he points to in support of his ideas, we soon perceive his mistake. He speaks of the Church of St. Gereon began about 1201 and vaulted about 1227; but it is nearly a century *behind* in the employment of all those expedients, which give character and meaning to the true Pointed style. Then St. Elizabeth, dedicated in 1283, has all its details of good *early French* style. And as for Cologne, began about A.D. 1270, (not "1248,") what is it but a grand *copy*, and that a late one too, at least after many of the great French cathedrals were finished in all essentials. And certainly the design of it is anything but perfect; and not equal to what we would have expected, under similar circumstances, from either a good French or English architect of the period. As I have stated, the French were considerably before the Germans as the dates and style of the following French cathedrals will show, viz., Paris began 1163, and west front finished 1214. Chartres going on about 1200. Rheims began in 1211, and completed in all essentials in 1241. Amiens began in 1220, and completed in 1257: So here we have all these glorious French works executed years before Cologne was even begun! And yet, Bro. Steinbrenner, would have us all believe that it was the Cologne Masons who were the grand *teachers par*

* And just as Germany copied Gothic Masonry from France in the thirteenth century, so did it copy or adopt Speculative Masonry from England in the eighteenth, and in both instances to mar it, for as the great beauty of true Freemasonry is its universality, so the German Masonic statute which excludes the Jew, is a great blot upon the Order. While the soil of Germany and England was trodden by rude and untutored men, the Jew was acting as the pioneer of the highest intellectual progress. More than three thousand years ago, we find the Jew addressing the Great Architect of the Universe Himself, in language which is still unsurpassed for sublimity and beauty. While many of his neighbours worshipped the thing created, he addressed the Creator Himself.

excellence of Pointed Gothic! No, no, Bro. Steinbrenner, that stone won't pass, you must get posted up in your chronology a little better, or else you will be telling us next that it was that imaginary prodigy, Erwin von Steinbach, who designed Salisbury Cathedral, and the unequalled crypt of Glasgow, while Albertus Magnus superintended the restoration of Canterbury, and drew the designs for Lincoln! We hear a great deal of foolish and misplaced praise lavished upon the spire of Strasburg, but although its *height* seems to make people stare, it is not therefore either beautiful or artistic. There is ten times more beauty in the smaller spire of St. Pierre, Caen; and to raise Strasburg to a level with Chartres would be a mistake.

(To be continued).

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 403).

INDIANA.

On the subject of Unauthorized Lecturers the following rule was recommended and adopted:—

"Subordinate Lodges in this jurisdiction are strictly prohibited from receiving instructions in the esoteric and ceremonial rituals from any one not a member of that particular Lodge, without express permission and authority from the Grand Master, on certificate of qualification from the Grand Lecturer; and any brother so offending shall be deemed guilty of a Masonic offence, and may be reprimanded, suspended, or expelled."

The Select Committee to whom was referred so much of the Grand Master's Address as relates to the publication of the Masonic History of the Grand Jurisdiction of Indiana, reported that "the publication of the early history of Masonry in that State was commenced by P. G. M. Blair, in the columns of the 'Indiana Masonic Home Advocate,' in December last; that after much time and labour (as far, perhaps, as ever can be,) he has secured and collected many valuable and important facts and biographical sketches connected with our early Masonic history. He has continued his labors, and the publication of a vast amount of valuable material connected with this enterprise up to the present time, and we have the confidence to believe, that should the prosecution of the work be continued in his energetic and efficient hands, the time is not far distant when a

complete compilation of the history of Masonry in this State can be secured, and we would most urgently solicit the continuance of the labors of P. G. M. Blair in this much-desired work."

The number of Lodges is 412, of which 31 are U. D.; number of members, 21,205.

IOWA

The address of the Grand Master opens with an eulogy on the prosperity and progress of the State of Iowa, and the "not less wonderful advance" of Masonry in that State. He then enjoins the practice of the virtues inculcated by Masonry. "To honour our professions and thereby to honour ourselves, we must act consistently with our high vocation." In regard to dispensations for new Lodges, he says:—"In matter of names I have tried to carry out the rule heretofore established and approved, of giving to each a name suggestive of some Masonic virtue, principle, character or place."

Some questions asked, and the Grand Master's decisions are curious:—

"Can the Worshipful Master take the charter to another village, within the jurisdiction of his Lodge, and there open a funeral Lodge for the purpose of burying one of his deceased members? *Answer.*—Certainly. To hold otherwise would be to deny Masonic burial to many worthy Masons whose residence is at a distance from the place where the Lodge hall is stationed.

"*Query.*—Can a brother under charges take a change of venue, and have his case tried by another Lodge when satisfied that the members of his Lodge are unduly prejudiced against him? *Answer.*—I know of no law, custom or usage authorizing a change of venue in a Masonic trial. If aggrieved by the action of his Lodge, his remedy will be by appeal to the Grand Lodge.

"*Query.*—A brother applies to his Lodge for a dimit, and a resolution is adopted granting the same. He then removes within the jurisdiction of another Lodge, but has not received a certificate from the Secretary certifying to his dismission. Can the Lodge granting the dimit, at a subsequent meeting, reconsider the vote upon said resolution, and thus restore him to membership and prefer charges against him? *Answer.*—A Lodge cannot reconsider a vote granting a dimit. The vote of the Lodge granting the dimit dissolves the brother's connection with the Lodge absolutely, and he can be restored to membership

only by petition, reference, and a unanimous ballot, like any other unaffiliated Mason. The Secretary's certificate, frequently called a *dimit*, is but the evidence of the fact that the Lodge has voted to dismiss the brother from membership.

KANSAS.

In his annual address the Grand Master stated that sixteen new Lodges had been constituted within the past year.

Also that nine new Lodges have been opened by dispensations since the last meeting.

He also states that "The work exemplified before the Grand Lodge at its last Annual Communication by the Board of Custodians, has been taught in various parts of the State with good success, and has reason to hope that before the next meeting of this Grand Body, every Lodge in the State will use the same identical ritual, and the long-sought and cherished object of the Fraternity of Kansas will have been accomplished, viz: uniformity of work."

He urges upon the Fraternity the importance of having safe and convenient halls in which to meet. In some instances Lodges are still using rooms utterly unsuitable for conferring degrees; and it is to be hoped they will take immediate steps to provide themselves with halls where they can work without endangering the secrets of the Order.

He states that the question of the jurisdiction of Lodges over rejected candidates seems to be disturbing the harmony of the Order, and every year demonstrates more clearly to his mind the necessity of a uniform rule and practice throughout the United States. Several instances have come to his knowledge where citizens of this State, while temporarily sojourning within the jurisdiction of a Sister Grand Lodge have been made Masons by a subordinate Lodge; and in one instance a gentleman residing in this State, who had been rejected as a candidate for the degrees of Masonry by a Lodge under the jurisdiction of this Grand Lodge, after an absence of about two months returned home, having been made a Master Mason in Lafayette Lodge, No. 10, Michigan; and that too, as he informs the brethren here, by Dispensation from the Grand Master of that State. * * * The Grand Master holds the correct rule to be that a candidate rejected in

another State cannot legally be made Mason in this State without the assent of the proper authorities where the rejection occurred. According to some of the Constitutions no Lodge could "initiate into the mysteries of the Craft any person whomsoever, without being satisfied, by test or otherwise, that the candidate has not made application to any other Lodge and been rejected."

"Before the candidate for the mysteries of Masonry is admitted into the Lodge he should satisfy the brethren, by a declaration made on his honour as a man, that he has never made application to any other Lodge or the degrees of Masonry and been rejected; or, if rejected the consent of the Lodge so rejecting should always be obtained before the degrees are conferred." * * * In another portion of his address he remarks, "That Masonry supposes the candidates for its honors to be in some degree intelligent, and requires them, (if meanwhile to be true men,) to extend intelligence steadily while within an earthly Lodge. In other words Masonry is knowledge; not only of rituals but of science, physical, political and moral; and demands a fair share of every brother's time for its mastery. Without such attainment, no man can expect to fulfil his duties to his fellow men, or his Maker. Let the young brother mark this, and each day set apart a portion of time for that thorough self-culture everywhere inculcated in our instructions, and so vital to the perfection expected of him who has thoughtfully entered upon a Masonic life. He will find, let me assure him, work enough for his earlier years, enough for his mature manhood—yes work enough till his last sand has run." * * *

Amongst the decisions of the Grand Master we find the following:

"When charges have been preferred against a brother for unmasonic conduct, those charges cannot be withdrawn, except by unanimous consent of the Lodge."

"During the session of the Grand Lodge the following resolution was offered and rejected:—*Resolved*, That when a brother has been tried for unmasonic conduct by the Lodge having jurisdiction, and acquitted, there can be no appeal to this Grand Lodge which would subject the brother to a second trial on the same charges."

On motion the salary of the Grand Secretary for the ensuing Masonic year was fixed at \$350 dollars.

After due consideration of the subject it was determined that the "Work" could be best disseminated through "Lodges of Instruction," and it was recommended that the Custodians should hold such Lodges at convenient places in their respective districts, in order that the "Webb Work" might be not only generally understood, but universally practised in this jurisdiction, and the Kansas Lodge be placed upon a secure basis, and that uniformity be attained which has been anxiously sought for ever since the establishment of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons in Kansas.

The Committee on Lodges of Instruction reported that they had held Schools of Instruction all over the state with great advantage, that they were numerous attended, and great interest felt in the work.

Number of Lodges in the State, 71; Number of Members, 2,645; Passed, 385; Received, 361; Rejected, 157.

KENTUCKY.

The Grand Master, in his address, states that during the year he has granted dispensations authorizing the opening of *fourteen* new Lodges.

The Grand Master also "recommends that it be made a matter of expulsion for any member to publish his vote on any petition for initiation, passing or raising, in any manner whatever, either directly or indirectly, or by any implication, to any other brother in the Lodge; and that the same penalty be inflicted on any brother who may be guilty of starting any inquiry, directly or indirectly, as to the manner in which any brother may have voted; requiring all Masters of Lodges to arrest immediately any discussion which may be started in pursuance of such balloting."

The Grand Master remarks "That an excess of legislation is everywhere perhaps the fault of the age, and especially do we regard it as a grievous fault in our Masonic body, whose general policy, shaped and established centuries ago according to ancient usage, certainly neither requires nor admits of any material modification. Instead, therefore, of further legislation, we feel inclined rather to recommend especially to the worthy Masters of subordinate Lodges a more intimate acquaintance with the constitution of the Grand Lodge of Kentucky, and the laws she has already enacted for the government of their respective Lodges."

The Grand Master also states that a convention

was held on the 17th of September, 1868, of representatives from certain Lodges, to take into consideration the propriety of forming a new Grand Lodge, composed of the subordinate Lodges in South Eastern, North-Eastern, and Central Kentucky. It appears that a resolution was introduced at the previous session of the Grand Lodge, by Bro. S. D. McCULLOUGH, of the city of Lexington, to effect the division of the State, and constitute two Grand Lodges in Kentucky, each to have their prescribed limits. This resolution was laid upon the table. The vote on the question being by Lodges, two hundred and sixty-four (264) voted in the affirmative, and forty-six (46) in the negative. Notwithstanding this vote, a call was subsequently issued, and a convention held to effect the division, and another convention was proposed, to be assembled on the 8th of the following October. Grand Master Fitch promptly issued his edict declaring the convention held on the 17th of September, 1868, and the convention proposed to be held on the 8th of October following, "to be illegal and unmasonic assemblages, and their acts done, and proposed to be done, illegal and wholly void * * * and forbid all Lodges under the jurisdiction of the Grand Lodge of Kentucky, and each and every member thereof, from attending and taking part in the said proposed convention, unless expressly authorized to do so by the Grand Lodge of Kentucky, or sanctioned by the Grand Master thereof," and he enjoined "upon them and each of them, and all Masons under the jurisdiction of said Grand Lodge, to pay due respect to this edict." The portion of the Grand Master's address on this subject was referred to a committee, who reported the two following resolutions:—

"1st.—*Resolved*, That it is inexpedient to divide the Grand Lodge.

"2nd.—*Resolved*, that a division of this Grand Lodge would militate against the interests of our ancient and honourable institution." Which report was unanimously adopted.

Number of Lodges, 486; Members, 18,972.

JOURNEY.—Every Freemason, when he is initiated into the Craft, is taught to consider human life as a journey. He would faint with fatigue, lose himself in unknown roads, or fall over high precipices if he was not supported, faithfully conducted, and fraternally warned. By these means he arrives in safety at the end of his journey, and is permitted to receive light himself, that he may be able to support, lead, and warn others when travelling the same road.—*Gadicks*.

THE LANGUAGE OF ARCHITECTURE.

From a careful investigation of the question as to the development of the Science of Architecture within the past half century in America, it appears that no very marked progress has been made in the study of its principles as applied to great public buildings. The structures erected at Washington, New York, Baltimore, Philadelphia, and Chicago, many of which have been of large proportions, yet not one exhibits any other peculiarity than superficial size, without architectural science. It is said by competent judges, that the Capitol at Washinhton is a huge mass of stones, but the principles of architectural science have been in a great measure overlooked. if these were even recognized as important. There is nothing in either the Capitol, or the other buildings lately erected near it, which develop the genius of America. Their size, it is true, comports somewhat with the idea of our extensive country, "simply this and nothing more." Take as an example the Capitol itself. It is a centre building, covered by an immense dome, with wings on either side, the main building and its extensions raised above the ground, and thus made of commanding appearance. This, it is true, is but a mere sketch of the character of this edifice, but it conveys all that its architecture can convey to the beholder. If every one did not know it was the Capitol, it might as well be a Museum, a Foundling Hospital, or a Retreat for the disabled in the land or naval service. We do not complain of the architecture as understood in the builder's sense of that term, but we complain that in this structure the science of architecture speaks no language to the observer. He looks, and looks, and all he sees, all he knows, is, that there is a mass of stome in the shape of a building for some human use. The structure tells him nothing, it does not explain its purpose, it does not typify its uses, it is not symbolic of the Council Hall of a great people, where the laws are made that govern now nearly thirty-six millions of people. There is nowhere on the exterior of this pile of "appropriations," a sign, token, symbol, or device, which worked into the architectural construction, points to, or portrays, designates, or distinctively reveals, the only and single object of its erection.

The several styles of architecture are peculiar,

distinguishable, and individual, because they are the expression of the several teachings of the science, as it was understood in the ages and countries which are thus signalized. The fact, that the Roman and the Gothic differ from each other, is the best argument that in both peoples the language of architecture expressed different meanings. The Grecian Temple, the Mosque, the Parthenon, in a word, each distinctive language which spoke in architecture, spoke an idiom of its own. The primary, the fundamental principles of the science, are the same everywhere, but the expression of the cultivation of the science, differs as language differs.

The Freemason reads in the "Great Light" King Solomon's plan of the Temple. In our day it would be called "the specification," but he also reads the expression of the design, aim, purpose of King Solomon in erecting the structure, and beyond all doubt, when finished, it spoke in the language of architecture to those for whom it was erected, what this purpose was. It told it so plainly, that any one of the "twelve tribes," though he could not read his own language, could read the outspeaking testimony of the architecture of the Temple.

We have in a former issue called the notice of the Craft to the Hebrew Synagogue, and the Church, side by side, on Broad Street, above Green Street. We again invite the fraternity of Freemasons to visit these buildings and examine them closely. They will at once see exactly what is the meaning of the language of architecture. They will understand at once, that the style of architecture peculiar and appropriate to the purpose of the structure is most signally manifest in these two buildings.

The Synagogue is in a style which tells the whole story of the use, the purpose, and the object of its erection. It tells him of the time of Moses, of the "wonderful works" of God for the good of His people Israel, because it reminds him of the history of the "chosen people," in this, if nothing else, that the architecture is of that style, which is historically connected with the Hebrews.

But on the other side of it stands stone, dumb, lifeless, voiceless, unmeaning, signifying nothing. It is a Church building one may guess—but what is that? A Church of this age, of this day, a place for a congregation to meet in—all else is left to

the common idea of "a Church." There is nothing in the language of its architecture which speaks of God, of His miracles, of His teachings, of the birth of our Saviour, His crucifixion, His ascension, of His Holy incarnation, of His resurrection, of His teachings. Cold, common, barren of signification, it is a pile of stones, and each is dumb, and has not even a syllable of a sermon for the beholder.

The Masonic Order teaches architecture as one of the Sciences—let us have a practical example that its lessons are understood.—*Keystones*.

MASONIC JOTTINGS.—No. 46.

By A PAST PROVINCIAL GRAND MASTER.

THE THAMES, THE "FREEMASONS' MAGAZINE."

Bro. C.L.R. There was the impure mixed with the pure in our noble river; and there is the unseemly mixed with the seemly in our excellent periodical. Just as the former has been cleansed, so we hope that the latter will cease to exhibit in its pages aught not befitting the literary taste of the age.

LATIN AND GREEK EVIDENCES.

The following passage is taken from one of "A Masonic Student's" valuable communications to "The Freemasons' Magazine." * "There are plenty of Latin and Greek evidences of the existence of a sodality or brotherhood of Operative Masons, with a form of organisation, and a system of secret probations and companionship entirely akin to our own."

THE PALLADIUM.

Some lines of the charges of 1723, rightly understood, are the Palladium of our English Freemasonry.

NO SPECULATIVE MASONRY BEFORE THE 18TH CENTURY.

A metropolitan correspondent writes thus:—Brother, ascribe what you have heard, ascribe the renewed assertion that there was no Speculative Masonry before the 18th century, to the Compound of stupidity, obstinacy, and ignorance, who, altogether unable, both by nature and by education, himself to collect, examine, and appreciate proofs, nevertheless, does not think proper to look into what has been written on the subject in England and in foreign countries.

See vol. 19, page 469.

WITH TOLERATION.—WITHOUT TOLERATION.

The Freemasonry, of which the Religion is Christianity with Toleration, is not less Christian Freemasonry than the Freemasonry of which the Religion is Christianity without Toleration.

CHURCH OF ENGLANDISM.

In 1717 Church of Englandism was the Religion of our Freemasonry. But in 1723 there was established in its place general Christianity—a Christianity which comprises all denominations of believers in the Divine mission of Jesus, who bear His cross.

CHRISTIAN FREEMASONRY

Where Masonry is a Christian Freemasonry only, Christianity pervades the entire Masonry, and no one can claim to be admitted into it by virtue of NATURAL RELIGION.

THE PIOUS MASON.

The pious Mason,—yes, brother, there are times when

"Some strange thoughts transcend his wonted themes,
And into glory peep." *

THE ROLLING YEAR.

Brother, the rolling year is full of the glorious Architect of heaven and earth.

MASONIC NOTES AND QUERIES.

STRANGE NOTIONS OF HINDOOISM IN RELATION TO FREEMASONRY.

Bro. * * * The reader of our periodical who instructs others, and yet has the strange notions of Hindooism in relation to Freemasonry that you describe,† should begin by instructing himself. *

Freemasonry never did, never does, never will, never can, "hold out the right hand of fellowship" to the Hindoo. The Hindoo is a Pantheist, and cannot be received into Freemasonry unless he has previously abjured his religion.—CHARLES PURTON COOPER.

THE BIBLE.

"What, then, are the general fundamental principles on which our glorious temple is laid? Upon the Old Testament Scriptures it is quite evident that the first degrees of Masonry are entirely built. Such as have attained to the highest degrees of the art have seen and felt the beautiful concurrent harmony between the Old and the New Testament Scriptures, developed in those most interesting orders." * A whole Bible we make the basis of our entire proceedings. We place it where it ought to be, on the most honourable and conspicuous pedestal in our lodges. It is carried before us in all our public processions, and, like the Sanctuary of the Ark, we make it the lantern of our feet, and the light of our path. From this pure fountain of truth, we Masons derive

* Henry Vaughan.

† See page 231 of the present volume.

all our principles of religion and morality, our duty towards God and our neighbour.—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ENDORISING THE DIPLOMA OF AN UNWORTHY BROTHER.

From the following decision it would seem that it is justifiable to endorse the diploma of a brother who may be considered to be unworthy of relief, or whose statements are proved not to be founded on fact:—

At Glasgow,—Sheriff Murray presiding,—George Leopold Morton, civil engineer, Monte Video, presently residing at Glasgow, sued James Wallace for £12 damages. From the statement made for pursuer, it appeared that the defender, on October 28, took "advantage of the production of the diploma of pursuer, who had been raised to the sublime degree of a Master Mason in the Lodge Australian Kilwinning, Melbourne, holding of the Grand Lodge of Scotland, for his being a free and accepted Mason, to the committee having charge of the Benevolent Fund of the Grand Lodge, along with an application for relief, and, without warrant or authority, maliciously endorsed on the back of said diploma, "Diploma 269, 19th October, 1870. Glasgow. George L. Morton received from the province of Glasgow £2 7s. 6d.; also £1 from Liverpool—unworthy. James Wallace."—which was untrue, and rendered the diploma useless. The defender admitted that he had put the endorsement on the diploma, but pleaded that he was privileged from his position, and by authority to do so. The pursuer first made his appearance in the province about the 14th of last month, and applied for relief from the Benevolent Fund. An investigation was made by a committee appointed for the purpose, and so satisfied were they that he was not a suitable person for relief, that special instructions were given the treasurer (defender) to mark the diploma as stated. Several statements he made were deemed by the committee to have no foundation in fact. It was explained for the defence that the endorsement was only intended for the members of the Craft, and not for the general public; it was to prevent the brethren being imposed upon, but not to render it impossible for him to get relief from the outside world. Mr. Wallace made several statements to the effect that pursuer was not the owner of the diploma exhibited, and that he had received money in Liverpool, though he represented the contrary. One witness for the pursuer spoke to having examined some papers, and found them correct. For the pursuer, it was contended that the proceedings of the committee and the defender were totally irregular and malicious. Sheriff Murray, after the conclusion of proof, said there was strong *prima facie* evidence for the committee to act as they had done, and it was open to the pursuer to get a new diploma from the Grand Lodge. The Secretary had proceeded quite justifiably, and he would therefore assoilize him, without costs.

A CERTAIN CONTRIBUTOR, No. 1.

A bundle of papers, each entitled "A Certain Contributor" has just reached me from Oxford. The subjoined is a *verbatim* copy of the first. There are some of them, I suspect, which it will not be proper to make public without considerable previous modification. HIS FRIEND, HIS WIFE. A certain contri-

butor to our periodical, disjoins his Freemasonry and his religion, and calls his Freemasonry his friend, and his Religion his wife. Now our Oxford brothers hold Religion to be a necessary part of true Freemasonry, and think that they cannot be separated. The separation of them is the immediate extinction of true Freemasonry. A certain Contributor should hasten to re-unite his Freemasonry and his Religion, and cease to call the former his friend, and the latter his wife; or he will possibly be told that he knows as little of true Freemasonry, as he takes the trouble of showing us, almost weekly, that he knows of its surroundings and its history.—A PAST PROVINCIAL GRAND MASTER.

IDIOSYNCRASY.

Bro. W. S. N.,—There is, in some members of the Craft, a sort of idiosyncrasy, which makes them eagerly adopt, without examination, any absurd and unfounded theory that may be brought to their notice.—A PAST PROVINCIAL GRAND MASTER.

MASONIC SAYINGS AND DOINGS ABROAD.

At the meeting of the Detroit Conference, one J. Livingston introduced a series of resolutions declaring Freemasonry to be an institution of the most corrupting character, &c. The presiding elder, Baker, declared himself to be a member of the Fraternity, and that his *spiritual* brother Livingston didn't know anything about it. The resolutions were tabled.—*Evergreen*.

Before the year 1440, the Masonic Society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons, at which time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire. Although in the exercise of charity we neither regard country nor religion, yet we consider it both necessary and prudent to initiate none into our mysteries, except those who profess the Christian religion.—*Charter of Cologne*.

A Masonic picnic was held on the Greensburg Pike, Pennsylvania, midway between Ligonier and Latrobe recently, which was visited by the venerable Alex. Johnston, father of Ex-Governor William F. Johnston, now in his ninety-eighth year. This venerable man is the oldest Mason in the United States, having entered the Order in Ireland, in 1795. He is yet quite hale, moves about briskly, and is an example of savvy of manner.

The interesting ceremony of conferring the 33rd degree took place at the house of Ill. Bro. Dr. John Wolverton, 33rd degree, G. Sec. of the Chapter, and P.G. Commander of K.T. of New Jersey, at Trenton,

on Tuesday Evening, October 25. At that time the 33rd degree and last degree of the A.A. Rite was conferred upon Ill. Bro. William Wallace Goodwin, of Camden, by Ill. Bro. John Sheville, 33rd degree, Deputy of the Supreme Council, assisted by Ill. Bros. Anthony E. Stocker, 33rd degree, Deputy of Pennsylvania; William B. Higby, 33rd degree, of Connecticut; and Thomas J. Corson, 33rd degree, of Trenton, all active members of the Supreme Council for the Northern Jurisdiction, United States. The following honorary members of the grade were also present:—Chas. E. Meyer, of Philadelphia; D. W. Wyman, and George B. Edwards, of Jersey City.

This is but the second time that this degree has been conferred in the State of New Jersey, and not the least remarkable feature of the occasion was the fact that the Bible used in the ceremony is believed to be the oldest book in the State, it having been printed in 1471, being nearly 400 years old. It is the property of Ill. Bro. George B. Edwards, who values it very highly on account of its antiquity.

There seems to be in this "age of unsettlement," nothing that is to be exempt from the assaults of ignorance, bigotry, and falsehood. The most sacred, as well as the most ancient and honorable, of all human institutions alike are the objects of the destructiveness which is now in the world,

It is, therefore, necessary that the Order of Freemasons is again to be the mark for the malignity of those, who, claiming to be teachers of the Gospel of Peace, and the servants of Him, who was proclaimed to mankind by the hosts of the angels, with that sublime announcement, "Peace on Earth and good will to men," should deny their Master and His Holy doctrines.

For the past year, here and there, we have seen reports of meetings of fools and frauds, in the guise of philanthropists, who have tried to make themselves notorious by attacking Masonry. This agitation is not unexpected. R. W. Grand Master Vaux, in one of his Masonic addresses, warned the brethren against the war that surely was to be made on the Order. We remember, when we heard it, that we thought it was hardly possible any such effort would be made, and we doubted if the warning was necessary.

Yesterday, in looking over our exchanges, we found in two papers, neither of them Masonic:

"A call signed by about a hundred clergymen of New York—principally Methodists, Presbyterians, Baptists and Congregationalists—has been issued for a convention to assemble at Syracuse on the 15th of November, to oppose all secret associations. This is but a revival of the old anti-Masonic agitation, and

the clergymen who purpose to take part in it would be better occupied in attending to their spiritual duties. If men choose to become members of the Masonic or other societies, whose secrecy is merely an antiquated and harmless formality, but whose object is purely charitable and benevolent, they will do so without asking the consent of either their spiritual or legal advisers." Again:

"A Western professor is proving conclusively to himself that Masonry is the identical 'harlot' of Revelations."

Thus, two public newspapers, on the same day, herald the beginning of an agitation, which will end in the utter confounding of the miserable lunatics, who, bankrupts in brains, are trying to raise capital to support themselves, out of the ignorance, prejudice, and bigotry, which calls itself Christianity. —*Keystone.*

Masonic reception,—On the 13th of Oct., Apollo Commandery turned out under command of Captain Cusack, Generalissimo, and George F. Sims, Past Eminent Commander, to receive the newly elected Eminent Grand Commander of the Grand Lodge of the State of New York, George Babcock. About half-past eight o'clock the train arrived from the West, and the Commandery, represented by about sixty Knights in procession, received their highly honoured fellow-townsmen, and escorted him to his home on Second Street. The procession was preceded by Sullivan's band, whose music upon this occasion was spoken of by all in terms of high praise. Upon arriving at Mr. B.'s residence, the Commandery was formed in two ranks, and formed an arch with crossed swords; under which the newly elected Commander passed to the steps of his residence, from which he addressed his brethren in a short but happy address. After a short but exquisitely beautiful concert from the band, the Commandery returned to the lodge.

Apollo Commandery was represented in the Grand Commandery at Utica by Eminent Commander, L. A. Rousseau and Captain General H. B. Harvey. There were also present from Troy, the Grand Officers, Deputy Grand Commander, Geo. Babcock, (now Eminent Grand Commander) and Grand Treasurer, John S. Perry, who we may add, had just been installed in his present office for the eighteenth time, an office of trust which it is no light honour to fill acceptably.

It is sometimes a hard matter to be certain whether you have received ill-usage or not; for men's actions oftentimes look worse than they are, and one must be thoroughly informed of a great many things before he can rightly judge.

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

MASONIC MEMS.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May, 1871.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

The **LODGE OF INSTRUCTION** attached to the Dalhousie Lodge is held every Tuesday at Bro. J. Allen's, the Royal Edward, Triangle, Hackney, at eight o'clock, when the members of the Parent Lodge attend, and is well worthy of a visit from the brethren.

The annual banquet of the Dalhousie Lodge of Instruction. No. 860, will be held at the Royal Edward, Triangle, Hackney, on Tuesday, the 6th December.

The **ROYAL UNION LODGE OF INSTRUCTION** (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro. Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, acts as Preceptor.

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capitular Masonry to attend.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The tickets can be obtained of Bro. T. Adam, 55, Whitfield Street

Tottenham Court Road, at one guinea each, to admit a lady and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

STANHOPE LODGE OF INSTRUCTION (No. 1,269).—A new Lodge of Instruction for the Sydenham, Norwood, Dulwich, and Forest Hill district, has been established under the name of the Stanhope Lodge of Instruction (No. 269), at the Thicket Hotel, Anerley, close to the Railway Station of the Crystal Palace. Bro. Lassam, the proprietor of the hotel, has been elected Treas.; Bro. Baker, Sec.; and Bro. H. W. Lindus, the first Master of the parent Lodge, Preceptor. The Lodge will meet at the Thicket Hotel every Wednesday evening during the session at half-past seven o'clock.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11 Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coutts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196, F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A. Baddeley:

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship will be drawn for by the members. Any lady or gentleman may be proposed as a member, but members of the Craft only will have a voice in the management. Further information may be obtained on application to Bro. M. A. Loewenstark, Hon. Sec., 1 Devereux Court, Essex Street, Strand, W.C. The first ballot will take place on the last Tuesday in January, 1871.

ROYAL JUBILEE LODGE OF INSTRUCTION, (No. 72).—On Sunday evening, the 4th of next month, at seven o'clock, the fifteen sections will be worked in this Lodge of Instruction, held at the Falcon Tavern, Fetter Lane. Bro. Ashby will take the chair.

The Annual Banquet of the Dalhousie Lodge of Instruction will take place at the Royal Edward Hotel, Triangle, Hackney, on Tuesday, December 6th, at half-past 6 o'clock. The chair will be taken by Bro. Wm. Bristo.

On and after Wednesday, the 21st December, 1870, the meetings of the Lodge of Benevolence will take place at Six o'clock in the evening, punctually.

The next meetings will be held on Wednesday, 21st December 1870, and Wednesday, 18th January, 1871.

GRAND LODGE.

GENERAL COMMITTEE AND LODGE OF BENEVOLENCE.

The usual quarterly meeting of the General Committee and Lodge of Benevolence was held on Wednesday last in the Board Room of the Grand Lodge, Freemasons' Hall.

Bros. Conrad C. Dumas, P.G. Dir. of Cers. acted as W.M.; James Brett, Grand Pursuivant, as S.W.; Coutta, Assistant G. Pursuivant, as J.W.; Savage; Smith; and numerous other Grand Officers, and the largest attendance of brethren ever present at a meeting of the Board.

The W.M., having opened the lodge, proceeded with the business of the General Committee.

The business to be placed on the agenda paper was considered and included a communication made with reference to the Grand Lodge of Quebec. Nominations were made for the President and Vice-Presidents of the Board of Benevolence, and for other appointments, to be submitted to Grand Lodge at the next meeting.

The Report of the Board of General Purposes was read. It mainly consisted of (1) objections to the use of post-cards for Lodge notices and other Masonic business, which have been interdicted by the Board of General Purposes; (2) as to the fire which recently occurred in the rear of the Grand Lodge premises, by which they were injured; (3) as to the arrangements for the Organ ordered to be provided, by resolution of Grand Lodge.

A Special Report was made with respect to the Royal Masonic Benevolent Institution.

The appeal of Bro. Bease, against the decision of the District Grand Lodge of Bombay was withdrawn, it having been stated that the matter in dispute had been satisfactorily arranged.

Bro. Brackstone Baker gave notice of a motion, to be proposed at the next Quarterly Communication, with reference to a grant of £100 in aid of the Refugee Fund, under the patronage of Marchioness Lothian.

Scrutineers were appointed for the purpose of taking the votes at the next Quarterly Communication of Grand Lodge.

The Lodge of Benevolence was then opened. Twelve grants, made at last the meeting, amounting in the whole to £265, were confirmed. Of these, one was a recommendation to the Grand Master for £30, and another a recommendation to the Grand Lodge for £50.

There were twenty-five new cases on the list. The sum of £350 was voted in respect of them. One application was dismissed; another applicant was proved to be ineligible for relief; the consideration of one petition was deferred by the committee; and one postponed, by request.

One sum of £50 was recommended to the Grand Lodge. One of £40, and another of £30, were recommended to the Grand Master. The remainder were relieved with sums varying from £10 to £20.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF TRANQUILITY. (No. 185).—In the absence of the highly respected Bro. Beigel, *M.D.*, the Master, who is with the German Army, in France, the W. Bro. Harfet, *P.M.* most efficiently represented him, and initiated into our mysteries Mr. Joseph Minuto, admitted to the second degree, Bros. Matthews, and Krohin, and to the third, Bro. J. Simmons; the W.M., pro tem. was supported in his arduous duties by Bros. Louis Israel, *P.M.*; Louis Barnett, *S.W.*; Bloomfield, *J.W.*; Peartree, Treas.; Philip Levy, Hon. Sec.; Knappe, Org.; Dr. Schnitzler, *I.G.*; F. Vesper, *P.M.* 554, Tyler, and a numerous assemblage of members. Visiting, Bros. F. Walters, *P.M.* 73; H. M. Levy, *P.M.* 188; A most interesting letter from the absent W.M., (accompanied by his *carte-de-visite*, in which he is represented in his uniform as a *M.D.* of the 27th Corp of the Prussian Army) was read. The brethren then adjourned to one of Bro. John Hart's sumptuous banquets, excellently served under the superintendence of Bro. John Hart, and his brother, the proceedings were enlivened by some of the comicalities of our esteemed Bro. H. M. Levy.

JORDAN LODGE (No. 201).—The regular meeting of this lodge was held at the Freemasons' Hall, on Friday, 18th inst. Present, Bros. Francis Smith, *W.M.*; Peter Robinson, *S.W.*; R. T. Elsam, as *J.W.*; Bro. Sheen, *P.M.*, officiated as Secretary in the absence, from indisposition, of Bro. Spooner. Bro. Colley, 45, was present as a visitor. Bro. Bizard was passed to the degree of Fellow-Craft. A brother was proposed for joining. An excellent banquet followed.

LODGE OF ISRAEL (No. 205).—This lodge met on Tuesday at Radley's Hotel, New Bridge Street, Blackfriars, when the respected and highly talented Master, the W. Bro. Michael Z. Emanuel, supported by Bros. Chamberlain, *P.M.*; E. Stanton Jones, *P.N.*; J. M. Harris, *P.M.*; Coote, *P.M.*; Littaur, *P.M.*; S. M. Harris, *P.M.*; H. M. Harris, *S.W.*; A. McCohan, *P.M.*, Hon. Sec.; Hagard, *J.D.*; J. Emanuel, *I.G.*; and numerous other brethren, and T. Vesper, *P.M.*, 554. &c., Tyler. The W.M. in his usual happy style initiated into the Order Messrs. Joseph F. Samuel and John Rexworthy, admitted to the degree of F.C., Bro. T. F. Smith, and conferred the sublime degree on Bro. Thomas Cable, of the Grosvenor Hotel; a poor brother from Devonshire was relieved, and after the arrangement of some routine business the lodge was closed with solemn prayer and adjourned. The only visitors were Bros. Charrier of 1,210, and John Rugg of 781.

CAMDEN LODGE, (No. 704).—The brethren of this lodge held their regular meeting at the York and Albany Tavern, Regents Park, on Tuesday, 18th inst. The chair was occupied by Bro. F. Webb, *W.M.*, ably supported by his officers. The minutes of the former lodge were read and confirmed, Bro. Fitzpatrick was raised to the degree of W.M., in a very perfect and impressive manner, by Bro. W. Meadway, *I.P.M.* Bros. Schlesienger and Tyler were passed to the second degree. Bro. Garrett, *S.W.*, proposed; and Bro. Frost, seconded, that the sum of 21s. should be given to the fund in aid of Bro. G. Tedder, Mr. George Haywood, and Mr. G. Peterkin, were proposed for initiation. The lodge was then closed until January next. The brethren then sat down to a very good banquet. The usual loyal and Masonic toasts were given. Bro. Meadway, *I.P.M.* proposed the toast of the W.M. The W.M. briefly and appropriately returned thanks. The W.M. then proposed the toast of the Visitors, who were Bros. L. R. Rogers, *S.D.* 902; Jesse Owens, 861; H. T. Reed; S. G. Myers, *P.M.* 715; H. M. Levy, *P.M.* 188; T. White, *W.M.* 22. The visitors severally responded. The W.M. then proposed the toast of the Past Masters, and he said although there were only three present, they were always ready to render the lodge their truly valuable assistance with Masonic instruction. Br. Tyrell in his response stated that the brethren who wished to gain instruction could do so at the house of Bro. Garrett, the worthy Senior Warden, Bull and Gate, Kentish Town Road, where an excellent Lodge of Instruction was held. Bro. Frost followed and said, he was a member of the Lodge of Instruction, he was also the Preceptor, and he could fully endorse all the former brethren had said. The W.M., in proposing the toast of the officers, alluded to Bro. Garrett, the

S.W., as he was one that he hoped in due course to succeed him in that chair, and he was well qualified to fulfil his duties, and he might say the success of the lodge was due to the able manner the officers had done their duties. Bro. Garrett in responding for the toast of the officers, said Bro. Steward, the Junior Warden, pro tem., was one that could any duty the lodge required. As far as regards himself, he said he had never neglected the duties of his office, except when illness prevented him. But in following the duties of Freemasonry, he was actuated by one feeling, and that was to do all in his power for the benefit of the brethren, and the prosperity of the lodge. Bro. Steward followed, and Tyler's toast concluded a very agreeable evening.

CAPPER LODGE (No. 1,076).—The brethren of this lodge held a regular meeting at the Marine Hotel, Victoria Docks, on Thursday, 10th inst. The chair was occupied by the W.M., who well supported by his Past Masters and officers, and a large attendance of visitors as follows:—Bros. J. Terry, P.M. 228, 1,196, 1,278, P.G.S.B., P.Z. 976, Z. 124; G. Davis, S.W., 13; W. D. May, W.M. 700; Rowland, P.M. 700; W. Graham, S.W. 700; Scurr, P.M. 933; G. Stevens, W.M. 554; Mortlake, P.M. 186; Ovitts, W.M. 831; S. Shives, P.M. Prosperity Lodge; T. Smith, W.M. 829; Rev. W. Smith, Cornwallis Lodge; B. G. English, S.W.; Barns, J.W., Upton Lodge; Watts, P.M. 976; Pain, 913; and Taylor, Canonbury Lodge. The lodge was opened in due form, the minutes of the former meeting were read and confirmed. The ballot was taken for three candidates for initiation, and two as joining members, which proved unanimous in each case, and the initiates being present were duly received into Freemasonry. Bros. Pullen and Peskitt were passed to the degree of F.C. Bros. Pinnell, Ginman, and Magan, were raised to the sublime degree of M.M. Bro. Joseph Gaskell, W.M. elect, was then presented to the W.M. to receive from him the benefit of installation, a board of Installed Masters having been formed, Bro. Gaskell was placed in the chair of K.S., according to ancient custom, and saluted accordingly. The W.M. then proceeded with the appointment and investment of his officers as follows:—Bros. Pincombe, S.W.; Ashdown, J.W.; Henderson, Sec.; Brown, S.D.; Brayshaw, J.D.; Knox, I.G.; Batt, D.C.; Martin, W.S.; Park (re-elected), Treas.; and Alison, Tyler. The usual addresses to the W.M., Wardens, and the lodge, which closed the ceremony of installation. It was then proposed, seconded, and carried, that a vote of thanks be placed on the minutes to Bro. Sisley, for the very able manner in which he performed the installation ceremony. It was also proposed, seconded, and carried, that a treasurer's jewel of the value of six guineas be presented to Bro. Park. The sum of two guineas was also voted to the Tedder Fund. Two gentlemen were then proposed for initiation at the next meeting. All Masonic business being ended, the lodge was closed in due form, and the brethren, to the number of one hundred, partook of an excellent banquet. The cloth having been withdrawn, the W.M. presented Bro. Sisley with the Past Master's jewel voted to him at the last meeting of the lodge, which was received and acknowledged in very appropriate terms. The usual loyal and Masonic toasts were then given, and responded to by the brethren.

SOUTH NORWOOD LODGE (No. 1139).—The regular meeting of this lodge was held at the Masonic Hall, South Norwood, on Monday, 17th inst. Present:—Bros. Capt. Evans, P.M.; Dr. Roberts, P.M.; Richard Chandler, W.M. Elect, S.W.; A. Porter, J.W.; W. Duffitt, S.D.; James A. Prince, J.D.; Frederick Everard Hunt, I.G.; John Sanders; William Clark, W.S.; and several other brethren. Amongst the visitors were Bros. C. Milson, P. Prov. G.J.W. of Somersetshire; R. Chandler, Sen. P.M. No. 355; J. Ding, P.M. No. 951; Magnus Ohren, W.M. No. 452, and J.W. No. 33; and Thomas W. White, Sec., No. 21. Messrs. Case, Prince, and Macklin were initiated. The first business of the lodge (after reading the minutes) was the installation of the W.M. Elect, which was performed by P.M. Bro. Capt. Evans, to the satisfaction of the W.M. Elect, and of the brethren generally. The W.M. then appointed his officers as follows:—Bros. Capt. Evans, P.M., as Treas.; Dr. Roberts, P.M., as Sec.; A. Porter, J.W., as S.W.; W. Duffitt, S.D., as J.W.; Jas. A. Prince, J.D., as S.D.; Fred. Everard Hunt, I.G., as J.D.; John Sanders, as I.G.; and Wm. Clark, as W.S. The appointments appeared to give general satisfaction. The W.M., Bro. Richard Chandler, then initiated the three gentlemen above mentioned, and, being well up in his duties, the ceremony was performed in a manner seldom witnessed on the first night of a new Master's working. The

brethren retired to a banquet about seven o'clock, and the W.M. gave further proof of his fitness for the chair by the masterly manner in which he gave the various Masonic and complimentary toasts.

BUCKINGHAM AND CHANDOS LODGE (No. 1150).—The brethren of this lodge met at the Freemasons' Hall, Great Queen Street, on Wednesday, 16th inst. The chair was occupied by Bro. Hunt, W.M., supported by Bros. Monckton, P.M.; Mullins, S.W.; Long, J.W.; Dixon, S.D.; Dobbs, J.D.; Charlton, Hon. Sec.; Poole, I.G.; and most of the members of the lodge. Bro. Taversham, Royal Irish Lodge, was present as a visitor. Mr. Joseph Cottle Green was initiated. The business of the evening included the election of W.M., Treasurer, Auditor, and Tyler. The installation will take place at the February meeting.

THE GREAT NORTHERN LODGE (No. 1287).—This lodge met at the Great Northern Hotel, on Thursday evening, the 17th inst., when the chair was taken by Bro. S. Webb, W.M., supported by his officers, Bros. E. Moody, S.W.; H. J. Read, J.W.; T. H. Stalon, S.D.; R. Bescoby, J.D.; and G. Hooper, I.G. There were also present Bros. Alexander, Verdon, Elliot, Buckman, Holyoake, Headon, Marsh, Bower, Wilkie, Askell, Wrighton, Ritchie, Freeman, and Forbes, and visitors Bros. J. Bull, P.M., Royal York Lodge, and J. Stevens, W.M. Macdonald Lodge, 1216. The lodge was opened in due form, the minutes of last meeting read and confirmed. Bros. Headon, Marsh, Bowen, and Arkell were passed to the degree of F.C. Bros. Wilkie, and Eckford were raised to the sublime degree of M.M. All Masonic business being ended, the lodge was closed in due form, and the brethren after partaking of some refreshments, separated, all speaking in the highest terms of the admirable manner in which the W.M. had presided and performed the duties of the lodge.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

On Wednesday last the annual meeting of the Provincial Grand Lodge was held in Carlisle, under the presidency of R.W. Bro. Lord Kenlis, Prov. G.M. About 200 hundred brethren assembled on the occasion.

Union Lodge, No. 310, was opened in their rooms by Bro. Hayward, W.M., and the Provincial Grand Lodge was opened in the County Hall.

Amongst the brethren present were Bros. J. Whitwell, D. Prov. G.M.; Dr. W. T. Greaves, P.D. Prov. G.M.; Joseph Nicholson, Prov. G.S.W.; Rev. Jas. Simpson, Prov. G. Sec.; J. Lemon, Prov. G. Treas.; Edward Bircher, P.G.S.B., England, and Prov. G.S.B.; John Barr, Prov. G.S.B.; J. Iredale, P.D. Prov. G.M.; F. W. Hayward, P. Prov. S.G.W.; G. G. Hayward, P. Prov. G.S.B.; James Sumner, Prov. G.P.; Joseph Scalby, Prov. G.J.D.; E. W. Braithwaite, P. Prov. G.S.D.; M. C. G. Thompson, Prov. G.R.; John R. Tickle, P. Prov. G.S.; and a numerous attendance of brethren from the adjoining provinces.

The brethren proceeded in full regalia to the Cathedral, where a sermon was preached by the Lord Bishop of Carlisle, who took his text from Corinthians 1, chap. 13, v. 8, "Charity never faileth." The collection was devoted to local charities.

A banquet was held in the evening at which Lord Kenlis, Prov. G.M. presided.

DEVONSHIRE.

TOTNES.—Pleiades Lodges (No. 710).—Omission since July of accounts of Masonic proceedings at Totnes has been caused by the absence from Devon of the reporter, as marked by the occasional mention of him as taking part in proceedings in other districts. It may be stated, therefore, that in September Bro. W. Cuming, then S.W., was elected W.M. for the ensuing year, and duly installed in the following month in the presence of Past Masters R. Watson, J. Marks, T. E. Owen, J. Heath, G. Heath, J. Pridham, and Rev. R. Bowden, by Bro. Bridges, D. Prov. G.M. for Somerset, who had been specially invited to perform the ceremony. Among the visitors was Bro. I. Latimer, P. Prov. G. Sec. The following were appointed and invested by the W.M. as his officers. A. B. Niner, S.W.; Stafford, J.W.; Rev. J. Powning, Chaplain; J. Pridham, I.P.M.; Preswell, Sec.; Watson, Treas.; De Schmid, S.D.; Fowle, J.D.; Colden, I.G.; Taylor, Organist; Crocker, Tyler. In the evening the

customary annual banquet was held. On Thursday, November 3rd, the first monthly meeting under the new regime was held, when the lodge was opened by Bro. Cuming, W.M., assisted by Bros. J. Heath, P.M., as S.W.; Stafford, J.W.; Dr. Hopkins, as I.P.M.; and the brethren who hold office as Secretary, Deacons, and I.G. The minutes were read and confirmed, and after a short discussion on internal matters of no general interest, no other business offering, the lodge was closed after a short sitting.

HAMPSHIRE.

BOURNEMOUTH—CENTENARY OF LODGE OF HENGIST (No. 195).

The Centenary of this lodge was celebrated on Wednesday last. The lodge was held in the Bellevue Assembly Rooms, there being upwards of eighty brethren present.

The chair was ably occupied by Bro. W. W. B. Beach, R.W. Prov. Grand Master. The principal business of the lodge was the investment of Bro. Rebbeck, W.M., with a centenary jewel, by virtue of the sanction of the M.W. Grand Master.

At the close of these proceedings the brethren dined at the Bath Hotel, at which the R.W. Provincial Grand Master presided, Bros. W. E. Rebbeck, W.M., and Tuck, P.M., acting as Vice-Chairmen.

The usual loyal and Masonic toasts were given and duly responded to.

LANCASHIRE (WEST.)

PRESTON—*Concord Lodge*, (No. 343).—The regular monthly meeting of the above lodge was held on Thursday 17th inst., at the King's Arms Hotel. Bro. Porter, W.M. presided, supported by Bros. Banning, S.W.; Heaps, J.W.; Robinson, P.M., Treas.; Brown, P.M.; Watson, P.M.; Moss, P.M.; Cockshott, S.D.; Farmer, S.D.; Wilson, I.G.; and forty brethren. The visiting brethren were Bros. Mills, Lewis Lodge, Whitehaven; Taylor, W.M. Salford; Townshend, Unanimity, 113; T. H. Myers, Peace and Unity, 314. The lodge was opened at seven o'clock, the minutes of the previous meeting were read and confirmed. The ceremony of passing Bros. Gittens and Ryder, was then gone through, and the lodge having been resumed in the first degree, Mr. Alfred Beattie, was introduced and initiated. The ballot for W.M. for the ensuing year was then taken, and proved in favour of Bro. Banning, S.W., Bro. Robinson, P.M. being re-elected Treasurer. The lodge was then closed with solemn prayer, according to ancient custom, at 10 o'clock. The brethren then adjourned to the usual good banquet, provided by Bro. P.M. Robinson. The usual loyal and Masonic toasts were given and duly honoured, and a most agreeable and profitable evening was spent, the brethren retiring in peace and harmony at 11.30.

LEICESTERSHIRE AND RUTLAND.

LEICESTER—*John of Gaunt Lodge*, (No. 523).—A monthly meeting of this lodge took place at the Freemasons' Hall, on Thursday, the 19th inst. The W.M., Bro. T. H. Buzzard, presided, and there was a good attendance of members and visitors, amongst whom were Bros. Kelly, R.W. Prov. G.M.; W. B. Smith, Duff, Toller, and Chas. Johnson, P.M.'s; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W.; Baines, Sec.; Partridge, S.D.; Whitaker, as J.G.; Atkins, Steward; Bembridge, Tyler; Toone, Ross, Kealey, Rowlett, and Lange, Visitors: Bros. Stanley, W.M.; L. A. Clarke, P.M.; Palmer, S.D.; Capt. Goodchild, Statham, and Shuttlewood, of 299; and Quarter Master Sergt. Preston, R.A. of 301. The lodge having been opened, and the minutes read and confirmed, a ballot was taken for two candidates for admission into the Order, Messrs. Wood, and Thorpe who were duly elected. There were four brethren due for the third degree, viz: Bros. Howard, Wynne, M.R.C.S., Kealey, and Lange, one only of whom (Bro. Lange) was present when required, Bro. Kealey not arriving unfortunately until too late to receive the degree, owing to the delay of a train, by which he travelled from a considerable distance, for that purpose. The lodge having been opened in the second degree, Bro. Lange was duly examined, after which the lodge was opened in the third degree, and he was duly raised as a M.M. On the lodge being lowered to the first degree, Messrs. Wood, and Thorpe were regularly initiated. During the ceremonies of the evening, Bro. Rowlett presided at the organ, and assisted by several brethren, gave the musical chants. A case of distress was brought before the lodge, by the

Prov. G.M., and received the warm sympathy of the brethren, temporary relief was ordered to be afforded to give time for consideration, with St. John's Lodge as to the means of rendering more permanent assistance. The W.M. brought forward a proposal for a Masonic ball to take place during the winter, the brethren of the two lodges being invited to meet, to form a committee to carry out the arrangements. The lodge was then closed, and the brethren adjourned to refreshment, and spent an hour or two very pleasantly in social intercourse and harmony,

MIDDLESEX.

UXBRIDGE—*Royal Union Lodge* (No. 382).—The regular meeting of this lodge was held on Monday, the 21st inst., at Belmont Hall, Uxbridge. Present:—Bros. T. A. Adams, Prov. G.P.; Weedon, P.M.; Horsley, P.M., as S.W.; Coulton, W.M.; Lonsdale, J.W.; Woodward, Treas.; W. Coombes, P.M., Prov. G.S.B., Hon. Sec.; J. L. Coulton, S.D.; Swallow, I.G.; Davis and Hale, Stewards. The following visitors were present:—Bros. Gibbons, P. Prov. G.J.W., Berks and Bucks, P.M. No. 209; Strange, P.M. 209; Goodman, 163; Broodlement, La Tolerance; Lancaster, 1,287. A ballot was taken for five candidates, also for Bro. Duddy, Leigh Lodge, as a joining member, Messrs. Beverley and Tyrell were initiated. The Hon. Secretary read a letter from the Prov. G. Master, Col. Burdett, thanking the brethren of the lodge for their kindness in electing him an honorary member of the lodge. It was moved and seconded that the letter of the Prov. G.M. be entered on the lodge minutes. The newly-revised bye-laws were confirmed, on Bro. Horsley's notice of motion, "To consider where the lodge shall hold its meetings in future," as the lease of the present hall will expire in March next, it was proposed, seconded, &c., that the subject be referred to a committee, viz:—Bros. Coulton, W.M.; Jaquin, S.W.; Lonsdale, J.W.; Coombes, P.M., Hon. Sec.; W. Smith, C.E., P.G.S.; C. Horsley, P.M.; Woodward, Treas.; Davis; and Swallow. Bro. Woods offered to build a suitable hall for the lodge. Bro. Glenie, "George Hotel" has a large room which was formerly used as the old County Court, which if fitted with alterations, &c., might answer for a lodge room. Bro. Marshall provided a very good dinner for about thirty brethren.

MONMOUTHSHIRE.

PONTYPOOL—*Kennard Lodge* (No. 1,258).—On Monday last the usual monthly meeting took place in the Lodge Room at the Clarence Hotel. In the absence of the W.M., Bro. H. M. Kennard, (who is now at Newport, Isle of Wight, contesting that borough in the Conservative interest), P.M. Bro. Bartholomew Thomas, Prov. G.S.D., took the chair, and notwithstanding the inclemency of the weather, there was a good attendance of brethren. The minutes of the last meeting having been read and confirmed, Bro. John Knipe of Pontypool, was balloted for and unanimously admitted, and that gentleman being in attendance was duly initiated, the ceremony being most correctly rendered by the acting W.M. Some business of a routine character was then transacted, and the lodge was closed in harmony at 8 p.m.

SOUTH WALES (EASTERN DIVISION).

ABERGAVENTY—*Philanthropic Lodge* (No. 818).—The installation meeting of this lodge was held on Friday, October 7th, 1870. The officers present were Bros. J. Gosden, W.M.; S. H. Steel, P.M.; S. Browning, P.M., Treas.; W. C. Freeman, P.M. Sec.; D. Meredith, as S.D.; J. Straker, J.D.; J. Spith, Dir. of Cers.; C. Howell, Org.; C. B. Williams, Steward; J. Greene, Tyler. Also Bros. H. J. Higginson, P.M.; J. W. Hallam, P.M. 237; J. C. Sladen; C. Tucker; W. Williams, Junr.; J. Bishop; W. Williams; S. Hill; S. Eames; T. Gorvin; W. Davis; J. Morgan; W. S. H. Pain; S. Dew; and J. James. The following visitors were also present:—I. Ware, Prov. G. Reg. W.M. 960; J. Boley, 610; J. N. Madley, 1,098; H. Sanderson, P.M. 925 (Installing Master); W. J. Thomas, W.M. 679; J. Gardner, 1,177; J. L. Vesey, P.M. 326, and P. Prov. G.S.B. Bristol; John Lewis, W.M., 1,098; J. Phillips, S.W.,

1,098; E. Horlick, 1,098; R. Spencer, 1,098; E. Swidenbank, 1,098; C. Ward, 246; E. D. G. Tapson, 471; W. Binning, 1,258; R. Woolley, 1,258; R. B. Evans, P.M., 471; J. Watton, 1,256 W. H. Hoskins, 1,258; H. Griffiths, 1,258; E. Fowler, Jun., 1,258; J. R. Jenkins, 1,258; H. J. Davies, P.G.S., 833; John Rogers, 237; W. E. Chalinder, P. Prov. G.S.; N. Bradley; R. Spencer; J. Tapson, Tredegar Lodge. The lodge was Tyled at two o'clock (for high twelve). The lodge having been opened in the first degree, the minutes of the previous meeting were read and confirmed. The W.M. Elect, Bro. W. Williams, Jun., and officers, presented to the W.M., Bro. Gosden, for the lodge a gorgeous banner, edged and embroidered in bullion lace, with the name, number, and crest of the lodge. The lodge was then opened in the second degree, when the W.M. Elect, Bro. W. Williams, Jun., was presented to the Installing Master, the W. Bro. H. Saunderson, P.M., 925, by whom the ceremony of installation was most impressively performed, and the W.M. was proclaimed and saluted accordingly. The following brethren were appointed officers for the ensuing year, and invested with their emblems of office accordingly, viz.:—J. Gosden, I.P.M.; D. Meredith, S.W.; J. Bishop, J.W.; S. H. Steel, P.M., Treas.; W. C. Freeman, Sec.; J. Straker, S.D.; C. Tucker, J.D.; C. Howells, Org.; J. H. Garvin, Steward; J. C. Sladen, I.G.; J. Greene, Tyler. The business of the lodge having been concluded, the lodge was closed in solemn form, and the brethren to the number of 70, adjourned to the Angel Hotel, where a most *récherché* banquet awaited them, which did great credit to the landlord, Bro. Philip Morgan; indeed it was generally admitted that a handsomer dinner has not been supplied in Abergavenny. After the cloth was drawn, the usual loyal and Masonic formal toasts were duly proposed and honoured. The proceedings were enlivened by some excellent vocal and instrumental music. The Tyler's toast brought the banquet to a happy conclusion, after a most pleasant and gratifying anniversary festival.

SUFFOLK.

SUDBURY.—*Stow Valley Lodge* (No. 1,224).—The brethren of this lodge met on Friday, 4th inst. The lodge is at present presided over by the Rev. Bro. Martin, vicar of Long Melford, and Grand Chaplain of England. On the present occasion however, the W.M. being unfortunately very unwell, the duties of the chair devolved on the S.W., Bro. J. F. Hill, who opened the lodge, and presided while the ballot was taken for the admission of candidates, there being two for initiation, and one for joining. The result of the ballot in each case being unanimous in favour. Bro. Robert Ed. Clarke, P.M. No. 1,158, was received as a joining member. Immediately after his election Bro. Clarke was solicited by the W.M., pro. tem., to assume the chair for the rest of the evening, which he obligingly consented to do, and in his very best manner initiated Mr. H. Bridgman and Mr. Raymond Howard into the order, his working receiving the highest commendations from all present.

SCOTLAND.

GLASGOW.

LODGE OF GLASGOW ST. JOHN, No. 3 bis.—The meeting was held at 213, Buchanan Street, on 15th inst., Bro. John Baird, R.W.M., in the chair. Bros. Kyle, S.W., and Fletcher, J.W., and a large number of brethren present. The lodge being duly opened, the minutes were read and approved of. Seven gentlemen were proposed as candidates, and admitted in due form, Bro. McMillan, Sub. M., ably performing the ceremony. Thereafter, seven brethren were passed by Bro. J. B. Walker, P.M., in his usual masterly style, Bro. David Walker officiating at the harmonium. Several brethren were also affiliated. The R.W.M. then intimated that the meeting for nomination of Office-bearers would take place, as intimated on the circular, on the 29th inst., but he was sorry he would not be able to be present there, on account of an engagement elsewhere. Bro. Buchan asked how it came that the day of nomination was altered from the first Tuesday of December to the 29th of November, without the lodge being aware of it? The R.W.M.

asked to see the rules. The S.W. said that as it had been so printed on the circular the 29th should be held by. The R.W.M. replied not so, for we must go by the rules. The Treasurer handed a copy of the printed list of the Lodge Meetings, showing the proper day to be the 6th of December. The R.W.M. said that in that case he would be able to be present; and as for the 29th inst. being put on the circular that must be a mistake of the Secretary. Bro. Buchan then begged permission to ask who authorized the drawing up of the Memorial which was presented without any signatures, and in name of this lodge, but without the knowledge of the members, to the Grand Lodge at its meeting on the 7th inst., as also who authorized the change of date there given of the Malcolm Charter from 1057 to 1157? The R.W.M. replied that at last meeting he intimated his intention of being present at Grand Lodge to support the interests of St. John's, and to advocate its claims in reference to the carrying of the working tools. And as to the Memorial then presented he would now read a copy of it to the lodge for the information of the members. This being done, Bro. Buchan thanked the R.W.M. for his courtesy, but at same time observed that the drawing up of such a document as a "Memorial to Grand Lodge," without first being authorized by this lodge to do so, and without this lodge having any opportunity of knowing what was in it, and as well as weighing its contents, was very much out of order. He was sorry that such a document had been handed in, as the imperfect one which they had heard read, on account of the many mistakes it contained, and he hoped the brethren would see the necessity that existed for any such important step as this being gone about in a proper and constitutional manner. Bro. Park, P.M., observed that the opinion that their Malcolm Charter was a forgery was only *his*—Bro. Buchan's—for it had been upheld by Grand Lodge, and gave them the high position of No. 3, *bis*, and he was very angry at the way in which Bro. Buchan had attacked the "Memorial" in Grand Lodge, and called their charter a "lying forgery." Bro. Buchan begged to correct Bro. Park, he called it a "disgraceful forgery," and before them all he said such was his opinion still; and they did not get their position of 3 *bis*, on account of it, for the Grand Lodge in 1850, refused to acknowledge it, as any brother present might easily see for himself by reading their Charter from the Grand Lodge, which lay before them. It was the 1628 Roalin Charter gave them No. 3 *bis*; he was sorry that such a document as this "Memorial" had been produced in Grand Lodge, as under the circumstances he felt it to be his duty to attack it there, and the brethren would remember that at last meeting he intimated his intention of going to Grand Lodge to support the motion that the operative lodge of a province should always carry the tools in its own province, which, if carried as proposed, would give them what they wished, and cautioned them against hurrying that motion in any way by any memorial calling in question the past proceedings of Grand Lodge, much less such a document as the one they had only now heard read. Bro. J. B. Walker, P.M., having just entered, observed that he was sorry to hear any dispute going on about this Malcolm Charter, for it had never done them any good. And where was it? They had not it; it was kept by the Incorporation of Masons, hence let *them* look after it, for what was the use of this lodge making so much noise about a thing it had not got! The Grand Charter for them to hold by was the Charter which lay before them (pointing to the Bible) if they would act according to the principles contained in it, that was the thing that would bring them *real* honour. Bro. Nelson observed that although getting up of this memorial had been gone about in an improper manner, yet the lodge should stand by the R.W.M. now after it had been presented, &c. After a few more remarks, the subject dropped, and the lodge called from labour to refreshment, after which it was duly closed.

