

CONTENTS.

REPORTS OF MASONIC MEETINGS:—
 Craft Masonry..... 373
 Royal Arch..... 373
 Scotland..... 374
 Masonic Notes and Queries..... 375
 Consecration of the Royal Kensington Lodge..... 375
 Consecration of the Eboracum Lodge..... 375
 Masonic Temple at Philadelphia..... 377
 Some of the Peculiarities of Ancient Craft Masonry..... 377
 Church Restoration..... 378
 A Grave Scandal..... 378
 Fireman Lee..... 378
 CORRESPONDENCE:—
 Masonic Profession and Practice..... 379
 Sister Aldworth..... 379
 Consecration of the Eccleston Lodge..... 379
 A Little Friendly Gossip on some of the Topics of the Day..... 379
 Making Lodge Meetings Attractive..... 380
 Reviews..... 380
 The Word "Order"..... 381
 Let us be Sociable..... 381
 Obituary..... 381
 Masonic and General Tidings..... 382
 Masonic Meetings for next Week..... 382
 Advertisements..... i. ii. iii. iv. v. vi.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

MARQUESS OF RIPON LODGE (No. 1489).—A regular meeting of this flourishing lodge was held on Friday week at the Metropolitan Societies Asylum, Balls Pond, Dalston. Bro. Wm. Stephens (in the unavoidable absence of the W.M., Bro. Murlis) opened the lodge. There were also present Bros. Jessett, S.W.; E. J. Walford, J.W.; Jones, S.c.; High, S.D.; Dr. Symonds, J.D.; H. Miller, I.G.; Glaskin, D.C.; and William Grist, Steward. The visitors were Bros. Easton, of the United States; Bingemann, P.M. 55 and W.M. 1599; Stansfield, 526 and 594; and Stiles, 1507. Bro. Stephens then solicited Bro. Jones, P.M. 445, to perform the ceremony of raising, three of the candidates being Bro. Jones's intimate friends. The minutes of the previous meeting were read and confirmed, and Bros. Haynes, Brewster, Clayton, and Brandon raised to the degree of a M.M. in a most impressive manner. Bro. Murlis then arrived and finished the work, initiating Mr. B. G. Poulton into the mysteries of the Craft. This being the annual period of election, the S.W. was unanimously chosen W.M. for the ensuing year, showing the excellent feeling existing in the lodge towards the senior officer. The Treasurer and Tyler were also unanimously re-elected, and a P.M.'s jewel of the value of 7½ guineas voted by the brethren to the retiring W.M. The lodge was then closed, and adjourned to Friday, the 6th of October. Cold collation followed, and on the removal of the cloth the usual loyal and Masonic toasts proposed and duly honoured. Bros. Coard, Grist, and Jessett contributed to the harmony of the evening, which was of a most pleasurable character.

COLCHESTER.—Angel Lodge (No. 51).—The annual meeting of the members of this lodge took place on the 10th inst. It was anticipated that the ceremony of installing Bro. G. Gard Pye (W.M. Star in the East, Harwich, and P.P.G.S. of W.) would have been performed by Bro. F. A. Philbrick, Q.C., P.J.G.W., but in consequence of a domestic bereavement he was unable to be present, and in his stead Bro. F. Binckes, P.G.S., officiated in a very impressive manner. The Worshipful Master then highly complimented his predecessor, Bro. Alfred Welch, P.J.G.W., for his efficient management of the lodge in the past year, and appointed him I.P.M. The other appointments were as follows:—Bros. S. W. Crookes, S.W.; T. T. Ralling, J.W.; W. S. Sprent, P.P.G. Swd. Br., Sec.; A. Cobb, P.M.; Treas.; Harris, S.D.; J. Hanly, J.D.; W. Brightwell, I.G.; Gunner, Tyler; G. Mercer, and W. H. Abilt, Stds. A large party of brethren afterwards dined at the Threze Cups Hotel, under the presidency of the W.M., Bro. Pye. In the course of the evening "The Health of the Newly-appointed W.M." was proposed by Bro. Carr, P.G.S., and was duly honoured. "The Health of the Installing Master" having been proposed, Bro. Binckes, in reply, remarked that Bro. Pye must be gifted with unusually high qualifications to merit the honour of being three times elected within the year to fill the highest position in two lodges, namely, Worshipful Master of the Star in the East, Harwich, W.M. of Angel Lodge, and within the present week re-elected as W.M. of the Harwich Lodge. The other toasts included "The Most Worshipful the Grand Master, H.R.H. the Prince of Wales;" "The Pro Grand Master, Lord Carnarvon, the Deputy G.M., Lord Skelmersdale, and the Grand Officers, Past and Present," responded to by Bro. Binckes; "The Provincial Grand Master for Essex, the Right Worshipful Bro. R. J. Bagshaw;" the Deputy Past Grand Master, Bro. M. E. Clark, and the P.G. Officers," responded to by Bro. John Wright Carr, Provincial Grand Secretary, &c. A well arranged programme of music was admirably carried out by Bros. T. M. Bear, S. Chaplain, A. R. Staines, and J. J. C. Turner. Bros. C. Winterbon and J. J. C. Turner alternately presided at the pianoforte. Amongst those also present during the day's proceedings were the following:—Past Masters and Visitors A. E. Church, A. Cobb, Thomas Rix, C. Cobb, J. R. Kichie, W. P. Lewis, and F. A. Cole; J. H. Staddon, W.M. Perfect Friendship; W. Boby, W.M. British Union; N. Tracy, P.M., P.P.G.J.W. Suffolk; G. N. Godwin, British Union; R. Ellisdon, P.P.G.R. Essex; J. E. Wiseman, P.M. 433; A. Aldous, S.W. 433; J. Richardson, P.M.; R.C. Athill; G. Harvey, S.D.; John Dean, W.M.; John Rowland, P.M.; F. Wiseman, P.M.; E. Crate, P.M.; United, &c.

MIDDLETON.—Imperial George Lodge (No. 78).—On Saturday afternoon, 9th inst., the cere-

mony of laying the corner-stone of the St. Thomas School Church, Bowlee, near Middleton, took place with full Masonic honours. Bro. George Mellor, the Right Worshipful Deputy Provincial Grand Master of East Lancashire, assisted by his officers, performed the ceremony. The brethren assembled at All Saints' School, Rhodes, where a lodge was opened for the occasion, under the warrant of the Imperial George Lodge (78), at 2.30 p.m., by the Worshipful Master, Bro. David Reid, after which the Provincial Grand Officers were announced, and were received in the lodge with grand honours, and having been inducted to their respective positions, Bro. George Mellor, R.W.D.P.G.M. of the province, adjourned the lodge, after which the brethren were marshalled by Bro. J. H. Sillitoe, A.P.G.D.C., assisted by Bro. John Wood, P.M., D.C. 78. The cortege was headed by the congregation and school children of Bowlee and of All Saints', Rhodes, accompanied by two bands, then followed the choir and clergy, the Masonic body completing the procession. Wending their way to the site of the new school church, the choir sang the hymn: "Onward Christian Soldiers," and on nearing the site the brethren having opened out and faced inwards, the R.W.D.P.G.M. and others who were to assist in the ceremony, preceded by the Volume of the Sacred Law, carried by four Lewises, walked through to the platform prepared for them. The choir then sang that heart-stirring hymn "All people that on earth do dwell," after which Bro. Alfred Salts, L.L.D., P.G.C. of East Lancashire, offered prayer; which was followed by the anthem "Oh, how amiable are Thy dwellings." Bro. the Rev. Theodore M. Owen, Vicar of Rhodes, and late Chaplain of 78, then in a very applicable address on behalf of the subscribers, presented to the R.W.D.P.G.M., Bro. Mellor, a silver trowel. During the time occupied in lowering the stone to its appointed place, the anthem "Lord of all power and might" was sung. The plumb rule, level, and square were next applied, and the R.W.D.P.G.M. having tested the stone with his mallet, pronounced it well and truly laid. The choir then sang the anthem "I will lift up mine eyes to the hills." The plans of the building were then presented and approved. Corn, wine, and oil were then poured upon the stone, the Provincial Grand Chaplain reading a passage of Scripture dealing with the application of each. Bro. Mellor, R.W.D.P.G.M., next addressed the assembly, in language appropriate, after which the last anthem was sung: "Behold how good and joyful a thing it is for brethren to dwell together in unity." The Masonic body, together with the public, then contributed to the building fund, and the P.G.C. having pronounced a blessing, the brethren again formed in procession and returned to All Saints' Schools, Rhodes, where the lodge was closed by the R.W.D.P.G.M. The brethren then retired to a cold collation, the R.W.D.P.G.M. presiding. The usual loyal and Masonic toasts were given and enthusiastically received. Speeches were made by the D.P.G.M. and several of his officers; also by two officers of the Imperial George, viz., Bros. David Reid, W.M., and Harvey Heywood, P.M. and Treas. The toast of "The Visitors" was ably acknowledged by Bro. Councillor Ben Brierley, the editor of "Ben Brierley's Journal." After a few remarks by Bro. the Rev. T. M. Owen, and others, the assembly separated, all apparently satisfied with the good work done—"another corner stone." The brethren present at the ceremony were as follows:—Bros. George Mellor, R.W.D.P.G.M.; S. D. Lees, M.D., P.P.S.G.W.; J. G. Smith, P.P.G.J.W.; Alfred Salts, L.L.D., P.G.C.; T. J. Hooper, P.G.T.; S. G. Cheetham, P.P.G.T.; J. Tunnah, P.G. Sec.; T. J. Lancashire, P.P.G.S.D.; J. Holmes, P.P.G.J.D.; J. H. Sillitoe, A.P.G.D.C.; Wm. Greatrix, P.P.G.P.; Wm. Roberts, P.P.G.P.; David Reid, W.M. 78; Geo. Bradbury, S.W. 78; J. W. Percival, J.W. 78; H. Heywood, P.M. and Treas.; Jno. Wood, P.M., D.C.; Jno. Dyson, P.M.; Jno. Garlick, P.M.; S. H. Cheetham, P.M.; Samuel Lawton, S.D.; W. S. Clark, M.M.; W. Grimshaw, M.M.; J. B. Howard, M.M.; Wm. Jones, M.M.; C. W. Mills, M.M.; D. Ridley, M.M.; J. W. Lees, M.M.; J. E. Hiff, M.M.; John Kent, Tyler. Visitors: Bros. Rev. T. M. Owen, P.C. 78; R. T. Bowden, P.G.S. of Works, Cheshire; Joseph Sneyd, M.M. 29; R. Gorton, P.M. 266; J. Hardman, P.M. 266; J. Burrows, Sec. 268; John Turner, S.W. 287; J. Kershaw, W.M. 300; J. Peak, J.W. 300; J. C. Bowman, S.D. 300; J. Kinsey, M.M. 324; J. K. Oldham, M.M. 324; Henry Hayes, M.M. 1000; Ben. Brierley, 1077; Robt. Davies, Sec. 1387; E. J. Butterworth, M.M. A brief descriptive account of the school church will doubtless be interesting. It will consist of one large room, for church and school purposes; the interior of which will be 35 feet by 21 feet. There will be a small chancel and an east window of coloured glass, a class-room 15 feet by 13 feet, and a cloak-room and lavatory. The land was presented by the Earl of Wilton, together with a handsome donation towards the cost of the erection of the building, which will be about £700, of which amount £550 has been subscribed. The building is expected to seat about 120 persons.

BOLTON.—St. John's Lodge (No. 221).—The second fete champetre of the members of this lodge with their friends took place on Thursday, the 2nd inst., when a large party assembled at the London and North-Western Railway Station at Bolton, en route to Huyton Station, thence conveyed by wagnettes to Knowsley Hall, the seat of the Earl of Derby, who had generously placed the grounds at the disposal of the brethren for the day, and also given permission to view the magnificent library and inspect the rare and valuable historic pictures which adorn this princely mansion. The Bolton brethren felt much interest in many of the portraits, more so in that of James, seventh Earl, whose death on the scaffold at Bolton in 1651 forms a melancholy epoch in the history of that period. The portrait of the courageous Countess who defended Lathom House whilst her husband was supporting the for-

tunes of his monarch was also the subject of considerable interest. The brethren were most courteously received by Mr. Moulton, the steward to the Earl, and were much indebted for his kindness in assisting in every way to make the visit agreeable and enjoyable. Luncheon was served at the Hall, as the weather appeared threatening to be stormy, and having done justice to the viands and expressed gratitude to the noble owner of the mansion for his kindness. The party proceeded to promenade the grounds and inspect the various places of importance. The gardens, the extensive stabling, and array of carriages, &c., were minutely examined, and the vast cellarage with its contents of nut brown ale, enough to satisfy the cravings of a moderately sized city, were carefully looked through and their contents critically tested. The party being now pretty nearly ready for the return journey the vehicles were again brought into requisition, and driven into the Royal Hotel, Prescott, where the fostering hands of the W.M. and D.C. had directed the preparation of suitable provision for the wants of the brethren and ladies. Music after tea enlivened the proceedings. Some brethren adjourned to the bowling green and others to visit the church and cemetery grounds, from which place is obtained perhaps one of the most beautiful views of the country in this county. At about 6.30 p.m. the party were again driven to Huyton Station, from which place the train conveyed them so far as Kenyon Junction. The train was express from one roadside station to another, from Huyton and Kenyon, at which place it became very special, for at this most melancholy spot the unfortunate inmates of the carriages were shunted on to the Bolton line, and there left "to wither and decay," the rain falling heavily, the night dark, and not a habitation to be seen to enliven the gloom. The Chester train arriving at last, the homeward journey was again begun, and after some more express train running and an amusing shunting up and down somewhere in the locality of Chowbent and Chequerbent, we finally espied Daubhill as a harbour of refuge, and having duly satisfied the ticket collectors, were again permitted to move and finally enter Bolton, dismally tired, hungry, and worn out. The admirable arrangements of the railway, which enabled us in the morning, when all was fine, to reach a station in an hour, and then at night, when all was dark and dreary (carriages without lamps, until strongly urged for at Kenyon), to enable us to return home in so short a period as three hours, is a surprising specimen of the skill and assiduity with which these caterers for the public constantly study their interests and comfort, and is another proof how wisely Parliament punished the audacity of conspirators and promoters of direct lines, or "junctions," who tried to injure existing companies' interest by pandering to the follies of people of obscure places like this, who expect to have privileges equal to those conferred on towns of the magnitude of Bury, and cities of equal importance. A relative of Mrs. Sarah Gamp, who was present with an offspring of her umbrella, has volunteered to walk at the next pic-nic, in order to save time, in preference to a L. and N.W. journey.

