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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

PROVINCIAL.

RUNCORN.—ELLESMERE LODGE (No. 758).—This prosperous lodge held the regular monthly meeting on Wednesday, August 11th. The lodge was opened at 6.30 p.m. with solemn prayer the officers present being Bros. R. Rigby, W.M.; Edward Aston, S.W.; J. Warburton, J.W.; Charles Gerrard, J.D.; J. Fothergill, P.M.; W. Wass, I.G.; J. W. Lightburn, Org.; G. Purver, Tyler. Visitor: Joseph K. Digges, W.M. of No. 673. The minutes of the previous meeting were read and confirmed. Bro. Couth was passed to the F.C. Degree. The ceremony was beautifully and impressively rendered. The First Tracing Board was fully explained and delivered in a masterly and creditable manner by Bro. Edward Aston, S.W., after which the lodge closed in due and ancient form at 8.30 p.m.

LIVERPOOL.—DE GREY AND RIPON LODGE (No. 1356).—The usual monthly meeting of this excellently conducted lodge was held on Wednesday evening, the 11th inst., at the hall, 80, North Hill-street, Toxteth Park, Liverpool. Although the Master has only been a month in the chair, two emergencies have already been held, and as there were no fewer than six candidates on this occasion for admission into the Order, these facts will show how "prosper the art" is abundantly illustrated in the De Grey and Ripon Lodge. Bro. Joseph Bell, W.M., occupied the chair in the East; and amongst those present were Bros. S. E. Ibbis, P.M.; T. Evans, P.M.; B. B. Marson, P.M.; T. Horne, S.W.; T. Nickson, J.W.; J. Ireland, Treas.; Jos. Jones, Sec.; M. Williams, S.D.; C. W. Costigan, J.D.; R. Roberts, I.G.; A. Woolrich, S.; C. Harding, S.; P. M. Larsen, P.M.; Tyler, J. Winram, T. Williams, W. McVicker, M. Major, P. Askew, W. Andrews, H. Pritchard, W. Evans, J. Casement, W. Parrington, W. Brown, H. Buchanan, J. E. Johnson, W. Heath, H. Williams, T. R. Cooper, E. George, T. Lewis, P. Faust, T. Williams, J. Kenwright, W. Brough; with Bro. Owen Lewis, 1264, and Bro. J. Williams, 249, as visitors. The lodge having been duly opened and the minutes of the previous meeting read and confirmed, the W.M. proceeded to initiate the following six candidates into the ancient order:—Mr. E. Paull, Mr. H. G. Stafford, Mr. Hugh R. Parry, Mr. Henry Leech, Mr. G. F. Penny, and Mr. Edward Sandson. Bro. Pritchard was raised to the Sublime Degree of a M.M. The working in both degrees of Bro. Bell, the W.M., was of the most admirable and masterly character, and he was ably assisted by his principal officers. On the motion of Bro. T. Evans, it was unanimously resolved that the sum of ten guineas should be voted from the funds of the lodge to the Mott Testimonial Fund, which has now reached a goodly sum. The lodge was afterwards closed in peace and harmony.

LIVERPOOL.—DUKE OF EDINBURGH LODGE (No. 1182).—The largest gathering ever secured in connection with any meeting of this lodge took place on Thursday, the 12th inst., when the brethren met for the annual installation of the W.M. The lodge has recently been removed from suburban quarters at the Coffee House, Waverley, and is now located at the Masonic Hall, Liverpool. Upwards of 100 members and visitors were present. The brethren were summoned to assemble at half-past four o'clock, and shortly after that hour the lodge was opened by Bro. J. E. Edginton, W.M., who was supported by Bros. P. R. Thorn, P.M.; S. Cookson, P.M.; J. W. Williams, P.M.; W. Woods, P.M.; J. Thornton, P.M.; T. B. Myers, S.W.; R. Martin, jun., J.W.; W. Brown, Treas.; J. Williams, Sec.; T. Davis, S.D.; G. Musker, J.D.; A. Vaughan, I.G.; W. Thomason, S.; T. Snelson, S.; P. M. Larsen, P.M.; Tyler. The members present were Bros. J. L. Wood, R. Mugford, H. J. Hughes, A. D. Hesketh, J. O. Rea, H. Sawyer, T. Hunt, J. Cleworth, C. Llewellyn, W. H. Spring, J. Thompson, F. J. Parry, W. C. Wiggins, R. Stirzaker, T. Curlender, W. Gaylor, P. S. Macdonald, J. H. Wilson, L. B. Macdonald, James Thompson, S. A. Romain, C. Williams, A. Barclay, B. Thornton, J. Haslem, C. Jones, T. Dutton, G. Marsh, J. C. Brew, J. N. Parkes, G. Collings, J. Cleworth, J. Weston, R. Baines, J. Sale, B. Wilson, J. B. MacKenzie, R. Pennock, S. Newbold, R. Jones, W. Graves, D. Buchanan, R. Hargreaves, G. Balday, D. Kaye. The list of visitors included Bros. W. Healing, S.W. 1094; B. B. Marson, P.M. 1356; J. Bell, W.M. 1356; J. Jacobs,

724; C. Leedham, P.M. 220; J. G. Hartley, 594; J. W. Johnson, 1356; W. Morris, 673; J. Penney, 1393; F. Day, W.M. 1013; C. Humphries, P.M. 1013; J. Leeming, 667; E. Kyle, P.M. 673; E. Johnston, W.M. 203; J. Mercer Johnson, P.M. 155, 1094; R. P. France, S.W. 594; T. Dilcock, W.M. 594; J. L. Houghton, 594; C. Costigan, J.D. 1356; J. Pemberton, P.M. 1264; J. R. Goepel, P.G.D.C.; C. Leighton, P.M. 1325; G. G. Walmsley, 292; T. Roberts, S.W. 673; H. Burrows, J.W. 673; J. Garratt, 823; T. Whitfield, 594; W. Doyle, P.P.G.J.D.; B. L. Johannesen, 594; T. Whitfield, 203; H. Brunsgaard, 5; A. Morrison, 594; J. H. Gregory, 667; D. Jackson, S.D. 673; A. Gilfillan, 1393; J. McBenett, W.M. 1350; W. S. Foster, 484; J. Wood, Treas. 1094; A. Woolrich, 1356 and 241; A. Bucknall, 667; J. T. Callow, P.M. 673; W. Savage, 241; R. Pearson, P.M. 673; H. Nelson, W.M. 1505; R. Douglas, 667; J. Jones, 605; J. H. Martin, 594; F. W. Durrans, 1094. The lodge having been opened by the retiring W.M., the minutes were read and unanimously confirmed. The chair was then taken by Bro. B. B. Marson, P.M. 1356, who proceeded to install Bro. T. B. Myers as the W.M. of the lodge for the ensuing year, the presentation being made by Bro. J. E. Edginton, I.P.M., and Bro. J. Thornton, the oldest P.M. of the lodge. This is the first time Bro. P.M. Marson has performed the ceremony of installation, and the remarkably impressive, complete, and efficient manner in which he went through the whole ceremony delighted and astonished every brother present. It is long since a Masonic treat of this character was afforded to the brethren, and the repeated commendation which Bro. Marson received during the evening was but an evidence of the universal opinion of the great merits of his working. We hope soon to see him again performing like duties. The following brethren were invested officers of the lodge for the ensuing year: Bros. J. E. Edginton, I.P.M.; J. Thornton, P.M., D.C.; R. Martin, jun., S.W.; J. Williams, J.W.; W. Brown, Treasurer (re-elected for the seventh or eighth time); T. Davis, Secretary; G. Musker, S.D.; W. Thomason, J.D.; C. Williams, Org.; A. D. Hesketh, I.G.; T. Snelson, S.S.; J. Barclay, J.S.; J. Curlender, A.S.; and P. M. Larsen, P.M., Tyler (re-elected). A candidate was subsequently initiated by the new W.M. in an exceedingly able and telling manner. The I.P.M. proposed a vote of thanks to Bro. Marson, P.M. 1356, for the exceedingly impressive manner in which he had performed the ceremony of installation; and he further moved that the same should be recorded on the minutes. The motion was seconded by Bro. J. W. Williams, P.M., and carried unanimously. Bro. Marson, in acknowledging the compliment, said it afforded him the greatest pleasure to instal Bro. Myers that afternoon, and he must thank the P.M.'s of the lodge for withdrawing their claims, and allowing him to do the pleasant work. It would ever be a pleasant remembrance in his heart to know that in the lodge where he first saw the light he had had the privilege of first performing the ceremony of installation. The lodge was closed after four guineas had been voted to help the widow of a deceased brother. The brethren then retired to the large dining hall, where a very excellent banquet was served by Bro. Eve, 667. The W.M. proposed the usual loyal and Masonic toasts, and Bro. J. W. Williams, P.M., the toast of "The Masonic Charitable Institutions," which was coupled with the name of Bro. G. G. Walmsley, 292. Bro. J. E. Edginton, I.P.M., gave "The Health of the Worshipful Master," and Bro. Myers, in responding, expressed his thanks for the cordiality with which the toast had been proposed and received, assuring the members of the lodge that he would do his best to fulfil satisfactorily the duties of the high office to which he had been appointed. The W.M. then gave "The Visiting Brethren," which was acknowledged by Bros. W. Healing, S.W. 1094; J. T. Callow, P.M. 673; S.W. 1505; T. Dilcock, W.M. 594; and C. Leedham, P.M. 220, each of whom referred to the admirable manner in which the installation ceremony that afternoon had been performed. Bro. Larsen, P.M., Tyler, also returned thanks on behalf of Bro. Brunsgaard, of Lodge 5, a Norwegian captain, who was present, but unable to speak English fluently. Bro. Thorn, P.M., proposed "The Health of the Installing Master," and in doing so said that as an old Mason of seventeen years' standing he could safely say that he never saw the ceremony of installation more effectively performed. Bro. P.M. Marson thanked the brethren sincerely for their kind expressions of approval, and said he hoped they would all be able to build up living temples as noble in plan and grand in design—as noble and massive as their brethren in antique times. He hoped the W.M. would have health and strength to fulfil his duties. "The Worshipful Past Masters," given by the W.M., was responded to by Bros. P.M.'s Edginton, Thornton, Thorn, and Williams. The other toasts were "Our Newly Installed Brethren," "The Officers," responded to by Bro. R. Martin, jun., S.W., and Bro. J. Williams, S.W.; and "Poor and Distressed Brethren." Excellent songs were given by Bros. Parry (whose "Holy Friar" was greatly appreciated), Gilfillan, Jacobs, Edginton, and others. On Friday morning about 130 ladies and brethren started from Lime-street Station by first-class special for the Overton Hills, near Frodsham, where the catering was capitally done by Mr. Rigby. There were one or two showers, but on the whole the weather was good, and every one present thoroughly enjoyed the "out." During the day a handsome Past Master's jewel was presented to Bro. J. E. Edginton, I.P.M., as a token of the esteem of the brethren.

NEWPORT.—ALBERT EDWARD, PRINCE OF WALES, LODGE (No. 1429).—The ceremony of installing Bro. John Gristock Huxtable, P.P.G.A.D.C., as W.M. of the Albert Edward, Prince of Wales, Lodge, took place on Thursday, at the Masonic Hall, Newport. The lodge was opened in due form at 2.30 p.m. by Bro. Wm. Watkins, the retiring W.M. He was supported by a numerous assembly of the

brethren, not only of his lodge, but also representatives of each lodge in the town and province of Monmouth. Shortly after the opening Bro. Capt. S. Geo. Homfray, A.G.D.C. of England, and D.P.G.M. of Monmouth, entered the lodge, preceded by his Sword Bearer, Bro. Wickey Homfray, W.M. Isca Lodge, and followed by Bros. B. Lawrence, W.M. Silurian; Dr. Morgan, John Middleton, and a number of other brethren, members of the Grand Lodge of the province. The formal business having been disposed of, the deeply interesting ceremony of installing Bro. Huxtable was conducted with much skill and ability by Bro. Charles Rowe, Prov. G.S. of Monmouth. This having terminated, the W.M. proceeded to appoint and invest his officers for the ensuing year:—Bros. Wm. Watkins, I.P.M. and P.P.G.S. Wks.; E. Whitehall, S.W., P.G.St.; F. Orders, J.W.; J. W. Bebell, Sec., P.G.S. Wks.; J. Horner, sen., Treas., P.G.D.C.; J. James, S.D.; W. Twist, J.D.; E. W. Perren, Org.; W. M. Locke, Supt. Works; C. Rowe, D.C., P.G. Sec.; J. Horner, jun., I.G.; J. Poole, L. Hermessen, H. Richards, S. Brukewich, Stewards; H. Fletcher, Tyler; W. Hopton, Asst. Tyler, &c., &c. Subsequently the accustomed votes of thanks were passed, and appropriately acknowledged in a manner peculiar to the Craft. The lodge was closed in due form, and then the brethren repaired to the Westgate Hotel, where the annual banquet took place. Bro. Hallen, as he invariably does, placed upon the tables a provision of unusual excellence, and his arrangements were such that the requirements of his guests were attended to in the fullest and most ample manner. Bro. Huxtable, W.M., presided, and was supported at the banquet by the following brethren, covers having been laid for 60:—S. George Homfray, A.G.D.C., and D.P.G.M., Mon.; Wm. Watkins, I.P.M. 1429, and P.P.G.S. Wks., Mon.; W. H. Wickey Homfray, W.M. 693, and P.P.G.S.B., Mon.; W. W. Morgan, P.M. 683, and P.P.G. Sec., Mon.; Chas. Rowe, P.M. 471, and 1429, and P.G. Sec., Mon.; John Middleton, P.M. 683, and 1098, P.P.G.S.W.; Thomas Jones Davies, 471; Thos. Boswell, 1429; W. Milton Locke, S.Wks., 1429; T. Frederick, 1429; D. L. James, 471; C. M. Venri, 36, 1133; R. G. Shaddick, 1429; F. Orders, S.W. 1429 and 471; John James, S.P. 1429 and 471; Henry Evans, 1429; W. Welsford, 1429; E. W. Perren, Org. 1429; J. A. Seys, 1429; Samuel Davies, P.P.G.S.B., Gloucester, P.M. 1363 and 270, 471, 1429; James Horner, jun., I.G. 1429; John Randall, 1429; J. W. Bebell, Sec. 1429, P.G.S. Wks.; Jacob Berlyn, 471; Hartley Feather, Prov. G. Purst., and Secretary Kennard Lodge, 1258, Pontypool; James Stallard, 1429; John Sims, 1429; Simeon Wyatt, 147; John Hooper, 251; John Neck, 201 and 1429; Wm. Kinsey Morgan, 1429; John Summers, 1429; James Horner, P.D.A.D.C., Treasurer 1429 and 471; S. Brukewich, Std., 1429 and 471; Wm. Twist, 471, J.D. 1429; F. J. Heybyrne, 1429; John Summers, 1429; J. Evans Thomas, 1429; Henry Richards, S. 1429; Alfred Taylor, 471 and 1429; Isaac T. Dando, 683; Henry Fletcher, A.P.G.T., 471; Wm. Hopton, Assistant Tyler 1429. On the removal of the cloth, the Worshipful Master proceeded with the toast list, proposing in the most loyal terms, "The Health of the Queen and the Craft." The toast was drunk right loyally, and "God save the Queen" sung by the brethren, Bro. Perren skillfully presiding at the pianoforte, as he did throughout the entire proceedings of the evening. The W.M. next gave "The W.M. the G.M. of England, H.R.H. Albert Edward, Prince of Wales, K.G." He spoke befittingly of the illustrious head of the Masonic Order, and of the joy and gratification he experienced in being present to witness the grand ceremonial of the installation of H.R.H. There could be no higher honour conferred upon the Freemasons of this kingdom than to have His Royal Highness to preside over them, and no greater honour could be conferred upon a Prince than to be the chosen head of such a body of men as were the Freemasons of Great Britain. Never should he forget the words spoken by H.R.H. at the time of his installation, viz., "Loyalty and Charity." These were the grand principles that bound Masons together in one individual band of brotherhood. The toast having been duly honoured, Bro. Twist sang the air and the brethren joined in the chorus of "God bless the Prince of Wales." The W.M. gave "The M.W. Pro G.M., the Earl of Carnarvon, and the Viscount Skelmersdale, and Officers of the Grand Lodge of England." He pertinently alluded to the high qualifications as well as the social rank and position of the brethren who composed the Grand Lodge. Great benefits must necessarily follow to the Craft when noblemen and gentlemen of such high renown were leaders in the movement. Bro. S. G. Homfray, as one of the Grand Lodge Officers, acknowledged the toast. It was the first time that he had had the extreme pleasure of appearing in any lodge with the new and valuable insignia of office which had been presented to him by the Grand Lodge of Monmouthshire. He felt extreme pride in being amongst them, and could not but feel proud at the honour of receiving the appointment which he held, and to which he had been raised by His Royal Highness the Prince of Wales. So far as the province was concerned, as so far as he was able, nothing should be lost to strengthen and uphold the genuine tenets and principles of Freemasonry. Bro. Middleton proposed "The R.W. the Provincial Grand Master for Monmouthshire, Bro. Lieut.-Col. Lyne." He regretted his absence, through indisposition. On that account, however, he could speak the more freely on his merits, and distinguished position as a Mason, as a citizen, and as a public man. The W.M. gave "The V.W. the D.P.G.M. for Monmouthshire, Capt. S. G. Homfray, A.G.D.C. of England, and Officers of Provincial Grand Lodge of Monmouthshire." Bro. Homfray responded to the toast at length, and thanked the brethren most sincerely for the manner in which they had received his name. Nothing gave him greater pleasure than being amongst them that evening, and the brethren of the Albert Edward Lodge might rest assured that all he could do to further their interests would be most readily and heartily done.