THISTLE LODGE, (No. 87).—The annual meeting of this lodge was held in the Lodge Room, Croy Place, on the evening of Wednesday the 16th inst., under the presidency of the Right Worshipful Master. There was a large attendance of the brethren, and the following officers were elected to serve during the ensuing year, viz.:—Bro. John Fraser, R.W.M., was unanimously re-elected; John Miller, D.M.; John Reid, S.M.; James V. Henderson, S.W.; James M'Nee, J.W.; Laurence Murray, Chap.; John Dobbie, Treas.; Thomas Hart, Sec.; John Renfrew, S.D.; Alek. L. Jeffray, J.D.; Andrew Miller, S.S.; P. M'Coo, J.S.; Reddie Currie, S.S.B.; Samuel J. Fulton, J.S.B.; C. C. Jenkins, I.G.; Thomas Cowan, O.G.; Samuel M'Phie,

Prov. G.S. After the election, Bro. Gillies, Prov. G.S.B., performed the ceremony of installing and investing the officers in a highly impressive manner.

REVIEWS.

The Rectangular Review. London: J. Hogg.

No. 2 of this half-a-crown Quarterly has reached us. It fully maintains the prestige of the first number. The article "Our Scholastic Institutions. No. I.—The Scholastic Agent," treats elaborately upon the functions of this important class. It is stated that:—

"The general business of the agent may be divided, and, indeed, divides itself into three well-defined departments:—(1). The Scholastic, which consists in the introduction of eligible candidates for tutorial appointments to the principals of schools, and to the heads of families; (2). The Recommendation of Schools to parents and guardians who wish to ensure suitable education and training for their children or their wards; and (3) The Transfer of Schools from one principal to another, and the negotiation of Scholastic Partnerships. Of these departments, the first, if only because it is the most extensive, may be taken to be the most important.

The article is an elaborate dissertation, entering into every detail, and seems thoroughly to exhaust the subject. It certainly gives the Scholastic Agent in an importance to which we had not before assigned to him, having looked upon him as a mere commercial go-between, in fact, a kind of registry office-keeper. Something higher, according to the article under notice, however, seems to be requisite to ensure success in this "profession." The article concludes with the following peroration:—

"The agent should have the faculty of penetrating the veil behind which men hide their own natures, not only from others, but from themselves; a peculiar insight, an intuition of character, fortified by patient induction and analysis. He must know humanity in its aggregate and in its varieties; no unwonted combination should take him unaware. He must have the knack of gleaning information; so far as honour will allow—and even gossip, considering the confidential nature of his profession, may be forgiven to him—he will profit by the statements and conversation of all his clients. He is a student of character, and he will omit no opportunity of understanding character. In his efforts to arrive at exact information he will make all reasonable allowances for the particular medium through which he receives the several items of which that information was composed. He will know that no man is exactly that which any one other man finds him to be; that each man is in fact the aggregate or the average of all men's opinion. If, in the prosecution of his necessary inquiries, he do not discourage what, if they were made for lighter ends, might be obnoxious to the charge of triviality, it should be borne in mind that he has no purpose of his own to serve, apart from the best interests, *all round*, of the mass of his employers. And principals and assistants need no more hesitate to allow him to have a full intelligence of them than the sensible patient would grudge to his doctor the employment of any method whatever of ascertaining his symptoms.

Moreover, the agent should have a definite knowledge of the laws and customs which affect educational covenants of every kind; so that, upon occasions of dispute, he may be the friendly judge, the trusted referee and arbitrator. Every one of these things, it may be, and more, which to mention in detail would be supererogatory, are

known in some degree to his clients; but it is his peculiarity to have reduced them to form and precision—to have arranged systematically and scientifically what is with them nebulous or incoherent. He offers a superior and approximately all-sufficient skill for the solution of questions to which the layman brings only ignorance or an incomplete knowledge which is little better than ignorance, or a fancied and unsymmetrical knowledge, which is worse.

Finally, the learning which he either has personally or of which he can avail himself, should be, if not exactly co-extensive with the varied erudition with which he will be brought into contact, at least comprehensive enough to estimate breadth and soundness of attainment in every department of education.

An interesting chapter on "Ancient Mottoes" follows, but they cannot claim much on the ground of originality or research, we think we have seen most of them repeatedly.

It is with the article "Freemasonry: its Use and Abuse" that we have mainly to deal. The author in stating the object of the present enquiry says:—

On the present occasion we intend briefly to show how and where Masonic principles are departed from, and what reforms are imperatively called if Masonry is actually to take that standing among, or rather above, human institutions that we have assigned to it*, but for the sake of convenience we will relate them in a few words:—

Ethics and Science of Masonry.—Masonry, then, is a peculiar system of morality, veiled in allegory and illustrated by symbols, the study of sciences, and the practice of virtue. The Masonic Charges and Symbols impressively inculcate the latter; their teaching may be said to be summed up in the passage of the Charge at the initiation into the First Degree:—"The three great moral duties to God, your neighbour, and yourself, you are strictly to observe: to God, by holding His name in awe and veneration; to your neighbour, by always acting on the square; and to yourself, by not abusing the bounties of Providence, or debasing our profession by intemperance." Such is the ethical basis of Masonry. As to Science, we have shown in our former article that the figures and symbols of the institution represent not only religious, but also physical truths; that its members in remote times diligently cultivated astronomy and geometry, which latter science is the foundation of all other sciences; that the Fellow Craft was taught the principles of architecture and the seven liberal arts; that, in fact, through many ages the Freemasons were the keepers and transmitters of scientific knowledge. And, considering the dignity of the Order, it will easily be understood that it must be one of the fundamental principles of Masonry to exercise the greatest caution and discrimination in the admission of members.

Let us now see whether in Masonry, as at present constituted and practised, the principles of its founders are adhered to, and their noble aims likely to be accomplished."

We find the following remarks upon the Masonic Charities:—

"*Masonic Charities.*—But where reform is as urgently needed is in the collection and administration of the funds of the Order, especially of those devoted to charitable and educational purposes; viz., of those collected for the support of the Masonic institutions for boys and girls at Wood Green and Battersea Rise respectively, for the Aged Freemasons' Institution at Croydon, and for monthly distribution by the Board of

* Article in Rectangular Review No. 1.

Benevolence. The sums thus collected are very large, averaging annually in the aggregate, about £25,000.

The questions, whether most is made of them,—whether they are so systematically and fairly distributed as to be most conducive to the objects of the donors and the benefit of the recipients,—may briefly be answered thus: What remains for distribution is what remains after paying expenses, and these expenses amount to a very large per-centage. We could name several other societies that equally waste the funds thus entrusted to them by the public for relief of suffering humanity: one society, with an annual income of £3,000, spends £1,650 on salaries, allowances to officers, &c.; another spends £4,000 on salaries, and not quite so much on the objects for whose relief the institution was founded. But these we should think are extreme cases, and the fact that funds contributed for specific purposes are thus permitted to be diverted from their true objects may be explained by that other fact, that the contributors are the general public, who, when once they have paid their money, dismiss the matter from their minds as one in which they have no further concern, nor in reality any means of ascertaining the fate of their contributions. But it is different with the Masonic body, who, forming a brotherhood closely united by common aims, common interests, and common sympathies, and possessing the power of appointing their own officers, and controlling the expenditure of the funds supplied by themselves for the benefit of their younger or decayed brethren—with such a body this waste of charitable funds ought never to be possible, nor submitted to for a day. But as in the world everybody's business is nobody's business, so in the Masonic brotherhood, which is a world in itself, the same rule seems to obtain: hence the abuses we complain of. We are all well aware that no institution can efficiently be worked without expenditure, but when a large per-centage of the funds that ought to be spent on the education of our children, the relief of the distressed, and the support of our decayed aged members, is absorbed by secretaries, collectors, clerks, tavern-dinners, rosettes, and other childish tinsel, gratis tickets for banquets, stationery, printing, &c., we have a right to complain of mismanagement, and to call on the Masonic body to support our demand for immediate and thorough reforms. Many of the existing committees, in fact, are self-appointed and scarcely controlled, and seem to look upon the management of the funds of the Order, and the emoluments and patronage arising therefrom, as vested rights, and, by the apathy of the brethren, are able to keep out any man not belonging to their set, or disposed to disturb "the harmony of the meeting" by untoward questions; indeed, they would consider a mere opinion hazarded by an outsider as an impertinent intrusion. Such committees ought to be superseded by men more deeply impressed with the importance, nay the sanctity, of the duties they undertake; zealous, discreet, and faithful in the discharge of them; men with large hearts, clear heads, and filled with a noble ambition that the Order, as it is first in moral and intellectual status among human institutions, should also be first as far as its secular government in furthering education and affording relief is concerned. That tribe of people who seem to make a living out of the sympathies of society, or any class thereof, for the poor, should have no representatives in the Masonic brotherhood; nor should it, from want of proper supervision, be possible for auditors to make things pleasant, and gloss over the amounts squandered in such manner, and which would go far to assist those who really want aid.

These are sweeping charges, and no doubt will attract the attention of those who have the management of our charities. That abuses exist in many—nay, in most Charitable institutions—is indeed too true, but we had hoped that those connected with, and sup-

ported by the Masonic body were in a great measure free from them, and that the money really reaches those whom it is intended to benefit.

An answer to these strictures will, no doubt, be made on behalf of the three charities; indeed, of one we may almost say that a complete refutation has already been given in the fact that the Committee of the Boy's School have published a detailed account* of the income and expenditure of that institution, showing, under the items of salaries, provisions, clothing, coals, gas, and water, stationery, rates and taxes, incidental expenses, furniture, linen, earthenware, and glass, and general and office expenses.

More than this cannot be required, and we believe the account will compare favourably with any other institution in the country. Although the item of office and general expenses seems rather a heavy one, amounting to one-fifth of the total expenditure, or £8 14s. 10½d. per boy, doubtless the large amount of subscriptions annually received would not be obtained without the judicious outlay of this apparently large sum.

We have every confidence that the committees of each institution will take up the gauntlet, and at once honourably clear themselves of the imputations cast upon them.

ADDRESS OF M.W. GRAND MASTER PRATT TO THE GRAND LODGE OF CALIFORNIA.

Brethren of the Grand Lodge of California:—How the years touch us, and spring into eternity? As yesterday we parted, and to-day another mile-stone marks our progress toward the silent city of our common destination. Twelvemonths more, fleeting, vanishing, like the morning dew-drops glistening for a moment to exhale and perish, have come, lingered, and passed away for ever. To some they have been crowned with the blessings over which memory will ever linger with unabated joy; to others they have been, Oh! how sad, how weary, how desolate and oppressive. To me, indeed, they have been filled with the bitterness which the heart can never taste in all its withering pangs but once. It has been the fatal period in which the Supreme Grand Master has seen fit to demand the sacrifice which dwarfs and overshadows all other afflictions—when the angel of death could not be induced to pass over the happy household, until the jewel had been plucked from the crown, and the fires quenched for ever on the altars. Into these brief months have been poured and shaken down, until the measure has filled and overflowed, the sorrows for which there is consoling reflection save in the sublime lessons taught so well within this temple—in the sad remembrance that, though the allotted years of life be multiplied by themselves a thousand times, no such agony can come again, and in the assurance of the sympathy and condolence of you, my brethren in Freemasonry. But while they have been months of weariness and pain to me, to you I hope and trust they have been filled with gladness and all earthly joys; and that each in his appropriate sphere has shared the general prosperity of this young and vigorous commonwealth.

Turning from our individual and isolated experience to balance the general good and evil, we find indeed abundant reasons to give thanks to Him who has already given so much to us. The zealous earth has yielded

* Which was published in the "Freemasons' Magazine," page 282 of the present volume.

with no sparing hand her accustomed fruits, and the miracle of the wedding feast has been each day surpassed, wherever the hand of patient industry has sought its legitimate reward. While our brethren in foreign jurisdictions have shed each other's blood in obedience to the ambition or caprice of their imperial masters, or suffered persecution and death for no crime save that of being Freemasons, peace and tranquility have pervaded all our borders, and a tolerant and beneficent government has given constant approval to the cultivation of Masonic science. The year has been crowned with the grandest of all earthly blessings, general health; and so with the potent and blessed trio, peace, prosperity, and physical welfare, well may we gather at our altars to-day with hearts filled and glowing with gratitude to the Great Author of our existence.

With pride I greet you on this opening morning of another yearly festival, with pleasure I report to you the general prosperity of the Craft; while with painful solicitude and anxiety I await your judgment of my official acts.

To Freemasonry the year has been sufficiently prosperous, as prosperity is usually estimated. Members have been added in sufficient numbers, and the material strength of the Fraternity, as strength is too often judged, has been in no degree impaired. But let us not deceive ourselves with these appearances. A mere increase of numbers is no cause of congratulation, and I repeat to you my solemn conviction, what has been already said by the Grand Masters of perhaps every jurisdiction on this continent, that if there is one thing which, more than all others combined, threatens the downfall of this patriarchal institution, it is its growing popularity. A rapid accession of indifferent members, a too cautious use of the negative ballot, and a cowardly indisposition to apply Masonic discipline to those already within the fold—these are the quicksands and bars on which Freemasonry may yet founder. Through these faults you are filling your ranks with unworthy members, inspired with no loftier ambition than to live in indolence upon the toil of their brethren; and following this, you have been compelled by the very principles of self-preservation to shift your personal obligations to your brethren, from yourselves individually, to the lodge in its collective capacity; and then permit the lodge in turn to set up an arbitrary and offensive rule to shut off those drones whom your own folly and neglect have brought into your household. Thus the Masonic conscience is compelled to shield itself from the Masonic obligation by the specious but shallow pretext that he who appeals for aid has not performed his duties to the lodge of which he is a member. It is these vices and innovations which may yet destroy the identity of Masonry, and reduce it to the level of a mere mutual aid association. I cannot express to you the chagrin and sorrow I have experienced in consequence of these unhappy conditions. A distressed brother asks for assistance, and he is in turn asked, as coldly as the banker ask for his securities, if he has paid his dues; and if his misfortunes compel him to answer in the negative, no matter what the cause, or how worthy he may be in other respects, his claims are ignored and he is sent empty away. At last he dies, and the penalties of his poverty follow him still. The last rites, so prized by the appreciative Masons, are denied him, because the Secretary has balanced his accounts and found him indebted to the lodge for six month's dues. A few months later, and the widow of the deceased brother comes in her sable robes, with famishing childhood at her side, spirit-broken and sick at heart at being compelled to appeal to us, yet appealing with perfect confidence, because she knows her dead idol was a Mason; and she is gravely told that her husband died under the ban of suspension. Suspended—and for what? she asks. What wrong had he committed which deserved this?

No moral wrong; he was a good man and true; but he was poor, and had not paid his dues for the last six months. And to the humiliation which she experienced in asking for assistance, is added the more humiliating conviction that Masonry is a deception and a snare, failing to practice the beautiful theory it professes; and that her husband, after all his years of labour and devotion to what he deemed the living embodiment of all virtue, lived and died the deluded victim of a mockery and falsehood. In the name of the Ancient Brotherhood, I protest against this unmasonic feature of modern Masonry. If this be in fact the full force of our obligations to each other, let us change the form of those obligations. Let us no longer promise to aid and assist the distressed, but make it in form what we are making it in practice, and promise to aid and assist them if they have balanced their accounts with the Secretary of the Lodge.

These utterances are distasteful to you, my brethren, but they are well deserved; and if you would escape from such animadversion, if you would remove your noble institution from beneath the cloud which overshadows, and beyond the reach of the tempest which threatens it, begin, as I have suggested, at the very foundation of the evil. Remember that the strength of the brotherhood depends not on the number, but on the character of the members, and let the proper and diligent use of the black ball attest your fidelity to this principle. Be diligent, too, in the application of discipline. If you find one among you unworthy of confidence and trust, admonish him gently, reform and bring him up to the true standard of Masonic excellence, if may be; but when the conviction is forced upon you that you cannot accomplish this, cast him out with a quick and relentless hand. Let those who are of us understand that Masonry sets up a higher standard of morals and virtues than the mere law of the land imposes. Let them know that it is not necessary they should commit some crime for which that law will consign them to a felon's cell, before they can be punished by the Masonic code; but that, on the contrary, when one Mason acts in bad faith with another in any degree, he has violated his obligation and should suffer the penalty. Let those, also, who are to be received hereafter, come with the full understanding that they are expected to give rather than receive, to do good to their fellow men rather than be pensioners upon them. Be not satisfied with the mere negative fact that you know no evil of the candidate, but assure yourselves, before you accept him, that his temper and metal are such, that no fear need be entertained that he will ever violate a vow, or make an improper use of his claim upon his Fraternity. The rigid observance of these rules for a series of years, and not many years will be required, will restore the goodly condition of former years, when the moral force of the Masonic obligation was alone sufficient to secure obedience to all requirements, and enable you to feel that it is again an honor and distinction in society to be hailed and recognized as a Freemason. With these views it has been my constant effort, in visiting lodges, to impress upon my brethren, a higher standard of Masonic excellence, more exacting tests of fitness in candidates, a more rigid observance of our solemn personal obligations to each other in all our intercourse, and more readiness to punish every departure from those obligations. I have urged upon them everywhere, that the so-called lesser evils of society, of which the law of the land takes no cognizance—intemperance, profanity, evil speaking, hypocrisy and deception—are all Masonic offences; and, as we would preserve the ancient lustre and hallowed charm which has so long encircled the Fraternity, we cannot be too zealous in their condemnation and punishment. And I am happy in the belief that these efforts have not been entirely barren of results, and only regret that I have not been able to extend my personal observations and efforts further.

I have visited about thirty of the lodges, in all of which, but one, I have witnessed the conferring the third degree, and, in every instance but one, in strict conformity with the prescribed ritual. I have not confined myself in these visits to a simple superintendence of the labours of the lodge for the evening, but have examined the books and records, looked into the manner of transacting the general business, and made diligent inquiry as to the disbursement of Masonic charities. In all these respects I have found but very little to criticise, but have never hesitated

to express my disapprobation of whatever seemed to me in any degree unmasonic. From this limited experience I am satisfied that, if a general visitation by the Grand Master, or some proper person chosen for the purpose, could be had even at intervals of five or ten years, the good which would result therefrom would be almost incalculable. The matter is worthy of serious consideration. But what provision, if any, could be made for such purposes, I am at a loss to suggest, certainly, something of that sort is needed.

With one hundred and seventy lodges under our jurisdiction, the correspondence of this office has grown to a matter of considerable magnitude. Something more than one hundred and fifty letters have been received by me, asking perhaps twice as many questions of Masonic Law. These have all been answered promptly and in detail. Of all this multitude of questions, but very few are deemed of sufficient importance to report to you—a very large proportion having been already decided by my predecessors and the Grand Lodge, and others being answered by the plain and obvious reading of our Constitution; so that it was hardly possible for me to err. There were some, however, for which I found no precise precedent, and some for which, in my judgment, the rule should be changed, and I submit all such to your consideration.

ADDRESS.

Delivered by Comp. G. Harrington, to the Grand Chapter of Canada.

Companions.—So smooth has been the path of Capitular Masonry in and throughout the Dominion, since we last assembled together, that I have no little difficulty to so prepare the usual annual address, as to make it all interesting. I can, however, at all events, repeat what I said at our last convocation, that I feel happy in once more meeting you, and I pray in all sincerity, that we may be allowed for many a year, to assemble in harmony and good fellowship,—that no cloud may rise in our Masonic sky, threatening to mar the sympathy of our high and honourable branch of Freemasonry,—and that our future may be as sunshiny as our past has been prosperous,—and so I greet you all well, my companions.

And now for a few facts and some brief statistics. We number thirty-nine subordinate Chapters. I have issued dispensations in favour of four new Chapters, and I hope Grand Chapter will, if all is found to be satisfactory otherwise, grant the necessary warrants of Confirmation. The names and the places where held are as follows:—Seymour Chapter, Bradford; Botsford Chapter, Moncton, N.B.; Guelph Chapter, Guelph; Harris Chapter, Ingersoll. One you will observe belongs to New Brunswick,—thus adding cement to our common bond of union!

I am glad to state to Grand Chapter that one of our oldest subordinates, St. Andrew's Chapter, Toronto, is most fully revived, and working worthy its ancient fame. I am also happy to add that St. John's Chapter, on the registry of Scotland, has surrendered its warrant, and amalgamated with St. Andrew's, and in accordance with the desire of the companions members of both, I sanctioned a change of name. The amalgamated Chapter is now called, "St. Andrew's and St. John Chapter," No. 4, Registry of Canada.

I have granted several Dispensations for the election of Principals; all in my opinion being absolutely necessary for the welfare and existence of the respective Chapters interested, owing to the paucity of candidates, otherwise qualified under our Constitution. I have also confirmed many of the bye-laws of our subordinate bodies.

Since our last Annual Convocation the Grand Chapter of Nova Scotia has been formally organized, and although I could not help thinking the action somewhat premature, considering the small number of Chapters existing in that Province, yet acting on my conviction, that where there is a Grand Lodge, a Grand Chapter may of right follow, I had no hesitation about acknowledging the "Grand Chapter of Nova Scotia," and wishing that body success and prosperity.

The "Grand Mark Lodge of England" also claimed recognition, and an interchange of brotherly courtesies, and as the Mark Degree is one of those sanctioned by this Grand Chapter, I saw nothing opposed to the allowance of that claim, and the Grand Scribe E. wrote to the authorities in England accordingly by my desire, conveying the recognition and good wishes of Grand Chapter.

Our own subordinate Chapters, I have reason to believe,

are prospering, and our members are increasing in number, and preserving the good name and honour of our Order,—concerning which the several reports of the Grand Superintendents of Districts will give you more full information than I can. So also will the statements and accounts of the Grand Treasurer and Grand Scribe E. put you in complete possession of the financial condition of Grand Chapter. I have caused all the accounts to be paid, as sanctioned by you, and the vouchers will come regularly before your notice.

The report on "Foreign Correspondence" will, as usual, be submitted by the able Chairman of that Committee, and you will see there how zealously and faithfully the interests of Capitular Masonry are guarded and looked after by other Sovereign Bodies, with all of whom we are, I have pleasure in stating, in close fellowship and neighbourly relationship,—who are all flourishing,—and who all manifest a very kindly interest in the welfare of the "Grand Chapter of Canada!"

You will observe on the proceedings of last year, a notice of motion for an amendment to clause No. 4, "of proposing members," in our Book of Constitution, which, if it becomes law, will specifically add to the dispensing power of your Grand First Principal. I deem it my duty to invite your attention to this, as it will be an alteration affecting an important clause.

Another and a most serious matter I submit also for the due consideration of Grand Chapter, is our proposed authorized Ritual. The committee have attended to this very carefully and anxiously, a report is prepared, the work is in readiness for exemplification,—and the result will be submitted to your wisdom and for your determination. And while on this topic, I have to suggest to Grand Chapter to consider the necessity and propriety of working the degrees of "Royal and Select Masters," as practised in the United States of America, and known as "Cryptic" Masonry. These degrees would seem to be proper appendages to Grand Chapter and Royal Arch Masonry, and are interesting, if not absolutely necessary. The Province of New Brunswick has a recognized Grand Council controlling these degrees, and I have been appointed Inspector in and for Quebec and Ontario. But it would obviously be preferable for Grand Chapter at once to assume the government, and grant warrants—which action, when three or more subordinate Councils spring into life, will result in the regular organization of a Grand Council for Quebec and Ontario, and thus place the degrees on a correct and prosperous footing.

The only remaining subject to which I invite your notice is the retirement of the Most Excellent Comp. the Earl of Zetland, from the high office of Grand Z. of the Grand Chapter of England—which, all of you know, he has worthily held for more than a quarter of a century, and now vacates, owing to ill health,—to the great regret and sorrow of all over whom he has ruled for so long and arduous a period. I think the Grand Chapter would honour herself by sending home to England a complimentary address to that courteous and kind-hearted Nobleman and Companion, expressive of our high esteem and good wishes for his restoration to health and future comfort.

Before concluding, I cannot help making reference to an existing unfortunate condition of affairs in the Province of Quebec. I do not know officially, as your presiding officer, what has occurred there in relation to Craft Masonry, and therefore I have nothing officially to submit to Grand Chapter. But we are none of us blind to the plain fact that there is in that province division in our ranks, and an unhappy state of things, attended with much personal bitterness, which actually precludes brotherly recognition of many most estimable members of our Institution, and which ought not to exist amongst Freemasons! I am sure Grand Chapter will, with me, truly regret all these untoward circumstances, and pray for a harmonious and brotherly arrangement of matters that have caused so damaging a shock to our otherwise perfect structure. You all know to what my present allusions point. Let us not, however, permit discord, if possible, to arise out of those events, in our high branch of the Order. Let us hope and trust that all difficulties will shortly disappear, or be removed. Let us work for that end! And let us bear in mind, that as we have hitherto steered clear of personal differences, so there need be no future ill-will, or angry feeling,—and Grand Chapter, can remain, as now, in a condition to look on calmly,—and quietly accept any result,—always desiring prosperity and God speed to all; ever looking to the good of our Institution, and aiding to establish and perpetuate the good harmony,

Masonic Union and brotherly charity and good will! Such should be the true sentiments every member of our Order. Added to which, should be devoted loyalty to our sovereign and country! This should be one of our beacons and watchwords!

Since we last met, the Dominion has been threatened, I will not call it invaded, by another Fenian horde. They went back faster than they came, and let it be a fair subject of pride to us, that their earliest opponent is a Freemason! I allude to Bro. Lieut-Col. Chamberlain, who hurried to the defence of the frontier, and was so fortunate as to command the first of our brave fellows, who made the worthless scoundrels regularly bolt out of Canada! So also was our Most Worshipful Grand Master, Bro. Stevenson, one of the foremost, in proceeding with his battery, to meet the Fenian vagabonds, who had once more insulted the territory of our glorious and beloved Queen! And, Companions, you will find Freemasons are ever ready to be in the van on such occasions,—and so they ought,—and they should remember their peculiar tie, and bear and forbear, and drive away discord, even as the Fenians were sent to the right about! I am sure that we all think alike.

And now, in conclusion, let me thank you for your many kindnesses to, and the honours you have conferred upon me. I find I have been elected to preside over Grand Chapter for the past seven years continuously,—and also during 1859 and 1860. I now ask you to relieve me from the duties of my high office. I have endeavoured, to the best of my ability, to promote your interests, and I hope I have not failed. You have many able companions, who are willing,—nay anxious to succeed me to the highest gift you can bestow, and their ambition is laudable and not to be despised. I feel I should give way!—and so I finish by wishing Grand Chapter unceasing prosperity, and praying heartily that the Great Architect of the Universe,—whose Omniscience, Omnipotence, and Omnipresence are so largely dwelt upon, in this the "Capstone" Degree of Freemasonry,—will bless and protect us all. So mote it be!

Poetry.

THE RED-CROSS KNIGHT.

The following is a translation of the poem recently addressed by Ferdinand Freiligrath to his son, on the departure of the youth as a surgeon at the seat of war. The red cross on a white ground, directed by the Geneva Convention to be worn on the arm of such volunteers, suggests the title of the poem:—

THIS leaf, my boy—soon may it
Upon thy arm alight:
The courier winds convey it;
I trust it to their flight.
Afar to thee it saileth,
Where'er amid our host
The battle's heat prevaileth—
'Twill find thee at thy post.
Well wouldst thou in the contest
Strike home for Fatherland:
The Frenchman's ranks thou frontest—
Yet not with sword in hand.
Upon the field thou servest
Yet not in deadly strife;
The hero hand thou nerverest
To save, not sever, life!
Thy heart so warmly glowing
Impelled thee to the Rhine;
Thy arm the red cross showing
Within the German line.
Thou step'st among the stricken
Upon the field of gore,
The dying life to quicken,
The wounded to restore.
The fevered brow thou soothest
With drops of healing balm,
The way-side pillow smoothest
When comes the deadly qualm.
The dying prayer thou hearest
Upon the night-wind swoon,
In dying faces peerest
Beneath the autumn moon.

Sad, solemn thy endeavour!

Yet, boy, take heart of grace;
Though life and death have never
So looked thee in the face.
Let peace be still thy mission
Thy soul aye quick to feel—
War's fierce and fell collision
Can harden it to steel.

Still keep it warm within thee,
By fortune never awayed,
And golden spurs thou'lt win thee
In human-love's crusade.
While war cries round thee heighten,
This truth thy spirit draws;
'Tis better pain to lighten
Than wanton pain to cause.

Then still through dead and dying
Thy faithful course pursue,
And keep the red cross flying
Within each warrior's view.
Ne'er from thy pathway swerving
Friends, foes, alike to shield—
Thy curse for him reserving
Who forced us to the field.

Farewell, my boy! God's favor
Attend thee to the close,
Nor in thy love-task waver—
My blessing with thee goes!
And if we e'er behold thee
In Deutschland's conquering van,
In fond embrace we'll fold thee
A boy no more—a man!

Obituary.

R.W. BRO. COL. WILLIAM BURLTON, C.B.,
P. DIST. G.M., BENGAL.

† R.W. Bro. Col. William Burlton, C.B., of Bengal, late Commissary General of Bengal, died at Oaklands, Shepherd's Bush, W., on Thursday, the 10th inst., aged 77 years.

BRO. FRANCIS DENNIS MASSY DAWSON.

Francis Dennis Massy Dawson, Esq., of the Middle Temple, Barrister-at-Law, died on the 16th ult., aged 67 years.

Bro. F. D. Massy Dawson was a G.E. Kt. Kn., 32nd, Scotland; S.P.R.X.; P.M., British Lodge, No. 8; P.Z., British Chapter, No. 8; advanced in Bon Accord Lodge of Mark Masters; and was a brother much respected.

BRO. JOSEPH LANGDON.

Bro. Joseph Langdon died at Smyrna, in the beginning of this month, of cancer in the tongue and lip. He was a native of Boston in the United States, had been one of the lending merchants in the Levant, where he was long resident, and justly respected by his own and the English Community. He was ever ready to help a brother in distress. He was initiated about 1824 in the old French lodge, then a crack lodge. Soon after, Masonry fell asleep. It was about that epoch that he thought he recognized in a stranger in Smyrna the supposed victim of the American Masons. To this statement he always adhered. During the Crimean War an irregular attempt to revive Masonry was made, and it deceived Bro. Langdon, and several old Masons, being supposed to be under the auspices of the Grand Lodge of Ireland, and it was recognized by the Grand Orient of France. On the restoration of Constitutional Masonry, Bro. Langdon became W.M. of the Eleusinian Lodge, (held at Ephesus as a summer lodge,) and D.G.W. of Turkey, under the Grand Lodge of England. He was also S.G.I.G. He was buried with great testimonies of respect.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING DECEMBER 3RD, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, November 28th.

LODGES.—Royal Somerset House and Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, Freemasons' Hall; Pythagorean, Ship Tavern, King Street, Greenwich; Universal, Freemasons' Hall; Unity, London Tavern, Bishopsgate Street; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End; Burgoyne, Anderton's Hotel, Fleet Street.

Tuesday, November 29th.

LODGE.—Faith, Anderton's Hotel, Fleet Street.

Wednesday, November 30th.

LODGE.—Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar.

Thursday, December 1st.

LODGES.—Westminster and Key Stone, Freemasons' Hall; Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Freemason's Hall; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle Tavern, Leadenhall Street; St. Andrew's, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sidney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey Road.—**CHAPTER.**—St. James's, Freemasons' Hall; Moriah, Albion Tavern, Bishopsgate Street; Sincerity, Cheshire Cheese Tavern, Crutched Friars; Melbourne, New Inn, Edgware Road; Crystal Palace, Crystal Palace, Sydenham.

Friday, December 2nd.

LODGES.—Florence Nightingale, Masonic Hall, William Street, Woolwich; Hornsey, Anderton's Hotel, Fleet Street; Star, Marquis of Graubay Tavern, New Cross Road.—**CHAPTERS.**—British, Freemasons' Hall; Prince of Wales, Willis's Rooms, St. James's; High Cross, White Hart Hotel, Tottenham.

Saturday, December 4th.

General Committee Boys' School, at Freemasons' Hall, at 4.

LODGE.—St. Thomas's, Radley's Hotel, Blackfriars.—**CHAPTER.**—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, November 28th.

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

Tuesday, November 29th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfield, Poplar.—**CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Zion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, November 30th.

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

Thursday, December 1st.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shephard and Flock Tav., Ball Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—**CHAPTER.**—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, December 2nd.

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

Saturday, December 3rd.

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

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

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

A MEMBER OF GRAND LODGE.—Your letter of the 21st inst. is only one of many we have received making the same enquiry, viz:—How is it that the clerks in the Grand Secretary's office are either obliged or permitted to eke out their salary by employing themselves in connection with the Masonic Trade Circular referred to? We have hitherto declined to insert the previous letters, and we cannot answer your present query.

G. C. H.—There is no necessity for any other examination than that ordinary adopted, and the production of the certificate. You are not obliged to admit anyone who applies, it being in the discretion of the W.M. to refuse.

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LONDON, SATURDAY, DECEMBER 3, 1870.

THE FRENCH MOUNTEBANK MASONS AND THE WAR.

We have too often had to regret the divergencies of our good brethren, the French Masons, from the genuine plan of Freemasonry, but never more than on the occasion of that ridiculous and mischievous manifesto of certain Parisian Masons, summoning from their camp, into invested Paris, the King of Prussia and the Crown Prince. Thus two brethren of the rank of Grand Master, not coming under the jurisdiction of the Grand Orient itself, were summoned to an unconstitutional conclave, and threatened with pains and penalties, by a mock trial in their absence.

Nothing could be more ill-timed or mischievous than this proceeding, because French and German Freemasonry were already exercising legitimate functions. Masonry is already so closely connected with civil society, that it must be influenced by its events, and war is to a great degree as hurtful in its operations on Masonry, as in otherspheres. Brethren are thrown in conflict, the ordinary discharge of Masonic functions, and, above all, of Masonic hospitality are disturbed, lodges are closed, initiations are interrupted, and great communities are exposed to the evil antagonism of feeling, and even to the mutual conflict, in arms, of brethren with brethren.

Here, however, it is that Masonry, above all, assumes one of its highest functions. Lodges are closed, but the good work of Masonry is not dead, because the work of Masonry is not confined

to Lodges. Lodges make Masons, but Masons must work wherever a lawful task is to be wrought. It was during the late civil war in the South that American Masons took new pledges to the truthfulness of Masonry. Unwavering in their civil and political allegiance they rendered to each other duties of brotherly charity, and to those not brethren, the fruits of true philanthropy.

So has it been during this horrible war in France, and over and over again have testimonies been given how, in the bitterest of conflicts, mutual services have been rendered to each other by French and German Masons, to their own honour, and the glory of Masonry.

This is the truly Masonic work which the French agitators seek to destroy by their unjustifiable self-conceit and arrogance. They seek to divert the allegiance of the German Masons from Masonry by threatening their chiefs, and thereby interpose a barrier between the wounded French Mason and the German who sympathizes with him,—between the prisoners and their captors.

This is not all, for, fortifying the Roman Catholics in their erroneous impressions of Freemasonry, and their prejudices against it, those of the latter, who sympathise with the French cause are now fully persuaded that the Prussian King and the Crown Prince will be assassinated by the dagger of the French Masons, as being excommunicated from Masonry. For this false picture of Masonry, so contrary to its noble course during the war, we are indebted to these proceedings, against which we feel called upon to protest.

"ORIGIN OF MASONRY."

By BRO. W. P. BUCHAN.

(Continued from page 423).

At page 65 we perceive a repetition of the usual childish story about "numerous magnificent buildings being erected by German Masons in Italy, France, and England," but as Bro. Steinbrenner himself suggests at page 29, we will relegate this little "nursery tale" to the nursery.

The following, at page 71, appears to me either to contain a good deal of the imaginary, or at least to require some further explanation, viz:—"so also in the course of time, the ceremonial forms and usages, now no longer understood, gradually

assumed the form of those of the other trades, and lost their peculiar significance; the more so as in many places the Stonemasons abandoned their Lodges, and affiliated with the guilds of ordinary masons."

The idea at page 72 of a whole squad of men stopping work on the approach of a stranger-mason, and "forming themselves into a half-circle, a square, or some other geometrical figure, with their Master at their head," is a little curious.

And as to the apron being alluded to and worn as "the distinguishing badge of our Order," I am not, as yet, aware of its being so used before A.D. 1717. I am not aware that Elias Ashmole, in the 17th century, wore an apron, the same as we now do, at every Masonic meeting at which he was present, or that Sir Christopher Wren did so after his *adoption* in 1691. All craftsmen wore aprons, and just as it suited them, and their work, and until last century I am not, as yet, aware of any peculiar significance attaching to a "Mason's" apron, any more than to a smith's.

The giving the credit of the allegorical symbolisms which are so often seen depicted in Gothic Cathedrals to the Masons is a pure mistake. It is to the Clergy of the Roman Catholic Church that we are indebted for these allegories, nay more, it is to them also that we are indebted for the rise and progress of the Gothic Architecture of the 12th and 13th centuries.

As to the two pillars depicted at page 76, I should like to know something reliable about them before saying much; possibly they may be examples of the vagaries of late German work, the date of the base of one looking as if it were nearer the 14th century than the 11th, however, this is perhaps a case for the exercise of the masonic virtue "caution."

I lately got a wonderful account of the so-called "Prentice-pillar" (more properly Prince's pillar) at Roslin, which I was told contained *three* beautiful wreaths or garlands entwined around it, and which were cut in reference to our "three degrees" and so on—very good so far, only it so happens that there are *four* wreaths round the pillar!—so much for fancy.

At page 81 we are told that the Masons "were far ahead of their contemporaries in general knowledge and education!" I suppose we must admit this, at least to the extent that the Masons of former times were equally as far ahead of their con-

temporaries, as are the Masons of the present day? Only it is a little curious that a Mason in Glasgow never managed to get on for Deacon-Convener during the last two centuries and-a-half until a few years ago, and in a list of Deacon-Conveners of Edinburgh, beginning at 1578, and up to the middle of the last century, we only find two Masons, viz:—John Milne and Andrew Wardrop, their earliest date being 1653; while the Hammermen, Tailors,* Goldsmiths, Skinners, &c., again and again selected. It strikes me a Mason several centuries ago was simply a stone-cutter, or a builder, and as to taking the leading part in burghal affairs, we must look to some of the other crafts for that, generally.

At page 110 he reiterates the idea of a "free-mason," meaning a mason "who work in free-stone," but that that is a mistake, I have only to say that *all* masons worked in free-stone, both those who received "4 den," and those who got "3 den." "Free-mason" simply meant a mason who was free of his gild. And as a corroboration of this, we find that in Scotland they were called freemen-masons, or freemen of the masons' society. Free-stone-masons is, I consider, wrong.

At page 121 he reiterates the usual mistakes of Thomas Boswell, in 1600, being a Warden, and Robert Moray, in 1641, being a Master Mason of the Lodge of Edinburgh Mary's Chapel.

As at page 126 Sir Christopher Wren was not "adopted" until 1691, he could hardly be "Grand Master" in 1685, more especially, also, as there was none such until 1717.†

As to the imaginary remarks at page 139 about the "initiation" of "Fellows," the writer might do well to read Schaw's 1599 Statutes, which show that two Apprentices were bound to be present at the legal admission of all Masters and Fellows then.

At page 151 we are told that "The square and compass" conjoined was the *peculiar* mark of the

* And we must not forget that King Edward III. of England became a *speculative* Tailor, or at least an honorary Linen-Armourer.

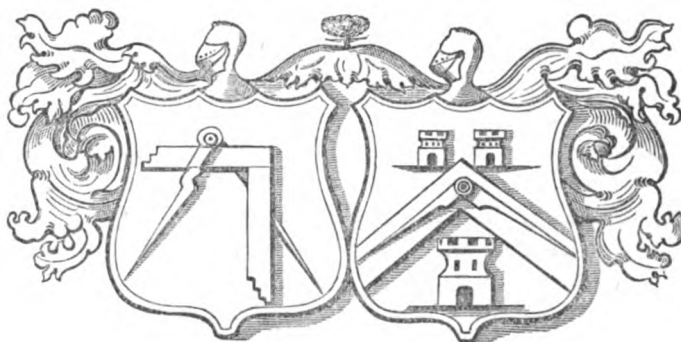
† At page 425 of the "Freemasons Magazine" for November, 1869, Bro. W. J. Hughan says that Sir Christopher Wren was "*initiated*" in 1691, but if he received none of our "secrets" or ceremonies, then I would respectfully suggest that it is much better to use the word "*adopted*," as by so doing a more correct view of the matter is apt to be given and taken.—W.P.B.

(Masonic) Fraternity," but that is not true. In a work of Edinburgh I have, it shews the arms of the *Wrights* as "Az., a Square and Compass or," and the *Masons* have "Az., on a chevron betwixt three towers embattled sab., a Compass or." So that we here see the *Wrights* carrying the square and compasses proper.

"The united companies of *Wrights* and *Masons*, commonly known by the name of the United Incorporation of Mary's Chapel, was so erected by a Seal of Cause, from the Town Council of Edinburgh, dated October 15th, 1475; it sends a double representative to the Town Council, namely, one

In studying the relative status which the *Masons* held with other Crafts in the community, we ought to examine properly what effect the Reformation had upon them, specially so as to understand whether or not it lowered their standing army? If it did not do so in any essential degree, then all the pretentious stories we have heard what the standing and abilities of the old Operative *Masons* are pure myths. As to the power of the old Operative *Smiths* see page clvi. of the introduction to Toulmin Smith's "English Gilds."

At pages 156 and 158 a very fanciful and far-fetched comparison is drawn between Solomon's



deacons for the *Wrights*, and another for the *Masons*."

The above engraving of their arms shews the shield of the *Wrights* to the dexter, and the *Masons* to the sinister; so that it is the *Wrights* which is here placed first. Ergo, how does that agree with Masonic pretensions?

There is also another point here to which I wish to draw particular attention, viz. As above stated, the Edinburgh *Masons* only formed *part* of the "United Incorporation of Mary's Chapel," consequently the query rises in my mind, what effect would that have upon the minutes of the Edinburgh *Masons*' "lodge?" These minutes go back to 1598, but the minutes of the Glasgow Incorporation of *Masons* go back to 1600 (only two years between them), and as the Glasgow *Masons*, after 1600, were an incorporation without the *Wrights*, I would like to know what particular differences or resemblances exist between the minutes of the Edinburgh *Masons*' *Lodge*, and the Glasgow *Masons* *Incorporation*, during the seventeenth century?

Temple and a Gothic Cathedral. The author should know that there is a great similarity in the description of much of Solomon's work, and the style of the Assyrian architecture of the period. From a perusal of the description of the lately discovered Assyrian palaces, as per Layard's *Nineveh*, &c., we can discover many points of resemblance.

Solomon's Temple was finished about 2,000 years before our pointed Gothic style arose, and even at the best, as a specimen of architecture, it was but a paltry erection after all, with a good deal of ginger-bread work about it.

The Jews were not a nation of builders, hence all that was done in Solomon's time was a bit of copying, and that too by the help of foreigners. There was nothing new in the style of Solomon's little Temple, and certainly if its great architectural features consisted in the two brass pillars which stood in front of it, there is hardly much left to boast of in the way of "Masonry." Besides, among the surrounding nations there were many temples and palaces, a

hundred-fold more magnificent works of architecture than Solomon's Temple. Its great glory—in which it shone supremely conspicuous above all the others—consisted in something else than its ornaments of gold, brass, or precious stones. And even the circumstance of no tool of iron being used on the building, the stones being all cut to order in the quarries, which is made so much of, was nothing extraordinary, but common enough among the Egyptians, and from the description of Solomon's Temple, given in the Bible, its stone work seems to have been very simple indeed. Another thought strikes me, viz:—that Bro. Steinbrenner may have derived his ideas anent Solomon's Temple from some of the wonderful fancies of Dr. Mackey, who in reference to it, says "This famous fabric was supported by fourteen hundred and fifty three columns, (he is extremely precise!), and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble!" (I was not aware there was even one "marble column" in this case.) Had it been Herod's Temple, erected about a thousand years after, which he was treating upon, we might have felt some excuse for the Doctor, as the following will show but to manufacture and retail dreams, and silly stories about *Solomon's Temple* having 1457 Parian marble columns, is simply ridiculous — viz:—"On three sides it (Herod's Temple) was surrounded by double porticos, or cloisters, of two rows of columns, that to the east being called Solomon's (probably simply in honour of that king). To the south stood the magnificent Royal porch or *Stoa Basilicia* erected by Herod. This consisted of four rows of Corinthian columns, forty in each row, and consequently 15 feet apart from centre to centre, the outer aisle were 30 feet in width, the central 45 feet or two, and three inter columinations respectively. The central aisle terminated in a bridge which, spanning the intermediate valley, led direct to the city."

As I pointed out above, Bro. Steinbrenner strives to get the origin of some of the chief features in our Gothic Cathedrals in Solomon's Temple, but I would merely observe that a Roman Basilica would be nearer the mark.

At page 158, it says, "Sixthly, we read of two pillars, ornamented with 'net-work, lily-work, and pomegranates,' which certainly have no likeness to anything we know of, unless it is the Gothic pin-

nacles which sometimes surmount the pillars (butresses?) with their leafy ornaments." Now what these ornaments on Solomon's two *pillars*, executed 1000 B.C. had to do with Gothic *pinnales* erected 1300 A.D., I know not. The net-work, lily-work, and pomegranates" was before then in common use in Asiatic and Assyrian work. The pillar at the tomb of Atreus has an alliance with this style; while the metal plates fixed on to the walls with nails reminds us of 2nd. Chronicles, III., 9th.

Towards the end of his work, Bro. Steinbrenner has some very interesting and useful remarks, indeed it is a great pity that the author is so far astray in his ideas upon the Gothic architecture as well as architecture generally, for there are many highly valuable passages in his book. At page 155, he says, "The legend (of Hiram) itself is evidently borrowed from certain idle tales, taken out of the Jewish Targums, which were published in London in 1715, from a manuscript in the University Library at Cambridge; and these two brothers were publicly accused by their seceding contemporaries of manufacturing the degrees, *which they never denied.*"

In the foregoing hasty remarks, I have attempted to show how great is the necessity for a proper History of Freemasonry, and one which will give England fair play in more senses than one, as also one which when it condescends to treat upon the subject of architecture and operative Masonry will do so in a style which will stand examination. The best History of Freemasonry, as such, which I have hitherto seen is Findel's edition of last year, for which he deserves all praise, only there is considerable room for improvement, especially in the architectural portion; in fact if Bro. Findel were to do *himself* justice he would re-write several portions of it. However it appears to me that there is still a great gap, which is waiting for some good honest and scholarly English brother to fill up — unless some *canng* Scot does it before him. That such an one may soon arise and come forward is certainly my sincere wish, and I am sure that every true Freemason, and lover of the truth, will join in wishing him God speed.

The great end of philosophy, both natural and moral, is to know ourselves, and to know God. The highest learning is to be wise, and the great wisdom is to be good.

FREEMASONRY AND ITS MISSION.

(From the "Daily News."

Freemasonry, let us concede to its apologists, needs no apology for its existence, or explanation of its success, in a country like ours, devoted to humanitarian ideas, and proud of its enlightened toleration and its cosmopolitan charity. If we may trust the fervent assertions of the Brotherhood, it is older than all the Churches, completer in its catholicity, more mysterious in its origin, humaner in its influences and effects upon society, and if disfigured, as all sublunary institutions must be, by some imperfections and some absurdities, has remained constant and faithful to the perfect simplicity of its law of kindness, and its faith in the moral unity of mankind. There may be myths, the adepts tell us, in Masonic history, as there are in the history of more exclusive and particular religions. But these myths, whatever they may be, must, it is urged, be harmless and beneficent, since they have never provoked a heresy or countenanced a crime against the peace and order of societies and states, or the happiness of the human family. The original connection between the operative builder's craft and the Masonry, whose good works are not built with hands, may be wrapt in obscurity to the profane. But the vitality of an institution must be indestructible which makes a certain hand-grip intelligible to the initiated from the remotest East to the farthest West, superseding, or rather embracing in one common bond, all diversities of creed, colour, race, and language, all politics, all power of worship, all conditions and degrees of civilization. Corruptions, it is admitted, very probably may have crept in; and Freemasonry is no more free from indifference, infidelity, and what is called worldliness, than the purest ecclesiastical foundation. Nor is it any depreciation, say its defenders, of the essential virtue of the Order, to say that it has the faculty of adapting itself to national idiosyncracies, and even to local usages and characteristics. This is only saying in other words, that nothing that pertains to any portion of humanity is alien to its spirit and its doctrine. Indeed, the "profane," who are disposed to mock at the convivialities of the Brotherhood, at the apparent tendency of their labour to degenerate into refreshment, at the portentous nature of secrets which sit as lightly

upon the Pharisees as on the publicans and sinners who partake in the celebrations, are fain to confess that no man was ever the worse for being a Mason, if many are no better for the badge, and that, as M. Theirs said of the Republic, it has the evident merit of being the institution of all others which divides mankind the least.

We shall not discuss or dispute these pleas; though, remembering them, it is amusing to find an eminent English Brother such as Lord Carnarvon discoursing in the true English vein upon Freemasonry, and affirming before a fraternal audience in Lancashire, that "if there was one part in the whole habitable globe where Masonry had taken deep and firm root, he claimed that part for England; and if there was one corner of England where Masonry had taken deeper root than elsewhere, he thought they might claim it for Lancashire." This is, we were going to say, a truly British way of looking at an institution which claims to be nothing if not universal, and which, as the same speaker observed, "in every part of the world had gone on spreading." Perhaps we ought to say, a truly English form of speech, for our Scottish fellow-countrymen would hardly be disposed to accept the superiority of Lancashire, or of England, in this respect. Lord Carnarvon probably meant to include all Great Britain when he added the very justifiable interpretation of the phrase that, as "about three hundred years ago it had been said by one of the wisest men of the time that England was the place above all others where the love of truth prevailed, in conjunction with reverence for that which was old," it was natural for a truth-loving and reverential and practical nation such as ours to be foremost in the cultivation of the Masonic precepts. Lord Carnarvon laments that "in other countries Masonry unfortunately had too often lent herself to other societies, who had taken advantage of her, and, under the shadow of her great name had dared to foist upon society their own miserable doctrines and theories." There is, we dare say, some justification for this charge; but is there a single institution, a devout Mason may fairly ask, which has preserved throughout the whole course of its existence an undisturbed exemption from abusive and eccentric manifestations? Freemasonry, for all its catholicity and simplicity of doctrine, has not escaped the accidents of time, place, and the contact of surrounding associations. In some

continental countries its watchwords have become revolutionary watchwords against tyranny in Church or State, against sacerdotal, or monarchical, or aristocratic oppressions. The Papacy has anathematised it as bitterly as though it were a rival Church, and has even gone so far as to refuse the sacrament to its adepts, as conspirators against the paramount authority of the Altar. In other continental countries, where the Revolution is still in the aggressive stage, Liberty, Equality, and Fraternity have sought a refuge in the Lodges of the Order, and have likened themselves to the first Christian martyrs who sought a refuge from persecution in the catacombs. After all, Freemasonry is as little to be blamed for its occasional revolutionary tendencies, as the Church of England for the socialism which some ingenious English Tories and Clergymen, in unconscious emulation of some foreign Republicans, not unsuccessfully tried to engraft upon it a few years ago. And if the spread of Freemasonry, like more powerful and sacred influences, has not yet made war impossible, Lord Carnarvon no doubt has good reason for believing that it has at least mitigated its miseries, and alleviated its calamities."

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 425.)

MASSACHUSETTS.

From the Grand Master's Report we learn :—that one year ago, last July, the debt of the Grand Lodge was about 435,312 dols. At the present time it is about 375,000 dols., showing a reduction in eighteen months of about 60,000 dols.

The floating debt at the present time is about 115,000 dols., as follows:—10,600 dols. due in 1870-71; 40,000 dols. in February next; and 65,000 dols. on temporary notes given at four months.

The current expenses of the Grand Lodge for thy past year have been reduced to the lowest possible amount (about 6,000 dols.) being but little more than one-half of some former years.

The Grand Master says :—

"The most rigid economy has been exercised on all occasions.

"It will be seen from the foregoing statement, that a very large amount of the floating debt of

the Grand Lodge still remains unliquidated. I was very confident in the expectation, when I last addressed you on the subject, that I should at the present communication to be able to announce to you that this most embarrassing part of our debt had been at least so far removed as to leave no cause of uneasiness, and that the only incumbrance upon our finances was the amount secured by mortgage upon the property, which would be amply protected by the income from rents and other sources. In this I am pained to say, I have been greatly disappointed.

"But this condition ought not, and cannot, be allowed to continue. The debt must be paid, and that without further delay. With little less than twenty thousand members, and one hundred and seventy-six Lodges in the jurisdiction, it is wholly inexcusable that the credit of the Grand Lodge should be held in such jeopardy. To a body like this, composed, as it mostly is, of active business men, the sum required to meet all its immediate demands is insignificant. For the payment of this debt, the faith of the Grand Lodge stands pledged upon its records, by an unanimous vote, and this pledge must be redeemed, or its business character irretrievably dishonoured. The prompt payment of the paltry sum required by a commutation of the Capitation Tax, or the contribution of 5 dols. by each individual member, whose name is borne upon our rolls, would immediately relieve the government of the Grand Lodge from the mortifying embarrassments under which they have been struggling for the last two years. Is it just; is it generous; is it honourable; that this struggle should continue? I do not ask for individual contributions, but I do ask, in the name of the Grand Lodge, in vindication of its past honourable history, and in behalf of its endangered reputation for integrity, that the Lodges and the brethren all, throughout the commonwealth, loving and knowing it as I know they do, will unitedly, and of one accord, put their hands to the work, and relieve it of its pressing necessities and pending danger.

"The overshadowing importance of our financial embarrassment meets us at every point, and oppresses the administration of affairs of the Grand Lodge. It would be wise to dis sever the financial and purely Masonic duties of the Grand Lodge, to place them in separate official departments, so that one should not interfere with the other.

The Grand Master also stated that, "The impression exists that the Grand Lodge is exclusive, and that the Fraternity at large have no interest in it. Nothing could be more erroneous. Grand Lodges are comparatively of modern origin. They formerly met in general convention to elect Grand Masters, and transact general business for the good of the Craft. Such was the practice in England. In time these conventions became unwieldy, and the necessity arose of forming Grand Lodges upon the representation principle, by which the administration of Masonic affairs could be conducted with greater regularity and less confusion. The inherent power of a Mason is none the less now than in the days of the 'General Assembly.' In our Grand Lodge the Masters and Wardens of the respective Lodges are members. Through them every member of the Subordinate Lodge is represented, and the power of the brethren is so far preserved that now, as in ancient times, they have the constitutional right to instruct their Masters and Wardens how to vote and act in Grand Lodge. There is no exclusive power in the Grand Lodge for all time, although in the exercise of its authority the Craft has invested it with authority over all the brethren in the jurisdiction, and to its decrees and edicts unlimited obedience must be paid. 'Every warranted Lodge is a constituent part of the Grand Lodge, in which Assembly all the powers of the Fraternity reside,' say our own constitutions. The brethren throughout the jurisdiction elect the Masters and Wardens, who control the destinies of the Grand Lodge, and the brethren of the separate Lodges can direct the action of their representatives. Thus the decrees, edicts, regulations, and constitutions of the Grand Lodge can be changed whenever the Craft consider it wise and judicious so to do. The power of the Grand Master is unquestionably great, inasmuch as no appeal lies from his decision. But his election occurs annually, in which two-thirds of the votes must concur, and the opportunity to remove an arbitrary and unreasonable officer speedily occurs."

Annexed to the report of the proceedings is "The Constitution of the Grand Lodge of the State and general," and a copy of the Act of Assembly incorporating the Grand Lodge; also a glossary of Masonic terms, and the resolutions and orders of the Grand Lodge now in force.

The number of Lodges up to December 29th,

1868, 176; besides the following under charters granted by the Grand Lodge of Massachusetts, to wit: Ancient Land Mark of Hong Que, at Shanghai, China; Bethsaida Lodge, Valparaiso, South America; Hiram of Copiapo, Chili, South America; J. L. Hutchinson Lodge, Arica, Peru, South America.

Members reported as initiated in all the Lodges in 1868, 2,094; whole number of members, 18,364.

MICHIGAN.

The Grand Master in his address stated that many new brethren have been added by initiation during the year. "The accepted have been of a high order of men, embracing not only some who are deservedly distinguished for their prominence as citizens and members of society, but who are justly eminent for their moral stability and pure integrity. The active business men, the worthy mechanics and labourers, the professional classes, the youth and the middle-aged have long been seeking the peaceful asylum of our Order, but recently the more aged philosopher, the gray-haired and the profound thinker have sought our school of ethics." He states their relations with sister Lodges, North and South, are harmonious. He also states that he granted twelve dispensations for new Lodges within the year.

A question of novel character was submitted:— It seems that an individual was initiated into Blissfield Lodge, No. 114, and his customary duties were remitted. Afterwards he became dissatisfied with the Order, and in writing, requested the Grand Master to grant him a full release from the obligations he incurred in becoming a Mason. The Grand Master refused the request and decided:—

1st. That a Mason cannot in form resign his membership of the Order; withdraw himself from its duties, nor discharge himself from its obligations.

2nd. A Lodge has not the power to discharge a Mason from his duties as such, nor absolve him from his Masonic obligations.

Lastly. That a brother who will not endorse the moral theories of Masonry, and its sublime and humane lessons, and who declares that he will not be bound by its solemn obligations, ought to be expelled from all the rights and obligations of Masonry.

A Lodge was chartered at Kalamazoo under this name, with the No. 87. In consequence of

the paucity of the population of the place, another Lodge having been previously established, it was found to be unnecessary, and the charter surrendered, and all other proper acts performed necessary to make the surrender perfect. After the lapse of several years, Kalamazoo has become a large and populous town, and the number of Masons too large to be accommodated with one hall. Several of the members of Old Anchor Lodge, with other brethren in good standing, ask to have the charter restored to the Lodge with its original members, with all its former rights and privileges. The Grand Master recommends that it be done, and that its charter and jewels be restored to them without costs to the petitioners, as there is no law, rule or constitutional provision of the Grand Lodge requiring the payment of a fee in such cases. The Committee to whom the Grand Master's address was referred reported in favor of the recommendation with the addition that the petitioners pay fifty dollars, the difference between the price paid by Lodge No. 87 for their original charter and the price at present required.

Number of Lodges, 244; number of members 18,016; initiated during the year, 2,337; rejected, 1,670; died, 131.

MASONIC NOTES AND QUERIES

THE FUTURE OF FREEMASONRY.

"We believe that Freemasonry has yet a mission, an altar, and a priesthood, with a future more glorious than the past; and that the advancement of Christian civilization, so far from superseding or rendering it obsolete, will but enlarge and elevate the sphere of its labour, and make still higher demands for all the consecrated talent and Masonic skill we can attract around our altar."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

GNOSTICISM,

The ensuing passage by the pen of Monsieur J. Matter, Honorary University Inspector General, Paris, taken from the "Dictionnaire des Sciences Philosophiques," is the only answer that I can venture to make to the inquiry of an esteemed correspondent.

"Emanation du sein de Dieu de tous les êtres spirituels, dégénération progressive et affaiblissement commun de tous à chaque degré d'émanation, rédemption, et retour de tous dans le sein de leur Créateur, et par là rétablissement de la primitive harmonie, et de la félicité divine: voilà les éléments constitutifs du gnosticisme à toutes les époques."—A
NORTH PROVINCIAL GRAND MASTER.

SPECULATIVE FREEMASONRY, AND OPERATIVE MASONS.

I am unable satisfactorily to discover any really essential connection between our system of Speculative Freemasonry and the Operative Masons.—W. P. BUCHAN.

ORIGIN OF MASONRY.—ERRATA.

At page 422, 13th line from top, for "natural science" read "matured science." There is also another slight mistake or two not worth mentioning. If these "printer's errors" are the sort of *inaccuracies* alluded to at page 407, then that should be understood, however, if something more important be alluded to, write to the point at once, and if I be wrong I shall admit it. I do not at present remember any particular mistakes made by me, say since June, 1868; however, if it be supposed that some such, especially as to matters of fact, have occurred, I should only be too glad to have them pointed out, so that I might at once correct them, if such be really the case.—W. P. BUCHAN.

THE HANGING GARDENS OF BABYLON.