LANCASTER.—Lodge of Fortitude (No. 281).—The monthly meeting of this lodge was held in the Masonic Rooms, Athenæum, on the 9th inst., the chair of King Solomon being occupied by Bro. Thomas Atkinson, the W.M. The lodge was opened in the First Degree with solemn prayer, and the minutes of previous meeting read and confirmed. Bro. A. K. Allinson was unanimously elected a re-joining member, and afterwards elected as Tyler in the room of Bro. Watson, deceased. There being no other business, the usual proclamations were made, which elicited hearty good wishes from the visiting brethren, and the lodge was then closed in peace, love, and harmony.

GRAHAMSTOWN (Cape of Good Hope).—Albany Lodge (No. 389).—The brethren of this ancient lodge met at their new temple on St. John's Day, 24th June, at five o'clock p.m., for the installation of the Worshipful Master. Bro. W. Wedderburn was installed as Worshipful Master for the ensuing term by Past Masters Bros. O. Lester, P. H. Solomon, and A. S. Dudley. The customary honours having been bestowed upon the newly-elected Master by the large number of brethren present, he proceeded to invest the following brethren as officers for 1876-77:—Bros. O. Lester, I.P.M.; J. R. Norton, S.W.; J. Quait, J.W.; Rev. Dr. Ross, Chaplain; W. A. Smith, Treasurer; J. Vials, Secretary; A. Will, S.D.; C. R. Jones, J.D.; E. C. Goodwin and H. Richmond, Stewards; F. E. Orren, I.G.; G. Shaw, Tyler. Previous to the installation of officers, Bro. O. Lester, I.P.M., was presented with a magnificent Past Master's jewel, and also with an address, engrossed by Bro. J. Vials, Secretary of the Albany Lodge.

GRAHAMSTOWN (Cape of Good Hope).—St. John's Lodge (No. 828).—On Saturday, 24th June (St. John's Day), the installation of officers for the ensuing Masonic year took place in their lodge-room at twelve o'clock, noon, the Installing Officers being Past Masters Bros. A. S. Dudley, W. Waller, R. Mundy, and P. H. Solomon, who duly invested the presiding Master elect, Bro. Dr. E. Atherstone, with the badge of his office. The brethren having saluted the chair in ancient form, the Worshipful Master invested the following brethren as officers for the ensuing year:—Bros. A. S. Dudley, I.P.M.; T. Middleton, S.W.; F. W. Hepburn, J.W.; P. H. Solomon, Treas.; C. W. Black, Sec.; Jas. Stanton, S.D.; B. E. Cawood, J.D.; Coe, I.G.; A. Will, Tyler; A. Winny, Organist; Rev. Dr. Ross, Chaplain.

LANCASTER.—Rowley Lodge (No. 1051).—An emergency meeting of this lodge was held on the 7th inst. in the Masonic Room, Athenæum, Bro. H. Longman, W.M., presiding. There was only a small attendance of members and visiting brethren on account of the day being a Bank Holiday. The lodge was opened in

the First Degree with solemn prayer. Bros. Chippendall and Jackson having shown proficiency as Entered Apprentices, retired, when the lodge was opened in the Second Degree. Bro. Chippendall was then re-admitted and passed to the degree of Fellow Craft, and afterwards Bro. Jackson was also passed to the same degree. This being all the business, the lodge was closed with the peculiarities of the Craft.

KOWIE (Cape of Good Hope).—Port Alfred Lodge (No. 1468).—The installation of officers for this lodge for the ensuing year was held in the lodge-room, Kowie West, on the 24th June, when the following were invested by Bro. A. N. Street, the W. Master, who was previously installed by Bro. P. M. Jarvis, and that veteran P. M. Bro. R. Currin, of the Albany Lodge, No. 389:—Bros. G. E. Jarvis, I. P. M.; R. Currin, jun., S. W.; Aitchinson, J. W.; Bezant, Treas.; Wagner, Sec.; Garde, S. D.; Taylor, J. D.; Higham, I. G.; Hoyle, Tyler. After saluting the chair according to ancient custom, the lodge was closed in due form.

HAMPTON.—Lebanon Lodge (No. 1326).—An emergency meeting of this prosperous lodge was held at the Red Lion Hotel, Hampton, on Thursday, August 10th. Bro. E. Gilbert, W. M., presided. He, in an able manner, passed Bros. W. T. Trehearn and W. Blakeley to the Second Degree. The ballot was unanimous in favour of the admission of all the candidates for initiation. There were present Bros. B. Sharp, P. M.; F. Walters, P. G. J. D. Middlesex, P. M., Sec.; J. W. Baldwin, P. M., I. G.; J. B. Shackleton, J. D.; J. J. Marsh, J. R. Croft, D. Steinhauer, J. T. Adams, G. Harrison, and others. The only visitor was Bro. E. Hopwood, P. M. 141, W. M. 1512. There was not any banquet or refreshment.

MORECAMBE.—Morecambe Lodge (No. 1561).—The monthly meeting of this lodge was held in the Masonic Room, Morecambe-street, on the 4th inst., Bro. H. Longman, W. M. 1051, occupying the chair of K. S. in the unavoidable absence of Bro. Capt. Garnett, W. M. The lodge having been opened in the First Degree with solemn prayer, Bro. Robert Wilkinson gave proof of his proficiency as an Entered Apprentice, and was entrusted and retired. The lodge having been opened in the Second Degree, Bro. Wilkinson was re-admitted and passed to the Degree of Fellow Craft. The lodge was then closed down to the First Degree, and the usual proclamations having been made, and hearty good wishes tendered by the visiting brethren, the lodge closed in peace, love, and harmony.

Royal Arch.

SOUTHEND.—Priory Chapter (No. 1000).—The regular convocation of this chapter was held at the Middleton Hotel, Southend, on Wednesday, the 9th inst. Present: Comps. Rev. S. R. Wigram, I. P. Z., G. 1st Assist. Soj., as Z.; A. Lucking, H.; J. C. Johnstone, P. Z. 20 (I. C.), as J.; (the M. E. Z., Dr. E. E. Phillips, and J. A. Wardell, J., being unavoidably absent); S. J. Weston, Treas.; W. Pissey, Scribe N.; Jas. Willing, jun., Prin. Soj.; F. Cahow, Thos. Williams, E. Judd, Hales, and E. Eltham. Visitor: Comp. Capt. De L. Anderson. The chapter having been opened, and the minutes of the previous meeting read and confirmed, the ballot was taken for several brethren for exaltation, of whom there were present Bros. W. B. Belliss and H. Sullivan, who were exalted by the acting M. E. Z. in his usual faultless style. Comp. A. Lucking delivered the lectures of the 2nd and 3rd chairs. Comp. A. Lucking then, pursuant to notice of motion, proposed that the days of meeting be altered from the 2nd to the 3rd Wednesday in the months of May, August, November and February, which being seconded, and put to the meeting, was carried unanimously. The chapter was then closed, and the companions adjourned to refreshment. The usual toasts were given and duly honoured, the Janitor's toast bringing the proceedings to a close.

HAMPTON.—Lebanon Chapter (No. 1326).—The regular meeting of this well-established chapter took place at the Red Lion Hotel, Hampton, on Thursday, August 10th. Comp. B. Sharp, P. Z., as M. E. Z.; F. Walters, P. Z., P. G. First A. S. Middlesex, as H.; and J. W. Baldwin, H. 73, as J., opened the chapter. The companions were admitted. The minutes of the last regular convocation were read and unanimously confirmed. A Board of Installed Principals was formed. Comp. F. Walters, P. Z., &c., installed Comp. E. Hopwood as J. The board was closed, and the companions were re-admitted. Comp. F. Walters, P. Z., proposed that the best thanks of the chapter were due and be given to Comp. Edwin Gilbert, S. N., for his liberality in presenting the chapter with a beautiful twenty-guinea sword of superb workmanship, a set of life lines, a magnificent trowel, a handsome chisel, and an expensively bound Bible, which Comp. E. Hopwood, J., seconded, and it was carried unanimously. Some candidates were proposed for initiation, and the chapter was closed. There were present also Comps. J. B. Shackleton, D. C.; J. R. Croft, and others. Visitor: J. W. Baldwin, H. 73, &c.

INSTRUCTION.

DOMATIC CHAPTER (No. 177).—A very enjoyable evening was spent by a large number of companions of this chapter on Wednesday week, at Air-street, Piccadilly, Comps. Wheeler filling the office of Z.; Bull, H.; Dicketts, T.; and Haslett, P. S. The usual ceremony was ably worked, after which Comp. John Boyd gave the explanation of the R. A. jewel, and the business of the evening was brought to a conclusion by the companions assisting Comp. Boyd to work a portion of the sections. We believe there was no member of the parent chapter present, but No. 145 was represented by no less than seven of its members.

Scotland.

GLASGOW.—Lodge Scotia (No. 178).—A meeting of this lodge was held on Wednesday evening, the 9th inst., in the Masonic Hall, 12, Trongate, Bro. Wm. Hart, W. M., presiding; Bros. J. Matheson, P. M.; W. Higgins, D. M.; J. Logan, S. M.; P. Hepburn, S. W.; A. Mercer, J. W.; W. King, sen., Treas.; H. Killin, Sec.; and others. Visitors: R. Prout, W. M. 4; G. Holmes, S. W. 4; John Morgan, W. M. 219; D. Ronald, W. M. 275; Dr. McInnes, S. W. 27; W. Ferguson, P. M. 543 ("Freemason"); G. Muir, P. D. M. 103; J. Henry, J. W. 581; R. Mathieson, Kingston, U. S. America; and others. On the lodge being opened Mr. J. Murray was initiated by the W. M., for Lodge Glasgow Kilwinning, No. 4. Bro. Prout, W. M. 4, returned thanks to the Master and members of Lodge Scotia for the oblige. Thereafter Bros. Dougan and Dunmoo-die were passed Fellow Crafts by Bro. Matheson, P. M.

GLASGOW.—Lodge St. George (No. 335).—The usual monthly meeting of this lodge was held in St. Mark's Hall, on Wednesday evening, the 9th inst., Bro. A. Thomson, W. M., in the chair; Bros. John Winton, I. P. M.; James Findlay, S. M.; J. Tweedie, acting S. W.; J. B. Hardie, acting J. W.; A. McIntyre, Sec.; and others. The lodge having been opened on the E. A. Degree the Secretary read minutes of last meeting, which were approved of. Mr. John Gibson was initiated into Freemasonry by Bro. James Findlay, S. W. There being no further business the lodge was closed in due form.

GLASGOW.—Lodge Athole (No. 413).—The monthly meeting of this lodge was held in St. Mark's Hall, 213, Buchanan-street, on Tuesday evening, 8th inst., Bro. J. Louttit, W. M., presiding; Daniel Leeds, S. W.; Andrew Holms, J. W. The W. M. was supported on the dais by Bros. John Miller, P. M., P. G. Dir. of Mus.; W. Neilson, D. M.; J. Baikie, S. M.; Peter Agnew, Treas.; J. Booth, W. M. Lodge Thistle, 87; W. Ferguson, I. P. M. Lodge Royal Arch, 116; and W. Ferguson, I. P. M. Lodge St. John, 543. On the lodge being opened, the minutes of last meeting were read and confirmed. Bro. J. Craig was elected a joining member, and obligated by the W. M. Bro. T. S. Brown was passed by Bro. Louttit, W. M., on behalf of Lodge Clyde, No. 408, and afterwards a brother was raised to the Sublime Degree of Master Mason by Bro. Miller, P. M., P. G. Dir. of Mus.

GLASGOW.—Lodge St. Vincent (No. 553).—A meeting of this lodge was held in the hall, 162, Kent-road, on Thursday evening, the 10th inst., Bro. R. Macdougall, W. M., presiding; Best, J. W., acting S. W.; Paxton, acting J. W.; and a full attendance of members. The principal business before the meeting was to consider the advisability of removing to more commodious premises, in terms of a motion made at last meeting by Bro. M. Stark, P. D. M. On the motion being put it was carried unanimously, and a committee was then appointed to meet and make arrangements with Bro. Macdougall, the W. M., who has converted a tenement into a hall, opposite Kelvingrove-street, in Dumbarton-road, which will be one of the finest Masonic halls in the province, the side-room accommodation being everything that could be desired, all the seats and chairs being got up in the most elaborate and fashionable style. The lodge was then closed, when all were invited to inspect the new hall, which offer was accepted.