He congratulated them on the sound and vigorous condition of their lodge. Bro. Watkins rose to propose the next toast, and called upon the brethren to drink in a bumper "The Health of their W.M., Bro. J. G. Huxtable." No one was more pleased or gratified than he to see the W.M. installed into the chair of King Solomon. He was one of the founders of the lodge, and he yet hoped to see other brethren who had assisted in its formation occupy the distinguished position to which he had attained. The W.M. responded, and thanked them most sincerely for the kind manner in which they had proposed and drunk his health. He felt proud of the position to which he had been elected. Advancing in years as he was, he felt that his memory was not so clear or so active as in days gone by, but he promised them that he would do his best to carry out the important duties of his office faithfully and honourably. Whatever defects they may see in his efforts he trusted to their generosity and leniency, and he promised to do all in his power to hand down the warrant which had been entrusted to his keeping that day as pure and untarnished as he had received it from the hands of their late W.M., Bro. Watkins. He felt he should need the aid of his officers and brethren, and particularly that of his I.P.M. and Bro. Charles Rowe, to whom they were all so much indebted. After alluding to the formation and progress of the Prince of Wales Lodge, he expressed the belief that in quality as well as numbers it would bear comparison with any lodge in the province, and concluded by again thanking the brethren for the honour conferred upon him by placing him in so proud a position as that which he now occupied. (Applause.) Bro. Homfray proposed "The Health of the I.P.M., Bro. Watkins, P.P.G.S.Ws.," and in the course of his observations took occasion to invest Bro. Watkins with a valuable P.M. jewel on behalf of the lodge, referring to the meritorious Masonic career of the recipient, and expressing the hope that he may long be spared to wear the jewel on his breast (loud and prolonged cheering). The jewel was supplied by Bro. George Kenning, and the inscription was as follows:—"Presented to Bro. Wm. Watkins, P.M. 1429, and P.P.G.S.W., Mon., for valuable service rendered the lodge, August 12th, 1875." Bro. Watkins, in appropriate and feeling terms, acknowledged the compliment that had been paid him, not merely in drinking his health, but in presenting him with so valuable a jewel. To adequately thank the brethren for their kindness and manifest appreciation of his services would be one of the most difficult tasks he had been called upon to perform since he had been in the chair of this lodge. He had ever aimed at doing his duty, and he now began to think that to some extent, at least, he must have succeeded in that direction. (Applause.) His aim would still be to labour to promote the interest of the Albert Edward, Prince of Wales, Lodge, so that it should stand second to none in the province. The W.M. gave "The Installing Master, Bro. Chas. Rowe, P.G.S." Long may he live to be an honour to the province. Bro. Rowe acknowledged the toast in suitable terms. The remaining toasts were, "The Visitors," "The W.M.'s and Brethren of the Silurian and Isca Lodges," "The Other Lodges of the Province," "The Officers of the Albert Edward, Prince of Wales, Lodge," "The Masonic Charities," "To all Poor and Distressed Masons." These were acknowledged respectively by Bros. Capt. G. Homfray, A.G.D.C. of England, and D.P.G.M. of Mon.; Wyatt, Heath, Wickey Homfray, W.M., Isca Lodge; Hartley Feather, Pontypool; F. Orders, and Bro. H. Fletcher, Tyler. The entire proceedings were characterised by the greatest cordiality and harmony. The brethren separated at an early hour.

WALTHAM NEW TOWN.—THE KING HAROLD LODGE (No. 1327) held its usual monthly meeting at the Britannia Hotel, Waltham New Town, Herts, on Tuesday, the 17th of August. Bro. Charles Lacey, P.M., P.P.G.J.D. Herts, the W.M., presided, supported by Bros. West, P.M. and W.M. 1437, P.P.G.S.D. Herts; Young, I.P.M., P.G.A.D.C. Herts; Tydeman, P.M. 1437, P.G.A.P. Essex; Reilly, J.W.; Barwick, Treas.; Malcolm, Sec.; Jacobs, acting as S.W.; Tydeman, P.M. 1437, P.G.A.P. Essex, S.D.; Holmes, J.D.; Fisher, acting as I.G.; Steedman, P.M., Tyler. There was a good muster of the brethren. The lodge was honoured by a visit from the Provincial Grand Secretary of Hertfordshire, Bro. Dr. Wilson Iles, P.M., P.P.G.S.W. Herts. The business of the evening was to pass Bro. Taylor; to ballot for four candidates for initiation, viz., Mr. John William Newman, Mr. James Bull, Mr. G. T. Ridley, and Mr. C. Fuller. The ballot was unanimous in favour of these gentlemen. The W.M. then presented a suit of P.G. Lodge clothing to the I.P.M., Bro. J. K. Young, P.G.A.D.C. Hertfordshire, which was purchased by the members of the King Harold Lodge in recognition of the valuable services rendered by Bro. Young to the lodge. The W.M., Bro. Lacey, expressed the great pleasure it afforded him in being the medium of conveying to Bro. Young the feelings of fraternal regard entertained for him by the brethren, and concluded by investing Bro. Young with the clothing. Bro. Young thanked the W.M. and brethren in a suitable manner, saying that it was the happiest moment of his life. The business of the evening being concluded, the lodge was closed in perfect harmony with solemn prayer, after which the brethren adjourned for refreshment. The usual loyal and Masonic toasts were given and heartily responded to. Bro. Dr. Iles, replying to that of "The Provincial Grand Officers of Hertfordshire," said he was very pleased to see the very able manner in which the W.M., Bro. Lacey, and his officers worked the ceremonies, and also the cordial and harmonious feeling that existed between the King Harold and the Gresham Lodges, both being situated in close proximity at Waltham. The evening was enlivened by some very good harmony, rendered in excellent style by Bro. Malcolm, Sec., 1327, and Bro. Goggs, from London; and, after thoroughly enjoying themselves, the brethren broke up at an early hour.

CHISLEHURST.—CHISLEHURST LODGE (No. 1531).—An emergency meeting of this young lodge was held on Saturday, August 14th, at the Bull's Head Hotel, Chislehurst. Bro. J. Coutts, P.G.P. P.M., W.M., presided, and in an able, proficient, and impressive manner passed Bros. Wain, Hooker, and Luck to the Second Degree, and initiated Messrs. Gerard Humphreys and George Benjamin West into Freemasonry. The candidates were introduced separately, which added to the importance of the ceremonies. There were present, Bros. Hutchings as S.W.; W. Kipps, J.W.; J. Griffin, P.M., Sec.; J. Mason, S.D.; H. Gloster, J.D.; W. Hardman, I.G.; Hunt, Skinner, and others. There was only one visitor present. Bro. Robert Russell, P.P.G.D.C., Kent, P.M. 299, was unanimously elected a joining member, and acted as Past Master. Bros. G. F. Guest, S.W., and F. Walters, P.P.G.P., Midx., P.M., were absent from circumstances beyond their control. A very good banquet followed.

Mark Masonry.

PROVINCIAL GRAND LODGE OF WEST YORK-SHIRE.

The regular half-yearly meeting of this Prov. G. Lodge was held on Wednesday, the 11th inst., at Eastwood, near Todmorden, by invitation from the W.M. and brethren of the Prince Edward Lodge, No. 14. A lodge of Mark Masters having been opened by the W.M. and officers, the Provincial G.M.M. (R.W. Bro. Thomas Perkington, Past G.S.O.) entered the room, accompanied by the following officers:—

John Wordsworth	D.P.G.M.
W. F. Wilkinson	P.S.G.W.
John C. Taylor	P.J.G.W.
T. S. Higgins, P.P.G.M.O., as	P.G.M.O.
Alfred Scargill	P.G.S.O.
E. Hartley, P.P.G.J.O., as	P.G.J.O.
E. Sewell, M.A.	P.G. Chap.
G. Normanton	P.G. Treas.
R. Williamson	P.G. Reg.
William Cooke	P.G. Sec.
W. S. Wade, M.D.	P.S.G.D.
J. Holroyde, P.P.S.G.D., as	P.J.G.D.
W. Roberts, P.P.G.M.O., as	P.G.D. of C.
W. Tasker	P.G.I. of W.
H. W. Wrigley	P.G.S.W.B.
W. White	P.S.St.B.
C. F. Unna	P.G. Org.
J. S. Seanor	P.G.I.G.
Hy. Beaumont	P.G. St.
Geo. Marshall as	P.G. St.
J. Greenwood	P.G. Tyler.

The Prov. G. Lodge was then duly opened, and prayer offered by the P.G. Chaplain. The roll of lodges was then called, and also of the P.G. officers, past and present. The minutes of the Prov. G. Lodge, holden at Bradford in February last, were then confirmed; after which the P.G. Sec. read letters of apology from various brethren who had been prevented from attending the meeting. The remaining business (which was of a formal character) having been transacted, and an invitation from the W.M. of the Lodge of Truth, No. 137, having been given the Prov. G.M.M. to hold the February meeting at Huddersfield, the Prov. G. Lodge was closed. The brethren, at 4 p.m., retired for refreshment, and afterwards spent a very pleasant evening, there being a good attendance from Rochdale, Todmorden, Halifax, Bradford, Leeds, Huddersfield, Wakefield, and Sheffield.

Scotland.

GLASGOW.—ST. ANDREW'S ROYAL ARCH CHAPTER (No. 69) met on the 10th inst., in the Masonic Hall, 170, Buchanan-street. Comp. T. M. Campbell, P.Z., presided, and was supported by Comps. J. Duthie, Z. 67, acting H.; J. O. Park, Z. 122, acting J.; J. M. Oliver, S.E.; J. Gibson, S.N.; W. Thomas, Treas.; J. Balfour, P.Z. 73, acting 1st Soj.; G. B. Adams, 50, acting 2nd Soj.; Geo. Heron, H. 60, acting 3rd Soj.; Thos. Halket, Z. 113; W. Dotie, P.Z. 119, and others. There were two aspirants for Royal Arch honours, Bro. Wm. McMillan, M.M. of Mother Kilwinning No. 0, and Bro. Wm. Jones on behalf of the Thetis, R.A. Chapter No. 122. A Lodge of M.E. Mark Masters was opened, when the minutes of the previous meeting were read and confirmed, and that degree given to the candidates in Comp. Duthie's best style. In the R.A. Degree Comp. T. M. Campbell displayed rare ability, and familiarity with this beautiful degree of Masonry; throughout he was ably assisted by the companions taking part in the work.

GLASGOW.—LODGE THISTLE AND ROSE (No. 73).—An emergency meeting of this lodge was held in the Masonic Hall, 170, Buchanan-street, on the 9th inst., at three o'clock. Present—Bros. Geo. McDonald, R.W.M.; G. Weston, P.M., acting S.W.; J. F. Hanbridge, J.W.; J. S. Ampleford, Sec.; and others. Two gentlemen were instructed in the First Degree of Masonry, who were proposed and seconded by Bro. Chas. T. Oliver and Robt. McKean, the R.W.M., G. McDonald, performing the ceremony. At the next regular meeting they will be prepared to be advanced further. The lodge was then closed in usual form.

GLASGOW.—LODGE SCOTIA (No. 178).—The monthly meeting of this lodge was held on the 11th inst., in the Masonic Hall, 170, Buchanan-street. Bro. J. Singleton, R.W.M., with his Wardens, Bro. B. Gairdner, S.W., J. W. Hepburn, J.W., conducted the business before the lodge, which consisted of initiation and F.C. Degree, one candidate for each being presented. The office of I.G. having become vacant, Bro. B. McDonald

was proposed for that office and elected. After some further business of an ordinary character was got through the lodge was closed in due and ancient form.

GLASGOW.—LODGE ST. MARK (No. 102).—The regular meeting of this lodge took place in their hall, 213, Buchanan-street, on the 9th inst., and was exceedingly well attended. The R.W.M., Bro. J. F. Mitchell, presided; Bro. Renton in the S.W. chair; Bro. Kerr in the J.W.; and there were present Bros. T. Halket, P.M.; A. C. Lindsay Gray, D.M.; W. Westerton, S.M.; A. Paterson, Treas.; J. Smith, Sec.; W. Bell, R.W.M. (3½ St. John's); H. McMillan, J.D.; Fenfar, D. of Music, presiding at the harmonium; F. W. Louch, P.M. 738, E.C. (Port Natal); F. Marshall, of Lodge Avalon, No. 776, E.C., St. John's, Newfoundland; J. Booth, S.W. 87; G. B. Adams, 360 (*Freemason*), and others. The minutes of the previous meetings (two) were read by the Secretary, found to be correct, and confirmed. An application for admittance into Freemasonry, through St. Mark's Lodge, from Mr. Joseph Cotter, was submitted to the brethren. The ballot was found clear, and he received the First Degree, the R.W.M. officiating. The R.W.M., thinking this was a case where the discretionary power allowed him by Grand Lodge laws in the case of a candidate leaving the country might be used, the brother was passed through the F.C. Degree, and raised to that of M.M., Bro. Mitchell performing the work in a style marked by masterly carefulness. The R.W.M. then said, if it was agreeable to the lodge, he would take this opportunity of conferring upon Bro. Bell, R.W.M. of the St. John 3½, the honorary membership of this lodge, as a mark of their sense of his worth as a brother. This was unanimously agreed to, and that honour was conferred upon him. Bro. Bell replied that the honour from a lodge of such high standing in the Craft as St. Mark's was no ordinary mark of respect. The R.W.M. then referred in the most kind and feeling manner to the character and career of the late Bro. Huggins, who was an old and esteemed member of this lodge. By his death Masonry had sustained a severe loss, and this lodge, in which he took such a deep interest, would hear with sorrow and regret the news of his death. He would take the liberty of asking the office-bearers and members of the lodge to join him in sending a letter of sympathy and condolence to his sorrowing widow, and that the same be recorded in the minutes of the lodge. The Treasurer then gave notice of a motion for next meeting, viz., that the attention of the members of the lodge be called to the recent conduct and language of a brother; at that meeting, he would lay the case fully before them, and propose what course the lodge ought to adopt in reference thereto. This finished the business of the lodge, when it was closed in due and ancient form.

GLASGOW.—LODGE ST. GEORGE (No. 333).—The regular meeting of this lodge was held on the 11th inst., in St. Mark's Hall, 213, Buchanan-street. There was a large attendance of the members of the lodge and visiting brethren. Bro. Thomson, R.W.M., took the chair, supported by Bros. J. Forsyth, S.W.; R. Andrews, J.W.; McIntyre, Sec.; and others. The lodge was opened with the usual fullness, and the minutes of previous meeting read and confirmed, and after being raised to the Sublime Degree, the work before the brethren was that of conferring the Master Mason Degree upon Bros. R. Mitchell, John Teiman, and W. McLeish. This being satisfactorily accomplished, a letter from Bro. Stewart was read, intimating the accidental death of Bro. Dougald Paterson, who has left a widow and family to mourn his loss in adverse circumstances. It was arranged that proper inquiry be made into the matter, and, if necessary, pecuniary assistance given to the widow. The R.W.M. then read a circular he had received from Bro. G. Kenning, calling attention to a "Cyclopedia of Freemasonry" he is about to publish. He said the well-known character of Bro. Kenning was sufficient guarantee that the work would be no commonplace concern, and he himself, with confidence, could recommend it to them. He called upon Bro. Adams, of the *Freemason*, to explain the nature of the work, which he did, the members expressing themselves satisfied, and some of them becoming subscribers to the work. This finished the business, and the lodge was closed.

GLASGOW.—LODGE ST. CLAIR (No. 362) met in their hall, situated at 25, Robertson-street, on the 9th inst. A considerable number of brethren were present at the meeting. The R.W.M., Bro. Wm. Hogg, took the chair, the S.W. chair being filled by Bro. Adam Rutherford, the J.W. by Bro. Callen Galletlay. The lodge being opened, the minutes of the previous meeting were read and passed, which finished the business on this degree. The lodge was then passed to that of F.C., when Bro. Michael Jones was instructed in this degree, Bro. Thallion, P.M., officiating. The lodge was then raised to the Sublime Degree, and Bro. Jones was duly made M.M., Bro. Wm. Hogg, R.W.M., officiating with his usual clearness. There being no further business, the lodge was closed in due and ancient form.

GLASGOW.—LODGE ATHOL (No. 413).—The monthly meeting of this lodge was held on the 10th inst., in the Masonic Hall, 213, Buchanan-street. Bro. J. Wallace, R.W.M., presided, and among others present were Bros. J. Louttit, D.M.; C. McKenzie, S.W.; D. Leeds, J.W.; J. B. McNair, R.W.M. 332; A. Bridges, P.M. 291; E. C. R. Mitchell, P.M. 332; J. McInnes, S.W. 408; J. Dick, Sec. 3½, and others. The lodge was opened and the minutes of previous meeting read and confirmed, when Bro. John Kelly, who had made application to the Lodge Union, No. 332, to be admitted into the Order, received the First Degree on behalf of that lodge, Bro. McNair, R.W.M., No. 332, officiating. There was no more business of importance before the lodge, and it was closed in due and ancient form.

GLASGOW.—LODGE GLASGOW (No. 441).—The regular meeting of this lodge was held in the Masonic Lodge, 22, Struthers-street, on the 10th inst. Present—Bros. John

Tullock, R.W.M.; Jas. Woods, S.W.; Geo. Muir, D.M. 103, acting J.W.; and a large number of brethren, including members of the lodge and visitors. The lodge was opened, and the minutes of the previous meeting were read and confirmed. Applications for admittance into the Order were read from the following gentlemen, viz.:—Capt. George Coates, Alex. Caldwell, Robert Thomson, Gavin Hamilton, and William Thomson. These gentlemen being proposed and seconded in the usual way by two members of the lodge, were found clear by the ballot, and received the First Degree, Bro. David Ronald, S.W. 275, officiating with great ability and clearness of style. This was all the business before the lodge, when it was closed in due and ancient form.