The great Babylonian king Nebuchadnezzar (died a.c. 561) when he had completed his conquests, as he found himself in possession of treasures uncounted, and captives by tens of thousands, determined also to signalize his reign by some of the triumphs of peace. He built a new palace of colossal dimensions, and surrounded it with a triple wall, the outer one of which was some seven miles in circuit; he enclosed the city of Babylon with a wall, which, Herodotus says, was about three hundred and thirty-five feet high, and made the Hanging Gardens. This last work was undertaken to gratify his wife, Amytis, a Median princess. Having passed her younger days in a mountainous region, she disliked the uniform level of the country about Babylon, and pined for the woods and hills of Media. The lofty rocks and various trees of this wonderful paradise were an attempt to imitate Median scenery. These gardens were high enough to overlook the walls of the city, and occupied a square four hundred feet on a side.

It has been a question how these gardens were supported at this great height, as it was, until lately, taken for granted that the Babylonians did not understand the principle of the arch. But it is now known that very perfect arches were built in Egypt, in Assyria, and in Babylon, centuries before Nebuchadnezzar's time, and so the question is simplified.

The Ancient Romans, when they had to carry a stone aqueduct across a deep ravine, sometimes built three or four tiers of arches one above another, till the acquired level at which the water was to be carried was reached. In the same manner, only on a larger scale, was this mound of the gardens raised. They built one story of arches, covering the required space; on this was placed a second story; and thus was story after story raised. A great mass of earth covered the top, and water was supplied from the Euphrates through pipes. Not only flowers and shrubs grew there, but trees of the largest size; some of them so large that their trunks, according to Quintus Curtius, were twelve feet in diameter. The ascent to the gardens was by steps, and on the way up, among the arches, were stately apartments, whose pleasant coolness the heat of the climate would little affect.—*Oliver Optic's Magazine.*

WISDOM, STRENGTH, AND BEAUTY."

The candidate for *Masonic Light* cannot fail to be some what impressed with the portion of the lecture relating to the three great Pillars; which informs him that "there must be *wisdom* to contrive, *strength* to support, and

beauty to adorn all great and important undertakings," but we are fearful that very few fathom the depth or comprehend the grandeur of the sublime teaching.

Our first most excellent Grand Master very fully elucidates this subject, and we recommend our brethren to carefully study the book of Proverbs, for they will find therein a vast amount of Masonic teaching. As an example we quote:—

"The Lord by wisdom hath founded the earth."
"Wisdom is the principal thing, therefore get wisdom."
"Exalt her and she will promote thee." "She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee." "Understanding is a well-spring of life to him that hath it."

Wisdom cannot be attained without severe labor; but we owe a life of industry to our Grand Master for the innumerable benefits which we receive from "his hands." Outside of this sacred duty, there is a pleasure in the attainment of knowledge only known to those who have sacrificed a love for frivolous pleasures and tenaciously studied and stored their minds with that which could give them lasting pleasures.

He cannot be truly useful in our generation by leading a life of mental inactivity; therefore an ignorant Mason must be a selfish man.

Wisdom giveth strength, it enlarges the brain, and commands respect even from the ignorant. Masonry enjoins upon its votaries never to neglect any opportunity to store the mind with useful knowledge. The brain of man is so God-like in its formation, that it is capable of proper cultivation of retaining any amount of knowledge; in fact it can never be filled.

By wisdom men gain strength to withstand trials and afflictions, and they become a pillar on which the weak may lean and be sustained in their trials.

A proper application of knowledge will make the man a pillar of beauty, gaining the admiration of the world, in fact will compel the most acrimonious to acknowledge his worth and power. Masonry presents to its votaries an open book, simple, plain, and comprehensive. Let us then take advantage of the great privileges we have thrust upon us: then will we give the honour which is so justly due to the institution, and be laying up a crown of glory for ourselves.

CORRESPONDENCE.

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

HINDOOISM AND FREEMASONRY.

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

Dear Sir and Brother,—I wish to ask your correspondent, Bro. Cooper (November 26, 1870, p. 427), whether, before making his remarks on *Hindooism*, he had studied the ancient theological works of the Hindoos, in the original, or by the medium of translations.

If so, perhaps he would have the goodness to explain, in reply, the meaning of *om* or *aum*, the difference between *Brahm* and *Brahma*, the signification of *Narayanha*, the order and import of the *autaras* of *Vishnu*, and the mystery of the resurrection of *Juggernath*, likewise the signs and emblems of the power of *Siva*.

These will all be readily explained if he has seriously considered the subject, and I have no doubt your readers would welcome such a communication.

I had been under the impression that the ancient Hindus, or co-religionists of *Menu*, were pure Uni-

tarians or Deists; and that modern *Pantheism* arose from confounding symbols with facts, impersonations with personalities, errors encouraged by the cupidity of priests, and the ignorance of the people. A disciple of *Menu* is not, I think, incapacitated from becoming a Freemason. Some are, even now, I believe, Freemasons.

L. A.

"THE RECTANGULAR REVIEW," AND THE MASONIC CHARITIES.

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

Although it is unusual for authors to reply to observations made in newspapers upon their articles, yet on the present occasion, the subject having been noticed in the "Freemasons' Magazine" of Saturday, November 26, and elsewhere, the matter being Masonic, and the subject Charity, the writer of the article on Freemasonry in the "Rectangular Review" feels disposed to relax the rule.

First, he must remark that it is, upon the present occasion, hardly fair for Bro. Binckes to have brought the names of Bros. Hervey, Farnfield, and Patten into the discussion, as he has done elsewhere; they were in no way referred to. The chief object of the article was to complain of the active members of the Committee of the Boys' and Girls' Schools, and to point out serious matters for comment, if for nothing more.

The money subscribed for those noble institutions is intended for specific purposes. Now the writer asks, "What right had these gentlemen to vote £240 for a purpose not contemplated in the prospectus of those institutions, by their public advertisements soliciting subscriptions, intended by the donors, for the use or benefit of the children sent to those institutions to be educated, clothed, and fed? And finally, be it asked, with whom originated the proposition for this grant?"

Bro. Binckes, in his remarks elsewhere, states that the annual office expenses of the Royal Masonic Institution for Boys amounts to £910. Now, if we look at the printed statement of accounts for the year ending 1869, we find that there was collected during that year £12,847 9s. 10d., and the total expenses of the establishment at Wood Green, and the office expenses, as above, are put down at £4,671 19s. 8d., or £44 1s. 6d. per boy.

It would thus seem, that there is actually expended upon the boys not much more than one-third of the amount collected. The question may fairly be asked, what became of the remaining £8,175 10s. 2d.? So far as appears in the statement of accounts referred to, the amount received from Steward's fees, amounting probably to another £1000, is entirely excluded. Now, without desiring to scrutinize the accounts in a niggardly way, there seems to be room for retrenchment here, and would it not be better for Bro. Binckes, as he seems desirous to court an inquiry, to have faced the position boldly, instead of conveying an impression to the superficial reader, that the total expenses of the Charity, apart from what the boys received, amounts only to £910 per annum?

The article in the "Rectangular Review" would not have been written but for the special instance of

they who had been mistaken for prisoners under guard when they went in, walked out through the place without even a gendarme.

"The reason for all this is the most extraordinary part. Whitwell, it appears, is a Freemason, and remembering that many of the Imperialists were said to be the same, he gave the Colonel a sign. The first time, he showed some slight mark of attention, but the second time the result was as I have described. Let those doubt it who may. Although I was not in the secret, I have myself no further doubt of the extraordinary powers of Freemasonry."

MASONIC JOTTINGS.—No. 47.

By A PAST PROVINCIAL GRAND MASTER.

LAMAISM.

See Jotting, "Some Freemasonries which are not true Freemasonries," page 387 of the present volume. An Entered Apprentice may easily satisfy himself that the Freemasonry of which Lamaism is the Religion, is not a true Freemasonry. According to my note, "Lamaism is Buddhism corrupted by Sivaism, and by Shamaism." As to Buddhism, it has often been mentioned in this periodical that it is Atheistical. As to Sivaism and Shamaism, my young brother may consult a good recently published encyclopedia.

THE UNITY OF MASONRY.

Brother E. G. M., examine all the true Masonries, and you will find in them one common principle. This principle may be said to constitute the Unity of Masonry.

DIVINE MISSION OF JESUS—DIVINITY OF JESUS.

Believers in the divine mission of Jesus are not necessarily believers in the divinity of Jesus. But both are admissible into Freemasonry, both being believers in The Great Architect of the Universe and in a future state of reward, and punishment.

CERTAIN SCOTCH MASONRY.

In certain Scotch Masonry little regard seems to be had to our theory of universality.—PAPERS OF A DECEASED BROTHER.

TRUE FREEMASONRY.

Every Freemasonry which has for its Religion one of the four positive Religions is a true Freemasonry.

EXPULSION.

The renunciation of Christianity by the member of a Lodge, the Religion of which is Christianity exclusively, is a just cause of expulsion.

VARIOUS VARIETIES.

A correspondent will find the communication respecting which he enquires, and there called "*Various Varieties of Freemasonry*," page, 231 of the present volume.

RELIGION AND MASONRY.

A devout brother writes that he places his Religion next his heart, and his Masonry in close juxtaposition.

AN OLD MASON'S WISH.

"May I govern my passions with absolute sway,
And grow wiser and better as life wears away."*

MASONIC NOTES AND QUERIES.

BRO. HUGHAN'S PRAYERS OF THE CRAFT.

In Bro. Hughan's Prayers of the Craft, "Freemason's Magazine," vol. 20., page 147, after a remark upon one of the prayers, that it was evidently unsuitable to be used at the initiation of any candidates, other than believers in Christianity, comes the following passages:—"It seems probable that few else entered our Lodge, anterior to the present century, when the Institution was made thoroughly cosmopolitan and universal. Although the ancient Charges breathe a pure spirit of unsectarian devotion, and are generally liberal yet the prayers of the Craft from the Revival to the end of the 18th century seem to have been mostly of a strong Christian tendency, and we think neither Jews or Mahomedans could consistently have taken part in the proceedings, because contrary to their belief."

It would be difficult to find anything that has taken place in the present century, that has made our Freemasonry more "cosmopolitan and universal" than it has been ever since the middle of the 18th century.—CHARLES PURTON COOPER.

A CERTAIN CONTRIBUTOR, No. 2.

The ensuing is taken from No. 2, of the papers received by me from Oxford. **VITUPERATIVE EPITHETS.** An undergraduate, who glories in having just become a Fellow-Craft, and is a constant reader of the "Freemason's Magazine," says, expect not from certain Contributors facts and arguments. Some are possibly floating in his brains; but chance and not treason brought them there; and he has not the wit for their fit application. He has however an armoury peculiar to himself, consisting of weapons all of the same kind, and these he uses unsparingly.

He throws at the heads of obnoxious brethren, his opponents, a whole dictionary of vituperative epithets,—of epithets, the mere recollection of which makes a sensitive Craft mind—a mind not hardened like that of a University man by the Stoic Philosophy, shrink back upon itself with instinctive horror.* * *

It may be mentioned that the undergraduate who is a Fellow Craft differing with an Undergraduate who is an Entered Apprentice upon what is strangely called a point of metaphysical science, thinks it no psychological phenomenon that where the wise man employs ratiocination, the foolish man should resort to scurrilousness. He thinks it part of the foolish man's folly.—A PAST PROVINCIAL GRAND MASTER.

* Dr. Warton Pope.

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

MASONIC MEMS.

The Report of the Annual Meeting of Lodge Unity, No. 613, and several others, unavoidably stand over till next week.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Freemasons' Magazine Company being about to change their agent in Scotland, any subscriber not receiving the Magazine as usual will please notify the fact in writing to the Company's Manager, directed to the Office, 19 Salisbury Street, London, W.C.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May, 1871.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25) has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

THE ROYAL UNION LODGE OF INSTRUCTION (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro. Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, acts as Preceptor.

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capitular Masonry to attend.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The

tickets can be obtained of Bro. T. Adam, 55, Whitfield Street, Tottenham Court Road, at one guinea each, to admit a lady and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

STANHOPE LODGE OF INSTRUCTION (No. 1,269).—A new Lodge of Instruction for the Sydenham, Norwood, Dulwich, and Forest Hill district, has been established under the name of the Stanhope Lodge of Instruction (No. 269), at the Thicket Hotel, Anerley, close to the Railway Station of the Crystal Palace. Bro. Lassam, the proprietor of the hotel, has been elected Treas.; Bro. Baker, Sec.; and Bro. H. W. Lindus, the first Master of the parent Lodge, Preceptor. The Lodge will meet at the Thicket Hotel every Wednesday evening during the session at half-past seven o'clock.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11 Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coutts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196, F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A. Baddeley;

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship will be drawn for by the members. Any lady or gentleman may be proposed as a member, but members of the Craft only will have a voice in the management. Further information may be obtained on application to Bro. M. A. Loewenstark, Hon. Sec., 1 Devereux Court, Essex Street, Strand, W.C. The first ballot will take place on the last Tuesday in January, 1871.

A lodge of instruction, in connection with the Finsbury Park Lodge, No. 1,288 has been formed, and meets on Wednesday evenings at the Finsbury Park Tavern, near the Green Lanes, Islington.

Prosperity Lodge of Instruction is held at Bro. Dee's, the Gladstone Tavern, Bishopsgate street, every Tuesday evening at half-past seven, where good Masonic instruction can be obtained as several excellent working Masons regularly attend.

The leading members of the craft recently met at Bro. Gosden's Masons' Hall Tavern, Basinghall Street, City, for the purpose of reviving the "Most Excellent" degree, which once prevailed in English Masonry, but has fallen into desuetude for more than half a century, although held in high esteem in Ireland, Scotland and abroad.

The opening banquet of the Royal Standard Lodge of Instruction will take place on Friday, the 16th inst., at the Marquess Tavern, Canonbury, when the ceremony of consecration will be worked. The lodge will be opened at 6.30. Banquet at 8.

Craft Masonry.

ENGLISH CONSTITUTION.

UNITED GRAND LODGE.

The Quarterly Communication of the Grand Lodge was held at the Freemasons' Hall, on Wednesday, 7th inst.

The throne was occupied by the M.W.G.M., the Earl de Grey and Ripon, supported on the right by R.W. Bro. Bagshaw, Prov. G.M., Essex, as Deputy Grand Master; on the left by Bro. Rev. J. Huyshe, Prov. G.M., Devonshire; Earl Limerick, Prov. G.M., Bristol; and other Prov. Grand Masters.

Bro. Algernon Perkins, P.G.W., acted as S.G.W.; Sir Frederick Martin Williams, Bart., M.P., as J.G.W.; Rev. C. J. Martin, and W. F. Short, G. Chaplains; Samuel Tomkins, G. Treasurer; J. McIntyre, G. Registrar; J. Ll. Evans, President of the Board of General Purposes; John Hervey, G. Sec.; Horace Lloyd, and W. R. Callender, S.G. Deacons; F. P. Cockerell, G. Supt. of Works; Sir Albert W. Woods, Garter, G. Dir. Cers.; Conrad C. Dumas, Assist. G. Dir. of Cers.; E. H. Patten, as G.Swd.Bearer; J. Coward, G. Organist; James Brett, G. Purst.; John Coutts, Assist. G. Purst.; and C. B. Payne, G. Tyler.

The Grand Stewards present were Bros. Charles Grillion, No. 1; G. Q. Fordati, 2; J. R. Bailey, 3; W. Glynes, 4; Samuel May, 5; H. M. Stollenhoff, 6; Chas. Fish, 7; and T. H. Edwards.

The London lodges were represented by the following brethren:—W. Watson, P.M., Grand Stewards' Lodge; R. Spencer Grand Stewards' Lodge; T. J. Barron, P.M. 2; Hyde Clarke, P.M. 10; R. W. Stewart, P.M. 12; G. H. Dawes, S.W. 13; S. P. Norris, P.M. 21; A. Pratt, P.M. 22; C. Bennett, P.M. 25; Harding, W.M. 30; W. Smith, C.E., P.M. 33; T. B. Brabham, W.M. 59; J. Hamson, W.M. 63; G. F. Cook, W.M. 65; W. W. Wynne, P.M. 101; J. W. Halsey, P.M. 134; G. F. Swan, 134 A. Tattershall, P.M. 140; J. Smith, W.M. 157; W. Lambert, W.M. 166; Alexander, P.M. 167; J. R. Thornton, P.M. 167; J. Bulmer, P.M. 174; W. P. Ferguson, J.W. 177; W. Carpenter, P.M. 177; H. Thornton, P.M. 177; W. Mann, P.M. 186; H. W. Hensworth, W.M. 190; W. T. Adams, P.M. 198; J. R. Sheen, P.M. 201; H. M. Levy, P.M. 205; J. Daly, P.M. 511; J. E. Hardy, S.W. 538; T. Vesper, P.M. 554; H. Massey, P.M. 619; H. Price, W.M. 657; W. D. May, W.M. 700; J. Tyrrell, W.M. 704; Peter Aarons, S.W. 749; S. Stonewood, J.W. 749; H. Garrod, P.M. 749; W. Bourne, P.M. 749; G. Pym, P.M. 749; J. Bartlett, W.M. 813; M. Atkins, S.W. 813; J. Salisbury, J.W. 813; E. Nicholls, W.M. 861; R. S. Hart, S.W. 861; C. Benjamin, J.W. 861; J. Weare, P.M. 862; J. F. Creswick,

W.M. 957; G. J. Grace, S.W. 1178; J. W. Dudley, J.W. 1178; S. Wagstaff, J.W. 1216; G. Gee, S.W. 1257; E. Jex, W.M. 1259; H. W. London, P.M. 1269; and J. Hart, S.W. 1269.

The country lodges were represented as follows:—

Bros. W. M. Langley, P. Prov. S.G.W., Leicestershire, W.M. 1,100; J. C. Duncombe, S.W. 1,265; J. Gotthiel, P.M. 508, and 1,152, S.G.W., Eastern Archipelago; P. Solomon, P. Prov. S.G.B., Warwickshire; J. Collibourne, P.M. 919; J. T. Hills, S.W. 1,234; H. Charrington, P.M. 386; A. P. Fabian, P. Prov. G.S.B., Herts, P.M. 487; J. Piggott, P.M. 777; H. Thomson, P.M. 609; F. Walters, W.M. 1,309; C. Coupland, W.M. 918; R. Candlish, P.M. 661; J. Self, P.M. 214; J. Chadwick, P.M. 44; J. Glass, Prov. G.S.B., Essex, P.M. 463; F. W. Brandt, W.M. 483; E. West, W.M. 1,327; W. C. Barnes, S.W. 1,327; C. Tatham, S.W. 453; W. Gompertz, P.M. 869; H. Holbrook, P.M. 899; J. Bradshaw, Prov. G.S.D., Staffordshire; W. Blenheim, P.M. 370; R. Kenyon, J.W. 1,293; S. G. Foxall, W.M. 1,306; Judah Ezekiel, 740, Calcutta.

The Grand Lodge having been opened in ample form, with prayer by the Rev. C. J. Martyn, Grand Chaplain,

The M.W. Grand Master, made a communication to the Grand Lodge, in relation to the Masonic District of Montreal.

The communication refers to a complaint of R.W. Bro. Badgeley, District Grand Master of Montreal. Reference had been made by R.W. Bro. Havers, when commenting upon a case of appeal, brought before the Grand Lodge, by Bros. Browne and Robinson, of the Province of Montreal, to the fact that the province was not then, as he believed under the rule of Bro. Badgeley, and had not been since 1859. He quoted from a communication from the Earl of Zetland, then Grand Master. But it appears that in March, 1863, the Grand Secretary, Bro. G. Clarke, had communicated officially with Bro. Badgeley, as District Grand Master. Bro. Badgeley in communicating with the Grand Lodge, with reference to his complaint, has forwarded copies of numerous letters of which no records were to be found in the Grand Secretary's department.

Bro. Havers explained that that might arise in consequence of papers being mislaid at the time of removal into the new office. He desired to do justice, and explained how he had fallen into error, and he trusted the explanation would be considered satisfactory. The subject then dropped.

It was mentioned incidentally that there were in the province but three lodges under the English Constitution, and that even the members of these had been tacitly permitted to enrol themselves under the Registry of the Grand Lodge of Canada.

The next business was the nomination of the Grand Master for the ensuing year. Bro. Raynham W. Stewart, with appropriate remarks, proceeded to nominate the present M.W.G.M., the Right Hon. the Earl de Grey and Ripon, as M.W.G.M. for the ensuing year.

The usual enquiry having been made whether any brother had any other name to propose, and there being no reply, the nomination of the Earl de Grey and Ripon was duly recorded.

The M.W.G.M. then appointed Bro. Clabon as President of the Lodge of Benevolence, and the M.W.G.M. called upon the brethren willing to serve as scrutineers to take the votes on the election of the Senior and Junior Vice-Presidents, and twelve Past Masters to serve on the Lodge of Benevolence for the ensuing year.

Bros. Smith, Price, Foxall, Tattershall, Linda, Hardy, and Hart were charged by the Grand Master to receive the votes.

The M.W.G.M. then called upon the Grand Deacons to dis-

tribute the balloting papers, and the election, which was afterwards announced, resulted as follows:—

Bro. Joshua Nunn, Senior Vice President; Bro. James Brett, G. Purst, Junior Vice-President.

The following Past Masters were elected to form the Lodge of Benevolence:—

Bro. Bywater, Witham M.	P.M. No. 19
„ Cook, S. Kemball	„ „ 197
„ Cottobrunne, Charles A.	„ „ 733
„ Gale, Samuel	„ „ 19
„ Garrod, Henry	„ „ 749
„ Halsey, James W.	„ „ 134
„ Hogg, Charles James	„ „ 58
„ Kirke Philip	„ „ 144
„ Mann, William	„ „ 186
„ May, Samuel	„ „ 780
„ Saunders, James E.	„ „ 1
„ Sheen, James R.	„ „ 201

The Report of the Lodge of Benevolence, of the business transacted at its meetings during the last three months, was then read. It contained recommendations to Grand Lodge for the following grants, viz.:—

Bro. G—— B——, of the Universal Lodge, No. 181. London, £250; Bro. J—— J——, of the Royal Lebanon Lodge, No. 493, Gloucester, £50; Bro. F. E. D——, of the St. Paul's Lodge, No. 194, London, £50.

The Report was read and ordered to be entered upon the minutes. The W.M. then stated that the recommendation of the grant of £250 to Bro. G. B. had been carefully considered at a very full meeting of the Lodge of Benevolence, and at which it had been almost unanimously voted, although it involved an unprecedentedly large grant. Grand Lodge would have to consider on the one hand, the largeness of the sum, and the establishment of a precedent; on the other the respect due by Grand Lodge to the Lodge of Benevolence, before whom all the facts of the case had been submitted. He would, therefore, leave it to Grand Lodge to take such action in the matter as they should consider right.

Bro. Joshua Nunn, as President of the Lodge of Benevolence on that occasion, stated the case and the arguments to support the recommendation of so large a grant, and ended by moving that the recommendation be complied with.

Bro. F. Binckes, in an admirable speech, seconded the motion, and spoke at considerable length of the great services rendered to the craft, and more particularly to the several Masonic Charities. Although, he said, the grant recommended was exceptional, the circumstances also were exceptional, and he felt that Grand Lodge would be fully justified in complying with the recommendation.

Bro. Horace Lloyd, Q.C., S.G.D., objected to the grant. In the course of his remarks he quoted the observations made by the acting Grand Master on the question of the vote to the Society in Aid of the Sick and Wounded in War, which were as follows:—“Brethren, it would not be right if, when I am asking you to accept so large a proposition, with whatever authority it may come from this chair, I did not remind you that there is a tendency in all large bodies—and we can claim no exception from the general weakness in this respect—to dip their hands into the public purse, and to spend freely, rather than with discrimination, the funds at their disposal. It is simply human nature. It is my duty to caution you of it; and when I have heard sometimes votes of money proposed in this Hall, and proposed by those who know what the funds are at our disposal—

what the heavy calls are upon those funds, how important it is that we should in all questions of money be just before we are generous, I say, that though it may be an invidious duty to perform, yet it is the duty of all in any position of authority or trust in this hall to press that advice upon Grand Lodge, not from a niggardly or churlish spirit of parsimony, but from a consideration of what is due to the Order and those sound principles of economy of which they are in a certain sense the guardians and trustees.” He did not consider the statements of Bro. Nunn justified the grant of so large a sum, and ended by moving an amendment that the sum to be granted be reduced to £100.

Bro. Snell seconded the motion.

Bro. Charles Hutton Gregory, P.S.G.D., who was suffering from a severe cold, supported the original motion, and bore testimony to the great services of the brother, and remarked that the grant would amount merely to the interest of the money contributed to the Masonic Charities by the brother in the days of his prosperity.

Bro. R. W. Stewart also supported the grant. He remarked that the quotation from the Grand Master's speech, made by Bro. Horace Lloyd, was totally inapplicable to the present case and it was unfair to introduce it into the discussion.

Bro. J. Savage, P.G.D., also supported the original motion. Although he had differed, on subjects connected with the management of the charities with the brother for whom the grant was proposed, he could vouch for his zeal and the strict integrity of his intentions.

During the discussion, reference was made to a case which had been, on a former occasion, brought before the Lodge of Benevolence and Grand Lodge, of a reverend brother who had received a grant of £50, whereupon Bro. F. Binckes asked permission from the Grand Master to speak on the subject upon which he had been challenged.

The Grand Masters suggested that it would be better to leave the matter as it stood before Grand Lodge, and took exception to certain expressions used by Bro. Binckes, as out of order, which were accordingly withdrawn.

Bro. J. Bennoch, P.G.S., supported the motion, and also objected to the quotation from Lord Carnarvon's speech, made by Bro. Horace Lloyd.

Bro. Glynes, G.S. (of St. Alban's Lodge) supported Bro. Lloyd's amendment.

Bro. Mason, P.G.S.B., supported the grant.

Bro. J. Havers said he would interpose only to explain in the case of the Rev. Bro. to whom £50 had been granted, but he cautioned Grand Lodge against the tendency, which had occurred before, to make large grants, such as that now proposed.

Bro. J. C. Parkinson (P.M. Universal Lodge) supported the grant, and supplied the information as to the present condition of the Brother, which he considered necessary to enable Grand Lodge to come to a decision.

Bro. J. Nunn replied.

The Grand Master put the amendment, for which very few hands were held up.

The original motion was carried by a very large majority, more than nine-tenths of those present voting in its favour.

The grant of £50 to Bro. J. J. was carried without discussion.

Another grant of similar amount, it was stated, had been inserted in the business paper in error, and was accordingly withdrawn.

The next business (which was not upon the agenda) was an objection of Bro. Simmonds, P.G.D., as to the power of the Lodge

of Benevolence to alter the hour of meeting, which he considered was the prerogative of the Grand Master.

Bro. J. Mason considered that the lodge had the power. No time, he said, was fixed in the Book of Constitutions; search having been made in the records of the rule under which the hour of seven had been fixed for the time of meeting, but no trace could be found.

The M.W. Grand Master was in doubt whether Bro. Simmonds had not allowed the time to pass without making a proper motion, and he called upon the Grand Registrar to state his views.

The Grand Registrar was of the opinion that the change should not have been made, without the consent of the Grand Master.

Bro. Joshua Nunn having presided on the occasion when the subject was brought forward, explained that the large amount of business now brought before the Lodge at each meeting compelled them to prolong their sitting frequently as late as eleven o'clock. It was, therefore, necessary that they should meet earlier. With all deference to the M.W. Grand Master, and the opinion of the Grand Registrar, he believed that the Lodge had the power to alter the time of meeting.

The Grand Secretary then asked for instructions as to the time of meeting in the future. He called attention to the fact that the circulars addressed to all the Masters of Lodges had been sent out, and that the hour was altered in the Calendar for 1871.

The M.W.G.M. then suggested that Bro. Simmonds should give notice of motion at the next quarterly communication, and pending a decision the Lodge might meet at six o'clock as proposed.

The Report of the Board of General Purposes was then brought forward.

REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report as follows:—

1.—That their attention has been directed to the fact of the New Postal Cards having been made the medium for lodge summonses. The Board desire to direct the attention of the Members of Grand Lodge, and more especially that of Secretaries to Lodges, to the very objectionable nature of the above proceeding, and to warn all Brethren that such an offence against Masonic decency will, if brought under the notice of the Board, be visited with their greatest displeasure.

2.—The Board beg further to report, that on the afternoon of Tuesday, the 8th November instant, a fire occurred in some workshops situated in Little Wild Street, in the rear of the Society's freehold premises in Great Queen Street. The great window of the New Banqueting Hall in the Tavern and the windows of the Tavern kitchen were destroyed, likewise that the south end of the Society's Great Hall sustained some damage. All the premises were insured. The Board immediately directed the Grand Superintendent of Works to make the necessary survey, to take steps for agreeing upon the amount of compensation with the Insurance Companies, and for having the injuries incurred made good.

3.—The last edition of the Book of Constitutions being exhausted, the Board have ordered a reprint, with such alterations as have been sanctioned by Grand Lodge, with as little delay as possible.

4.—The Board beg further to report, that in pursuance of the Resolution confirmed at the last Quarterly Communication, they have had the subject of the provision of an Organ for use in

Grand Lodge under consideration, and they hope shortly to make such arrangements on the subject as they trust will meet with the approval of Grand Lodge.

5.—The Board beg to subjoin a Statement of the Grand Lodge Accounts at the last Meeting of the Finance Committee, held on the 11th November, 1870, showing a balance in the hands of the Grand Treasurer of £2,280 3s. 8d.; and in the hands of the Grand Secretary, for petty cash, £75.

(Signed) J. LLEWELLYN EVANS,
President.

It was moved and seconded, without discussion, that the report be received and adopted.

Reports of the Special General Meetings of the Governors and Subscribers of the Royal Masonic Benevolent Institution for aged Freemasons and the Widows of Freemasons, held at Freemasons' Hall, on the 27th day of January, 1870, and on the 15th October, 1870, respectively, were laid before Grand Lodge, and the following proposed alteration of the laws which was then agreed to was submitted for the approval of Grand Lodge, viz:—To amend Rule 17, by substituting the word "two" for "four" in the third line, and the word "two" for "three" in the ninth line thereof.

Bro. Nunn proposed, and Bro. R.W. Stewart seconded, that the report, as read by the Grand Secretary, be adopted, which was carried unanimously.

The Grand Registrar stated that a communication had been received from the District Grand Lodge of Bombay, stating that Bro. George Bease having made his submission, had been restored to all his Masonic privileges. Bro. Bease has consequently withdrawn his appeal, which was deferred from the last Quarterly Communication, at the request of the District Grand Lodge.

The motion of Bro. Brackstone Baker, P.G.D., "That a sum of £100 be granted from the Fund of General Purposes to the fund now being raised under the auspices of the Dowager Marchioness of Lothian, in aid of the British and Foreign Refugees from France, under the title of the "Refugees' Benevolent Fund," which is to be expended in this country," was seconded by Bro. F. Bennoch, and carried unanimously.

There being no further business the Grand Lodge was closed in ample form with solemn prayer.

METROPOLITAN.

ROBERT BURNS LODGE, (No. 25).—The regular meeting of this lodge was held at Freemason's Hall, on Monday, the 7th inst. Present:—Bros. C. A. Long, W.M.; Watson, acting as S.W.; Arnold, J.W.; Welsh, Treas.; Dyte, Sec.; Wingham, S.D.; E. W. Long, J.D.; Powell, I.G.; Past Masters Hartley, Nicholls, Bley, Dickets, Members, Bros. Griffiths, Doody, White, Potter, Newland, Ford, Morris, Lazarus, Saward, Webell, Pretty, Price, Hawkins, Wynne, G. Hawkins, Bellamy, Pearce, C. Long, Hedge, Fadner, and several other brethren, Bros. Hicks, 25; Hemming, 1141; and Watson, 1802, were present as visitors. Bro. Griffiths was raised. Bro. Arnold was elected W.M. for the ensuing year; Bro. Welsh Treasurer; and Bro. Redford, Tyler. A jewel was unanimously voted to the W.M., Bro. C. A. Long, for the able and efficient manner he had presided over the lodge during the past year.

TEMPLE LODGE (No. 101).—The members of this numerous and influential lodge met on Tuesday at the Ship and Turtle Tavern, Leadenhall Street, when the highly respected Master, the W. Bro. F. J. Cox, supported by Bros. Farthing, P.M.; Parrin, P.M.; Beard, P.M.; W. W. Wynne, P.M.; Hastalov, P.M.; Grimsby, S.W.; Youle, J.W.; Bond, P.M., Treas.;

Tanner, I.P.M., Hon. Sec.; Reynolds, S.D.; Prince, J.D.; and Farthing, I.G. The W.M., in his usual excellent and concise style initiated into our mysteries Mr. John Nicholas, and conferred the degree of M.M. on Bro. James Lake. Bro. Prince was unanimously elected W.M., Bro. Bond was re-elected Treasurer, and Bro. Vesper, P.M. 554, Tyler, for the year ensuing. After closing the lodge the brethren adjourned to an excellent banquet, well served under the superintence of Bro. Charles Painter and his brother. The visitors were Bros. Neighbour, S.D. 171, and King, 68, New Orleans. A board of Stewards was appointed to make the necessary arrangements for the usual Temple ball in January.

LION AND LAMB LODGE (No. 192).—A meeting of this lodge was held on the 1st inst., at the Terminus Hotel, Cannon Street, City. After the lodge had been opened in due form, Mr. Frank Baker was initiated into ancient Freemasonry. A passing and raising having taken place, the ballot was taken for the W.M. for the ensuing year. On the votes being called over, Bro. G. Kenning was duly elected. A ballot was then taken for the Treasurer, Bro. W. Goodyear, P.M., who was again unanimously elected. The lodge having been closed in due form, the brethren adjourned to the banquet hall, where an excellent dinner was served to the brethren, numbering forty-seven. The cloth was removed, and the usual loyal and Masonic toasts were given and responded to. On the health of the Initiate being proposed, Bro. Frank Baker said "it is the first time I have come amongst you, and I hope you will never have cause to regret that you elected me." The harmony was promoted by Bros. Thomas, Bright, Marsh, and Herwood. Amongst the brethren present were Bros. E. Roberts, W.M.; G. Kenning, W.M. Elect; J. J. Harris, J.W.; W. Goodyear, P.M., Treas.; J. Marsh, P.M., Sec.; C. Hosgood, P.M.; E. King, P.M.; Iron, S.D.; Abbott, J.D.; Dickinson, I.G.; G. Newman, Dir. of Cers.; G. Parker; A. F. Iselton, W. R. Baker, H. Davis, B. Marsland, W. R. Sian, J. Cohn, J. Elliott, J. Kent, E. Taylor, C. Cohn, J. Bright, T. Fisher, W. Harwood, C. Arkell, S. Mugeridge, H. Legg, E. Jones, G. Cates, A. J. Gamell, W. Younger, H. Griffin, S. Putman, and J. Lucas. The visitors present were Bros. S. P. Wilkinson, 766; W. Thomas, J.W. 173; A. Bryant, 12; H. Bartel, P.M. 50; H. F. Kirk; and H. D. Alladay. The audit meeting will take place on the 21st inst., at Bros. J. and E. King, P.M. Victoria Tavern, Kepple Street, Chelsea.

YARBOROUGH LODGE (No. 554).—A regular meeting of this lodge was held at the Green Dragon Tavern, Stepney, on Thursday, December 1st. The present and several Past Officers, and a full attendance of brethren being present. Bro. Chadwick, S.W., was elected W.M. for the ensuing year, Bro. Hamilton was also re-elected Treasurer, and Bro. Speight, Tyler.

WEST KENT LODGE (No. 1,297).—The brethren of this lodge met at the Forest Hill Hotel, Forest Hill, on Saturday 26th ult., Bro. Leonard, W.M., supported by Bros. the Rev. Dr. Rosenthal, P. Prov. G. Chap. Staffordshire; H. G. Warren, P.G. Steward; W. Watson, P.G. Steward; and Clements, Terry, Parrick, Atter, Phillip, Massey, &c., &c. Bros. J. Allen, and W. G. Kent, were raised to the degree of M.M., Bros. Captain Ross and Walters were passed to the degree of Fellow Craft, and Bro. Kendon was proposed as a joining member. At the close the brethren adjourned to the banquet. The evenings' entertainment was greatly enhanced by some singing and instrumental performances of Bros. Theodore Distin, Wellington Guernsey, H. L. Phillips, Parrick, &c.

PROVINCIAL.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge (No. 471).*—The usual monthly meeting of this lodge took place on Friday last, at the Masonic Hall, Dock Street. The W.M., Bro. the Rev. S. Fox, Prov. G. Chaplain, in the chair. The minutes of the last meeting having been read and confirmed, the ballot took place, when Mr. Edward Hall, of High Street, Newport, was unanimously admitted. The W.M. then notified that the time had now arrived when the brethren would have to elect his successor, and he gave a very clear and lucid resumé of the proceedings during the last year. The voting took place, and the scrutineers reported there were 26 votes for Bro. Grathe, S.W.; and 1 for

Bro. Pickford. The W.M. declared Bro. Frathe duly elected, Bro. Grathe in a neat speech, thanked the brethren for the high honour conferred upon him, and trusted he would lay down his gavel at the end of his year of office as favourable as his predecessor had done. The election of a Treasurer then took place, and Bro. Pickford was again re-elected; his good qualities having been faithfully set forth by the old and worthy Secretary, Bro. Williams. Bro. Pickford in a short speech, thanked the members for this further approval of his conduct. Bros. MacFee and Fletcher were then elected, the former as Tyler, and the latter as Assistant Tyler. The banquet was ordered to be held at the Westgate Hotel, and the Installation to take place on St. John's Day, Dec. 27th. The W.M. here stated he considered it was the duty of every retiring W.M. to instal his successor, and if the brethren had no objection, he would be most happy to instal Bro. Grathe; Bro. Fox's offer was of course thankfully and immediately accepted. The lodge was then opened in the second degree, when Bro. Judd was passed to the degree of a F.C. Two candidates for initiation were then proposed. The W.M. here informed the brethren he intended paying a return complimentary visit to the W.M. and members of the Bute Lodge, Cardiff, next Tuesday, and he invited the whole of the brethren present to go with him. About thirty immediately gave in their names as willing to go. Some other business of a routine character was then transacted, and the lodge was closed in harmony, at 9.15. p.m. The election of Bro. Grathe as W.M. of this lodge has given general satisfaction, for a more energetic, hard-working, pains-taking Freemason is not to be found in the province. He stands high, not only in the Blue Lodge, and Lodge of Instruction, but also with the Silurian Chapter, as well as in the Keystone Lodge of Mark Masters, and we augur well for the prosperity of the Silurian Lodge during the coming year, for we are assured the mantle will fall with grace from Bro. Fox's shoulders upon those of his successor, Bro. Grathe.

KENT.

GRAVESEND.—*Lodge of Freedom.*—(No. 77.)—The brethren of this lodge met at the Clarendon Hotel, Gravesend, on the 21st ult., Bro. W. E. Hollingum, W.M. in the chair, supported by a full attendance of officers and brethren. Bros. W. Smeed, P.M. 946; Buirn, 606; and R. S. Kong, 659, were amongst the visitors. The lodge was opened and the minutes confirmed. Messrs. W. Robson, A. Baker, and R. French, were initiated, Bro. D. Hollingum was passed, and Bros. J. H. Sankey and W. G. Ives, were raised. A sum of five guineas was voted to be forwarded to the Captain Relief Fund. Also a sum of 21s. was voted to be forwarded by Bro. Wales, P.M., P.G.S. to the widow of the late Bro. Gandy, of Lodge 184, who lost his life on board H.M.S. Captain. The lodge was then closed and the brethren adjourned to a cold collation. The usual toasts, both loyal and masonic, were given, and some very good speeches and singing were rendered by the brethren.

MARK MASONRY.

GRAND LODGE OF ENGLAND, &c.

The Grand Lodge opened at 5 p.m., Rev. G. R. Portal, M.A., M.W.G.M., in the chair.

There were present:—

GRAND OFFICERS.—G. R. Portal, M.W.G.M.; Earl Percy, M.P., R.W.D.G.M.; W. W. Beach, M.P., Prov. G.M.; Earl of Limerick, G.S.W.; T. King, G.M.O.; James Stevens, G.J.O.; W. Langley, D. Prov. G.M. Leicestershire, P.M. No. 21, G. Chap.; W. B. Church, G. Chap.; F. Binckes, G. Sec.; S. Rosenthal, G.D.C.; J. Read, G. Org.; C. Harcourt, G. Steward, No. 3; G. Gumbleton, G. Steward, No. 55.

PAST GRAND OFFICERS.—Major H. J. Duncan, Prov. G.M., British Burmah; T. J. Sabine, P.G.A.D.C.; Charles Leaham, P.M. 65, and P.G. Steward; A. D. Lowenstark, P.G.J.G.; W. E. Gumbleton, P.G.W.; E. Turner Payne, P.G. Insp. of Wks.; Richard Spencer, P.G.S.B.; C. C. W. Griffiths, P.G.D.; G. M. Lazarus, P.G.O.; J. Huyshe, Prov. G.M. Devonshire; J. H. Wynne, —; Thos. Meggy, P.G.M.O.; F. Davison, P.G. Org.; J. Nunn, P.G.D.; Magnus Obren, P.G. Steward; D. Shelve, P.G. Chap.; H. C. Levauder, P.G.D.C.; M. Lowen-

stark, P.G. Steward; W. Mann, P.G. Reg.; E. Drawett, S.O. 114; Lord Eliot, M.P., P.G.S.W.

MEMBERS OF PRIVATE LODGES.—A. B. Frazer, W.M., 112; Dr. Cromin, S.W., No. 104; R. Aronson, No. 53; W. Cobley, No. 21; U. Lowder, No. 8; E. M. Haigh, S.D. No. 29; G. H. G. Dalton, No. 86; W. Hudson, W.M. Elect, No. 75; T. Hargreaves, W.M., No. 113, E.G.J.D. Lancashire; J. Ohadwick, Sec., No. 46, P.G. Sec. Lancashire; T. W. White, J.D., No. 104; T. Warburton, Jun., S.O., No. 113; A. Wolton, J.O., No. 104; H. Botting, J.D., No. 114; G. Nætt, No. 104; C. Hammerton, G.S., No. 104; J. C. Duncombe, P.G.S.D. Leicestershire; No. 21; Funkenzstien, No. 386; H. Massey, G.S.; G. Kenning, M.O., St. Marks; R. W. Little, P.M., No. 1; W. Worrell, Reg. of Wks and Org. No. 104; G. King, jun., S.W. No. 8.

The minutes of the Grand Lodge of May 31st, were confirmed.

The minutes of the Grand Lodge of Emergency, of August 2nd, were also confirmed, with the exception of that part relating to the signing of the treaty with the Grand Royal Ark Mariner's Lodge, in order to give the M.W. Grand Master power to communicate with other bodies claiming authority over the degree.

The M.W.G.M., Bro. Rev. E. R. Portal, was nominated as G.M. for the ensuing year. Bro. John Rankin Stebbing was elected Grand Treasurer.

The Report of the General Board led to a very long discussion, but the principle feature was an authority to the W.M. to organize a committee to carry out the taking over of the side degrees being universal Masonry only, which are at present working under no recognized body.

Also a recommendation that all Stewards and Past Stewards contributing £5 5s., or collecting £10 10s. towards the Grand Mark Benevolent Fund, should be permitted to wear a Charity Jewel of the Degree.

The second clause that the Jewel should be presented in Grand Lodge to the said Brethren from the funds of the Grand Lodge was very strenuously opposed by the majority of the speakers, and it was ultimately referred back for consideration.

This concluded the business, and Grand Lodge was closed in ancient form.

The Brethren afterwards adjourned to Banquet, presided over by the M.W.G.M., supported by the D.G.M. and many distinguished brethren.

NEW SOUTH WALES.

THE VOLUNTEER ARTILLERY LODGE (No. 967, E.C.).—The regular meeting was held on Tuesday evening, 27th September. W. Bro. Francis Fahey in the chair. The business was of a formal character. The S.W., however, having observed the Editor of the local journal among the visitors, drew his attention to certain mis-statements which had appeared in a letter, signed "Observer," which appeared in No. 1, vol. 2, of the "Australian Freemason's Magazine." He said that all members of the Volunteer force—all arms of the Volunteer Service were eligible for admission to their ranks. The W.M. and P.M. made further explanations, which showed the lodge was in a flourishing condition, and would still further adapt itself to the requirements of citizen-soldiers of all arms. The editor expressed his satisfaction at these statements; assured the brethren he never identified himself with some of the views in "Observer's" letter; and was very happy to hear that the Artillery Lodge was financially prosperous. He promised to notice the mistake into which "Observer" had, he believed unintentionally, fallen. Should a Militia be established here, the Artillery Lodge is likely to increase in strength and usefulness.

THE ZETLAND CHAPTER OF AUSTRALIA (No. 390, E.C.).—The Annual convocation of this Chapter was holden on Monday evening, the 26th instant. The report of the Auditors, and the Treasurer's annual balance sheet and financial statement were read, received, and adopted. The newly-elected Principals were installed; and the other Officers invested with the collars, jewels, insignia of their respective offices. Several Brethren were exalted and the remainder of the Grand Chapter certificates, recently received from England, signed and distributed to Companions entitled, and several brethren were proposed for exaltation. After labour the Companions adjourned to refreshment.

and after the usual loyal and Masonic toasts, the companions including a large number of distinguished visitors, separated in Peace, Love, and Harmony, shortly after eleven o'clock.

SCOTLAND.

GRAND LODGE.

The Grand Lodge of Scotland met on the 30th ult. for the installation of office-bearers, and also to celebrate the festival of St. Andrew. The Grand Lodge assembled in the upper hall to install the office-bearers, and on the lodge being opened, the Earl of Dalhousie, the retiring Grand Master, took his place on the throne.

The Earl of Dalhousie rose and said—Brethren, before proceeding to the business of the evening, I have to report that I have this day laid the foundation-stone of a new lodge for Lodge Journeymen, No. 8, and that the ceremony passed off to the entire satisfaction of myself and the Office-bearers of the Grand Lodge. The next thing I have to say is, that noticing the dilapidated state of our Volume of Sacred Laws, I have got a new Bible, which I take the opportunity of presenting to the Grand Lodge, and I make it my last act as Grand Master. And now, before I succumb my authority, permit me to thank the Grand Lodge for the way they have supported me during the three years I have occupied the throne. I have always endeavoured to maintain the dignity of the Grand Lodge with a firmness which I hope has not been distasteful to any one. I now demit my office to one whom I am sure will be an ornament to you; and I am also sure that during his career he will receive the same support as I have done, and at the termination of his office have the same encomiums passed upon him.

The Grand Stewards were then deputed to conduct the Earl of Rosslyn into the Grand Lodge. On his entering he was received with loud applause, the brethren standing.

The Earl of Dalhousie, addressing Lord Rosslyn, said—By the unanimous voice of the Grand Lodge, and also by the desire of the Craft in general, you have been elected to fill the Masonic throne for the ensuing year. In undertaking that office you would have high and responsible duties to perform, both publicly and privately, and upon your shoulders would not only depend the conducting of the business of the Grand Lodge, but also everything pertaining to the Craft throughout the world; and in so doing you will be sure to receive the support of the Grand Lodge in carrying out your duties. It now remains with you to show the wisdom of the choice the Grand Lodge has made in appointing you as Grand Master.

The oath of installation having been administered to the Earl of Rosslyn in the usual manner by the Earl of Dalhousie, the Earl of Rosslyn assumed the throne amid the plaudits of the brethren.

The Grand Master (the Earl of Rosslyn) then said—Brethren—I can hardly find words to thank you for the position in which you have placed me; it is the highest honour you can confer. I might venture to say that, with the assistance of the Almighty and the Grand Master, who has preceded me, whom I will now call the Past Grand Master and also the goodwill of the Grand Lodge, I will endeavour to do my duty, as I am determined to do my best for the Craft. I beg to return you my best thanks, and I trust my name will never be tarnished with dishonour. Before proceeding further in our business, I hope the Grand Lodge will express to our Past Grand Master our best thanks for his past services. It is quite unnecessary for me to say anything, as his public acts bear testimony to what he has done.

The Past Grand Master (the Earl of Dalhousie) thanked the brethren for the approval of his conduct.

The undermentioned were then installed as Office Bearers for the ensuing year, with the exception of Bro. Robertson, the Grand Bible-Bearer, who was absent from indisposition:—The Right Hon. the Earl of Dalhousie, the Right Worshipful Past Grand Master; Sir Michael Shaw Stewart, Bart., D.G.M., Bros. Henry Inglis, of Torrance, Sub. G.M.; William Mann, S.G.W.; Col. Campbell, of Blytheswood, J.G.W.; Samuel Hay, Esq., Treas.; Alex. J. Stewart, R.W.G. Sec.; John Laurie, R.W.G. Clerk; Rev. D. Arnot, D.D., and Rev. V. G. Faithful, M.A., V.W.G. Chaps.; Right Hon. Lord Erskine, V.W.G.D.; William Officer, V.W.J.G.D.; David Bryce, W.G. Architect; Alexander Hay, W.G. Jeweller; Major W. H. Ramsay, W.G. Director of Ceremonies; D. Robinson, W.G.

Bible Bearer; James Ballantine, G. Bard; Right Hon. Lord Rosehill, G. Swd. Bearer; C. W. M. Miller, G. Dir. of Music; R. Davidson, G. Org.; J. Sanderson, Chief G. Marshal; M. Mackenzie, G. Marshal; W. M. Bryce, G. Tyler; James Baikie, Outer Guard.

The Grand Lodge was then closed, and at seven o'clock the Grand Office-Bearers moved down to the great hall, the newly-installed Grand Master being received with great applause by the brethren, of whom nearly 300 were present. On and near the platform were the Earl of Rosslyn, the Earl of Dalhousie, P.G.M.; Bros. John Whyte-Melville of Bennoch, P.G.M.; Sir Michael Shaw Stewart, D.G.M.; Henry Inglis, of Torsouce, Sub. G.M.; Lord Rosehill, G.S.B.; Lord James Murray, representative of Grand Lodge of England; Col. Guthrie of Carnoustie; Wm. Mann, Sen. G.W.; Col. Campbell of Blytheswood, Jun. G.W.; A. J. Stewart, G. Sec.; John Laurie, G. Clerk; the Rev. R. G. Fraser, A.G. Chap.; W. Officer, S.S.C., Jun. G.D.; Major W. H. Ramsay, G. Dir. of Circs; Alex. Hay, G. Jeweller; James Ballantine, G. Bard; John Cunningham, President of the Board of Grand Stewards; John Owen Gough, vice-president; Dr. Somerville, representative of the Grand Lodge of Ireland; Dr. MacCowan, representative of the Grand Lodge of France; A. Robinow, representative of the Grand Lodge of Hamburg; C. W. M. Muller, representative of the Grand Lodge of Saxony.

Deputations from the following daughter Lodges, with their respective Masters and Wardens were present:—Mary's Chapel, Edinburgh; Canongate Kilwinning, Edinburgh; Canongate and Leith; Journeymen, Edinburgh; Dunblane; St. John, Carlisle; St. David, Edinburgh; St. Andrew, Edinburgh; St. Regulus, Cupar-Fife; St. James, Edinburgh; St. Mark, Glasgow; St. John, Fisharrow; St. Stephen, Edinburgh; Edinburgh Defensive Band; Roman Eagle, Edinburgh; Trafalgar, Leith; Portobello; Charlston of Aboyne; Celtic, Edinburgh; No. 72, Kirkcaldy; St. Clair, Edinburgh; St. Mary, Coltness; Caledonian, Edinburgh; Union, Dunfermline; Rifle, Edinburgh; Newton Kilwinning, Sydney.

After dinner the Grand Lodge was opened, and the M.W. Grand Master rose and proposed "The Holy Lodge of St. John," which was drank in silence.

The Grand Master then rose and proposed "The Queen," which was drank with all the honours.

In proposing "The Great Steward of Scotland, Patron of the Grand Lodge," the noble Earl said that the Prince of Wales was more than ever dear to the Scottish Freemasons by the urbanity which his Royal Highness had shown to the craft when he was amongst them.

The toast received all the honours.

The Grand Master then rose and proposed "The Army, Navy, and Reserve Forces." In a moment like the present, when terrible events had happened on the Continent, and when a cloud was hanging over our own country, it was a toast that had peculiar significance from wherever it came. But if we did go to war, and once entered into it, he hoped we would never leave it off till we had gained our point. He would say no more, as the cheer he had just received was significant.

Dr. Millburn replied for the navy; Lord Rosehill for the army; and Colonel Guthrie for the reserve forces.

After the drinking of the toasts "The Craft and Freemasons all over the world," "The Grand Lodge of England, and Earl de Grey and Ripon," "The Grand Lodge of Ireland, and the Duke of Leinster,"—to which Dr. Somerville, the representative from the Grand Lodge of Ireland, replied.

The Past Grand Master (the Earl of Dalhousie) rose and proposed "The Grand Master, the Earl of Rosslyn." In the course of his remarks he said—You have at last got a St. Clair of Rosslyn upon the Masonic throne of Scotland. He thought they were lucky in getting such a Master to fill the office. He congratulated him on the high office he had attained, and hoped he would long continue to hold it.

The toast was drank with all the honours most enthusiastically. The following song, written by Bro. James Ballantine, the Grand Bard, was sung by Bro. Kay:—

Let Scotland raise her genial voice,
And auld Saint Andrew's banes rejoice.
While brethren swell the joyous strain
That welcomes Rosslyn back again.
Our first Grand Master, gude St. Clair,
Left glory for his race to heir,

By biggin' on fair Rosslyn lea,
The gem of Scotland's Masonry.

Chorus—Auld St. Clair's come again,
Bauld St. Clair's come again,
Every brither's heart beats fain
To welcome Rosslyn back again.

Four hunder years hae past since first
Scotch Mason Craft a Rosslyn nurst,
And now our Corps has grown sae strong
That Kings and Lords our legions throng.
E'en Rothesay's Duke theither day,
Beneath Dalhousie's gentle sway,
Made dear Edina a' his ain,
And we've a Patron Prince again.
Then let us join baith heart and hand,
A' linked in brotherhood's strong band;
Let's a' be true, let's a' be leal,
Let ilk ane for anither feel,
And 'neath kind Rosslyn's guidance clear,
Still upward tends our high career;
And warmed by friendship's sunny ray,
We'll ever bless St. Andrew's Day.

The Grand Master returned thanks for the manner in which they had received the toast of his health. He said it was crowning the edifice, after twenty years service in their ranks. The accident of birth might be a fine thing, but the accident of industry was a finer. Whatever cause had placed him in that position, he hoped he would merit their regard. He concluded by stating that he would, during his term of office, endeavour to do his duty, and also he hoped he would distinguish his year of office by something that would not be inferior to any previous one. He would take a text for his year of office, and that would be the word "Charity," so that a benevolent fund of magnitude should be arranged, greater than it was at present. He would not only give his name to the scheme, but also his purse.

The Grand Master then proposed the "Past Grand Master." He trusted he would attend and give his support to them on all occasions. It was unnecessary for him to say more regarding him.

The toast was drunk with enthusiasm.

The Earl of Dalhousie, in responding, said he thanked them for the kind manner in which they had drunk his health; he looked upon it as a testimony of the satisfactory way in which he had discharged his duties. He had occupied the throne for three years, and he hoped that he had ruled them to their satisfaction; and if they give their new Master the same support he had received, the business would be got through properly. Although he had demitted his authority, he would often be amongst them at all meetings of the Craft where it would be necessary for him to be present to vindicate their honour. He would now subside, and he trusted he would always be thought a respected brother. Among the many fraternal toasts which followed were "The Countess of Rosslyn," "Lady Catherine Whyte-Melville," and "The Memory of St. Clair of Rosslyn."

The Grand Lodge was then closed in the usual form. During the evening Bro. Hoffman's band performed a selection of music.

LAYING THE FOUNDATION-STONE OF A NEW HALL FOR LODGE JOURNEYMEN, EDINBURGH.

The foundation stone of a new hall for the accommodation of the Lodge Journeymen, No. 8, was laid on Wednesday, the 2nd inst., with Masonic honours by the Earl of Dalhousie, Grand Master for Scotland. The erection is to be on the site of the old lodge in Blackfriars' Street, exactly where the Calendar House in connection with Cardinal Beaton's Palace stood. In accordance with the plans, prepared by the Improvement Trustees, the front elevation of the building will be treated in the old Scottish style of architecture, somewhat similar to the house recently built in St. Mary's Street. Although the new tenement is to consist of four flats, only two of them will be retained for the use of the lodge. Two shops with cellars will form the ground flat, and the next flat will consist of dwelling-houses. The hall, 45 feet long and 22 broad, with retiring and cloak rooms, will form the third flat, and in the upper or fourth flat accommodation will be provided for the keeper, the lodge library, and the clothing and other paraphernalia of the Craft.

During the forenoon the various lodges which had intimated their desire to participate in the demonstration, assembled in their respective meeting places, and shortly before twelve o'clock, marched to the Freemasons' Hall, George Street, where the Lodge Journeymen had meanwhile assembled. After the lodge had been opened in the customary form, it was announced that the Grand Master was ready to enter, and on being admitted, the noble Earl was received with loud applause by the brethren present. The Grand Master took his place on the platform; and Bro. Field, the Right Worshipful Master of the Journeymen Lodge, presented his Lordship with a beautiful mallet, formed of a piece of one of the oak beams of Cardinal Beaton's Palace—a structure which has been removed to make way for the city improvements in that quarter. The design of the Scottish thistle is neatly carved on the side of the mallet, and the silver mountings contained suitable inscription. The Earl returned thanks, and said that he would highly prize the gift which had been made to him, and that he would hand it down as an heirloom to his family, as being connected with the last official act he performed as the Grand Master Mason for Scotland.

While these proceedings were going on inside the hall, a large crowd had congregated in George Street to witness the procession, but so far as outward show was concerned, many were greatly disappointed, because the number of Masons was not nearly so large as was anticipated, and the display of bunting on the line of route was conspicuous by its absence. Of course, each lodge represented exhibited its distinctive flag or banner, and was headed generally by its Tyler, in grotesque dress. These gentlemen, however, were not quite so attractive as on the occasion of the recent demonstration, with the exception, perhaps, of the Tyler of the Roman Eagle, who was clad in the full panoply of a Roman warrior, and mounted on horseback.

About half-past twelve o'clock the different lodges marshalled in the following order:—

	No. present.
Lodge Journeymen, No. 8.....	150
Kirkliston Maitland, Kirkliston, No. 482.....	6
Rifle, No. 405.....	3
Charleston of Aboyne, No. 281.....	5
St. John, Mid-Calder, No. 272.....	4
Portobello, No. 226.....	6
Trafalgar, Leith, No. 223.....	16
Roman Eagle, No. 160.....	40
Edinburgh Defensive Band, No. 151.....	60
St. Mark, Glasgow, No. 102.....	4
St. James', Edinburgh, No. 97.....	14
St. Thomas, Arbroath, No. 40.....	1
St. Mary, Coltness, No. 31.....	5
Dunblane, No. 9.....	3
Canongate and Leith, No. 5.....	12
Canongate Kilwinning, No. 2.....	5
Mary's Chapel, No. 1.....	12

The Office Bearers and Grand Master, members of the Grand Lodge, and a guard of the Journeymen Lodge brought up the rear. The procession was headed by the fine band of the City of Edinburgh Artillery Volunteers, who, relieved by the band of the 90th Regiment, played a number of appropriate airs along the route, which was by the way of George Street, Hanover Street, Mound, High Street, St. Mary's Street, Cowgate, to Blackfriars' Street, where they arrived about one o'clock. The Marshalling was conducted by Bro. Mackenzie, Grand Marshal of Scotland.

A platform was erected at the site for the accommodation of ladies (of whom about 200 were present) and brethren of various lodges in attendance as spectators. The band of the 90th Regiment was stationed in the vicinity of the stone, and after the arrival of the Grand Master and the brethren of the lodge, the proceedings were commenced by the band playing a stanza of the Queen's Anthem. Prayer was then offered by the Rev. R. G. Fraser, of Leith, acting Grand Chaplain, and the laying of the stone proceeded with the usual formalities. A box containing a variety of documents having been placed in the cavity by Bro. Laurie, Grand Clerk, a plate was placed over it with the following inscription:—

"By the favour of the Great Architect of the Universe, in the thirty-fourth year of the reign of her Most Gracious Majesty Queen Victoria, and on the thirtieth day of November, A.D. 1870, A.L. 5870, the foundation-stone of a new hall for the accommodation of the Lodge Journeymen Masons, Edinburgh,

was laid with great solemnity by the Right Hon. the Earl of Dalhousie, K.T., G.C.B., Grand Master Mason of Scotland, assisted by the Grand Office-Bearers, in presence of an assemblage of the various lodges and brethren of Edinburgh and the provinces; Office Bearers of the Lodge Journeymen Masons—Thomas Field, R.W.M.; John Crooks, P.M.; Thomas Miller, S.W.; John Beddie, J.W.; Hugh Munro, S.M.; Daniel Shearer, D.M.; James Pantou, S.D.; Daniel Trail, J.D.; William Barton, Treas.; Robert Phimister, Sec.; Building Committee—Ex-Convener Field, R.W.M.; John Crooks, P.M.; James Patterson, John Lamb, Robert Mackintosh, Convener Daniel Robertson, William Hunter, John Davidson, Peter Sinclair, James Colville, William Barton, Andrew Kerr, Architect; W. Duncan, Master Builder."