GLASGOW.—Lodge Plantation (No. 581).—A largely attended meeting of this young and prosperous lodge was held on Monday evening, the 7th inst., in the Masonic Hall, Craigiehall-street, Plantation, Bro. Thomas Stobo, W. M., in the chair; J. M. Oliver, S. W. 360, acting S. W.; J. Henry, J. W.; W. Ferguson, D. M.; Alex. Gow, S. M.; W. Taylor, Treas.; R. Allan, Sec.; A. Imrie, S. D.; T. Paterson, I. G.; and Cumming, Tyler. Bro. A. Lindsay was passed by Bro. Oliver, S. W. 360, in his usual careful manner. The lodge was then opened in the Third Degree, when Bros. Capt. D. Young, T. Lindsay, and James Smith were raised to the Sublime Degree of Master Mason by Bro. W. Ferguson, D. M., P. M. 543.

Multum in Parbo; or Masonic Notes and Queries.

BRANDT, THE INDIAN CHIEF, A FREEMASON.

In a foot-note to page 237 of "A Narrative of the Anti-Masonic Excitement in the Western Part of the State of New York, during the years 1826, '7, '8, and a Part of 1829," by Henry Brown, Esq., Counsellor at Law, Batavia, N. Y., Printed by Adams and McCleary, 1829, it is stated:—"At the battle of the Cedars, about thirty miles from Montreal, on the St. Lawrence, Capt. M'Kinstry, of Col. Patterson's regiment of Continental troops, was twice wounded, and taken prisoner by the Indians. His intrepidity as a partizan officer had excited the fears and unforgiving resentment of the savages, who determined to put him to death. Already had the victim been bound to the tree, and surrounded by the faggots intended for his immolation. Hope had fled, and in the agony of despair he uttered the last mystic appeal of a Mason, when, as if Heaven had interposed for his preservation, the warrior Brandt understood and saved him. Brandt had been educated in Europe, and was there made a Mason. Capt. M'Kinley died in June, 1822."—"Tweedle's Middlesbrough Miscellany."

METROPOLITAN WORKING MEN'S CLUBS.

Lord Salisbury has consented, at the request of the Working Men's Club and Institute Union, to permit the London Workmen's Clubs affiliated to that society to hold their annual fête in Hatfield Park on Monday next, and inspect the art treasures of Hatfield House.

BRITISH ARCHAEOLOGICAL ASSOCIATION.—On the 14th inst. this association commenced its 33rd annual congress, under the patronage and presidency of the Prince of Wales and Bro. the Earl of Mount Edgumbe, who has been entertaining some of its leading members, Lord Houghton, the Marquis of Hertford, Mr. Planché, and others, during the last two or three days at Mount Edgumbe. The programme of the proceedings of the Congress has just been issued, and all that we can do to-day is to give an outline of the arrangements of the week. On Monday Lord Mount Edgumbe, as president, was to receive the members and other visitors at his ancient family seat of Cothelc, whither they were to be conveyed at an early hour by steamer from their rallying point, Plymouth. The company having inspected the chief rooms of Cothelc, were to assemble in the ancient hall, where Lord Mount Edgumbe would give a short account of Cothelc and its historic monuments and associations, the architectural features of the house being described in detail by Mr. E. Brock, F. S. A., one of the honorary secretaries of the association. The company were then to visit the memorial chapel in the grounds (the scene of a romantic and well-known legend) and return in the steamer to Saltash for Bodmin, where they were to dine, the Mayor and Corporation receiving them in due form, and Lord Mount Edgumbe was to deliver his inaugural address, other papers being read by the Rev. W. Iago, B. A., "On the Antiquities of Bodmin," and by J. R. Planché ("Somerset Herald") "On the Ancient Earls of Cornwall." Tuesday is to be devoted to an expedition to Tintagel and Lanteglos; and Wednesday to another to Restormel, Llanhydrck, Lostwithiel, and St. Neot's. On Thursday the Association will visit Launceston, where they will be received by the Mayor, returning in the evening to Bodmin. On Friday the Association will go on by train to Truro, where they will be entertained by an exhibition of antiquities at the Royal Institution of Cornwall. Saturday is to be devoted to an excursion to Penzance, the Land's End, and St. Buryan's Church, with visits to sundry monoliths and underground structures in the neighbourhood. On each evening of the week there will be a conversation either at Bodmin, Truro, or Penzance. For the following week the programme is not as yet quite settled; but in all probability the Monday and Tuesday will be fully occupied by expeditions to St. Just, Chywoone Castle, and St. Michael's Mount, where Sir John St. Aubyn, M. P., has promised to receive and entertain them. If the fine weather should continue, in all probability some other visits to the cromlechs, inscribed stones, and ancient churches of that district will be arranged. It is intended at each evening conversation that at least one paper shall be read on a subject of local antiquarian interest, and ladies are especially invited to these meetings. Upwards of a hundred antiquarian gentlemen and ladies have already joined the Congress, so that the honorary secretaries have no lack of work before them. A programme is to be issued every day to each visitor, containing full and precise directions, in order to prevent the occurrence of mistakes. The Great Western and South-Western Railways have given every facility to those who join the Congress by allowing the holders of tourist tickets, on presenting their Congress ticket, also to break their journey at the various intermediate stations.

HISTORICAL FALLACIES.—Mr. J. Creagh writes to the "Times":—"Mr. Ashley (as reported in the "Times") is said to have stated in the House of Commons:—'The ruling Turk has not, in fact, changed since the time when the streets of Alexandria were strewn with the books of the Alexandra Library, and when the Caliph Omar exclaimed, "If these books are in favour of the Koran they are unnecessary, and if they are contrary to the Koran they are mischievous; and so burn them all." The Turk has not changed in his views of the Koran from that day to this. Such accusations against the founders and propagators of the Prophet's religion are, I represent, without historical foundation, and they are altogether contrary to the testimony of the most learned writers. The Library at Alexandria was destroyed by fanatic Christians nearly 330 years before the capture of that city by Amrou and the Arabs; while the only evidence for attributing this wanton destruction to the Moslem conquerors of Egypt is the report of a stranger who wrote 600 years after the event which he professes to describe. The Mussulman religion positively forbids the burning of any book containing even the name of God; and it permits all historical, scientific, or philosophical compositions, whether the work of Jews or Christians, to be applied to the service of useful investigation. Many profane treatises, including the celebrated Geography of Ptolemy, were translated into Arabic for the use of Mahomedans; and it is to the shamefully-traduced forerunners of these 'benighted Turks' that we are indebted for the application of those geometrical principles and astronomical observations displaying the figure and dimensions of the terrestrial globe, and 'which Europe (in the words of the Rev. Dr. Robertson) in more enlightened times, has been proud to adopt and to imitate.'"

The dignity of a Baronet of the United Kingdom to Sir Richard Temple, of The Nash, in the parish of Kempsey, in the county of Worcester, K. C. S. I., Lieutenant-Governor of the Bengal Provinces of Fort William, is gazetted.

The heat in Spain is fearful, and exceeds any recorded since 1800. In Madrid there are hundreds of persons sleeping on the roofs of houses and in balconies. In Seville people sleep in open streets. The temperature marks 101 in shady rooms. Madrid is wholly deserted and its streets are silent. A telegram adds that the heat in Andalusia has been at 113 Fahrenheit in the shade (!), and forty field labourers have died at Seville of sunstroke or apoplexy. The vines are failing owing to the scorching heat.

ROYAL KENSINGTON LODGE.

The consecration of the Royal Kensington Lodge took place at Freemasons' Hall, on Friday, the 11th inst., when both the ceremonies of consecration and installation were performed by V.W. Bro. Hyde Pullen, P.G.S.B., P.D.P. G.M., who had been appointed for the purpose by the M. Grand Master, assisted by W. Bro. H. G. Buss, Prov. G.J.W. Middlesex, as Director of Ceremonies, by the Rev. Bro. A. W. Hall, P.S.G.W. Surrey, as Chaplain, and other brethren. It is unnecessary to say that the ceremonies were performed in a most impressive manner, as Bro. Hyde Pullen, it is well-known, makes one of the ablest consecrating Masters. Suffice it is to say that after opening the lodge in the three degrees, the Presiding Master addressed a few impressive words to the brethren on the solemn nature of the meeting, and called on the Chaplain to give the prayer, after which the Secretary stated the wishes of the brethren who had petitioned and obtained a warrant for the new lodge, whereupon the Presiding Officer desired these brethren to stand forth while the Secretary read the petition and warrant. The brethren of the new lodge having, in reply to the President's inquiries, signified their approval of the officers appointed by the warrant, the Chaplain addressed the brethren. He said, that when King Solomon built his beautiful temple at Jerusalem strength and ability were typified in it. Freemasonry is founded on the same principles; since it was founded it has undergone no change, but many persecutions, but from those persecutions it has risen like the mythological bird of old, from its ashes, to shine more brightly than before. It has been carried down from then till now, when the noble Order seems to be at its highest pitch of prosperity. The noble sentiments we teach show that we are not a selfish body; they are sentiments of universal benevolence, charity, in its widest and most comprehensive sense, and that other virtue which is lasting as eternity. These three noble principles should make the pledge of a Mason inviolable, his heart tender and merciful, and the course of his life without guile. With these beautiful principles in view, you, brethren of the Royal Kensington Lodge, are about to launch your barque on the ocean of time, and may the Great Architect give you grace and wisdom, and may the Royal Kensington Lodge take its stand as one of the first lodges in this country. The speaker then called attention to the Scripture which tells us that when King Solomon and Hiram walked in the vale of Jordan, between Succoth and Zuthan, the king, observing the soft clay ground there, selected that place for casting the vessels of gold and silver and brass that were to decorate the Temple of the Lord, and there upon this ground did they cast those vessels which were destined for the Holy of Holies. These soft clay grounds, he said, represented our hearts, who are the temple of the living God; our hearts which must be devoted to good works, to be brought forth from time to time as they may be required for his service.

At the close of the oration the choir sang the anthem, "How good and joyful a thing it is for brethren to dwell together in unity."

After the dedication prayer and the invocation, the Chaplain read the first sixteen verses of II. Chron., Chap. I, which was succeeded by the uncovering of the lodge board and the dedication and constitution of the lodge, during which ceremony the choir sang the anthems,

"Glory be to God on high.

Peace on earth,

Good will towards men."

and "Glory to God in the highest;

Let all the brethren cry aloud
Praise ye the Lord.

For His merciful kindness is ever great towards us,
And the truth of the Lord endureth for ever.
Blessed be the name of the Lord from this time
forth for evermore."

The lodge was then resumed to the Second Degree, and Bro. Buss presented Bro. W. T. Raymond, W.M. designate, to the Presiding Master to receive at his hands the benefit of installation. Bro. Raymond having given his assent to the requirements of Grand Lodge, was obligated, after which a Board of Installed Masters was formed, to whom he was presented, and installed into the chair of K.S. The officers were appointed as follows:—Bro. C. E. Soppet, S.W.; W. E. G. Leith, J.W.; D. M. Dewar, Sec.; H. R. Gill, S.D.; B. F. Cramer, J.D.; H. M. Sydney, I.G.; Samuel Browne, W.S.; W. Steedman, Tyler.

The business of the meeting being now concluded, several propositions for initiates and joining members were made, and the thanks of the brethren were tendered to the Grand Officers and other visitors who had honoured the lodge with their presence, and V.W. Bro. Saml. Tomkins, G. Treas., acknowledged the compliment.

Bro. Dewar: W.M. and brethren,—I have a vote of thanks to propose to our V.W. Bro. Hyde Pullen, for acting as Consecrating and Installing Master to-day, and that he be made an honorary member of the Royal Kensington Lodge. I also propose the best thanks of the lodge to Bro. Buss for his valuable services as D.C.; also to our Rev. Bro. Hall, for his no less valuable services as Chap., and to Bro. Absalom and the other brethren who filled the Wardens' chairs, and formed the Board of Installed Masters. I propose that this vote of thanks be recorded on the lodge minutes. I am sure that all present must have been greatly edified by the beautiful and impressive manner in which the whole of the ceremonies have been conducted.

Bro. Hyde Pullen: W.M., in my own name, and in the name of my colleagues, I beg to return you our grateful thanks for the kind way in which you have mentioned what we have done. We wish you and the Royal Kensington Lodge every success.

The Chaplain and Bro. Buss also returned their acknowledgments.

The following brethren signed the attendance book:—Bros. Hyde Pullen, P.G.S.B.; A. W. Hall, P.M. 416, P.S.G.W. Surrey; H. Hall, Sir Isaac Newton Lodge; W. H. Absalom, Mount Lebanon, 34, P.M.; J. C. Dwarber, P.M. 55; Capt. N. G. Philips, P.M. 1383; H. G. Buss, Burdett, 1203, Prov. J.G.W. Middx.; C. F. Matier, 645, P.G.W. Greece; C. S. Jekyll, W.M. Asaph, 1319; Juno. Bean, P.M. 720; C. H. Driver, P.M. 905, G. Sup. Wks., Surrey; J. P. Leith, 1118, P.G.D.; W. Hamilton, P.M. 34; B. Cramer, 108; C. Taylor, 1426; G. Cardwell, P.M. 3; Theo. Distin, Phoenix; Fredk. Binckes, G.S., Secretary Boys' School; J. R. Jekyll, 1319; J. Rand Baily, P.M. 4; Benj. Browne, 503; W. S. Gordon Leith, 859; J. P. Robertson, W.M. 55; Robert Perkins, J.W. 34; Samuel Tomkins, G. Treas.; Walter T. Justling, P.M. 55; H. Massey ("Freemason").