GLASGOW.—LODGE MARYHILL (No. 510).—The bi-monthly meeting of this lodge was held in their hall, Maryhill, on the 11th inst. The R.W.M., Bro. John Lockhart, presided; Bro. Wm. Carey, S.W.; Bro. Jas. Kay, acting J.W., together with a large number of well-qualified brethren, supported him in that position. The minutes of the previous meeting were read and confirmed, when the lodge was passed to the F.C. Degree. Bros. John Gibson, Robert Pollock, George Scott, George Fleming, George Fimister, William Rintoul, and Robert Adams, were found worthy to receive that degree, and were put in possession of it, Bro. Alex. Nevay, S.M., officiating. The lodge was then closed in due and ancient form.

GLASGOW.—ROYAL ARCH CHAPTER (No. 50).—The regular meeting of this chapter took place on the 12th inst., in the Masonic Hall, 213, Buchanan-street. In the absence of Comp. Miller, Z., Comp. J. Duthie, Z. 67, presided. The minutes of the previous meeting were read and confirmed, but no other business of importance was before the chapter. After a little instructive conversation, it was closed in usual form.

GLASGOW.—ST. ROLLOX CHAPTER (No. 144).—The regular meeting of this chapter was held in the Masonic Hall, Garngad-road, on the 13th inst. Present—Comps. J. Annand, Z.; J. McLeish, H.; J. Booth, S.E.; Mills and Morrison, Soj.; J. Duthie, Z. 69; D. Gilchrist, P.Z. 73; and others. The minutes of the previous meeting were read and confirmed. The following brothers were made Royal Arch Masons:—James Fletcher and Sampson, J. S. Allan, Alex. McAllum, and Archd. Stevenson; Comp. Duthie officiating. There being no business of further importance, the chapter was closed.

PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.

The annual meeting of the Prov. Grand Lodge of Monmouthshire took place at Monmouth on the 13th inst. The brethren assembled in the lodge room, 457, at High Noon, shortly after which the Grand Lodge was opened with due ceremony by the Right Worshipful Colonel Charles Lyne, Prov. G.M., supported by the Worshipful S. George Homfray, Esq., A.G.D.C. of England, D.P.G.M., and the Right Worshipful J. A. Lloyd Phillips, Prov. G.M. of South Wales (Western Division). There was a numerous assemblage, most of the leading brethren of the province being in their places.

Bro. Charles Rowe, P.G.S., read the minutes of the previous meeting, which were duly confirmed.

The Prov. G.T., who (being abroad) was represented by Bro. Watkins (1429), Prov. G.S. Wks., presented the annual balance-sheet. The accounts were subjected to a slight criticism. They showed that the province, financially speaking, was in a sound position, there being a considerable balance in the hands of the Treasurer. The accounts were unanimously passed.

Bro. Pickford, P.G. Treasurer, was re-elected unanimously, and thanked for his past valuable services for upwards of 23 years.

Bro. Preece was re-elected Prov. G. Tyler, and owing to the onerous and increasing duties devolving upon him, Bro. Henry Fletcher was elected Assistant P.G.T.

The following were appointed and invested by the Rt. Worshipful P.G.M. as officers to constitute the Provincial Grand Lodge for the ensuing year, in addition to the Prov. G.M. and D.P.G.M.:—

Charles H. Oliver.....	Prov. G.S.W.
R. J. Chambers.....	Prov. G.J.W.
W. Davies.....	Prov. G.S.D.
B. D. Thomas.....	Prov. G.J.D.
H. Feather.....	Prov. G. Purst.
W. B. Broad.....	Prov. G. Org.
J. W. Bebell.....	Prov. G.S. Wks.
Coates.....	Prov. G.D.C.
James Horner.....	Prov. G. As. D.C.
Charles Rowe.....	Prov. G. Sec.
George Gould.....	Prov. G. Reg.
W. Pickford.....	Prov. G.T.
J. W. Osman.....	Prov. G. Chaplain.

Fees of honour were duly paid by all the Prov. Grand Officers.

The returns from the different lodges of the province were handed in by the Prov. Grand Registrar.

The Rt. Worshipful P.G.M., addressing the brethren, said he was about to perform a most pleasing and highly gratifying duty, viz., that of presenting for the acceptance of their D.P.G.M., the insignia of office as the Assistant G.D.C. of England, for which high and distinguished position he had been selected from a great number of eligible brethren by His Royal Highness the Prince of Wales. (Applause.) In felicitous and most appropriate terms he complimented the D.P.G.M. on his exalted and distinguished position among Masons, and he likewise congratulated the Province of Monmouth on having so able and efficient a brother as Samuel George Homfray (renewed applause) raised to such an honourable and distinguished office. He, therefore, had the greatest pleasure in presenting and investing him with the insignia of

his office, on behalf of the Prov. Grand Lodge of Monmouth. (Applause.)

Bro. Homfray suitably acknowledged the valuable gift. He thanked the brethren most sincerely for the high estimation in which he was held by them, and pledged himself to do in the future as he had done in the past—all he could to promote the interests of Freemasonry in general, and the Province of Monmouth in particular. Another opportunity would be afforded to him of addressing the brethren, when he hoped to be able to express to them more fully that which he now felt in his heart and was unable to express. (Applause.)

The business of the lodge having been disposed of, the brethren formed themselves into a procession, clothed in their regalia, and carrying the banners of the various lodges comprising the province. The band of the Royal Monmouth Militia headed the procession, which proceeded en route to St. Mary's Church.

On arriving at the entrance to St. Mary's Church, the brethren opened out to right and left, and thereby inverted the order of procession, allowing the Prov. G. Master to pass up the centre, preceded by his Standard and Sword Bearer, the Prov. Grand Officers and brethren closing in from the rear and so proceeding into church, the well-known hymn (385 Ancient and Modern selection), "Onward, Christian Soldiers," was being sung by the choir, under the direction of Bro. W. Broad, the newly appointed Prov. G. Organist. The brethren having taken their seats joined with the choir in rendering this remaining portion of the hymn, which produced a very pleasing effect. Bro. the Rev. J. W. Osman preached the sermon. The rev. gentleman selected his text from 1st Epistle to Corinthians, 14 c., 1 v.: "Follow after charity." He said: Dear Brethren,—Happily the principles of our ancient and honourable Craft suggest many subjects to which we may with profit direct our thoughts, especially on such an occasion as this, when we are assembled in the temple of the Great Architect of the Universe for prayer and praise in the name of His Son Jesus Christ, our Lord. From these principles I select brotherly love. This lifts up our devout contemplation to Him who is the perfect type of brotherly love; yea, manhood's true perfection. His religion is a religion of love. Its origin is love—love in the heart of God towards mankind. "Herein is love," writes the beloved disciple, "not that we loved God, but that He loved us and sent His Son to be a propitiation for our sins." And when Christ's redeeming work was done, and He had ascended up far beyond all heavens to the eternal throne, and the twelve men whom He had called and ordained were evangelising the world, we find that this great principle of brotherly love was everywhere and without ceasing taught by them, insisted upon, enforced! What an instance we have of this in the chapter immediately preceding the text; the text being the practical lesson derived from it, "Follow after charity."

In the Church of Corinth at this time many of her members, both clerical and lay, possessed the extraordinary gifts of the Spirit—such as working of miracles, prophecy, discerning of spirits, different kinds of tongues, the interpretation of these different kinds of languages. The possession of these gifts had led certain who possessed them to overlook, to lose sight of charity, love, brotherly love. Hence, their unchristian conduct towards one another, their strife, their connivance at the sins of fornication and glorying in the transgression, as illustrating what they supposed their free liberty to indulge in it or not, just as they pleased. The apostle, using means to correct the disorder which had followed upon such views and conduct, calls their thoughts to the superiority of charity over the gifts they were so proud of, and which, through their folly and want of usefulness, had been the means of leading them into dangerous delusion and open sin. "Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away." How weighty are these words! The writer had the gift of prophecy and the power of working miracles. He "spoke with tongues more than they all." His knowledge of eternal things was far greater than any among them possessed; through him they had been put to the knowledge of truth. He was their father in Christ, yet to them his children he shows the inferiority of these gifts; he declares they will fail, will all vanish away; whilst charity, the greatest, the mightiest operation of God's spirit in a renewed soul; charity, which they had for ever in the paradise of God. Brethren, are not we in danger of losing sight of charity while we exalt, and very properly exalt, faith? Do we not too often leave charity in the background while we lay undue stress upon happy frames of mind and glowing Christian experience? Is it not the object of the enemy to keep our thoughts as much as possible from that which is the unfailing proof, the sure evidence of life of God in the soul, "Charity out of a pure heart, as the result of faith unfeigned? Faith may be wrong in its nature, or as to its object. It may be the faith which, as St. James tells us, the devils have faith, that is to say, which acknowledges the existence and attributes of Almighty God, which leads man to tremble at the thought of Him and of judgment to come;" but yet tends to no change of heart, no holiness of life. Or it may be wrong as to its object, faith, i.e., which leads men to rest for acceptance before God in Christ partly upon the merits of the Saviour, partly upon their own good works, and which is, therefore, inasmuch as it leads not to entire dependence upon the Redeemer's finished work, utterly opposed to the spirit and teaching of the New Testament. And then in reference to hope. Though called Christian it may be unscriptural hope—hope that the Most High will show mercy at the hour of death and at the judgment, though the whole life is wilfully, rebelliously spent in pursuit of the pleasures of sin. But it is not so easy for any evil influence to usurp the place of Christian charity. And in that respect also it is greater than faith and hope; Charity will never fail on earth.

Prophecies, tongues, and knowledge such as that which is spoken of in the 13th chapter were necessary during certain periods of the world's history, but as soon as the necessity for them ceased they passed away, but the bond of peace and of all virtues is as necessary now as at the beginning. And this holy bond will make all believers in one body until the Lord's coming again! Secondly—Charity will never fail in the family of the redeemed in Heaven. One step taken into the eternal world, and the accidents of our earthly state, the surroundings of our lot here, will have passed away with the earthly life. The prestige and local influence we lay so much stress upon now; wealth, territory, names, rank, titles, power, learning, will be useless then. Every circumstance of worldly advantage and temporal distinction, viewed in the light of the eternal world, will sink into insignificance and obscurity. The race for wealth, the plotting and scheming, the labour and toil, the reckless speculation, and fierce contention to attain the pleasant things this world can give, will have ceased. Ah! in how many cases leaving behind a ruined soul, an outcast from Heaven, wandering over the plains of immortality, an heir of utter misery and irretrievable woe. But when all are gone, and every one failed, "Charity faileth not." The faithful soul walking with God in peace and holiness, will lose faith in sight, the pilgrim's toil gone, the days of mourning ended, temptation's power no more, the warfare accomplished, rest come, the glories and joy of immortality in possession! Every characteristic of the time—state, save one, gone, charity, that remains! Hope, scriptural hope, real hope, which used to cheer in "life's long day," and which, most of all, lit up the dark valley, showing in the far distance the portals of the heavenly home beyond; hope, which kept up the fainting heart in duty's path, in times of conflict which spake a brighter day, and whispered glorious things of a coming future; hope, the sweet companion of life's pilgrimage, is lost in possession, but charity finds her rest, her home, her eternal home, where all is love, all is holiness unto the Lord for ever. Does it not follow, brethren, that it is the best spiritual possession which is in the power of us all to attain unto? You can, by abundant charity, glorify God far more than he does who, possessed of more brilliant gifts, like the Corinthians, falls short of this, the recognised expression of "the life of God in the soul of man," may possess the gifts which attract the notice and command the admiration of their fellow-men, but which, after all, are only of secondary import in the sight of the Most High. Great faith, unclouded hope, clear testimony of acceptance before God in Christ, may not fall to the lot of all, but every believer, however weak and humble, can, by abounding charity, adorn the doctrine of Him who calls us to glory and virtue, and thus show forth His praise for calling us out of darkness unto His marvellous light. It is charity which ennoble the meanest, enriches the poorest, exalts the most lowly, blesses the most uncared of all who call upon God. How earnestly the Redeemer presses the cultivation of charity on all who are called by His holy name. In the last hours of His earthly life, when His violent and cruel death was at hand, it lay very near His heart. With one glance sweeping through the long intervening ages, between His ascension into heaven and His coming again to judge mankind, He saw how little, comparatively, this blessed fruit of the Spirit would be sought after, realised. He saw the contention and strife that would separate one from another—many who profess love and service to Him; and hence He prayed that all who professed to follow Him, "May be one, as Thou," He saith, "O Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me." Then He charged all who believed on Him, and all who would hereafter believe on Him to the end of time, to love one another, saying, as His last commands before His voice was silent in death, "A new command I give unto you, that ye love one another." If, therefore, we desire the best gifts with that earnestness, intense earnestness, we should desire and seek to possess the gift of charity, abundant, ever increasing charity, which is most excellent of all! With what care and diligence should we every day and every hour of life, cultivate this distinguishing grace of God's Holy Spirit. In the 13th chapter, which, I doubt not, is familiar to you all, you will see how it operates in the daily walk and conduct. Frequently study that short sketch of its operation and its blessings. Make it the ground of self-examination and prayer. Are the workings of brotherly love seen in our intercourse with all men, more particularly with those whom we are bound by Masonic obligation to uphold in the practice of all that is good and true, and to defend, as far as in us lies, from unfriendly attack in daily life? In our spirit towards the brethren and towards all men? In our way of thinking and of speaking of them too? Are we thus under the influence of the chief grace of the Blessed Spirit? Has our conduct reference by means of this to the life which, after rising from the tomb of transgression, we hope to attain unto? Follow, "we beseech you, brethren, after charity;" her home is heaven, her lustre brightens every step taken in the way leading to it, her path is peace, her sweetness, blessing, and joy gladden every pilgrim pressing forward in the shining pathway of the just. Yea, "follow after charity." She is the safe guide, the soul's friend, leading onward and upward to the general assembly and church of the firstborn, where "the builder and maker of all things" lives and reigns for evermore. Unto which, in His mercy, may He bring us all through Jesus Christ, His Son, our Lord. Amen.

A collection was then made on behalf of local and Masonic charities.

The benediction having been pronounced, the congregation began to disperse, as the organist played the concluding voluntary—"Grand Offertorie"—Lefebvre—Wely.

The procession was re-formed, and, headed by the band, proceeded by another route to the lodge-room, where

the remaining business was quickly gone through. It consisted chiefly in passing the usual votes of thanks to brethren who had served in office during the past year.

The Right Worshipful Prov. G.M. closed the lodge in ample form, and

The Prov. G. Chaplain pronounced the benediction.

The majority of the brethren then proceeded to the banquetting hall, the spacious borough court having been lent and decorated for the occasion. Bro. Jno. Thomas, the respected proprietor of the King's Head Hotel, was entrusted with the catering, and he prepared a sumptuous repast, not merely in an unexceptionable, but highly creditable manner.

Right Worshipful Colonel Lyne, Prov. Grand Master, presided, and was supported right and left by S. George Homfray, A.G.D.C. and D.P.G.M., Mon.; J. A. Lloyd Phillips, Provincial Grand Master South Wales (Western Division); Shadwell H. Clarke, P.M. 349, and P.P.S.G. Warden, Devon; Alfred T. Perkins, W.M. 446, Wells, Somerset; D. G. Davies, Chaplain, 457; W. L. Stradling, P.M. 336, and P.P.G.C. Western Division, South Wales; T. J. White, P.M. 464, P.P.G.W. Western Division of South Wales; R. B. Evans, P.M. 471, P.P.G.S.W., Mon.; Henry J. Gratte, P.M. 473, P.P.S.D., Mon.; George Gould, P.G.R., Mon.; W. H. Wickey Homfray, P.P.G.S.B., Mon., and W.M. Isca, 683; Walter West, J.W. 683, P.G.S., Mon.; R. J. Chambers, P.M. 683, P.G.J.W.; G. Haskins, 471, P.G.S.; Chas. Rowe, P.M. 471 and 1429, P.G. Sec.; J. Horner, P.G.A.D.C. 471, Treas. 1429; Wm. Kinsey Morgan, 1429; Alfred Williams, 683; Samuel Fisher, M.M. 213, Perseverance; Jas. Horner, jun., Steward 1429; Benjamin Lawrence, W.M. 471, P.P.G. Supt. Works; John Griffiths, P.M. 471, P.P.G. Supt. Works; S. H. Hallen, Silurian; Thos. John Davies, 471; S. Davies, P.M. 1363, P.P.G.S.B.G.; Hartley Feather, P.G. Pursuivant, and Secretary of Kennard Lodge, 1258, Pontypool; J. W. Bebell, Sec. 1249, P.G. Supt. Works; Oliver Dillon Thomas, 1258, P.G.S.B.; William Bunning, W.M. 1258; John Rees, Chaplain 1258; Charles Wilson, 457; W. B. Broad, 457, P.G.O.; T. J. A. Williams, 457; S. T. R. Hyam, P.P.G.A.D.C.; E. V. Salmon, 457; W. Welsford, 1429; H. P. Prosser, 457; Wyndham Vaughan, 457; John G. Huxtable, W.M. elect, 1429, P.P.A.G.C.; W. Watkins, W.M. 1429, and P.P.G.S. Wks.; Charles H. Oliver, P.M., and P.Z. 471, P.G.S.W.; Edward D. Thomas, S.W. and Treasurer 818, P.G.I.D.; Crawshaw Bailey, W.M. 818, P.P.G.S.B.; V. O. B. Horsford, S.D. 818; James Howard, 818; H. Jenkins, J.D. 818; W. Tucker, 818; G. H. Gorin, J.W. 818; Jos. Coates, W.M. 457, P.G.D.C.; Wm. James, P.M., Treasurer 457; G. Higgins, P.G.W. 457; John A. Tipples, 457; Matthew Jones, S.D. 457; William Lloyd, P.M., 1258, P.P.G.R.; Dr. W. H. Tucker, 818; James Straker, P.J.W. 818; John O. Marsh, 818; W. S. Hadley Pain, 818; Thomas Harthy, 818, P.P.G.S.; H. R. Barrett, 818, I.G.; John Watkins, 811; Robert Davies, 818; Thos. Lewis Preece, P.M. 457, P.G.T.; John Rashleigh Banfield, 457; Thos. Sykes, 1004; William Coles, 457; William Mills, 457; P. James, 471; Wm. Needham, 461; Charles Cooper, 457; William H. Price, 457, P.M.; Thos. H. Clark, 457.