The upper stone was afterwards lowered, the band playing while that was being done. The stone having been set, the plumb was applied by the Right Worshipful Junior Grand Warden, Colonel Campbell, of Blytheswood; the level by the Right Worshipful Senior Grand Warden, Bro. Mann; and the square by the Substitute Grand Master, Bro. H. Inglis of Torsonce. The Grand Master afterwards completed the work by striking the stone three times with the mallet, which had been presented to him by the lodge Journeymen. The band here played the Masons' Anthem, and after the Grand Master had poured the contents of a cornucopia, oil, and wine, upon the stone, three hearty cheers were given for the success of the undertaking.

The Grand Master then thanked the brethren and the ladies and gentlemen who had done the Grand Lodge the honour of being spectators of the day's proceedings, and said he had now to announce that the corner-stone of the hall had been duly laid with all Masonic honours. This was the last duty of the kind which it would fall to his lot to perform as Master Mason of Scotland; and he could assure them that it gave him the greatest pleasure to do it. They were aware that the Lodge Journeymen was a most ancient lodge in Edinburgh; that it was an offshoot of the St. Mary's Chapel; and that it had distinguished itself during its long existence by constant acts of Masonic charity and general benevolence. The Masons were aware, but that assembled company might not be so, that amongst its other acts of Masonic charity it contributed free labour to the erection of the building which was now about to be superseded by a new one—the old Infirmary—a building within the walls of which more blessings had accrued to the community of Edinburgh than in any other institution within the municipality. To obey the behests and comply with the requests of such a body was not only a pleasure to a Master Mason, but it was an honour conferred upon him which he would not easily forget—apart altogether from the manner in which the Lodge Journeymen had acted personally towards himself. The sense of their grateful feeling for the work he had so unworthily performed had been evinced by the presentation to him of a very handsome mallet carved from the oak in Cardinal Beaton's old house, which he would take care would descend among his other Masonic trophies as long as things were permitted to descend from heir to heir. He would not detain the assemblage longer, further than to again express his thanks to the Lodge Journeymen for the honour conferred upon him, and to pray most earnestly that it may please the Great Architect of the Universe to permit the great work which he had commenced to be finished in due course of time without injury to life or limb; and that when finished it might be a hall fitted to receive so worthy a lodge, and one in which, in a fitting manner, those benevolent acts of hospitality might be shown which he knew it was the pleasure of the Lodge Journeymen to exhibit to brother Masons.

Ex-Convener Field (the Right Worshipful Master of the Lodge Journeymen) expressed the gratification which the Lodge experienced at the honour conferred upon them by the Grand Master Mason of Scotland and the Grand Lodge in the part they had taken in to-day's ceremony. The encomiums passed by the Grand Master on the Lodge Journeymen were fully as great as they deserved, but it would be to their interest and endeavour in future both to finish the hall and conduct themselves as Masons, and, through their benevolent schemes, in such a manner as to deserve approbation.

On the call of the Grand Master, three cheers were given for the Queen, for the Lodge Journeymen, and the ladies.

Three cheers were also accorded for the Most Worshipful Grand Master.

Bro. Kerr then said that he had been directed by the Right

Worshipful Grand Master and members of the Lodge Journey men, to express to the Lord Provost and Magistrates, and the General Improvement Trust, their most cordial thanks for the high honour they had conferred upon the lodge by being present at the laying of the foundation-stone of the new hall. He assured them that it would not only be appreciated by the lodge in all time coming, but, members of the lodge being widely scattered, the news of their presence in connection with the Masonic dignities that day would be hailed with delight all over the world. Their presence showed the amount of reciprocal feeling which existed in the ancient metropolis of Scotland, between the governing powers and the governed. He further, on behalf of the lodge, expressed how highly pleased they were with the courteous manner in which the members of the Improvement Trust had received the arrangements made for the transfer of the property, and also for the handsome manner in which the Trust had aided them in every way in the erection of their new hall.

Three cheers were then given for the Lord Provost, Magistrates, and the members of the Improvement Trust.

Bro. Bryce, G. Tyler, superintended at the ceremony, which passed off without the slightest hitch, and much to the satisfaction of all interested.

After the ceremony, the members of the Grand Lodge, and Lodge No. 8, marched to St. Mary's Hall, where the lodge was closed in the usual form.

Subsequently, the Magistrates and members of the Improvement Trust, and several members of the Journeymen Lodge, sat down to cake and wine in another room in the building. Bro. Field occupied the chair, and was supported on the right by the Earl of Dalhousie, and on the left by Bro. Baillie Miller. Bro. Mann, R.W.S.G.W., acted as croupier.

The Chairman proposed "The health of the Right Worshipful Grand Master."

The Earl of Dalhousie, in reply, expressed the great satisfaction he felt in performing the duties allotted to him that day, and said he was very much gratified to observe the order and precision with which everything had been accomplished.

The Chairman next proposed "The health of the Magistrates and Town Council of Edinburgh." He was sorry the Lord Provost was not present, but in Bro. Baillie Miller they had a representative who had taken great interest in the improvements of the City, and indeed he did not know what the Trust would have done without Bro. Baillie Miller's invaluable services.

Bro. Baillie Miller returned thanks on behalf of the Lord Provost and Magistrates. He said he had experienced much pleasure in carrying out the improvements in the City, and nothing gave him more satisfaction than to accommodate the Lodge Journeymen, of Edinburgh. No doubt in effecting these improvements many buildings of historical interest were destroyed, and as an antiquarian, he felt remorse at the changes which had been made, but in these days it had become an imperative necessity that a new order of things must prevail. He believed the procession had passed through the same close as the assassins on the night of the murder of Lord Darnley.

The Earl of Dalhousie proposed "The health of the Right Worshipful Master, Wardens, and Brethren of the Lodge Journeymen." He was confident that they all joined heartily with him in wishing great prosperity to a lodge which had been so distinguished for its works of benevolence.

The Chairman returned thanks, and the proceedings were then brought to a close.

Obituary.

BRO. E. G. STORER, G. SEC., OF THE GRAND LODGE OF CONNECTICUT.

Bro. E. G. Storer, many years Grand Secretary of Connecticut, is no more. He has quietly gone to his rest, full of years and full of honours. None knew him but to love him; none named him but to praise.

The following has been issued by the R. Em. G. Commander of K.T. of Connecticut, of which the departed companion was Grand Recorder:

Grand Commandery of Connecticut, Office of Grand Commander, Norwich, Conn., Oct. 8, 1870.

To the Officers of the Grand Commandery of the State of Connecticut, the Officers and Sir Knights of the Subordinate Commanderies of the State, and all the Grand Commanderies with whom we are in Correspondence:

It is my painful duty to announce to you the death of our Grand Recorder, E. Sir. Eliphalet G. Storer, which took place in the city of New Haven, at midnight, on Saturday, September 24th. Full of years and crowned with honours, he has passed away, prepared to receive the commendations of his Master—"Well done, good and faithful servant." I at this time barely announce the fact of his death. On another occasion I shall speak of him more at length, and endeavour to do justice to his memory.

To discharge the duties incumbent upon our late Grand Recorder, until our next semi-annual conclave, I have appointed Sir Knight John W. Stedman, of Norwich, to whom all communications concerning the business of his office may be addressed, until his successor shall be appointed.

P. F. M. ANDREWS,
Grand Commander.

BRO. ALFRED CHURCHILL.

Bro. Alfred Churchill died at the end of November Constantinople, at the age of 45. He was proprietor and editor of the Turkish semi-official newspaper. Bro. Churchill, who was initiated in the Italian Lodge of Constantinople, was esteemed for his fraternal qualities by all classes, and for his great success to the cause of progress. He was an Oriental scholar of distinction.

REVIEWS.

THE RAINBOW STORIES.—Under this title, Messrs. Groombridge and Sons, of London, announce a new illustrated monthly series of stories for young people, to be conducted by the editors of the popular *Magnet Stories*. The price will be fourpence a month, and amongst the authors we notice the following well-known names:—Mrs. S. C. Hall, Mrs. Russell Gray, Miss Frances Wilbraham, W. H. G. Kingston, Thomas Miller, and several others.

CORRESPONDENCE.

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

"THE RECTANGULAR REVIEW," AND THE MASONIC CHARITIES.

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

Sir and Bro.,—Referring to your comments appended to my letter on this subject in your last week's publication, I have only to say that it will give me very great pleasure if Bro. Binckes can show that the balance of the amount collected in 1869 (viz. £8,175 10s. 2d.) was entirely devoted to clearing off the mortgage upon the Institution at Wood Green.

THE WRITER OF THE ARTICLE "FREEMASONRY, ITS USE AND ABUSE."

Consider the amount of people's sense, and the condition of their understanding, and you will never be fond of popularity, nor afraid of censure; nor solicitous what judgment they may form of you who know not how to judge rightly of themselves.

Poetry.

THE BOND OF MASONRY.

It is not in the goblet swelling high,
Which *wealth* not worth, can still command,
Nor in the giddy time of joy,
Do Masons give their strongest hand.

But in the social, generous band,
Whose only "tie" the link makes "free,"
When heart meets heart, and hand meets hand,
There holds the hand of Masonry.

To sooth the orphan's mournful cry,
A brother help, where e'er he be;
To love all men beneath the sky,
That is the work of Masonry.

New York Dispatch.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING DECEMBER 17TH, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, December 12th.

LODGES.—St. Georges and Corner Stone, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate Street; Royal Naval, Freemasons' Hall; Confidence, Anderton's Hotel, Fleet Street; St. Andrews', London Tavern, Bishopsgate Street, E.C.; Peckham, Maismore Arms Tavern, Park Road, Peckham; Leigh, Freemasons' Hall.

Tuesday, December 13th.

LODGES.—Burlington, Albion Tavern, Aldersgate Street; Union, London Tavern, Bishopsgate Street; St. James' Union, Freemasons' Hall; Percy, Ship and Turtle, Leadenhall Street; St. Michael's, Albion Tavern, Aldersgate Street; United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Nine Muses, Clarendon Hotel, Bond Street; Wellington, White Swan Tavern, Deptford; Ranelagh, Royal Sussex Hotel, Hammersmith; Doric, Anderton's Hotel, Fleet Street.—CHAPTER.—Tranquillity, Radley's Hotel, Blackfriars.

Wednesday, December 14th.

Committee Royal Masonic Boy's Institute, at 3.

LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons' Hall; Union Waterloo, Masons' Hall, William Street, Woolwich; Kent, Guildhall Coffee House, Gresham Street; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan, Deptford; Euphrates, George Hotel, Aldermanbury; Pilgrim, Ship and Turtle Hotel, Leadenhall Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Montefiore, Freemasons' Hall; Beacontree, Private Rooms, Leytonstone; Hervey, George Hotel, Walham Green.—CHAPTER.—Beacon, Greyhound Hotel, Dulwich.

Thursday, December 15th.

LODGES.—Globe, Freemasons' Hall; Gihon, Guildhall Coffee House, Gresham Street; Temperance, White Swan, High Street, Deptford; Manchester, Anderton's Hotel, Fleet Street; Victoria, George Hotel, Aldermanbury.

Friday, December 16th.

LODGES.—Friendship, Willis's Rooms, King Street, St. James; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton.—CHAPTER.—Caveac, Radley's Hotel, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, December 12th.

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

Tuesday, December 13th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarrowburgh, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfield, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, December 14th.

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

Thursday, December 15th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Counts, Approach Tav., Victoria-park, at 7; City of London, Shephard and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, December 16th.

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

Saturday, December 17th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic Horns, Kennington.

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LONDON, SATURDAY, DECEMBER 17, 1870.

MASONIC CURIOSITIES, No. 1.

BY A MASONIC INQUIRER.

Amongst a collection of curious old books and pamphlets, which have come in my way recently, some are upon Masonic subjects. One, of date 1726, is peculiarly interesting, as it may help to elucidate the doubt as to the antiquity of Freemasonry, at at present existing amongst several correspondents of the Freemasons' Magazine. It is entitled

"A Speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge, held at Merchant's Hall, in the City of York, on St. John's Day, December the 27th, 1726, The Right Worshipful Charles Bathurst Esq., Grand Master, by the Junior Grand Warden. York: Printed by Thomas Gent, for the Benefit of the Lodge."

It commences:—

Right Worshipful Grand Master and Brethren:—

You Sir and all of you know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for the last Year; and that by that Office I am not only particularly obliged to take Care that, during my Administration, neither the Revenues, nor the Arcana of the Lodge, be either embezzled or expos'd to vulgar Eyes; but I do think it also my Duty, before I resign My Place at least Sir, since I have Your Commands for it to remind you of some things, relating to Human Society in general, as well as to this our most Antient LODGE in particular.

How unequal a Task I have taken upon myself, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on Two such sublime Subjects, to older and wiser Heads than his own, can admit of no Excuse, but that I have just now mentioned. I wou'd not in this be thought to derogate from the Dignity of my Office; which as the learned Verstegan observes, is a Tithe of Trust and Power; Warden and Guardian being Synonymous Terms; yet as you are no Strangers to Public Assemblies, and cannot but observe the Awe they often strike on such as are oblig'd to exert any Talent before them, this First Essay, howsoever wrote or deliver'd, I hope will neither discredit my Reason nor my Office. It has been said by one that knew it well, that one wou'd think there was some kind of Fascination in the Eyes of a large Circle of People darting all together on one Person, which has made many a brave Fellow, who has put his Enemy to Flight in the Field, tremble, in the delivering of a Speech before a Body of his Friends at Home. Whatever will be the event of this, I hope the good Design I do it with shall, by the Candour of my Brethren, be admitted for an Excuse, and in some measure compensate for the Loss of Time, which I doubt not might be much better employ'd on this important Occasion.

Human Society, Gentlemen, taken in general Terms is one of the greatest Blessings of Life. Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires Kingdoms and Commonwealths in the Universe, are only so many greater or Lesser Communities, or Societies of Mankind, collected together; and, for the most part, have invented the Laws and Language they now speak, and are govern'd by. Society has Harmony in the very Sound of the Word; but much more in the application of it. For 'tis to it we owe all Arts and Sciences whatsoever. To this end, all Schools Seminaries and Colleges were erected under our wise Progenitors; not to mention those numberless Noble Edifices set apart for Congregated Societies in Divine Worship. How useful this of our own has been in these remarkable particulars I shall have sufficient reason to speak of in the Sequel.

*Et adde tot Egregias Urbes operumque laborem
Tot conjesta manu Præruptis oppida Saxi.—Virg.*

But when we come to view Society, and its

Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in perfection; I shall confine myself therefore to a few Slight Touches, which even from my Hand may perhaps give some Idea of the Beauty of the Whole.

'Tis a Maxim indisputably true, that we ought to read men as well as Books. What an unsociable Animal is a Learned Pedant who has shut himself up all his Life with *Plato* and *Aristotle*? For till the Dust and Cobwebs of his Study are brushed off him by Conversation, he is utterly unfit for Human Society.

A Good Genius can only be cultivated this way, but lies like a Rich Diamond whose Beauty is indiscernable till polished.

Good Manners, the chief Characteristic of a True Gentleman is only attainable this Way. For we learn by seeing how odious a brute is to shun Brutality.

Good Sense, which indeed is a Genius, yet can no way be so readily improv'd, as by frequent observing in good Company Nonsense and Ribaldry exploded.

In fine, neither Health nor Wealth would suffer by it, but be both of them increas'd and amended, did the pernicious custom of drinking too deep, which we of our Nation too much indulge, invest the Order and Economy of all Society. There is no Conversation to be kept up in the World without good Nature, or something which must bear its appearance, and Supply its Place. For this Reason Mankind have been forc'd to invent an artificial kind of Humanity, which, as a Great Author has defin'd, is call'd Good Breeding. But when both these have their Foundation sapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of Reason which the Divine Architect has, above all others, honour'd the Human constitution with.

The most ingenious Author, that ever liv'd has made a pretty Observation on the different Humours that Drink produces in an English Society. He says, they proceed from the different Mixtures of Foreign Blood that circulates in us. We sit down, he says indeed, all Friends, Acquaintances and Neighbours; but after two Bottles you see a Dane Start up, and Swear the Kingdom is his own. A Saxon drinks at the whole Quart and swears he will dispute that with

him. A Norman tells them both, He will assert his Liberty; and a Welshman cries, They are all Foreigners and intruders of Yesterday, and beats them all out of the Room. Such Accidents, adds our Author, frequently happen amongst Neighbours, Children and Cozen Germans. I wish I could not say that I have frequently observ'd it in our most amicable Brotherhood of Free-Masons.

But so many better heads and Peers have been employ'd on this subject, that it would be too presuming in me to take more of your Time about it. I shall proceed therefore to speak of this Our Most Antient and Most Honourable Society in Particular.

And here, my Brethren, So Vast and Spacious a Foundation is Mark'd out for one of the Noblest Superstructures that Wit can invent and Rhetoric adorn; that were the designs drawn and executed by a Masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a subject, we might safely say with the poet,—

—*Quod nec Jovis ira, nec Ignis,
Hec poterit ferrum, nec edax abolere vetustas.*

But as I am verily persuaded, that you neither expect to hear a Cicero a Demosthenes, a even—a Henly in me; So may I hope your Candour and Humanity will pardon my Temerity where the Loftiness of the Text must inevitably shew the Insufficiency of the Preacher.

(To be continued.)

NOTES ON AMERICAN FREEMASONRY. (Continued from page 464.)

MISSISSIPPI.

The Grand Master delivered the annual address, from which we make the following extract, which shows so much right feeling, that we commend it to the Craft.

"It is a distinguished mark of the Divine favour that permits us to come together at this time: Into the twelve months that have passed away, since we last met in Grand Annual Communication, there has crowded so much of bitter disappointment and sorrow, suspense and anxiety, as has filled the measure of any other period of equal extent in the annals of this Grand Lodge. Our people have been chastened; and but for the promise made specially to them, the lengthened shadows of coming events, now falling around

them, would inspire anything but hope. Our brethren constitute the great body of the intelligent citizenship in the Commonwealth, and when we say our people are chastised, we may listen for the cry of Masons in distress. The war draped all our door posts with mourning, and planted weeds upon our hearth-stones. The losses in property resulting from the war, impoverished our land. With an energy inherent and peculiar to our race, our brethren, oppressed by past results, but hopeful for the future, began to struggle for a competency.

"During the last year, many of them reached the crisis of their pecuniary obligations, to find the proceeds of a year's labour, inadequate to give relief. Many of our most beloved and distinguished brethren, who have staggered under their burdens, are stooping to receive more, while others have shaken off the debris of former prosperity, and girded themselves for a new career. Brethren, it is a time to trust in God. In seasons of prosperity, and in times of political harmony and good fellowship, it was delightful to assemble once a year in Grand Lodge, and counsel together and enjoy for a few brief days, that charming Fraternal communion known only among Masons. It was sweet then. How much more so now? How much does even the anticipation of a re-union soften the rigour of our cares, during the passing year? How much more than heretofore does it suggest itself to us, as a special blessing, to assemble and commune with each other?

"I congratulate you, my brethren, on our present re-union, and trust that our deliberations may be seasoned with that wisdom which adversity affords. The great Father of us all has some wise purpose underlying the present situation in which our individual well-being is not ignored. Our inability to see that purpose can by no means operate as a bar to the Masons' trust. One of our humanity has beautifully said:—

'Sweet are the uses of adversity.'

We may live to speak experimentally, and declare the poet right.

"It is an evidence of the solid foundation and proper organization of our Masonic Institution, to see it flourish in seasons like the present, and the conviction is forced upon us that conformity to the traditions and symbolic teachings of Masonry will secure to us, as individuals, as to itself as an order, a genuine, unostentatious, and lasting suc-

cess. Let us, dear brethren, draw near to our altars, and find a sanctuary while dangers impend. Let us declare our continued trust in God, and announce to all the world our gratitude to Him for so clear a manifestation of His supreme administration, as our journey through the past year, and our present convention afford. Then let us apply ourselves to a review of the working of our Order since we last met, and to the consideration of such needful legislation as the interests of the Craft may seem to demand."

The Grand Master then states in his address a number of occurrences within his jurisdiction during the year, not interesting to those residing without it; reports a few of his decisions on questions brought before him of any local interest, and not expositions of the land-marks of the Order, a statement of his official visitations, and other local matters. We are sorry to learn that the financial affairs of the Grand Lodge "are in a very sickly state."

MISSOURI.

The Grand Master delivered the Annual Address. After an appropriate introduction he states that, "Since the last annual communication forty-two dispensations have been granted for the opening of new Lodges. In a number of cases these new Lodges will supply the places of those in existence, but which, in common with so much else that was noble and beautiful in our land, were destroyed in the fierce conflict of arms.

He also stated that many members of the fraternity deny that the work of the Grand Lecturer is that adopted by the Grand Lodge, and that known as the work of the Baltimore Convention, but has been changed by the Grand Lecturer. The subsequent proceedings show that the work of the Grand Lecturer was afterwards verified in the presence of the Grand Lodge and approved, and the following resolution adopted:

Resolved, That the work as exemplified by the Grand Lecturer during the present session be affirmed by this Grand Lodge, and that the same be required to be practised by every subordinate Lodge in this jurisdiction.

The Grand Master gives several of his official decisions on matters referred to him.

1. He decides that it is inexpedient to try a brother Masonically for a crime or misdemeanour for which he is indicted until the civil tribunal has disposed of it, because the accused brother is entitled to our sympathy until his guilt is established, as it would be

wrong to do anything that might prejudice his case in any manner, either for or against him.

2. He decides that a Master Mason made in an Army Lodge, subsequently affiliated with a regular Lodge, then dimitted therefrom and desiring to affiliate with a Lodge of Missouri, must take the same steps as a profane, and pay the regular fees.

The following resolutions was adopted :

Resolved, That the Grand Secretary be instructed to address an official letter to the Grand Master of Iowa, directing his attention to the course pursued by the Lodges in Van Buren and Daviess countries in working up material properly belonging to Scotland county, in this State, and demanding that the evil be corrected.

Resolved, That Masons so made are clandestine, and cannot be recognized in this jurisdiction without being formally healed.

(To be Continued.)

FILIAL DUTY, OR PARENTS' CLAIMS AND CHILDREN'S LIABILITIES.

By ROBERT BOND, AUTHOR OF "EMPLOYMENT FOR FEMALES," "THE TIP GIRL," &c.

(Continued from page 467.)

"Frederick the Great, during his last illness, endured many restless nights, which he endeavoured to soothe, by conversing with the servants who sat up with him. On one of those occasions he enquired of a young Pomeranian whence he came. From a little village in Pomerania. Are your parents living? An aged mother. How does she maintain herself? By spinning. How much does she gain daily by it? Sixpence. But can she live well on that? In Pomerania it is the chief living. Did you never send anything to her? O yes I have, at different times, sent her a few dollars. That was bravely done, you are a good boy—you have a deal of trouble with me, have patience, I shall endeavour to lay something by for you, if you behave well. The monarch kept his word, he gave him several pieces of gold, and settled on his mother 100 rix dollars per annum."

The Jews have a practice which probably operates as a solitary check to perversity and undutifulness in children of that persuasion. At the great day of atonement it is customary for the children to ask forgiveness of their parents in case they have displeased them, and the latter lay their hands upon the head of each of them, and pray that life and prosperity may be allotted to them. The obedience of the Rechabites, who, for 200 years were influenced and guided by the precepts of their fathers, is commended, extolled, and rewarded by the Almighty in this gratifying announcement:—Because ye have obeyed the commandment of Jonadab your Father, and kept all his precepts, and

done according to all that he hath commanded, you therefore, thus saith the Lord of Hosts, the God Israel, Jonadab, the son of Rechab, shall not want a man to stand before and for ever." Filial duty is so frequently enjoined in the Holy Scripture as to continually impress us with the conviction of the pleasure with which the Almighty regards, and the vast importance he attaches to the observance of it.

Honour thy Father and Mother (which is the first commandment with promise) that it may be well with thee, and thou may'st live long upon the Earth.—*Ephesians*.

My son keep thy Father's commandment, and forsake not the law of thy Master.—*Proverbs*.

He that wasteth his father and chaseth away his mother, is a son that causeth shame, and bringeth reproach.—*Proverbs*.

Whoso curseth his Father and his Mother, his lamp shall be put out in obscure darkness.—*Proverbs*, xx., 20.

Hearken unto thy father that kept thee, and despise not thy mother when she is old.—*Proverbs*.

My son be wise, and make my heart glad, that I may answer him that reproacheth thee.—*Proverbs*.

But if any widow have children or nephews, let them learn first to show piety at home and requite their parents, for that is good and acceptable before God:—*Timothy I.*, x., 4.

"Cursed is he that mocketh his father and despiseth to obey his mother; the ravens of the valley shall pick out his eye, and the young eagles shall eat it."—*Proverbs xxx.*, 17.

"Cursed is he that setteth light by his father or mother."—*Deut.* xvii., 15.

These are a few of the many scriptural passages which bear upon this subject.

Joseph, who was an exemplary character in every virtue and duty, was a worthy type of a good son—a kind forgiving brother, who by his deeds showed he could return good for evil; a man incapable of revenge; a servant whose fidelity could not be shaken; a man whose regard for religion and principle steeled him against temptation. Throughout life he was of an estimable character. Behold him in any position, and his demeanour manifests him to be a God-loving, God-fearing man. Can we then marvel at the spirit within him prompting such emotions of tenderness, such promise of succour, such a charitable construction of a brother's malignity, such sympathy, and such gracious words of comfort as are contained in the history of this wise and highly honoured ruler. "Haste ye (said he to his erring brethren), go to my father and say unto him, thus saith thy son Joseph, God hath made me Lord of all Egypt, come down to me and tarry not, and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks and thy herds, all that thou hast, and there will I nourish thee (for

yet there are five years of famine,) lest thou and thy household, and all that thou hast, come to poverty."—*Genesis* xlv., 9, 10, and 11. And Joseph made ready his chariot and went up to meet Israel, his father, to Goshen, and presented himself unto him, and he fell on his neck and wept on his neck a good while.—*Genesis* xlv. And Joseph nourished his father and his brethren, and all his father's household with bread.—*Genesis* xlvii., 12. Jacob yielded up the ghost, and Joseph fell on his father's face and wept upon him and kissed him.—*Genesis* l., 1.

Here is a son, of whom it may be truly said 'He honoured his Father.' Timothy strongly inculcates the doctrine so eminently taught by Joseph. "If, he observes," any provide not for his own, and especially for those of his own household, he hath denied the faith, and is worse than an infidel." Instances have occurred in which persons have been conspicuous for their public gifts, notoriety being their aim, but who have cared so little for their parents and other relatives, as to have denied a recognition of their claims upon their country. Happily, however, the number is not large.

There is something delightful, something so pleasing to the conscience, in the retrospect that is not marred, the recollection that is not embittered by remorse, by self-accusing reflection educed by a contravention of the Divine ordinance which requires us to honour our parents. After death has deprived us of our earthly parents, incidents which were till then forgotten, every ill-natured word or thought, every disobedient act, every unkind deed, appear in bold relief to the mind's eye. Death, like heat to sympathetic ink, revives impressions which time appeared to have obliterated, thereby administering a stinging reproof. As reproof assails us, as such unpleasant thoughts haunt us, we are constrained to sigh for a return of bye-past time, or that we could unsay expressions and undo acts which must for ever be occasion of grief to us. We recollect reading a childish narrative, which for its simplicity, the admonition and moral it conveys, may be appropriately transcribed to these pages. The delinquent, who may also be described the penitent, was a minister of the Gospel. He narrates the facts himself, "I had," remarked he, "one of the kindest and best of fathers, and when I was a little white-headed boy he used to place me before him on horseback, and thus convey me to school, and assisted me in my little plans, and always appeared to be trying to make me happy; indeed, he never seemed so happy himself as when making me happy. I recollect that when I was about six years old, he came home one day ill, my mother being at the time ill, thus there was nobody besides my two sisters to take care of my father. In a few days he was worse, very ill, and all the doctors near us were called in to see him. The next

Sabbath morning he was evidently much worse. As I entered the room he stretched out his hand to me and said 'My little boy I am very sick, I wish you to take that paper on the stand and run to Mr. Canton's and get me the medicine written on it. I took the paper and went to the apothecary's shop, as I had often done before. It was about half-a-mile off, but when I got there I found it shut, and as Mr. Canton lived a quarter of a mile further off, I concluded I would not go to find him. I then set out for home. On my way back I contrived what to say. I knew how wicked it was to tell a lie, but one sin always leads to another. On going into where father lay, I saw that he was in great pain, and though pale and weak, I could see great drops of sweat standing on his forehead forced out by the pain. Oh, then I was sorry I had not gone and found the apothecary. At length he said to me 'My son has got the medicine, I hope, for I am in great pain.' I hung down my head and muttered, for my conscience smote me, 'No father, Mr. Carter says he has got none,' 'Has got none, is this possible?' He then cast a keen eye upon me, and seeing my head hang, and probably suspecting my falsehood, said in the mildest, kindest tone, 'My little boy will see his father suffer great pain for the want of that medicine.' I went out of the room alone and cried, I was soon called back, my brothers and sister were standing round his bed, and he was committing my poor mother to their care, and giving them his last advice. I was the youngest, and when he laid his hand on my head, and told me that in a few hours I should have no father, that he would in a day or two be buried, that I must now make God my father, love him, obey him, and always do right and speak the truth, because the eye of God is always upon me, it seemed as if I should sink, and when he laid his hand on my head, again and prayed for the blessing of God the Redeemer to rest upon me, 'soon to be a fatherless child,' I dared not look at him, I felt so guilty. Sobbing, I rushed from the bedside and wished I could die, they told me he could not speak. Oh, how much would I have given to go and tell him that I had told a lie, and once more lay his hand on my head and forgive me. I crept in once more and heard the minister pray for 'the dying man.' Oh, how my heart ached, I snatched my hat and ran to the apothecary's house and got the medicine. I ran home with all my might, and ran up to my father's bedside to confess my sin, crying 'here father,' but I was hushed. I then saw he was pale, and that all were weeping. My poor father was dead, and in my last act was disobedience, and my last word to him a lie. His kindnesses his tender looks, and my own sin, all rushed upon my mind, and as I gazed upon his cold pale face, and saw his eyes shut, and his lips closed, could I help thinking of his last words, 'My little boy will see

his father die for the want of that medicine.' It was twelve years after this that I went alone to the grave of my father; it took me some time to find it, but there it was, with its humble tombstone, and as I stood over it I seemed to be back at his bedside, to see his pale face, and hear his voice. Oh! the thought of that sin and wickedness cut me to the heart, it seemed that the world would not be too much to give, could I have called loud enough for him to hear me ask his forgiveness, but it was too late, and I must live and die, weeping over that falsehood, that act of disobedience. May God forgive me. The offence seemed at the time but a trivial matter, but what enduring pangs of conscience did it involve." We thus learn how pitiable is the state, and how great and lasting is the punishment which the disobedient child inflicts upon himself. Turn we now to the other picture, where no qualms of conscience are portrayed, no bitter self-reproach, are indicated in the features, but instead thereof, the complacent smile of him who can review the past with the conviction that the golden precept has been faithfully observed. The Athenians of old attached great importance to its observance. Indeed filial piety may be denominated as one of their national characteristics. Unmindfulness of parental claims, disqualified a candidate, who was otherwise eligible, for the office of Archon or chief magistrate, and it operated as a bar to the exercise of the calling of an Orator. Laws were enacted to enforce due regard of the sacred obligation, whilst rewards in the shape of preferments conduced to a like object. Let him (says one of their clauses) be infamous who beats his parents, or who does not provide for them. Another is to this effect. 'If any man be found guilty of abusing his parents, the eleven shall fetch him, and bring him to trial at the Helian Court, where any who is empowered thereto may accuse him. If he be here cast, the Helian judges shall inflict upon him what punishment they please, and if they fine him, let him be clapped in prison till he pays the whole.' It is evident that, erudite nation fully understood the true meaning of the commandment "Honour thy Father and thy Mother," one of their ordinances is "Let no man be a public orator, who has struck his parent, denied their maintainance, or shut them out of doors, or who hath run out of his father's estate.

(To be continued.)

MASONIC SAYINGS AND DOINGS ABROAD.

The following incident illustrates in a small degree some of the good effects produced by the teachings of Masonry, when properly understood and practised, and shows how it conciliates true friendship among

those who might have otherwise remained at a perpetual distance.

"Two men had been fast friends. In an evil hour they quarrelled. They did not speak, and had not spoken for years. Mutual friends tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Mason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a lodge. Almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremony of initiation, and was obliged, according to usage, to address him by the title of 'brother.' This was a peculiar situation, and a severe ordeal for both. After the lodge was closed the Apprentice sought the Master, and without any preliminaries, the following colloquy ensued, commenced by the newly-made Mason:—

"Are you a member of this lodge?"

"The answer was 'I am.'

"Were you present when I was elected?"

"I was."

"May I ask if you voted?"

"I did."

"Now will you tell me how many votes it requires to reject a candidate on ballot for admission?" The Worshipful Master answered 'One.'

"There was nothing more to say. The initiated extended his hand, which was warmly grasped by the other, and uttered with thrilling accents, deep emotion mellowing his voice, 'Friend! Brother! You have taught me a lesson I shall never forget. This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears.' While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong."—*Masonic Mirror, San Francisco.*

Of the Order of the Eastern Star the "Masonic Mirror of San Francisco," says:—"We are glad to notice the increasing prospect of the auxiliary organization for the dispensing of Masonic charity among the needy in our midst. It is a noble institution, and deserves the encouragement of every brother of the Craft, wherever found. Our beautiful Masonic Temple in this city has an ornamental niche in the front of the building, with the statue of Charity throwing her arms for protection around the orphans, whom she has taken under her charge; but that is only a cold and stony representation of charity, and is on the outside, while only members of the male persuasion are admitted within its walls, and whose

aim it is to disseminate the principles of charity, while the women are kept outside. But the Order of the Eastern Star is composed of statues, not of stone, but of flesh and blood, the living personification of charity, continually multiplying itself and scattering her blessings among the needy and suffering, wherever found.

"New Chapters are being organized at various points on this coast, and its success is secured beyond peradventure. We visited Golden Gate Chapter No. 1, in this city, on last Monday evening, and enjoyed one of the most pleasant meetings that we have ever attended. A cordial welcome home, was the greeting extended to Bro. George Hobe, the Worthy Patron, who has just returned from his visit to the Atlantic States. Bro. Hobe may well be proud of his reception by the members of Golden Gate Chapter at their last meeting. Their numbers are constantly increasing, and a bright future is before them; and for the success of the Order in this State thus far, great credit is due to Bro. William S. Moses, the Deputy Grand Patron for California.

Rev. D. D. Roach, was taken a prisoner from his field in Georgia during the late Civil War in the United States, and was expecting immediate death. While subjected to very rough treatment from the soldiers he made some sign to a gentleman near by, connected with the service, who immediately came and requested that he might have some conversation with our brother, and upon a full statement of his case he was released, and came north. He was initiated in Blue Mountain Lodge and raised in Allegany Lodge, Georgia.

The Grand Lodge of Illinois has decided that candidates for the second or third degrees may be ballotted for at every regular communication. This is permissible, not mandatory; and is entirely in the control of the Worshipful Master, who may order the ballot spread when in his opinion the good of Masonry requires it.

The Grand Council of Royal and Select Masters of Vermont met at Burlington on June 16. Bro. E. S. Dana, Middlebury, was elected Grand Master, and Bro. John B. Hollenbeck, Burlington, Grand Recorder. Of fourteen councils, eleven were represented. The Grand Body was formed in 1854. Comps. N. B. Haswell, Henry Ruggles, G. Washburn, Squire Marcy, and Edward S. Dana, have presided; the latter is in his seventh term. Comp. Hollenbeck has served as Grand Recorder from the first. The 14 councils have 638 members; average, 48.

MASONIC JOTTINGS.—No. 48.

By A PAST PROVINCIAL GRAND MASTER.

A PARTICULAR FREEMASONRY BECOMING A UNIVERSAL FREEMASONRY ALSO.

The result of a particular Freemasonry becoming a Universal Freemasonry also, is the modification of the character of a Particular Freemasonry, when only, and to the extent only, that the additional character of Universal Freemasonry may require.

DISPLACEMENT AT THE UNION OF THE ANCIENT PATRONS OF OUR FREEMASONRY.

"A Correspondent" is altogether mistaken respecting what our late Bro. Dr. Oliver has written on this subject, as my correspondent will find if he will take the trouble of turning to page 450 of Dr. Oliver's edition of "Preston's Illustrations."*

ACTS OF TOLERATION.

Acts of Toleration make invaluable parts of the English Constitution, and they make invaluable parts of English Freemasonry. The acts of Toleration, making parts of English Freemasonry are the Charges of 1723, and the expanded Charges of 1738.

PARTICULAR FREEMASONRY.

There is no Craft law against the establishment of Particular Freemasonry, English Masonry was a Particular Freemasonry until 1738. It is still a Particular Freemasonry—it is a vast Particular Freemasonry with the adjunct of a Universal Freemasonry.

UNIVERSALITY OF THE ENGLISH LODGE.

Practically, in the English Lodge, universality

* The ensuing are Dr. Oliver's words:—"It is true that the Lodge of Reconciliation at the Union, in 1813, displaced the Ancient Patrons and parallels of Masonry who were Christian Saints, and exalted two eminent Jews to the vacant seat of honour. This was done professedly to establish the doctrine of Universality as an essential attribute of the Craft. But it will scarcely be asserted that the Levitical dispensation was either permanent or Universal; or that the sectarian character of Masonry is more transparent under the presidency of Christians than of Jews. It was, doubtless, this change in the landmarks of Masonry that afforded certain individuals a vantage ground to assail the Institution, and affix to our Lodges the disreputable imputation of ignoring our holy religion.

is not discernable unless by the presence of a Jew, Parsee, Mahommedan, or Natural Theist.

WITH AND WITHOUT TOLERATION.

The National Religion is now Christianity, with Toleration; it was formerly Christianity, without Toleration. The National Religion is not less Christianity, now that it is Christianity with Toleration, than it was formerly when it was Christianity without Toleration*

"OUR ENDS."

Brother—, "The Great Architect of the Universe, shapes our ends, rough-hew them how we will" !—For "Great Architect of the Universe," substitute "there's a Divinity that," and you have the words of Shakespeare.

MASONIC NOTES AND QUERIES.

A CERTAIN CONTRIBUTOR, No. 3.

The ensuing is an extract from No. 3 of the papers coming from Oxford entitled "A Certain Contributor."—AN INAPPLICABLE APPLICATION—A Master of Arts announces that Brothers continuing to apply the term "Revival" to our 1717 Masonry, will assuredly be looked upon by "A Certain Contributor" to our periodical as abettors and promoters of mystification, pretension, and misrepresentation, and of false and groundless theories.

The Master of Arts refers to a contribution headed "Pseudo-Revival, A.D. 1717," page 368 of the present volume, but which from a phrase found in it is, it seems, known to the University Craft by the appellation of the "Inapplicable Application."—A PAST PROVINCIAL GRAND MASTER.

PSYCHOLOGY OF FREEMASONRY.

"At a time like this present, when Freemasonry is spreading over the whole habitable surface of the globe, when its principles of truth, equity, and justice, are at length forcing themselves upon the notice, not merely of the uninitiated friend, but of those who are its enemies, it behoves all true and careful brethren to have a wary eye upon the future prosperity of the Craft.

To not many is it given to understand the hidden mysteries of the Craft; to comprehend what may be called the *Psychology of true Freemasonry*, for much time and study are most necessary to acquire the enviable knowledge. But to conform our words and deeds to the admirable rules of our "Book of Constitutions," to rigidly obey the bye-laws, and endeavour to promote the unanimity, which should ever distinguish the Order, and to be a working, and not a playing Mason, is within the attainment of every Brother," From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

* This jotting comes from the same source as a jotting with a similar heading, page 427 of the present volume, and seems meant to be an illustration of it.

WHAT IS TRACEABLE TO OPERATIVE MASONRY.

"To Operative Masonry undoubtedly is traceable, the discovery and study of geometry, astronomy, and all the branches of architecture; and from these would necessarily grow up that spirit of inquiry and investigation, which, amongst the Egyptians, Persians, Greeks, &c., produced their systems of philosophy—the vain attempts of the infinite to answer the questions of the finite. From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ROMAN CATHOLIC CLERGY, AND GOTHIC ARCHITECTURE.

At page 328 of the Magazine for April 23rd., I stated it as my opinion that it was to the clergy of the Roman Catholic Church that we were indebted for the rise and progress of Gothic Architecture; now in the "Building News," for Dec. 9th of this present year, page 428, in the prize essay, compiled by Mr. J. Slater, B.A., for the Architectural Association, we read as follows:—"for there can be no doubt that it is to the wide-spreading resources of the Church of Rome we owe some—nay, most—of the noblest specimens of Mediæval architecture, which, without her aid, would never have been erected."—W. P. Buchan.

DECORATIVE ORNAMENTS.

"The application of decorative ornament, in order to be successful—suitable in fitness for the purposes it is used for; appropriate in having a purpose and a meaning in accordance with its use; and proportionate in size to the space it has to occupy,"—W. P. B.

THE INSTRUCTED, THE UNINSTRUCTED.

A novel proposition is received by the Instructed with silent attention, followed by incipient reflection. But it is received by the Uninstructed with unmeaning exclamation, followed by misplaced banter.—A PAST PROVINCIAL GRAND MASTER.

OPENING PRAYER FOR LODGE MEETINGS.

"Thou great and glorious Almighty, who art 'the same yesterday, to-day, and forever;' from whose designing mind and will the beautiful fabric of creation arose—and by whose superintending care Thy creatures have been preserved; we offer Thee our grateful homage 'for our creation, preservation, and all the blessings of this life,'—blessings which have met all the wants of our bodies and our souls, and scattered beatitudes innumerable over all the intelligent and moral members of Thy universal family.

"We thank Thee for the healthful preservation of our beloved Order, in all the harmony and prosperity that our fraternity can desire; and for the favourable auspices under which we are at present convened.

"We pray for a dispensation of Thy divine wisdom on this occasion, that our deliberations may harmonize with Thy will, and be promotive of our welfare as an Order.

"Help us to carry out the holy principles that are the basis of our teachings and profession, and are symbolically set forth in our work. Keep the members in full enjoyment of Thy gracious assistance, that all may worthily magnify Thy glorious name, in the world below, and be ultimately admitted to the brotherhood of saints above; and to Thy great name shall be all the glory ascribed by us, and all Thy Israel, forever.—AMEN, so NOTE IT BE."

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Freemasons' Magazine Company having changed their agent in Scotland, any subscriber not receiving the Magazine as usual will please notify the fact in writing to the Company's Manager, directed to the Office, 19 Salisbury Street, London, W.C.

MASONIC MEMS.

Colonel Charles Lyne, of Brynhyfryd House, Newport, has received an official notification from the Grand Secretary, Bro. J. Hervey, that he is appointed Provincial Grand Master for Monmouthshire, the vacancy being caused by the death of the R.W. Bro. John Etherington Welsh Rolls, Esq., of the Hendre, near Monmouth.

The next meeting of the Stewards for the Annual Festival of the Royal Masonic Benevolent Institution, will be held at Freemasons' Hall, Great Queen Street, on 4th January, 1871, at 6 p.m.

It is intended to make application for a warrant for a new Lodge, to be called "the Western Star," to be held at the Erin Hotel, Notting Hill.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May 1871.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25) has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

The **ROYAL UNION LODGE OF INSTRUCTION (382)**, now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro. Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, acts as Preceptor.

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capital Masonry to attend.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The tickets can be obtained of Bro. T. Adam, 55, Whitfield Street, Tottenham Court Road, at one guinea each, to admit a lady and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

STANHOPE LODGE OF INSTRUCTION (No. 1,269).—A new Lodge of Instruction for the Sydenham, Norwood, Dulwich, and Forest Hill district, has been established under the name of the Stanhope Lodge of Instruction (No. 269), at the Thicket Hotel, Anerley, close to the Railway Station of the Crystal Palace. Bro. Lassam, the proprietor of the hotel, has been elected Treas.; Bro. Baker, Sec.; and Bro. H. W. Lindus, the first Master of the parent Lodge, Preceptor. The Lodge will meet at the Thicket Hotel every Wednesday evening in the session at half-past seven o'clock.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11 Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coutts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Valentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196, F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A. Baddeley.

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life

Governorship will be drawn for by the members. Any lady or gentleman may be proposed as a member, but members of the Craft only will have a voice in the management. Further information may be obtained on application to Bro. M. A. Loewenstark, Hon. Sec., 1 Devereux Court, Essex Street, Strand, W.C. The first ballot will take place on the last Tuesday in January, 1871.

A lodge of instruction, in connection with the Finsbury Park Lodge, No. 1,288 has been formed, and meets on Wednesday evenings at the Finsbury Park Tavern, near the Green Lanes, Islington.

Prosperity Lodge of Instruction is held at Bro. Dee's, the Gladstone Tavern, Bishopsgate street, every Tuesday evening at half-past seven, where good Masonic instruction can be obtained as several excellent working Masons regularly attend.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

DOMATIC LODGE (No. 177).—The usual monthly meeting of this Lodge was held on Friday evening, the 9th instant, at Anderton's Hotel, Fleet Street, and was very numerous attended by members and visitors; and amongst the latter were Bros. R. Roberts, W.M., 192; A. Cameron, 972; J. Pratt, 907; J. Boyd, P.M., 145; W. H. Anderson, 862; H. Bale, P.M., 185; L. Pristell, 55; W. G. Scott, 91; Huggett, 896; W. Pugh, P.G., Purs., and P.M., 794; besides several Past Masters, amongst whom were Bros. Smith, W. Carpenter, Haydon, Simpson, Elves, Thompson, Simpson, Brett, and J. Smith. Bro. J. R. Foulger presided as W.M.; Bros. Walford, S.W.; and Ferguson, J.W. The Lodge was opened in due form, and with solemn prayer, and the minutes of the last lodge were read and confirmed. The lodge was opened in the second degree, when Bros. Hughes, Needham, and Hancock, were examined as to their proficiency in the science. They were entrusted and retired, and the Lodge having been opened in the third degree, these brethren were respectively raised to the sublime degree in a most able manner by the W.M. The Lodge was resumed to the second degree, and Bros. Bussell, Lawrence, and Swinyard were passed to the degree of F.C. The next business was the initiation of Mr. Charles Cruchley, and Mr. Joseph Acason, who were severally balloted for and approved. Being in attendance they were severally instructed into the mysteries and privileges of ancient Freemasonry. This being the usual election night a ballot took place for W.M. for the ensuing year, which resulted unanimously in favour of Bro. Walford, S.W. Bro. Joseph Smith was unanimously re-elected Treasurer, and Bro. Daley, Tyler. A jewel was voted to Bro. Foulger, the retiring Master, as a testimony of respect from the brethren towards him, for the manner in which he had discharged his duties during the year. The lodge was closed, and the brethren adjourned to refreshment. On the withdrawal of the cloth, the W.M. gave the formal toasts, after which Bro. Joseph Smith proposed the health of the W.M., and enlarged on his qualities, and the efficient manner in which he had discharged his duties. The W.M. replied, and said if he had given them satisfaction he was amply repaid. The next toasts were "The Initiates" and "The Visitors," which were severally responded to. On the health of the Past Masters being drunk, Bro. H. Thompson took occasion to congratulate the W. Master on the successful year he had passed, and felt assured that he would leave the chair with the good feeling and sincere regard of every member, and though he had followed some ancient Masons who had filled the chair, he was sure what he had done would not suffer by the comparison. He would have a worthy successor, and he (Bro. Thompson) had no doubt would perform his duty, and emulate his brilliant example. He wished to offer a few words to their younger brethren on a subject which was at that time a popular one, as it was the question of education. They

had lately had elections under an Act of Parliament to carry out the great principle of education, but he wished to remind them that for many years past they had schools of instruction open to them which were quite independent of any such power, but were of equal importance to them to attend if they trusted to qualify themselves at the same period to fill the exalted position then occupied by their W.M. Lodges of instruction were always open to them, where experienced Masons were always ready to give them any instruction, without cost and without price, and all they had to do was to go and receive it. If they did not, then they could not be surprised if they did not attain those honours which Freemasonry threw open to them, and which it was in the power of every industrious Mason to obtain. Several other toasts were given, and the evening was spent in complete harmony.

POLISH NATIONAL LODGE (No. 534).—The regular meeting was held on Thursday 8th inst. Bro. John Boyd, P.M., and Treasurer, officiated as W.M.; A. H. Williams, J.W.; Videly, S.D.; Szulczewski, P.M.; Merceck, P.M.; Bagster, P.M.; Bros. Cohen, 151, and F. Cherry, 999, were present as visitors; Mr. Weatherhog was initiated.

RANELAGH LODGE, (No. 834).—The brethren of this lodge held their regular meeting at the Royal Sussex Hotel, Broadway, Hammersmith, on Tuesday, 14th inst. Bros. Thompson Bean Lines, Andrew, P.M.s; Wm. James Anderson, W.M.; J. W. Worthington, S.W.; A. C. Alias, J.W.; and several other brethren were present. Bros. Stiles, Stephens, and Capt. Borlase were present as visitors. Bro. Peters was raised. Bro. McEwen and Middleton were passed. Bro. Knowles was admitted as a joining member. Two gentlemen were proposed for initiation.

PERFECT ASHLAR LODGE, (No. 1178).—A regular meeting was held at the Gregorian Arms Tavern, Bermondsey, E., on Thursday 3rd inst, present:—Bros. Josiah Green, W.M.; W. Avery, F. Ebsworth, P.M.s; Grace, S.W.; Dudley, J.W.; J. Harmaworth, S.D.; J. Fudge, J.D.; Cox, I.G.; J. Ruse, W.S.; F. Walters, Sec.; also Bros. W. May, J. Axtell, G. Mabbs, A. Colline, S. Butcher, P. Fry, J. A. Smith, G. Drapper, and several others. The visitors present were F. P. Carter, 753; E. H. Tipson, S.W. and W.M. elect. 49; J. E. Bowles, P.M. 160. Bros. C. D. Dustin, T. Jones, F. Cox, J. Swinyard, and J. Wootton were passed to the second degree by the W.M. The Deacons, Bros. Harmaworth and Fudge presented the lodge with a pair of wands. 23 sat down to banquet, after which several songs and recitations were most admirably rendered.

MONTEFIORE LODGE (No. 1,017).—The brethren of this lodge met at the Freemasons' Hall, on Wednesday, December 14. The chair was occupied by Bro. S. Pollitzer, W.M., supported by his officers:—Bro. F. Phillips, S.W.; N. Abraham, J.W.; E. P. Albert, P.M. Sec.; L. Jacobs, Treas.; G. Blum, S.D.; J. L. Rosenthal, J.D.; B. Ehrman, I.G.; Rev. M. B. Levy, P.M.; S. V. Abrahams, P.M.; H. Eskell, P.M.; G. Brandow, P.M.; J. Lee Solla, P.M., and the following members of the lodge: Bros. Meyer A. Loewenstark, Dantzger, Dalton, Van Vollen, Grunebaum, Churchill, Spiers, Beck, Moore, Knight, Trillat, Carlbach, and many others. The visitors were Bros. John Hervey, G. Sec.; H. G. Buss, Prov. G.T., Middlesex; J. Emanuel, W.M. 205; B. W. Aarons, W.M. 188; M. Isaacs, 185; M. Davis, P.M. 12; P. E. Van Morden, 183; E. T. Loewe, 188; and S. Godfrey. Messrs. F. Wheeler, M. Blum, A. Fox, and W. Khugenstein were initiated, and Bros. Milner Blum, and Pereira were passed, the ceremonies being most ably performed by the W.M. The chair was then taken by Bro. S. V. Abrahams, P.M., and Bro. S. A. Kisch, P.S.W. and W.M. Elect, was obligated and installed in a perfectly faultless manner. The officers were appointed with the addition of Bro. S. Funkenzstein, D.C., and Blum, Steward. The banquet, to which about eighty brethren sat down, was presided over by the W.M., and after the usual toasts had been given and responded to the retiring W.M., Bro. Sigismund Pollitzer, was presented with a handsome Past Masters jewel of fine gold and with three brilliants on the square, which had been subscribed for by the brethren in testimony of their appreciation of his services during his year of office. Bro. Pollitzer returned thanks, and the lodge, which had been called off to banquet, was now resumed and closed. Some capital singing during the evening by Bro. E. P. Van Noorden and Frank Elmore, with lady artistes, added to the comforts and pleasure of the meeting.

PROVINCIAL.

DURHAM.

SUNDERLAND.—*Phoenix Lodge* (No. 94).—The brethren of this lodge assembled in their hall, Queen Street, Sunderland, on Wednesday, December 7, to witness the installation of Bro. Thomas Henderson as W.M. for the ensuing year. The ceremony of installation was performed by Bro. W. Whinham, P.M. The W.M., having been duly placed in the chair, appointed and invested the following officers, viz.:—Bros. W. H. Sharp, I.P.M.; J. S. Pearson, S.W.; R. Lutert, J. W.; J. Riseborough, P.M., Treas.; J. J. Stiles, P.M., Sec.; T. Cairns, S.D.; T. G. Garrick, J.D.; J. Todd, I.G.; J. W. Brown, Tyler; A. Burton, and R. Child, Stewards. The attendance of members and visitors was large, Lodges 80, 97, 949, and 960 being present. Among the brethren present were the W.M. of 97, Bro. M. Allison; Bros. J. Potts, P. Prov. G.J.D.; Hvistendahl P.G.P.

SUNDERLAND.—*Palatine Lodge* (No. 97).—The annual meeting of this lodge was held in the New Masonic Hall, Park Terrace, Sunderland, on Thursday, December 8. Bro. B. Levy, P. Prov. J.G.W., ably officiated as installing Master. The following is a full list of officers for the ensuing year, viz.:—Bros. W. Skelton, W.M.; M. Allison, I.P.M.; J. J. Clay, S.W.; R. Humphrey, J.W.; B. Levy, P.M., Treas.; T. Younger, Sec.; S. P. Austin, S.D.; J. Crossby, J.D.; J. J. Saville, I.G.; W. M. Laws, Tyler; Denton, D.C.; Johnson Chambers, Coulson and Allard Auditors. The attendance of members and visitors was large, Lodges 80, 94, 240, 949, 960, and 1,017 being represented. Among the brethren present were Bros. R. Dixon, W.M. 80; T. Henderson, W.M. 94; White, W.M. 240; R. Hudson, W.M. 949; W. H. Crookes, Prov. G. Sec.; J. Potts, P. Prov. G.J.D.; P. G. Hvistendahl, Prov. G.P., and others.

ESSEX.

CHELMSFORD.—*Lodge of Good Fellowship*, (No. 276).—The members of this lodge met at the Shire Hall, Chelmsford, on Thursday, the 8th inst., to witness the installation of Bro. the Rev. B. S. Barnes as W.M. for the ensuing year. There were present Bros. Andrew Meggy, D. Prov. G.M.; J. Burton, P.G. Treas.; John Wright Carr, Prov. G. Sec.; W. S. Pavitt, W.M., 276; Arthur Goodchild, W.M., 1312; Rev. F. B. Shepherd, George Wakering, Thos. H. Wood, J. P. Sarel, Wm. Butler, Andrew Durrant, and J. F. Bold, P.M., 276; Rev. B. S. Barnes, S.W.; Jas. Nicholls, J.W.; A. C. Veley, S.D.; Thos. Smee, J.D.; Jno. W. Hair, Sec.; Geo. F. Skill, I.G.; T. Sarel, Tyler; G. C. Matthams, F. Whitmore, and F. A. Jones, Stewards; W. Tippler, E. H. Carter, C. Toolney, Stephen Kendall, A. Clarke, C. Josling, and W. H. Luard Pattison. Visitors, Bros. Hen. Bird, M.D., P.M.; S. Chaplin, and T. J. Ralling, 51; Geo. Cooper, S.W., 214; Fred. Dawson, S.D. and Org., 211; and Joseph F. Richardson, W.M., and J. E. Wiseman, Sec., 433. The ceremony of installation was impressively performed by Bro. Peter Matthews, P. Prov. G.J.W., G.D.C., and P.M., 11 and 276; and the W.M. then appointed his officers for the year as follows:—Bros. Jas. Nicholls, S.W.; A. C. Veley, J.W.; Rev. F. B. Shepherd, Chap.; Jno. W. Hair, Sec.; J. Burton, Treas.; T. Smee, S.D.; G. F. Skill, J.D.; C. Josling, I.G.; and T. Sarel, Tyler. On the proposition of the R.W.D. Prov. G.M., Bro. A. Meggy, a cordial vote of congratulation was passed to the R.W. Prov. G.M., Bro. Bagshaw, on his recent marriage. The brethren subsequently adjourned to the White Hart Hotel, where an excellent banquet was partaken of. During the evening, the usual loyal and masonic toasts were given and responded to.

LANCASHIRE, (WEST.)

SOUTHPORT.—INSTALLATION MEETING OF LODGE UNITY (No. 613).

On Monday afternoon, Dec. 5th, there was a very numerous gathering of the brethren of Lodge of Unity, 613, with several visiting brethren of other lodges, at the Masonic Hall, Wright Street, for the purpose of transacting the annual business of the lodge, and especially to pay honour to the W.M. elect, Bro. W. Dodd, who is universally and deservedly esteemed, and who had received the unanimous suffrages of the brethren as the occupant of the chair for the ensuing year. Bro. James Hamer, W. Prov.

G. Treasurer, acted as Installing Master, and most ably discharged his duties, being assisted by Bro. James Platt, P.M., 613, and W.M. 1313, as J.W. There were also present Bros. J. B. Lambert, P. Prov. G.S.D.E.L. P.M., 613, 349, 580; W. Howells, P. Prov. S.G.W. of Staffordshire and Worcestershire, P.G. Treas. Staffordshire; F. Green, P.M., 86; Rev. J. F. Goggin, 32, 314; Arthur Mayhew, W.M., 613; R. Sharrock, P.M., 613, and Prov. G. Steward; R. Jeffries, P.M., 613; W. Roberts, 1678, &c. The beautiful hall was filled with brethren, the majority of whom were connected with the two lodges, 613 and 1313, both of which are in a most flourishing condition.

The lodge having been duly opened, the minutes were read, the names of two candidates were balloted for and duly elected to be initiated. The lodge was then opened in the second degree, and the ceremony of installation was proceeded with, Bro. Hamer officiating in his usual effective style. During the absence of the brethren Bro. W. Dodd was obligated, and in a Board of Installing Masters, placed in the chair of K.S. in accordance with ancient usage. On the return of the brethren the W.M. was proclaimed and saluted. Bro. J. B. Lambert most impressively delivered a charge to the W.M., and Bro. Hamer gave the usual charges to the newly-appointed officers, who were invested as follows:—Bros. J. Wainwright, S.W.; H. E. Cullinworth, J.W.; C. H. Brown, Treas.; G. Bailey, Sec.; T. P. Griffiths, S.D.; T. S. Cory, J.D.; J. Platt, P.M., M.C.; R. Ellison, Org.; J. Witham, I.G.; F. Brown, and S. Kershaw, Stewards, and J. Hartley, Tyler. Lodge having been closed down to the first degree, the two candidates who had been balloted for, Mr. Leith, L. Heyward, and Mr. James Heyward, were initiated into Freemasonry in a very solemn and impressive manner by the W.M., the effect of the ceremony being considerably increased by the introduction of Masonic Music, compiled by Bro. Younghusband, Liverpool, P.M., P.Z., and P. Prov. J.G.D., of which was used in the Lodge, 613 for the first time. Five candidates were proposed for initiation, and then the W.M., in an appropriate manner, presented to Bro. Arthur Mayhew, I.P.M., a P.M. Jewel, as an expression of the esteem of the brethren and in acknowledgment of the many practical manifestations of his interest in Freemasonry, and in Lodge, 613. Bro. Mayhew suitably responded, and the lodge being closed, the brethren adjourned to the Victoria Hotel, where the Festival of St. John was celebrated by a banquet, provided by Bro. Fred. F. Baker, in the sumptuous style for which this hotel is famed. At the close of the repast, at which Bro. Dodd, W.M., presided, the usual loyal toasts were given with much enthusiasm. The health of Earl de Grey and Ripon, M.W.G.M. of England, followed, and was most cordially received. In proposing the health of Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M. and the Prov. G. Officers, the chairman referred to the great interest the R.W. Prov. G.M. took in the Craft, and his earnest desire for its promotion.

Bro. James Hamer, W. Prov. G. Treas, in responding, said that he had spent many happy hours in the company of the R.W. Prov. G.M., who manifested the greatest affability and friendship towards his brethren, and who, with the whole of the officers, exerted themselves very heartily for the advancement of the Craft.

Bro. Robert Sharrock, Prov. G. Steward, felt proud in having been selected out of the lodge 613 to hold office in the Prov. G.L., and would do his utmost to hand down unsullied to his successor the collar and badge he then wore.

Bro. Mayhew, I.P.M., then proposed the health of Bro. Dodd, W.M., who, he said, was justly entitled to the honour that day conferred upon him as a proper return for the time, the energy, and patience, the brotherly kindness, and various other good qualities he had displayed ever since his introduction into Masonry. He, (the speaker) hoped that it would not be long before such an earnest and sanguine Mason would hold a Provincial position, which his devotedness to Masonry richly merited.

The toast was enthusiastically received.

The W.M., in responding, acknowledged thankfully the very cordial expression of the esteem manifested by his brother Masons. He must admit that since the day of his initiation he had been increasingly delighted with the principles of the Craft, and had done his utmost to understand the why and the wherefore of its mysteries. Masonry must commend itself to every intelligent person, who, without prejudice, enquired into its tenets, and influence. It was, in his opinion, the most glorious system for the guidance of human conduct of the face of the earth,

except religion itself. If the principles of Masonry had pervaded the nations dwelling upon the Continent, the frightful scourge of war would be unknown, and peace and amity would prevail. The longer he lived the more he was impressed with the beauty of the system, and he would use all the influence connected with the honourable position they had so kindly given to him for the extension of the pure and elevating doctrine it inculcated. In this high endeavour he felt sure that he should be very materially assisted by the officers, who had that day been invested, and who had been selected, not from personal motives, but on account of their efficient discharge of the duties of other offices they had previously held. If they went on as they had begun, the ensuing year would be one of hard work. Of this he should not complain, and he should spare no effort to make his period of office happy for themselves and successful for Masonry.