After the closing of the lodge and its adjournment till the first Friday in October, the brethren present adjourned to the tavern, where a sumptuous banquet was provided, to which ample justice was done. When the cloth had been withdrawn, the usual loyal and Masonic toasts were proposed and duly honoured. In proposing "The Health of Lord Skelmersdale, the Deputy Grand Master, with the rest of the Grand Officers, Present and Past," the W.M. coupled therewith the name of Bro. Parkinson, whom he requested to respond.

Bro. Parkinson: Worshipful Master and brethren,—Where there are few tasks more agreeable, there are many less difficult than returning thanks for the Grand Officers on the present occasion. The Grand Officers are always received at these meetings with so much cordiality and kindness that the task becomes more onerous each time one has to respond to the toast. It makes it the more difficult that one has only to respond to praises; there is nothing to defend. One feels inclined to wish for the presence of a devil's advocate, an institution in the Romish Church—where when a man is canonised and his virtues are spoken of, some one appears on the other side to point out his defects. I feel assured that it would be easier to me to find fault. Declining the Worshipful Master's hint, I shall express myself deeply grateful for the attention we have received. It is a matter of gratification for us all to witness the advent of this admirable lodge, which I have no doubt is destined to long life and prosperity. He concluded by wishing that it might always have youth at its helm and pleasure at its prow.

Bro. Hyde Pullen: The W.M. has given me his gavel and of course you will understand why. Now, I find myself in a very peculiar position at this moment, because I take upon myself, or rather the W.M. has imposed upon me, a task which is usually imposed upon an officer that does not exist in this lodge. I have the collar of the P.M. placed upon me to hold for a time, and I am now about to propose a toast that is given usually by the P.M., but I do offer it to you in my own peculiar sense, and I have great pleasure in presenting to you the toast of the evening, "The Master of the Lodge." We have embarked upon a voyage which has been spoken of to-night by Bro. Parkinson, and the barque that we have entered into and launched forth into the waves of futurity depends upon the capability of every one in and about it to carry it to success at a future time. I will place charity at its prow, hospitality at its helm, and prudence and care amidships. I present to you "The Health of your Master." It is the first time that that toast has been proposed to you, but I trust that such a health will be proposed to you year by year with the expectation of excellence with which it is proposed by me at the present moment, now at its commencement. Brethren, it is something for the W.M. to-night to enter upon his duties for the first time, and it is not only the first time as the Master of a new lodge, but the first time in which he has been Master of any lodge. At such a time there are certain feelings he must have; he is being initiated, as it were, into duties which he never performed before. You will assist him to the utmost to enable him to perform his duties, so that when the time for a change comes round he will leave with honour to himself and glory to the lodge and advantage to the Craft in general. Brethren, with all earnestness I give you "The Health, Happiness, Capability of your Master, and to your willingness to aid and assist him in his year of office."

The W.M.: Brethren, I thank you most sincerely, most heartily for the manner in which you have received the toast proposed by Bro. Pullen. I thank him very much indeed for the kind way in which he has expressed himself, and I must only reiterate his wish that the officers and members and brethren in general will afford me their kind indulgence in every way in carrying on in my year of office my duties as Master of this lodge, and I hope with their assistance to give general satisfaction, and that when my year of office ends there may be no complaints. I thank you all.

Bro. J. Percy Leith, P.G.D.: Worshipful Sir and brethren,—I have been requested to propose the next toast. I am quite sure that it is one you will be pleased to hear, the health of our kind Bro. Hyde Pullen. Bro. Hyde Pullen this evening has performed the duty of Consecrating Officer to the lodge upstairs, and I am confident that there will be none to say that they ever heard the ceremony performed better than they have this evening. It is not the first time we have seen him carrying out this programme in the Craft; no one devotes more time to serving his fellow beings than Bro. Hyde Pullen. I have known Bro. Hyde Pullen for many years, and I have been received with the right hand of fellowship. I desire to couple with Bro. Hyde Pullen this toast—Bro. Hall, the Consecrating Chaplain, and to thank him for the very able manner in which he performed his part of the ceremony. I give you "The Health of Bro. Hyde Pullen and Bro. Hall."

The toast was acknowledged by Bro. Hyde Pullen and Bro. Hall, the latter observing that it did not fall to the

lot of many of his profession to consecrate often. He knew that he would never be a bishop, and if he had not consecrated a lodge that evening he might never have had the pleasure of consecrating anything. The bishops consecrated stately edifices built up unto the Lord, and he congratulated himself that he had consecrated a temple made up of a band of brethren, bound together to carry out in themselves, and to carry out in the world, those beautiful teachings, those excellent truths, which the bishops themselves only can teach. He had consecrated a Freemasons' lodge, following at a humble distance the bishops who consecrated temples to the Lord, and he concluded,—May the lodge which I have consecrated be blessed by the Great Architect of the Universe, so that the members may not only be deemed good men, but may be considered members of that science which is all that is good, all that is true, Bro. Hall resumed his seat, thanking the brethren for their reception of his health.

Bro. Absalom: W.M. and brethren,—Although at this moment I know myself to be on the right of the chair, that is to say, I stand in the position of a visitor, yet, believe me, when I look at the brother who occupies the chair, and some of these friendly faces I see around me, I scarcely deem myself a visitor. When once Socrates was asked by an admiring crowd which of the human race he considered nearest to the gods in point of happiness, he replied, "That man who is in want of the fewest things." He left it to be guessed by his auditory whether he intended that answer to imply amplitude of possessions or contraction of desires. If there is any truth in that I must feel myself in a very bad way, because, though my possessions may be limited, my desires are great. First of all, my desire is to stand well with you whom I speak to, certainly. Secondly, while all of those who have addressed you this evening, from the Grand Officer to Bro. Pullen, with thanks for the toasts you proposed, you will not be surprised that I desire much of you in the reception of the toast I am about to propose, for that toast is of great importance to this lodge, and perhaps to Freemasonry itself. I am about to propose "Success to the Royal Kensington Lodge." This toast has been entrusted to my care, and of course you will readily conceive that I must feel no ordinary amount of diffidence in advancing it to your attention, and with the earnest hope that it may meet with your approbation. There is no doubt that each one who attended the meeting upstairs, and had the privilege of hearing the addresses given in so impressive a manner by Bro. Pullen, was greatly benefited by what he heard. They could not have been given more impressively, they could not have been given with greater effect, and, seconded as they were by the eloquent address of our excellent Chaplain. I say all must have felt impressed with the ceremony, and acknowledge that they have received a lesson which will lead them on to greater efforts in the cause of Freemasonry, and to remember among their happiest moments their visit to the Royal Kensington Lodge. Your Master is well known to me. I have watched his advent to Masonry; I have seen the advance he has made; I have watched his attention to the ceremonies, and I have every hope that he will prove a worthy leader to your lodge. He trusted that their noble institutions would not be forgotten in the new lodge—institutions which he believed to be the backbone of Masonry, and that benevolence in its widest sense would be their study. He trusted that an entente cordiale would be established between his lodge (Mount Moriah) and the new lodge, and concluded by inviting the brethren to that lodge.

Several other toasts were proposed and received with the utmost cordiality, and speeches were spoken for which we have no space to spare. It must therefore suffice to say that everything that was done was well done, and that the whole meeting was a genuine success.

CONSECRATION OF THE EBORACUM LODGE, No. 1611.

On Monday, 7th inst, a ceremony took place in the old city of York fraught with the greatest interest to all brethren of the Royal Art. This was nothing less than the consecration and constitution of a new Masonic lodge, a ceremony which had not been witnessed within the walls of York for ninety-nine years previously, the last occasion being the consecration of the York Lodge, No. 236, in the year 1777. York is in its history and associations very closely linked with Freemasonry. Traditionally it has been the scene of much that is interesting to the Order. It was, according to the cherished legends, in York that the Athelstane charter was granted, in the year 926; it was in the ancient crypt of York Cathedral that the ancient brethren met for the celebration of their rites and ceremonies, and from that time to the present the history of York has been more or less interwoven with that of Freemasonry. Several years ago the propriety of the promotion of a movement for a second lodge in York was discussed, but it was not until the commencement of the current year that a number of brethren, all deeply interested in the progress of Masonry and the welfare of the Craft, forwarded a petition to the Grand Lodge of England for a warrant for a second lodge in York, to be called the Eboracum Lodge. In due course the petition was granted and the warrant issued, the number of the lodge on the grand roll of England being 1611. The Right Worshipful Provincial Grand Master, the Earl of Zetland, appointed Monday, the 7th August, as the day for the consecration ceremony, and accordingly every preparation was made by the brethren for the successful celebration of the event. We are happy to know that their efforts were crowned with success, and that the day passed off without a single drawback, the R.W.P.G. Master and his Deputy both expressing their great satisfaction at every thing connected with the ceremonial.

The lodge-room is attached to the Queen's Hotel, Micklegate, and is a very handsome apartment, eminently suited

or the purpose. It is lofty and spacious, and its decorations, which have been executed by Messrs. Hartley & Son, are tasteful in the extreme. The chairs and pedestals, which are remarkably handsome, and executed with minute correctness in the style of three principal orders of architecture, have been made from designs from the studio of Messrs. Knowles, of the Mediæval Art Works, Stonegate. The collars, jewels, &c., have been supplied by Bro. Geo. Kenning, of London, and are both massive and chaste in execution. The carpet has been supplied by Mr. T. G. Turner, Parliament-street, and a very handsome pedestal in the form of a double cube, of old oak, together with the dais, are from the workshops of Messrs. Keswick & Sons. The candlesticks, which are of oak, and nearly five feet in height, from Bro. Kenning's, are beautiful specimens of carving.

At 2.30 p.m. the brethren assembled, and the members of the Provincial Grand Lodge having been formed into procession in an adjoining room, the lodge-room was entered, and Provincial Grand Lodge opened in ample form by the R. Worshipful Prov. G.M. In addition to the Earl of Zetland there were present, members of the Prov. Grand Lodge, Bros. J. P. Bell, D. Prov. G.M.; the Hon. W. T. Orde-Powlett, Prov. S.G.W.; W. Waller, P.G.J.W.; M. C. Peck, Prov. G. Sec.; Rev. W. Valentine, P. Prov. G. Chaplain and S.W. 236; Woodall (Scarbro'), P.P.S.G.W.; R. G. Smyth (Hull), Prov. G. Director of Ceremonies; C. H. Hunt, Prov. G. Organist; J. Todd, P. Prov. G.O. and Sec. 236; G. Bamford, P. Prov. G.O.; T. Sissons, P. Prov. G.R.; T. Cooper, P.P.G.S.W. and D.C. 236; J. Ward, Prov. G. Pursuivant; and many others. The ceremony of consecration was then proceeded with, the musical portion of the service being most ably performed by a choir of Masonic vocalists from Leeds and Bradford, under the direction of Bro. Thornton Wood, the music being the composition of Bro. Atkinson.

Bro. Thomas Cooper, P.M. 236, was then duly installed First Master of the Eboracum Lodge, and he appointed and invested his officers as follows:—Bros. T. B. Whytehead, 1338 and 236, Senior Warden; J. S. Cumberland, 178, Junior Warden; Geo. Balmford, P.M. 236, Treasurer; James Kay, 1010, Secretary; T. Tuke, 236, Senior Deacon; C. G. Padel, 236, Organist; Seller, 236, Inner Guard; J. Redfare, Tyler, pro tem.

The Deputy Provincial Grand Master then gave a long and elaborate address, in the course of which he traced the history of Freemasonry in its connection with the city of York, and expressed his satisfaction at the very auspicious manner in which the Eboracum Lodge had come into existence, anticipating for it a very prosperous future. The W.M., Bro. Cooper, then proposed a vote of thanks to the R.W.P.G.M., the D.P.G.M., the Sec., and the P.G. Officers who had attended on the occasion, and announced the R.W.P.G.M., the Earl of Zetland, the D.P.G.M., Dr. Bell, the P.D.P.G.M. Bro. G. Marwood, and the P.G. Sec., Bro. Peck, had been elected honorary members of the lodge.

The lodge was then closed, and the brethren adjourned to the De Grey Rooms, where a sumptuous banquet had been prepared by Mr. J. Toes, in his well-known style. The W.M. presided, and was supported by the Prov. G.M., the Dep. Prov. G.M., the Prov. G.S.W., the Prov. G. Sec., and others; and the following toasts were duly honoured:—"The Queen and the Craft;" "H.R.H. the Prince of Wales, M.W.G.M. of England, and the other members of the Royal Family;" "The Right Hon. the Earl of Carnarvon, M.W. Pro G. Master, with the Grand Officers;" "The Right Hon. the Earl of Zetland, R.W. Prov. G.M. of North and East Yorkshire;" "The W. Bro. J. P. Bell, Esq., M.D., J.P., Past Senior Grand Deacon of England, Dep. Prov. Grand M. of N. and E. Yorkshire;" "The W.M. of the Eboracum Lodge;" "The Visiting Brethren;" "The Masonic Charities;" "The Tyler's Toast;" "The York Lodge, 236;" "Prosperity to the City of York;" and others.