TOAST LIST.

The following was the toast list:—

"The Queen and the Craft."

"The M.W. the Grand Master of England, H.R.H. the Prince of Wales, K.G."

"The M.W. the Pro. G.M., the Earl of Carnarvon, the R.W. the Deputy G.M., the Viscount Skelmersdale, and the Officers of Grand Lodge."

"The R.W. the Provincial Grand Master, Bro. Lieut.-Col. Charles Lyne."

"The V.W. the Deputy Provincial Grand Master, Bro. Capt. S. Geo. Homfray, A.G.D.C."

"The Visitors."

"The W.M. of the Loyal Monmouth Lodge," No. 457, Mon.

"W.M.'s of other lodges, and Provincial Grand Officers."

"The Lodges of the Province."

"The Masonic Charities."

"To all poor and distressed Masons, &c."

The band of the Royal Monmouth Militia performed a choice programme of music at intervals throughout the evening, and the proceedings passed off with the greatest harmony.

Obituary.

BRO. W. H. GRESHAM.

An emergency meeting of the Sandridge Marine Lodge, E.C., was held at the Freemasons' Hall, Sandridge, Victoria, Australia, on Monday, 29th ult., when a solemn mortuary service was held, in memory of the late Bro. William Hutcheson Gresham, one of the founders and members of the lodge. The handsome hall belonging to the lodge had a very sombre appearance, in consequence of the furniture and the brethren's regalia and jewels being draped in crape. There were about eighty brethren present, including many visitors of Masonic note. After the W.M., Bro. M. Goldstein, had explained the reason of holding an emergency meeting, he delivered an appropriate address, and the following funeral service was commenced by one of the members of the lodge choir singing "Rest in the Lord," after which a Masonic Litany was read, with the choir chanting the responses. The Rev. Bro. F. C. Platts, who officiated as Chaplain, offered up an earnest prayer for those nearest and dearest to the late departed brother. Bro. Edward Clark, P.M. and W.M. elect, then gave an oration in a feeling and most impressive manner, several passages of which we quote, and regret that want of space

precludes us from publishing it in its entirety:—"The sad, sudden, and shocking disappearance from our midst of our lamented brother Gresham, who was one of the first members of this lodge, is an event which should awaken in the hearts and minds of every true Mason sorrow and sympathy of the most genuine kind. Sorrow for the loss we, in common with the rest of the fraternity have thus sustained, and sympathy with those more immediately connected with our late brother by ties of kindred and intimate friendship, for whenever the King of Terror does strike, whether the young or old, the depths of every heart are for the time being stirred to the utmost, and those emotions which the Great Creator has implanted within us spring into fullest and freest action. The sigh, the tear, cannot be withheld. Sad, indeed! Think of the circumstances surrounding it. Here was our unfortunate brother in the full vigour of manhood, in the eager pursuit of his lawful avocation, actuated by the laudable desire to repair his shattered fortunes, wishful by the exercise of persevering energy to once more raise himself and his family back to the social position they formerly held, and pressing on like a brave man, seemingly blind to impending danger, trusting himself and his two equally unfortunate companions in a light skiff, on a dark and stormy morning, with strong and variable winds about him, and heavy, restless, uncertain waters below him. Starting with hope and enterprise, battling with surrounding difficulties, and thinking, no doubt, to surmount them all and come back successful and victorious, until alas! in a fatal moment, unseen by helpful neighbours or friends, away from any possibility of rescue, the tiny mast and sail break from the thwarts and cords which held them, and the unhappy occupants of the all too frail bark are hopelessly engulfed in the waters of the bay, never apparently again to be seen by mortal eye till the resurrection morn. Sad, sad indeed! What thoughts of home, of wife, of children, of friends, of books, ambitions, of the chequered scenes of former life, and a thousand and one various ideas, may have flitted through his mind in the interval between the first shock and the final loss of mortal consciousness. Let us hope that when the last fatal struggle was over he was permitted by the Great Giver of Life to enter into that inheritance which is incorruptible, undefiled, and that fadeeth not away, and which will eternally compensate him for all more earthly loss. Sad, sad indeed! Of him and his companions we may exclaim with Miranda—

'Poor souls! they perish'd.

Had I been any god of power, I would
Have sunk the sea within the earth, or e'er
It should the (frail boat) so have swallow'd, and
The fraughting souls within her.'

What is death?—that unsparing tyrant, that comes 'now with measured steps and slow,' and now with lightning-like velocity; who, whether slow or swift, never misses his aim, but with unerring precision strikes down his victim, and bears away from earthly gaze the best, the bravest, the most beautiful, equally with the worst, the vilest, and the most craven. What is death? Primarily the antithesis of life. It is that which is in constant antagonism to growth, progress, development; which seems to blast all hope, which dashes the most brilliant prospects to shivers, and seems to close all avenues to what is brighter and better. We look back and seem to hear the never ceasing tramp of endless troops of men coming and going, living and struggling, loving and hating, hoping and rejoicing, and then drooping and dying. The place that once knew them now knows them no more, the last atom of the earthly forms in which once dwelt their souls faded out of sight and mingled in one common ruin with the very dust and ashes of the earth. Like sheep they are laid in the grave; death has fed upon them, and the grave is an habitation to every one of them. Certain it is that the doing what is good, and right, and just, and true can never fill us with regrets, and if there be any period of our career when the mind and heart should be freed from the burden of regret, it should be at that peculiar moment when we are called upon to 'shuffle off this mortal coil.' The wish of every good man and every true Mason doubtless is, 'Let me die the death of the righteous, and let my last end be like his.' How is this to be brought about? Let each one ask the question to himself, ponder on it, and look to the G. A. O. T. U. to help him to find the true answer. Thus have we endeavoured to extract comfort and consolation from this melancholy event which has brought us here together, and aided by the power of the great and Everlasting Spirit, whose all-seeing eye beholds us, and who is ever near us; to lift our contemplation from the sombre grave to the light, and life, and liberty beyond, and, imitating afar off the glorious luminary that enlightens the world from east to west, from north to south, to extract from death and corruption new life and energy, and to surround ourselves with a brighter, a purer, and a more refined moral atmosphere. And now farewell! a long farewell to thee, our brother. May we all be permitted to meet thee at the last in the Grand Lodge above, where the world's G.A. lives and reigns for ever. Farewell! farewell!"

At the conclusion of the oration the funeral service, according to ancient custom, was proceeded with—the choir giving several selections of appropriate music. The Chaplain, Bro. F. C. Platts, then gave a short address and offered another prayer. After a few remarks from the W.M. the solemn and impressive ceremony terminated.

HOLLOWAY'S PILLS.—No family should be without these Pills when hot and sultry weather predisposes to fevers of all kinds, more especially remittent typhus, typhoid, or, as the last is now newly named, enteric fever. Their long tried efficacy in removing indigestion, stimulating the bowels and purifying the blood, has secured for them imperishable praise throughout the globe. Whatever the disease, a few doses will remove the more urgent symptoms, and thereafter control all disordered action, rouse the torpid liver, empty the engorged spleen, cleanse the obstructed kidneys, assimilate the food, improve the blood, and thereby confer on the brain, and every function, healthful vigour, natural activity, and wholesome regularity. In trying seasons this medicine will save many lives.—ADVT.

Mulum in Parbo; or Masonic Notes and Queries.

SIR CHRISTOPHER WREN A "FREEMASON."

At page 359, our highly esteemed Bro. Hughan says that he does not see any reason to "doubt the fact" that Wren was adopted in 1691, but so far as we have yet seen, the statement has not risen to the dignity or position of a "fact." So soon as it does so then there will be no sensible reason for doubt.

I see Bro. Hughan states that "There does not, however, appear to be any evidence of Sir C. Wren's connection with the Lodge of Antiquity prior to 1720." May I ask why he says "prior to 1720?" Is there proof that Wren was a member of the Lodge of Antiquity in 1720? I cannot at present remember what Bro. Hughan may be referring to, but perhaps he will kindly explain.

So far as the mere adoption or non-adoption of Wren in 1691 is concerned, it matters little in connection with the history of Freemasonry, as he would only be one of many; but admitting that 1691 is the real date of his adoption, what about the grand Masonic career given to him by Preston, and others long before then?

W. P. BUCHAN.

MASONIC HALFPENNY TOKEN.

The various letters which have appeared on the subject of this token have induced a brother to send two more of these coins to me for comparison with the first I described. As far as the coin itself is concerned, it is evident they are all from the same die. The words on the rims of the two fresh ones are alike; but differ from the first. One has been very clearly stamped in the centre of the rim, the words being, "Masonic token J. S. Cetchley fecit 1794;" in the other the letters have not been stamped so carefully, and consequently the name might easily be read "Senichley." They are both in very good preservation, the compasses on the arms being quite distinct on each; and there can be no doubt that the article on the reverse, which we have had difficulty in describing, is a Bible. Unquestionably the supporters to the arms are beavers, not leopards as I conjectured, and I thank Bro. T. F. for the correction.

I hope to refer to the arms on this coin on a future occasion; they differ from those of the Masons' Company, as I have already pointed out, and also from the arms of the Craft, as given in Mackey's Lexicon of Freemasonry (Griffiths and Co., London); but possibly some brother who is better informed in heraldry will trace the various changes in the arms of Masonry in this country and give your readers the benefit of his researches.

As pointed out by Bro. Hughan in the *Freemason* of the 14th August, we have now clearly proved that there have been three different issues of this token; the obverse and reverse being the same in each instance, the distinction being in the inscription on the rim. The question now is, have there been any more issues of it? E. S.

PUNJAB MASONIC EDUCATIONAL INSTITUTION.

A general meeting of the members of the Institution was held in Freemasons' Hall, Lahore, on Tuesday, the 13th April, 1875. Present—R.W. Bros. Major M. Ramsay, President; Major G. N. Money, Major A. Stewart, W. E. Ball, Major W. H. Mackesy, George Davies, C. W. Calthrop, M.D.; Henry T. Tanner, John Goldney, C. H. Chetham, Captain Lewis, James Wilkinson, W. Walter Adlard, Hon. Sec., and a large number of brethren.

The Honorary Secretary read the minutes of the meeting of the Life Governors, showing the state of the funds on the 6th April, which after examination was accepted by the general meeting as correct.

Right Worshipful Bro. M. Ramsay then informed the meeting that with much regret he had now to inform the brethren that Worshipful Bro. Adlard, the Honorary Secretary, had placed his resignation before the meeting. He made this intimation with extreme regret, but as Worshipful Bro. Adlard adhered to his desire to resign they had no option but to accept it. He took advantage however of this opportunity to express his sense of the zeal and untiring energy displayed by Worshipful Bro. Adlard as Honorary Secretary, extending over a period of more than three years, during which time he had lost no opportunity of promoting the interests of the Institution, and the result of his labours was most satisfactory. When the Institution was formed it had Rs. 4000 only in hand, and now it had an actual invested fund of Rs. 14,800, with an increasing subscription list. Surely such a result was most praiseworthy; and although the money had been subscribed by the Masons of the district, yet, all must allow that without untiring zeal and an earnest spirit on the part of the Secretary, in bringing the claims of the Institution to notice, these splendid results could never have been attained. He felt that they should express their sense of the services rendered by the Honorary Secretary, during these three past years, in a form that will remain amongst them; he proposed, therefore, that the sum of Rs. 500 be invested in Government paper, and he put aside as a scholarship to be denominated the "Adlard Scholarship," and to be assigned in such manner as may be determined upon hereinafter.

Worshipful Bro. A. Stewart seconded the proposition with great pleasure. All knew how thoroughly he was one in spirit with the Punjab Masonic Institution. The services of Worshipful Bro. W. Adlard were too patent to all to need comment, and after what had been said by the Right Worshipful District Grand Master, he felt nothing more than a cordial approval of the proposal was needed from him.

Worshipful Bro. W. Adlard then addressed the meeting to the following effect:—

"Right Worshipful Sirs and Brethren,—I cannot express to you how grateful I am for the kind things you have said of me. When you tell me my efforts have met with your approval, when you recognize that I have to the utmost of my power served the Institution faithfully and with all my heart, you pay me the highest compliment I ever coveted. It has been a labour of love. My whole heart has been in my work, and in resigning the Secretaryship, I feel as if I was putting away from me a part, I was going to say a vital part, of myself. It is a noble mission to labour in the cause of education. I cannot realize any more gratifying position than that of being the servant of an Institution like this, providing as it does the means of earning a livelihood in this world. Indeed more, for we place such an education within the reach of our adopted sons, that they may, if they strive, win a foremost place in the race of life. Without such an institution what would be the fate of the children of our indigent or deceased brethren? Right Worshipful Sirs and Brethren, think of it for a moment, we have colleges and high standard schools for natives, but for the European simply no provision whatever. If it is intended therefore, that our boys are to hold their own in the battle of life, it is absolutely essential that they should be educated, and it is to provide this means of competing with the natives of the country, to meet the pressing want of the age, that this institution has been formed; and it has been to attain this end that I have laboured during the past three years. It has been earnest service, and I am more than delighted to find that it has been approved service. I find I now need rest, I must, therefore, make over my duties to some one else; but by and by, when our newly elected brother finds himself in my present position, I need not say how delighted I shall be if you will permit me then to resume my old position as your Secretary. And now, R. W. Sir and Brethren, you have been pleased to recognize my services in a way most pleasing and congenial to myself, but will you allow me to add one word to it. I am now a Vice-President, will you allow me to add my Rs. 500 to the Rs. 500 you have granted, and make it Rs. 1000, to be used in the way already proposed? Only one word more. Do not I beg of you suppose that I am severing my connection with the Institution, but rather consider me as an invalid in hospital, husbanding strength for future efforts in support of this monument of Masonic love in the Punjab."

Before the R.W.D.G.M. had time to put the proposition of Worshipful Bro. Adlard to the vote it was carried by acclamation.

The R.W.D.G.M. then proposed Worshipful Bro. George Davies, D.G.S., as Honorary Secretary to the Institution, which, being duly seconded by Worshipful Bro. W. E. Ball, was carried unanimously.

There being no more business before the meeting it was declared closed at 7 pm.

ROMAN CATHOLICS AND FREEMASONRY IN INDIA.

On this subject the "Englishman" says:—

Some sensation has been caused during the week by a harmless onslaught by Father Lafont on the ancient Craft of Freemasonry. The influence of Freemasonry, at least in England, has always been so entirely social in its nature, the conduct of the Craft is so non-aggressive, and it has in modern times so completely got rid of the odium that might once have attached to it as a secret Society, that it is difficult to understand the motive which could have dictated such an attack so late in the day. It may have been, that, the elevation of the Prince of Wales to the Headship of the Order in England has conferred on Masonry a prestige intolerable to the Jesuits; or it may have been, that the offence was the exclusion of the Head of the Roman Catholic Church from the lodge, of which, under a different name (sic dicunt), he was once a member. At any rate, a large multitude, impelled in most instances, no doubt, by that curiosity which the supposed mysterious character of Freemasonry excites in the vulgar, and naturally expecting that a man who had undertaken to prove its impiety would have something more than the outside world knew to tell of its esoteric character, repaired to St. Thomas's to hear the Rev. Father's Philippic. Never were expectant hearers more disappointed. Instead of having any secrets to impart to them, Father Lafont candidly confessed, that he knew nothing more of the Craft than that it inculcated morality on independent grounds. His address is a unique specimen of illogical and uncalled for ecclesiastical literature. Doubtless the brotherhood, whose eight million members, according to Father Lafont, are distributed over our planet, and almost all of whom, he tells us, are blue, will be made considerably bluer by the attack of this clerical Don Quixote. They will feel, that what the combined strength of the Popes could not achieve in past centuries, a simple and very foolish discourse, delivered in a Calcutta church, is certain to accomplish immediately. The result, so desirable for the future progress of mankind, will be the speedy decay of the Craft, and the abandonment of lodges for the bosom of the Mother Church.

McNEIL GREIG'S PATENT SANITARY TRAPS.—Amongst the many inventions of late years for the improvement of sanitary matters in connection with buildings we may mention the trap patented by Bro. Greig, which for excellence of construction and completeness of action stands unrivalled. By its appliance to closets and sinks all noxious smells are at once stayed, and so typhoid fever and other deadly diseases are eradicated. Another important item in connection with this trap is its simplicity of construction, combined with its cheapness, which brings it within the reach of every household. No mansion is to be considered perfect without this sanitary arrangement.

DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal was held at Freemasons' Hall, 55, Bentinck-street, Calcutta, on Thursday, the 24th of June, 1875. Present: W. Bros. John B. Roberts, Past Dep. D.G.M., as District Grand Master; F. Jennings, Past Dep. D.G.M., as Dep. District Grand Master; W. B. Mactavish, D.S.G.W.; J. L. Taylor, P.D.S.G.W., as D.J.G.W.; W. H. Fitze, Offg. D.G. Treas.; W. C. Bonnerjee, D.G. Regr.; D. J. Zemin, Past D.G. Regr.; H. H. Locke, Past Dep. D.G.M., as D.G. Sec.; W. Girling, Past D.G. Dir. of Cer., as D.S.G. Deacon; A. LeFranc, D.J.G. Deacon; C. H. Wilson, Past D.G. Deacon; J. Blackburn, Past D.G. Supdt. of Works; Jas. Watson, D.G. Dir. of Cer.; P. C. Dutt, D.G. Assist. Dir. of Cer.; J. H. Turner, Past D.G. Sword Bearer, as D.G. Sword Bearer; C. H. Compton, Past D.G. Organist, as D.G. Organist; W. H. T. Ayres, D.G. Pursuivant; Bros. G. Kemp, of Lodge 756, D.G. Master's Banner Bearer; C. F. Egerton Allen, Bar-at-law; H. M. Rustomjee, J. L. Anderson, Lieut. B. D. Hayes, Robt. Monk, G. Alexander, and D. G. Tyler, D.G. Stewards.

There were also present representatives from Lodges Star in the East, No. 67; Industry and Perseverance, No. 109; True Friendship, No. 218; Humility and Fortitude, No. 229; Marine, No. 232; Anchor and Hope, No. 234; Courage with Humanity, No. 392; Harmony, No. 438; St. John, No. 486; Excelsior, No. 825; Star of Orissa, No. 1106; Temperance and Benevolence, No. 1160; Sandeman, No. 1374; and Pioneer, 1490.

The visitors were Bros. J. W. Browne, P.M. 218; G. H. Maffin, 229; G. Kemp, 756; J. Giles, 1374; H. J. Walker, 1374; and F. Fletcher, 1490.

District Grand Lodge was opened in form at 6.45 p.m.

The minutes of the Quarterly Communication of the 20th March, 1875, and of a Special Communication held on the 15th April, 1875, having been printed and circulated, were, on the motion of W. Bro. W. B. Mactavish, D.S.G.W., and P.M. 109, seconded by W. Bro. P. C. Dutt, W.M. 234, and D.G. Assist. Dir. of Cer., taken as read, and W. Bro. P. C. Dutt further moved that they be confirmed. The motion was seconded by W. Bro. W. H. Fitze, P.M. 218, and Acting D.G. Treas., and on being put to the vote was carried.

The District Grand Master in the Chair addressed the District Grand Lodge as follows:—

I think it right to address a few words to you—in fact you will, I have no doubt, fully expect that I should do so—on the subject of the intended visit of His Royal Highness our Most Worshipful Grand Master.

The interest which this visit of our beloved Queen's son, the Prince of Wales, has awakened among all classes of Her Majesty's subjects in this land, must undoubtedly be stronger and warmer among those to whom His Royal Highness stands in the double relation in which he does to all who bear the honourable name of Freemasons.

"I speaking for myself, feel more than a glow of the old ardour for Masonic work—nay, I mean not the old, but the young, bright ardour of nearly three years decades gone, now dimmed, perhaps, but as yet unbroken—and altogether confident am I that the members of the Craft in Bengal (to speak now only of the Province with which I am more immediately connected) will desire, perhaps will even demand, that so important and so interesting a landmark in the history of Masonry in India, as the actual presence among us of our Queen's son, the Grand Master of our Order, should not pass by unheeded or unhonoured.

I hasten, therefore, to assure the Craft in Bengal, how completely alive I am to the great responsibility devolving upon me, and upon District Grand Lodge, in respect to meeting what are certain to be the views and wishes of the brethren generally upon this important matter; and as a first step towards considering with you the ways and means by which these may best be accomplished, I will proceed to sketch those broad outlines of the question as they have presented themselves to me.

It appears then to me, in the first place, that at every town or station at which His Royal Highness may stop, even for a short time, the lodge, if there be a lodge there whether a large one or a small one, will desire to come forth, as a lodge of Benevolence should, and meet their Grand Master with the homage due to him; and I am disposed to think that the Grand Master, beset though he is sure to be with many scores of public bodies and distinguished individuals desiring to approach him, will yet, nevertheless, as far as it may be possible to him, accord the opportunity for every lodge thus lying in the path of his tour, to present itself before him for the expression of those sentiments which so rare and gratifying an occasion must infallibly call forth.

[The report of the proceedings will be continued next week.]

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday, at Freemasons' Hall, and was one of the most numerous attended ever witnessed. Although the board-room in which the lodge is held is very large and lofty, owing to the great number of brethren present it soon became insufferably hot. The three chairs were occupied by their appointed holders, Bros. John M. Clabon, P.G.D., president; Joshua Nunn, P.G.S.B., S.V.P.; and James Brett, P.G.P., J.V.P. Among the other brethren present were Bros. E. P. Albert, A.G.P.; H. Bartlett, Joseph Smith, Wm. Smith, C.E.; W. T. Howe, P.M. 1445; C. A. Cottebrune, P.G.P.; S. Rawson, Dist. G.M. China; James Mason, P.G.S.B.; H. W. Hemsworth, W. Clifton, Crick, James Wright,

G.P.; R. Scott, Thomas Culitt, P.G.P.; E. J. Mc Intyre, G.R.; H. Maudeslay, P.G.S.D.; R. J. Spiers, P.G.S.B.; James Ebenezer Saunders, P.G.D.; — Ward, T. H. Waterworth, E. Wits, J. Bingemann, J. M. Stedwell, J. A. L. Barnard, L. Keays, H. T. Wood, Francis Buckland, Charles Horsley, C. Driver, J. Kennett, James Willing, jun., J. Austin, F. Binckes, H. Smith, W. Ashworth, J. Oak, D. Betts, H. I. Gardner, C. T. Dorey, C. Wise, M. S. Larham, M. L. Alexander, J. Gingle, W. R. Marsh, R. Mansfield, G. A. Rooks, W. Pennefather, J. Jones, J. J. West, W. V. Bedolfe, M. L. Hayward, H. Massey, and Robert Ayton.

Nine petitioners were relieved by the board with £103; 2 were recommended to the G.M. for £60; and 3 to Grand Lodge for £300, making altogether £463. Two cases were deferred, and the lodge was closed.

Masonic Tidings.

Bro. William Worrell, secretary of the Royal Albert Orphan Asylum, has been robbed while bathing at Brill's Baths, Brighton. His watch and chain, his return ticket to London, and some money were taken from his pocket, his loss altogether amounting to £25. Other robberies at the baths have been reported.

Sir Frederick Gooch's Coralie won the Southampton Yacht Club cutter match on Saturday last, although she lost her topmast early in the race; the Bloodhound, belonging to the Marquis of Ailsa, taking second.

The preparations for the reception of the Prince of Wales in India continue on a grand scale. The Bombay Municipality has requested the Government to permit it to spend fifty thousand rupees towards the suitable reception of his Royal Highness. Lord Northbrook will meet the Prince at Bombay, and accompany him to Calcutta, via Madras and Ceylon. Already Colonel Earle, military secretary to the Viceroy, is in Calcutta superintending the preparations for the reception of the Prince. The investiture of his Royal Highness with the Grand Cross of the Star of India is fixed for the last day of the year.

Our Glasgow correspondent telegraphs that Bro. H.R.II. Prince Leopold intends honouring Bro. Colonel Campbell with a visit to Blythswood House, near Glasgow, on 21st September. Preparations are about to be made for the Royal visit at the Mansion House. The Prince will probably remain at Blythswood for several days. His Royal Highness has long been intimately acquainted with Bro. Campbell's younger brother, Mr. Walter Campbell, while studying at Christ Church College, Oxford.

M. Desanges has had the honour of submitting to her Majesty a portrait of the Prince of Wales, painted by him for the Grand Lodge of Freemasons.

The Ecuador authorities profess to expect an attack at Guayaquil by an armed force organised in Peru. It is asserted that Urbini, the leader of the movement, has obtained the funds for the expedition from the Masonic brethren. This is, however, believed by some parties to be merely a ruse of Garcia Mouno to send a strong force here until after his reinstatement by the Senate.

THE PRINCE OF WALES AND THE CHILDREN'S HOSPITAL.—The Royal Infirmary for the Diseases of Women and Children, situated in the Waterloo Road, of which the Prince of Wales is patron, and which in 1810 was founded by his late grandfather, the Duke of Kent, is built on a plot of land the property of the Duchy of Cornwall. This was up to a short time ago held by the Council of the Institution on a 35 years' lease at a ground rent of £40 per annum from the original lessee. Considerable inconvenience having arisen, the committee purchased the lease for a sum of £800, and then communicated with his Royal Highness, who, on the representation of that body, generously sold them the freehold for £1000 (being only about a third of its value). The hospital authorities are now engaged in enlarging the hospital, at a cost of £3000, and propose to double the bed accommodation of the institution.

Bro. ex-President Andrew Johnson was buried with "Masonic honours" and amidst popular demonstrations of respect and sympathy at Greenville, East Tennessee, on the 3rd inst. In pursuance of a wish expressed by him some time back the body was wrapped in the national flag, and a copy of the United States Constitution was placed between his hands. In obedience to an executive order issued from Washington and signed by President Grant all the public offices were dressed in mourning for several days before the funeral, and the War and Navy Departments paid "suitable honours on the occasion to the memory of the illustrious dead."

The annual fête of the Foresters took place on Tuesday at the Crystal Palace, and was as successful as beautiful weather, a full programme of amusements, and large crowds of visitors could make it. Nearly fifty-four thousand persons were present.

The Earl of Carnarvon, accompanied by the Countess of Portsmouth, has arrived at Highclere Castle, near Newbury, from Cowes.

Bro. Ward Hunt and some of his colleagues at the Admiralty have been to Portsmouth, but not on an official visit. The Admiralty yacht Enchantress is to be sent to Devonport to be repaired for the reception of the Duke of Connaught, who is about to proceed to Gibraltar.

NOTICE.

Many complaints having been received of the difficulty experienced in procuring the *Freemason* in the West-end, the publisher begs to append the following list, being a selected few of the appointed agents:—

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Phillips, D., 67, Great Portland-street.
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All communications, correspondence, reports, &c., must be addressed to the Editor.

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All Communications, Advertisements, &c., intended for insertion in the Number of the following Saturday, must reach the Office not later than 12 o'clock on Wednesday morning.

Careful attention will be paid to all MSS. entrusted to the Editor, but he cannot undertake to return them unless accompanied by stamp directed covers.

FOUNDERS.—Is there such a thing known in Freemasonry as a founder or founders of a lodge?—ENQUIRER. [There is no provision for any such person or persons in the Book of Constitutions. But Masonic custom, which is a law to our lodges in many things, permits and encourages the reservation of a name or names in our lodge records as the founder or the founders of the lodge. The founders, properly speaking, are the names recited in the warrant.]

ERRATA.—"Minutes and their confirmation" (p. 362 col. 3), lines 6 and 7, for "a true qualification or description of the proper degree" read—"a term qualifying or descriptive of the proper day." Line 31, for "cause of" read "course as."

The following stand over:—

"An absent W.M.," Bro. George Burgess, The P.G.S. Hants, J. Smith.

Births, Marriages and Deaths.

MARRIAGE.

COPE—BROCK.—On August 12th, at the church of St. John the Evangelist, Isle of Guernsey, by the father of the bride, assisted by the Rev. Dallas O. Harrington, B.A., and the Rev. H. Castle Floud, B.A., vicar of All Saints', Alton, Hants, the Rev. Alfred Davies Cope, M.A., Wadham College, Oxford, Headmaster of the Andover Grammar School, to Marion Olivia (Minnie), daughter of the Rev. T. Brock, M.A., vicar of St. John's.

DEATH.

WHITAKER.—On the 12th inst., Rebecca Ann Charneck, wife of Bro. Frederick Whitaker, P.M., P.P.J.G.D. West York, of St. John's Halifax, aged 38.

The Freemason,

SATURDAY, AUG. 21, 1875.

IRISH MASONIC ORPHAN BOYS' SCHOOL.

We have to thank Bro. J. H. Neilson for the seventh annual report of this valuable little institution, which we have read with all interest. We are glad to note, as in its kindred and sister charity, a prosperous balance sheet. The whole receipts for the year amounted to £2,322 4s. 5d., which is made up in the following manner:—Balance from last account, £367 6s. 5d.; donations, £556 os. od.; annual subscriptions from brethren, £600 10s. 6d.; and from lodges, £101 1s. od.; collections, £4 19s. 6d.; bequest

from Lord Kingston, £500 os. od.; dividends on stock, £191 18s. od.; in all £2,322 4s. 5d. The expenditure is as follows:—Maintenance, education, and clothing of pupils, £810 os. od.; outfits and extra clothing, £10 13s. 9d.; expenses, £109 os. 5d.; invested, £994 10s. od.; balance in bank, £396 16s. 6d. The institution has £7,789 12s. 1d. of invested capital. There are now twenty-one elected orphans, all under the care of Bro. the Rev. S. S. Skeen, at Adelaide Hall, Merrien, and one, George Macartney, who, for special reasons, is educated and taken care of elsewhere. The boys have passed an examination before some very able examiners, the Rev. Professor Haughton, F.T.C.D.; Rev. S. S. Gray, F.T.C.D.; Hugh Holmes, George V. Hart, and the Rev. B. Gibson, who have all reported most favourably of the education which the boys have been receiving, and of their attainments in the several branches of study in which they were examined. The committee are strongly of opinion, in which we heartily concur, that despite this satisfactory state of things financially, such a position does not after all in any way represent the amount which might be expected would have been subscribed by the Order in Ireland, prosperous as it is, to carry on this good work. Like the committee, however, we trust "that in time," we hope also like them, "not far distant," this posture of affairs may be remedied, and that all Irish Freemasons will unite in one effort to render assistance to the orphans of their deceased brethren, and make the Irish Masonic Orphan Boys' School a credit to the Order. We also have the same pleasant anticipation, and feel sure that future enlarged usefulness and increased means of doing good await the managers of this needful and excellent institution. We thank Bro. Neilson for calling our attention to the subject.

SERMONS AGAINST FREEMASONRY.

By a statement published in another column it will be seen that, not content with denouncing and excommunicating Freemasons, some foolish persons are preaching against Freemasonry. We have heard of this recently in America, and even in Great Britain, though we cannot fancy a greater waste of a preacher's time, and a more deplorable infliction on a suffering congregation. Still, such is the energy of fanaticism when once it is roused, that it will lose no opportunity of imparting its own burning ideas and suggestions to others. We do not deny that preachers may, in the exercise of the liberty of the pulpit and of the ministry, dilate upon such a subject—we concede fully the right abstractedly; practically, the exercise of it, as an act either of duty or wisdom, is more than doubtful. A true preacher has many more important matters to address his congregation upon, and we are inclined to think that he must be either a very weak or a very perverse person who wastes his golden season of pulpit ministration by denouncing our harmless, loyal, and religious order. It seems that a Father Lafont, at Calcutta, has been drawing large congregations by denouncing the Freemasons. But as he could not tell his audience anything new, it did not, to use a slang phrase of the day, "rub in well." Our readers will be glad to know, on the authority of the editor of the "Masonic Herald" of Calcutta, that the kind father's attempt was, in fact, a "fiasco." This is what he says:—"Father E. Lafont, of Calcutta, desirous of gaining popularity among his flock, has thought proper to attack Freemasonry, and so much had he to say about it, that he had set aside three Sundays to prove that Freemasonry is 'eminently un-Christian and impious.' The preacher candidly acknowledged at the commencement of his tirade that he knew something of Freemasonry, but not everything, and the little that he knew he picked up from a spurious ritual. Father Lafont has evidently received his inspiration from 'The Irish Ecclesiastical Record' for April, published under the sanction of Cardinal Cullen, which contains an attack on Freemasonry; for he quotes the very words of the 'Irish Record,' that there are no less than eight millions of Freemasons in the world, of which number only five hundred thousand are active members; while the truth is that there are about one million of active members, and

about as many more unaffiliated. Father Lafont has certainly failed. It was too comprehensive for him to have grappled with. Apart from a legal or moral view of the question, logically and historically, the failure has been signal. This we expected at the beginning when we read his first sermon—*Ex pede Herculem*—and the end has verified that expectation. Better if he had not entered the arena than to have entered it to expose his weakness rather than exhibit his strength; since he has proved no point and effected no purpose. His 'labour of love' has indeed been 'love's labour lost.' Let us all rejoice. If these reverend assailants of Freemasonry want to preach against our Order let them borrow the old sermon in the British Museum, "Freemasonry, the Way to Hell," as we are quite sure they can say nothing new or better, and the fanaticism of the past may, perhaps, be somewhat more reasoning, it cannot be less logical or offensive, than the blatant vulgarity of the intolerant of various so-called religious bodies in respect of Freemasonry at the present hour. But such attacks do Freemasonry no harm; they only recoil on its maligners.

"THE UNION REVIEW."