The W.M. then said he had great pleasure in giving them the health of one of his Masonic schoolmasters, Bro. James Hamer, W. Prov. G. Treasurer, who had so ably officiated as Installing Master. Bro. Hamer was always ready to aid them on every occasion, he hoped he would live long and often favour them with his presence.

Bro. Hamer in responding said he had only done his duty. When he was initiated he was told to make progress in Masonry every day, always provided that attention to it did not interfere with his business, or other important duties. He had tried to practise this advice, and he was still progressing, for new lights were continually springing up, and the more he studied the more he discovered fresh beauties. Though he had been connected with Masonry for many years he was not tired of it, and was very glad to be of any service to his Southport brethren, for whom he had a high regard. What he had witnessed that day of the love and harmony which prevailed had greatly pleased him, and he hoped it would long continue, and, if possible, increase.

The W.M. in giving the "I.P.M. of Lodge 613," referred to many proofs of good feeling exhibited by Bro. Arthur Mayhew in the prosperity of the lodge. Among those he might mention the gift of new collars, and his handsome donation towards the debt fund.

Bro. Mayhew said he was very sensible of their great kindness to him that day, especially in the gift of the beautiful jewel which had been presented to him as a token of their respect. He had a high regard for Masonry, which he looked upon as a most powerful agent in diffusing genuine and hearty brotherly love. He could not class Freemasonry with religion, but it ranks next to it, for just as religion introduced into a district permeates the whole and produces the highest good, so in a lesser degree does Freemasonry, with its sublime and beautiful ceremonies, tend to make them better men. It was a mistake to suppose that Freemasonry taught or encouraged revelry or impropriety of any kind; it inculcated the principles of brotherly love, relief, and truth; the hand of fellowship was ever to be outstretched, especially to brethren in need, their feet were always to be ready to run for the relief of distress, and their heart quick to feel for and sympathise with those in trouble.

The W.M. then gave "The Past Masters of Lodge 613," whom he described as true and noble friends of Masonry, who in past years had well and worthily served its interests. He would specially mention Bro. Lambert, who in 1854 was the father and founder of the Lodge 613, and whom the G.A. of the U. had spared to be amongst them on this happy occasion.

Bro. Lambert, who was very heartily received, referred in an interesting manner to the origin of the Lodge 613, which at its commencement was very prosperous, no fewer than thirty-five members having been admitted during the first year, but nearly all had been taken from them; some had left their good names and characters behind them, and would be ever thought upon with love and regard. Among these he specially mentioned the late Bro. Thomas Ridgway Bridson, who was an honour to our society and the Craft in general—a man of high purposes and generous impulses, who was so unostentatious in his kindness that his left hand ne'er knew what his right had done. Bro. Ralph Holding must also be remembered as a good and valued brother. These and other friends and brethren were gone before them for a short time. Might it be the privilege of all, when they stood before the bar of the Almighty, to receive the reward of a well-spent life. He hoped the harmony which now prevailed would long continue.

Bros. George Woods, P.M.; G. B. Scholes, P.M.; and Robert Jeffries, P.M., also responded.

The W.M. next gave "The newly-invested Officers of Lodge 613."

Bro. Wainwright, S.W., responded, and spoke in the highest terms of the admirable features of Masonry. Its preferments were not distributed from partiality, but according to merit and ability, and he hoped he and his brother officers would evince their gratitude for the honours conferred upon them by zeal and fidelity in the future.

Bro. Griffiths, S.D., in acknowledging the toast, said one of the pleasing characteristics of Masonry was that it knocked off all superfluous knobs and excrescences. It was a most beautiful system, and the more they became acquainted with its mysteries, and the better they knew themselves, the better would they be able to work for the advantage of their fellow men.

The next toast was "The Retiring Officers of Lodge, 613," which was heartily received.

The W.M. then said he was very happy to give a new toast on such occasions. Freemasonry had progressed so rapidly that it had been thought desirable to have another lodge in Southport, and he was specially pleased to refer to their daughter, the Fernor Lodge, and give "The Health of Bro. James Platt, P.M. of 613, and W.M. of 1313."

The toast was most heartily received.

Bro. Platt responded, stating that the daughter had great respect for her mother, and had shown it in several ways. If 17 years ago, when Southport was but a village, it was thought desirable to found a lodge, surely now, that it contained four times the population, there ought to be two prosperous lodges.

"The Auditors" was then given, and responded to by Bros. Walton and Green.

"The Visiting Brethren" followed, and was responded to by Bro. Rev. J. F. Goggin, who said that the proceedings of the evening had done him much good. He thought that clergymen required an evening of that kind to cheer them. He regretted that the reverend gentleman who had spoken at a banquet the other evening was not present on that occasion, as he (the speaker) would have assured him that whenever he met Non-conformist ministers he had always found them what such gentlemen should be, and he entertained a high regard for them. If they and clergymen knew more of Freemasonry they would be better fitted for their work, for it elevated the mind and improved the heart. He wished for the W.M. and his officers strength for their duties, and happiness in the discharge of them, and when at last their work on earth was over, they would all receive the "well-done" and the reward "Come ye blessed of My Father, inherit the kingdom prepared for you."

Bro. Howells, P. Prov. S.G.W. of Staffordshire and Worcestershire, Prov. G. Treas., of Staffordshire, also responded, saying how greatly pleased he had been with the working of the lodge that afternoon, when the W.M. just installed gave ample proof of his Masonic ability. "What one can do another can imitate," and he recommended all to strive to ascend the Masonic ladder, and so attain the high honour the W.M. had secured, and his live respected, and die regretted.

Bro. Newett, 1313, in further response to the toast, said that having been for some time a member of a Liverpool lodge, he had been thoroughly delighted at the working of the lodges in Southport, and expressed his high regard for the brethren generally.

"The Newly Initiated Brethren" was the next toast, and was responded to by Bro. Leigh Leyland Heyward, and Bro. James Heyward.

Bro. Hartley, Tyler, then gave "Poor and Distressed Masons, and speedy relief," which brought the toasts to an end, about eleven o'clock.

The proceedings were most pleasantly diversified with songs rendered by several of the brethren in most admirable style; the contributions of this kind being given by Bros. Turvey, Marchbank, C. H. Brown, Howell, Kershaw, Walton, Chadwick, Ellison, Jefferies, and Beckett. Bros. Turvey and Ellison presided at the pianoforte. The evening was most agreeably spent, several of the older brethren saying that they did not remember a more delightful gathering in the history of Freemasonry in Southport.

ULVERSTONE.—*Lodge of Furness* (No. 995).—The regular meeting of this lodge was held at the Masonic Temple, on Tuesday, the 6th inst. Present:—Bros. John Case, W.M.; R. Pearson, S.W.; T. Dodgson, as J.W.; G. Butcher, Treas.; Robert James, Sec.; R. Dodgson, S.D.; James Paxton, J.D.; R. Cusson, Org.

M. Wilson, I.G.; Crook and Blacklock, Stewards; Barber, P.M.; Kennington, P.M., and Dir. of Cers.; and upwards of forty-five members. The visitors present were Bros. John Mills Lewis, 872; James Bradshaw, J.D. 150; and J. F. Poole, Concord, 343. The lodge having been duly opened and the minutes confirmed, a ballot was taken for Mr. B. P. Parker, which was unanimous, and he was initiated by the W.M. Bro. Hudson was raised to the sublime degree of M.M. by Bro. Barber, P.M. The election of the W.M., Treasurer, and Tyler, for the ensuing year was then proceeded with. Bro. Dodgson was elected W.M.; Bro. Crook, Treas.; and Bro. Robinson, Tyler. An Audit Committee was appointed, and arrangements made for banquet, and it was unanimously decided to ask Bro. Moore, P. Prov. G.S. of Works, to act as Installing Master. Other business was also transacted and the lodge closed at 10:30 p.m.

LANCASHIRE (EAST).

LANCASTER.—*Rowley Lodge, No. 1051.*—The regular meeting of this Lodge was held on Monday, the 5th instant, at the Masonic Rooms, Athenæum, Lancaster. In the unavoidable absence of the W.M., the chair was occupied by W. Bro. Dr. Moore, P.M., P. Prov. G.S. of W., who was supported by Bro. W. Bagnall, as I.P.M.; Bro. N. G. Mercer, S.W.; Bro. John Hatch, W.M., 281, as J.W.; Bros. C. E. Dodson; Wilson Barker, Treas.; J. Conlon, R. Taylor, and J. Watson. Visitors, W. Bros. E. Simpson, P.M. and Sec. 281; and B. Mills, 281. The Lodge was opened, minutes read and confirmed, and other business transacted. The ballot was taken for the election of W.M. for the ensuing year, which resulted in the unanimous election of Bro. Niel Gray Mercer, M.D., the present Senior Warden of the Lodge, to that office. Bro. Wilson Barker was re-elected Treasurer, and a vote of thanks awarded to him for his past services. Bro. R. Taylor was elected Tyler. The installation of the W.M. elect was fixed for Friday, the 23rd inst. sub-committee for various purposes were appointed, and votes for the Royal Albert Asylum resolved upon for seven of the candidates. This concluding the business of the Lodge, it was closed in due form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge, No. 279.*—The last regular monthly meeting of this Lodge for the year was held at the Freemasons' Hall, on Wednesday, the 7th inst, when there was a large attendance of members and visitors. Amongst the brethren present, in addition to the W.M., Bro. Stanley, M.R.C.S.; were P.M.'s Kelly, R.W. Prov. G.M., Clarke, and Weare; Crow, J.W.; Palmer, S.D.; Smith, J.D.; Widdowson, I.G.; Goeling, Thorpe, Porter, Capt. Goodchild, Halford, McAllister, Rowbotham, Gurdon, Barber, as Sec.; Statham, Blankley, Hart, Shuttlewood, Pye, Beeton, and C. Bembridge, Tyler. Visitors, Bros. John Messent, P.M., and Treas., 231; H. Wheeler (Paris), late of No. 279, and Buzzard, W.M.; Toller, Johnson, and Capt. Millican, P.M.'s; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W. (who officiated as Chaplain); Partridge, S.D.; Baines, Sec., Mace, I.G.; Whitaker, A. Wood and Lange, of No. 523. The first business after the formal opening of the Lodge and reading the minutes, and the receipt of apologies for unavoidable absence from Bro. Stretton, S.W. (who came later); and Dr. Pearce, Sec., was to ballot for Mr. W. Pye, and Mr. W. Beeton, as candidates for Freemasonry, who were unanimously elected. The Lodge was then opened in the second degree, and Bros. Shuttlewood and Statham having passed an examination therein, a Lodge of M.M.'s was then opened, and they were raised to that sublime degree. The Lodge having been lowered to the first degree, Messrs. Pye and Beeton were initiated into our mysteries. During the ceremonies of the evening Bro. C. Johnson, P. Prov. G.O.; presided at the organ, and, assisted by other brethren, gave the musical chants, &c. This being the period for the election of W.M., a ballot took place, which resulted in the election of the S.W., Bro. Clement Stretton, P. Prov. G. Reg. A proposition having been made, and agreed to *mem. con.* (as had already been done in the John of Gaunt Lodge), that a full dress Masonic ball should take place in Leicester in the course of the winter, a committee of this Lodge, with power to add to their number, was appointed, to act with a similar committee of the sister lodge, to make the necessary arrangements. The festival of the Lodge, and the

installation of the W.M. having been fixed to take place on St. John's Day, Tuesday, the 27th instant, the Prov. G.M. announced that the brethren of the Lodge at Hinckley had arranged to celebrate their annual festival by a Masonic Ball at the Town Hall on the following day. The Lodge was then closed, and the brethren adjourned to refreshment.

MARKET HARBOUROUGH.—*St. Peter's Lodge, No. 1330.*—A monthly meeting of this Lodge was held at the Assembly Room, Three Swans Hotel, on Friday, the 9th instant, when, in the unavoidable absence of the W.M. (Bro. Kelly, Prov. G.M.), Bro. Toller, P.M., No. 523, and Prov. G. Sec., presided and conducted the ceremonies of the evening in his usual efficient manner. The other brethren present were Sir H. St. John Halford, Bart., S.W.; Rev. J. F. Halford, J.W.; Marris, P.M. Sec.; Kemp, S.D.; Douglas, Macaulay, M.R.C.S.; Dr. Grant, Freestone, Martin, Whitehead, Fuller, Lawrence, Symington, Newton, Platford, and Clarke and Bembridge, Tylers. Visitors, Bro. Buzzard, W.M., No. 523; Crow, J.W., No. 279, and Prov. G.O. (who most ably conducted the musical part of the ceremonies); Fentiman, No. 607; and Harrison, No. 712. The Lodge having been opened, a telegram addressed to the S.W. was read from the W.M. expressing regret at his unavoidable absence, and requesting that Bro. Toller would kindly fill his place. The Treasurer, Bro. Waite, P.M., was also absent from severe indisposition. A ballot was taken for the Rev. Francis Morgan Beaumont, M.A., vicar of Farndon, who was duly elected as a candidate for Masonry. Bros. Newton and Platford were passed as Fellow Crafts, and four candidates out of twelve, viz., Bros. Douglas, Macaulay, Freestone, and Martin, were most impressively raised to the third degree. Bro. J. J. Harrison, of the Lindsay Lodge, No. 712, having been proposed as a joining member, the Lodge was closed for refreshment.

SOUTH WALES (EASTERN DIVISION).

SWANSEA.—CONSECRATION OF TALBOT LODGE.

Perhaps the largest assemblage of Freemasons that has ever been held in Swansea gathered together on Thursday, the 8th inst., to assist in the opening, consecration, and dedication of a new Masonic Lodge.

The lodge is named the "Talbot" Lodge, after the Right Worshipful the Provincial Grand Master, Bro. Theodore Mansel Talbot, son of the Lord Lieutenant of the county, who performed the ceremony of Consecration, assisted by Bro. Clement S. C. Gardner, W.M. of the Cambrian Lodge, Neath; Bro. T. Jenkin Jones, W.M. of the Loyal Cambrian Lodge, Merthyr Tydfil; Bro. Edward Daniel, W.M. of the Afan Lodge, Aberavon; and Bro. Wm. Morris, P.M. of St. David's Lodge, Aberdare.

The whole of the lodges in the province were represented, and there were visitors from Aberystwyth, Tenby, Llanelly, Pontypool, Chester, Highbridge, Clonmel, Londonderry, New York, and other distant places, the whole of those present numbering upwards of 150.

The lodge was opened by the W.M. of the Cambrian Lodge, Neath, assisted by the P.M.'s of his lodge as officers. The R.W. the Prov. G.M., the W.D. Prov. G.M., and the officers of the Provincial Grand Lodge, entered the lodge in procession, marshalled by the Prov. G. Dir. or Cers. The chair of the lodge was then taken by the R.W. the Prov. G.M., who proceeded to consecrate and dedicate the lodge, in conformity with ancient custom—a most solemn and impressive ceremony—which can only be appreciated by those who are privileged to take part in it. The Master of the new lodge was then installed by the R.W. Prov. G.M., the honour falling to the lot of the D. Prov. G.M., Bro. Edward J. Morris, whose perfect knowledge of Masonry especially fits him for the onerous office. Other ceremonials incidental to the occasion were then gone through, together with some formal business, after which the officers of the new lodge were appointed and invested as follows:—Bros. Chas. Bath, P. Prov. S.G.W., as S.W.; George Brown Brock, P. Prov. G.J.W., as J.W.; Charles Tebbotts Heartley, Prov. G. Chap., as Chaplain; Samuel Browning Power, as Treas.; William Cox, P. Prov. G. Treas., as Sec.; Richard Aubrey Essery, as S.D.; John Jones Hewson, Prov. G. Dir. of Cers., as J.D.; James Griffith Hall, Prov. S.G.W., as Dir. of Cers.; George Allen, P. Prov. G. Sec., as Organist; Howel Walters Williams, P. Prov. G. Pura., as I.G.; and Henry Simons, Tyler.

The jewels of the officers are all of massive silver, and have

been presented by the officers of the lodge, being of the most chaste and beautiful description. We also understand that further costly presentations are in course of being made by members.

At the conclusion of the consecration ceremony, and after the business of the lodge was over, a grand banquet took place in the banqueting-hall, to which upwards of 126 sat down. The catering of Bro. William Stone, of the Mackworth Hotel, was all that could be desired, and gave entire satisfaction. An official list of toasts was gone through, and met with a suitable response. The musical arrangements were under the direction of Bro. Leonard Middleton, P. Prov. G. Organist, whose efforts were ably supplemented by Bros. John Jones-Hewson, Henry Green, Wm. Cox, T. Smith (Aberystwith), Henry Davies, and other brethren of well known musical ability.

The list of toasts was as follows:—"The Queen and the Craft," "the M.W. The Grand Master," "The R.W. the Deputy Grand Master, the Earl of Carnarvon," "The R.W., the Prov. Grand Master," who responded; "The W., the Deputy Prov. Grand Master," who also responded; "The Provincial Grand Officers," coupled with the name of Bro. E. G. Thomas of the Glamorgan Lodge, who responded; "The Lodges of the Province," coupled with the name of Bro. Gardiner, of the Neath Lodge, who responded; "Success to the Talbot Lodge, 1323," coupled with the name of the W.M., who responded; "The Visitors," coupled with the names of Bro. W. Harris, of the Tenby Lodge, and Bro. T. Smith, of the Aberystwith Lodge, both of whom responded; "The Officers of the Lodge," coupled with the names of Bro. Chas. Bath, S.W., and Bro. G. B. Brock, J.W., both of whom responded; and "The Candidates," coupled with the names of two brethren who were initiated on that occasion—Bro. John Jones Jenkins, ex-Mayor, of Swansea, and Bro. Walter Mills, Castle Street, both of whom responded in suitable terms.

The following is a complete list of brethren who took part in the consecration, the great majority of whom also sat down to the banquet:—The Right Worshipful the Provincial Grand Master, Bro. Theodore Mansell Talbot; The Worshipful the D. Prov. Grand Master, Edward J. Morris; Bro. J. G. Hall, Prov. S.G.W.; Charles Bath, P. Prov. S.G.W.; F. D. Michael, P. Prov. S.G.W.; Lieut-Col. E. S. Hill, Prov. J.G.W.; P. H. Rowland, P. Prov. J.G.W.; Rowland Thomas, P. Prov. J.G.W.; G. B. Brock, P. Prov. J.G.W.; the Rev. C. T. Heartley, Prov. G. Chap.; the Rev. J. D. Davies, P. Prov. G. Chap.; the Rev. David Thomas, P. Prov. G. Chap.; Clement S. B. Gardiner, Prov. G. Treas.; William Cox, P. Prov. G. Treas.; W.M. Rees, P. Prov. G. Treas.; J. T. D. Llewellyn, P. Prov. G. Reg.; M. Tennant, P. Prov. G. Reg.; W. Whittington, Prov. G. Sec.; G. Allen, P. Prov. G. Sec.; John Jones, jun., P. Prov. G. Sec.; S. Nash, P. Prov. S.G.D.; Thomas Hodge, P. Prov. S.G.D.; H. Cuthbertson, P. Prov. S.G.D.; Edward Daniel, Prov. J.G.D.; J. D. Williams, D. Prov. J.G.D.; T. Jenkin Jones, Prov. G. Sup. Works; J. Jones-Hewson, Prov. G.D.C.; Evan Jones Thomas, P. Prov. G.D.C.; Peter Donaldson, P. Prov. G.D.C.; S. Weichart, P. Prov. G.D.C.; Leonard Middleton, P. Prov. G. Org.; T. Carlyle, P. Prov. G. Org.; Laurence Tulloch, P. Prov. G.S.B.; Henry Green, P. Prov. G. Purst.; H. Davies, Prov. G. Steward; W. E. Chalinder, P. Prov. G. Steward; R. W. Thomas, P. Prov. G. Steward; Edwin Pole, P. Prov. G. Steward; George Bradford, P. Prov. G. Steward; Dominick Watson, P. Prov. G. Steward; G. T. Smith, P.M., Aberystwith Lodge, and Prov. G. Sec. of Western Division of South Wales; W. Vaughan, Prov. G. Sup. Works, Aberystwith Lodge, and Prov. G. Sec. of Western Division of South Wales; Signor Quaglieni, Jonathan Pell; W. Harris, W.M. Tenby Lodge, 1177; W. Humphreys; E. L. Heath; E. Prosser, Kennard Lodge 1258; G. J. Jacob; W. Williams, Philanthropic Lodge, 88; J. C. Sladen; Edward Preece; A. Stone, Prince of Wales Lodge, 671; G. A. Drysdale, Londonderry, 196; E. Williams, Chester, 721; C. Ffennell, Clonmell, 44; W. Crook, Antiquity, New York; Edward A. Moore, P.M., 631; G. E. Robinson, J. T. Jenkin, Charles Thomas Wilson, Samuel B. Power, R. A. Essery, W. H. Essery, G. B. Haynes, J. C. Manning, "Western Mail," correspondent to the "Freemasons' Magazine," J. V. Spencer, Alfred Baker, James Rogers, James Harris, E. F. Daniel, W. T. Canton, J. Goodall, G. Hüllerwell, John Lewis, (St. Thomas), A. Hall, J. Rogers, W. R. Tremellen, T. W. R. Mason, J. M. Curnow, Charles Moore, (Sketty), E. M. Castle, D. Evans, Rev. G. P. Evans, D. W. Johns, W. Levy, G. Shaddick, J. H. Burgess, S. Goldberg, J. Jones, T. Walters, W. Griffiths, D. B. Turberville, F. C. Chubb, A. Harris,

H. D. Pearce, J. Bowen, R. Thomas, W. G. Davies, W. Randall, James Gosden, J. Westren, C. Harris, Geo. Tweedy, W. Powell, T. D. Daniel, W. Whitelaw, D. Jones, W. Morris, G. H. White, A. Young, H. Williams, and C. H. Chubb.

The banquet being over, and the usual official toasts having been given,

The President, Bro. E. J. Morris, rose to propose "The R.W. the Prov. G.M., Bro. Talbot." He said it afforded him the greatest possible pleasure to propose the toast, for the first time, in the Talbot Lodge, and he hoped, amongst the many other good qualities which he trusted the lodge would be able to boast, loyalty to their chief would be most prominent. The toast had been often proposed in the province, often received with the greatest cordiality, and often drank with the greatest enthusiasm. He was quite sure the Talbot Lodge would in no way be different from any other lodge in the province. Associated as he himself was with the work,—the hard work,—and the important duties of a province like this, it was only to visit other lodges and to return home and see how the work was done there, to give them every encouragement. It was with special pride that he said it, but he did, and he did it proudly—he challenged any province to produce such a Right Worshipful and worthy Provincial Grand Master as they had in the Eastern Division of South Wales. The toast was received with the usual honours.

Bro. Talbot responded, and paid a very high compliment to Bro. E. J. Morris's great Masonic efficiency. He also added that he should take especial interest in the Talbot Lodge, as it was the only lodge he had consecrated since he came into office, and an additional incentive existed in the fact that the lodge was associated with his name. He concluded by proposing the health of the Worshipful the Deputy Provincial Grand Master, to whom he largely attributed the excellent work of Masonry in the provinces, and who had taken a deep interest in the formation of the Talbot Lodge.

Bro. Morris briefly responded, and proposed "The Provincial Grand Officers," coupling with the toast the names of Bro. E. J. Thomas, of the Glamorgan Lodge, Cardiff, who responded.

The President next proposed "The Lodges of the Province," coupled with the name of Bro. Gardiner, of the Neath Lodge.

Bro. Gardiner responded to the toast in suitable terms.

Bro. Talbot next proposed "The Talbot Lodge, and success to the W.M." He said he had watched the progress of the Talbot Lodge from the hour it was projected up to the present moment, and he had now to express his very sincere approbation of all that had been done to establish it. He was quite sure it must prosper. It was presided over by one of the most perfect Masons in the country, and supported by officers of known skill and ability; and he felt certain that it would become one of the first lodges of which the Craft could boast.

The President responded in an eloquent speech, expressive of the great love which he had for Masonry, and if the desire on the part of himself and the officers of the lodge, to make it what it ought to be.

The toast of "The Visitors" was responded to by Bro. W. Harris, of the Tenby Lodge, and by Bro. T. Smith, of the Aberystwith Lodge.

The President then proposed "The Officers of the Talbot Lodge," coupling with the toast the names of Bro. Chas. Bath, S.W., and G. B. Brock, J.W.

Bro. Bath responded, and expressed the pleasure he felt in being privileged to take office in the new lodge. It was extremely gratifying for them to know that what they had done in forming the Talbot had met with the unqualified approbation of the R.W. the Prov. G.M. This would be a great encouragement for them to persevere, and to discharge their duties to his still further satisfaction.

Bro. Brock also briefly responded. He believed that the consecration of the Talbot Lodge was the commencement of a new epoch in Masonry in that province. He felt it to be something to take part in so impressive, so solemn a ceremony. They had a Master who possessed an entire knowledge of Masonry, both artistically and scientifically, theoretically and practically, and who worked it efficiently, ably, satisfactorily, and successfully. Under such auspices, they could not do other than prosper.

Several other toasts were proposed and responded to, which brought a most harmonious and agreeable gathering to a conclusion.

SOUTH WALES, (EASTERN DIVISION.)

CARDIFF.—*Bute Lodge*, (No. 960.—At the regular meeting of this flourishing lodge on Tuesday, there was a very large attendance of the brethren, and the altogether inadequate accommodation of the Lodge Room in Consulate Chambers was sorely tried by the addition of an unusual number of visitors, including the W.M. of the Glamorgan Lodge, No. 36, the W.M. of the Isca Lodge, No. 683, Newport, and the W.M. of the Silurian Lodge, No. 471, Newport, who, together with his past Masters, Officers and brethren to the number of thirty, paid a special visit to Bro. Ware, upon this his last night of office as W.M. Lodge was opened punctually at 6 o'clock, by the W.M., supported by Bro. P. Bird, as I.P.M. Bros. Jas. Hurman, S.W.; S. Weichert, J.W.; Rev. N. Jacobs, Chap.; W. H. Martin, P.M., Treas.; D. Belloch, Sec.; W. J. Yorath, Assist. Sec.; T. C. Shelper, S.D.; W. E. Vaughan, J.D.; F. Atkins, Org.; T. W. Jacobs, I.G.; T. B. Bell, P.M.; P. Prov. G.S.W.; and other members of the lodge to the number of over thirty. Visitors, Bros. S. Fox, P. Prov. G. Chap., W.M., 471; R. J. Chambers, W.M., 683; Geo. Robertson, Prov. G.S.D., W.M. 36; R. J. Fisher, P. Prov. G. O., P.M. 36; Edw. Wells, P. Prov. G.S.W., P.M. 471; Wm. Pickford, P. Prov. G. Treas., P.M. 471; Wm. Williams, P. Prov. G. Sec., P.M. 471; B. Thomas, P. Prov. G.S.D., P.M. 471; H. S. Gratte, S.W. (and W.M. elect,) 471; W. Randall, J.W. 471; W. Wade, S.D. 471; W. Watkins, J.D. 471; Chas. Rowe, I.G., 471; Alfd. Tayler; F. Oliver; C. W. Ingram; C. P. Evans; G. B. Passadaro; Jno. James; A. Isaacs; S. Has-kin; A. P. Williams; W. E. Raymond; Geo. Tweedy; A. Judd; W. Sines; J. Horner; W. Wade; B. Briggs; H. Bailey; Jos. Davis; H. Fletcher; all of 471; J. H. Cohen, 188; R. A. Luther, 120; C. Johnson, 320; H. Doherty, 374; &c. The minutes of the last lodge and of a Lodge of Emergency having been confirmed, a ballot was taken for two candidates; one of the gentlemen was in attendance, but the lodge was deprived of the interest of an initiation ceremony from the unusual circumstance of the candidate demanding time to study the declaration before signing it. This being the night appointed for the election of Master, the voting papers were distributed, and having been deposited upon the pedestal for examination by the W.M., he declared the result to be for the Senior Warden 29 votes, and for a P.M. (evidently in mistake) 1 vote, whereupon an irrepressible brother, to the evident amusement of the visitors, but slightly to the annoyance of the lodge, with a much greater amount of zeal than judgment, insisted that "scrutineers" be appointed in accordance with a By-Law framed in view of a contest for the chair, and voted a bore in a case where perfect unanimity was known to exist. Bro. Hurman suitably acknowledged the honour conferred upon him. Upon the proposition of the W.M., Bro. W. H. Martin, P.M. was unanimously re-elected Treasurer, and Bro. Davies, Prov. G. Tyler. The banquet in connection with the Annual Festival of the lodge, on Friday 30th inst., was fixed to be held at the Royal Hotel. The W.M. now requested that in accordance with the undeviating custom of the lodge, a cordial welcome might be given to the numerous visiting brethren, and particularly to the W.M. and members of the Lodge, 471, who had done him the honour of paying an official visit on this occasion. He reminded the brethren that the most cordial, and intimate relations had always existed between the Silurian and Bute Lodges, and felt sure they would not soon forget the truly fraternal and hospitable manner in which they were received when they paid a similar visit to the former lodge a few months since. Bro. Fox, W.M., in reply, expressed the gratification it afforded him, to receive and to return such friendly and truly Masonic visits, and also spoke in very flattering terms of the abilities of the W.M. Having been present at his Installation, nearly a twelvemonth since he then felt satisfied that the Bute Lodge had made the best possible selection, and was therefore by no means surprised to find that the honour, usefulness, and reputation of the lodge had been fully sustained by the skill and ability with which he had managed its affairs, and the happiness of the brethren generally, promoted by the zeal and assiduity with which he had promulgated the general tenets and principles of the order. The brethren were then called off to refreshment, when the

W.M. in suitable terms proposed "Prosperity to the Silurian Lodge, and the health of the W.M., Rev. Bro. Fox, "to which Bro. Fox responded in an eloquent manner, and afterwards proposed "Prosperity to the Bute Lodge, and the health of Bro. Ware, W.M." This compliment having been duly acknowledged, the lodge was again called on to labour, and the business of a most delightful meeting was closed in ample time for the comfortable return of the Newport brethren by the 9 o'clock train. The next meeting of the Lodge will take place on Friday 30th inst., when the Installation ceremony, proceeded by initiations will be performed by the retiring W.M.

GLAMORGAN.—*Glamorgan Lodge* (No. 36).—An interesting meeting of this ancient lodge was held on Friday evening, 9th inst. when, according to previous announcement, the W.M. of the Bute Lodge, No. 960, paid an official visit, together with his officers, and a large number of the brethren. The officers present were: Bros. Geo. Robertson, Prov. G.S.D., W.M.; R. J. Fisher, P. Prov. G. Org., P.M.; S. Cooper, S.W.; Rees Jones, J.W., P.M.; Roberts, P. Prov. G.J.W., P.M., Treas. and Sec.; R. Fisher, S.D.; F. C. Hill, J.D.; Dr. Taylor, &c. Amongst the visitors were Bros. F. Ware, Prov. G. Registrar, W.M. 960; J. Hurman, S.W., and W.M. elect 960; S. Weichert, Prov. G. Dir. of Cers. and J.W. 960; W. H. Martin, P. Prov. G.S.D., and P.M. and Treas. 960; D. Roberts, P.M. 960; W. H. Davies, 960; Thos. Haynes, 960; Dr. Richards, 963; T. W. Jacob, 960; H. Fothergill, 960; H. E. Allen, 960; S. Roberts, 960; and R. Fisher, 960. Lodge was opened in due form at half-past seven o'clock, when the minutes of the last regular lodge were confirmed. The W.M. then accorded to the W.M. and brethren of the Bute Lodge a most fraternal greeting. He regretted that there was not a fuller attendance of members of his own lodge, but explained that several of the Past Masters and Officers had not returned from Swansea, whither they had been attracted by the interesting and important ceremony which had then just taken place. He alluded, in the most feeling manner, to the very intimate and cordial relationship which now existed between the Sister Lodges, and amidst the plaudits of his brethren, expressed his determination by every means in his power, both in and out of office, to promote that good feeling, and to cement the bond of union. Bro. Ware, W.M. 960, thanked the brethren of the Glamorgan Lodge most sincerely for the truly fraternal and in every way Masonic manner in which he, the officers, and members of his lodge had been received during the evening. Having been much accustomed to a frequent interchange of these friendly lodge visits in his native province (Bristol), he has felt rather disappointed upon settling in the province to find them of such rare occurrence. In addition to the mutual instruction which the lodges might by this means receive in their ritual observances, and in addition to the fact that such visits were strictly enjoined by their ancient constitutions, he (Bro. Ware) from long experience, could affirm that nothing so much tended to foster and nourish that spirit of harmony and that kind of brotherly love which ought to exist between all lodges, more particularly between lodges of the same province, still more between lodges in the same town, and most of all between such as stood in the close relationship as are the Bute and the Glamorgan, viz. that of mother and daughter lodges. During his tenure of the chair it had been his pleasure and privilege to visit every lodge in the province, and not long since, accompanied by about thirty members of his lodge, he had paid an official visit to the W.M. of the Silurian Lodge, Newport, which visit had been returned at the last meeting of the Bute Lodge, when nearly forty brethren paid him the compliment of travelling from Newport to attend his lodge. He (Bro. Ware) had been told by some brethren, he supposed a little more ceremonious than himself, that it would be something like a "breach of Masonic Etiquette" on the part of the 'Bute' at this time to visit the 'Glamorgan,' inasmuch as there was already a visit due by the latter to the former, but he had not allowed any such 'crotchet' as that to influence him one moment, in regard to that which he considered his Masonic duty. He felt satisfied that any such omission had been purely of accident, and by no means of design, and it had afforded him the greatest pleasure to embrace the only remaining opportunity his expiring year of office, admitted to pay that mark of respect which he trusted would never be neglected by any succeeding W.M. of the Bute Lodge. Bro. Sherman, W.M. elect (by request of his W.M.), followed with an invitation to the brethren to attend his installation ceremony

on 30th inst., and Bro Martin, P.M., as an old member of both lodges, having made a few suitable remarks, the regular business was continued, and the lodge closed at nine o'clock.

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The installation meeting of this lodge was held in the Masonic Hall, Ipswich, on Thursday, December 8, when there were present the following:—W. Bro. E. J. Lockwood, *M.A.*, D. Prov. G.M., Suffolk; Bros. A. J. Barber, W.M., Prov. G. Organist, 18; Philip Cornell, W.M. Elect. S.W.; Charles Schulen, P.M. and J.W.; C. F. Long, S.D.; J. Fosdick, J.D.; W. Spalding, Sec.; W. Boby, P.M. 114; F. Gull, P.M. 114; Emra Holmes, P.M. 531; Rev. R. N. Sanderson, *M.A.*, P.M. 959, P. Prov. G.C.; W. A. Elliston, *M.D.*, P.M. 376; W. A. Smith, W.M. elect, 376, Prov. G.D.C.; G. S. Golding, W.M. Elect, 225; W. H. Lucie, P.M. 1,008, Prov. G. Sec.; H. G. Moore, P.M. 114; W. P. Mills, *M.D.*, P.M. 376; J. W. Sheridan, P.M., Phoenix Lodge, Stowmarket; W. P. Lewis, W.M. 51; G. A. Turner, P.M. 114; P. Prov. G.D.; U. Tracey, P.M. 114; W. T. Westgate, W.M. 959, P. Prov. G.D.C.; C. Davey, P.M. 225; The lodge having been opened in ancient form by Bro. Barber, W.M., he resigned the gavel to W. Bro. Rev. E. J. Lockwood, D. Prov. G.M., Suffolk, who performed the ceremony of installation and inducted Bro. P. Cornell into the chair of K.S. The W.M. then proceeded to appoint and invest the following brethren as his officers for the ensuing year; A. J. Barber, I.P.M.; C. F. Long, S.W.; W. Boby, J.W.; W. Spalding, Sec.; C. Schulen, Treas.; C. Meadows, S.D.; H. Fosdick, J.D.; F. Gull, M.C.; Rev. E. J. Lockwood, Chap.; G. Spalding, Tyler. After the other business of the evening had been transacted the lodge adjourned to a sumptuous banquet, and the brethren did ample justice to the repast provided by Bro. Spalding, who excelled himself as a caterer for the Masonic meetings held at the Hall. On the removal of the cloth the usual loyal and Masonic toasts were given from the chair. The health of the W.D. Prov. G.M. was responded to by Bro. Lucia, Prov. G. Sec., in the absence of the R.W. Brother. Bro. Sanderson responded to the toast of the P. Prov. G. Officers in a characteristic speech. Bro. Lucia replied on behalf of the present P.G. officers. Bro. Gull proposed the I.P.M. in complimentary terms; and Bro. Barber responded and proposed the health of the W.M., Bro. Cornell, who replied in appropriate language. Several brethren contributed to the harmony of the meeting, and a most agreeable evening was spent.

YORKSHIRE (WEST.)

HAWORTH.—*Lodge of Three Graces*, (No. 408).—The Installation meeting of this lodge was held on Monday, the 5th inst., at the private Masonic Rooms, Haworth. The following brethren of the lodge were present: Bro. J. Preston, W.M.; Bro. W. J. Laidler, S.W.; Bro. E. Pawson, J.W.; Bro. W. Hemingway, S.D.; Bro. Clough, J.D.; and the other officers. There were also present, Bro. J. Brown, P.M.; Bro. Whitham, P.M.; Bro. W. Brown, P.M.; Bro. W. Wood, P.M.; Bro. Charnock, P.M.; and Bro. E. Taylor, P.M.; Bro. Booth, P.M., P. Prov. G.S.; and other members. The visitors were Bro. Isaac Booth, P.M., 61; P. Prov. G.S. of W.; Bro. Summerscales, W.M., 265; Bro. Emmot, P.M., 265; The Rev. Bro. Room; and several other brethren of that lodge. Visitors:—Bro. C. J. Walsham, P.M., 448; Bro. E. Walsham, 448; and a large number of brethren from that Lodge. The ceremony of installing into the chair Bro. W. J. Laidler, S.W. and W.M. elect, took place at half-past 3 o'clock, and was most ably and impressively performed by Bro. J. Booth, P.M., P. Prov. G.S. of W., after which the newly installed Master appointed and invested his officers for the ensuing twelve months, who were as follows: Bro. Joseph Preston, I.P.M.; Bro. E. Pawson, S.W.; Bro. W. Hemingway, J.W.; Bro. W. Brown, P.M., Sec.; Bro. W. Wood, Treas.; Bro. J. Clough, S.D.; Bro. J. Leach, J.D.; Bro. Whitham, I.G.; Bro. J. Brown, O.G. The other officers of the lodge were also duly filled up. After two candidates for initiation and a joining brother had been proposed, and other business transacted, the lodge was duly closed, and the brethren adjourned to the Black Bull Hotel, where an excellent banquet was

served up in capital style, and at which about 40 brethren sat down. The chair was occupied by Bro. Laidler, the newly installed W.M. The usual loyal and patriotic toasts were appropriately given by the chairman, and received by the brethren with true loyal and Masonic enthusiasm, who next proposed the health of the M.W. the Grand Master, Lord de Grey and Ripon, K.G., together with all the officers of Grand Lodge, past and present. The chairman remarked that although his Lordship had only recently been elevated to that high office, yet, from his long experience, and the zeal and ability which he displayed in all Masonic matters with which he had been, and is now connected, there could be no doubt that a very judicious selection had been made when his lordship was appointed to fill the dignified position of ruler over the craft. The W.M. next proposed the D. Prov. G.M., Bro. Bentley Shaw, and officers of Provincial Grand Lodge, past and present, which was responded to by Bro. Booth of Keighley, P. Prov. G.S., in some well chosen remarks. Bro. E. Taylor, P.M., then proposed the toast of the evening, the health of Bro. Laidler, the newly installed W.M., which was most heartily received; Bro. Taylor spoke of the Masonic and other qualifications of Bro. Laidler in the highest terms, and congratulated the lodge on having elected him as their chief for the ensuing year. The toast was drank with Masonic honours. Bro. Laidler, on rising to respond, was received with the greatest enthusiasm. After thanking the brethren in feeling terms he said that ever since he had joined the lodge he had taken the greatest interest in its welfare, and since they had been pleased to elect him as their W.M. that interest would, if possible, be increased. It would ever be his study, both in the lodge and out of it to uphold the dignity, and preserve the harmony of the Lodge of Three Graces, of which he was proud to be a member. The W.M. next proposed the health of the installing officer, Bro. J. Booth, and paid a high compliment to Bro. Booth as an eminent and zealous Mason, an able, professional man, and a thorough gentleman. The toast was very warmly received. Bro. Booth was unavoidably absent owing to an important engagement, but his brother, from Keighley, responded in an appropriate speech. The "Officers" was neatly proposed by Bro. Charnock, P.M., and responded to in well chosen remarks by Bros. Pawson, and Hemingway, S. and J. Wardens. The "Visiting" Brethren was next proposed and eloquently responded to by Bros. Summerscales, W.M.; Bro. Emmot, P.M.; and the Rev. Bro. Room, of 265, Keighley; Bros. C. Walsham, P.M.; E. Walsham, P.M.; Ibberson, 448, Halifax. The Toast "Speedy relief to all poor and distressed Masons," brought a most agreeable evening's entertainment to a close. The enjoyment during the evening was greatly enhanced by the excellent singing of Bros. Merriek, Summerscales, Schofield and Davis. The well rendered recitations of Bro. Room and Walsham were also most pleasing. The masterly manner in which Bro. Hemingway presided at the pianoforte, was also a theme for admiration. Too much praise cannot be awarded to Mrs. Sugden for the excellent banquet which she had provided, and the faultless manner in which it was put upon the table.

SCOTLAND.

GLASGOW.

LODGE UNION. (No. 332).—At the regular monthly meeting of Lodge Union, 332, held in their Hall, 170, Buchanan Street, the following brethren were unanimously elected as Office Bearers:—Robert Mitchell, R.W.M.; James Balfour, P.M.; William Gibson, D.M.; David Sommerville, S.M.; James McNair, S.W.; W. H. Johnson, J.W.; W. Dempster, Treas.; Robert Johnston, Sec.; John Stack, S.D.; James Halley, J.D.; Robt. Johnston, P.G.S.; D. A. Birrell, S.S.; James Jamieson, J.S.; James L. Graham, Chap.; James Gilfillan, B.B.; M. Gray, Architect; R. Craig, Standard B.; Thomas Hall, D.C.; Isaac Stalker, Sword B.; Hugh Brown, I.G.; F. P. Mullin, Tyler. The lodge has been very successful this past year, having made about 50 members, and also started a Benevolent Fund in connection with the lodge to assist poor and worthy brethren. A very pleasant evening was afterwards concluded by song and sentiment, the brethren all leaving highly satisfied.

ROYAL ARCH.

METROPOLITAN.

JERUSALEM CHAPTER (No. 185).—A regular convocation of this Chapter was held at Freemasons' Hall, on Tuesday, 13th inst. Present:—Comps. F. R. Stevens, M.E.Z.; R. Watts, P.Z.; T. Shepherd, P.Z.; E. H. Patten, P.G.S.P., P.Z. Treas.; A. Overdoerffer, P.S.; A. D. Loewenstark, P.Z.; R. Sheen, P.Z. and S.E.; Holbrook, S.W.: and several visiting companions whose names we were unable to obtain. Bros. Jacob Cohen, 173, and G. W. Martin, P.M. 201, were exalted to the R.A. degree, after being duly balloted for. The Chapter opened, and the minutes of previous convocation confirmed. Ten Guineas were voted to the Boys' School, to complete the amount of fifty guineas, making the Chapter a Vice-President.

ANDREW CHAPTER, (No. 834).—This new Chapter met last Thursday at Hammersmith for the first time since its consecration, all its members with one exception being present. Three brethren were exalted to the R.A. degree by Comp. Lines, the new M.E.Z., in a most admirable manner, ably assisted by his officers, among whom may be particularly mentioned the P.S. It is not often that a new lodge or chapter is able at first to perform all its work, but the manner in which the ceremony was performed on this occasion proved how much may be accomplished by industry and perseverance. It was proposed by Comp. Worthington, and carried, to establish a "P.P." Jewell to be awarded to those past principals who may discharge the duties of the chair. After some further propositions the chapter adjourned.

KNIGHTS TEMPLAR.

GRAND CONCLAVE.

The Grand Conclave of the Order of the Temple and Hospital took place on Friday, the 9th December, at the Freemasons' Tavern, Great Queen Street, London. The meeting was originally intended to have been held at Freemasons' Hall, and the reason for the change in the place of meeting is explained in the Report of the Committee.

Among others, the following principal members of the Order were present:—The G.M. Sir K. W. Stuart; the D.G.M. the Rev. J. Huyshe; Col. Vernon, P.D.G.M.; C. J. Vigne, P.G.C., Dorsetshire; Capt. N. G. Philips, P.G.C., Suffolk and Cambridge; Lord Eliot, P.G.C., Cornwall; Capt. Clerke, P. Prov. G.C., West Indies; A. C. Crookshank, P. Prov. G.C., Ceylon; the Earl of Limerick, Grand Prior; the Hon. A. W. A. N. Hood, M.P., Somersetshire, and Major H. T. Duncan, British Burmah, (the two newly-appointed Prov. G.C.'s.; and R. J. Spiers, D. Prov. G.C., Oxford.

The Grand Conclave was opened by the M.E.S.G.M. in ample form, the Muster Roll being called by the Grand Registrar.

The P.G.C. for Somerset; the Hon. A. W. A. N. Hood, M.P., and the P.G.C. for British Burmah, Major Harvey Tuckett Duncan were then severally introduced, and performed their charge.

The minutes of the last Grand Conclave were read and confirmed.

The G. Chancellor then read the following Report of the Committee:—

Most Eminent and Supreme Grand Master:

The Committee of Grand Conclave has the honour to report that the numerical force of the Order has steadily increased since the date of the last meeting.

The change in the place of meeting is an important event which has taken place since the last Conclave. The premises at Bedford Row having been sold, and it having been found impossible to come to any arrangement with the purchaser in any respect advantageous to, or within the means of the Order, the Committee appointed *ad hoc* was reluctantly obliged to recommend the abandonment of that locality. The Board of General Purposes of the Craft kindly offered the Order the use of the De Grey and Ripon Room, at Freemasons' Hall, but it being found not only too small, but so inconveniently situated with regard to those auxiliary rooms requisite for the performance of the Ceremonies and the convenience of the Officers, the Grand

Director of Ceremonies, to whose discretion the Committee had remitted the matter, saw no other solution of the difficulty than to fix on the room we now occupy, and which, with those adjacent, offers greater convenience. Your Committee will, however, not lose sight of the matter, should a more suitable arrangement be subsequently found possible.

Since the Grand Conclave holden in May, a new warrant has been granted to the Moore Encampment, at Peterborough, Ontario, in the Dominion of Canada.

The Very Eminent Dr. Falconer, the old and valued Grand Commander Somersetshire, having, from the great increase of his professional business as a physician, found his time too fully occupied to allow him any longer to perform the office intrusted to him, resigned it into your hands, and you have been graciously pleased to appoint as his successor, the Honourable A. W. A. N. Hood, Member for West Somersetshire, eldest son of Viscount Bridport, a Captain in H.M. 25th Regiment. The Committee has to report that Captain Hood has accepted the appointment and announced his intention of presenting himself to perform his homage at this Conclave.

A vacancy in the Committee having thus occurred, you have been pleased, in exercise of the power conferred by the Statutes, to appoint the Right Honourable the Lord Skelmersdale to supply his place during the remainder of the year.

The Very Eminent Grand Commander, Colonel Greenlaw having been removed, in the course of his military duty, from Burmah, he resigned his charge, and you have been pleased to appoint to the vacancy, Major Harvey Tuckett, Duncan, who has accepted the appointment, and signified his intention to attend and perform his homage at this conclave. Your Committee regrets to report that Colonel Greenlaw, who was acting on behalf of the Grand Commander of Madras, the Very Eminent Sir Knight Arthur Macdonald Ritchie, during his absence on leave, has since departed this life.

The United Province of Northumberland and Berwick, and that of West Yorkshire, are still *in commendam*, no appropriate person having yet been found to assume their command.

In consequence of a deputation from the Province of Lancashire, urging on your Committee the advisability of issuing an Agenda Paper a week previous to the meeting of the Grand Conclave, for the purpose of keeping the Order in general, and the absentees in particular, better informed as to the business to be brought before it, and of any change contemplated in the Statutes, Rules, or Ordinances of the Order, your Committee decided, in conformity with the above representation, to present and recommend for the consideration of Grand Conclave a motion to carry out the views expressed by the deputation, which will be formerly moved, for altering the Statute regulating the distribution of the Agenda Paper.

Your Committee directed the Grand Vice-Chancellor to anticipate the decision of Grand Conclave by issuing the Agenda Paper of the business at the present meeting, according to the terms of the motion referred to, and before the same could be submitted to Grand Conclave for adoption; and such Agenda Paper has been distributed accordingly.

Your Committee has decided to recommend the following grants from the Fund of Benevolence:—Sir Knight D—£10, and Sir Knight W—£25. The particulars of these cases will be stated to you orally by the Grand Treasurer, by whom they will be moved.

At the suggestion of the Melita Encampment, subscriptions have been solicited for the sick and wounded in the present Continental war. Thus challenged to carry out one of the original objects of the Order of the Knights Hospitaller of St. John, those administrative officers with whom communication could be conveniently had at that season of the year, when the summoning of a Committee would have been futile, though it would not be easy to reject such a suggestion; and, in consequence, issued a circular, which has produced no very considerable result.

It is now suggested by your Committee that, inasmuch as the general fund subscribed for the sick and wounded amounts to so very large a sum, and in an indirect way may be considered as tending to nurture the war, the sum subscribed by members of the Order would be better applied to the relief of those unfortunate persons who have, by the calamity of war, been rendered destitute, without any fault of their own, and who will starve should they not receive a temporary assistance. Your Committee, therefore, recommends that the Subscribers should be communicated with, with the view of obtaining their assent to

the proposed change in the destination of the fund, and that its administration be entrusted to a Sub-Committee, specially appointed for such purpose.

The Grand Treasurer reports the gross balance
on the general account to be ... £404 12 10
Less to the credit of the Almoner's Fund ... 261 9 9
£143 3 1

Which will be materially increased by May next, when the higher rate of fees, granted by the Grand Conclave, shall have come into the Exchequer.

It is in contemplation to keep the General Roll of Members of the Order, in future, on parchment, to ensure greater durability.

By Order of the Committee of Grand Conclave,

† P. MAC C. DE COLQUHOUN,

GRAND CHANCELLOR.

A motion for carrying out the recommendation of the Committee with respect to the issuing of the Agenda Paper, by altering and adding to the Statutes, was then made by Sir K. C. Chandos Pole of the United Encampment and Second Grand Captain, and seconded by Sir Knight Chorlton, as follows:—
At page 11 of the Statutes, paragraph 20, for the words, "given to each Knight attending," substitute the words, "sent at least a week before the Meeting of Grand Conclave to each Grand Officer, and to each Private Encampment in England and Wales, through the Grand Registrars of the respective Provinces."

The motion was agreed to *nem. con.*

The D.G.M., the Rev. J. Huyshe then proposed the following resolution with respect to the fund subscribed by Encampments and members of the Order for the sick and wounded during the present war; prefacing the motion by the remarks that he thought the change suggested, was not inadvisable, provided the subscribers consented, and that Lord Eliot was one of the Vice-Presidents of the Fund to which it was now proposed to be given:—"That on the subscribers being communicated with, and consenting thereto, the money collected, in answer to an appeal from the Grand Chancellor of the Order be handed over to the Refugee's Benevolent Fund, through the P.G.C. for Cornwall, the Right Hon. Lord Eliot."

The motion was seconded by S. Rawson, P. Prov. G.S. for China, and after some discussion, and an explanation from Sir Knight Lord Eliot was carried *nem. con.*

The G. Treasurer then formally moved the Benevolences to the Knights D. and W., recommended in the Report, which were respectively seconded by Sir Knight Capt. Clerke, Past Prov. G.C., West Indies, and Sir Knight C. J. Vigne, P.G.C., Dorsetshire, and passed.

On the motion of the D.G.M., the Rev. J. Huyshe, seconded by Col. Vernon, Past D.G.M., the Report of the Committee was received and adopted.

The Grand Almoner collected the alms and the conclave was then closed in ample form.

Upon the retirement of those Knights who were not members of the Order of Malta, and the alteration in the arrangements, &c., being made by the Grand Director of Ceremonies, Sir Knight J. Lambert Sim, and the Assistant Sir Knight J. Starkey, the Grand Prior, the Rev. J. Huyshe, opened a Grand Priory of the Order of Malta.

The minutes of the last Grand Priory were read and confirmed, and the report of the Committee was read as follows:—

Most Eminent and Supreme Grand Master,

Your Committee has no special observations to make with respect to this Order, on this occasion.

The Grand Prior held in May last a Priory, under the Banner of the Observance Encampment, at which twelve members presented themselves, and were admitted into the Order; but inasmuch as, pursuant to the notice that he would hold a Priory, under the Banner of the St. George's Encampment (London), should a sufficient number of Knights signify their desire to be received into the Order, and such sufficient number of Knights not having sent in their names, the Grand Prior has not thought it necessary to detain you for the somewhat lengthy ceremony on this occasion. The Knights in question will, however, be able to receive the degree in May next.

The stock of Certificates on paper being exhausted, your Committee has ordered them to be printed for the future on parchment.

By Order of the Committee of Grand Priory.

† P. MAC C. DE COLQUHOUN,
Grand Chancellor.

The Report was received and adopted.

The Grand Priory was then closed in ample form, and the G. Master presided at the banquet, supported by the D.G.M., the Rev. J. Huyshe, the P.D.G.M. Col. Vernon, many of the Grand Officers, and other Knights.

LANCASHIRE.

PRESTON.—*The William de la More Encampment.*—An assembly of this Conclave was held at the "New Court House," Prescott, on Friday, the 9th inst., under the presidency of Sir Knt. W. H. Wright, V.E., D. Prov. G. C., supported by Sir Knt. G. P. Brockbank, Prov. G. Chancellor; F. H. Winder, Prov. G. Chancellor; J. N. Porter, Prelate; J. T. Hall, Prov. G., First Expert; W. H. Hopkins, Prov. G.A.D.C.; S. Morris, P.E. &c. The Conclave having been duly opened, and the minutes confirmed, the following approved candidates were regularly installed in due form, as Knights of the Order, viz., Comps. Geo. Turner, Reginald Young, Arthur Field, and Phillip Whittaker, Chapter of Lebanon, No. 86, also Comp. Jos. Kellett Smith, Templar Chapter, No. 1094. The Conclave then proceeded to install the eminent commander elect, Sir Knight James Turner Hall; after which the E.C. made the following appointments for the ensuing year:—J. W. J. Fowler, 1st Capt.; S. Morris, 2nd Capt.; G. Turner, Reg.; P. Whittaker, Almoner; R. Young, Expert; A. Field, Standard Bearer; and J. K. Smith, Capt. of Lines. The V.E.D. Prov. G.C. then stated he had been instructed to inform the Sir Knights that the V.E. Prov. G.C., Albert Hudson Royds, proposed presenting them with a complete set of Books, and that he himself should at all times be most happy to do all in his power to forward the interests of the William de la More Encampment. Hearty congratulations for the prosperity of the Conclave from various encampments having been given. The encampment was closed in due form, and with prayer, at 6 o'clock. The Sir Knights adjourned to the Royal Hotel, where a banquet was provided which did credit to the worthy host. The usual loyal and Masonic toasts were given and responded to.

ANCIENT AND ACCEPTED RITE.

PROVINCIAL.

SUFFOLK.—*Victoria Chapter.*—A convocation of Sov. Princes of the Rose ✠ Victoria Chapter was held at the Masonic Hall, Ipswich, on Monday, December 12, when there were present M.E. Bro. C. T. Townsend, M.W.S.; Ill. Bro. Rev. R. N. Sanderson, 30, P.M.W.S.; Ex. Bros. W. T. Westgate, 1st General; G. S. Guldin, Second General; W. Cuckow, R.; J. Townsend; J. J. Barber, Organist; George Cresswell; E. J. Robertson; Ill. Bro. Emma Holmes, 31st, Recorder; Bro. Spalding, Janitor. The chapter was opened with the usual solemnities, and the minutes of the last meeting having been read and confirmed, the brethren proceeded to ballot for Bros. William Partridge Mills, M.D., of the Perfect Friendship Lodge, No. 376, Robert Whichcord Beaumont, Staff-Surgeon, H.M.S. Penelope, of St. John and St. Paul Lodge, Malta; and Henry Skey Muir, M.D., Staff-Surgeon, Landguard Fort, P.M. of St. Johns Lodge, Halifax, N.S., who being elected, and having taken the obligation of allegiance to the Supreme Grand Council, Ill. Bro. Sanderson opened a Lodge of Perfection and the degrees up to the fourteenth were communicated to them. A Council of Princes of Jerusalem was then opened, and the degrees of ✠ Knight of the East and Prince of Jerusalem were conferred upon the candidates, and the brethren were then admitted to the Chapter of Princes Rose ✠, and received the accolade as Knights of the East and West and Sov. Princes Rose ✠. This most august ceremony was performed by Ill. Bro. Sanderson, P.M.W.S. Ill. Bro. Sanderson proposed, and Ill. Bro. Emma Holmes seconded the motion, that in consideration of their services as founders of the Chapter, Ex. Bros. E. Dorling, P.M.W.S., and

Capt. Whitbread be elected Honorary Members of the Victori Chapter. The Recorder gave notice that at the next regular meeting of the chapter he should move an amendment in the bye-laws so far as regarded the annual subscription of non-resident members. The Recorder then read the letter from the Supreme Grand Council expelling Bro. John Yarker, of Manchester, from the Order, also the suspension of the Antiquity Chapter, Bath, and its members individually and collectively. A telegram was received from Ill. Bro. Capt. Phillips, 38°, Grand Treasurer General, announcing his inability to attend through indisposition; and universal regret was expressed at the gallant brother's absence. A telegram from Capt. Whitbread was also received excusing non-attendance from the same cause. After partaking of refreshment the chapter was resumed, when the Sov. Princes proceeded to the election of M.W.S. and Treasurer, for the ensuing year, and Ill. Bro. Sanderson was re-elected to the former dignified office, and ex. Bro. Golding re-elected as Treasurer. The other business of the chapter having been transacted it was closed in love and harmony.

Obituary.

BRO. THOMAS BRASSEY.

About three years ago, Bro. Brassey suffered from a paralytic stroke, but he did not take this as a warning, and notwithstanding the representations of his family, he continued to engage in old undertakings and new. For the Mont Cenis Railway he underwent a fatiguing journey, mostly on foot; in fact he would not keep quiet, nor cease to believe in the innate strength of his constitution, hence his premature demise on the 8th instant. One of his last undertakings is the Callao Docks for the Peruvian Government.

Bro. Brassey was unobtrusive in society, and unfrequently a quiet attendant at charity dinners, when he was a liberal, but not ostentatious giver. His largest works in this way were those least known, his largesses to distressed partners and their families, even in cases where he was himself a loser in the transactions, and also to the members of bankrupt firms.

Bro. Brassey's Masonry was visible, in his fraternal regard for its precepts, and many further proofs of his esteem for its institutions; his many avocations debarred him from active participation in technical meetings.

BRO. W. E. WALMSLEY.

We regret to notice the death of Bro. W. Ellyard Walmsley, K.H. 30th degree, a distinguished Mason. Bro. Walmsley held for many years the important appointment of Principal Clerk for Bills to the House of Lords, and was justly esteemed. He was a man of scholarly habits and attainments, and had formed some fine collections. As a Mason, he was attached to the Ancient and Accepted Rite, because the association of men of learning and education promised him the gratification of his love of research in ancient history and science, and he consequently engaged the friendship of many distinguished men. Being a man of independent habits, he did not receive any especial patronage or promotion. As a Craft-Mason, he participated in the esteem of his brethren, for he possessed personal qualifications which secured for him warm attachment.

Bro. Walmsley had been suffering from indifferent health for some time, and was not unprepared for the close of his mortal career.

His relative, being Assistant Grand Secretary of the Grand Lodge of Ireland, Bro. Walmsley was not unknown to the Irish members of the Craft, who have visited the metropolis.

His death will be a loss to the jurisdiction of the Supreme Council of England at this period.

Died, Nov. 17, in London, Phœbe, wife of our much esteemed Brother, J. H. Younghusband, (late of Liverpool) P. Prov. J.G.W. West Lancashire, P.M., P.Z., E.C., and G.; onstable, K.T.

THE SYMBOLISM OF THE SPIRE.—The spire or steeple is the silent finger that points to heaven; it is an upward aspiration of the soul—a prayer from the depths of a troubled heart—a *suspirium de profundis*—a hymn of thanksgiving—a pure life, throwing off the worldly, and approaching the ethereal—a finite mind searching, till lost in vastness of the unknown and unapproachable—a beautiful attempt—a voice of praise sent up from the earth, till, like the soaring lark, it “becomes a sightless song. Indeed, our unbidden thoughts, that wild ivy of the mind, are trained upward by the spire, till it is hung round by the tenderest associations and recollection of all that is sweet and softening in our natures. Thus when the painter has represented on his canvas some wild phase of scenery, where the gadding vine, the tangled underwood, the troubled brook, the black, frowning rock, the untamed growth of the forest,

“Old plash of rains and refuse patched with moss.”
impress us with awe and a sad, homeless feeling, as if we were lost children. How eloquent is that last touch of his pencil that shows us a simple spire peeping over the tree tops! How it comforts us! How it brings us home again and bestows an air

“Of sweet civility on rustics and beasts.”