An object of great attraction to the brethren in the lodge-room was an interesting Masonic relic in the shape of an ancient Bible, bearing on its flyleaf the following inscription:—"This Bible belongs to the Freemasons meeting at Mr. Howard's, 1761." This valuable memento of the Craft and of a lodge now extinct has been generously presented to the Eboracum Lodge by Mr. Carter, of Stonegate, in whose possession it has remained for many years.

CONSECRATION OF THE ECCLESTON LODGE. No. 1624.

Another London lodge was consecrated on Wednesday evening, at the Grosvenor Hall, Ebury-sq., Pimlico, by Bro. W. Hyde Pullen. The S.W. chair was occupied by Bro. John Verity, W.M., Ebury Lodge, No. 1348, and the J.W. chair was filled by Bro. John Coutts, P.G.P. The Secretary's post was conferred on Bro. W. Vincent. The Rev. Bro. Hall, Prov. G.S.W. Surrey, acted as Chaplain. The brethren who were present were:—

Members:—H. A. Hunt, Isaac Isaacs, J. G. Fisher, D. W. McLeod, J. C. Flattely, H. I. Johnson, Samuel Jones, Thomas Lamb, Thomas Webb, E. Powell, Joseph Hicks.

Visitors:—Bros. Hyde Pullen, P.G.S.B.; Capt. N. G. Phillips, 1383, P.M.; Rev. Ambrose W. Hall, Prov. S.G.W. Surrey; George M. Marshall, 1161, J.S.; Coulton, P.M. 382; J. Barney, 1567; Arthur G. Luard, 1537; J. H. Clutton, 1537; Thomas F. Shattock, 1537; Edward Coles, 1319; H. Massey, P.M. 619 ("Freemason"); H. Parker, P.G. Org. Middx., C. T. Carter, P.M. 145; T. Baxter, 145; Thos. F. Davis, 87; John Hoidell, 1348; W. Carter, P.M. 141; Charles Golden, W.M. 1567; Morgan, 1385; Bourne, P.M. 1348; C. Pulman, P.M. 720; John Verity, W.M. 1348; John Elliott, S.W. 1348; W. M. Herbert, 625; G.H. Pownall, 143; J. R. Bainton,

209; Thos. Cox, 511; John Coutts, P.G.D.; A. J. Ireton, J.W. 1348; E. Hart; R. P. Hart; J. R. Lane; Stanhope; John C. Cox, P.M. 1257; W. Vincent, 1194; R. J. Steel, P.M. 1194; C. Simmons, 1194; Thos. Cross, 1194; Chas. Jewell, 511; Geo. Rose, 87; Frank Pownall, 145; A. Flattely, 205; Chas. B. Payne, P.M. 27; J. R. Vine, P.M. 173; Edw. Holland, 141; J. Thurley Beale, 201; W. Gould, 1158; W. G. Shute, 51; H. T. Steward, 142; A. Sheppard, 1158; John Hunt, 1348; J. J. Cante, W.M. 1441; J. T. Woodstock, P.M. 740; Chas. Thomas, 77; Dr. Joseph L. Davies, 357.

The ceremony of opening in the three degrees having been first performed, the consecrating officer addressed the brethren and the usual observances took place. The musical arrangements being conducted under Bro. E. Coles, who was assisted by Bros. G. T. Carter, P.M. No. 382; Henry Parker (piano), T. Baxter, No. 145; and Thurley Beale, No. 1319. Bro. Hyde Pullen, at the proper time, called upon the Rev. Bro. Hall, Prov. G.J.W. Surrey, to deliver the oration, which the Rev. Chaplain did as follows:—

Brethren, I have been asked to say a few words upon the nature and principles of our Order. It is usual for the Consecrating Chaplain to do this, so that at the dedication of a new lodge the brethren who are to form it may be reminded of the important duties and responsibilities that are about to devolve upon them that they may be the better enabled when their Masonic barque is fairly launched to carry out those sacred teachings to the benefit of the cause, the instruction of the brethren and the glory of the Great Architect. We are well aware that the principles of our Order are to be found in every grade of society in every country, in every clime, among men of every creed; and they are beloved by all; and why? Because they are principles of duty that command attention; they teach us the good and the right way; they teach us to take for our support the pillars of wisdom, strength and beauty, based upon a sure foundation; and I feel quite sure from what I know and what I have heard of the brethren who are about to be appointed to the lodge's offices, that those duties and those principles will be ably and fairly carried out to the best of their ability; and that this lodge will in its transit through the world shine brightly and emerge in the great lodge above to life eternal. I would now call your minds back to some thousands of years ago when there might have been seen a young man flying from his country and seeking in a distant land a shelter and hospitality, flying from a brother's anger; when he by deceit and fraud obtained that brother's birth right. That young man's name was Jacob; and when he lay down to rest at night, the earth his bed, a stone his pillow, and his covering the canopy of heaven, in his sleep a vision appeared to him; he saw a ladder reaching from earth to heaven, and on the ladder angels ascending to the Great Architect, and descending bringing down from Him messages of love and mercy for the benefit and comfort of man below. That ladder we take as one of the great emblems of our Order, as we see when the lodge board is uncovered, as the emblem of the great principles of our Order. And, brethren of the Eccleston Lodge, who are this day about to take the first step of that ladder which is based upon the sacred writings, you will soon ascend the other two which we in Masonry recognise, and go up and up till you reach those ethereal mansions which are above in the starry firmament. But a few words more; I must be brief. You know, in Masonry as well as in nature, when our lodge is opened the badge of innocence and the bond of friendship is shewn and the jewel of equality sparkles in the west; and then we are led up to the Third Degree, and we are taught that the time will come when death will have his prey, when sickness enters your chamber, and when the King of terrors comes through bolts and bars and claims his own. Then, the sprig of acacia is plucked from the spot where it has grown in love, plucked to decorate a departed brother's grave. These are the principles of our Order taught in the Third Degree, leading us by contemplation to the closing hour of our existence, and when they have led us through the intricate windings of this mortal state, finally instruct us how to die. Brethren of the Eccleston Lodge, may you, in whatever situation you are placed, whatever may be your lot in life, carry those duties with you always and perform them so fairly and so well that when the Great Architect comes to make up His jewels you may feel that you have performed your allotted task, so that your last hours may close in peace and love.

The ceremony of consecration was then proceeded with by Bro. Pullen, the musical portions being rendered by Bros. G. T. Carter, P.M. No. 382; Henry Parker, P.G. Organist Middlesex, at the piano; T. Baxter, No. 145; and J. Thurley Beale, No. 1319; under the direction of Bro. E. Coles, No. 1319.

The whole of the ceremony of consecration was admirably performed, and when it was completed Bro. Hyde Pullen installed Bro. H. A. Hunt, No. 1537, as first W.M. of the new lodge.

After the usual congratulations, Bro. Hunt invested the following brethren:—D. H. McLeod, S.W.; J. C. Flattely, J.W.; Wm. Vincent, S.D.; Samuel Jones, J.D.; J. G. Fisher, I.G.; Isaacs, Treas.; A. W. Beckham, Sec.; Edwd. Powell, D.C.; Wm. Gould, W.S.; E. Coles, Org.; T. Woodstock, Tyler.

The addresses were delivered by Bro. Pullen, and a round of applause greeted him when he resumed his seat.

The S.W. then proposed, and the J.W. seconded, the election of Bro. Hyde Pullen as an honorary member of the lodge, a motion which was unanimously adopted, and Bro. Hyde Pullen returned thanks for the compliment.

The W.M. proposed, and the S.W. seconded, a vote of thanks to Bro. the Rev. A. W. Hall, and the other brethren who had assisted in consecrating the lodge, and added to the motion that the names and services of these brethren should be recorded on the minutes.

This having been duly carried, the Rev. A. W. Hall, Bro. Verity, Bro. John Coutts, and Bro. Steward acknowledged the vote, and the lodge was closed after several propositions for initiation and joining had been made. The lodge was adjourned by the J.W. to the third Wednesday in September, and the brethren afterwards sat down to an elegant cold banquet, provided by the caterer of the Grosvenor Club. After partaking of this, the brethren again settled down to the business of the evening, and the door having been given once more in charge of the Tyler, the usual list of loyal and Masonic toasts were proposed.

Bro. John Coutts, P.G.P., was called upon as the representative of the Grand Officers, to respond to the toast proposed and drunk in their honour, and

Bro. Hyde Pullen proposed "The W.M.," in doing so he said it had been more than a pleasure to him to propose the toast of the W.M., feeling as he did the importance of having placed in the chair a brother who, he hoped and trusted, would fulfil all the duties of his high office as Master of such a lodge as the Eccleston Lodge was likely to become. He had also another gratification in proposing this toast—the W.M. was the brethren's own selection, although he had not gone through the usual necessary form observed in an already established lodge. The W.M. would do honour to their choice, and fully meet the hopes and expectations they entertained of him. He would perform all his duties well and establish a high reputation for the lodge, and the brethren would in their turn afford him every assistance in their power.

The W.M. replying, said his difficulty in replying to this toast was caused by the flattering expressions of Bro. Hyde Pullen, and by the fact of his (the W.M.) being a very young Mason. Being but a young Mason, he could hardly feel worthy of any flattering expressions. He had been called to a very high office, and he fully appreciated the great importance of it. It would be his endeavour to make the Eccleston Lodge second to none, and when the brethren next met to instal a W.M. he hoped they would shew as good a front as they had already. It would be his earnest endeavour so to conduct the business of the lodge that those who were presented as initiates should be inducted in the true spirit of Masonry and should come into the lodge with the idea that Masonry was an institution not to be taken in hand unadvisedly or lightly, that it might be a secret society, but it was one of those institutions that made up the whole duty of man. It was not for him then to enlarge more particularly on Masonry; it was more for him to speak of those who had come to consecrate the lodge, and who had done it in the most admirable manner, most feelingly, most impressively. These they must honour that evening, as well as those without whom they could not have had that lodge consecrated—the members of the Ebury Lodge, its Master, and Wardens, who fathered the Eccleston Lodge and took its promoters upon trust. By their help Grand Lodge accepted the Eccleston Lodge, which had new bloomed into a full lodge, and it was these brethren whom he now wished to honour, and he would therefore propose "The Ebury Lodge," and called upon its W.M., Bro. Verity, to acknowledge the toast.

Bro. Verity, in responding, said that he and all the brethren of the Ebury Lodge felt very great pleasure in supporting the W.M. on such an important occasion as the consecration of the lodge. For himself, he had taken a very small part in the ceremony, but he nevertheless felt much pleasure in doing even that. When the deputations of brethren wishing to start the Eccleston Lodge waited upon the Ebury Lodge for their recommendation they received the most earnest and warm support, and now that he looked round and saw the way in which the original design had been carried out, he could not help thinking it would reflect honour on the craft. What he had said for himself he said on behalf of all the "Eburyites," who wished the Lodge success, and the Master health and strength to carry out the duties of his high calling properly.

The W.M. then proposed "The Consecrating Master, Bro. Hyde Pullen," who had initiated him in Masonry. It was on that account that he (the W.M.) asked Bro. Hyde Pullen to consecrate the lodge and to instal him as Master. When asked, Bro. Pullen readily consented to do so; he was always ready to do a good turn for everybody, and when Masonry was concerned in it he was doubly ready. It must have been a great inconvenience to him to attend, and as a slight recognition of his services the brethren would now drink a toast in his honour.

The toast having been most cordially accepted, Bro. Hyde Pullen replied, and said that, as he had said before, so he now repeated, that it had been a great pleasure and gratification to him to attend and consecrate the lodge, and instal its W.M., and now that the W.M. had told the brethren that he (Bro. Pullen) had initiated him in Masonry, they would the better understand how much the pleasure of attending that evening was enhanced by his having to instal him. Having brought him into Masonic existence he hoped that he would develop into manhood, and that the brethren would have the pleasure of seeing it. It was a great comfort to see one's children grow in strength and importance from day to day, and having himself many then round that table whom he had introduced into Masonry in various ways, it was an intense gratification to meet them, not only then, but at all times. He wished the lodge all the success and prosperity that its members themselves could wish for. It had been launched like a boat upon the billows, and he hoped it would prove a good ship, with charity at the prow, with hospitality at the helm, and with care and prudence as pilots who would guide it through all the shoals and quicksands, which were likely to meet it in its course, and steer it safely over the ocean of time, and bring it home to its haven 100 years hence, to celebrate its centenary. He could only hope that every member of the lodge would do his best, would use his most strenuous efforts to aid and assist

the W.M. in the discharge of his duties. The W.M. had told them he was a very young Mason, and under those circumstances he claimed their kind help and assistance more warmly and more earnestly than he would do if he were an old and practised Past Master. Pray make all the allowance they could in his favour; excuse him where they saw he might do a little better (but he did not think he would do badly); hold out to him forbearance for any little failings that might occur, and do all they could to render his year of office easy to himself, gratifying to them, the lodge a success in itself and an ornament to the Craft. He (Bro. Pullen) would have the greatest desire to know how well and successfully they steered their barque onwards, and he hoped he would have it in his power to come among the brethren and, if he could, to assist them in piloting their vessel and assisting in every way possible in making the lodge a success. (Hear, hear.)