The "Union Review" is an Anglican Ritualistic Magazine, has reached its 73rd number, and is published by John H. Batty, 2, Bedford-street, Strand, also the publisher of the "Church Herald," from which we quoted last week. This review contains in its August number an article on Freemasonry, like its contemporary the "Church Herald," highly incriminative and utterly unjust. The article professes to review a work originally published in Germany, anonymously it is said, in 1873, but now translated into English, and issued by Burns, Oates, and Co., Roman Catholic booksellers, this year. The original work was termed "The Secret Warfare of Freemasonry against Church and State," and as it was unknown to us previously, we shall, when we have duly perused it, take the liberty of calling our readers' attention to it again. The principal charges brought by the writer in the "Union Review" against Freemasonry are as follows, serious enough if seriously made. 1st. That its secrecy and alleged secret obligations are proofs of concealed evil of some kind, and the writer actually brings the well known Louis Blanc to strengthen his own argument. Happy and holy alliance! One would have thought, *prima facie*, that the writer had heard of "unnatural coalitions," but no, the good man is most impressive with his new and strange ally. It would be amusing, were it not saddening to the thoughtful mind, to observe how greedily Ultramontane and ritualistic writers, to-day, universally catch at any "straws" to prop up a desperate cause, and make use of allies of whom Cardinal Wiseman would have been ashamed, and whom no true son of the Church of England would own. We say nothing against Bro. Louis Blanc, as his views are his own, but it is too ridiculous for a ritualistic controversialist to quote him on a subject of which, to speak frankly, he knows but very little. Bro. Caubet has already shewn that his views of Freemasonry are altogether erroneous and unreliable. Bro. Louis Blanc will, however, be astonished, we feel sure, to find himself in such peculiar company. The second charge is indifference to Christian Truth, which charge is founded on Anderson's Constitutions, and on the speeches of one or two German brethren, H. C. F. Krause and Dr. Herz. The argument is absolutely beneath notice, just as the statement hardly deserves a moment's consideration. It is too ridiculous. The third charge is that of discrediting the principles of Christianity by the careful avoidance of all Christian symbols. This charge is supported by the fervid oration of a Hebrew brother at Frankfort-on-the-Maine. But we in England know that a class of writers, with Oliver at their head, has always existed, and always will exist, which finds Christian teaching in many symbols, and Christian doctrines in many portions of our oral ritual. The two views of the Universal School and the Christian School of Freemasonry are both clearly within its comprehensive and tolerant limits, and they will long so remain, as

we believe that there is room for both, and both may find much to uphold their dogmata in the ancient symbolism and teaching of Freemasonry, as preserved in Anglo-Saxon lodges everywhere. A fourth charge is the open opposition to the Christian doctrine of the Trinity by our use of the formulary, "In the Name of the Great Architect of the Universe." This charge is based on a work professedly by "Margiale Reghelin de Schio," and on a letter said to have been written in 1816 by Prince Frederick of Orange. This letter we have never seen, and if it is genuine has nothing to do with Craft Masonry. It relates to the Rose Croix Grade and teaching alone. We need only add that such a charge is too puerile and illogical to require the trouble of confutation. The fifth charge is that of the "blankest infidelity," because, forsooth, a German writer of the well-known name of Eckert has put forward some peculiar Eckertian views, but which are not, never were, and never will be Masonic. The sixth charge is opposition to the Church generally, made out by the speech of a Bro. Bello, very fit name for a combatant in this internecine controversy, by an unwise remark of "Edgar Quinet," by an oration of our very worthy brother the Lord Mayor, as well as by an after dinner address delivered by our worthy Bro. J. C. Parkinson. We believe that the writer has completely misunderstood the purport of both these speeches, which merely went to prove that the present claim of the Roman Catholic Church to condemn Freemasonry everywhere is alike irrational and untenable, and that the principles of ultramontaniam were—who can deny it?—opposed alike to liberty and to peace, to the rights of conscience, and the well being of this or any other land. The Lord Mayor is we know a loyal member of the Church of England, but we are not aware of Bro. Parkinson's religious opinions. Sure we are that two more tolerant brethren do not exist anywhere. The writer goes on to say that the constitution of Freemasonry is democratic and its operations revolutionary. These two last charges are entirely founded on foreign periodicals, and on an oration of a Bro. Peigne. Such is the attack. With us in England it has after all only a partial concern, as it is mainly foreign Freemasonry which is thus inveighed against. These accusations of irreligion and revolution can only raise a smile in the Anglo-Saxon fraternity, as no more religious or loyal body exists than the Masonic body in England, Scotland, and Ireland, and the Dominion of the Canadas; and no more God-fearing or law-abiding one than in the United States. We regret to read such deliberately continued attacks upon our Order, because they too evidently display the real animus alike of Ritualist and Romanist, that virus of intolerance and persecution which still lingers in the latter powerful organization, and forms part of the programme of its ritualistic imitators, in everything great and small, mighty and mean. It is a proof of what both would do if only they could do it, and we fear that all this vituperation and violence against our loyal and religiously minded brotherhood fully justifies those, who look on the Church of Rome and the ritualistic party in the Church of England as inimical to progress, liberty, and religious toleration. "Una est injusti cæcula forma maris," sang the poet of old, and here is the Church of Rome, "semper eadem," at home and abroad, in all climes and continents, ceaseless in her opposition to everything which tends to advance universal toleration, and to acknowledge the sanctity of the religious conscience; while the Ritualists, following blindly her dangerous dogmas, seem even to be out-Heroding Herod in the violence of their language, and the childishness of their denunciations. Freemasonry has, however, nothing to fear from such animosity or such accusations, but goes on its way like Una, strong in its innocence, its humanity, its utility, its charity, and its truth.

BRO. CAUBET'S REPLY TO THE BISHOP OF ORLEANS.

We have perused this pamphlet with much interest, not only on account of the controversy itself, but because our worthy Bro. Caubet is a

Freemason of long standing and much eminence, the able editor of the "Monde Maçonnique," and is the highly respected Grand Secretary of the Grand Orient of France. We wish, however, that we could fairly say, that his skilful defence is a full and satisfactory reply to his vivacious opponent. But interesting as it is in itself, and clearly stated, and admirably expressed, it fails, we think we are bound to say, as regards the main allegations of the Bishop, though it undoubtedly has shaken the effect of the whole attack considerably, by some very effective rejoinders on sundry points and topics. For instance, we think that Bro. Caubet clearly proves, that Monsignor Dupanloup has misunderstood the quotation he adduces from the "Monde Maçonnique." Bro. Caubet undoubtedly demonstrates that the expression "would cover them with honte," of which the Bishop makes so much, does not refer to the affirmation of Deism, but to the exclusion of the "Non-contents" from the Grand Orient. The Bishop may say, "This is after all quite a minor point," and so relatively it is, but still it is one scored to Bro. Caubet. Bro. Caubet points out also clearly, that happily Felix Pyat is no Masonic authority, being an irregular Mason, and that Louis Blanc's views of "hier," are not necessarily those of "l'endemain." We greatly admire Bro. Caubet's eloquent and appreciative view of the true position of Anglo-Saxon Freemasonry, for which we cordially thank him. Bro. Caubet also successfully invalidates the Bishop's argument against Freemasonry generally, by pointing out how he condemns 10,000 lodges, according to his own statement, for the offences of 350, plus 16 in Belgium and France, and he has therefore argued from a particular to an universal, a great "lâches" in so skilled a controversialist as Monsignor Dupanloup. We called attention to this very weak point in the Bishop's "Etude" originally, and we are glad Bro. Caubet has treated it so lucidly and so incisively. We are also of opinion that Bro. Caubet is fully justified in protesting, that the views of "le Loge l'Avenir" are not those of the Grand Orient of France, and also against the Bishop's habit of making individual opinions and individual speeches the representation of Freemasonry proper in France or Belgium. Freemasonry, like all other human institutions, has its "weak brethren," its perverse speakers, and its perverse adherents, but Freemasonry can only be fairly judged by its authoritative explanations, and its official documents. But when we have said this, we feel bound to add, if sorrowfully and regretfully, that we fear Bro. Caubet has not essentially shaken the Bishop's position in respect of many unwise, irreligious, and political speeches, by several individual Freemasons in both countries. We in England cannot have, and should not have, the slightest possible sympathy with the expressions and addresses as regards religion and politics to which the Bishop calls attention. They are entirely opposed to all our traditions and all our teaching in England. We cannot therefore deny the right of the Bishop of Orleans, or any one else, to call attention to such published evidences of the opinions of some Freemasons, though they be only those of individuals, and in no sense are calculated to bind or to compromise the Grand Orients of France or Belgium. But with these evidences of indiscreet partizanship before us, and of unsound, most unsound, teaching professedly from Freemasons, we can only as "amici curiæ" advise the French and Belgian Freemasons to fall back within the old lines of French Freemasonry, which were both theistic and non-political. Let them give up at once any tampering with the strictness of true Masonic teaching, let them eschew once and for all alike political and religious questions. If they would only devote themselves to the pressing claims of Masonic Benevolence in various forms and institutions, they would have no more time for these sterile discussions, which are a burlesque on the principles and injure the fair fame of Freemasonry. Owing to some unfortunate influences Freemasonry in France and Belgium has latterly more or less identified itself with, "La Morale Indépendante," and the views of modern doubt and unbelief, as if characteristic of freedom of the mind, and an exemption from "faiblesse." Hence many of

the addresses are dreary repetitions of a semi-Atheistic creed, the mournful utterances of a polished paganism. As we read some modern funeral orations in both countries, we are reminded of the lugubrious heathen cry "Valeas in æternum." Such principles and such views must soon bring down Freemasonry anywhere. We wish that we could have more completely identified ourselves with Bro. Caubet in his able defence, but as we believe nothing is ever gained by a "suppressio veri," so we feel sure that we are right in upholding our Masonic dictum, that plain dealing, and fair speaking, and simple sincerity should always distinguish Freemasons, and, above all, those who write in the interests of absolute Masonic truth, justice, honour, and right.

THE CLOSE OF THE LONDON SEASON.

London is looking empty, the streets are thinning, the legislative bodies have separated, and the Ministers have mostly departed for the grouse and their "otium cum dignitate." A very large portion of our fellow citizens, male and female, is wending its way in various directions, some to Brittany, some to Switzerland, some to the Tyrol, some to the Rhine, some to the healing springs of Kissingen or Marienbad, and a still greater section is crowding to the bathing places and seaside localities of our own pleasant land. The London season is therefore over for 1875, and for some time this great metropolis will have lost that sense of ceaseless crowds, and that block of thronging carriages, which has marked the brief season which has now past and gone. Some writers who are fond of moralizing on all occasions, or, as Mr. Sam Weller remarks, giving "advice gratis," are always down upon the London season, and its waste of time, money, health, and even talents. Nothing, they contend, is worse in any way than that mass of assembled frivolity and extravagance which a London season displays each succeeding year. People seem just now in a morbid state of mind, perhaps it is the heat of August, for nothing apparently goes right either with their tempers or their digestions. Our contemporary, "The Times," which is evidently displeased with everybody and everything in this sultry weather, so much so even as to run a muck, quite hopelessly however, at the most genial of Premiers, has recently made a great and alarming discovery, like the Eastern Potentate, that the women are the cause of everything that is bad, are at the bottom of all the criminality, all the bassesse all the extravagance, the Bohemianism of the hour. The writer of this remarkable suggestion, evidently a married man, bases this most serious charge on the unconquerable love of dress, and show, and expense displayed by the "weaker vessels." Oh! most clear-sighted and just of mentors! That women like dress and show and are not averse to expense, who denies? but to heap on their devoted heads the criminalities, and follies, and parade of the hour is too unjust, and too preposterous. Women are, in our humble opinion, for the most part what men make them, and if we see a general tendency to fastness, or undue expenditure, or license in any portion of the feminine world, we may feel assured it is because, and only because, the habits of the male section of society are re-acting injuriously upon them. For what can we say of our "nova progenies," of horse-racing, pigeon-shooting, absinthe-imbibing, masculine youth? To note the general decadence in manners and habits, to observe how the taste, the dress, the language of the ring have deteriorated the fine character of Englishmen, to realize their intemperate ways, their irregular habits, and, above all, their debased views of things generally whether of duty or responsibility, is somewhat saddening to the sympathising and the sober-minded. The attempt of "The Times" to make women responsible for the questionable habits and unworthy tone of modern society is as ungenerous as it is unfair. We, therefore, do not take the same mournful view of the London season that many pseudo-critics do just now. It is, we believe, neither better nor worse than the majority of the past. It may display more "nouveaux riches," and may see more "roturiers" within its mystic circle, but it is pretty much what it al-

ways was and will always be. In this, our great metropolis, the London season is an absolute necessity for a large number of industrious tradesmen, and affords the means of living to many useful dependants, and it therefore seems to us the excess of moralizing bathos, to denounce what is alike needful and inevitable, especially when it is more than doubtful if that high moral tone which some assume so readily to-day may not be, after all, the result of conventional criticism, and even of sanctimonious hypocrisy.

THE FATAL ACCIDENT TO A YACHT.

Our always loyal brotherhood will feel deeply with the Queen, affected as she was with this mournful accident. Had the position been reversed, as the "Times" well puts it, what grief and regrets would have been ours. As Freemasons we shall deeply sympathise with our inestimable Sovereign, and with the suffering family left to mourn so great a calamity.

THE ADDRESS OF THE SHEFFIELD FREEMASONS TO THE PRINCE OF WALES.

The following address from the Freemasons of Sheffield, richly illuminated by Mr. H. J. Jones, and handsomely bound in brown morocco, ornamented with Masonic emblems and the arms of Sheffield in heraldic colours, by Messrs. Pawson and Brailsford, has been transmitted to his Royal Highness the Prince of Wales, through the Provincial Grand Master of West Yorkshire, Lieut.-Colonel Sir Henry Edwards, Bart., D.L., J.P. :-

"To the Most High, Most Puissant, and Most Illustrious Albert Edward, Prince of Wales, K.G., K.P., K.T., G.C.B., Most Worshipful Grand Master of Freemasonry in England, whom may the Great Architect of the Universe long preserve.

"May it please your Royal Highness.

"In anticipation of the visit of your Royal Highness to Sheffield on the 16th day of August, we, the Masters, Past Masters, Wardens, and brethren of the Britannia No. 139, Royal Brunswick No. 296, and Wentworth No. 1239, lodges of Ancient, Free, and Accepted Masons, beg to express the great delight with which we shall welcome the presence of your Royal Highness, and that of her Royal Highness the Princess of Wales, to this seat of manufacturing industry, in the province of West Yorkshire.

"We embrace this opportunity of assuring your Royal Highness of our warm attachment to the Queen, to yourself, and the Princess of Wales, and of our steadfast loyalty to the Throne and Constitution of these realms.

"We desire also to express our unfeigned gratification at your recent installation as Most Worshipful Grand Master of Freemasonry in England. We rejoice in the possession by your Royal Highness of the position so long and so worthily filled by your illustrious relatives the late Dukes of Sussex and Kent, and we acknowledge with pride and gratitude our fraternal attachment to your person, as well as our loyal obedience to you as the recognised head of our ancient and honourable institution.

"We fervently pray that your Royal Highness may be long spared to rule and govern the Craft, and that its fundamental principles of 'Brotherly love, relief, and truth,' may take deep root, not only in the hearts of all Masons, but in the hearts of all men.

"Commending your Royal Highness to the protection of the Great Architect of the Universe, we are, in the name of the Craft of Sheffield, your Royal Highness's most devoted and faithful servants,

"SIMEON HAYES, W.M. Britannia, No. 139.

"HENRY PAWSON, W.M. Royal Brunswick, No. 296.

"F. M. TINDALL, W.M. Wentworth, No. 1239.

"Freemasons' Hall, Sheffield, August, 1875."

Original Correspondence.

[We do not hold ourselves responsible for, or even as approving of the opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit—within certain necessary limits—free discussion.—Ed.]

BRO. MAJOR BURGESS.

To the Editor of the Freemason.

Dear Sir and Brother,—

In the interest of fair play, I have reason, I think, to complain of your suppression of the most important part of Major Burgess's letter to Mr. Tinkler, which I sent to you last week.

So far from the passage which you thought fit to omit "not affecting the question in any way," it is the very passage which contained the gravest and most offensive accusation which one Mason, or indeed one gentleman, can bring against another. And this you ought, I think, to have stated, as the fragment of the letter which you have published does not contain the offensive charge at all, to prove or withdraw which Major Burgess was summoned before the authorities of the Temple.

I never stated that there was only one member of the Temple present on the Judicial Council. All present were members of the Temple—one only "represented" them—viz., Lord Limerick. General Clerk, Major Clerke, and Colonel Hutton Gregory represented the 33°; Earl

Percy, M.P., Mr. Beach, M.P., and the Rev. G. R. Portal represented the Mark Degree. Neither Sir P. Colquhoun nor Mr. Tinkler sat at all. The former was present in the room as prosecutor while the charge was being made, the latter was Secretary to the Judicial Council, and took notes of the proceedings.

I again repeat (as the fragment which you have printed of Major Burgess's letter shows) that the reason assigned by that brother for his resignation of membership with the Temple was the alleged disgraceful conduct of another Templar. This charge, affecting the honour of the Order, and of the brother in question, Major Burgess is summoned to prove or to withdraw. He does neither, either then or before the Judicial Council to which he appealed. For this, which is a matter of honourable conduct, and not of "discipline" at all, he has been most justly removed from a society of honourable men.

Yours fraternally,

A MARK MASTER.

[We disagree with our worthy correspondent on two points. First, we feel sure we are right in not yielding to this hyper-publication of Masonic formulae, and this discussion publicly of points only to be discussed in lodge. The same rule applies to the high grades. And secondly, we look at the whole matter as simply a question of discipline. We may be wrong, but such is our honest opinion, and we feel bound to say so.—Ed.]

To the Editor of the Freemason.

Dear Sir and Brother,—

Will you allow me to suggest that all writers upon this question should sign their real names to their letters. At present we have nameless individuals bandying inuendos calculated to take away a man's character, whilst talking childishly about the select aristocratic exclusiveness of the "Mark" Degree, mere moonshine, and having no real foundation in fact or history. I should like to know what has become of the good old-fashioned theory that in Masonry the prince and the peasant are equal.

There is, I understand, some threat of legal proceedings, which prevents my mentioning names; but I have to ask this "Mark Master" whether his Grand Lodge did not last year expel a brother Mason (one of the most worthy gentlemen and Masons I ever knew), who, to my certain knowledge, and I doubt not, that of "Mark Master's" also, had resigned all connection with "Mark" exclusiveness (?) many years ago. Did they do so or not?—the Mark Degree having no charge against him save that, although he did not belong to the Mark degree, he did belong to orders outside genuine Craft Masonry of which this un-Masonic alliance did not approve. Where, then, is our freedom?—honesty already has fled.