Poetry.

TRUE CHARITY.

Lines suggested to the mind of the writer from reading the beautiful article, bearing the above title, in No. 591 of the “Freemason's Magazine.”—

Night kiss'd the young rose, and it sank to repose,
And the stars that shone forth watch'd its rest,
And the pure dew-drops hung on its beautiful stem;
Like jewels on a fair maiden's breast.
Then the bright morning came with its cool dancing breeze;
And whispered unto the sweet flower.
And it woke in its beauty and innocent joy,
Diffusing perfume o'er the bower.
But the fiery sun-God came with the noon.
And his rays smote the delicate rose;
And it fainted away, 'neath the ardent breath,
Which each wearied traveller knows,
Fading and lovely it drooped to the dust;
But a tender consoler was nigh.
The breeze whilst engaged in her ariel flight.
Came tripping with joyousness by.
The breeze had been gamboling over the sea,
Had pushed on the homeward-bound bark,
She had turn'd the old mill, she had found the tired brow;
Of the sufferer whose lips seem'd so dark,
She had swept by the side of the cottage, and brook.
O'er the hill, and the flower-spangled dale.
She had sung thro' the foliage that wav'd on the trees,
Encircling that beautiful vale.

She had frisk'd in the bright curls of th' innocent child
As she pass'd on her joy-giving round;
And now as she tripp'd on her way she beheld
The poor rose lying faint on the ground.
She hastened to kiss it, and tenderly bathed
Its forehead in soft cooling showers;

And her kind heart was glad, as she saw she had saved
The life of the sweetest of flowers.

The young rose revived, and in gratitude smiled ;
But the breeze hurried quickly away—
Her love-task accomplished, she went on her course
Refreshing the still summer's day.
But soon she perceived a delicious perfume
Had been poured on her wings by the rose,
And she felt the delight which a generous heart
In performing a kind action knows.

Thus Charity, e'en whilst we dwell upon earth
Unconsciously wins a reward—
We feel—as we strive in each labour of love,
'Tis a duty we owe to the Lord.
Like the fragrant perfume of the delicate rose
Each gift the benevolent have given,
Will bring them the joy of a conscience at rest,
And call down the blessing of Heaven.

A. C. S.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING DECEMBER 23RD, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, December 19th.

LODGES.—Grand Masters' Lodge, Freemasons' Hall ; British, Freemasons' Hall ; Emulation, Albion Tavern, Aldersgate Street ; Felicity, London Tavern, Bishopsgate Street ; Tranquillity, Radley's Hotel, Bridge Street, Blackfriars ; Panmure, Balham Hotel, Balham ; Whittington, Anderton's Hotel, Fleet Street ; Royal Albert, Freemasons' Hall ; Eclectic, Freemasons' Hall.

Tuesday, December 20th.

Board of General Purposes at 3.
LODGES.—Mount Lebanon, Bridge House Hotel, Southwark ; Eastern Star, Ship and Turtle, Leadenhall Street ; Cadogan, Freemasons' Hall.—CHAPTERS.—Enoch, Freemasons' Hall, Mount Sinai, Anderton's Hotel, Fleet Street ; Industry, Freemasons' Hall.

Wednesday, December 21st.

Lodge of Benevolence at 7 precisely.
LODGES.—United Mariners', George Hotel, Aldermanbury ; St. George's, Trafalgar Hotel, Greenwich ; Sincerity, Guildhall Tavern, Gresham Street ; Nelson, Masonic Hall, William Street, Woolwich ; Maybury, Freemasons' Hall.

Thursday, December 22nd.

House Committee Girl's School at 4.
LODGES.—Mount Moriah, Freemasons' Hall ; Prosperity, Guildhall Coffee House, Gresham Street.

Friday, December 23rd.

House Committee Boy's School.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, December 19th.

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

Tuesday, December 20th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station ; Domatic, Palmerston Arms, Grosvenor-park, Camberwell ; Jordan, Alwyne Castle, Canonbury ; Yarborough, Green Dragon, Stepney ; Prince Frederick William, Knights of St. John's Tav., St. John's-wood ; Dalhousie, Royal Edward, Triangle, Hackney ; Royal Albert, White Hart, Abchurch-lane ; Pythagorean, Prince of Orange, Greenwich ; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. ; New Wandsworth, Freemasons' Ho., New Wandsworth ; British Oak, Silver Lion Tavern, Pennyfield, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart. Bishopsgate-st. ; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, December 21st.

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

Thursday, December 22nd.

LODGES.—Fidelity, Goat and Compasses, Euston-road ; Kent, Duke of York, Borough-rd., Southwark ; United Mariners, Three Cranes, Mile-end-rd. ; Vitruvian, White Hart, College-st., Lambeth ; St. George's, Globe Tav., Royal Hill, Greenwich ; Manchester, Berkeley Arms, John-st., Berkeley-square ; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C. ; Whittington, Crown Hotel, 41, High Holborn ; Royal Oak, Royal Oak Tavern, Deptford ; Burdett Coutts, Approach Tav., Victoria-park, at 7 ; City of London, Shephard and Flock Tav., Bell Alley ; St. John's, Hollybush Tav., Hampstead ; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, December 23rd.

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

Saturday, December 24th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street ; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

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

ERRATUM.—In the report of the Quarterly Communication of United Grand Lodge, the name of Bro. F. H. Gottlieb, P.M. 508 and 1152, S.G.W. Eastern Archipelago, was erroneously spelt.

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

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LONDON, SATURDAY, DECEMBER 24, 1870.

THE ASYLUM FOR IDIOTS.

We gladly find space for a few remarks respecting this National Institution at Earlswood, Redhill, Surrey, the claims of which should come home to the heart of every member of the Craft.

The particulars of the features and objects of the Institution will be found summarized by the Board of Management in their announcement.

The mentally afflicted orphans and children of Masons are properly excluded from our Masonic Schools; but, to a reflecting mind, the question arises whither shall these unfortunate children go? moreover, we are informed by Bro. Nicholas, the Secretary to the Asylum, of the melancholy fact that at every election there are several of these who are candidates for admission. A few, only a few, lodges are, it appears, annual Subscribers to the Institution; and we are informed that the Secretary of one of those in remitting the usual subscription, remarks "It is strange, very strange, the number of applications for our votes for Masons' sons to the Asylum—yet, that lodges as a body, do not become subscribers." This statement, sad as it is, speaks volumes for the claims which the Earlswood Asylum has upon the support of the Craft.

The Earl de Grey and Ripon, M.W.G.M., and the Earl of Zetland, P.G.M., have been supporters of the Institution for some time, while His Royal Highness the Prince of Wales, P.G.M., has just announced that it will afford him much satisfaction to preside at the next Anniversary Festival.

Funds are, it appears, urgently needed to com-

plete the extension of the Asylum Buildings, so auspiciously inaugurated by H.R.H. the Prince of Wales, in 1869; and the board of management issue an appeal to the Masonic body, that they will not suffer the progress of the good work to be arrested for want of their material support. We heartily endorse this appeal, and we commend the helpless children, whom the Institution is intended to shelter, to the warmest sympathy, alike of lodges and individual brethren.

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 484.)

NEBRASKA.

M.W. O. H. Irish, Grand Master, delivered the Annual Address. From it we quote some of his decisions:

First.—It is the right and duty of the Worshipful Master of the Lodge within whose jurisdiction they reside, to require all persons claiming to be Masons, whether they visit the Lodge or not, to prove themselves to be what they profess.

Second.—In default of their ability to do so in a legal manner, they are to be regarded and treated as impostors. It may be, and often is, necessary for a Master to order the ballots to be passed a second, or perhaps, in exceptional instances, a third time, when he thinks, or has reason to believe, that a black ball may have been cast by mistake. The result when declared, is the property of the Lodge, and is final.

The Grand Master states that he has granted dispensations for, and instituted, six new Lodges. He says that during the past year he has received a number of applications for dispensations, in reference to the conferring degrees, none of which have been granted.

On the subject of the Orphans' Fund he remarks: "Whether it is ultimately determined to build an institution devoted to this purpose, or to use the funds accumulated, in educating the orphans of deceased Masons in schools already established, the object to be attained in either case is one so worthy, as must enlist the active sympathy and earnest co-operation of every worthy Mason, one that will exemplify our principles by deeds of practical usefulness and benevolence. It was true Masonic work to care for the children, who, in the

providence of God are committed to the charge of our Order. Let us, then, as faithful craftsmen, labour to build up this noble charity, giving to it willingly all the assistance in our power, remembering that even as we do it unto the least of these children we do it unto Him who is the Father of us all. So shall our work be accepted."

The Grand Secretary in his report states that he has inaugurated the project of a Grand Lodge Library, and thus far has met with success.

"That all Entered Apprentices and Fellow-Crafts who shall neglect or refuse to advance, for the year from the date of their initiation or passing, shall be struck from the record of the subordinate Lodge where they have received said degree."

The Grand Secretary read the following resolutions, which were offered for the consideration of the Grand Lodge and referred to the Committee on Jurisprudence:

Resolved, That the acts of entering, passing, and raising a candidate in a regular Lodge of Masons, constitute the person so entered, passed, and raised a member of the Lodge in which these ceremonies took place; and that while we recognize the propriety of his signing the bye-laws of said Lodge, we do not consider a failure on his part so to do as in any wise depriving him of the membership acquired through his being raised to the sublime degree of a Master Mason.

Resolved, That the Worshipful Masters of subordinate Lodges within this jurisdiction be, and they are hereby required, to make diligent inquiry as to whether any non-affiliated Masons reside within the penal jurisdiction of their respective Lodges; and that when it shall become known to any of such Worshipful Masters that any such non-affiliated Masons reside within their jurisdiction, they shall cause them to be notified that unless they make application to, and join the nearest Lodge, they shall be disciplined by being suspended from all Masonic intercourse, and their names published to all Grand Lodges wheresoever dispersed around the globe.

Resolved, That all regular Lodges in this jurisdiction are hereby required, through their officers, to notify all Entered Apprentices and Fellow-Crafts within their respective jurisdictions, that unless they advance to the degree of Master Mason before the next Annual Communication of this Grand Lodge, their names will be stricken from the rolls, and all Lodges and Masons pro-

hibited from holding any Masonic intercourse with them until they shall comply with the requirements of this resolution.

Lodges in the jurisdiction, six of which are U.D., 20; initiated during the year, 177; passed, 150; raised, 128; applicants rejected, 63; number of Master Masons, 1,714.

NEVADA.

The Grand Master made a brief address, containing chiefly an account of his official acts during the recess. The following extracts are made from it:—

"In June last I received a communication from Bro. J. F. Hallock, Worshipful Master of Lander Lodge, No. 8, asking the following questions:—

"Does the loss of the index finger of the right hand, disqualify a man for receiving the degrees of Masonry?" To which I replied, in substance, no; that although authorities on this, as well as many other subjects pertaining to the ancient regulations, are conflicting, I can perceive no valid reason why the fraternity should be deprived of a valuable acquisition, through so trifling a physical defect. Yet, I am sensible to what abuses this, or the slightest infringement upon the ancient regulations, is liable. It might, with some degree of plausibility, be urged that if the loss of one finger fails to disqualify, the loss of two fingers should not! and if not, why reject him who has none?

"To this I reply, that when the defect is of a character such as not to interfere with ritualistic requirements, objections should not be had; and while the loss of one finger would not prove a bar, the loss of all certainly would.

He also says:—The experiment adopted at our last Annual Communication, of abolishing the fee for affiliation, has worked beneficially, and beyond our most sanguine expectations."

The following remarks are worth transcribing and are very sensible: 'I desire to say a few words touching upon the propriety of Masonic testimonials; a custom which, by its universal character, belongs to this age and country, and which I feel called upon to condemn. It creates a suspicion that there is some hidden reason for it. Its gushing spontaneousness is an empty pretence, and the surprised recipient, responding to the unexpected favour, either has the manuscript speech in his pocket, or a well-conned speech flows from his lips, declaring his inability to express the tumult-

tous emotions of his appreciating heart. I have frequently observed that the testimonial tide sets toward those who are in office or who have patronage to dispense.* * * I once knew of a testimonial, much talked of in Masonic circles, where the recipient was himself a large subscriber to the token. Other instances there are where the token was borrowed or hired for the occasion. Let these things never occur among us. Let our truly worthy brothers who merit 'testimonials' decline them, and thus save the credit of our Fraternity, and assist in promoting the purity and usefulness of our honoured institution"

The following decision of the Committee on Jurisprudence is also worthy of notice :—

"Question.—Does speaking disrespectfully of the Holy Bible constitute a Masonic offence; if so, what should be the penalty?

"Answer.—Yes; the Holy Bible is one of the great Lights of Masonry; and any Mason who speaks disrespectfully of it shows a disregard of one of the first lessons taught him at his initiation. The punishment should be in accordance with the gravity of the offence."

In the jurisdiction were initiated during the year, 145; passed, 135; raised, 137; admitted, 144; Master Masons, 921.

NEW JERSEY.

M.W. Henry R. Cannon, Grand Master, read his annual address. In the course of it he says :—

"Having received and accepted a fraternal invitation from M.W. Grand Master Vaux of Pennsylvania, a portion of the Grand Officers were present at the laying of the corner stone of the New Masonic Temple, now in process of erection at the city of Philadelphia, and they will always recall with unalloyed pleasure the fraternal courtesies extended to them upon that occasion. The interests of Masonry in the State of Pennsylvania and New Jersey having been originally entrusted to the superintending care of one Provincial Grand Master, the organization of our respective Grand Lodges occurring simultaneously, and having together passed through the fiery ordeal of persecution during the anti-Masonic crusade; the most cordial and fraternal relations having ever existed between the brethren of the two jurisdictions, it seemed most appropriate that we should be present with the Grand Lodge of Pennsylvania upon such an occasion, and tender to them our

heartfelt congratulations at the commencement of this great undertaking."

Among his decisions are the following :—

4. "A slight impediment of speech, not sufficient to prevent a person from repeating the work intelligibly, is not sufficient cause for the rejection of a candidate.

6. "Residents of this jurisdiction, made Masons in another, without consent, should not be held responsible for the irregularity of their making, nor deprived of the right of visitation for that reason solely."

In the peroration, among other beautiful things, he says : "Masonry is not a society founded, as we fear too many suppose, for the advancement of social pleasure, or entertainment, of an evening in each week. It has a higher, nobler aim. It seeks the good and well-being of mankind everywhere, and under all circumstances. It seeks to relieve the distressed, to cheer the downcast, to elevate the human race, and to inculcate those sound moral principles upon which, in a great degree, is based all human happiness."

Number of Lodges, 98; Members, 7,729.

NEW YORK.

The Grand Master delivered the annual address. We note several of the subjects he touched upon, and make some extracts, as worthy of perusal by the Craft generally.

He states that application was made to him for a dispensation "To open a Lodge for the admission of a particular sect, as those only who believed in a certain form of religion." He denied the application. In so doing he was certainly right. A belief in the existence of God is the only religious test Masonry requires of its members. To grant a dispensation for the opening of a Lodge with a denominational creed as a pre-requisite for membership, would be demanding a new qualification, and thus infringing a well-known landmark. If granted to one denomination, no valid reason could be given why the favour should not be granted to another. Then we might have Presbyterian Lodges, Episcopal Lodges, Baptist Lodges, Methodist Lodges, Hebrew Lodges, and as many others as there are creeds in the world. Then, let us ask, if granted, what will become of Masonic unity? What of universal brotherhood? Truly the proposition appears too absurd to admit

fo a serious argument in its favour, much less one in opposition to it.

We are pleased to observe that the Grand Master of New York has determined that the right of her sister Grand Lodges shall be protected, and shall not be infringed by persons who come within her jurisdiction from their own domiciles, and ask to have conferred upon them Masonic honours that they have been refused at home. Hence, on the complaint of the Grand Lodge of Wisconsin, they expelled a person from the privileges of the Order admitted to a Lodge at Sag Harbor, who had been rejected in Wisconsin. And that they suspended the warrant of Ionic Lodge, No. 486, of the city of New York, on the complaint of the Grand Master of Nevada, for being guilty of a like offence, and refusing to atone for, or apologize to the proper jurisdiction. He also remarks "that the invasions of Lodges in this State of the territorial jurisdiction of each other have been numerous. The suppression of this evil, and the necessary executive acts in consequence of the commission of this offence, have required much time and labour, and it is to be hoped will prevent its frequency in future."

The following are some of the decisions of the Grand Master:—

The Ballot is to be inviolably kept secret; it is to be always so spread that no one present will know, or can know, how any other votes. Every member present is to vote; no one can be excused, or ask to be excused, or state reasons for voting, or not voting, or state objections to the candidate, or arguments in his favour, or discuss the subject at all, nor after the result is declared can any debate be had.

The name of an insane brother, in good standing, when attacked with disease causing insanity, or when becoming insane suddenly, cannot be stricken from the roll of the lodge for non-payment of dues. The brother is in distress, from loss of reason, and while in that condition, cannot be proceeded against for not doing what it requires reason and recollection to do. He is under God's hand, and his lodge cannot afflict him.

He also says:—"In granting relief it is a duty incumbent on the lodge, in justice to itself and to other meritorious claims on its bounty, that it should scrutinize the case thoroughly and ascertain the facts. If the applicant has means of his own, sufficient for his necessity, the application should

be entirely denied; or if there is any other person or property legally liable for, and able or sufficient to meet the obligation of his support, that should be called for before exhausting the funds of the lodge. Lodges, therefore, should not yield to such demands, in favour of Masons having wealthy relatives, legally and morally liable for their maintenance; and it is shameful that such applications should be made. There is an error prevailing quite generally, that lodges of Free and Accepted Masons are in some respects benefit societies, and partake of their duties. Now this is totally erroneous. Our lodges are not founded for life, or health, or accident insurance purposes, nor for giving relief for funeral benefits. If any one wishes to secure these objects, there are many excellent organizations to which he can resort, and accomplish his object, and be certain of a fixed and determinate sum, without any regard to the will, or the pleasure, or the feeling of the society or organization which he has joined. But lodges of Free and Accepted Masons are not of that kind, and do not give, or profess to give, any such privileges or benefits. Their fees for initiation, and their charges for dues, are not based on any calculation of the duration of health, or the liability to disease of the petitioner. These are wholly foreign to the objects of the Fraternity."

(To be Continued.)

UNIFORMITY OF RITUAL.

PAPER READ BEFORE THE KINGSTON LODGE, No. 1,010, BY W.M., BRO. C. JAMES TODD.

(From the Kingston Masonic Annual).

"It is my object this evening to place before you, in as short a compass as possible, the history of the present system of working in our Masonic Lodges, and then to add a few observations on the desirability of establishing a uniformity of Ritual.

"It must be patent to the youngest brother who has visited a strange Lodge, that at present there is no uniformity of procedure in our lodge ceremonies, which differ in many respects. In proof of this, we need go no further than our own town, where with three lodges, we have no two working in exact harmony.

"Nor is this state of things peculiar to any particular locality, but may with truth be said to be the state of the working throughout the country; yet by the Book of Constitutions under the head of 'Private Lodges,' we find it laid down that 'All lodges are particularly bound to observe the same usages and customs; every deviation therefore from the established mode of working is highly improper, and cannot be justified or countenanced.'

"It will be seen from the history of our Ritual set out in the following remarks, that the United Grand Lodge has done very little, beyond enacting the above, towards preserving the ancient ceremonies, or securing an uniformity of working in our Craft Lodges whilst in strong contrast may be cited the part the Grand Lodges of America take, not only in enjoining, but in enforcing so desirable a state of things throughout their districts, by appointing lecturers, whose duty it is to visit the several lodges, enquire into, and if necessary correct their several workings, and report thereon to the Grand Lodge to which they belong.

"Prior to 1717, when the first Grand Lodge of England was established, the form of Ritual in existence was of a very simple character indeed, and would no doubt be adopted by the new Grand Lodge. So simple, it is believed, was it, that it is questionable whether there was more than one ceremony, viz.—that of initiation,

"The degree of Fellow Craft had at this time, I am inclined to think, no separate Ceremony, but was conferred on a Brother as a matter of course after a certain period of probation.

"The degree of Master Mason as we now practice it, seems to have been of later creation, for although we find it stated in the General Regulations of 1721 that Entered Apprentices had to be admitted Masters and Fellow Crafts in Grand Lodge and there only, except by dispensation—yet, at this time, so far as I can discover, the Master's degree appears to have been a creation of the new Grand Lodge, and an honorary degree only.

"This view is borne out by references to the Old Charges (published two years later) where it is stated, in reference to a Candidate, that he shall be made a Brother and then a Fellow Craft in due time, that so when otherwise qualified he may arrive to the honour of Warden, and then Master of the Lodge; and that no Brother can be Warden until he has passed the part of a Fellow Craft, nor a Master until he has acted as a Warden; and again, that the most expert Fellow Craft shall be chosen the Master or Overseer. No mention, it will be observed, is here made of the Master Mason's Degree, and it is fair to infer that it was unknown to the ancient Masons, the term Master evidently referring to the Master of the Lodge.

"When the present Master Mason's degree was first instituted, I am unable to say; Pritchard however in 1730 mentions the three Craft degrees, but in Scotland it does not appear to have been known till much later, for Bro. D. Murray Lyon, (the author of the history of the Mother Kilwinning Lodge) in writing to the "Freemasons' Magazine" in 1868, says there is no mention of any Fellow of the Lodge (the Kilwinning) having before 1741 been dignified with the title of Master Mason.

"It was soon found that the ancient operative working was not sufficient for the wants of Speculative Masonry, and accordingly in 1720 Drs. Anderson and Desaguliers, the founders of that system, formed the first regular Lectures from the ancient Charters and Documents then extant.

"The questions and answers in use prior to this

were, according to Dr. Oliver—'something like the conundrum of the present day, difficult of comprehension, admitting of no answer which appeared to have no direct correspondence with the question, and applicable only in consonance with the Mysteries and symbols of the Craft.' Instances of these must be familiar to every Brother, and it is unnecessary for me here to further allude to them, than to say, that they were in no way entitled to be called Lectures, as they had nothing to do with the explanation of our system or the particulars of its ceremonies.

"The first Lectures are stated to have been imperfect, and in 1732, Bro. the Rev. M. Clare, (afterwards a Deputy Grand Master) under commission from Grand Lodge, prepared a new system of Lectures adapted, we are told, to the then existing state of the Order and without departing from the Ancient Landmarks. Clare's system consisted but of additions to the old one, in the shape of moral and scriptural admonitions, and it retained a christian character, recognizing the Trinity and our Sunday.

"In June 1737, we find, by the Constitutions then published, that certain of the ancient Charges were altered, passages offensive to the Roman Catholics were left out, and others altered so as to meet all faiths where the existence of a Supreme Being was admitted.

"Some years after this, a fresh system was prepared, and into this were incorporated certain portions of Dermott's R.A. degree. Bro. Dunckerley, the author of this system, changed the Master Mason's word, and I find on a copy of an Ancient Lodge Board in that degree, which came under my notice sometime since, the original Master Mason's word shewn, and it is identical with one form of that of the Royal Arch degree of the present day. The same word is also given as the Master Mason's word in "*Les secrets de l'ordre des Francs Maçons*," published at Amsterdam, in 1745. One of Bro. Dunckerley's additions should be mentioned, viz.—that of the three most important rounds of the theological ladder.

"About 1763, another system was compiled by Bro. Hutchinson, author of the "Spirit of Masonry." This system retained in its Ritual something of a christian character, for the author in his work above referred to, published in 1775, says the Master Mason represents a man under the christian doctrine, saved from the grave of iniquity, and raised to the faith of salvation. Hutchinson's system had great success in the north of England, and it seems to have been confined almost exclusively to that part of the country.

"Nine years later, Bro. Wm. Preston, author of the "Illustrations," produced a system of Lectures described as the best produced. It has been stated that Preston merged the greater portion of Hutchinson's system into his; but as Hutchinson's system is believed not to be in existence, this can only be a surmise. Preston's Lectures, however, are yet extant, although not accessible to the Craft at large. A Prestonian Lecturer is annually appointed by the Grand Master to give instruction in them, but his office is almost a sinecure, as the Craft, whether from ignorance of their existence, or apathy,

seem to care very little about them, and the meetings at which they are given are but scantily attended. It is worthy of notice that Bro. Preston, in a summary of the Lectures in his "Illustrations," refers to the meeting of Master Masons as a Chapter. The other two degrees he refers to as Lodges.

(To be continued.)

MASONIC JOTTINGS.—No. 49.

By A PAST PROVINCIAL GRAND MASTER.

UNIVERSALITY.

In Freemasonry there are two kinds of Universality, universality of admission and universality of exclusion; First, universality of admission is where the door of the lodge is open to all whose religious and moral belief corresponds with Natural Theology; next, universality of exclusion is where the door of the lodge is shut against all whose religious and moral belief does not correspond with Natural Theology.

UNITY OF MASONRY.

It is Natural Theology which effects the Unity of Masonry.

ADMISSION OF HINDOOS INTO ENGLISH FREEMASONRY.

A Correspondent will find the communication respecting which he enquires, entitled "The Hindoos and Freemasonry," Freemason's Magazine, vol. 22, page 229. I have not heard of the admission into English Freemasonry of any Hindoos, except Brothers Ketter Mohum Gangooly and Prosonno Coomar Dutt.

THOROUGHLY COSMOPOLITAN AND UNIVERSAL.

The Freemasonry which receives into its Lodge all men found on the surface of our globe, who are Believers in the Great Architect of the Universe, a future State of rewards and punishments and the moral law, may be called "thoroughly cosmopolitan and universal." Such is the Freemasonry which English Freemasonry became when the charges of 1738 were framed and published.

ENGLISH THEOLOGY—ENGLISH MASONRY.

Brother—since the beginning of the present century the change in English theology has been greater than the change in English masonry.

PANTHEISTIC VERSES.

The verses of the Poet who is a Christian, and the verses of the Poet who is a Mason, are oft-times Pantheistic; and yet the former ceases not

to acknowledge the divine mission of Jesus, and the latter ceases not to worship the Great Architect of the Universe.

SPIRITUALITY OF THE SOUL.

Brother, since my initiation, now nearly fifty years ago, I have met with one true Mason only, who did not make the Spirituality of the Soul part of his religious creed.

JUDAISM, UNIVERSALITY.

A brother thinks that more Judaism than Universality is visible in the English Lodge.

THE GREAT ARCHITECT OF THE UNIVERSE.

Brother, in the language of the "Universal Prayer" call space his temple, and earth, sea, skies, his altar.

FRATERNITY.

This word is so often used in its relations to Freemasonry, that some thoughts may not be amiss as to its real Masonic signification. In its first, or primary Masonic sense, it applies to, and implies that united band of brothers, who are cemented together by the spirit of unity and harmony. The Fraternity, the brotherhood of Masons, the individual members constituting a perfect whole. The type which this word Fraternity is intended to idealise, in the sense of which we now speak, takes an analogy from the single stones in the Temple, united together by the skill of the Master Mason with a cement which binds them into one mass, compact, steadfast and enduring. This cement, in the Masonic signification is explained by the uniting power of Masonic harmony, out of which comes strength and beauty, and over which presides the spirit of wisdom.

Fraternity includes this, but it has yet other interpretations and significations. It involves a unity in membership; a unity in desire to have "Light;" a unity in the faith which teaches the mode "Light" can be obtained; a unity of purpose, of will, of hope. Among the elements of this Fraternity is the silence which secures, the obedience which perfects, and the ties which are indestructable, which each and all Masons unitedly profess, and without exception practice, in their Masonic relations with each other.

But Fraternity is not even circumscribed to these essential Masonic virtues. It is a teacher, in its true position in the Masonic system. It teaches that brotherhood and unity, and harmony, are not the result of mere volition in the mind, but are to be produced by the effect of Masonic virtues sincerely

sought after without any sinister purpose or latent equivocation in the seeker. As the stones in the Temple required to be shaped and prepared for their proper place, the inequalities, and projecting points, and rough edges, carefully adapted to a perfect adjustment to those that connect with them, so it is that Fraternity demands each Mason should prepare himself as to his opinions, his temper, his views, his disposition or whatever of his individuality is objective, or repulsive, uncongenial or disputative, that he can unite and harmonize in the brotherhood, constituting it a Fraternity.

It is the virtues of Masonry that give it power, and one of the greatest of its powers, is unity. In the world, among men, there is no Fraternity. They combine and agree and act together, but the tie which binds them is some temporary or short-lived interest. They coalesce, but it is a combining without Fraternity. No one surrenders his own views or wishes, or opinions or expectations; they are not subordinated to a common object, and too often the enterprise is totally defeated or abandoned, because there is combination, but no unity in those who are associated for its success.

Fraternity subdues and softens the sharp edges of self, in will, in interest, in action, and in effort, so that the "Light" which is shed on the mind of the Mason, gives it the tone and temper of a united, harmonious blending into the perfect love which begets perfect Fraternity.—*Keystone*.

FILIAL DUTY, OR PARENTS' CLAIMS AND CHILDREN'S LIABILITIES.

By BRO. BOND, AUTHOR OF "EMPLOYMENT FOR
FEMALES," "THE TIP GIBL," &c.

(Continued from page 486.)

An aspirant for magisterial honours could never hope for a realization of his wishes unless he could satisfactorily prove that he had honoured his parents, and to other claimants for authority and power, material information was conveyed in this clause:—

"He that is undutiful to his parents shall be incapable of bearing any office," whilst the addenda, "and be further impeached before the Magistrates," must have operated as a check on those whose tendencies would otherwise have led them to a dereliction of duty.

We hear much of the ill-feeling with which mothers-in-law and daughters-in-law regard, or are supposed to regard, each other; but the affection and inseparable attachment which Ruth manifested towards Naomi were as great as might be expected from a daughter, and it would be well

if a like spirit—a like good feeling—characterized all children whether male or female. There is something sublimely affectionate and pathetic in the entreaty and resolve to which she gave utterance, "Intreat me not to leave thee or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God, where thou diest there will I die and be buried." "Poets in all ages have attempted to describe the love and constancy of woman, who in the first mutterings of the approaching storm, tremble as the aspen leaf, but when the tempest breaks, will cling like ivy to the grey wall, either to shield it or to share its fall; but, where was ever that constant love so touchingly, so beautifully described, as in those few simple words of Ruth to Naomi."

In Abraham and Isaac memorable instances of obedience are recorded. Isaac offered no resistance to the accomplishment of the intention of his father, and although apparently, his life depended upon it—he had faith in his earthly father—that what he contemplated was essential, whilst Abraham was inspired with such extraordinary faith in his heavenly father as to uncomplainingly yield compliance to the remarkable injunction that he should immolate his beloved child, on whom was based his fondest hopes, believing, as he must have done, that the Almighty would not have commanded him to have done so, unless for some wise purpose, and his reward was a rich one. "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice," this seed was Christ, who died as a propitiation for our sins.

Readers of scripture must recollect Jephtha's rash vow and the readiness of his dutiful daughter to conform to it. Elisha's regard for his parents is strikingly exemplified in his request to Elijah, "And he left the oxen and ran after Elijah and said, let me I pray thee kiss my father and my mother, and then I will follow thee." The Blessed Saviour, notwithstanding his affinity to the Most High, resisted not the authority of his earthly parents, but, on the contrary, became subservient to them, acting as became a good and dutiful child in which, as in all other matters, he was an illustrious guide, a noble example:—

"At sixteen years old he talked with men,
The Jews all wondering stand,
Yet he obeyed his mother's will,
And came at her command."

Later in life he assisted his father, working as a carpenter, and just previous to his uttering the memorable words "It is finished," agonized in mind and body, his care for the temporal as well spiritual welfare of his mother was displayed as he confided to his beloved disciple the charge of her. Most affecting was the farewell scene on the cross, whilst amid the agonies of a cruel death, the Saviour, forgetting his own suffering, in

his pity for a weeping mother, but unable to point to her (for they had nailed both of his hands) directed by an ineffable look of tenderness the eye of his beloved disciple towards her saying "Behold thy mother," and then that same ineffable look on John to draw that mother's eye towards him said, "Behold thy son." O pathetic tenderness and pity most touching, he would not weep for himself, though they had crowned his brow with thorns, and pierced his hands and feet with nails, and gave him vinegar and gall to drink when suffering his death thirst, he had not a tear to shed till the sight of other's sorrows opened the fountains of sympathy, and then tears of pity, mingling with his blood of suffering, flowed freely forth. In this solemn, this painful incident, and other passages in the sacred volume, a parents' claims are recognised by the blessed Son of God. And in that recognition we discover a liberal and a literal interpretation of the divine command which enjoins us to honour our father and mother. Children behold in your Redeemer an unerring and faultless model for your imitation and guidance. By these and other notable illustrations our duty to our parents is obvious, and whilst our conduct comports with such duty, the performance of which is well pleasing to God, let us not neglect to also discharge our other duties to our Heavenly Father faithfully, prayerfully, and zealously.

"As I live," saith the Lord, "I have no pleasure in him that dieth. Look unto me and be ye saved all ye ends of the earth, Turn ye, turn ye, why will ye die? All day long have I stretched out my hands to a disobedient gainsaying people." Surely this is pathos, Jehovah pleading, striving, entreating with sinners, the voice of the Almighty tremulous with emotion, the great heart of the infinite heaving with the earnestness of his passions; the hands that created the universe stretched out as a suppliant to draw the wanderers back to their injured Father's love.

MASONIC NOTES AND QUERIES.

L. A.'s LETTER, HINDOOISM AND FREEMASONRY,
See page 449.

My Oriental Texts and Translations, with all works explanatory and illustrative of them, were sold in 1853 and 1857 as part of the "Bibliotheca Cooperiana," the books possessed by me as a Life Member of the Royal Asiatic Society and a subscriber to the Oriental Translation Fund excepted. These last books I was permitted to present to the Library of the Honourable Society of Lincoln's-Inn about the time of my quitting England, 1859.

This circumstance, together with my very advanced age, and many infirmities (one a serious failure of sight), effectively prevents my acceptance of what I would consider "L. A.'s" courteous invitation to engage in a learned and interesting discussion.

I will only add that when "L. A." has looked into Freemasonry and into Modern Hindooism as much as he has evidently looked into Ancient Oriental Religious Philosophy, he will possibly think it would not be easy for the most instructed reader of our periodical to derive from the proposed discussion any advantage of a Masonic kind.—CHARLES PURTON COOPER.

ORIGIN OF OUR ORDER.

"The oldest of the arts is that of the builders, the Masons, and the origin of our Order in this the operative branch, dates back even to those days, when the first secrets of architecture were learned by studying the form of nature's pillars, and the grace and beauty of nature's friezes, and capitals of leaves and vines. Study the progress of any nation in civilization, the splendour of its palaces, the ornamentation of its temples, the beautifying of its homes, and you can trace the growth of Operative Masonry, the first school of our glorious Brotherhood." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

A CERTAIN CONTRIBUTOR, NO. 4.

The following lines are part of No. 4 of the papers coming from Oxford. HIS METHOD.—The method of a certain Contributor is the substitution of assertion for examination and demonstration. When he assails a theory, turn to the pages of our periodical and there will be found great abundance of inappropriate assertion with superfluous phraseology intermixed; but there will not be found examination of proofs upon which the theory has rested undisturbed for a period, the commencement of which probably can be fixed only in some year anterior to the Revival; and of course there will not be found demonstration of the insufficiency of the proofs.—A PAST PROVINCIAL GRAND MASTER.

AGE OF LODGES.

Some dispute having arisen about the age of some of the Grand Lodges on this continent, the following extract from the front page of the bye-laws of a Lodge in Nova Scotia may be of interest: "Virgin Lodge, No. 558, R. E., was originally established at Halifax on the 18th day of February, A.D., 1782, under a dispensation granted by the R.W. John George Pyke, G.M. of Nova Scotia, and worked under such dispensation until October, A.D. 1784, when a warrant was granted to the body by the R.W. John George Pyke, G.M. of Nova Scotia, under the title of Artillery Lodge, No. 5, on the Registry of Nova Scotia, under which warrant the lodge continued working until the 22nd of September, A.D. 1800, when the body, by the permission of the Grand Lodge of Nova Scotia, resumed its original name of Virgin Lodge. In 1828 the Grand Lodge of Nova Scotia became subject to the authority of the Grand Lodge of England, and the old warrant having been given up, in October, 1829, a new warrant was granted to the Lodge by the Grand Lodge of England, under the title of Virgin Lodge, No. 829, on the Registry of England, and in October, 1830, the number of the lodge was changed by the Grand Lodge of England to that which it at present bears. viz.: No. 558, R. E."

In this connection the following extract from the New York "Mercury" of July 2, 1753, published herein *verbatim et literatim*, may be of interest:

"Sunday, the 24th ult., being the Anniversary of the Festival of *St. John the BAPTISTE*, the Ancient and Right Worshipful Society of FREE AND ACCEPTED MASONS, of this city, assembled at *Spring Garden* the next Day, and being properly clothed, made a regular Procession in due Form, to the *King's Arms Tavern* in *Broad Street*, near the *Loug Bridge*, where an elegant Entertainment was provided; and after drinking his Majesty's, and several other Healths, the Day was concluded in the most social manner, and to the entire Satisfaction of all the Company.—*Cosmopolitan*.

Interesting as is the address communicated to the "Freemasons' Magazine" by "A Masonic Inquirer," it is but fair for Masonic Students to remark that it is neither new or unknown to them, since it is in truth the oration delivered by our learned brother, Francis Drake, the well known antiquary and historian of York, and afterwards Grand Master of the York Masons, delivered by him to the Grand Lodge when one of the Grand Wardens.—A MASONIC STUDENT.

MASONIC SAYINGS AND DOINGS ABROAD.

Under the auspices of the grand bodies of Tennessee has been inaugurated a movement which bids fair, as we learn from the "Record," and from other sources, to become *un fait accompli* ere very long. It is no less than the founding of an Orphans' Home, on the plan, we suppose, of those in England, which have done so much to rescue the Craft from the charges made against them by anti-Masons. One of the circulars of the managers of the fund thus sets forth the objects proposed to be accomplished:—

"This institution, regularly chartered, has been organized for the purpose of founding an asylum or home, in which the orphans of deceased Masons, and the children of indigent members of the Order, may be reared, educated, and maintained without cost to them. It is intended to be a free-will offering on the part of the Masonic Fraternity of Tennessee to its orphans and indigent children. Every dollar paid into the treasury, after defraying the necessary expenses of an economical administration of its affairs, will be sacredly devoted to the promotion of the charitable design in view. The endowment fund is to be raised by donations from lodges and other Masonic bodies, and from individual members of the Order. An investigation of its objects and merits is earnestly invited."

The Grand Chapter of Iowa met in the hall of Keystone Chapter, at Clinton, Saturday, October 15, M.E. Comp. P. C. Wright, Grand High Priest, presiding. Thirty-eight chapters were represented. The

School of Instruction, which began on Thursday, preceding the annual gathering, was quite largely attended, and held morning and afternoon busy sessions, the evenings to be devoted to work on actual candidates, in exemplifications of the teachings of the day.

The first day of the Grand Chapter was devoted to the opening ceremonial, the annual address, the appointment of committees, and the annual election. The annual address of the Grand High Priest was a plain common-sense one. A variety of topics were discussed. One topic was a most fraternal and feeling reference to the long illness of Deputy Grand High Priest Rollin, and to the circumstances in which he is placed thereby. A just tribute was paid to his Masonic enthusiasm, and his faithful service, which did credit to the head and the heart of Grand High Priest Wright. The Grand High Priest reported that he had warranted nine new chapters during the caputular year. During the session, twelve chapters received charters. The income of the Grand Chapter was 5,000 dols. Of this amount 4,750 were expended. a very large amount of local business was done, and the session was quite a harmonious, as well as a very busy one.

A Past Grand High Priest's jewel, to cost not less than 100 dols., was voted to the retiring Grand High Priest, Comp. Wright, as a testimonial of the respect and esteem in which he is held by the body, over which he has ably presided. The proposition submitted by Comp. Crawley, to make suitable proficiency a condition precedent to advancement in subordinate chapters, was defeated by a large majority. The next meetings of these associate grand bodies will occur at Council Bluffs, in 1871, as follows, viz.:—The Grand Commandery on the 15th and 16th October; Grand Chapter on the 18th and 19th, and the Grand Council on the 17th of the same month.

Several prominent Masons in Canada are agitating the subject of a Masonic Mutual Benefit Association for the New Dominion. A proposition is also made to get up a Masonic Asylum, similar to that of England.

Efforts are being made to have the Council work in Canada correspond with the work in the United States.

An attempt was made at the last quarterly meeting of the Grand Lodge of Nova Scotia to reconsider the vote passed at the annual communication recognizing the Grand Lodge of Quebec. The secession of the Quebec faction of the Grand Lodge of Quebec threatens to do serious injury to Masonry in Canada.

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Freemasons' Magazine Company having changed their agent in Scotland, any subscriber not receiving the Magazine as usual will please notify the fact in writing to the Company's Manager, directed to the Office, 19 Salisbury Street, London, W.C.

MASONIC MEMS.

The Earl of Zetland, Past Grand Master, following the liberal example of the Grand Lodge of England, has contributed the sum of £100 to the Refugees' Benevolent Fund.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May 1871.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old.

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship will be drawn for by the members.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held on Wednesday, the 21st, in the Board Room, Freemasons' Hall, at Seven o'clock, and not at the hour previously agreed upon by the Board and duly announced to the Masters of Lodges by circular.

Many brethren attended at 6 o'clock, not having received any intimation from the General Secretary that the hour of meeting had again been changed to seven, although it was stated on application at the office, that the Grand Secretary had issued a notice to the Masters of lodges to that effect. It was known at the Grand Secretary's Office that but few of the Masters could receive the notice in time, and that Past Masters and Wardens entitled to attend the Lodge of Benevolence were not addressed, and that no intimation of the change in the hour had been conveyed to the Editor of the "Freemasons' Magazine," with a view to it being announced; indeed it was thought by some in the office to be a good joke to bring the brethren there at 6 instead of 7. Such negligence in adopting the ordinary means of advising those entitled to attend is we consider highly reprehensible.

The W. Bro. J. M. Clabon, the President of the Lodge of Benevolence, appointed by the Grand Master, took his seat for the first time in the chair of W.M. The Senior Vice President, elected by Grand Lodge, Bro. Joshua Nunn, took his seat as S.W. Bro. James Brett, the Junior Vice President, also elected to that office by Grand Lodge, took his seat as J.W.

The Grand Secretary, with his several assistants, the Grand Registrar, several Grand Officers, and a small attendance of Masters, Past Masters, and Wardens, attended. The W. Bro. Clabon proceeded to open the Lodge. There were nine grants requiring confirmation, amounting on the whole to £230, consisting of two sums of £15, and four of £20 each, which were confirmed, and ordered to be paid; and sums of £50, £40, and £30 respectively, as recommendation to the Grand Master, which were also confirmed.

There were 17 new cases, the consideration of which was adjourned for the production of the certificates of visiting, and 15 cases were disposed of, involving the payment of £275, in sums varying from £5 to £50. Of the 17 petitions, six were from widows of Freemasons, and 11 from distressed brethren.

Of the sums voted, three involved recommendation to the Grand Master, and one of £50 to Grand Lodge.

The W.M. Bro. Clabon, as Vice President, then closed the lodge.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE, (No. 9).—The brethren of this ancient lodge met on Tuesday, the 6th inst., at the Freemasons' Hall. Bro. Richard Buller, W.M., occupied the chair, and was supported by W. Harling Baylis, S.W.; A. Albert, J.W.; T. Moring, P.M. Treas.; Friend, P.M., Sec.; W. Young, S.D.; Morton, J.D.; Billas, I.G.; and Past Masters Bros. Willey, Friend, E. Coates Woods, Valentine. The lodge having been opened, and the minutes of the former meeting read and confirmed, ballots were taken for the admission of Messrs. Walter Knight, and W. A. Carter, which, being pronounced in their favour, they were duly initiated into the Order by the W.M. in a very perfect and impressive manner. The election of W.M. for the ensuing year resulted in the selection of Bro. W. H. Baylis, S.W. Bro. T. Moring, P.M., was elected Treasurer of the Benevolent Fund. The business ended the lodge was closed, and the brethren sat down to a sumptuous banquet. The usual loyal and Masonic toasts were proposed and responded to.

ENOCH LODGE (No. 11).—The monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday 16th inst. Bro. Edward John Lewis, W.M. opened the lodge. Bro. W. H. Stallard, of East Surrey Lodge of Concord, 463 was balloted

for as joining member, and unanimously elected a member. The brethren present were Past Masters H. Potter, Chas. Watson, P. Matthews, J. Dale, J. B. Ciabatta, W. Honey, C. Moultrie Bros. Medcalf, Young, Brown, Webb, M'Queen, Taylor, Whittaker, and Palmer, S.W. Bros. Kershaw, I.P.M., 193; T. A. A. Rummy, 23; S. Stallard, 523; and Keene, were present as visitors. Bro. Palmer, S.W., was unanimously elected the Worshipful Master for the ensuing year, and Bro. Chas. Watson, P.M., Treasurer. The Tyler was also re-elected.

EGYPTIAN LODGE, (No. 27).—The above lodge met on Thursday, 17th inst., at Anderton's Hotel, Fleet Street. Bro. J. Poole, W.M. occupied the chair, supported by Bros. Shepherd, S.W., and the officers and Past Masters; H. G. Buss, P.M. and Sec.; B. P. Todd, P.M. and Treas.; D. H. Jacobs, D. G. Berri, Hoare, C. B. Payne; W. H. Libbis, I.P.M., and John Coutts. The lodge was opened, and the minutes were confirmed. Bros. Jackson, Bennett, Parr, were raised to the 3rd degree; Bro. Price was passed to the 2nd degree, and Bro. Scott was initiated by the W.M. One gentleman was proposed for initiation at the next meeting. The election of W.M. then took place. The choice of the brethren fell upon Bro. Shepherd, J.W.; B. P. Todd, P.M., was elected Treasurer, and Riley, Tyler. £25 was subscribed by the lodge, and the brethren altogether, on Bro. Buss's list, as Steward for the Festival of the Royal Masonic Benevolent Institution. The brethren then adjourned to a very excellent banquet, provided by Bro. Clemow. The usual loyal and Masonic toasts were given, Bro. Frost, P.M., 288, responding for the visitors. Bro. Libbis, I.P.M., proposed the toast of the W.M., who, in brief, but eloquent terms, returned thanks. The W.M., in proposing the toast of the W.M. elect, Bro. Shepherd, the J.W. said that the lodge had performed an act of justice, to itself in electing that brother to fill the chair of the Egyptian Lodge, for he was one that in every sense fitted to carry out all the lodge required of him. Bro. Shepherd in responding announced his earnest desire to carry out all the duties the election imposed upon him. Some very excellent singing followed, and the brethren adjourned.

MOUNT LEBANON LODGE, No. 73.—A regular meeting of this Lodge was held at the Bridge House Hotel, London Bridge, on Tuesday 21st inst. The chair was occupied by Bro. F. H. Ebsworth, W.M., who was ably supported by Bros. Meyer A. Loewenstark, S.W.; George Free, J.W.; E. Harris, P.M., Treasurer; J. Donkin, P.M., Secretary; J. Grace, S.D.; A. Dussak, J.D.; S. Harman, I.G.; Dr. J. Dixon, M.D., P.M.; F. Walters, P.M.; D. Rose, P.M.; T. J. Sabine, P.M.; and the following members: Timms, Chipperfield, Cooper, Jewes, Williams, Knott, Rayden, Phillips, Keeble, Wilkins, Leuw, Butten, Gomme. Bros. Magnus Ohren, W.M., 432; and Thosreach, P.M., 875, were present as visitors. Dr. A. Lloyd was initiated. Bro. Adams was passed to Degree of F.C., as also were Bros. Hetley and Linging, of the Britannic Lodge. Bros. Sutton, Hager, and Gingham, were raised to the degree of W.M. The ceremonies were well performed by the W.M. This being the election meeting, Bro. Meyer A. Loewenstark, S.W., was duly elected Worshipful Master. Bro. E. Harris, P.M., being re-elected Treasurer, and W. S. Laing, Tyler. A P.M. Jewel was voted to the retiring W.M., Bro. F. H. Ebsworth, and it was resolved that the regular meetings of the Lodge, should be reduced from nine to seven during the year.

VITRUVIAN LODGE (No. 87).—This lodge met at the White Hart, College Street, Lambeth, on Wednesday 16th inst. Bro. Vorley, W.M. occupied the chair. The lodge having been opened, the minutes of the last lodge, and of a Lodge of Emergency were read and confirmed. A ballot for a candidate was taken, which proved unanimous in his favour. The W.M. passed four brethren and raised four, and afterwards initiated two gentlemen. At the close of the business, the brethren, upwards of sixty, retired to refreshment. Bros. Ough, P.M., 749; Crabtree, 1275; Thomas, 733; Watts, Secretary, 1201, were present as visitors.

LODGE OF FAITH (No. 141).—The brethren of this lodge met at Anderton's Hotel, Fleet Street. There were present Bros. J. Smeed, W.M.; C. C. Taylor, S.W.; Green, J.W.; W. Carter, P.M., and Treas.; Anslow, P.M., Sec.; Themans, S.D.; Catmur, J.D.; Kennett, I.G., and Longstaff, Tyler; and P.M.'s Jas. Hill, I.P.M.; W. Stewart; E. Gotheil; W. Pope, and Gluckstein. The minutes having been read and confirmed, Bros. Wilson and Whitley were passed to the second degree. The ballot was then taken for Bro. W. Hunt, of Southern Star Lodge, 1158, as a joining member. Ballots were also taken for

the admission of Messrs. William Keeler, and John Abbott, who were duly initiated into the Order. A sum of £2 19s. was collected, in aid of the distressed brethren who were expelled from Paris. There being no further business, the lodge was closed, and the brethren adjourned to an excellent banquet, provided by Bro. Clemow. The usual loyal and Masonic toasts were afterwards given and responded to. Bro. Hill, I.P.M., proposed the toast of the W.M. in eulogistic terms, who suitably replied. Bro. Abbott, P.M., responded for the Past Masters. Visitors:—Bros. Jas. Terry, P.M., United Strength, 228; Jas. White, W.M. 22; Walter E. Gompertz, P.M., 869; T. Walters, P.M., 73, and W. M. Acacia Lodge, 1309; J. Goldsmid, 188; F. Stevens, P.M. 9; J. Ashwell, P.M., 22; H. Potter, 11; A. Welsh, 1228; T. White, 22; Thomas Wingham, 25; W. Murrell, W. Wiseman, No. 72.

LODGE OF JUSTICE (No. 147).—A regular meeting of this lodge was held at the White Swan, High Street, Deptford, on Wednesday the 14th inst. Present:—Bros. Percival, W.M.; J. Whiffen, S.W.; H. Sadler, J.W.; J. Lightfoot, P.M., and Treas.; G. Chapman, Sec.; H. Bartlett, S.D.C.G.; Dilley, J.D.; J. Roper, I.G.; R. W. Goddard, Tyler; Past Masters:—Bros. Bolton, and Brath. The lodge having been opened, the minutes were read and confirmed. Bro. Gibbs was passed to the second degree. The brethren then proceeded to the election of W.M., Treasurer, and Tyler; Bro. J. Whiffen, S.W., was elected W.M.; Bro. J. Lightfoot, Treas.; and R. W. Goddard, Tyler. A Past Master's jewel, of the value of five guineas was voted to the W.M., (Bro. Percival) from the funds of the lodge.

FINSBURY LODGE, No. 860.—The regular meeting of this lodge was held at the Jolly Anglers, Bath-street, City-road, Bro. Jas. Nicholls, W.M., in the chair. The lodge having been opened, the minutes of the former meeting were read and confirmed. Ballots were then taken for the admission of Messrs. R. Leslie, Hill, and J. Menkinisch, and on its being unanimously in their favour, were initiated in the Order. Bro. Rake being a candidate for the second degree, having answered the usual questions satisfactorily, was passed to the degree of a fellow craft, both ceremonies being perfectly worked by the W.M. The W.M. consented to become a steward for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons. The lodge voted the sum of ten guineas to be placed on his list, and liberal subscriptions followed. The brethren then sat down to a very excellent banquet, provided by the worthy host, Bro. Bond. The usual loyal and Masonic toasts followed. The toast of the newly-initiated was ably responded to by Bro. Hill, and that of the visitors by Bro. Perrin P.M., Temple Lodge, 101 (the Father of the Lodge). Some very capital songs and recitations were rendered by the brethren and the Tyler's toast concluded a very enjoyable evening.

ROYAL ALFRED LODGE (No. 780).—An emergency meeting of the above lodge was held on the 25th inst., at the Star and Garter Hotel, Kew-Bridge. The W.M., Bro. H. Longhurst, W.M., in the chair. Lloyd, S.W.; Beasley, J.W.; J. Smith, P.M.G.P., Treas.; H. G. Buss, P.M., Sec.; Hilton, J.D.; R. H. Wilson, I.G.; and P.M.'s Hale, Potter, Littlewood, I.P.M., by permission of the W.M., raised Bros. Montague and Thorne, (lessees of the Vaudeville Theatre), to the third degree. Ballots were then taken for the admission of Messrs. John Ryder, and Alfred Worbell, which being unanimous in their favour, they were duly initiated by the W.M. in a very impressive manner. The lodge was then closed, and the usual banquet followed, provided by Bro. Banks, the worthy host. The W.M., in eloquent terms, proposed the toast of the newly-initiated, which was responded to by Bro. Lionel Brough. In the course of his speech he stated it had long been his ardent wish to become a Freemason, he had thought of it in the sister country, but he had determined if ever he joined, it should be in England, and he was pleased to have become affiliated in so excellent a lodge as that of the Royal Alfred Lodge. Bro. Ryder followed in a very appropriate speech. On the removal of the cloth, the usual loyal and complimentary speeches followed, and the brethren returned to town.

LODGE OF TEMPERANCE (No. 169).—The usual monthly meeting of this lodge was held on Thursday evening the 15th December inst., at the White Hart Tavern, High Street, Deptford, and was numerously attended. Bro. John Thomas Moss, W.M. presided, assisted by the officers, after the minutes of the

lodge had been read and confirmed, the brethren proceeded to the election of a W.M. for the ensuing year, and the choice of the brethren fell upon Bro. Alfred Pulley, the S.W., by an unanimous vote. Bro. J. W. Barrett, P.M., was re-elected Treasurer. Upon the motion of Bro. Pulley, S.W., seconded by Bro. Marshall, J.W., and carried unanimously. A jewel of the value of five guineas was voted to Bro. John Thomas Moss, the retiring W.M., and after the appointing of a day for auditing the accounts, the lodge was closed. The brethren adjourned to refreshments. The W.M., Bro. John Thomas Moss quickly disposed of the usual loyal and Masonic toasts. Bro. George Brown, P.M., proposed the W.M., which was received with more than usual applause. The W.M. in acknowledging the compliment said, if he had done his duty to the satisfaction of the lodge he was amply repaid, and he thanked the officers, especially the Past Masters, for the assistance they had rendered him during his year of office. The W.M. in most suitable terms proposed the health of the W.M. Elect, Bro. Alfred Pulley, and expressed the satisfaction it gave him and the brethren of the lodge on his election. Bro. Alfred Pulley replied in one of those bursts of enthusiasm for which he is famous, and the brethren separated.

LODGE OF TRANQUILITY (No. 185).—The regular meeting of this lodge was held at Radley's Hotel, New-Bridge Street, Blackfriars, on Monday 19th inst. In the absence of Dr. Biegel, the W.M., who has been called to join the German Army, the duties were undertaken by Bro. Harfeld, and Holbrook, Past Masters, with Bros. Barnett, S.W.; Bloomfield, J.W.; W. Abrahams, S.D.; Peartree, Treas.; P. Levy, Hon. Sec.; Knappe, Org.; Dr. Schnitzler, I.G.; S. H. Moss, P.M.; Harris, P.M.; Algeron Sydney, P.M. Messrs. Henry Lyon, John Constable, and J. North Ross were initiated, Bro. Minuto was passed, and Bro. Khrona was raised. Visitors present:—Bros. Garmon, W.M. 705, Jacob Cohen, 174; A. L. Lazarus, (late) 184; H. M. Levy, P.M. 188; Bass, 141; Istill, J.D. 1293 were present as visitors. Six members were elected to serve on the Committee of the Benevolent Fund of the lodge.

LODGE OF JOPPA, (No. 188).—The brethren of this lodge met on Monday, 5th inst., at the Albion Tavern, Aldersgate-street, City. Present:—Bros. B. W. Aaron, W.M.; Lyons, P.M., S.W.; M. Alexander, J.W.; J. Abrahams, P.M. Treas.; E. P. Albert, P.M., Hon. Sec.; O. Roberts, I.G.; P. E. Van Noorden, Org.; A. Swaunborough, D.C.; Hickman, D.C.; and Past Masters J. Abrahams, F. P. Albert, M. Van Diepenheim, H. M. Levy, L. Alexander, and L. Lyons. The Lodge was opened, and the minutes were confirmed. A ballot was taken for the admission of Mr. Israel Hyman, which proved favourable, and Mr. F. Hunt, who had previously been accepted candidates, were duly initiated into the order. Bro. L. Goldsmid was raised to the degree of M.M. Bros. C. Engel and Hyman were passed to the degree of Fellow Crafts. The brethren then proceeded with the election of the W.M. for the ensuing year, Bro. Maurice Alexander, J.W., was declared duly elected. Bro. Elkan, Treas., and Bro. Woodstock, Tyler. Bros. Joel Phillips, P.M.; J. Abrahams, P.M.; and A. Wagstaff were elected Trustees of the Benevolent Fund attached to the Lodge; Bros. L. Lyons, P.M.; Hoffenbach and Spiegel were elected members of the Committee; and Bros. S. Lyons and C. Nathan were elected auditors. Two gentlemen were proposed for initiation on the next meeting. A distressed brother was relieved with the sum of two guineas. At the close of the business the brethren partook of slight refreshment. The usual toasts followed.

NEW CONCORD LODGE (No. 813).—The usual monthly meeting of this flourishing lodge was held on Friday evening, 15th inst., at Bro. Gabb's Rosemary Branch Tavern, Islington, and the following officers and brethren were present:—Bros. T. Bartlett, W.M.; Atkins, S.W.; Salisbury, J.W.; Hart, I.P.M.; J. J. Wilson, P.M., and Treas.; W. H. Main, P.M., and Sec.; Denny, J.D.; A. Hill, I.G.; Hill, Steward; Townsend, Brustlin, Heinemann, Gallant, H. J. Gabb, Hoffauer, J. Meyers, C. J. Fanquy, Harriss, King, Mountford, Cain, Wagner, and Treble. Bro. Roddes, Victoria, was the only visitor present. The lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The ballot was taken for Bro. Schweitzer as a joining member, and he was unanimously elected. The lodge was then opened in the second degree, and Bros. King, Meyers, and C. J. Meyers were passed to the degree of Fellow Craft. The lodge was opened in the third degree, and the W.M. very ably delivered the traditionary history, and closed

down. The lodge being closed, the brethren adjourned to an excellent banquet prepared by the host, Bro. Gabb, when the usual loyal and Masonic toasts were duly honoured, and a very pleasant evening was passed enlivened by some capital singing by Bros. Mountford, Myers, Salisbury, and Hill.

SOUTH NORWOOD LODGE, (No. 1139).—The brethren of this lodge met at the Masonic Hall, South Norwood, on Thursday the 15th inst. Present:—Bros. Chandler, W.M.; Porter, S.W.; Duffell, J.W.; Paine, S.D.; Edmund Hunt, J.D.; Saunders, I.G.; there were also present Bros. Evans, P.M.; Jennings, P.M.; Roberts, P.M.; Renell, Rogers, Steere, and Clarke. Bros. Case, Prime, and Maskin, were, after undergoing the usual examination, passed to the second degree, and Bro. P. Mester Jennings was presented with the Past Master's jewel of the lodge. When the Bros. Fellow-Crafts returned to the lodge the W.M. explained the second tracing board in very able manner, after which the brethren adjourned to a very sumptuous banquet, which was conducted in peace, and closed in harmony.

GREAT NORTHERN LODGE (No. 1287).—The brethren of this lodge met at the Great Northern Hotel on Thursday, December 15th, when there were present Bros. S. Webb, W.M.; E. Moody, S.W.; Reed, J.W.; Staton, S.W.; Bescoby, J.W.; Hooper, I.G.; Forbes, Sec.; also Bros. Elliott, Holyoake, Verdon, Wilkie, West, Bowen, Headon, Marsh, Arkell, Wrightson, Jupe, Ritchie, and as a visitor, Bro. Bull, Royal York. The lodge was opened in due form, minutes were read and confirmed. Bros. West, Headon, Marsh, Bowen, and Arkell, were raised to the sublime degree. Bro. Moody was unanimously elected W.M. for the ensuing year. Bro. S. Webb, treasurer, Goddard, Tyler. Bro. Bull and another were proposed as joining members. Bro. Moody gave notice that he intended to propose that Bro. Caulton, now in Hungary, be continued on the lodge-books, on payment of five shillings annually during his absence from this country. All Masonic business being ended, the lodge was closed with solemn prayer, and adjourned to the third Thursday in January, when the installation is intended to take place. We hear that it is intended at this lodge, to make arrangements to enable the brethren to spend a social hour together after the business at each meeting, in place of having a regular banquet. This was we believe mooted on this occasion, and met with the warm approval of the brethren present.

PROVINCIAL.

DURHAM.