Bro. the Rev. Ambrose W. Hall then rose, and said there devolved upon him that evening a task, which however, he would not call a task but a pleasure, although he felt some difficulty in fulfilling his duty properly, to propose, if not the most important the most interesting toast of the evening, "Success to the Eccleston Lodge." In asking the brethren, in a very few words, to drink if he trusted that they would not consider that what he said proceeded from those feelings which we were too apt to set down as after-dinner things when we had been hospitably entertained. The Eccleston Lodge started in a way which he was quite sure was an earnest of its future success. As he had said to them in lodge, there devolved upon the brethren responsible duties, and the officers of the lodge appointed that day he was sure those duties would be ably discharged. An old prophet had told them that a day was coming which was called a millennium, when the lion should lie down with the lamb, when the child should play on the hole of the asp, and the weaned child put his hand on the cockatrice den, that nothing should hurt or destroy in all the holy mountain of the Great Architect; but whenever that blessed time should come, the brethren, who supplemented the sacred writings which spoke to them of the blessed time, were in a position to do their little quota towards that happy end. He mentioned this merely to show brethren of this new lodge that they had to do many things, to support many principles high and sacred, which if they did not bring this millennium extended among men those grand principles of the Masonic Order, brotherly love, relief and truth, which carried them through the world, repeated by all, loved by the brethren, and they trusted, rewarded eventually by their God. Bro. Hyde Pullen had said that they had launched their Masonic barque on the tide of this world; let him add that they had to bear in that barque those precious things which it was their's to uphold and to keep from being sunk in the billows that they must meet with in passing through their Masonic life. To that barque they must have a banner nailed; "nailed," he said, because they must never take it down; and on that banner must be inscribed the Masonic words, "Excelsior: On and on: Little beginnings: Great ends." Time was so short that he must not go further in proposing what it gave him such great pleasure to speak about, and which might lead him away and made him dwell longer perhaps than their patience would allow; he would therefore only say that from his heart he wished to the Eccleston Lodge—and from the hearts of all the visitors to it that day he was quite sure there proceeded the same wish—a fund of success, and the blessing of the Great Architect of the Universe. (Hear, hear, and cheers.)

The W.M. proposed "The Musical Brethren," to which toast Bro. E. Coles, Organist, responded.

The S. and J.W. replied for "The Officers," and Bro. Morgan and H. Massey ("Freemason") for "The Press."

The Tyler's toast concluded the proceedings, which were enlivened by the vocal and instrumental efforts of the professional brethren before named, and Dr. Lavies.

The Queen, accompanied by Princess Beatrice and Prince Leopold, reached Edinburgh at 8.30 on Wednesday morning. She was met at the station by the Duke of Connaught, now with his regiment at Edinburgh, and proceeded to Holyrood Palace. On Thursday the statue of the late Prince Consort was unveiled, and afterwards the Queen proceeded to Balmoral. Great preparations were made in Edinburgh on the occasion. We shall allude to the ceremony in our next.

The Council of the Hospital Sunday Fund has resolved to distribute £29,943 amongst sixty-nine general and special hospitals and four institutions; and to devote £2336 16s. 8d. to forty-five dispensaries.

The Prime Minister, who is now on a visit to Lord Bradford at Castle Bromwich, near Birmingham, paid an unexpected visit yesterday evening to Ashton Hall and Park. Mr. Disraeli, who was accompanied by Lady Bradford and two other ladies, drove in the first instance to the lower grounds, a public pleasure garden much resorted to by the Birmingham working classes for dancing and boating. After walking round the grounds, where the party were recognized and cheered on leaving, they proceeded through the park to Ashton Hall, over which they were conducted by Mr. Rodway, the Curator.

The National Gallery, with the additional rooms which have been added to it by Mr. Edward Barry has been thrown open to the public. The collection, which now numbers considerably over a thousand pictures, may be said to be separated roughly into two parts—the Old Masters, occupying the East and the Modern Painters the West wing. The division, however, is not absolute, for the terms of the Wynne Ellis bequest render it necessary for that gentleman's pictures to be kept together for ten years; and it was thought desirable to preserve the Peel collection in its completeness as representing the last of a great statesman.

SOME OF THE PECULIARITIES OF ANCIENT CRAFT MASONRY.

WEBB JUNIOR.

It has long been conceded that Freemasonry—an institution peculiar, nay, wonderful, in many respects—is a subject worthy of the attention of the moralist, the statesman and the philosopher.

Others, too, who are not entitled to these high designations, may study this oldest and strongest of human institutions with advantage.

There are some peculiarities of this Institution which will early attract the attention and awaken the interest of the Masonic student and which we may briefly consider.

Our attention may be first directed to the universality claimed for the Order. The Monitors say:

From East to West, and between North and South, Freemasonry extends, and in every clime are Masons to be found.

And the learned Dr. Mackey states that

Over the whole habitable globe are our lodges disseminated. Wherever the wandering steps of civilized man have left their foot-prints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science, while the arid sands of the African desert have more than once been the scene of Masonic greeting.

The claim of universality is, indeed, not an idle boast.

Reports of committee on foreign correspondence, foreign publications of the Order, statistics, the narrative of travellers, and other documents too numerous and elaborate to quote here, all bear testimony to the existence of Masonry in all parts of the world. And while the number of Masons in any one community, or district, may be, and unusually is, small in proportion to the whole population of such district, yet there are few localities, indeed, of any considerable size where some members of the Order are not to be found.

Freemasonry, in its organization, principles, methods of teaching, and in its objects, has, and from the facts above stated, must have the elements necessary to a cosmopolitan institution. For example, it recognises no political systems of theories, save only the rights of man by the law of nature; knows nothing of religious creeds or sectarian dogmas as such, save a belief in God, the obligations of the moral law, and the immortality of the soul—fundamental truths about which all men may agree. An eloquent writer truthfully says:

It exists in Pagan, Jewish, Moslem and Papal countries. Some of its members worship the sun, and others the shekinah; some fall before the crescent, and others before the cross; but it has taught them all to respect and tolerate each other.

Its universality is a peculiar characteristic of Freemasonry. Every man belongs to some nationality by birth or adoption, and is an alien in all other lands than his own. Other societies, religious or secular, are, in the main, confined to certain localities or countries. But Freemasonry is a universal republican brotherhood, which knows no international boundaries, no race, no country, but has the whole earth for its territory. It is, essentially, the same institution wherever found, providing for certain wants of men, of all races, and in all conditions of life, and possessing a universal language of signs and symbols understood by its members in all countries.

For convenience, there are lodges, or places of assembly, in cities, villages, and other localities, and separate general and local jurisdictions; but he who becomes a member in one lodge, or jurisdiction, is a Mason, not only there, but everywhere. A Mason in one country is a Mason in all countries, and is recognised as a brother entitled to certain rights and privileges, by the mysterious language he speaks, in all lands. Have we not just cause to be proud of this peculiar feature of our Order.

Another peculiarity of Freemasonry is its elaborate and beautiful system of teaching by symbols, allegories, types and emblems, being the oldest method of imparting instruction known to the world. By this system a large class of important truths and principles are brought within the comprehension of even the most illiterate, and are impressed upon the mind in a manner unequalled by any other method of instruction, but now preserved only in Freemasonry, as a complete system, and in the Romish church, partially. It is a system the beauty and value of which becomes more and more apparent the better we study its history and philosophy.

Our attention is called also, to the system of government of our Order, by a Master and two Wardens, in Grand and subordinate lodges, and certain fundamental and unchangeable rules, known as landmarks, all forming a system of government, original and peculiar, and found nowhere else, except by adoption. It is a perfect and happy blending of absolute power, with representative democracy and the preservation of individual rights by immutable laws. And right here we meet another, and most valuable, peculiarity of Freemasonry,—that is its permanent, unchangeable character. In its system of government, in its landmarks, in its fundamental principles and objects, no changes or innovations are necessary to adapt it to the wants and conditions of men in all countries, and in all times; nor are any changes or innovations permitted. No power exists anywhere within or without the Order to make such changes. Here, indeed, is permanence. No perversion of purposes; no "shifting sands of doctrine." We know what we have. It is, indeed, gratifying to discover that amid the ever changing and ephemeral associations instituted by men, from time to time, for various purposes, there is, at least, one which is steadfast. Is it too much to say that Freemasonry is the only permanent

conservator amid the chances and changes of time, of those fundamental laws and principles of human rights and those moral obligations which are binding on all men?

A peculiar feature of Freemasonry is its silence and unobtrusiveness. A lodge may exist in our midst for years, and we hardly recognize the fact. It interferes with no person, sect, party, or opinion, and never asks any favours or special privileges from community, church, or state. It raises no disputes, argues no questions, and strives to live in quietness and peace with all men. Unlike other societies, it ever maintains its dignity and reserve. It seeks not the popular favour; it does not proselyte; it sends out no propagandists, and pays nothing to recruits; and while the worthy who knocks at its doors are seldom denied, they are never urged to seek admission.

The equality of all men before God and in natural right and in the lodge-room, as taught in Masonry, is peculiar to this institution. Other societies, secular and even religious, grant preferment and favours much according to social, pecuniary, and civil distinctions. But Masonic equality is real—not merely theoretical. The Ancient Charges declare that "all preferment among Masons is grounded upon real worth and merit only." The Order regards no man for his worldly worth or honours. Prince and peasant, plebeian and patrician meet upon the same level. The day labourer, the farmer, the mechanic, as has frequently been the fact, may be Master or Grand Master, while the rich man, the professional man or the highest civil or military functionary may be and often is, but a private member. And this is so because Masons assemble in a higher character, or upon a higher plane than that made by merely conventional distinctions,—they meet as men and brethren.

We may add, in conclusion, that, while Masonry knows nothing of political parties, yet in all countries and in all times the Order has taught its disciples the fundamental doctrines of Liberty, Fraternity, and Equality, and these principles Masonry taught before modern republics had existence. Liberty, regulated by law; obedience to established authority; the fatherhood of God; the brotherhood of man, and tolerance of private religious and political opinions, are of the very essence of Freemasonry.

And the thought comes to us here—should it not long since have come to the prejudiced and short-sighted opponents of Masonry—what other institution known among men presents, has always presented, such a powerful, such a successful bulwark to the insidious encroachments of ecclesiastical and political despotisms, which would re-instate and are labouring to re-instate the intellectual darkness, the intolerance and bigotry and the religious dogmas of the Middle Ages?

Despotic power in Church and State to-day, as for ages past, hates Freemasonry with an undying hate. What does it mean?

May not the friends of civil and religious liberty, of morality, of toleration, of fraternity, in all lands, ponder on the question how great and good a work has Freemasonry been, silent but surely, doing in the centuries gone by? What mission has this Order, so old, so strong, so peculiar in its character, to fulfil in the centuries to come?

MASONIC TEMPLE AT PHILADELPHIA.

The Masonic Temple in the city of Philadelphia is, probably, the finest and most magnificent structure, erected for the fraternity, in the world. It has four fronts, and is 150 by 245 feet, and rises from the pavement 95 feet. It is built of granite, and is a perfect specimen of Norman architecture, bold, elaborate, and unlike anything in Philadelphia. The Broad-street front displays two grand towers, 250 feet from the ground to the top of the turret. The Norman porch is very elaborate and is made up of three pairs of receding pillars, with arches, mouldings, and other decorations. The grand entrance is through doors seventeen feet high and seven feet wide. The main hall is laid in black and white tiles with ornate borders. There is a grand staircase of granite, finished in Corinthian style, which rises from the front. The central staircase approached from the Juniper-street front is in the Doric style. The Grand Lodge Library-room, 105 feet long, 51 feet wide and 50 feet high, is constructed and decorated after the Corinthian style. The Banquet Hall is 105 feet long, 50 feet wide and 30 feet high, is of the Composite order, and the tables will seat 500 persons. The Oriental Hall, occupied by subordinate lodges, is ornamented in the richest style of Moorish architecture. Then there are the Ionic, the Egyptian, the Norman, the Gothic, and the Renaissance Halls, the latter being 90 feet long, 50 feet wide, 50 feet high, and very richly decorated. The Knights Templar occupy the Gothic hall for their asylum. The grand Temple and enduring monument of Masonic taste and liberality, was erected at a cost of about one million three hundred thousand dollars.—"Masonic Journal."

On Thursday the marriage of the Earl of Gosford and Lady Louisa Montagu, second daughter of Bro. the Duke of Manchester, was solemnised at St. George's, Hanover-square, in the presence of a number of relatives and friends of both families. On the arrival of the bride she was received by the Duke of Manchester and her bridesmaids—namely, the Ladies Grace and Margaret Gordon, Lady Mabel Bridgeman, and Lady Alice Montagu (sister of the bride). The bride wore a dress of white poul de soie, trimmed with Brussels lace and bouquets of orange flowers, a couronne of the same flowers, over which was arranged a veil of Brussels lace. The ornaments were diamonds and pearls. The bridesmaids' toilettes were of pale crème poul de soie and cachmere; cuirasse bodices, with sleeves entirely composed of gold braid; and bonnets of crème cachmere, with bouquets of red rosebuds. The wedding presents which were very numerous, included a diamond and pearl cross from the Prince and Princess of Wales, and a pair of gold candlesticks from the Duke and Duchess of Teck.

IMPORTANT NOTICE.

COLONIAL and FOREIGN SUBSCRIBERS are informed that acknowledgments of remittances received are published in the first number of every month.

It is very necessary for our readers to advise us of all money orders they remit, more especially those from the United States of America and India; otherwise we cannot tell where to credit them.

NEW POSTAL RATES.