One thing is quite clear, and that is that peace has for ever departed from all the combined tripartite-treaty bodies, and dissolution or suppression must necessarily soon follow if there is still, as I believe, much true Masonry left outside them. Therefore, although I know nothing of the petty quarrel which is now progressing, I suspect the worst, and hope that you will allow me a word of warning to innocent brethren, and a caution that they be not misled by the clap-trap of an organization which has been working all along under false history. Let us, then, have the truth or nothing, under real names.

I remain, yours truly,

JOHN YARKER.

DEVON PROVINCIAL GRAND LODGE.

To the Editor of the Freemason.

Dear Sir and Brother,—

I have read with much interest in your last paper the report of the above lodge meeting at Exeter, particularly the motion made by Bro. Jones to give 50 guineas to the Devon and Exeter Hospital, which was opposed by Bro. Watts and other brethren, who contended that it was not Masonic to give money to institutions that were in no way connected with Masonry. I am one of the "other brethren" who supported Bro. Watts. Bro. Metham protested against this remark of Bro. Watts, and argued that it was ostensibly Masonic. I shall be very much obliged if Bro. Metham will refer me to the page and paragraph in our Book of Constitutions that warrants him in so saying, for by that book, and by that book alone, we are governed, and not by the dictum of Bro. Metham.

I am, Sir, your faithful Brother,

AN OLD P.M., ONE, &c.

MINUTES AND THEIR CONFIRMATION.

To the Editor of the Freemason.

Dear Sir and Brother,—

Will you permit an old Mason who has had some experience in the administration of our laws to endeavour once for all to put right a matter which, however simple in itself, seems to have sorely exercised some of our brethren? I refer to the question again raised in your last issue by Bro. Tebbs, P.P. G. Chaplain, Somerset, in regard to "Minutes and their Confirmation." Had I not received several letters asking for information on this subject, from brethren who I had imagined must have known the law, I could hardly have believed that so much misconception could have existed on the matter.

Let me state the case as I believe it has always been stated by the executive, and as it has been declared more than once in Grand Lodge.

The Constitutions provide that certain matters shall not be binding, unless they have been proposed, seconded, and carried at one meeting and have been confirmed at the next ensuing meeting (see p. 28, sec. 8). The matters stated to require confirmation are few but important, and it is from their very importance that they are made to require confirmation—e.g., the election of Master from the Grand Master downwards, grants of money beyond a certain amount, the making of a new law, or the alteration or repeal of an old one, &c., &c., &c. These all require a second, separate, and distinct action at

an ensuing lodge before they become valid. This second and separate action is called confirmation, and without it the first act, namely, that of carrying the motion, is null and void.

I cannot agree with Bro. Tebbs in his views of our laws, nor in thinking that at a lodge meeting where the brethren meet for the purpose of confirming the minutes as to the election of W.M., the members present will be found to "consist probably of entirely different brethren." I should have thought that it would not be so in most lodges; be that however as it may, it is the evident intention and spirit of the law that all the brethren should at each of the two meetings, viz., that for the election of W.M. and that for confirmation of his election, have the opportunity of voting for or against him. This provision is made not only for the purpose of assuring time for due consideration of so important a matter, but that every member may have an opportunity of recording his vote at, at least, one or other of the meetings.

I have referred to some of the matters which require confirmation. There are others, and they are a large majority, which do not require confirmation, but are acts done and accomplished in full by one vote of the lodge, such as, in private lodges, the election of a candidate or joining member, the resignation of members, &c., &c.; in Grand Lodge the grant of money below a certain amount, the appointment of boards or committees, the reception of reports, &c., &c.

It may, I think, be laid down as a general rule that nothing requires confirmation at subsequent lodge to make it valid except such cases as are provided for by the Book of Constitutions, or by an approved bye-law of a lodge.

Why then, it is asked, are all minutes put for confirmation? The answer is simple. Minutes are put for confirmation for two, I may say for three, reasons. 1st. That any previous acts therein recorded, and which require confirmation, may be confirmed. 2nd. To shew that all acts done are correctly recorded; and 3rd. For the information of those who were not present on the last occasion.

Upon the minutes being put for confirmation, it is competent to any brother to move the non-confirmation of any resolution passed at a previous meeting, provided that such resolution is one which the Constitutions, or an approved bye-law of a private lodge, state shall require confirmation—if the notice for non-confirmation be carried the previous act of the lodge becomes null and void; but in any other case it is not competent to a brother to move the non-confirmation of the previous resolutions of the lodge; he can object to the accuracy of the record, and may move to have it amended, i.e., he may alter the description, but he must let the fact alone.

Yours fraternally,

P.G.W.

Review.

"The Union Review." J. H. BATTY, 2, Bedford-street, Strand.

It seems somewhat odd, perhaps, that an Anglican Ritualistic Review, the "Union," which calls itself a "Magazine of Catholic Literature and Art," should be reviewed in the "Freemason," but as it has been specially forwarded to us, we feel bound to make some allusion to it. Probably the reason why we have received it is, that it contains a very laboured and, we must say, unfair article on Freemasonry. For all such writers do not deal with Freemasonry fairly. They take a part for the whole, and argue from a particular to an universal, or they rely on the angry compilations of some hot-headed fanatic, with more zeal than brains, who by the use of manipulated selections of garbled passages, and of unauthorised documents, seeks in unseemly haste to make out a case against Freemasonry, nearly always, let us observe, from an Ultramontane point of view. And, therefore, from isolated speeches, and individual opinions, the illogical writer condemns all Freemasonry and all Freemasons. He does not even take the trouble to point out the great difference between continental and Anglo-Saxon Freemasonry, but as he unhesitatingly brands the former as irreligious and revolutionary, so he brings the other without the shadow of excuse for his unreasoning folly under the same fell charge. There is nothing in the article which has not been repeated over and over again, "usque ad nauseam," and even if the writer could make good all his allegations, which he cannot, we in England have happily nothing to do either with the attack or the defence! The matter does not concern us. But with somewhat of Jesuitical finesse, though the writer does not directly attack Freemasonry in Great Britain, he evidently wishes his readers to infer, that Freemasonry is the same everywhere, and that Freemasons are a "deuced bad lot." One remark of his however, seems to affect us as much as our continental brethren, and therefore we think well to notice it. The universal formulary of Freemasonry, "In the Name of the Great Architect of the Universe," is made a distinct charge of heresy against all Freemasons. Because, says this careful reader of Old Aldrich, because the Freemasons put this at the head of their circulars, they are pure Deists, they deny and antagonize the doctrine of the Holy Trinity. Most logical of accusers! Yet our good friend's argument is alike unsound in its premise, and untrue in its assumption. We can well fancy the surprise and alarm which many of our worthy and most orthodox brethren will experience when they hear that this well-known and most innocent formulary is a proof of their flagrant heterodoxy. As a rule we Freemasons object to have anything to do with anybody else's "doxy," but we fancy that the great majority of Freemasons out of the lodge are as respectable Christians and as orthodox believers as the most advanced of Ritualists, perhaps even somewhat more orthodox. This formula is well known to be one of universal compre-

hension, but in no way affects or excludes the individual faith of the individual Freemason. It would be quite as reasonable to allege that because we say "Our Father" we cannot therefore be Trinitarians. The truth is, the whole argument is based simply on an outburst of Ultramontane and ritualistic impertinence. We can quite understand, indeed, how such an allegation would delight an inquisitor, and how such a distinct proof would satisfy the Holy Office, but no one else in the world! Is it not most melancholy and humiliating for all who believe in the upward tendencies of the human mind, to note where unbridled fanaticism and overbearing arrogance are leading this new school of thought and "pose" to-day? And here we stop. We do not see that any good can come to anybody by reviewing at large this reiterated attack on our Order. It is not likely to be read by many, it is excessively dull and heavy, and marked by "awful prejudices," and we wish that we could think it was the result of careful thought or honest study of the subject. It is entirely based, as we said before, on an anonymous German work published in 1873, and translated and issued by Burns and Co., Roman Catholic publishers, this year of grace, and as it is simply an emanation of Ultramontane Roman Catholic thought and Jesuit views, it really has no claim whatever on the attention of any cultivated or tolerant Freemason. W.

DALRY GRAVITATION WATER WORKS.

LAYING THE FOUNDATION STONE WITH MASONIC HONOURS.

Monday, the 2nd inst., will henceforth be regarded as a red letter day, and one that will not soon be forgotten in the history of the parish. The day was one of autumn's loveliest, and the occasion of the demonstration was the laying of the foundation stone of the Gravitation Water Works at Wee Auldmuir, near to the Auldmuir Burn, in the valley between the first-named place and the Baidland range of hills. Monday being "St. Margaret's Day," which is an annual fair holiday, the public works were closed, and the inhabitants, in holiday attire, turned out en masse to witness the ceremony. The members of Dalry Blair Lodge, 290, joined by deputations from Mother Kilwinning, Royal Blue (Kilbirnie), and St. John's (Kilmarnock), assembled in the lodge-room, and proceeded thence to the more capacious F.C. school-room previous to forming into marching order. On leaving the school-room the procession, headed by the Largs and Fergushill instrumental bands, proceeded through the town and via Broadley-road to the centre of attraction at Auldmuir. Parties desirous of having a good view of the procession took up a position on the mounds that here and there lined the route. At Bradley Smiddy, and at Reddane Row, the "goodly dames" and their following came flocking out to witness the procession, which, enlivened by the spirited music discoursed (in good time and tune) by the bands, moved slowly up the hill past Mr. Livingstone's farm of Broadley, and through the finely-wooded grove that leads to the Fleshecoat-road. At this point many left the line of procession, choosing to continue the march by the old and rugged Broadley-road, which is wooded to the summit of the hill, and which, besides shortening the distance to be travelled, afforded protection from the intense sun-heat that prevailed. On reaching Wee Auldmuir farm, the pedestrians took up positions on the surrounding heights commanding a good view of the works. Soon after the main body of the procession reached the scene of action.

Amongst the many present we observed—J. M. McCosh, Esq., of Merksworth; Theophilus Paton, Esq., of Swinlees (chairman of the Works' Committee); R. Wylie, Esq., J.P., and Secretary to Mother Lodge Kilwinning; A. B. Aitken, Esq., Carsehead; —Bicket, Esq.; Thos. Biggart, Esq., Bridgend Mills; —Gray, Esq., Stanley Bank; —Patrick, Esq., Greenbank; John Gow, Esq., Bridgend Mills; —Mr. Comrie, inspector; Mr. Alexander, Dalry; —Craig, Esq., Fleshecoat; —Wylie, Esq., Holmbyre; Mr. Walker, merchant, Dalry; Mr. Willison, Mr. Fulton, and Mr. Allan of Munnoch. Also, the Misses McCosh and party; the Misses Aitken and party; the Misses Allan and party, &c., &c.

The Masonic brethren, headed by Bro. J. M. McCosh, R.W.M., of Blair Dalry; Bros. R. Wylie, Past G.M., of Mother Kilwinning; J. Caruthers, A.D.M.; John Johnston, S.W.; James Gibson, S.W.; John Tweed, Proxy Junior Warden, Grand Lodge, Edinburgh, and of Mother Kilwinning; D. Brown Past Master; and Bro. Graham, D.M. of Blair, Dalry, having taken up their position on the platform, the band played the "Queen's Anthem," after which the Chaplain of Blair Dalry Lodge, Bro. Burt, engaged shortly in prayer, asking that the blessing of Almighty God might attend the work about to be entered upon, even till its close, and greatly bless the undertaking.

Band—Old Hundredth.

Bro. McCosh then called upon the Treasurer to place the casket in the cavity of the stone. The casket contained copies of the Glasgow daily and other local papers, the "Western Supplement," Sketches of the County of Ayr, and also the current coins of the realm. The inscription on the plate, which was placed face downwards on the stone, is as follows:—

Dalry Gravitation Water Works,
FOUNDATION STONE
Laid with Masonic Honours

BY
JAMES M. McCOSH, Esq.,
R.W.M. Dalry Blair Lodge, 290,
August 2nd, 1875,
And Year of Light 5879.

The Depute-Master, Bro. Graham, then presented the R.W.M. with a handsome silver trowel, remarking that, small in value though it was, he might accept of it as a pledge of the goodwill that was borne him by the brethren, who hoped that he might be long spared to them, and that he might enjoy every other needed comfort. (Applause.)

The trowel bore the following inscription:—
Presented

TO
JAMES M. McCOSH, Esq.,
R.W.M. Dalry Blair Lodge, 290,
ON THE OCCASION
Of his Laying the Foundation Stone
OF
Dalry Water Works,
2nd August, 1875.

Year of Light, 5879.

The R.W.M. then spread the lime; and the stone being lowered into position, the various Wardens were called upon to do their duty. The plummet, the level, and the square having been applied to the stone as is customary in Masonry, and all pronounced right, the R.W.M. finished the work with three distinct knocks, 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 foundations, with every success."

Three hearty cheers were given, and the band played the National Anthem.

Bro. McCosh, again advancing, to the stone, strewed a handful of corn thereon and poured out wine, ascribing praise to the Lord, who supports the pillars of nations, and maintains in harmony surrounding worlds, and implored His aid; also, that the Almighty Ruler of events might direct the hands of their Sovereign, and bless all her people.

Bro. Wylie applied the match, and burned up the corn and wine, and so ended this ceremony or rite of the ancient use of Masonry.

Band—The Merry Masons.

R.W.M. Bro. J. M. McCosh then addressed the assemblage as follows:—Most Worshipful Provincial Grand Master, Masters of lodges, and brethren, ladies, and gentlemen,—To have been permitted to officiate upon the present occasion has afforded me great pleasure, and I feel proud, indeed, of the honour. To many, the laying of the foundation or memorial stone of an important building or work with Masonic honours may seem meaningless; but those acquainted with the tradition of our Craft are at no loss to comprehend, not only how significant, but also how becoming and proper is the observance of this time-honoured ceremony. It is now four years since the Craft were engaged in a similar duty in this parish. Most of us remember the laying of the memorial stone of the new Parish Church by the Most Worshipful the Grand Master of Ayrshire, Bro. Colonel Mure of Caldwell, who acquitted himself on the occasion with a grace and dignity worthy of his ancient and honoured name. The erection of the church was in many respects a most important work for the parish. Happily, the building was carried through and completed without a single accident. The workmanship, in every department, is perfect, and the finished whole reflects the greatest credit on all concerned—the architect, the contractor, and the committee of management alike. Indeed, I venture to say there is scarcely a person connected with the parish who does not feel proud of the church. At present it is the only object of architectural interest in the neighbourhood that we can take a stranger to see. When, however, the work in which we have to-day been engaged is completed, this will no longer, I think, be said. I believe I am safe in predicting that Dalry people will have as much credit and as much pride in their water works as in their church. Let us just look around for a moment. Behind us are the grand slopes of the Baidland Hill; below us there lies, so to speak, spread at our feet, all that is historical or romantic in Ayrshire. The eye takes in the land of Bruce, of Wallace, and of Burns. (Applause.) We have before us the Carrick coast, with Turnberry in the far distance; the Barns o' Ayr and Craigue; and Barnweil; with its Wallace Tower, the low thatched "Cottage," "The Auld Brig," and the "Bonnie Doon." And to our left, again, we distinguish Loudoun Hill, and the land of the Covenanters. In the foreground we see Eglinton Castle and the old house of Blair; while, in addition to the spires of half a dozen towns and villages, we behold the whole valley below us teeming with the evidences of industry, prosperity, and wealth. The situation is a magnificent one, and when the reservoir is completed I make no doubt but it will be a favourite resort, and even out-rival the church as a place of attraction for visitors. The propriety of the selection of the ground as the site for a reservoir must, I think, be evident to the eye of the most inexperienced. There is nothing on a higher level but trap rock and green grass, with scarcely an acre of arable land; nor is there the most distant chance of there ever arising any contingency whereby the "catchment," or drainage area, may be injuriously interfered with or the water supply diminished. Indeed on the contrary, I believe that both the "catchment" and the reservoir may at any future time be immensely increased at a comparatively small cost. The piping leading to the town I am informed, through the generosity of one of the committee, whom we are proud to own as a Craftsman and a member of our lodge, been laid down of such a capacity as will supply the requirements of the district, even should these come to exceed the capabilities of the seemingly very ample present reservoir. That the works may, like the church, be carried through and completed without accident to life or limb I am sure every one present sincerely trusts. We hope and believe, too, that when finished the whole will be found as complete and satisfactory in every respect. Indeed, we cannot for a moment entertain a doubt on the subject when we consider to whom we have to look for the completion of the work. The engineers are, I have no hesitation in saying, second to none in their profession. The contractor, Bro. Scott, has already given ample evidence of his abundant energy and thorough knowledge of his work. Then he is followed every-

where by the jealous eye of Bro. Young, the master of works, who possesses all the qualities, experience, prudence, and firmness necessary, for the discharge of his important trust. Of the Local Authority Committee I would simply say that it was a most responsible charge they undertook; and since their appointment they have devoted the greatest attention to the work entrusted to them. Each member of the committee has endeavoured to be more zealous than the other, and the time and anxiety they have both individually and collectively given to the different details will, I fear, never be fully appreciated. Without for a moment wishing to be invidious, I would desire just to refer to the enthusiastic, efficient, and unselfish services of the chairman, who has, besides, most generously promised to erect a fountain in the court-yard of the West-End Public School—a fountain which will not, however, rival the very handsome one which is to replace the old parish pump at the Cross, for which the inhabitants will be indebted to the liberality of that other member of committee to whom I have already alluded, Bro. Biggart. In connection with the labour of the committee, I must notice the handsome conduct of the landed proprietors in giving their lands voluntarily at a valuation, namely—Mr. Wylie, of Little Auldmuir; Mr. Motion, of Thirdpart, who gave the land for the reservoir; and the Earl of Glasgow, the land for the filters and cistern at Flashwood. (Applause.) I might enlarge on the advantages likely to accrue to the community from the completion of the works were time and place suitable, but I will merely remark in a word that, according to modern ideas of sanitary requirements, and indeed, of domestic comforts, a supply of water by gravitation has become an indispensable necessity. Before closing, I would acknowledge with thanks the courtesy and kindness of the Provincial Lodge, in ceding to Dalry Blair Lodge the place of precedence on this occasion. I have also to thank for their attendance the deputation from Mother Kilwinning, and to thank the deputations from the different sister lodges, and the various visiting brethren who have honoured us with their attendance and support to-day. We are also indebted to the Water Committee for their courtesy in connection with this day's proceedings; and to the contractor for his excellent arrangements for those engaged in the ceremony. To those ladies and gentlemen who have graced the occasion with their presence we feel deeply grateful, and I would conclude with asking them to join us in again wishing that every success may attend the completion of the undertaking. (Applause.)