SUNDERLAND.—St. John Lodge, (No. 80).—A regular meeting was held in the Masonic Hall, Park Terrace, on Tuesday, the 13th inst. The lodge was opened in due form, with solemn prayer. A great assemblage occupied the hall; the W.M.s. and a number of the brethren from the sister lodges in the borough, (the Phoenix, the Palatine, and the Williamson,) were present, and also the W.M. and several brethren of the St. Hilda's Lodge, South Shields, paid a visit on this occasion. After confirming the minutes of the last lodge meeting, admitting to the mysteries of Freemasonry, in the E. A. degree Mr. Emanuel Fryde, and passing to the degree of F. C. Bro. Robert Williamson, the W.M. announced that the time had arrived for installing the W.M. for the ensuing year, and called upon Bro. S. J. Wade, P.M., requesting him to present, before the pedestal in the east, Bro. Martin Wiener, S.W., who had been elected to fill the high office; the presentation was duly and appropriately made, and on Bro. Wiener being reminded of the onerous and important duties he would be called upon to perform in aspiring to the situation, he declared his willingness to accept them, and in the discharge of those duties solemnly pledged himself to observe constitutionally all the ancient usages, and landmarks of the Order; the whole of the brethren beneath the grade of P.M. were then requested to withdraw. And in due time the brethren re-entered, according to degree, while the anthems, &c., prepared for the occasion, were most effectively given by the choir, rendering the scene, to a high degree, imposing. The brethren were next called upon to salute Bro. Wiener as W.M. of St. John's Lodge, No. 80, on the registry of the Grand Lodge of England for the ensuing year, or until such time as a successor shall be appointed and installed in his stead. The ceremony on this occasion was inaugurated by Bro. Robt. Dixon, I.P.M., and

consequently took his place in the east. Bro. Mark Douglass, Senior P.M., occupied the S.W.'s chair, and Bro. W.H. Crookes, P.M. and P.G.Sec., that of the J.W. The choir consisted of Bros. Ferry, Myres, Whinom, and Guisicke. Bro. Angelo Forrest presided at the Harmonium. The marked ability of Bro. Dixon as installing Master, gave great satisfaction, the symbolical illustrations and moral charges, were impressively rendered, while the solemn and inspiring strains from the choir, gave a peculiar emotional charm to the whole of the proceedings. The W.M. then appointed and invested with their respective Badges of office, the following brethren: Bro. Robt. Dixon, I.P.M.; Bro. James Wilson, S.W.; Bro. James Davison, J.W.; Bro. Thos. Godfordson, Treas., Bro. Robt. Hodgson, Sec.; Bro. Trueman; W. Graham, S.D.; Bro. John Bell, J.D.; Bro. Henry J. Turnbull, I.G.; Bro. John Thompson, Tyler; Bro. Angelo Forrest, Org.; Bros. Rudolph, Guisicke, and Geo. Young, Stewards. The acclamations of the brethren at each of these appointments gave evidence that the W.M. had been judicious in his selection. A few propositions were made and recorded, and the lodge was closed in due form. The brethren then retired to the Refreshment Hall, where song, toast, and sentiment ruled the board; an amount of versatile talent was displayed, honour was given where honour was due, and Harmony reigned supreme during the remainder of the evening.

HARTLEPOOL.—*St. Helen's Lodge* (No. 631).—The installation of Bro. Robert Ropner, W.M. elect, took place on Thursday afternoon, December 1st inst. Bro. Jas Grooves, J.P., P.M., Prov. J.G.W., performed the installing ceremony in a very effective manner. Bro. Ropner selected his officers for the ensuing year as follows:—Bros. J. J. Armstrong, I.P.M.; John Hunter, S.W.; W. H. Carter, J.W.; J. M. Porter, J. W. Atley, Secs.; W. Pearson, S.D.; S. M. Glendinning, J.D.; T. Turnbull, I.G.; Jas Grooves, P.M., D.C.; Bros J. Mosey, F. C. Cooper, and W. Fleetham, Stewards; Bro. J. Mowbray, Tyler. After the ceremony of installation was ended, and the brethren had saluted the W.M., Bro. W. J. Hodgson, P.M., in a very appropriate speech, presented Bro. J. J. Armstrong the retiring W.M., with two very neat jewels, one, a gift from Bro. John Hunter, his late Secretary, and present S.W., and the other from the brethren of the lodge, after Bro. Armstrong had responded in suitable terms, the lodge was closed, and the brethren adjourned to Bro. C. Humble's, of the Cleveland Hotel, where a sumptuous banquet was prepared for them, and a very pleasant and harmonious evening was spent. Among the visiting brethren present were Bros. W. C. W. Jackson, J.P., P. Prov. S.G.W., of Greatham Hall; Davis, P.M., P. Prov. S.G.W., Sunderland; Farmer, P.M., Darlington; Jones, W.M., Middlesbro; S. Gourley, P.M.; Cameron, W.M.; Coxon, Sec., Harbour of Refuge, West Hartlepool; J. W. Sidney, St. John's Sunderland.

ISLE OF MAN.

DOUGLAS.—The Craft will be glad to see the amity which prevails between the lodges in Douglas; the members of which have decided on celebrating by a joint banquet, the "Festival of St. John." The Installation of Bro. John A. Brown will take place at St. James' Hall, at two o'clock, the Installing Master being Bro. G. M. Lofthouse, P.M.; and the installation of Bro. Samuel Webb will be at the Douglas Hotel, at four o'clock, the Installing Master being Bro. H. P. Mayle, P.M. The banquet will take place at the Douglas Hotel, at six o'clock, and as the occasion will be most interesting, there is little doubt that great numbers of brethren will assemble round the hospitable board of Bro. H. P. Mayle. Bro. E. Tibbets, P.M. will install Bro. H. P. Webb, Master of the St. Maughold Lodge, 1,275, Ramsey.—*Isle of Man Times.*

LANCASHIRE, (WEST).

LANCASTER.—*Lodge of Fortitude*, (No. 281).—The regular meeting of this lodge was held on Wednesday evening last, the 14th December, 1870 at the Masonic Rooms, Athenaeum. The W.M., Bro. John Hatch presided, and was supported by the following officers:—W. Bro. Edward Storey, I.P.M.; Bros. Christopher Hartley, S.W.; John Barrow, J.W.; James Hatch, P.M. and Treas.; Edmund Simpson, P.M. and Sec.; William Heald, S.D.; William Fleming, J.D.; William Hall, I.G.; John Watson, Tyler. There were also present Past Masters W. H. Bagnall, J. Fenton, W. King, G. Kelland, J. D. Moore, R. Stan-

ton, and J. Z. Whimpray, Bros. W. Hall, W.M. 1051; N. G. Mercer, W.M. elect, 1051, and about 80 other brethren. The lodge was opened, minutes of the last regular lodge, and of the Lodge of Emergency read and confirmed, and other business transacted. Bro. William Hayes, E.A.P. having given proof of his proficiency, was passed to the degree of F.C. by the W.M., the working tools being presented by the W.M. The next business was the election of a W.M. for the ensuing year, for which office there were not fewer than 29 brethren on the list as eligible. The ballot resulted in the election of Bro. J. Daniel, Moore, M.D., P.M., P. Prov. G.S. of W., and the Installation and subsequent banquet were fixed for Tuesday the 29th inst. The election of Treasurer and Tyler were next proceeded with, and resulted in the re-election of Bro. James Hatch, P.M., as Treasurer, and John Watson as Tyler. The Secretary reported that the Committee appointed to decide upon the votes for the Royal Albert Asylum, had given their votes to the son of a member of the Craft at Southport, and to the local candidates. A committee was appointed to audit the accounts of the lodge, and there being no other business before the lodge, it was closed in due form.

PRESTON.—*Lodge Concord* (No. 243).—The annual meeting of this flourishing lodge was held on Thursday, December 15, at the King's Arms Hotel, for the purpose of installing the new Worshipful Master. The lodge was opened at 3.30 by Bro. Pro. Porter, W.M., assisted by Bros. Banning, S.W.; Heaps, J.W.; Rev. Taylor Sec., and Chaplain, forty brethren of the lodge and the following visitors:—Bros. Capt. Mott, P. Prov. J.G.D.; Steib, P.M. 113 Whitehead, W.M. 113; Worsley, P.M. 333; Kinselle, W.M. 333; Dr. Smith, W.M. 314; D. Wilson, J.W. 333; Ward, S.W. 333, and others. The minutes of the previous meeting having been read and confirmed, Bro. Beattie was passed to the second degree, and Bro. Bowling to that of the sublime degree of M.M. The lodge was then resumed in the second degree, when the installing Master, Bro. Captain Mott, having taken the chair, Bros. Porter and Pritt presented Bro. Banning, S.W., and W.M. elect for installation. The brethren below the rank of W.M. having retired, a board of installed Masters was formed, and Bro. Banning was duly placed in the chair according to ancient custom. The brethren were again admitted and the W.M. was proclaimed in the three degrees respectively. The officers were next appointed as follows:—Bros. J. Porter, I.P.M.; Heaps, S.W.; Rev. Taylor, J.W. and Chaplain; G. W. Rawson, Sec.; R. B. Pearson, S.D.; W. Wilson, J.D.; R. Robinson, P.M., Treas.; Welbourne, I.G.; and Moss, Tyler. Bro. Captain Mott then said that his next duty was a very pleasing one, he had been requested by the W.M. to present in the name of the brethren to Bro. Porter, the I.P.M., a very handsome gold Past Master's jewel in token of their appreciation of his valuable services during the past year, and he trusted that Bro. Porter would long live to wear it and work in the cause of Freemasonry as he had hitherto done. Bro. Porter briefly responded. The visiting brethren having presented hearty good wishes from their respective lodges, and there being no other business the lodge was duly and solemnly closed with prayer, according to ancient custom, at 7 o'clock. The brethren then adjourned to the banquet room, sixty-two sat down, presided over by Bro. Banning, W.M., supported on his right by Capt. Mott and Whitehead, and on his left by Bros. Porter, I.P.M., Prett Quayle, Dr. Smith, Rev. C. T. Astbury, &c. The usual loyal and Masonic toasts having been given and duly honoured, Bro. Porter rose and asked the brethren to drink in a bumper the toast he was about to propose, it was the health of their new Worshipful Master, than whom there was not a better Mason in the country; in the course of his, Bro. Porter's remarks, he alluded to the importance of selecting proper men for the chair; as should they elect some one who had not the true interests of Masonry at heart and who was not skilled in the Craft, the welfare of the lodge must naturally suffer, but such he was happy to say was not their case that night, for they had elected one in whom he had the greatest confidence, and to whom he transmitted the affairs of the lodge with pleasure, well knowing that he would discharge the duties of his high office with credit to himself, honor to the Craft at large, and satisfaction to the brethren of this lodge in particular; and he trusted that T.G.A.O.T.U. would grant him strength to support and wisdom to guide him during his year of office. The toast was well received, and the W.M. briefly responded, and before sitting down

proposed the health of the I.P.M., and the rest of the past officers. The health of the Installing Master was given from the chair, and received, with acclamation, the brethren giving him the honors again and again, thereby shewing that they deeply enjoyed and appreciated the very beautiful and efficient manner in which he had discharged the duty of installation. Capt. Mott responded in a long interesting, and instructive speech. The remaining toasts, "Present officers of the lodge," "The Visiting Brethren," "Our Masonic Charities," and "The Tyler's Toast," having been given, the brethren retired at twelve o'clock, after spending one of the most pleasant and agreeable evenings in the records of the lodge. Too much praise cannot be accorded to the host, Bro. Robinson, P.M., and Mrs. Robinson for the excellence of the supper and the general arrangements, which gave universal satisfaction.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—The members of this lodge assembled for their regular monthly meeting at the Freemasons' Hall, on Thursday, the 15th inst. The W.M., Bro. T. H. Buzzard, presided. All the officers were in their places, except the I.P.M., Bro. Toller, who was unavoidably absent (a very rare event), and in the whole about thirty members and visitors were present, including the R.W. Prov. G.M., Bro. Kelly. There were three raisings and three passings due, but only three out of the six candidates were able to attend. Bros. Sharp and Wood were passed as F.C.'s and Bro. Wynne was raised to the degree of M.M., after each of these candidates had given proof of proficiency in the former degree. Some business of a private nature was brought before the Lodge by the Wardens, and after some discussion amongst the various brethren on the subject, it was resolved to consider it at a Lodge of Emergency, to meet an hour before the next regular meeting. The W.M. brought before the Lodge the case of the widow and infant family of the late Bro. Bent, Storekeeper at the Leicester Infirmary, a Mason on the Irish registry, and a petition in their favour to the Board of Benevolence in Lodge was signed by all the officers and members of the Lodge present. On the proposition of the W.M., a Committee to act in conjunction with that of St. John's Lodge, was appointed to make arrangements for the Masonic Ball on the 10th January next. The Lodge was then closed, and the brethren adjourned for refreshment.

MIDDLESEX.

SOUTHALL.—*Gooch Lodge*, No. (1238).—The brethren of this lodge met at the Prince Alfred Hotel, on Monday 19th inst., on which occasion the only business transacted was the election of W. Master, Treasurer, and Tyler, the result being as follows: Bro. Baber was unanimously elected W.M. for the ensuing year; Bro. J. Taylor re-elected Treasurer, and Bro. Gilchrist, Tyler. The installation will take place in February next.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge*, (No. 1258.)—The regular monthly meeting of the members took place on Monday last in the Lodge Room, at the Clarence Hotel. The W.M., Bro. Henry Houghton Kennard, Esq., of Crumlin Hall, took the chair. There was a very good attendance, and after the minutes had been read and confirmed, the ballot took place for Mr. Daniel James Hutchin, of Cardiff, who was unanimously admitted, and that gentleman being in attendance, was duly initiated. The W.M., performing the ceremony admirably. The subject matter of buying a large freehold building, for a Masonic Hall was then brought up, and after the same had been thoroughly discussed, the W.M. notified that he would take 100 shares, and, 480 shares were subscribed for in the room; these will speedily be increased to 600, and we may therefore put it down as an accomplished fact, that the number in 18 months from their lodge being consecrated will have purchased a splendid freehold building, the underpart of which they can readily let at good rent, and get from 8 to 10 per cent. on their outlay. Four candidates for admission at the next meeting were then proposed, and after the transaction of some ordinary routine business, the lodge was closed in harmony, at 7.35 p.m.

YORKSHIRE (NORTH AND EAST).

MIDDLESBOROUGH.—*North York Lodge* (No. 876).—A special meeting of the above lodge was held at the Freemasons' Hall, on Thursday afternoon, December 25th, for the purpose of installing Bro. Thomas Davison, the W.M. elect. Present: Bros. George Marwood, J.P., P. Dep. Prov. G.M. (of this province); John Jones, W.M.; Thomas Davison, S.W.; Charles Willman, J.W.; Henry Thompson, J.P., Treas.; J. T. Belk, Sec.; Wright Petchel, S.D.; Robert Davison, as J.D.; John Alexander Manners, Dir. C.; J. Steward, Org.; W. H. Hamilton, J.G.; R. Chambers, Tyler; and several other members of the lodge. The visiting brethren were:—Bros. George Marwood, J.P., P. Dep. Prov. G.M., and George Markham Tweddell, F.S.A. Scot. and Newc., of the Cleveland Lodge; C. Moore, T. C. Davison, William Nelson, and J. H. Bennett, of the Marwood Lodge; Robert Stainsby, of the Palatine Lodge; and John Morrell, Joseph Morrell, and William Best, of the Tees Lodge. The ceremony of installation was performed in an impressive manner by the W.M. Bro. Marwood, after which the following brethren were invested with the jewels of their respective offices:—Bros. Charles Willman, S.W.; Wright Petchell, J.W.; James Ingram, Treas.; G. G. Hornsby, Sec.; E. W. Last, S.D.; John Dunning, J.D.; J. Steward, Org.; John Alexander Manners, D.C.; Robert Davison, I.G.; and Ralph Chambers, Tyler. The lodge was then duly closed.

SCOTLAND.

GLASGOW.

LODGE ST. MARK (No. 102).—The annual meeting for the election and installation of office-bearers of this lodge was held on Monday evening, 12th inst., Bro. Thomas Halket, R.W.M., in the chair, there was a large attendance of brethren, the following were unanimously re-elected:—Bros. Thomas Halket, R.W.M.; Wilfred M. Robertson, D.M.; John F. Craig, S.M.; Robert Jamieson, S.W.; Daniel Watson, J.W.; B. H. Rammers, Treas.; James F. Mitchell, Sec.; D. Stewart, S.D.; William Andrews, J.D.; James White, Jeweller; Alex. Gladstone, Junior Director of Music; James O. Smith, P.G.S.; William Duncan, S.S.; George Robertson, I.G.; and James Pollock, Tyler. Bro. Donald Campbell, P.M., performed the ceremony of installation in his eloquent and impressive manner, a hearty vote of thanks was given to him for the very efficient manner in which the ceremony was performed, A pleasant and harmonious meeting was afterwards held, when Bro. A. Gladstone very ably presided at the harmonium.

INDIA.

BOMBAY.

DISTRICT GRAND LODGE.

The half-yearly communication of the District Grand Lodge was held on Wednesday, the 2nd November, at the Freemasons' Hall, Mazagon, at 6 p.m. The proceedings were of a very interesting nature, but we have not room now for more than a brief summary, and will reserve the publication of the detailed official report until our next. In the absence of the District Grand Master, R. W. Bro. the Hon. J. Gibbs, who was prevented from attending, the chair was occupied by R. W. Bro. G. Taylor, Past District Grand Master, supported by R. W. Bro. Dr. T. Diver, Deputy D.G. Master; J. Dixon, D.S.G.W.; C. E. Mitchell, D.J.G.W.; W. H. Hussey, D.G. Sec.; Bro. J. J. Wintan, D.G. Treas.; W. Bro. Col. L. W. Penn, C.E., D.S.G. Deacon; Bros. H. Prescott as D.J.G.D.; L. Morcom as D.G. Org.; W. Bro. C. Beard, D.G. Sword-Bearer; Bros. T. Crawford as D.G. Purst.; J. W. Seager, D.G. Tyler.—Members: W. Bro. J. P. Cornforth, P.D.G. Warden; A. C. Gumpert, P.P.G. Warden; J. P. Leith, P.D.G. Chap.; H. H. Avron, P.D.G. Reg.; Capt. B. H. Mathew, P.D.G.W.; Bro. G. Bease, P.D.G. Dir. of Cer. &c. Lodges, "St. George," "Concord," "Truth," "Star of India," "Emulation," and "Eastern Star," were represented.

The District Grand Lodge was opened with prayer. The minutes of the last three communications (having been printed and furnished to members) were taken as read and confirmed.

The District Grand Secretary reported that communications had been received from the District Grand Lodges of Bengal, Madras, and Punjab, on the subject of jurisdiction, the latter concurred with the proposal of the District Grand Lodge of Bombay, but the two former could not agree.

Read also, a communication from the Grand Secretary of the Grand Lodge of England, in reply to a memorial from the District Grand Lodge of Bombay, praying that lodges at out-stations may be allowed to appoint representatives to attend on their behalf at the quarterly communications of the District Grand Lodge. The Grand Master regretted that in the present state of the law he could not comply with the prayers of the petition, nor did he think it expedient to alter the law to meet the wishes of the petitioners; but that the District Grand Lodge could follow the example of the Provincial Grand Lodges in England, by paying periodical visits to the lodges under his jurisdiction.

The District Grand Master offered a few remarks on this matter. He thought that the Grand Master was not aware of the inconvenience that the members of the District Grand Lodge would be put to in visiting Moulssil Lodges, which were scattered so far apart, and the impossibility of members leaving their business to go on these excursions, without incurring great expense. It was not as in England where there was a network of railways, and the Lodges in each province were within a few hours communication with each other; he had no doubt that when these points were fully explained to the Grand Master, the prayer would be complied with.

The Deputy District Grand Master then rose and said he had a very pleasing duty to perform. He regretted that the District Grand Master was prevented by indisposition and absence from Bombay from being present to invest the Past District Grand Master with the apron, collar, and jewel voted to him by the District Grand Lodge, as a slight mark of the eminent services he had rendered to the Craft as a ruler during the last nine years.

The P.D.G.M. having handed the hiram to the Deputy D.G.M., the latter read the resolution proposed by the District Grand Lodge, and invested the P.D.G.M. with the clothing, amidst the plaudits of the assembled brethren.

Then followed the addresses from individual Lodges, which were read and delivered to the P.D.G.M., by the representatives of Lodges; all breathing the affectionate esteem and regard in which he was held by the brethren over whom he ruled. Some of the addresses were not quite completed in the style the donors hoped to have presented them; but those that were finished, displayed the excellent workmanship of the Bombay Educational Society's Press, and were greatly admired.

The Past D.G.M., who was deeply affected, rose and thanked the brethren in eloquent and feeling terms for this fresh proof of their kindness and approbation of the manner in which he had discharged his duties as D.G.M. during the last nine years. He would carefully treasure up these souvenirs of the happy years he had spent among the brethren, and hand them down as heirlooms to his children.

A donation of Rs. 100 was unanimously voted to the widow of a deceased brother.

A donation of Rs. 500 was voted to the fund for the relief of the sick and wounded during the war.

W. Bro. Gumpert alluded to the death of R.W. Bro. Col. A. J. Greenlaw, District Grand Master of British Burmah, and the eminent services rendered by him to the Craft in general. It was proposed and unanimously resolved that a letter of condolence be forwarded to the District Grand Lodge of British Burmah, sympathising with them in the great loss they have sustained.

W. Bro. Percy Leith brought to the notice of the District Grand Lodge, that a project was on foot to construct a Masonic Hall in Bombay; he suggested that a meeting should be called, and that representatives from all lodges, &c. (under the several jurisdictions) attend, to discuss the matter; there was every hope of success attending their present attempt to give Bombay a commodious hall, calculated for all Masonic purposes.

There being no further business, the District Grand Lodge was closed with prayer.

BOMBAY.

LODGE CONCORD, (No. 757.) E.C.—The regular meeting of this lodge was held on the 15th October, 1870. Present: W. Bro. H. H. Avron, W.M.; Bros. B. Robinson, S.W.; C. Greaves, J.W.; F. Macdonald, Treas.; J. W. Seager, Tyler, &c. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The ballot was taken for Messrs. W. H. Hughes, W. Wilks, J. Judd, and C. Newborn, which proved clear in each case. Messrs. Hughes, Wilks, and Judd, also J. Clerk (who had passed the ballot at a previous meeting), being present, were introduced separately properly prepared, and initiated into the mysteries of the first degree. Bro. Senior Warden delivered the charge and explained the use of the working tools in a very impressive manner. Bro. Robert Scott was passed to the F. C. degree. The Worshipful Master then read the minutes of the Special Communication of the District Grand Lodge, held on the 1st October, and said he was very happy to welcome Bro. Bease again as a member of Lodge Concord, in which the brethren unanimously concurred. Bro. Bease returned thanks to the W.M. and brethren for the kind and cordial manner in which he had been welcomed, and hoped that for the future nothing would occur to mar the harmony of the lodge. Two brethren were proposed as joining members. There being no further business, the lodge was closed in peace and harmony.

LODGE EMULATION, (No. 1100), E.C.—The regular meeting of this Lodge was held on the 20th October, 1870. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. Also, the Treasurer's accounts for the quarter ending 30th September, 1870, showing a total balance to credit of the lodge of Rs. 3,822-41-6. Bro. G. Yardley was passed to the second or F.C. degree, and Bro. H. Bennett, was raised to the sublime degree of M.M. The Secretary reported receipt of quarterly communication from the Grand Lodge of England, dated June 1st, 1870. Also communication from the D.G.L. of Bombay, of a special meeting held on the 1st October, 1870, notifying that Bro. George Bease was on that date restored to his Masonic privileges. Resolved, that it affords this lodge much pleasure to hear of Bro. Bease's restoration; and that a monthly copy of the "Masonic Record" be taken in by the lodge. Proposed by the W.M., seconded by W. Bro. Avron, and carried unanimously.—That a sum of Rs. 200 be granted by this lodge towards the fund for the relief of the sick and wounded in the present war, and that a list be circulated amongst the members for private contributions. Proposed by the W.M., and seconded by W. Bro. C. Hyne.—That a suitable Address be prepared and presented to R.W. Bro. G. Taylor, P.D.G.M., signed by the W.M., officers and brethren of this lodge. This was carried, and referred to the Permanent Committee for preparation. There being no further work, the lodge was closed at 9 p.m.

LODGE EASTERN STAR, (No. 1189), E.C.—The regular meeting of this lodge was held on the 17th October, 1870. Present: W. Bro. Sorabjee Framurze, I.P.M., as W.M.; Bros. Muncherjee Framurze, S.W.; Cowasjee D. Furdoonjee, J.W.; Dinshaw Dorabjee Mistry, Treas.; Nosherwanjee Coyajee, Sec.; Pherozshaw Rustomjee, S.D.; Ruttonjee Manockjee, J.D.; Jamsetjee Jehangheer, Dir. of Cirs.; Jamsetjee N. Dady, Org.; Rustomjee Hormusjee, Steward; Dinshaw Nowrejee, I.G.; J. W. Seager, Tyler, and several members and visitors. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed; four candidates were separately introduced and passed to the second or Fellow-Craft degree. Four brethren were raised to the sublime degree of Master Mason. The Worshipful Master then read the minutes of the special communication of the District Grand Lodge, and congratulated Bro. Bease (who was present) on his restoration to his privileges; he said that he and the brethren of Lodge Eastern Star would always be most happy to see him at their meetings. Bro. Bease returned thanks to the W.M. for his kind invite to him to attend the lodge this evening, as he was very much gratified with the excellent work he had witnessed; he thanked the brethren for the very hearty welcome they had given him in the lodge. A donation of Rs. 300 was voted to the fund for the relief of the sick and wounded in the war; also that a subscription list be circulated among the brethren. It was unanimously resolved that an address signed by the W.M. Officers, and members of the lodge, be presented to R.W. Bro. G. Taylor, Past D.G. Master. There being

no further business, the lodge was closed in peace and harmony. A Lodge of Instruction is held on the second Saturday of every month, in connection with this lodge.

POONA.

LODGE ST. ANDREW'S IN THE EAST, (No. 343, S.C.).—The regular meeting of this lodge was held on Thursday the 6th Oct., 1870. Present:—W. Bro. J. C. Graham, as W.M.; Bros. H. Marks, S.W.; W. Wild, J.W.; N. Byramjee, Treas.; J. C. Fernandez, as Sec.; M. Cooverjee, as S.D.; P. Cowasjee, J.D.; D. Hormusjee, I.G.; W. Baker, as Tyler; and Bros. Brown, Tucker Royal; and visiting Bro. J. H. Irvine. The lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed; the summons convening the present meeting was also read. Bro. Rahab Royal was passed to the degree of Fellow-Craft, in due form. Bro. Robert Tucker having passed a satisfactory examination, he was passed out. It having been proved to the satisfaction of the W.M., and his Wardens, that Bro. Rahab Royal was about to be removed from the station, and that there was no lodge where he was going to, he was raised to the sublime degree of Master Mason in due and ancient form. The lodge was then lowered to the 1st degree, and closed in peace, and harmony.

MADRAS.

Lodge Bangalore (No. 1,043).—This lodge met on September 3, 1870, at 7 p.m., being the regular meeting of the month. Present:—W. Bros. C. Agnew, W.M.; J. J. Franklin, P.M.; Bros. E. Sheppard, S.W.; G. N. Smith, J.W.; J. F. Flood, Treas.; J. O'Donnell, Sec.; J. L. D. Stuart, S.D.; J. Price, J.D.; R. Kenny, I.G.; J. H. Thompson, Steward; F. Goings, Dir. of Cers.; F. A. Taylor, Assist. Dir. of Cers.; G. Whiting, Tyler. Members: Bros. Mullen, Knox, Giles, Butler, Bradshaw, Brotherton, McKie, Edgell, Veight, and Bonifacio. Visitors: Bros. Barley, Dougall, Coghlan, Tuffa, Walmsley, Murray, Graham, Mackay, Miller, Storey, and Conquest. The lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed. The summons convening the meeting was read. The W.M. addressed the brethren, and said it gave him pleasure to see so many visitors present this evening, to whom he expressed his sincere thanks for their attendance; he must particularize Bro. Murray, who has on all occasions of his visits to Bangalore, never failed to attend the lodge, and he took this opportunity of thanking him in person for the pains he has taken in framing and forwarding the Tracing boards for the three degrees, which were of the most important value, as well as an adornment, to the lodge. The W.M. concluded expressing a desire that he might see Bro. Murray on many future occasions, at the same time wishing him every happiness and prosperity. Bro. Murray responded, and intimated to the W.M. that should the lodge require a favour at any time, he would do all in his power to attend to it; in conclusion, he begged on behalf of the visiting brethren to return thanks for the kind manner in which they had been received. The brethren then proceeded to ballot for Bros. Harley, Dougall, Coghlan, Tuffa, Campbell, and Walmsley, as joining members, and for Messrs. Spencer, Putnam, Burton, and Heymer, as candidates for initiation, who were proposed at last meeting, and the result was clear in each case. Bro. Bonifacio was raised to the sublime degree of Master Mason. The lecture on the Tracing Board was delivered by W. Bro. Franklin, and the charge was given by Bro. Sheppard. Two candidates were proposed for initiation and one brother as joining member. The monthly account having been found correct, were duly passed. The charity box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at 10 p.m.

An emergency meeting of the lodge was held on the 10th September, 1870, at 7 p.m. Present:—W. Bros. C. Agnew, W.M.; J. J. Franklin, I.P.M.; Bros. E. Sheppard, S.W.; G. N. Smith, J.W.; J. F. Flood, Treasurer; J. O'Donnell, Secretary; J. L. D. Stuart, S.D.; J. Price, J.D.; G. H. Knox, as I.G.; G. Whiting, Tyler.—**MEMBERS:** Bros. Bonifacio, Giles, Edgell, Dougall, Tuffa, Bradshaw, Mullen, Vijayendra Rao, and Walmsley.—**VISITORS:** W. Bro. Patterson, Bros. Conquest, Dodd, and Pownall. The lodge was opened in the First degree. The summons convening the meeting was read. The brethren then proceeded to ballot for Lieut. Hammond, who had been proposed at the last meeting as a candidate for initiation, and the result was clear. Lieut. Hamond, Mr. Putnam, Color Serjeant Burton, Corp. Haymer, being in attendance, were admitted, properly

prepared and initiated into the mysteries and privileges of ancient Freemasonry. The charge was delivered by the Senior Warden. There being no other business before the lodge, it was closed in peace, love, and harmony at 10 p.m.

BOMBAY.

LODGE FRIENDSHIP AND HARMONY, No. 1270 (E.C.).—The regular meeting of this lodge was held on Saturday the 22nd October, at 6 p.m. Present:—W. Bro. C. Hyne, W.M.; Bros. R. Rayner, as S.W.; J. Stewart, as J. W.; W. Eason, Secretary; W. Curtis, as S.D.; J. Critchley, Dir. of Cer.; J. Seaman, I.G.; W. Cattrell, as Tyler; and Bro. J. Butler.—**VISITOR:** Bro. E. Hewett, No. 1100. The lodge having been properly tyled, was opened in the 1st degree. The summons convening the meeting was read. The proceedings of the last regular meeting were read and confirmed. The Worshipful Master and Treasurer for the ensuing year were then elected. The votes being in favour of W. Bro. C. Hyne as W.M., and Bro. M. Creswell as Treasurer. The W.M. thanked the brethren for the confidence they placed in him, and said he should do all in his power to ensure a prosperous year to the lodge. Proposed by Bro. E. Hewett, and seconded by Bro. J. Stewart, "That this lodge present R. Wor. Bro. G. Taylor with an address engrossed on vellum, expressive of their appreciation of his able rule over the Craft as District Grand Master."—Carried unanimously. Read Special Communication of District Grand Lodge holden on Saturday 1st October, 1870. There being no other business, the lodge was closed in love and harmony at 7-40 p.m., when the brethren adjourned to refreshment, and passed a social evening.

ROYAL ARCH.

METROPOLITAN.

MOUNT SINAI CHAPTER, (No. 19).—A convocation of this Chapter was held at Anderton's Hotel, Fleet-Street, on Tuesday, 20th inst. Present: Comps. George Rice, M.E.Z.; Stone, H.; Dex, J.; Thompson, Scribe E.; J. Smith, Treas. Comp. Baber of the Hervey Lodge, 1280, was present as a visitor. The business of the evening included the Exaltation of Bro. W. H. Thomas of Lodge Macdonald, No. 1216. There being no farther business the Comps. retired to the banquet.

INDIA.

CHAPTER ST. ANDREW'S IN THE EAST, (No. 68, S.C.)—At a regular meeting of the above chapter held at the Masonic Hall, on the 15th October, 1870. The following Companions were present:—M. E. Comps. G. L. F. Connell, as P.Z.; J. H. Irvine, P.P.Z., as P.H.; Colonel L. W. Penn, P.P.J., as P.J.; Ex-Comps J. C. Graham, Scribe N.; W. H. Wakeman, Treas. W. F. Jones, 1st Soj.; G. Bowler, as 2nd. do.; J. Harris, as 3rd. do.; and Comp. Fernandez. The chapter was opened in ancient form with prayer. The summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. Companions below the rank of Installed Principals having retired, Comp. Fernandez was installed as Z., and W. H. Wakeman as H. The Comps. were then admitted and saluted their Principals according to ancient custom. The following Comps. were then duly installed: Comp. W. F. Jones, as Scribe E.; J. Kirby, as Scribe N.; and J. C. Graham, as 2nd Soj. The Chapter was then called off and opened in the Excellent Master's Degree, when Bros. Cowasjee Jamsetjee and Nanabhooy Framjee (who had previously received the Mark and Past Master's degrees) were admitted and duly received the degree of Excellent Master. The Chapter was then re-opened and Bros. Cowasjee Jamset and Nanabhooy Framjee were admitted and exalted to the Holy Royal Arch degree in the ancient form. No further business being before the Chapter, it was closed in peace and concord with prayer.

MARK MASONRY.

METROPOLITAN.

MACDONALD MARK LODGE (No. 104).—The regular meeting of this lodge was held on the 10th inst., at the Head-quarters of the First Surrey Rifle Volunteers, Camberwell New Road, under the presidency of Bro. James Stephens, J.G.O., W.M. Amongst

the distinguished visitors were the Grand Master of the Degree, Bro. the Rev. G. R. Portal, M.A., and Bro. Lord Eliot, J. G.W. A Lodge of Improvement was previously held at which all the officers were in their places, and the whole ceremony of advancement was rehearsed. On the opening of the lodge the M.W.G.M. and Lord Eliot, together with other grand officers, were announced, and on their admission to the lodge room were saluted in due form. Bros. T. D. Sewell (Craft Lodge, 21); J. Cressy Hall, 190; W. S. Wyman, 409; and C. T. Deane, 525, were then advanced to this degree, and the M.W.G.M. at the conclusion of the ceremony expressed his satisfaction at finding the work so ably performed. He also stated that he was pleased to see the Degrees of Mark Man and Mark Master given separately here, and he hoped that the lodge would enter on its minute book the fact that he had expressed his pleasure at the ability of the W.M. and his officers. The brethren then retired to an excellent banquet. The G.M. responded for the toast of the G.M.M., and Lord Eliot for that of the D.G.M. Bro. Meggy proposed the W.M., and afterwards responded for himself. Bro. Sewell replied for the newly-advanced brethren, and Bro. W. Mann, P.G.R., for the visitors. Bro. F. Binckes, Treas., in replying for the Benevolent Fund of the Grand Mark Lodge, took occasion to contrast the immediate relief which, though the cases were thoroughly investigated, the Grand Lodge of this degree afforded, with the length of time which will have elapsed before the brother whose case was before Grand Craft Lodge on Wednesday week will receive assistance. That case, he said, was introduced first of all in August last, and the new rules of Grand Craft Lodge made it necessary that, before the £250 voted by the Lodge of Benevolence is paid to the distressed brother, such routine has to be observed that the Quarterly Communication of March, 1871, must be held, and the minutes of last Quarterly Communication confirmed. Bro. Dr. Eugene Cronin, S.W., and Bro. S. Rosenthal, J.W., replied for the officers of the lodge.

SOUTHWARK LODGE OF MARK MASTERS (No. 22.)—Bridge-House Hotel, London Bridge. A regular meeting of this lodge was held on Saturday, 17th inst. Present:—Bros. A. D. Loewenstark, P.G.I.G. W.M.; Thos. J. Sabine, P.G.A.D.C., P.M.; H. Massey, P.G. Steward, P.M.; Fred. R. Walters, P.G.I.G., P.M.; Meyer A. Loewenstark, P.G. Steward, P.M.; Sec.; J. H. Batten, S.D.; T. D. Barnard, D.C.; J. J. H. Wilkins, J.G.; Geo. Neall; and MacDonald. Bro. Thos. S. Bulmer, M.D., was advanced to the degree of a Mark Master Mason, by the W.M., after being ballotted for, the vote being unanimous in his favour. The lodge was opened at 6 p.m. The minutes were read and confirmed. A Committee was appointed to revise the bye-laws. The next meeting of this lodge will be held in March, 1871.

KNIGHTS TEMPLAR.

PROVINCIAL GRAND CONCLAVE OF SURREY.

The Provincial Grand Conclave was held on Friday the 16th inst., Head at the Quarters of the Temple Cressing Encampment Horn's Tavern, Kennington. The Very Eminent Sir Knight George Harcourt, M.D., the Grand Commander of this Province, presiding; when all the Provincial Grand Officers of the preceding year were re-appointed, and the Eminent Sir Knight, R. Farren elected as Provincial Grand Treasurer; and the Eminent Sir Knight Vesper, P.E.C., Mount Calvary, and Past Grand Capt. of Lines was re-elected, as Provincial Grand Equerry. After the closing of the Provincial Grand Conclave, and of the Temple Cressing Encampment,

BOMBAY.

MOUNT CALVARY IN THE EAST ENCAMPMENT. (No 53.)—The regular meeting of this Encampment was held on the 27th Oct., 1870. Present: E. Sir Kts. J. Baird, E.C.; G. L. F. Connell, as Prelate; Sir Kts. J. Byrne, 1st Capt. Comg. Columns; E. Smith, 2nd Capt.; J. W. Butler, Expert; G. Bease, Regst.; F. Burdett, Treas.; P. Belleli, Capt. of Lines; T. Martin, Equerry. Members: E. Sir Kt. Col. L. W. Penn, Sir Kts. J. Cowan, W. Abraham. Visitors: E. Sir Kt. Capt. B. H. Mathew, and Sir Kt. G. Gordon. The Encampment was opened with prayer. The Muster Roll was called, and the minutes of

the last meeting were read and confirmed. The ballot was taken for Comps. M. B. Cohen and W. Thorley, which proved clear. Comp. Thorley being in attendance, was introduced properly prepared, and installed as a Knight Templar. Read letter from Grand Chancellor, forwarding a proposal to raise contributions towards a fund for relief of the sick and wounded during the present war. It was unanimously resolved that £5 from the Charity Fund of the Encampment be forwarded to the Grand Conclave, for this purpose. Sir Knight E. Smith, being about to leave Bombay, regretted to be obliged to resign his office of 2nd Captain and membership of the Encampment. This intimation was received with regret, and the Eminent Commander appointed Sir Knight J. W. Butler to officiate as 2nd Captain, and W. Abrahams as Expert, for the remainder of the year. There being no further business, the Encampment was closed with prayer.

ASCALON ENCAMPMENT. (No. 6.)—At a regular meetign of this Encampment held on the 11th October, the following Sir Kts. were present: E. Sir Kt. L. W. Penn, E.C.; E. Sir Kt. G. L. F. Connell, as Prelate; Sir Kts. P. Callaghan, 1st Capt.; J. C. Graham, 2nd Capt.; W. H. Wakeman, Regst.; J. C. Fernandez, Almoner; H. W. Marks, Expert; G. Bowler, Capt. of the Lines; J. Harris, Equerry; Sir Kt. A. D. J. Souza; and E. Sir Kt. Irvine, P.E.C., visitor. The Encampment was opened and ballot taken for Comp. Lee Smith, of Keystone Chapter, Bombay, which proving unanimous, he was admitted and duly installed as a Knight Templar. Two letters were then read, asking the Sir Kts. to contribute to the fund for the relief of the wounded soldiers of France and Germany, and handsome sum was immediately subscribed by the Sir Knights belonging to the Encampment for this purpose. Sir Kt. J. C. Graham, 2nd Capt., was unanimously elected Treasurer in place of E. Sir Kt. W. Wellis, P.E.C., deceased. Sir Kt. J. C. Graham proposed, and E. Sir Kt. L. W. Penn seconded, that a letter of sympathy be sent to the widow of our late P.E.C. and Treas., E. Sir Kt. W. Wellis, which was carried unanimously. The Encampment was then closed and the Priory opened, when Sir Kt. Lee Smith was introduced and duly installed into the Order of Knights of Malta, Rhodes, Palestine, and the Mediterranean Pass. It was unanimously resolved that the degree of Knight of Malta be conferred upon Sir Kt. G. S. Morris, one of the oldest members of our Encampment, as when he was installed a Knight Templar the degree of Knight of Malta had not been introduced. There being no further business before the Priory, it was closed with solemn prayer, and the Fraters retired to the refreshment hall, to partake of the bread of plenty and the cup of cheerfulness.

DISTRICT GRAND CHAPTER OF BENGAL.

A convocation of the District Grand Chapter, was held at the Freemasons' Hall, Calcutta, on Saturday, the 12th November, 1870.

Present: M.E. Comp. H. D. SANDEMAN, Grand Supt.; M.E. Comp. G. H. Daly, M.D., Dist. Gd. H.; M.E. Comp. W. B. Farr, Dist. Gd. J.; M.E. Comp. Capt. W. G. Murray, D.G. Scribe N. as D.G. Scribe E.; M.E. Comp. W. B. Collins, as D.G. Scribe N.; M.E. Comp. J. Mackintosh, D.G.P.S.; M.E. Comp. I. L. Taylor, D.G. 1st A.S.; M.E. Comp. Col. W. B. Ford, as D.G. 2nd A.S.; M.E. Comp. J. H. Linton, D.G. Treas.; Comp. Amos, L.G.S.B.

Visitors: Comps. Harvey, W. H. Jones, C. Brown, A. M. Broadley, D. Denearjee, MacPhun, Meathereal, Zemin, Jellicoe, C. T. Davies, and Girling.

The District Grand Chapter was opened in due form at 8 p.m.

An apology was recorded from M.E. Comp. H. H. Locke, D.G. Scribe E., for his unavoidable absence.

The minutes of the Convocation held on Thursday, November 4, 1869, having been printed and circulated were taken as read and, on being put to the vote, were confirmed.

Referring to the recommendation of the Finance Committee which was laid before and adopted by District Grand Chapter at its last Convocation, that a representation be made to the District Grand Lodge with a request that the percentage charge on the office expenses payable by District Grand Chapter be reduced from 20 to 10 per cent.; the District Grand Scribe E. read a paragraph from the Report of the Finance Committee of District Grand Lodge confirmed at the Quarterly Communication of January 26, 1870, agreeing to the reduction.

ON THE USE OF COLOUR IN DIAGRAMS ILLUSTRATING THE HISTORY OF ARCHITECTURE.

A Paper read by Mr. Edmund Sharpe, M.A., F.R.I.B.A., before the Architectural Association.

Mr. Sharpe, in his introductory remarks, said he thought the members of the Association would accept him as a friend who, having long ago withdrawn from the practice of architecture as a profession, and having therefore no personal object to serve, desired to assist the junior members of the profession in the pursuit of a study to which he had devoted a considerable portion of his life, and upon a tolerably complete knowledge of which depended their future excellence as professional men—he meant the study of the history of church architecture. When he spoke of the study of the history of church architecture he meant the serious study of a great art—the art of building during the middle ages—and not that spurious *diletantist* study of Mediæval art which, mixed up with the examination of barrows and tumuli, the investigation of British earthworks and Roman roads, and the rubbing of brasses, passed under the general term of “archæology.” Nor did he mean that attempt to unite ancient art with modern practice in church building and church observances which called itself “ecclesiology.” To the true architectural student a far simpler and nobler course was open. He had to trace out and follow the progress of Mediæval architecture by the help of the admirable illustrations of it that existed in every part of Christendom. He had to note the changes of form through which Mediæval architecture passed from its rise in the eleventh century to its complete development in the thirteenth century and its subsequent decline in the sixteenth century—changes of form in outline and in carved work. In other words, he had to mark and record the indications of its slow, but constant, regular, and simultaneous progress, and to turn the lessons which were thus to be learnt to his future use and profit. He was aware that it had been the practice in certain quarters, rather to decry the study of our national monuments, and to refer the young architect to his inspiration, to “the light of nature,” and so forth. No more delusive and mischievous counsel could be given, for architecture, as well as poetry, had its alphabet and grammar, and it was as absurd to expect an original design from the architect who had not studied these as it would be to expect a poem from a man ignorant of language. It had been urged that knowledge acquired by the study of old work led to servility, and disposed the student to copy rather than to invent and design. How was it with the Mediæval builders in this respect? They were carefully trained up in one single school of art, and never had the liberty enjoyed by the architects of the present day, but yet they never copied each other. Of the thirty churches Mr. Sharpe and some members of the Association visited in August last in Lincolnshire, all within an easy distance of each other, and all erected within a short time of each other, there were not two of which it could be said that the principal features were identical. The saying which had been applied to the poet—*poeta nascitur, non fit*—applied equally to the architect. It was not the study of good work which produced copyism, but the inability to turn the knowledge acquired in such study to good account. No amount of study would compensate for want of talent and inventive ability. Mr. Sharpe then went on to observe that perhaps the title of the subject on which he had to speak had not been very correctly given by him in the syllabus, for though he should have to explain what use he made of colour for the purpose of making distinctions between different periods of architecture, he had much more to say of those distinctions themselves. His first business, then,

was to point out what those distinctions were, and in order to do this it was absolutely necessary that he should have terms in which to express them. It was very desirable, moreover, to make use of terms which were already in general use, but this happened to be impossible to him, for the simple reason that none of the terms in general use at this time were applicable to at least two of the classes of buildings to which he had to call attention. He had been obliged, therefore, to invent terms to answer the purposes of the minute division of the subject he should follow. Those terms were contained in a little work he published many years ago now out of print (“The Seven Periods of English Architecture”). Of course no one who had paid any attention to this subject was ignorant of the fact that it was to Mr. Rickman that we were indebted for the terms now in use. Rickman divided the whole of our national architecture from the Conquest to the Reformation into four periods, which he called Norman, Early English, Decorated, and Perpendicular. It was no reflection on Mr. Rickman to say that that division (which had served its purpose so well since he wrote) was scarcely suited to the descriptive requirements of architectural writers at the present day, for, in the first place, it did not include those specimens of Gothic architecture that were constructed during the forty or fifty years that elapsed between the first appearance of the pointed arch and the final disappearance of the circular arch; nor (secondly) did it enable us to distinguish and classify those buildings which were erected during the seventy years that intervened between the first appearance of tracery in windows, and the assumption by tracery of the flowing form which Mr. Rickman indicated as chiefly characteristic of his Decorated period. But during these two periods buildings were erected so unlike those of the other periods, and having such peculiar characteristics of their own, that it was impossible to classify them under or to describe them by the terms hitherto in use. It was, then, to provide a fitting place in architectural nomenclature for these works that he proposed in the work referred to, the division of our national architecture into six periods instead of four. He passed over Saxon architecture, as its remains were so very fragmentary and in so imperfect a condition that their study was of very little if of any use to the architect; moreover did such work exist in any number and completeness, they would possess scarcely any interest as works of art; the study of Saxon architecture, therefore, was a matter chiefly of antiquarian interest. As regarded the nomenclature of the six periods into which Mr. Clarke divided English architecture, he said that although everybody might be ready to agree that it was necessary to have these six divisions, every one might not agree as to the choice of the distinguishing terms of these periods. He attached comparatively little importance to the question of what should be the terms used, provided that any given term always meant the same thing. Therefore he did not say that the terms he proposed were the best that could be adopted, but until he was supplied with better he could continue to make use of them. The terms which he employed were:—(1) Norman; (2) Transitional; (3) Lancet; (4) Geometrical; (5) Curvilinear; (6) Rectilinear. He limited the buildings in the Roman style to those in which the circular arch alone prevailed. To the Transitional period he allotted a good many of the works which Mr. Rickman classed as Norman. In the Transitional period both the pointed and circular arch prevailed (not indiscriminately, however) in the same building up to the end of the eleventh century, the former being used for arches of construction, the latter for arches of decoration. The Transitional period Mr. Sharpe placed as commencing at A.D. 1145, and coming down to 1190; the Lancet period as commencing at 1190, and closing at 1245; the Geometrical period as beginning at 1245, and ending at 1315.

The Lancet period was characterised solely by the lancet form of the windows. Mr. Rickman included in the Lancet period some buildings which were of the Transitional, and some which were of the Geometrical periods. The Curvilinear period was distinguished by its flowing forms, the ogee, and the sinuous forms which appeared not only in the tracery, but in all parts of the building of the period. Along with the changes of form in the outline would be found corresponding changes in the details. This was an important reason why architects should not mix the outline forms of one period with the detail forms of another period, for by so doing they missed the unity and fitness of purpose, so characteristic of every period of Gothic art. To do so, in fact, was just as bad as to make a solecism in language. No one would think of putting on to a Doric column a Corinthian capital. It would be like a line of poetry badly spelt. In the Rectilinear period the lines were not only vertical, but horizontal, therefore the term "Rectilinear" was, Mr. Sharpe considered, preferable to the term "Perpendicular," besides pairing well with the term "Curvilinear." Almost all the great Cathedral and Abbey Churches of the country were divisible into three parts longitudinally, viz:—the choir or chancel, transepts, and nave. They were also laterally divisible into three parts, viz:—the nave, and two side aisles; this tripartite division was also visible in the elevation, which was contained in three stories or stages. These he proposed to call the grand story, the blind story, and the clerestory—terms which would explain themselves. Mr. Sharpe then proceeded to explain the various points which distinguished the several periods of English architecture from each other. He said that the difference between the buildings of the Norman and the Transitional periods consisted chiefly in the much greater lightness of all the parts of those of the latter period. And here he would say that when he spoke of these absolute divisions or periods, it must not be supposed that he meant to draw a hard and fast line between one period and another. That was impossible, because architecture was constantly progressing, and, therefore, always in a state of transition, and that progress was never arrested. The windows of the Transitional period were also longer and narrower, and the intercolumniations were taller. The buttresses were more prominent. Mr. Sharpe then referred to the use of the pointed arch by the Mediæval builders. This arch was not invented by the mediævalists, as was popularly supposed, for it was to be found in Euclid, and its abstract form must have been known to geometers in every age, because the intersection of two circles formed it. He was perfectly certain why it was adopted by the Mediæval builders, although he believed that about thirty theories were given in Britton's work on the subject—not one of them the correct one. In the early part of the twelfth century, many of the large circular arches used for spanning large openings had given way. Who could find a chancel arch of Norman date that was perfectly true? As the builders of that period were never able to hew stones more than 18in. in depth, the sides of the voussours in arches of large span became nearly parallel, and it followed, as a matter of course, that in circular arches of a large span, the centre voussours began to fail after a certain time. The maxim that "an arch never sleeps," should ever be borne in mind, for, in course of time, its lateral pressure would make itself felt. Many of the earlier arches in the Romanesque buildings abroad were not truly pointed arches, but were modifications of the circular arch, effected by simply raising the upper part imperceptibly. The Mediæval builders, finding the increased stability of the pointed arch, began to execute during the Transitional period, pointed arches of two centres, but preferring, as they did, the form of the circular arch, they used the pointed one only in places where the stability of the structure required it.

(To be continued).

Obituary.

We regret to announce the death, on the 14th inst., of the R.W. the Prov. Grand Master for Cambridgeshire, Bro. Thomas Henry Hall, F.R.S., of Lincoln's Inn, and formerly Fellow of King's College, Cambridge.

The deceased brother was in the 75th year of his age, and had held his appointment of Provincial Grand Master for several years, he was also a Past Grand Registrar, and had held other high Masonic positions in the Craft.

It may be mentioned that among other Masonic attainments, Bro. Hall was considered to be more particularly an authority on the jurisprudence and ritual of the Royal Arch degree, as he was for a long time held to be on Craft Masonry. He had a long experience and a judicial mind, which enabled him to grasp accurately many questions of Masonic discussion.

THE EDUCATION MOVEMENT.—The inhabitants of Leamington have recently been doing and acting as if something more useful than fashionable *soirees* or hunting parties occupied the attention of the residents in the Midland watering-place. Monday last was the Speech Day at the College, and the occasion was chosen to inaugurate the new board-house which now forms the western side of the quadrangle of the elegant Elizabethan structure which adorns the fashionable suburb of Binswood. The proceedings were initiated by the Lord Lieutenant of Warwickshire, Lord Leigh, patron of the College, and he was surrounded by the *élite* of his neighbours and friends. It was expected that Dr. Barry, formerly head-master of Cheltenham College, the Bishop of Exeter, and other leading educationalists would have been present, but they were unfortunately prevented from attending. Amongst those who took part in the proceedings were—Dr. Jephson, Dr. O'Callaghan, F.S.A.; the Rev. H. G. Woods, Fellow and Tutor of Trinity College, Oxford, &c. The prize holders of the term, Mr. J. C. Dickenson, and Mr. H. Simpson, and Mr. J. Hull gave their prize recitation in English verse, Latin prose and verse to a crowded assembly in the large hall of the College. The new boarding-house has the residence of a Master attached to it: under whose management it will be conducted. The basement and ground floor contains various requisite offices, also a spacious dining-hall, a school-room, as well as several private studies, which will be placed at the disposal of the most diligent boys. The upper floors contain 40 dormitories, bath rooms, and other apartments; also separate rooms for invalids. The whole is well heated with hot water, and thoroughly ventilated. The staircases are of stone. No expense has been spared to ensure health and comfort in the minutest particular. During the proceedings the scholarships gained by the students in open competition were awarded.

Poetry.

AUTUMN MEMORIES.

Old friends are fading with the leaves,
And dropping one by one:
When Spring puts on her robes again,
What loved ones will be gone!
Gone from our homes, but not our hearts—
Their memories will be there,
As bright and fresh as leaves and flowers
That make the Spring so fair.

The Autumn winds and Winter's frost
Will never chill them more :
Life's " mingled yarn " is woven out
For them : their toil is o'er.

Eternal Spring now blooms for them—
No pain nor sorrow there ;
We should not wish them here again,
Our mortal grief to share.

Old friends are fading with the leaves,
And dropping one by one :
When Spring puts on her robes again.
What loved ones will be gone !

ELIZABETH TWEDDELL.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING DECEMBER 29TH, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, December 26th.

LODGES.—Pythagorean, Ship and Turtle Tavern, Royal Hill, Greenwich; British Oak, Bank of Friendship Tavern, Mile End.—CHAPTER.—Joppa, Albion Tavern, Aldersgate Street.

Tuesday, December 27th.

Audit Committee, Girl's School, at 2.30 p.m.
LODGES.—Morris, London Tavern, Bishopsgate Street; Industry, Freemasons' Hall; Israel, Radley's Hotel, Blackfriars.—CHAPTERS.—Royal York of Perseverance, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate Street.

Wednesday, December 28th.

LODGES.—United Pilgrims, Horn's Tavern, Kennington; High Cross, White Hart Hotel, Tottenham; Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar.

Thursday, December 29th.

General Committee Girls' School, at Freemasons' Hall, about 41.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, December 26th.

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

Tuesday, December 27th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfield, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, December 28th.

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

Thursday, December 29th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Counts, Approach Tav., Victoria-park, at 7; City of London, Shephard and Flock Tav., Ball Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitty Tav., 57, Wapping-wall.

Friday, December 30th.

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

Saturday, December 31st.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

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

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

J. W. (Cardiff).—We agree with you that the summons sent you by Circular Post is equally objectionable with those sent out printed on Post-Cards, the use of the latter being interdicted by Grand Lodge. The summons must be left open for inspection to come within the Post Office regulations, and thus is as equally public as the Post-Card.

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LONDON, SATURDAY, DECEMBER 31, 1870.

PROVINCIAL GRAND LODGE RETURNS.

As too much care cannot be exercised by Private Lodges in complying with the requirements of the Grand Lodge of England in filling in the details of the returns supplied by them to their respective Provincial Grand Lodge, we deem it right to draw attention to a most serious omission in this respect, which would appear to obtain on the part of the Lodges in one of the largest and most important of our Masonic Provinces. We refer to the failure on the part of daughter lodges to return to the Provincial Grand Secretary the result of the election of the Worshipful Master.

The omission seemed to us such a serious one that we should have doubted any mere report to that effect, but we have the words before us from the Grand Secretary of one of the Lancashire provinces, viz., "The names of the W.M. and the W.M. Elect are never sent me." We are pleased to know from our own experience that this looseness on such an important point is not the rule by any means in other Masonic provinces, and we hasten, on the first intimation of this grave omission, which has just come to our notice, to draw the attention of our readers to the subject, in order that the brethren of lodges generally may ascertain and satisfy themselves that, as far as their respective lodges are concerned, they do not fail to act in a strictly constitutional manner towards Grand Lodge, which clearly defines in the Book of Constitutions the duties to be fulfilled by daughter lodges to their respective Provincial Grand Lodges, and by the latter to Grand Lodges.

WAR.

By DR. DA CUNHA BELLEM.

Translated from the "Boletim Official do Grande Oriente Lusitano Unido."

War! How this horrible word strikes to the heart of every Mason in the world. The war cries and the triumphant songs of the victors cannot drown the cries of the wounded, the dying, the widows and the orphans. The sound is heard of firearms, vomiting death, alarm, and misery. The fruitful vineyards, the flourishing groves of olives, the waving cornfields, where the sun's rays were wont to ripen the produce of the soil, are now converted into vast cemeteries, over which are scattered the bodies of the slain, the debris of arms, broken helmets, and the bodies of horses. The vulture and the carrion crow make their disgusting repast, where once was heard the song of the nightingale, the amorous cooing of the turtle dove, and the piercing strains of the lark. Although war is the only topic of conversation at the present time, and, although statesmen are solely occupied with devising more efficient means for the destruction of human life, Masonic societies, never forgetful of their mission, have redoubled their efforts for the relief of the sick, the wounded, and the widows and orphans of those who have, in the prosecution of their duty, fallen on the field of battle.

The "Grand Orient des Loges Confédérées au Soliel à l'Orient, at Beyreuth, in Bavaria, has issued a circular asking our assistance in establishing a hospital for the wounded of both armies at Mannheim; the Grand Orient of France makes a similar request; while the Grand Orient of Italy has issued an address imploring Masons all over the world to plead for peace, or at least to endeavour to render war more humane if possible, and also to limit the means of destruction.

The United Grand Orient of Lusitania, the Supreme Council of Portuguese Masonry has not forgotten its duty in these unfortunate circumstances, and besides forwarding its circular to those powers now engaged in the war, has resolved that a subscription should be made in all the lodges under the jurisdiction, and that the Grand Treasurer be instructed to remit the amount in equal portions for the benefit of the wounded in the French and German Armies.

If this help do not prove valuable in a pecuniary sense—for the purses of our brethren and the treasury of our Lodges have many calls upon them for the aid of the poor brethren and strangers in distress—it will testify, at least, our good will, according to our means, to co-operate in the great work of charity, which is cosmopolitan, which knows no enemies, and which is ready to succour the unfortunate, without distinction of country or creed, or the differences which may exist between them.

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 484.)

NORTH CAROLINA.

M.W. Bro. R. W. Best, Grand Master, delivered the annual address. From it we present the following extracts:—"Brethren, we should never let our political opinions control our thoughts, much less our actions, when we enter the lodge, and any man that does so is not worthy the name of Mason. During the late war too many of us let our zeal and sympathy get the upper hand of our judgment, and in looking over the returns of the Subordinate Lodges for those years, one would almost conclude that the 'black balls' in the lodges had been thrown away, or at least they were too seldom brought into requisition; the result of which we are now reaping, for it gives me sorrow to say it, yet it is nevertheless true, that a very large percentage of those came into the order for mercenary and selfish motives, and since those motives have been accomplished, they are but drones in the great hive of Masonry."

There is too much shallow indulgence and mock charity in some of our lodges; there are innumerable parasites climbing in and through the Temple bent on plunder and eager for destruction."

"Masonry is not elevated by numbers. Ten good and true Masons in a lodge are worth more to the institution than a hundred such as I have mentioned, and if the 'black balls' were brought more into use it would result in good. If the Subordinate Lodges were to receive no new members during the next year, but devote the whole of the time to purging their lodges of unworthy and offending members and of the

straightening of their finances, I venture the assertion that Masonry would be in greater repute than ever before."

The Committee to whom were referred certain resolutions introduced at the last communication of this Grand Lodge by Prov. G.M. Bro. W. G. Hill, adverse to the use of a key or cipher to Masonic Work and Ritual, and proceedings relating thereto, submitted their report:—"They state that they have written to the Grand Lodges of the several States, and received replies from Maine, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Georgia, Tennessee, Michigan, Missouri, Illinois, Texas, Kansas, Nebraska, Nevada, Colorado, and Iowa, also from the District of Columbia and the Grand Secretary of the Grand Lodge of England, and that all of them, with a slight exception of Rhode Island, express a decided opposition to written Masonry of any kind, and regard it as a dangerous innovation on the ancient principles of the Order, in violation of its solemn obligation, and having a tendency to destroy and obliterate the peculiar features which have always characterised it, and tended to its preservation to the present time. In no one of these jurisdictions is a key of the work, either letter or cipher, tolerated it is deprecated by the high officers in all, and in many has been the subject of stringent resolutions. These keys are found in the possession of some members, but generally in a very secret way, and the very secrecy of their use is strong evidence of the great doubt entertained by them of the propriety of the practice."