Owing to a reduction in the Postal Rates, the publisher is now enabled to send the "Freemason" to the following parts abroad for One Year for Twelve Shillings (payable in advance):—Africa, Australia, Bombay, Canada, Cape of Good Hope, Ceylon, China, Constantinople, Demerara, France, Germany, Gibraltar, Jamaica, Malta, Newfoundland, New South Wales, New Zealand, Suez, Trinidad, United States of America, &c.

TO OUR READERS.

The *Freemason* is a sixteen-page weekly newspaper, price 2d. It is published every Friday morning, and contains the most important, interesting, and useful information relating to Freemasonry in every degree. Annual subscription in the *United Kingdom*, Post free, 10/- P.O.O.'s to be made payable at the chief office, London.

TO ADVERTISERS.

The *Freemason* has a large circulation in all parts of the Globe, its advantages as an advertising medium can therefore scarcely be overrated.

For terms, position, &c., apply to

GEORGE KENNING, 198, Fleet-st.

Answers to Correspondents.

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.

JOHN VIALLS.—Will Bro. John Vialls favour the Editor with a copy of his communication of March last.

ANCOCK, THOS.—The "Freemason" has left the office regularly every week. If you will advise the dates of the copies you are short of, duplicates shall be sent you by return.

EBORACUM LODGE.—We are glad to publish elsewhere a printed slip sent us from York, with reference to the opening of a new lodge in that ancient town.

Births, Marriages, and Deaths.

[The charge is 2s. 6d for announcements, not exceeding four lines, under this heading.]

BIRTHS.

AITKEN.—On the 5th inst., at Crieff-villas, Beddington-corner, the wife of R. C. Aitken, of a daughter.

LEVICK.—On the 2nd inst., the wife of H. Levick, Esq., Suez, Egypt, of a son.

RUSSELL.—On the 12th inst., at Harley-street, W., the wife of C. Russell, Esq., Q.C., of a son.

SENIOR.—On the 12th inst., at Ebor Lodge, Stoke Newington, the wife of A. H. P. Senior, of a daughter.

SMITH.—On the 12th inst., at Knoll House, Cleethorne, Great Grimsby, the wife of Captain E. Smith, of a daughter.

MARRIAGES.

PYMAN—SUTCLIFFE.—10th, at Stalligboro' parish church, by the Rev. James Garvey, assisted by the Rev. J. H. Bacon, James, third son of Mr. Pyman, The Willows, Hartlepool, to Emily, third daughter of Bro. John Sutcliffe, Stalligboro' House, Lincolnshire.

ARCHER—GOOCH.—On the 12th inst., at St. Luke's, New Kentish Town, by the Rev. C. H. Andrews, Frederick John, only son of John Archer, late of Pitfield-street, London, to Alice Jane, eldest daughter of the late Edwd. Goch, Spalding, Lincolnshire.

BERRY—BERRIDGE.—On the 10th inst., at St. Martin's, Leicester, Anthony Berry, of Wilberforce-road, N., to Kate, daughter of the late R. S. Berridge, M.R.C.S., of Melton Mowbray.

WORRELL—DUVAL.—On the 10th inst., at S. Gabriel's Church, Warwick-square, S.W., by the Rev. H. J. Fase, M.A., Bro. William Worrell, P.M., and P.Z. 766, of Brixton, and 18, Newgate-street, E.C., to Marie Duval, of the Royal Academy of Music.

DEATHS.

ASTON.—On the 10th inst., at Rothesay, William Smart Aston, aged 43.

BURGESS.—On the 7th inst., at Guernsey, Richard Rose Burgess, formerly of Stokesley, Yorkshire, aged 61.

CARTER.—On the 11th inst., at West-hill, Wandsworth, Edward Carter, aged 57. Interred at Barnes Cemetery, Aug. 16.

FRANCATELLI.—On the 10th inst., at Eastbourne, Charles Elme Francatelli, aged 71, late manager of the Freemasons' Tavern.

SUMNER.—On the 14th inst., at 81, St. Thomas-road, South Hackney, E., Elizabeth Mary, the beloved wife of the Rev. Joseph Sumner, in the 43rd year of her age.

WILKINSON.—On the 11th inst., the Rev. T. Wilkinson, rector of Market Weston, Suffolk, aged 74.

The Freemason,

SATURDAY, AUGUST 19, 1876.

CHURCH RESTORATION.

The restoration of Chester Cathedral seems to have been good work, well done. A very considerable sum has been judiciously expended on vast and long needed repairs to that venerable structure, and all classes and all persons seem liberally to have aided and largely to have contributed towards the required extensive outlay. Our brethren, alike in the provinces of Cheshire and West Lancashire, have also made offerings of considerable value to the great common end, and have shown us to-day, we venture to think, alike a commendable love of ecclesiastical architecture, and a true conception of the real spirit in which Freemasons should view all such proper efforts of church restoration. For, curiously enough, it is a fact, which we should never forget, that the history of Freemasonry in this country is bound up with the building art, in connexion too with church architecture, and that the works of our operative forefathers are to be found on every old stone of Chester Cathedral itself, just as they are to be traced on those noble buildings in England, up and down the land, which tell of the piety and sacrifices of other generations, and record in unerring language the skill and the unity of design and labour which marked the mediæval Freemasons. Yet, curiously enough, to some of us this fact and this truth do not appear either welcome or agreeable. They will accept any theory rather than that which links on the Speculative Grand Lodge of 1717 to the operative guilds, they will put forward any suggestion rather than be compelled to accept such a conclusion. Political or religious, knightly or hermetic, the sublimation of moonshine or the reductio ad absurdum, it's all "ane to Dandie," and it is exactly the same to them. They will have something, as they think, higher, more respectable, more gentlemanly. They will even accept the "social theory," the most childish of all; but to be actually connected with those, who wore bonâ-fide leather aprons, carried the hod, chipped the stone, and laid on the mortar and cement, they cannot and will not tolerate. Yet the remorseless criticism of history, the irrepressible certainty of evidence, are both forcing upon all Masonic students this dilemma. "You have before your eyes the account of those Masonic guilds whose constitutions, whose legends are your own. You have indicia accumulating now rapidly of the existence of Freemasons long before 1717; either then you must accept the guild theory as the most probable and reasonable account of the history and progress of Freemasonry, or you must find another explanation of its life and doings on the simple law of cause and effect." And though some have boldly faced the dilemma, and substituted a theory of their own for that which reasonable argument would suggest, and distinct evidence would affirm, yet it is impossible to doubt that the "outcome" of contemporary study and criticism is, that to the guild theory we must look, and look alone, for the true explanation of the annals and acts of Freemasons and Freemasonry, those Freemasons and that Freemasonry represented to-day by the descendants of the Speculative Grand Lodge of 1717. Hence we must always feel a deep interest in those glorious fanes and those goodly buildings on which still linger, graven by the skilful chisel, the marks of the operative Freemasons of earlier and departed centuries; we must always feel proud of these traces of that loyal and laborious brotherhood which still attest north and south, and east and west, where lodges of Freemasons tarried, where guilds of Freemasons existed in the "limitt" or district. The creations of these skilled Master Masons, native or foreign, which still throw a grace around the "Houses of God in our land," and still appeal so forcibly to the eyes, and tastes, and feelings of the art student, of the reverent worshipper, will have for us all everything that æsthetic sympathies can profess, or a refined and cultivated judgment can avow. It was in no idle mood, with no vain feelings of dilettante art admiration,

that our distinguished Bro. John Havers appealed in Grand Lodge to the wise and Masonic examples of our provincial brethren in favour of that very principle he sought to commend to the calm discretion and unimpassioned decision of Grand Lodge. Had the argument used in Grand Lodge prevailed in the provinces, they could not tell to-day, as they happily do, of liberal aid offered, and kindly goodwill manifested, in the preservation and restoration of those very buildings which first were raised by the "cunning" hands of ancient Craftsmen. The truth is, that the arguments against the grant in Grand Lodge to St. Paul's and St. Alban's were simply "ad hominem," and could not then stand the test (pace the majority,) of serious considerations nor can they now face the criticism of stern and inexorable logic. But enough. We are among those who never have been and are not now ashamed of our legitimate operative connection; and we can only add in conclusion that, say what you will, explain it as you may, this consanguinity of operative and speculative Masonry, if one may so speak, the existence of Freemasonry quâ Freemasonry, alike as a guild and as a speculative brotherhood—in its exoteric organization, in its esoteric formulæ, in its secrecy, and in its success—is one of the most remarkable facts that we know of in the very history of the world, among the sodalities and movements, in the progress and the labours of mankind.

FIREMAN LEE.

We should hardly be doing our duty to our great Order, ever ready to admire heroism and commend meritorious self-sacrifice, if we did not shortly call attention to the death of Fireman Lee in the noble discharge of his duty. In another column we give an account from our contemporary, the "Times," of a quasi-public funeral which accompanied the remains of a genuine hero to his peaceful resting place in the Abney Park Cemetery on Thursday week. Large classes of our population, a strong muster of police, his comrades under their gallant chief, Captain Shaw, volunteer fire brigades, and the men of the salvage corps, all attended to do honour to the memory of one who had sacrificed his own life to save that of a helpless fellow creature, and who had died the noblest of all deaths, a soldier at the post of duty, quietly, calmly facing the great grim enemy, undaunted by his terrors and unnerved by his fell approach. It is quite affecting to read how, though the flames were circling up on every side of him, he, with a self-possession and determined courage perfectly marvellous, placed a poor woman in the fire escape, and though, as we are told, she stuck in her descent, he forced her down the shaft of the escape with all his power, at the very time that the flames were surrounding him, and his own destruction was inevitable. He never counted the cost to himself, but in the simple discharge of his duty, saved at the expense of his own life that of a helpless and trembling fellow creature. Well may Captain Shaw state publicly, that in his varied and great experience of daily deeds of zealous service and manly effort, (too often unnoticed and unrewarded), he never knew a more remarkable case of heroic devotion to duty; and the funeral of Thursday week was a proof how the popular feeling entirely endorses Captain Shaw's remarks. Nothing, in fact, can be said too much in heartfelt admiration of discipline and devotion like that to which we have alluded, and Captain Shaw and his little handful of brave firemen may indeed feel proud of that imperishable deed of gallantry and of chivalry which will be for ever linked with the name and memory of Fireman Lee. We who live in this great metropolis, and know the active labours, the hourly dangers, and often hear of the noble deaths of many in that small (far too small) body of firemen, are nevertheless perhaps hardly sufficiently alive to the incessant hazard incurred by that too limited corps, we repeat, of well-trained men over whom Captain Shaw so efficiently presides. And we feel strongly that with these our humble words of sympathetic admiration for the noble death of Fireman Lee we should not forget the perilous but invaluable services rendered every hour that passes over our heads

by the Metropolitan Fire Brigade, of which it is not too much to say that its equal can perhaps hardly be found in any portion of the civilized world. Its motto certainly is at any rate "Nulli Secundus." We by no means wish in saying this, to undervalue or forget the heroic exertions of other fire brigades in other capitals of Europe and the East, but we honestly feel, that Captain Shaw has a right to ask and expect from us that hearty commendation and that entire confidence which are his just due, after the many proofs hourly before our eyes of the admirable discipline and untiring zeal of his little handful of men, of the gallant exertions of that ever active Fire Brigade of which he is the energetic head.

A GRAVE SCANDAL.

We are among those who deeply feel the evil done by the nauseating evidence adduced during the inquiry of the mournful and horrible Bravo case. Anything more detrimental to morality, anything more susceptible of evil influences, anything more likely to cause widespread demoralization than the details of the evidence, humiliating and painful in themselves, we cannot well conceive or realise. And yet, when we have said all this, we cannot deny that the enquiry was absolutely needed, in the interests of justice and society, neither can we affirm that all this sifting of the lives of the dead and the living, this opening out of hidden sores and buried secrets, was improper or unfair. Far from it. We do not agree with the "Times" on this part of the case. If there was to be an enquiry, it must be thorough; if there was to be examination there must be cross-examination; and we confess that we do not see, if certain witnesses were put into the box, how they were to be exempted on any principle of law or equity from the inevitable process of cross-examination. Of the case itself, however unpleasant, however pressing, or however personal, we still must speak with proper reserve. Practically, it is yet "sub judice," and we do not think it right or becoming to express any public opinion, though we probably all have formed a private one, alike as to the different acts of the "dramatis personæ," and a possible solution of the mystery, a reasonable theory both of cause and effect, of the mournful history of this most dreadful crime. What the effect of the enquiry may be remains to be seen, but we shall be sincerely glad if those who have so assiduously perused for some time past, in all ranks of society, the daily details of this extraordinary enquiry, will turn their attention to something else better worth reading, and eschew for the future a literature baneful in itself for every class and condition amongst us, and directly tending to deprave the imagination, and to sap public and personal morality. What a sad spectacle is it for the thoughtful, the serious, and the God-fearing! What humiliating evidence it must remain of that under-current of social ill-living which seems to be surging upwards higher and higher amongst us, and which, unless timely checked, threatens to sweep away those barriers and restraints in social life which prudence and propriety, virtue and piety, decency and religion, have set up for the honour of God and the welfare of man!

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.]

MASONIC PROFESSION AND PRACTICE.

To the Editor of the Freemason.