Theophilus Paton, Esq., of Swinlees, said—Right Worshipful Master and Members of the Masonic Brotherhood,—On behalf of the local authority of this parish, I beg to express our gratification at the fit and solemn inauguration of this important public undertaking. In the ordinary intercourse of life formalities are essential. They are expressive of common interests, and are the cement which binds society together. Upon an important occasion, such as this, it is fitting that an imposing and suggestive ceremony should widen our sympathies, smooth down asperities, and mark an epoch in our lives. To our ancient Order such duties have long been delegated, and although the full import of the mystic ceremony may not be recognized by those outside the pale of brotherhood, it is not difficult to perceive that at least a sympathetic approach is being made to unseen things in the mystery of creation. Gentlemen, in the present state of the works everything is necessarily crude and chaotic; but a few months will effect a great change; and as nothing has been neglected which can add to their efficiency, we can safely assert that when completed they will be found perfect in every respect, and be a source of continual pride and gratification to the inhabitants of Dalry. (Applause.)

The brethren were then called from "labour to refreshment," after which they returned in inverted order to the hall of the Blair Dalry Lodge, about 5 o'clock, and the R.W.M., with the assistance of his Wardens, closed the lodge in ample form.

PAPERS ENCLOSED IN THE CASKET.

"This foundation stone was laid with full Masonic honours on the second day of August, A.D. 1875, and Year of Light 5879, by James Manson McCosh, Esq., Right Worshipful Master of Dalry Blair Lodge, No. 290, at the head of the members of the lodge, in presence of a deputation from the Provincial Grand Lodge of Ayrshire, and deputations from sister lodges of the province; also in presence of the committee appointed by the local authority of Dalry for carrying out the works, and a numerous assemblage of the inhabitants of the town and district."

"The Dalry Blair Lodge, No. 290, was instituted on the 7th day of May, and consecrated on the 21st day of December, 1821, by the celebrated Sir Alexander Boswell, of Auchinleck, who composed a favourite inauguration song for the occasion."

"The first Master was Colonel William Blair, of Blair, which family, as will be seen from the annexed list of Masters, afterwards frequently honoured the lodge by holding that office. The lodge has prospered, and has added no fewer than 680 members to the Craft. The office-bearers for the current year are James M. McCosh, Right Worshipful Master; James Little, Depute Master; Robert Graham, Past Master; Thomas Hawthorn, Senior Warden; James Archibald, Junior Warden; William Burt, Chaplain; Thomas Steen, Treasurer; James Muir, Secretary; William Oliver, Senior Deacon; James Baxter, Junior Deacon; William Logan, Senior Steward; James J. Hunter and Thomas Dixon, Assistant Stewards; Thomas Wylie, Junior Steward; James Ritchie, Inner Guard; Hugh Logan, Outer Guard; Thos. Steen and W. J. Hunter, Decorators; and Jas. Watson and Robert Young, Auditors."

"The want of an abundant and pure supply of water has been long felt in the Town of Dalry, the inhabitants hitherto having been mostly supplied from wells sunk in the immediate neighbourhood of dwelling-houses. The

waters of many of these wells, on analysis, were found to be defective in quality, and in some cases so tainted as to be altogether unsuited for domestic use.

"After considerable discussion as to the best method of supplying Dalry with water, the parochial board of the parish, as constituted local authority under the Public Health (Scotland) Act, 1867, resolved, on the 4th day of December, 1873, to provide a supply of gravitation water according to a scheme proposed by Messrs. J. and A. Leslie, civil engineers, Edinburgh, whereby the waters of the south-western slopes of Baidland Hill should be impounded and stored in this reservoir, which is formed partly on the lands of Thirdpart, belonging to James Motion, Esq., Hapland, West Kilbride; and partly on the lands of Little Auldmuir, the property of William Wyllie, Esq., of Doggartland. This reservoir is capable of holding about twenty million gallons of water. From the reservoir the water is to run in iron pipes through the said lands of Little Auldmuir and the lands of Bendlavu, the property of Theo. Paton, Esq., of Swinlees, to the parish road at Baidlandhowe, thence down the side of the old parish road to filters and a covered store cistern on the lands of the Earl of Glasgow near Flashwood. From the store cistern the water will be conveyed by an 8-inch iron pipe to the town, and distributed in pipes of various sizes throughout the water supply district.

"The works were commenced in the beginning of March, 1875, and are expected to be completed early in the spring, 1876. The expense of the works will be about £8,500, and it is supposed they will provide an ample supply of water for the district for many years to come.

"The following are the names of the committee of the local authority charged with the execution of the works:—Theophilus Paton, of Swinlees, Dalry, chairman and convener; Thomas Biggart, of Baidland, Dalry; John Gow, of Highgate, banker, &c, Dalry; Andrew Blair Aitken, of Carshead, Dalry; Robert Gray, of Keyshill, Stanley Cottage, Dalry, and William Alexander, merchant, Dalry. Engineers—Messrs. J. and A. Leslie, Edinburgh. Contractor—John Scott, Middleton, Dalry. Inspector of works—Walter Young, Edinburgh.

"A description of the town and parish of Dalry appears in the Sketch of Cuninghame, deposited herewith.

"Sealed with the seal of the lodge, and subscribed by the Right Worshipful Grand Master, and also by the clerk of the local authority, Brother Alexander Comrie, this second day of August, 1875.

(Signed) "J. M. McCosh, R.W.M.
ALEX. COMRIE,
Clerk to Local Authority."

The advantages offered by the National Safe Deposit Company, 1, Victoria-street, Mansion House, cannot be too overrated. To the brotherhood it not only offers absolute security for jewels, lodge property, &c., but also affords protection from burglars and fire for general securities and valuables. Travellers, and families leaving home for a season, can do so without anxiety. This massive building, completely isolated, is the most perfect of its kind.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 27, 1875.

The Editor will be glad to receive notice from Secretaries of Craft Lodges, Royal Arch Chapters, Mark Lodges, Preceptories, Conclaves, &c., of any change in place or time of meeting.

SATURDAY, AUGUST 21.

Lodge 1326, Lebanon, Lion Hotel, Lion Square, Hampton.
" 1364, Earl of Zetland, Old Town Hall, Hackney.
Manchester Lodge of Instruction (179), Yorkshire Grey, 77, London-st., Fitzroy-sq., at 8; Bro. H. Ash, Prec.
Lily Lodge of Instruction (820), Greyhound, Richmond.
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bros. Macdonald and Griffin, Preceptors.

MONDAY, AUGUST 23.

Prince Leopold Lodge of Instruction (1445), Lord Stanley Tavern, Sandringham-road, Kingsland, at 7; Bro. T. Austin, Preceptor.
Strong Man Lodge of Instruction (45), Crown Tavern, Clerkenwell Green, at 8; Bro. Beckett, Preceptor.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction (813), Bank of Friendship Tavern, Mile-end, at 7 for 8.
St. James's Union Lodge of Instruction (180), Union Tavern, Air-st., Regent-st., at 8; Bro. J. R. Stacey, Preceptor.
Wellington Lodge of Instruction (548), White Swan, Deptford, at 8; Bros. Shaw and Griffin, Preceptors.
West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.
Metropolitan Mark Lodge of Instruction, Coach and Horses Hotel, 323, Strand, at

Perfect Ashlar Lodge of Instruction (1178), Victoria Tavern, Lower-road, Rotherhithe, at 8; Bro. C. W. Kent, Preceptor.

TUESDAY, AUGUST 24.

Yarborough Lodge of Instruction (554), Green Dragon, Stepney, at 8; Bro. Barnes, P.M., Preceptor.
Domestic Lodge of Instruction, Surrey Masonic Hall, Camberwell New-road, at 8; Bro. Larham, Preceptor.
Faith Lodge of Instruction (141), Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel), at 8; Bro. C. A. Cottebrune, Preceptor.
Prince Fredk. William Lodge of Instruction (753), Lord's Hotel, Lord's Cricket Ground, St. John's Wood, at 8; Bro. F. G. Baker, Preceptor.
Dalhousie Lodge of Instruction (860), King Edward, Triangle, Hackney, at 7.30; Bro. Crawley, Preceptor.
Prosperity Lodge of Instruction (65), Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. J. L. Mather, P.M. 65 and 1227, Preceptor.
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.
Constitutional Lodge of Instruction (55), Wheatsheaf Hotel, Hand-court, Holborn, at 7; Bro. J. R. Stacey, P.M. 180, Preceptor.
Percy Lodge of Instruction, Grapes Tavern, Little Windmill-street, W.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30.
Sydney Lodge of Instruction, White Hart Hotel, Upper Norwood; Bro. H. Frances, Preceptor.
Royal Arthur Lodge of Instruction (No. 1360), Prince's Head, York-road, Battersea, at 8; Bro. G. King, P.M., Preceptor.

WEDNESDAY, AUGUST 25.

Lodge 754, High Cross, Seven Sisters Tavern, Tottenham.
" 778, Bard of Avon, Greyhound, Hampton Court.
" 898, Temperance in the East, 6, Newby-pl., Poplar.
Chap. 13, Union of Waterloo, Freemasons' Hall, William-st., Woolwich.
Mount Lebanon Lodge of Instruction (73), Windsor Castle Tavern, Southwark-bridge-road, at 8; Bro. Noke, P.M., Preceptor.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Royal Union Lodge of Instruction, Horse and Groom, Winsley-st., Oxford-st., at 8; Bro. T. A. Adams, Prec.
Confidence Lodge of Instruction, White Hart Tavern, Abchurch-lane, at 7.30.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham, at 8; Bro. David Rose, Preceptor.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.
Finsbury Park Lodge of Instruction (1288), Finsbury Park Tavern, Seven Sisters'-road, N., at 8. Bro. P. Dickinson, Preceptor.
Southwark Lodge of Instruction (879), Southwark Park Tavern, Southwark Park.
Dalston Lodge of Instruction (975), Havelock Tavern, Albion-road, Dalston, E.
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's-road, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.
Mount Edgecumbe Lodge of Instruction (1446), 19, Jermyn-street, St. James's, at 8; Bro. Mander, Preceptor.

THURSDAY, AUGUST 26.

General Committee Girls' School, at 4.
Egyptian Lodge of Instruction (27), Hercules Tavern, Leadenhall-st., at 7.30; J. Crawley, Preceptor.
Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., W., at 8; Bro. T. A. Adams, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Sean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. L. Alexander, P.M. 188, Preceptor.
Temperance in the East Lodge of Instruction (898), George the Fourth, Catherine-street, Poplar, at 8; Bro. S. T. Finch, Preceptor.
Doric Chapter of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Comp. T. J. Barnes, Preceptor.
Ebury Lodge of Instruction, 12, Ponsonby-st., Millbank.
Highgate Lodge of Instruction (1366), Bull and Gate, Kentish-town, at 8; Bro. J. N. Frost, Preceptor.
The Great City Lodge of Instruction (1426), 111, Cheap-side, at 6.30.
High Cross Lodge of Instruction (754), Coach & Horses, High-road, Tottenham.
Salisbury Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8; Bro. Mander, Preceptor.

FRIDAY, AUGUST 27.

Chap. 134, Caledonian, Ship and Turtle, Leadenhall-st.
St. George's Lodge of Instruction (140), Globe Tavern, Royal-hill, Greenwich.
Robert Burns Lodge of Instruction, Union Tavern, Air-st., Regent-st., at 8.
Belgrave Lodge of Instruction (749), Lyceum Tavern, 354, Strand, at 8; Bro. Pulsford, Preceptor.
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30.
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
Temperance Lodge of Instruction, Victoria Tavern, Victoria-road, Deptford, at 8.
Clapton Lodge of Instruction (1365), White Hart, Clapton, at 7.30; Bro. James Brett, P.G.P., &c., Preceptor.
Royal Standard Lodge of Instruction (1298), the Castle Tavern, Holloway, at 8; Bro. W. F. Rogers, Preceptor.

Pythagorean Chapter of Instruction (79), Prince of Orange, Greenwich-rd., at 8; Comp. W. Smith, Preceptor.
Metropolitan Lodge of Instruction (1056), Portugal Hotel, Fleet-street; Bro. Stacey, P.M. 180, Preceptor.
Westbourne Lodge of Instruction (733), Horse and Groom, Winsley-street, Oxford-street, at 8.
Metropolitan Lodge of Instruction (269), Pentonville-road, at 7; Bro. T. Adams, P.G.P., Preceptor.
United Pilgrims Lodge of Instruction, Surrey Masonic Hall, Camberwell New Road, at 7; Bro. M. S. Larham, Preceptor.
St. James's Lodge of Instruction, New Tanners' Arms, Grange-road, Bermondsey, at 8; Bro. Joshua Howes, P.M. 765, 879, Preceptor.
Duke of Edinburgh Lodge of Instruction, Silver Lion Penny-fields, Poplar, at 7; Bro. D. S. Potts, Preceptor.
Doric Lodge of Instruction, Earl Grey Tavern, Mile-end-road, at 8; Bro. P. M. Austin, Preceptor.
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8; Bro. P. M. Wuest, Preceptor.
St. Luke's Lodge of Instruction (144), Rose Tavern, Fulham-road, S.W.
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst-hill, at 8.
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria Park, at 8; Bro. J. Crawley, Preceptor.

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, August 28, 1875.

MONDAY, AUGUST 23.

Lodge 148, Lights, Masonic Rooms, Warrington, at 6.30.
Chap. 241, Friendship, Masonic Hall, Liverpool, at 5.30.

TUESDAY, AUGUST 24.

Lodge 1393, Hamer, 92, Everton-road, Liverpool, at 6.
Chap. 721, Grosvenor, Masonic Rooms, Eastgate-row Chester, at 6.30.
" 823, Everton, Masonic Hall, Liverpool, at 6.
Merchants' Lodge of Instruction (241), Masonic Hall, Liverpool, at 6.
Downshire Lodge of Instruction (594), Masonic Hall, Liverpool, at 7.

WEDNESDAY, AUGUST 25.

Lodge 220, Harmony, Garston Hotel, Garston, at 4.30.
" 724, Derby, Masonic Hall, Liverpool, at 6.
Chap. 1052, Callender, Public Hall, Rusholme.
St. John's Lodge of Instruction (673), Masonic Hall, Liverpool, at 8.
Neptune Lodge of Instruction (1264), Masonic Hall, Liverpool, at 8.
De Gray and Ripon Lodge of Instruction (1356), 80, North Hill-street, Toxteth Park, Liverpool, at 7.30.

THURSDAY, AUGUST 26.

Lodge 594, Downshire, Masonic Hall, Liverpool, at 6.
Chap. 216, Sacred Delta, Masonic Hall, Liverpool, at 6.
" 1086, Walton, St. Lawrence's Schools, Kirkdale, at 6.
Duke of Edinburgh Lodge of Instruction (1182), 150, Park-lane, Liverpool, at 7.

FRIDAY, AUGUST 27.

Chap. 680, Sefton, Masonic Hall, Liverpool, at 5.
SATURDAY, AUGUST 28.
Chap. 178, Harmony, Royal Hotel, Wigan, at 3.

MASONIC MEETINGS IN GLASGOW AND VICINITY.

For the week ending Saturday, August 28, 1875.
All the Meetings take place at Eight o'clock.

TUESDAY, AUGUST 24.

Chap. 67, Cathedral, 22, Struthers-street.

WEDNESDAY, AUGUST 25.

Lodge 505, Burns, St. Mary's Commercial Inn, Hurlford.

" 510, Maryhill, 167, Main-st., Maryhill.

THURSDAY, AUGUST 26.

Lodge 334, St. John, Castle Inn, New Cumnock.

Chap. 117, Govan, Portland-buildings, Govan.

FRIDAY, AUGUST 27.

Lodge 118, St. Bride's, Masonic Hall, Douglas.

" 125, St. James's, Masons' Arms, Newton, Ayr.

SATURDAY, AUGUST 28.

Lodge 305, St. John Woodhall, Freemasons' Hall, Hollytown.
Chap. 143, Robert Burns, Freemasons' Hall, Hollytown.

MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, August 28, 1875.

MONDAY, AUGUST 23.

Lodge 349, St. Clair, Freemasons' Hall, George-st.

TUESDAY, AUGUST 24.

Lodge 151, Defensive Band, Freemasons' Hall, Blackfriars-street.
Chap. 40, Naval and Military, Freemasons' Hall, George-st.

WEDNESDAY, AUGUST 25.

Lodge 2, Canongate, St. John's Chapel, St. John-st.

" 13, Torphican Kilwinning, Freemasons' Hall, Bathgate.

Chap. 1, Edinburgh, Freemasons' Hall, George-st.

THURSDAY, AUGUST 26.

Lodge 392, Caledonian, Freemasons' Hall, George-street.

FRIDAY, AUGUST 27.

Lodge 223, Trafalgar, Freemasons' Hall, Salamander-street, Leith.