The Committee reported the following resolutions, which were unanimously adopted:

"*Resolved*, That the making or using of the letter or cipher to the true Masonic work and mysteries, is unauthorized by the ancient customs of the Order, is contrary to its principles and teachings, and cannot therefore be sanctioned by the Grand Lodge."

"*Resolved*, That the true Masonic mysteries should be taught and handed down by oral teaching alone, as has been done from remote ages, and that any departure from this principle is fraught with danger to the institution."

Number of lodges, 297; under dispensation, 6; total membership, 11,184.

OHIO.

At the fifty-ninth annual communication of this Grand Lodge, M.W. Bro. Howard Mathers, Grand Master, read his official statement and recommendations and delivered the annual address.

He thus notices side degrees. "Among the resolutions of the Grand Lodge now in force, is one found on page 50 of Masonic Constitutions, passed in 1853, as follows: 'That any brother conferring the so-called side degrees is, in all cases, a proper subject of Masonic discipline.'"

"I am informed that there is a growing disposition on the part of brethren in certain sections of the State, to confer a degree or degrees on the wives and daughters of Masons, and giving them to understand that they are a part of Masonry, and urging in extenuation that they would ensure to the recipients the benefits of Masonic sympathy. In the long series of years through which we trace our Masonic history, we find no warrant or authority for conferring upon women any Masonic degree, and yet have the widows and orphans of Masons ever found the fullest sympathy from the institution.

"I recommend that the Grand Lodge shall, in addition to the present prohibition, forbid the use of Lodge halls, which have been solemnly dedicated to Masonry, to be perverted to such uses."

He also states that his correspondence with other Grand Jurisdictions has been of the most pleasant and fraternal nature.

In another part of his address, he says: "I would suggest the collection and preservation of the portraits or cabinet photographs of such Past Grand Masters of Ohio as can be obtained, or of others who have rendered distinguished service to the Craft in this jurisdiction. Many of those who were identified with our early history have passed away, and it may be impossible at this time to procure a portrait, but there are others still living, who, in a few years, will have gone from us. I conceive that it will be a matter of interest at least to those who may come after us, and submit the subject for your consideration."

During the session of the Grand Lodge, Rev. Bro. Willis Hall delivered an oration before the Craft, at the Opera House, which is a complete vindication of Masonry from the charge that the members of the Order substitute its teachings for

religion. Bro. Hall shows that it is only an adjunct, preparing the character for the reception of religious truth, by teaching pure morality and universal brotherhood and good-will to all mankind.

A select committee reported a plan for commutation of Lodge dues based upon the principles of life insurance, by which a brother by the payment of a sum of money, will cease to be subject to their payment. The plan is a good one, provided the sum paid can always be continued to bear interest for the use of the Lodge, whilst the principal will remain as a permanent investment.

Number of Lodges in the jurisdiction, 367; members, 20,265; initiated during the year, 3,260.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Wednesday Evening, 21st December, a grand concert in aid of the funds of the above institution, was given in the Masonic Hall, Birkenhead, before a numerous and highly respectable audience. By a special dispensation, received from the R.W. Prov. G.M., Lord de Tabley, the brethren appeared in full Masonic clothing, which, being a novelty in that part of Cheshire, brought a great many more brethren than would otherwise have come, and in itself formed a novel spectacle to the rest of the audience.

The artistes, who all kindly gave their services for the good cause, were Miss Galloway, Miss Phillips, Miss Maria Phillips, Bros. Edmonson, Dumville, and Robberds, (of the Gentlemens' Glee Club), Vaudrey, (of Congleton), J. J. Hughes, G. A. Wielopolskie Phillips, solo cornet, Dr. Moss, (of Congleton), solo flute, and Bro. Twiss, P. Prov. G.O., Cheshire, conductor and accompanist. The programme consisted of a selection of some beautiful songs, glees, and concerted pieces, the whole of which were rendered by the artistes in an exceedingly creditable manner. Miss Galloway was in splendid voice, and rendered the canzonetta "Il Buon Angurio" with exquisite taste and finish, while her warbling of Randeggars "Only for one" brought from the audience a genuine burst of applause. The Misses Phillips sang very sweetly a number of simple ballads during the evening and rendered effective aid in the concerted pieces. Bro. Edmonson's singing of "Madoline" met with well merited approval, as did also the other solos given by Bros. Hughes, Vaudrey, Robberds, and Dumville.

The audience were especially charmed by the flute solos of Bro. Dr. Moss, who showed himself a perfect master of his instrument, and Bro. Phillips showed some excellent instrumentation in his cornet solo, Chapelle's "Serenade."

The glees and other concerted pieces, in which the strength of the company appeared, were very successfully executed. As a whole, we have reason to know

that the audience thoroughly enjoyed the evening's entertainment, which passed off with great éclat.

It appears from the last annual report of the institution that the balance in hand had been increased from £1,086 14s. to £1,223 15s. During the past year fifteen children had received the benefit of education, and two had received funds for the purpose of advancement in life. The satisfactory position of the funds was mainly due to increased support afforded by annual subscriptions, and the interest arising from the investments, comparatively little having been derived from extraneous sources. There were still sixteen children on the books, and the committee had received applications to place four more on the educational fund, and from the friends of one for advancement in life.

The amount expended in paying for the education of the fifteen children was £85 8s. 9d., and towards the advancement in life of the two children £8 7s. 3d. The places at which the children received the education were, Liverpool College, Sandbach Grammar School, Wycliffe Grammar School, and at private schools at Ashton-under-Lyne, Entwistle, Warrington, Ruthin, Everton, Macclesfield, Runcorn, Chester, and Southport. We believe the result of the concert will be a considerable addition to the funds of the Cheshire Educational Masonic Institution.

MASONIC JOTTINGS.—No. 50.

By A PAST PROVINCIAL GRAND MASTER.

"PHILOSOPHIE DES INDIENS.

This is the title of the article in the "Dictionnaire des Science Philosophiques." * It is by Professor Barthélémy Saint-Hilaire; his last words are these "En un mot rien dans l'histoire de la Philosophie n'est aujourd'hui plus neuf ni plus important que l'étude des systèmes Indiens."

The pursuit upon which you are now entering will not I trust take you altogether from Masonry. Indian Philosophy once fascinated me, but I soon found that to effect anything useful, a whole life was required.

HOW HINDOOS SHOULD BE OBLIGATED.

It may be inferred from the communications of the Past Provincial Grand Master for Kent to the "Freemason's Magazine," that he holds the opinion that the Hindoo abandoning his Pantheism, should, if he has become a Christian, be obligated as other Christians are obligated; but if, as it is not improbable will generally be the case, he has become a Natural Theist, then he should be obligated in a manner analogous to that in which Natural Theists are sworn as witnesses in the Courts of Law and Equity, at Westminster.

Paris, 6 tomes; 1844-1852 octavo.

AMALGAMATION.

A brother at Brussels inquires when and where the effective amalgamation of Operative Masonry and Speculative Masonry took place, producing Masonry of which the famous English Masonry of 1717 is an example?

A DESIRE INFUSED AT THE CREATION.

Bro., the Masonic precept to humanise and improve our fellow-men, comes from a desire infused by the Great Architect of the Universe at the creation.

GLEAMS OF OUR FREEMASONRY.

Brother, we have many gleams of our Freemasonry in the last century. At first we discern Christianity only, afterwards we discern Toleration.

THE METEMPSYCHOSIS.

Brother, doubtless, in an ancient Masonry, there was often the doctrine of the metempsychosis; but, as you well know, an ancient Masonry was rarely true Freemasonry.

THE GOOD WHICH THE TRUE FREEMASON DID.

Brother, assuredly often in the world the good which the true Freemason did, has faded away, as in the ocean, into which it flowed, the particular river-drop has disappeared.

THE VAST AND THE MINUTE.

Brother.—Both in the vast and the minute are discerned.

—"The unambiguous footsteps of the God,
Who gives its lustre to an insect's wing,
And wheels his throne upon the rolling worlds *

MASONIC NOTES AND QUERIES.

THE COMING INTO EXISTENCE OF SPECULATIVE MASONRY.

It was impossible that much progress should be made in the operative branch of Masonry, the result of the constant labour of earth's wisest and best workers, without the coming into existence of speculative or spiritual Masonry. Human nature forty centuries ago was what human nature is now. The same causes effect like results, save as modified by circumstances, or changed by the progress of opinion. It was impossible for noble-minded, pure-hearted men then to study the art of Masonry, with nature and the works of the past for their models, without discovering the beautiful symbolism of nature's works and the imperfectness of human imitation, without discerning in the perfect outlines of the world, and its complete adaptiveness to its purposes, as well as in the glory and mystery of the heavens, the work of a perfect Builder, higher than man."—From a bundle of Masonic Excerpts.

CHARLES PURTON COOPER.

* Cowper.

MASONIC SAYINGS AND DOINGS ABROAD.

At the regular assembly of the Godfrey de Bouillon Encampment and Priory of the United Orders of the Temple and Hospital under England and Wales, &c., Hamilton, Ontario, after the usual preliminary business, the following officers were installed for the ensuing year:—

V.E. Sir Knight Thomas Bird Harris, 33°, Eminent Commander and Prior; E. Sir Knight William Reid, 32°, Past Eminent Commander and Prior; Sir Knights Alex. Mitchell, Prelate; Charles Magill, First Captain, C.C.; J. Kennedy, Second Captain, C.C.; Alfred J. Nuthall, Registrar and Treas.; E. G. Tuckett, Almoner; E. G. Conklin, Expert; George James, 1st Standard-Bearer; C. W. Smith, 2nd Standard-Bearer; Robert Grant, Captain of Lines; George McKenzie, 1st Herald; Peter J. Brown, 2nd Herald; and W. W. Summers, Equerry.

In Tennessee the Masonic Fraternity have projected a novel plan for taking care of the widows and orphans of deceased brothers of the "mystic tie." In each grand division of the State a thousand or more acres of land are to be acquired by gift or purchase and this land will be cut up into small lots of one or two acres, with a small cottage on each lot. A portion of the land will be reserved for a school-house and church, thus making the locality a sort of community by itself. In most cases there will be children old enough to care for the land, raising vegetables and fruits for the market, and any deficiency of food and raiment will be supplied from the benevolent fund of the grand division. The seventy-two Masonic lodges of the State have already raised nearly eighty thousand dollars toward the object, and by another year will have raised the amount desired, before making a practical test of the project.

A Freemasons' Club has been established at the New Masonic Building just erected at Sydney, New South Wales. It is announced that sitting, bed and bath rooms will be suitably and comfortably furnished; that proper and prompt attendance will be ensured. In the house will be billiard, card, writing, and chess tables, illustrated papers from England, the Colonies, &c.; and that the Masonic and other Magazines will be provided, as also a large collection of valuable Masonic works of reference. The affairs of the club will be managed by a house committee of nine; viz: three from each Constitution, by whom candidates wishing to join the club will be passed. No responsibility whatever will be incurred by members of the

club. Annual Subscription, £1 1s. (for town members), 10s. 6d. for country members. All charges for beds, meals, refreshments, &c., will be in accordance with a scale approved by a house committee, and will be at the lowest possible limit. For country members, the club has many attractions as a residence, from its central position, and the quiet, respectable, and comfortable mode in which it will be conducted, while for town members, it will be most convenient for luncheons, dinners, &c., and the desirable facilities it will afford for amusements, writing, and the keeping of appointments, as also the easy access afforded to a large and valuable Masonic Library.

The "Gavel" objects to the "Courier's" remarks about American Lodges "holding communication with suspended Masons," in official capacity, by sending Grand Representatives to the Grand Lodge of Quebec, and says the Grand Master, Dep. Grand Master and Grand Secretary of Canada, exchanged fraternal courtesies with the suspended officers of Quebec, in the Grand Chapter. This would seem strange to us did not the "Gavel" also say on page 379 that "expulsion in that country from the Blue Lodge would not cut off," such expelled member "from Masonry, as he would still remain a member of his Royal Arch Chapter, a Frater of the Temple and in the A. & A. Rite. Consequently suspended Masons are and must be recognised in Chapter in Canada; but Canadian laws do not govern the American Grand Lodges.

So it seems expelled Masons in Canada are at a premium. A Royal Arch Mason and a Sir Knight may be recognised—that is the word—as a chapter member, and a Sir Knight in good Masonic standing while he stands as expelled, in a Blue Lodge. "There's richness:" an expelled Mason in the Commandery and Chapter, and recognized as such.—*Key-stone.*

We learn from the "New York Courier" that the elections of the Grand Lodge of Quebec resulted in the choice of M.W. Bro. J. H. Graham, of Richmond, Grand Master; R.W. Bro. J. W. Pratton, of Quebec, Deputy Grand Master; Bros. M. R. Meigs, of Stanstead, G.S.W.; Thomas Milton, Montreal, G.J.W.; I. H. Stearns, D.D.G.M. Montreal District; Thomas Wood, of Dunham, D.D.G.M., Bedford District; J. Milles, of Quebec, D.D.G.M., Stadacona District; S. J. Foss, of Sherbrooke, D.D.G.M., St. Francis District; C. P. Reade, of Sherbrooke, G. Chap.; H. M. Alexander, of Montreal, G. Treas.; C. P. Tabor, of West Farnham, G. Reg.; and J. H. Isaacson, of Montreal, G. Sec.

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the *MAGAZINE* is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the *MAGAZINE* post-free. The price of the *MAGAZINE* will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the *MAGAZINE*.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Freemasons' Magazine Company having changed their agent in Scotland, any subscriber not receiving the Magazine as usual will please notify the fact in writing to the Company's Manager, directed to the Office, 19 Salisbury Street, London, W.C.

MASONIC MEMS.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May 1871.

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship will be drawn for by the members.

A TRIBUTE OF RESPECT TO A DEPARTED BROTHER.—On Sunday last the Rev. E. Chalmer, jun., preached at Fulwood Church, Sheffield, on the occasion of celebrating the placing of three new stained-glass windows in memory of the late Bro. White. These handsome windows have been subscribed for chiefly by the brethren of the district, by whom the deceased brother was very highly esteemed, not only for his high abilities, but also for his great kindness and the diligence with which he attended to the numerous responsibilities which he undertook for the benefit of the order. The centre window contains a beautiful figure of King Solomon, attired in his robes, with a sceptre in one hand and a scroll in the other, on which is supposed to be engraved a plan of the temple. Surrounding the leading figure are a number of masonic emblems. The tracery is also very beautifully designed, and the colouring is exquisite. The two lights next to the centre, are splendidly-arranged tracery windows, and the whole memorial is carried out in a most satisfactory manner.

A VETERAN MASON—There is now living, at 18, North Bruton Mews, a few yards from Berkeley-square, an aged mason by the name of Josiah Williams, just on the verge of 90, one of the mounted guards of Napoleon I. at St. Helena; also was with Sir John Moore at the battle of Corunna, and who assisted in

"wrapping his martial cloak around him." He now being past labour and in the "sere and yellow leaf," and with his old dame 80, both incapacitated from assisting themselves, although he has a small pension from his lodge, but not adequate to their necessities, the kind assistance of brethren in affluence, with a few stamps or otherwise, would be true charity, or a visit to the poor old gentleman would be amply paid in hearing him relate his military exploits.

THE LATE BRO. W. H. HOFF, P.M., P. Dis. S.G.W., BENGAL.—We regret to learn, and to announce to our readers, that owing to the many calls incidental to a numerous family and protracted ill-health, Bro. Hoff was unable to make any adequate provision for his widow and eight orphans (six of them girls). We have received from India an appeal addressed to the Freemasons of Simla, and the Masonic community in general, on behalf of the widow and children of our deceased brother, who have been left by his death with but the most slender means of subsistence. It is sought to raise a fund on their behalf, wherewith to complete the education of the elder son now in Scotland, and to purchase a house at Simla for the widow and children, and thus to save the very heavy expense of renting one at that station. For the information of those who have but recently become readers of this Magazine, we may state that our deceased brother evinced during a long series of years an untiring zeal and devotion in the cause of Freemasonry, and has rendered valuable services in promoting the interests of the craft throughout India:—an ardent, enthusiastic Mason:—the District Grand Lodge of Bengal recognized his exertions, and he held distinguished offices therein on more than one occasion. The family of our deceased brother may be considered to have a hereditary, and very special claim upon the sympathies of Indian Freemasons, among whom the name of "Hoff" has been a household word for half-a-century; their grandfather, the late R.W., J. L. L. Hoff held for many years the highest office in the craft, and to his exertions the "Bengal Fund of Benevolence" mainly owed its origin; their great grandfather, and six uncles, were also active members of the craft. Subscriptions will, we are informed, be thankfully received by Bros. T. M. Bleckley, M.D., P.M., Simla; W. E. Ball, P.M., Lahore; F. D. Daly, P.M., Simla Bank Corporation, Limited, Umballa; and Bro. C. H. Levinge, United Bank of India, Simla. His Excellency the Viceroy has, we are pleased to see, headed the subscription list with a donation of 100 rupees.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

EASTERN LODGE (No. 95).—The regular meeting of this lodge was held on the 20th instant. Present:—Bros. G. Ayres, W.M.; Davis, Good, Marriott, Bateman, and Sharp, P.M's, Britto, Senecal, Ingram, Waldram, and others. Mr. J. G. Hook was initiated, Bro. Horne and Wallace were raised to the degree of M.M. Three guineas were voted to the Royal Masonic Benevolent Institution. Business being over the brethren adjourned to the banquet.

ST. GEORGE'S LODGE (No. 140).—The members of this lodge met at the Trafalgar Hotel, Greenwich, on Wednesday, 21st December. Present, Bros. C. Hudson, W.M., E. Johnson, jun., S.W., Webster, J.W., Lawrence, S.D., Shaller, J.G., Eddington, Treas. as L. Tattershall, P.M., Sec., Hubbuck, Rook, and Pook, P.M's. The minutes of the last meeting were read and confirmed. Bro. R. S. I. Miller was raised to the sublime degree of Master Mason, and Bro. W. B. Blackman was passed to the

degree of F.C., both of which ceremonies being rendered in a faultless manner. This being the night of election for W.M. and Treasurer, the suffrages of the brethren fell upon Bro. E. Johnson, jun., S.W., W.M. elect, and Bro. Rook, P.M., Treasurer, and a show of hands taken for Tyler, and Bro. Ryley re-elected. A sum of £10 was then voted to the Benevolent Asylum for Aged Freemasons and their Widows. Lodge closed, and the brethren adjourned to banquet, the usual loyal and masonic toasts were given and duly responded to, as also the healths of the W.M., Treasurer, P. Martin, and officers, when the W.M. proposed the health of the W.M. elect, Bro. Johnson, and in very kind terms expressed his approbation in the choice the brethren had made, and wishing him a happy and prosperous year of office. Bro. Johnson briefly acknowledged the honour the brethren had conferred upon him—a favour much enhanced by the unanimity which characterised the election. He should enter on his duties with a full appreciation of its responsibilities and with an earnest desire to perform diligently the duties attached to the office, and he hoped that his endeavours would meet with their approbation. The toast of the visitors was given and responded to by Bro. Hogg, Grand Stewards' Lodge. The Tyler's toast brought the evening to a close at an early hour.

CONFIDENCE LODGE, (No. 193).—The regular meeting of this lodge was held on the 12th inst., at Anderton's Hotel, Fleet Street, the W.M., Bro. Richard Lee, in the chair. The lodge was opened, and the minutes were confirmed. Bros. Sweetland and Wells were passed to the second degree. Bros. Ansell, Thompson, S. Hill, Rowland, and Godfrey, were raised to the third degree, and Mr. Edwin John Barker was initiated into the order. The S.W., Bro. W. Williams, being the first W.M. of the Dalhousie lodge. Bro. Thomas, the J.W., was then presented to the lodge, and was installed into the chair by Bro. S. Webb, P.M. The W.M. then invested his officers, and the lodge was closed. The brethren then adjourned to the banquet room, where a splendid dinner was provided by Bro. Clemow, and superintended by Bro. Smith. The usual loyal and Masonic toasts were given and responded to. Bro. Ough, P.G.P., responding for the Grand Officers. Several complimentary speeches followed. Bro. W. Smeed, P.M., 946, P.G. officer for Middlesex, in very eloquent terms responded for the visitors. During the evening some very excellent harmony was rendered by Bro. S. Webb, P.M., and Vaughan, and the brethren separated.

LODGE OF ISRAEL 205.—The members of this influential Lodge met on Tuesday last at Radley's Hotel, under the presidency of the highly respected Master, the W. Bro. M. I. Emanuel, supported by Bros. H. M. Harris, S.W.; W. Emanuel, J.W.; J. M. Isaacs, P.M. Treas.; A. M. Cohen, P.M. Hon. Sec.; J. D. Hagard; Joel Emanuel, I.G.; S. M. Harris, P.M.; Stanton Jones, P.M.; C. Cooke, P.M.; J. M. Harris, P.M.; Littaur, P.M., and numerous other members, when the W.M., in his usual able style, conferred the second degree on Bros. Samuel and Rexworthy, and raised to the sublime degree Bro. T. F. Smith, after which Bro. H. M. Harris was unanimously elected Master; the W. C. Coste (in consequence of the resignation of Bro. J. M. Isaacs) Treas., and T. Vesper, P.M., 95, 180, 181, and 554, Tyler. The Committee of the charitable fund of the Lodge was elected, with Bro. J. M. Isaacs, as President and Treas. The brethren then adjourned to a capital banquet, excellently served under the superintendence of Bro. George Hart. The usual loyal and Masonic toasts followed, that of "The Visitors" being responded to by the W. Bro. H. M. Emanuel, P. Prov. G. S. W. Hants (uncle of the W.M.), in addition to whom there were present Bros. Joel Phillips, P.M., 188; Perry, 195, Kent, 1297; and Gutenarchis, Mont Sinai (Paris). We with pleasure noticed that "A Poor and Distressed Brother" was assisted from the charitable fund of the Lodge.

STRAWBERRY HILL LODGE (No. 936).—This excellent working lodge met on the 14th inst., at the Grotto Hotel, Cross Deep, Twickenham, the W.M., Bro. Edward Hopgood in the chair. The lodge was opened and the minutes were confirmed. Ballots were taken for the admission of Messrs. J. Lewis, and John Haywood, who were initiated into the order in a very perfect manner by the W.M. A notice of motion was carried unanimously, "That any member of the lodge serving the office of steward on behalf of the lodge, at any two of the annual festivals in aid of the funds, shall be presented with a charity

jewel, and also with the clasp for serving as steward a third time." The lodge was then closed, and the brethren sat down to a capital banquet, supplied in Bro. Bendy's best style. The usual loyal and masonic toasts were given, and some very good speeches. The visitors were Bros. Warr, Wright, Buckman, Long, and Bell, and during the evening, some capital singing was rendered by the W.M., Bros. Smith, W. Smeed, P.M., Long &c., and the brethren returned to town early.

MONTEFIORE LODGE (No. 1147).—The initiation meeting of this Lodge was held on Wednesday, the 14th inst., at the Freemasons' Hall, Great Queen Street, Bro. S. Pottinger, the W.M., in the chair. The Lodge was opened and the minutes were confirmed. Bros. E. S. Pereira, J. Bachner, Milner, Blum, and J. Watkins, were passed to the second degree. Messrs. A. Fox, Moritz, Blum, J. Wheeler, and W. Klingerstane, were initiated into the Order, and Bro. George Challenger, P.M., Pattison Lodge, No. 913, was elected a joining member. Bro. S. A. Kisch, the W.M. elect, was then presented to the Lodge, and he was duly installed by Bro. S. W. Abraham, P.M., in a perfect and impressive manner. The W.M. then invested his officers, F. S. Phillips, S.W.; N. H. Braham, J.W.; E. P. Albert, P.M., Secretary; L. Jacobs, Treas.; S. Blum, S.D.; Rosenthal, J.D.; Ehrman, I.G.; Funkenstein, D.C.; J. Blum, Steward, and Smith, Tyler. The Lodge was then closed, and the brethren sat down to a sumptuous banquet, provided by Mr. Francatelli, and superintended by Bro. Walters, the wines and viands being of first-rate qualities. On the removal of the cloth the W.M. proposed the usual loyal and Masonic toasts. Bro. John Hervey, G.S., responded to the toast of the Grand Officers. The W.M., in very eloquent terms, proposed the toast of the I.P.M., and presented him, in the name of the Lodge, with a magnificent P.M.'s jewel, set with brilliants, for the valuable services he had rendered to the Lodge during his year of office, and for the high regard and esteem he is held in by the brethren of the Lodge. Bro. Pollitzer appropriately returned thanks. Bro. S.W. Abrahams responded for the P.M.'s. The toast of the visitors was responded to by Bro. H. G. Busa, P.G. Treas. Middlesex, who were Bros. John Hervey, G.S., H. G. Busa, P.M., 27; B. W. Aaron, W.M., 188; Emanuel, W.M., 205; Isaacs, 205; S. Lazarus, P.M., 188; Godfrey, Frank, Elmore, &c. The toast of the W.M. and the officers followed. The musical arrangements were under the direction of Bro. P. E. Van Noorden, Organist, No. 188, and some very excellent harmony was rendered by Bros. Frank Elmore, Mademoiselle Lavine Patti, and Mr. Van Bien, of the Royal Italian Opera, played some beauties on the violoncelle, in a very artistic manner, and a very agreeable evening was spent.

INSTRUCTION.

INAUGURATION OF ROYAL STANDARD LODGE OF INSTRUCTION (No. 1298).

The Royal Standard Lodge, which was consecrated about six months ago, has gone on most prosperously under the guidance of that excellent Mason, Bro. Lieut-Col. Wigginton, and it now numbers about thirty members. Bros. Ballantine and R. Lee, of the (Confidence Lodge) are the Wardens, and the attention and assiduity they have bestowed in their respective stations have in no small degree contributed to this satisfactory state of things. The meetings have been held at Bro. Jameson's, the Marquess Tavern, Canonbury, and the growing strength of the lodge, and the absence of any convenient Lodge of Instruction have induced the brethren to start a Lodge of Instruction of their own. The mother lodge readily gave the required consent, and on Friday, the 16th, the inaugural ceremonial took place. It was originally intended that Bro. Younghusband, a Provincial Grand Officer of some note, who consecrated the lodge, and inducted Bro. Wigginton into the chair, should be specially invited to perform the ceremonies of consecration and installation on this occasion and for a second time, but at the last moment a heavy domestic calamity deprived the brethren of the benefit of hearing him. Bro. James Terry was then appealed to, and at the solicitation of one or two brethren he consented to fill the place of Bro. Younghusband, and certainly from the most admirable way in which he carried out those duties, and his clear delivery, the brethren felt little or no regret, in one sense, at

the absence of their esteemed Bro. Younghusband. In the performance of the interesting ceremonies he was ably assisted by Bro. Frederick Walters, and Bro. Shackell, the courteous Secretary.

At the close of the Masonic proceedings, Bro. Terry was loudly applauded.

Amongst the brethren present we noticed Bros. G. Bilby, Finsbury 861, Rogers Burgoyne 902, Fred. Walters. P.M. 73, Revers 902, H. Price 657, Themans 141, Ballantine 1293, Barlow 667, Phillips 754, Wells 754, J. Terry, P.M. 223, Woodman 1298, Collins 1298, Cattlin 1314, Butler 9, Jameson 1223, Rutherford 1298, Dupont 1298, J. Raworthy 205, Bowden 205, J. Wright 1298, Rafter 1298, Charles E. Thompson, S.W. 1158.

The brethren then adjourned to refreshments, when the cloth was drawn.

The W.M. proposed the health of the "Queen," coupled with that of the Craft, which needed, he observed, no preface, for the Queen he was assured reigned in the hearts of all true Masons.

The W.M. proposed the health of the Right Hon. the Earl de Grey and Ripon, who was at the head of the Craft as Most Worshipful Grand Master. It had been his lot many times to give the toast of the health of the Earl of Zetland, Immediate Past Grand Master—a well-tried and worthy Mason—and now he was glad to say his successor was worthy of the post he now occupied. As Deputy Grand Master the Earl de Grey for many years won the respect and esteem of the whole Craft, and he (the W.M.) was sure as M.W.G.M. he would not only retain it but would create in the hearts and minds of the brethren a feeling which would last as long as his life and much longer than he was likely to be in the Craft in his present high position. He (the W.M.) was in favour of the seven years' system. That question had not dropped, and he trusted it would not, until that end was attained. He was far from offering anything like disrespect to the M.W. G.M., but he thought the principle of life appointments was wrong. He hoped they would drink to the health of one who was not only "the head," but an ornament of the Order.

The toast was well received, as it always is at meetings such as this.

The W.M. called upon the brethren to drink the health of the Earl of Carnarvon, D.G.M., and the other grand officers, past and present, which they cheerfully did.

The W.M. said there was one other toast, coming under the denomination of "usual toasts," and that was the health of our brethren in the "Army, Navy, and Volunteers. In referring more particularly to the Reserve Forces, the W.M. said he had had no doubt they would acquit themselves as well as the regular army had done.

Bros. Charles E. Thompson and Burgoyne severally responded to the toast.

Bro. Price proposed a toast which he said the brethren would be sure to receive with pleasure, and that was the health of Bro. Wigginton, the W.M. He heartily congratulated them on having such a brother to preside over them; and, from what he knew of him, he was sure that under his judicious guidance the lodge would continue to prosper. He thought they ought to be very proud of him, for he was a worthy man and a true Mason. He trusted he would live many years to be amongst them.

The toast was received with every fraternal demonstration of approval.

The W.M., who was loudly cheered, returned thanks. He said—For the kind manner in which the toast had been received he scarcely knew what to say, but he hoped that so long as he was connected with the lodge he should do his duty to their entire satisfaction. He then proposed the health of Bro. Terry, and in doing so said any remarks upon him would be superfluous. He came at a very short notice to perform the ceremonies and certainly they would agree with him that he had done so in a beautiful manner—in a manner not only creditable to himself, but in a way of which the lodge might justly be proud. For the sake of the lodge he hoped they might often see Bro. Terry amongst them very frequently, and be able to avail themselves of the instruction he was always so willing to give them, provided their excellent friend and Bro. Richard Lee should be unavoidably absent.

Bro. Terry P.M. tendered his very hearty and very sincere thanks for the very kind way in which the brethren had responded to the toast, and as he had stated in lodge, so, he repeat-

ed, that what little service he could render them he was always most happy to do, if it would in the slightest degree benefit any member of the lodge. He derived most of his information from one of the best Masons who ever lived—Bro. Stephen Barton Wilson; and as he had done before, so he would do, and that was to impart what little he knew to those who were anxious to learn. He trusted they would make the Lodge of Instruction of a high class character. He suggested devoting two hours to the working of the ceremonies, and about an hour after the business, to social chat and and friendly intercourse. They would find a better class of persons attend, and it would be sure to work well, as it had done at the "Emulation" and "Stability" Lodges of Instruction. After stating how well an association for the purpose of contributing a shilling per week towards the Charities, of which he was the promoter, had progressed, and dilating at some length upon its merits, he concluded by again thanking them most cordially.

The W.M. proposed "Prosperity to the Royal Standard Lodge of Instruction," coupled with the name of Bro. R. Lee, the Preceptor. He assured Bro. Terry that all his remarks had met with his approval, and stated for his information, that one of the propositions now before the lodge was a scheme by which the charities would be very greatly benefitted, and that was, "That out of the fee paid by initiates, past and to come, the sum of £1 1s. Od. shall be paid to the Charities," and if they were able to carry that they would soon be provided with life-governorships. It augured well for a new lodge that before they had been established one year, they were enabled to inaugurate a Lodge of Instruction, which would be a nursery for good officers of the mother lodge.

The toast was well received.

Bro. R. Lee returned thanks and expressed his acknowledgments for the honour done him, and promised to give his most assiduous attention to his duties as Preceptor.

Other toasts were given, and the meeting separated.

The Lodge of Instruction will henceforth hold its meetings every Friday at the "Marquess Tavern," Canonbury, when the brethren will be glad to welcome visitors.

PROVINCIAL.

CUMBERLAND.

WIGTON.—*St. John's Lodge* (No. 327).—The members of this lodge met on Monday last, to celebrate their anniversary. The lodge was opened in due form, after which a member was raised, and the Worshipful Master, (Bro. H. R. Dand was installed by Bro. Haywood, P.M. of Carlisle. Other business having been transacted, the lodge was closed, and the brethren sat down to a very excellent dinner, prepared by the worthy host and hostess of the Lion and Lamb, and under the presidency of Bro. Lemon P.M. spent a very harmonious and social evening. About twenty-two brethren sat down to dinner, amongst whom were some of the Carlisle and Maryport brethren.

LANCASHIRE (WEST.)

LANCASTER.—*Rowley Lodge* (No. 1051).—The regular meeting of this Lodge was held on Friday, the 23rd inst., at the Masonic Rooms, Athenæum, for the celebration of the festival of St. John the Evangelist and Installation of the W.M.

There were present Bros. William Hall (L.R.C.P.). W.M.; J. D. Moore, as I.P.M.; Niel Gray Mercer. M.D., S.W.; the W.M. Elect, John Hatch, W.M., 281, as J.W.; W. Barker, Treasurer; E. Simpson, P.M. and Sec., 281; R. Stanton, P.M., 281; Tilley, 281; J. Conlon; Joseph Storey, 314; J. Taylor and J. Watson. The Lodge was opened, minutes read and confirmed, and other business transacted. Bro. J. Daniel Moore, M.D., P.M., P.P.G.S. of W. having been called to the chair as Installing Officer, Bro. Mercer the W.M. Elect, was presented by Bros. Hall, W.M. and Simpson, P.M., to receive the benefit of Installation, the better to qualify him for the duties of his important trust. The qualifications having been recited and the Antient Charges read and assented to by the W.M. Elect, the ceremony was proceeded with, and in a Board of Installed Masters, Bro. Mercer was duly installed into the chair of the Rowley Lodge, according to antient custom. The new W.M.

was proclaimed and saluted in the various degrees, and appointed and invested his offices as follows:—W. Bro. Hall, I.P.M.; Rev. A. Wright, M.A., S.W.; Wilson Barker, J.W. and Treas.; Moore, P.M. Sec.; W. J. Shy, S.D.; C. E. Dodson, J.D.; R. Taylor, Tyler. The charges were given—those to the Wardens and Brethren being delivered by Bro. John Hatch, W.M. 281 and the Lodge was closed in due form.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The installation of Bro. H. J. Gratte as W.M. took place at the Masonic Hall, on Tuesday last, the ceremony being most admirably performed by the retiring W.M., Bro. the Rev. S. Fox, P.G. Chaplain, assisted by P.M. Hellyer. The R. W. the P.G.M. and the V.W. the D.P.G.M., honoured the brethren with their presence, and there were a great many P.G. officers in attendance, besides visitors from all parts of the compass. The usual complimentary resolutions having been duly passed and recorded and responded to, the following appointments were made, and those officers present were duly invested:—W. Bro. the Rev. S. Fox, I.P.M. and Chaplain; H. J. Parnell, M.C.; George Fothergill, S.W.; Charles Ingram, J.W.; William Pickford, Treas.; William Williams, Sec.; C. Rowe, S.D.; W. Watkins, J.D.; H. Sheppard, I.G.; H. J. Groves, Organist; A. P. Williams, Librarian; C. P. Phillips, and W. H. Pickford, Stewards; W. M'Feet, Tyler; H. Fletcher, Assistant Tyler. Mr. Edward Hall, merchant, of Newport, being in attendance, was duly initiated into Masonry by the new W.M., and we never heard the ceremony more correctly rendered than by Bro. Gratte, whose appointment augurs well for the prosperity of the Lodge during his year of office. The brethren then adjourned to the Westgate Hotel, the W.M. Bro. Henry Joshua Gratte, presiding. The following were the list of toasts:—The Queen and the Craft, The Prince of Wales and all the Royal Family; The M.W. the G.M., and the Grand Lodge of England; The Bishop, Clergy, and Ministers of all Denominations; The Army, Navy, and Volunteers; The R.W. the P.G.M. for Monmouthshire, Brother Lyne, and the Officers of P.G. Lodge; The W.M. 471; The Immediate P.M. 471, Bro. Fox, and the other P.M.'s; The Visitors; The W.M. and Brethren of each of the other Lodges in the Province; The Governors of the Masonic Hall; The Principals and Companions of the Chapter, 471; The Masonic Charities; The Ladies; The Sec. and The Treas.; The Press; To all Poor and Distressed Brothers, &c. The dinner and wines were excellent, and reflected great credit on the host, Bro. Hallen. Altogether a very pleasant evening was spent. The Mayor of Newport, Bro. Lorenzo Augustus Humphrey, Esq., in responding to one of the toasts, said however desirous he may have been to be placed in the civic chair, yet he was quite as anxious, or even more so, to take the chair in one of the lodges in the town. We hear that The R.W. the P.G.M. Bro. Lyne will be installed early in March, and we believe he means to appoint as his Deputy Bro. George Homfray, Esq., of Tredegar. Bro. G. Fothergill, Esq., of Newport, will, we are told, represent the Silurian Lodge 471 as Steward at the next Annual Banquet in London in aid of the Boys' School.

SUFFOLK.

IPSWICH.—*Perfect Friendship Lodge* (No. 376).—The brethren this Lodge held their annual meeting for the installation of the W.M., on Wednesday, the 21st inst., at the Masonic Hall, when about thirty of the brethren were present, including Bros. W.A. Smith, W.M. Elect; J. H. Staddon, I.P.M.; S. B. King, P.M.; J. Pettit, senior, P.M., P.P.G. Superintendent of Works; — Pitcher, P.M., P.P.J.G.W.; — Spalding, P.M.; W. P. Mills, M.D., P.P.G.S.W.; G. Findley, P.M., P.P.G. Secretary; F. Betts, W.M. Phoenix Lodge, Stowmarket; G. S. Golding, W.M. St. Luke's Lodge; P. Cornell, W.M., British Union Lodge No. 114; C. Davy, P.P.G.J.D., Hertfordshire; W. T. Westgate, P.M., P.P.G.D.C.; H. Luff, P.M., P.P.G., Supt. of Works; Emra Holmes, P.M., Prince of Wales Lodge No. 959; R. N. S. Green, P.M.; N. Tracy, P.P.G.J.D.; R. Burrows, P.M., &c. The installation ceremony was performed admirably and in a manner we have never seen surpassed by Bro. Franks, P.M., P.P.G.R. At its conclusion the newly inducted W.M., Bro. Smith, proceeded to initiate into the mysteries of our Order Messrs. Scopes and Woods, performing his duty in a style not often witnessed the first night of office. The following brethren were appointed and invested as Officers of the Lodge for the ensuing year:—

J. H. Staddon, I.P.M.; J. B. Fraser, S.W.; — Gamman, J.W.; S. B. King, Sec.; W. P. Mills, Treas.; Rev. C. Woodward (Chaplain to the Masonic Institution for Boys) Chaplain; A. Christie, J.D.; N. Tracey, P.M., J.D.; C. Godbold, I.G.; G. Spalding, Tyler. The business of the evening being ended, the brethren retired for refreshment. The W.M. occupied the chair, and on the removal of the cloth the usual loyal and Masonic toasts were given and responded to. Bros. King and Pitcher replied for the Present and Past P.G. Officers. The toast of The Visitors was responded to by Bros. Emra Holmes and F. Butts, who both bore testimony to the excellent working they had seen that night under the gavel of the new W.M., and the admirable manner in which the impressive ceremony of installation, was performed by Bro. Franks. In the course of the evening Bro. Howitt, of the Theatre Royal, gave a recitation, "Little Jim," very pathetically. Bro. Emra Holmes sang "Dreaming of Nellie" (a very favourite song here) and Thackeray's well-known "Three Sailors of Bristol City"; Bro. Cornell, the "Entered Apprentice's Song"; Bro. Bentinck "The Norwegian National Song"; and other brethren contributed to the harmony of the evening. The St. John's festival was celebrated by the Perfect Friendship Lodge by a grand banquet this week.

YORKSHIRE (NORTH AND EAST).

SHEFFIELD.—*Royal Brunswick Lodge* (No. 296).—The installation meeting of this lodge was held on Monday, at the Freemasons' Hall, Sheffield. There was an excellent attendance of the brethren, and numerous visitors were present. When the ceremony of installation had been concluded, the W.M., Bro. C. M. Flockton, appointed his officers.

SCOTLAND.

AFFILIATION OF LORD ROSSLYN AND THE LORD PROVOST OF GLASGOW.

LODGE ST. MARK (102).—On Friday, 23rd inst., at 4.30, p.m., an emergency meeting of this Lodge was held in their hall, 213, Buchanan Street, for the transaction of important masonic business. The Right Hon. the Earl of Rosslyn being in Glasgow for the purpose of presiding at the annual masonic festival, the opportunity was taken of making his lordship an honorary affiliated member of the Lodge. The Hon. the Lord Provost, who was present, was also proposed as an honorary affiliated member. Br. Halket, R.W.M., presided, assisted by Bros. James F. Mitchell, acting S.W., and D. Watson, J.W. There were present, among others, Bros. Sir Michael Shaw Stewart, P.G.M., Renfrewshire West; Colonel Campbell, Blythswood, P.G.M., Renfrewshire East; F. A. Barrow, D.P.G.M., Glasgow; A. M'Taggart, P.G.S.; James Wallace, G.L. Committee; Donald Campbell, P.M., 102; John Baird, R.W.M. 3 bis.; W. P. Buchan, G.S. (who acted as I.G., *pro tem.*); R. D. Samuels and D. Walker, of No. 3 bis., &c. The lodge having been duly opened, and the Right Hon. Earl Rosslyn and Hon. W. Rie Arthur (Lord Provost) heartily and unanimously approved of by the brethren, a deputation, consisting of Bros. Sir M. S. Stewart, Col. Campbell, F. A. Barrow, and Jas. Wallace, was sent out to intimate the result to the distinguished brethren and escort them into the lodge. The affiliation was then proceeded with in proper form. Bro. Mitchell then vacating the G.M.'s chair to Bro. W. A. Baillie, presented the roll-book of the Lodge to the "last links," for them to inscribe their signatures. This being done, Bro. Halket R.W.M., resigned the chair in favour of the M.W.G. Master, Earl Rosslyn, who, in returning thanks for the honour which he had just received, said that as long as he occupied the high position of Grand Master he would consider it his duty and privilege to uphold the dignity of the craft and never forget his duty to St. Marks. The newly-made members then retired, and the lodge was closed. We understood that this is the only occasion, in Scotland at least, on which the head of the craft and the head of the civic community have been together admitted into a lodge; and it says so nothing for Lodge St. Mark that it has shown how Freemasons can discharge their duties as masons and citizens without bringing these into collision. It cannot be doubted that the newly-made links will add both strength and honour to the already illustrious roll of this lodge. It would be a matter of congratulation

were the many brethren in the ranks of the merchant princes to follow the example of the Lord Provost, and give a little more of their time and influence to advance the interests of the order.

ANNUAL FESTIVAL OF THE GLASGOW LODGES.

The tenth annual festival of all the lodges in the Province of Glasgow was, under the patronage of the Grand Lodge of Scotland and the auspices of the Prov. Grand Lodge of Glasgow, held in the City Hall on the 23rd inst. There was a large turn-out of brethren, their wives and families. The Right Hon. the Earl of Rosslyn, M.W. Grand Master Mason of Scotland, presided, supported on the right by Sir Michael Shaw Stewart, R.W. D.G. Master; Henry Inglis, of Torsonce, S.G.M.; William Main, S.G.W.; Col. Campbell, J.G.W.; John Lawrie, G. G. Clerk; The C. W. M. Muller, G.D.M.; H. Y. Copeland, Acting S.D.; Murdoch M'Kenzie, C.G.M.; W. P. Buchan, G.S.; W. M. Bryce, Grand Tyler; supported on the left by the R.W. Bro. Montgomerie Neilson, of Queenshill, Prov. G. Master of the Province of Glasgow; the Hon. the Lord Provost; Sheriff Bell, F. A. Barrow, D.P.G.M.; Colonel Dreghorn; D. Kinghorn, P.G.J.W.; Jas. Wallace, P.G.S.D.; James B. Walker, P.G., Treas.; Archd. McTaggart, P.G. Sec.; Robert Craig, P.G.B.B.; James Leith, P.G.D.C.; Robert Robb, P.G.M.; James Gillies, P.G.S.B.; James Balfour, P.G.I.G.; James Pollock, P.G.O.G.; Wm. J. Hamilton, P.G., Convener. There were also present the following Masters of lodges:—Bros. John Baird, No. 3 bis.; George Sinclair, 27; George Macdonald, 73; John Fraser, 87; Thomas Halket, 102; Alexander Bain, 103; Thomas Granger, 117; John Matthieson, 178; I. Davidson, 219; William Philips, 275; Robert Mitchell, 332; Andrew M'Intyre, 333; George Thallon, 362; John Buchanan, 408; John Miller, 413; A. M'Dougall, 419; Matthew Wilson, 441; James M'Leod, 465.

The M.W.G.M., Lord Rosslyn, said—When I first had the honour of an invitation to preside at this soiree, I was little aware of the greatness of the undertaking which I had promised to fulfil. When I see before me so vast an assemblage, and one I doubt not so critical, it is only the great position which I have the pleasure to occupy among masons that inspires me with courage at all to attempt to carry out the undertaking. But when I consider that I am not only addressing Freemasons, but that I have upon this occasion the honour of addressing Freemasons' wives and bairns, I feel quite certain that the fairer portion of my audience will at all events be lenient to my efforts, and will give me the encouragement of which I stand so much in need. I have the honour to be placed in the high position which I now hold but a very short time, and it is my pride and privilege to assure you that it is the first public meeting at which I have had to preside since my election to so important an office. I have visited the West because a whisper has reached me that the Freemasons of this quarter have sometimes felt that they did not see so much of the ruling powers in the East as they would like to do. Let me assure you, if this complaint should for the future ever be uttered, I shall not, at least, be in fault, because not only the munificence which this great hall presents, but the heartiness of your reception, assures me that if wise men come from the east they go to the west. And now, upon what subject shall I address you? The fact is that I had an idea that, as Grand Master of Scotland, I was to hold forth upon Masonic secrets which the ladies would never, at all events, be privileged to hear. But I am very pleasantly undeceived, and I am glad to think that at a Masonic meeting, where I believe there are present none but Masons and those nearly connected with them, I am able to speak to ears which are not entirely Masonic. If anybody has any credit in addressing those fairer portions of the Masonic body that I am in the habit of speaking to, it is myself; because it happened to be my fate to be attending a Masonic meeting when I had the honour of giving an invitation to the Masons who were present to meet me that day twelvemonth, at a place I have, in the neighbourhood of Edinburgh, called Roslin. It pleased Providence to spare our lives, and we all met upon a beautiful summer's day, among scenery as beautiful as Scotland can produce, and when I say this, I speak of the most beautiful scenery in the whole world. But, however, at the time of my fixing the invitation, it was said that the Masons would be glad to come. I said I would be glad to see them, but added, you must bring your wives and daughters, as

I would be sorry to see the brethren without their wives, daughters, and sweethearts too. On that occasion they danced, and, I believe, enjoyed themselves. But I now see another meeting of the same kind, and I must be allowed in more serious tones to congratulate all the Masons of the western part of Scotland, who have done me the honour to meet me to-night, upon the splendid appearance they present. Their gathering would do credit to any country in the world; and it is with a feeling of pride that I now preside. I think at such a time as this, when our hearts must naturally feel for the great sufferings which are now undergone in many parts of the civilised world—when commerce and trade, which make a country prosperous and rich, are not only interrupted, but, what is of more importance, thousands of lives of men are being lost and family ties are torn asunder, I think, when we are enjoying the blessings of contentment, peace, and even festivity—we cannot resist casting a thought to that terrible and almost unprecedented war which is now devastating the country of our nearest neighbours and former allies. Upon the theatre of that tremendous struggle, not only the Masonic bond, but every social tie has been broken, and those whom we were wont to look upon as happy brethren are now wounded, dead, or prisoners in a foreign country, or wandering destitute. It is at this time that Masonry should be triumphant, and be ready to stretch forth a helping hand. The ties of Masonry are unloosened by no calamity, and in no soil. The craft is bounded by no sea; it has no political or territorial frontiers; but so far as the civilized world extends so far does the band of Masonry reach. These sentiments, which receive your approval, are frequently echoed; but it must be our duty and privilege to bring them down to practical facts. I would recommend those foreign brethren and their families who have been rendered destitute, to your careful consideration and affectionate friendship. Before sitting down, allow me to say that such meetings as this must inevitably do good, for they bring people peaceably, happily, and contentedly together, and invariably inculcate morality of every description.

At a later stage of the evening,

The R.W. Bro. Montgomerie Neilson, P.G., Master, proposed a hearty vote of thanks to all the friends and strangers who had come to assist them at their annual festival. He congratulated his brethren present upon the fact that they had a representative from the Grand Lodge of Scotland. Bro. Montgomerie Neilson mentioned the distinguished brethren by name, and sat down amidst loud applause.

The Lord Provost said that whatever the object of this gathering was, he recognised a feature in it entirely new to him. He saw in the company a large proportion of the fair sex, who were quite excluded from participation in the secrets of Masonry. But he believed that the ladies had long recognised whatever there might be of forms and ceremony about Masonry, that the men who were Masons were much better than those who were not. He concluded from the great number of ladies present that Masons were more successful in love than the men who were not Masons. So far as he knew of Masonry he could recognise in it a great associated body of men having one common object—an object of high benevolence and usefulness. A body which had associated itself in this way needed perhaps to protect itself by certain rules, formulas, and signs, in which all strangers had no right to participate, to the end that none should be able to trade upon the benefits of the association. All those mysterious things which he in his youth, and perhaps up till lately, assumed to be awful, and to be something which should deter everybody from encountering them, were but the simple surroundings of a great benefit society, banded together, not only in this country, but all over the world for one common object and one common good.

Sheriff Bell had very great pleasure in being present. Although, as they were aware, he was not a profound Mason, yet he had much respect for so old and respectable a body as the Masonic Craft. It was many years since he was first admitted a member of the Canonate Kilwinning Lodge, which he believed claimed for itself to be the Mother Lodge of Scotland. He had the honour of being made a Mason on the same evening along with the late Lord Dalhousie, who was then, as Lord Ramsay, a candidate for the representation of the City of Edinburgh. It appeared to his committee that he could not succeed in his canvas unless he became a Mason. Therefore, all his committee who were not Masons went with his lordship on that evening to the lodge in question, and then they were all ad-

mitted into this beautiful and delighted craft. The tenour of his life, the learned Sheriff said, had not enabled him to mingle much with the Masonic body since that time. But his predecessor* in the office which which he had now the honour to hold, was one of the most enthusiastic, straightforward, and eloquent members of Masonry that was ever known in this country. Many a time and oft had they heard his eloquence upon that subject. There was not a subject dearer to his heart, and in nothing did he rejoice more than in dwelling upon the glories of Masonry from most ancient times. He (Sheriff Bell) had also the honour of attending on more than one public occasion, along with their late Grand Master—a most eloquent and admirable representative of their body. No man could have held that office with greater honour to himself and greater dignity, and, he was sure, with greater satisfaction to the brethren, than Lord Dalhousie. But he rejoiced to see that, after having retired with years and honours, Lord Dalhousie's seat had been filled by a younger nobleman, with all the enthusiasm of youth and all the energy of benevolent manhood. He was sure Lord Rosslyn would most worthily fill the chair which Lord Dalhousie had vacated. He hoped that for many years to come the brethren would be able to look up to his lordship as a most worthy representative of Masonry—as one in whom they could have the utmost confidence, who would assist them in the difficulties which might occur in their various lodges, and who he hoped would rule firmly, but at the same time rule with love. Sheriff Bell concluded by saying that he cordially concurred in the desire to become a better Mason than he was, and if so he would be happy to meet more frequently with the brethren.

The concert was an excellent one, the artistes being Mdme. Vaneri, Miss Smith, Mr. Fraser, Mr. Houston, and a Masonic Choir. A grand assembly followed, which the Subs G.M. Bro. Inglis, of Torsouce, with Miss Barrow, led off.

We may mention that the R.W. Bro. Montgomerie Neilson, P.G.M., of Glasgow, entertained the M.W. the Grand Master the Right Hon. the Earl of Rosslyn, at an early dinner at the New Club, previously to attending the festival. His lordship was received by Sir M. Shaw Stewart, Henry Inglis, Esq., Colonel Campbell, of Hlythswood, the Lord Provost, Sheriff Bell and Colonel Dreghorn.

GLASGOW.

GLASGOW KILWINNING LODGE No. 4.—At a meeting of the Glasgow Kilwinning Lodge No. 4, held in their hall, 170, Buchanan Street, on the 21st inst., the following office-bearers were duly installed for the ensuing year, Brother James Wallace, P.G.S.D., officiating, viz.:—Brothers James Steel, R.W.M.; Thomas G. Jamieson, Deputy Master; John Johnstone, Sub-Deputy Master; Robert B. Prout, jun., Senior Warden; Colin H. M'Gregor, Junior Warden; Hugh M'D. Robertson, Treas.; Richard King, Secretary; Rev. Dr. Penney, Chaplain; William D. Gourlay, Senior Deacon; Andrew Russell, Junior Deacon; William Lightbody, Architect; Francis C. Reid, Jeweller; Daniel Duncan, Bible Bearer; William Campbell, Inner Guard; W. G. Nevatt, Senior Steward; William Jennings, Junior Steward; Andrew Thorburn, M.C.; W. B. Prout, P.G.S.; Hugh Wright, Sword Bearer, Thomas P. Mullins, Tyler; W. B. Prout, T. G. Jamieson, and A. B. Thorburn, Auditors.

GOVAN—GOVANDALE LODGE (No. 437).—The annual meeting of this Lodge was held in their hall on Tuesday evening, the 20th inst. There was a large attendance of members, as well as visitors, over sixty being present. After the ordinary routine business had been gone through, and the auditors' report submitted and approved of, showing cash amounting to £49 to the good, the election was proceeded with, and after several keen competitions the following was the result.—(In one instance, however, the brethren competing for the offices were upon a par with votes, and the R.W.M., in place of using his prerogative of the casting vote, caused the two brethren to withdraw to the adjacent room, and having written upon a slip of paper the vacant office they were recalled, and decided the election by their own act, viz., by the successful brother selecting the slip with the office written thereon—an act which elicited general satisfaction from the members at the impartiality displayed by the R.W.M.) John M'Farlane, R.W.M.; James Thomson, P.M.; Thomas Laidlaw, D.M.; John Gilchrist, S.M.; James Manson, S.W.; Robert Manson, S.W.; George Maitland, Chap.; Andrew Blair, Treas.; John Hutchison, Sec.; Robert Mellon, S.D.;

William Thomas, J.D.; John M'Gregan, Architect; William Barr, Jeweller; Niel M'Phail, William Anderson, James Eglington, and Samuel Rooke, Stewards; P. Taylor, Bible Bearer; Samuel Jenkins, Dir. Music; John Brown, Dir. Ceremonies; Carl J. Heedman, Standard Bearer; Buntine Blain, I.G.; John M'Intyre, Tyler. The ceremony of installation was effectively performed by Bro. Donald Campbell (late Prov. G.M. Depute, of Glasgow, one of the founders of the Lodge.) Following the ceremonial he charged the Master Wardens and brethren, in a happy address. The Lodge was therewith called from labour to refreshment, and after an agreeable hour spent in toasts song and sentiment, the brethren parted with their friends—Happy to meet, sorry to part, and happy to meet again.

STOW.

ST. JOHN'S LODGE (No. 216).—The brethren of this lodge held their annual festival on Tuesday. The brethren, numbering upwards of forty, met in their lodge room in the Town Hall at twelve o'clock to transact the business connected with the year, after which the following brethren were installed into office by R.W.M. Ker, who has been re-elected for another year, viz., Bros. James Hogg, D.M.; Sydney Roebuck, S.M.; John Lambert, S.W.; Thomas Anderson, J.W.; Joseph Wilson, Treas.; David Scott, Sec.; Rev. David Waddell, Chap.; George Tait, Bible Bearer; John Crosby, S.D.; James Hogarth, J.D.; James Walker, I.G.; William Waddell, Tyler. The brethren then formed themselves into procession, and, headed by a flute band, marched through the principal parts of the village and Killochryett, and then returned to the hall, where dinner was laid out in Bro. Dickson's usual neat and substantial style. A blessing having been asked by the Chaplain, ample justice was done to the good things so liberally provided. When the cloth was removed, the following toasts were given by the chair:—"The Holy Lodge of St. John," "The Queen and the Craft," "The Prince of Wales, now Grand Patron of Scottish Masoury, and the other Members of the Royal Family," by Bro. Dr. Middleton; "The Grand Lodges of England, Ireland, and Scotland, with their respective Grand Masters," by the chair; "The Army, Navy, and Volunteers," chair; "The Provincial Grand Lodge of Peebles and Selkirk, with its Office-bearers, coupled with the name of Bro. Middleton, recently elected Junior Grand Warden," by Bro. Hoseack, and replied to by Bro. Middleton; "The Past Office-bearers of No. 216," by Bro. J. F. Walker, replied to by Bro. Thos. Forsythe; "The Learned Professions," by Bro. Graham, replied to by Bro. Walker; "The Present Office-bearers of No. 216," by Bro. Robert Sanderson, P.G.S., replied to by R.W.M. Ker; "The Clergy," by Bro. Duff, replied to by Bro. Waddell, Grand Chaplain; "The Worthy Host of No. 216," by Bro. Waddell, replied to by Bro. Dickson; "The Proxy Master of No. 216, Bro. William Inglis, P.G.T.," by Bro. David Scott, &c. Excellent songs were sung between the toasts by Bros. Jamieson, Graham, Lambert, Ovens, Anderson, Harper, Middleton, Halliday, Dickson, &c., and a very harmonious evening was spent by all present.

CORRESPONDENCE.

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

GEORGE TEDDER FUND.

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

I beg to thank you for your kindness in calling attention to this fund, and have much pleasure in informing the Craft, through you, that a sufficient sum has been raised to release Bro. Tedder from his liabilities.

If those lodges and brethren who have promised to contribute will kindly forward the amount, either to the Treasurer, Bro. C. Sutton, 268 City Road, or my self as early as possible, it will be esteemed a favour, as I am anxious to prepare and publish a balance sheet.

I am, Dear Sir and Brother,

Yours fraternally,

JESSE OWENS.

Hon. Sec. "George Tedder Fund."

* The late Sir Archibald Alison, Bart.—Ed. F.M.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JANUARY 7TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, January 2nd.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall Street; Robert Burns, Freemasons' Hall; Royal Jubilee, Anderton's Hotel, Fleet Street; United Lodge of Prudence, Albion, Aldersgate Street; St. John's, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Pier Hotel, Cheyne Walk, Chelsea; Amity, Ship Hotel, Greenwich; Joppa, Albion Tavern, Aldersgate Street; Asaph, Freemason's Hall. — **CHAPTER.**—Old King's Arms, Freemasons' Hall.

Tuesday, January 3rd.

LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Concord, Freemasons' Hall; St. James, Leather Market Tavern, New Weston Street, Bermondsey; Grosvenor, Victoria Station, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury. — **CHAPTER.**—Temperance, White Swan Tavern, Deptford.

Thursday, January 5th.

LODGES.—Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; St. Andrew's, Freemasons' Hall; La Tolerance, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Excelsior, Sydney Arms, Lewisham Road.

Friday, January 6th.

LODGES.—Hornsey, Anderton's Hotel, Fleet Street; St. Marylebone, Eyre Arms Tavern, St. John's Wood. — **CHAPTER.**—Fidelity, London Tavern, Bishopsgate Street.

Saturday, January 7th.

LODGE.—London, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, January 2nd.

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

Tuesday, January 3rd.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward's Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfields, Poplar. — **CHAPTER.**—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, January 4th.

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

Thursday, January 5th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Counts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar. — **CHAPTER.**—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, January 6th.

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

Saturday, January 7th.

CHAPTERS.—Mount Sinai, Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

SUBSCRIBERS IN ARREAR.

G. H. EDWARDS, late of the Board of Health, Mauritius, £6 2s. 2d. We shall be glad if any brother will furnish us with his present address.

J. SNORPITT, British Post Office, Constantinople, £4 10s. 2d. We have written you many times without receiving any reply, or remittance. The present number is the last we shall forward you.

C. D. H., East Street, Poona, India, £3 18s. 3d. We have written you many times without receiving any reply or remittance, and notified you in the Magazine of August 13th 1870. We shall publish your name in full unless you reply or remit.

LIEUT. COL. M., Laprairie, Province of Quebec, £1 8s. 3d. We have not received the remittance, as promised by you, which must be sent on receipt hereof.

* STAR IN THE EAST LODGE, George Town, Cape of Good Hope, £7 13s. 10d. We have written you many times without receiving any reply or remittance. The present number is the last we shall forward to you.

ZETLAND LODGE, Fort Braufort, Cape of Good Hope, £5 8s. 4d. We have written you many times without receiving any reply or remittance. The present number is the last we shall forward to you.

We shall be glad to hear from the following brethren, with the remittance of their accounts.

INDEPENDENT LODGE, New South Wales.

T. B. H., Hamilton, Canada, West.

St. John's LODGE, Secunderabad, India.

H. G., Otago, New Zealand.

J. L., Otago, New Zealand.

There are several other Lodges and brethren who are much in arrear, whose names will not be published until after the arrival of the return mail is due.

E. D. B.—Invercargil. Received £1 with thanks. Send 6s. more, to pay all up to the end of December, 1871.

* We must call the attention of the members of these Lodges to the default of their Masters and Treasurers, and request that they will urge upon them to pay.