Dear Sir and Brother,—
The letter signed Zaphon is a credit to the brother who wrote it, whoever he may be, and I will supplement his remarks upon the so-called hospitality of some lodges by expressing my surprise at the absence of that Masonic characteristic in most of the lodges in England which I have attended. In India after the lodge is closed it is the custom for the W.M. to invite all visiting brethren to the banquet, and I never heard of such a thing in that country as a visiting brother even from any local lodge having to pay for the hospitality shown him, or his being paid for by any individual brother. But in this country I find it is the practice, generally, to make the visiting brother, even though he be a foreigner, pay for all he eats and drinks. On two occasions (one of them being a Provincial Grand Lodge meeting) I have been obliged thus

to buy a ticket for the banquet, although I had on each occasion received an invitation to be present. I beg, therefore, to suggest to the rulers of the lodges where this sort of hospitality is in vogue that they should alter the toast of "The Visiting Brethren" to that of "The Brethren who don't belong to our lodge." I recollect belonging to a mess once as an honorary member, but when I found I had to contribute as much, and even more than the regular members, I always looked upon and called myself a "non-regimental member" and not an "honorary" one.

If a man cannot afford to entertain, the wisest plan for him to pursue is not to ask people to his house under the guise of showing hospitality.

AN INDIAN P.M.

12th August, 1876.

SISTER ALDWORTH.

To the Editor of the Freemason.

Dear Sir and Brother,—

There is a portrait and an account of the history of Elizabeth St. Ledger in the Royal Military Lodge, No. 1449, at Canterbury, which is certified by a brother (one of her descendants), who presented it to the lodge as being the only authentic portrait and history of her life.

If Bro. Blackburne should be ever at Canterbury he can see the portrait at any time in the lodge.

I am, dear Sir, yours faithfully,

W.M. 1449.

To the Editor of the Freemason.

Dear Sir and Brother,—

Several of our Leicester brethren being of opinion that the picnic party referred to in the enclosed report should not pass without special notice, I have to request that you will kindly oblige by inserting those few remarks in your next issue. In consequence of some misunderstanding the report has been delayed an unusual time.

I am, yours fraternally,

P.M., Mark Lodge, No. 19.

9th August, 1876.

[The report appears on page 364].

A LITTLE FRIENDLY GOSSIP ON SOME OF THE TOPICS OF THE DAY.

BY PHILANTHROPOS.

(Written Especially for the "Freemason.")

No. 1—EDUCATION.

It is very remarkable how men differ, and differ greatly on this apparently simple question.

On no subject are opinions so various, views so contrasted, discussions so vehement, or controversies so bitter. Why is it, why should it be so?

"A priori," we should have thought that the problem of education was one not so very difficult to solve.

The old saying would seem to be of universal application still, "educat natrix, instituit pædagogus," and the "homo ingenuus et liberaliter educatus" would appear to be a proper representative of the genus man.

Indeed, the "educatus," the "Eκπαιδευθεις," the truly educated person, might be taken to be a necessity alike for the happiness and well being of the individual, of the family, of the nation, of mankind. But, strange to say, more fallacies from the very first seem to have surrounded this apparently simple proposition than any other known matter of human discussion. Most strange it should be so, but that it is so is a proof, if proof indeed be ever needed by any of us at all, of the inborn weakness, perversity warped instincts, and marred sympathies of our race. The greatest enemy to man is man.

Is it not curious to note and to remember that in all ages of the world, at any rate during the historic ages, education has, so to say, been "in difficulties?" It has always encountered obstacles, met with antagonists, and has been alternately ridiculed and depreciated, slandered and suppressed, and still it has survived both the struggles of men and the lapse of time.

Teachers and taught, the "pædagogus" and his pupils, have all been the subject of fierce contests, many philippics, and blind anathemata, and that despite the "counter irritation," so to say, of the world and of men education has still held its own, is like the most hopeful sign for humanity itself, and the most "remarkable outcome," perhaps, of the dead and buried ages of the past, of those mighty centuries which have rolled away from time, carrying with them the dreams and plans, the hopes and aspirations, the struggles and the logomachies, the wisdom and the folly of mankind. Yet, as we said at the outset, in itself the proposition is a very simple one in the abstract, and not more difficult, apparently, in the concrete.

To educate the youthful mind to draw out its latent powers, to train up its moral sense, to direct it in its yearnings after something tangible and truthful, to enlighten, to unfold, to develop, and to elevate, would appear a normal duty on the one hand, and an inherent right upon the other.

Whether we throw the blame on the parent, or the municipality, or the province, or the nation, there is blame attaching to some one, when any unit of the mighty aggregate grows up in ignorance of himself, and of others, in ignorance of the needful and improving realities of science, of the social duties he owes to his fellow citizens in blind, dull, crass, dead ignorance of all that constitutes both the intellectual and moral character of a sentient, intelligent, immortal being. We may surround the question with as many sophistries as we like, we may spin as many webs as we choose of the finest network around what is plain, simple, and straightforward, we may raise as many difficulties as we can, invent as many "burning questions," propound as many hopeless "cases of conscience"

as fancy suggests, or a mistaken sense of duty seems to prompt, but the simple fact amidst all this remains clear and incontestable, that a great crime is committed against society and humanity, a great social wrong is perpetuated, when any little mind among us is allowed to run riot in ignorance, when undying "atoms" are permitted to grow up among living men, but little above in respect of education, the beasts that perish.

And in saying this we blame no one. We are all equally to blame in the matter. We have so accustomed ourselves either to the plausible utterances of the "schools," or the sophistical difficulties of the denomination, that we have at times lost sight seemingly of the great end of education namely, the education of the intelligent and immortal being.

We do not deny that there are some denominational difficulties which require careful consideration and respectful treatment; but we will allude to these later on, and in saying what we have just said, we must not be supposed to be at all insensible to the bonâ fide scruples of many excellent persons, or above all, to the lawful claims of religion in respect of this most important of subjects.

But what we are anxious to point out is simply this,—Education is both a duty and a right, and as such demands from all thinking persons, sympathy, approval, and support.

We have long outlived happily the time when ignorance was positively considered preferable to education for a very large portion of our fellow creatures.

But we have not quite got the better of that "hesitation" about education per se, which still seems to fill the minds of many with doubts, and fears, and colours so many depreciatory arguments and so many mournful vaticinations. We admit the value of education, the propriety of education, the utility of education, even the need of education, but we qualify our admission of these indubitable truths by the limits we seek to impose, and the controlling power we claim to exercise over the progress and "curriculum" of education itself.

We do not see, and apparently will not see that education to be education in its true meaning and interest, must be "thorough," that it cannot be offered in stinted measure, that it cannot be accommodated to suit preconceived opinions of what it ought to be, (and which are generally emphatically what it ought not to be), and least of all can it be as it were appropriated specifically to various classes and ranks of society amongst us.

There is no royal road to learning, or to education, we must all travel along the same pathway, at any rate for a certain distance, though some may go further than others and some may step short, and some may even lag behind. But the moment we seek to clip or carve the great foundation principles of education, so as to have, as it were, a graduated education for different classes amongst us, we do despite to the great and sound cause of education itself. For in our opinion, we cannot over-educate, we say it boldly, and we have attended carefully and closely to the subject for years.

All we can say is, that some make a better one of their education than others, that some pervert education, just as they misuse talents, and waste opportunities, but we prefer to have to deal with an educated rather than an uneducated person at all times, and so ere long will all classes amongst us, whether in manufacture or agriculture, in every lot and condition of life assuredly prefer also.

The difference between skilled and unskilled labour, for instance, is already infinite, as many of our readers know.

But again we do not wish to be misunderstood.

We may leave out here all sensational tales of over-education, because they lack, in our opinion the essential and important condition of verity; and though they may lend a zest to a dull speech, or afford a fair subject for innocent chaff, they cannot be made use of as a serious argument, on a most important and vital question.

But we admit, that of course in a national school, exempli gratiâ even of the best, we do not profess to give or seek to impart the education of our higher class schools for the richer portions of the community, nor do we, in any way compete, we will not say, with the "private venture schools," but at any rate with home instruction. But we do profess to give an elementary education, and we contend that we are to give the very best of elementary education, not merely in the three R's, but in geography, music, drawing, mental arithmetic, dictation, grammar, history, and all kinds of needlework for our girls.

And if to these be added, for our girls especially, needful instruction in the simpler and leading principles of cookery, and there is cultivated among our boys a taste for industrial occupations, and the various active branches of a technical instruction, we should certainly not err. Nay, we should act both wisely and well. After all we must always bear in mind that school education is a very little portion of the educational process, in us all, and acts only for a very short period. Self-education is the best, perhaps, of all education, and that must come from the intellectual tastes and well-used opportunities of after years, by the class, by the library, by the institute, by the social meeting, by mental thought, and, above all, by much hard individual study.

But to start all our young people in life, for we assume that elementary education is universal, we must give them a good elementary education, hoping and trusting that as years pass the great mass of our pleasant little ones will seek day by day to educate themselves, as young men and young women to fight the rough battle of life, or fill its marts, or occupy its laborious callings.

But we would not stop here.

In all schools some children are of more promise than others, more quick at learning, more ready of apprehension, more willing to acquire information, more happy in application, and these, when their elementary term of edu-

cation is over, should be drafted to a higher school, where their special talents may be attended to and carefully developed. This remark is meant to apply to girls, as well as to boys.

To say that we are simply to educate the children in our elementary schools, to be "hewers of wood and drawers of water" for successive generations, is both a folly and a wickedness, contrary to every law of nature, and of Providence, and directly antagonistic to the whole history of individual rise, of national growth, of actual progress, and of human life. But here we must stop for to-day. We will in our next paper consider another side of this question, a most important one, which may be not improperly termed the Denominational View of Education, as it cannot be ignored by any who wish fairly to consider the great subject of education, and, above all, because it deserves most attentive consideration from all true friends of Education.

Reviews.

"MISTRESS HASSELWODE," Two Vols. F. H. Moore Messrs. Remington, and Co., 5, Arundel-street, Strand.

We have received and read this new novel, or rather historical romance. It carries us back to the stirring days of King Edward, and we see before us a picture carefully limned, of eventful episodes and bustling "dramatis personæ." "Mistress Haselwode," is in fact a history of the rising of "King Ket," and a startling representation enough of the horrors and evils which ever follow the outbursts of an unbridled fanaticism, or the outbreak of the furious passions of intestine commotion. When to political animosity is added the savagery of a morbid and quasi-religious furor, "ill fares it," ever with any land so torn and convulsed, to "hastening ill a prey." There can be no doubt, we apprehend, that the story faithfully represents some of the main incidents in that stormy period, and some of the acts and results of unlicensed and irreligious ruffianism. Plunder seems to have been the object then under the mask of religion, just as plunder still is too often the real object of many, under the guise of hasty change, or with the pretext of religious reform. We thank the author for a sprightly and well written tale, and we are very glad indeed to commend it to the attention and perusal of our readers. At the same time we do not profess to admire the action or intolerance of Father Sykes, as, in our opinion, priors and parsons never appear so ill, after all, as when mixing themselves up in purely political matters, though we all often err in this respect. *The contemplative layman may often say, "Diable, qu'allait il faire dans cette galere."*

"WITHIN BOHEMIA." By H. CURWEN.—Remington & Co.

We have taken up and put down this book with mingled feelings. We do not exactly see why the undoubtedly able writer has given the name of "Life in Bohemia" to his work, or much less, why he has added the alliteration of "Love in London." Whether the word "Bohemia" refers to London, or to some special class of society, we do not profess to understand, but we apprehend it is French and foreign, alike in its terminology and its application. His heroes are many of them interesting young men, but clearly living in "Short-street." His heroines—well! they are not the girls after our own heart, at least, some of them. And here it is where we think the writer has erred. If Bohemia and Bohemianism exist in London, all London is neither the one, nor do its inhabitants follow the proclivities of the other, and the stories, as stories, might be written of any place or portion of the United Kingdom, as well as of and in London. Some of the stories are pretty and interesting, if somewhat sketchy, while others are somewhat painful and depressing. There is abundance of vivacity of language, of elegance of style, and of facile use of words, which seem to show that the writer has not put forth all his powers, and is capable of closer studies, and perhaps more effective pictures of human life. We think it is a pity, in the present state of literature, of realistic utterances and sensational tales, to be talking of so much love, &c., to the young. That is a lesson they learn early enough, very often, so to say, self-taught, and they require neither strange teachers nor foreign interpreters. As it is we should prefer if our young people were told more of duty and decorum, more of right and truth, more of prudence and propriety, than the often fantastic legends of that little god of heathen mythology, who has done so much mischief, and led astray so many with misplaced sentiments of ecstatic weakness in this gregarious world of ours. We do not object to the influence of that most potent affection of humanity within due bounds, and at a proper season; but alas! it is vain to speak on such a subject to the young, the giddy, and the sentimental. Still, as of old, the youth of both sexes will say, "*Hoc alterna fides, hoc simplex gratia donat.*"

"THE BIRMINGHAM EXAMINER."—J. Davis, Birmingham.

We have received No. 2 of Vol. 1 of this "monthly magazine of general literature," which certainly is a very good and, above all, cheap magazine at its price, 6d. Amid the crowd of monthlies competing for public patronage and claiming individual attention it is, of course, most difficult to say to our many subscribers, "read this or study that." Literature, like everything else, though it has no doubt, like everything else too, its "chic" and its "fashion," its time and its season, its popularity and its hour of success, must follow, we apprehend, the law of supply and demand, want and satisfying of want, merit and reward, effort and approval. It is in vain to cram literature down the throats of any, or to claim for it the support of the public when it does not meet a requirement or satisfy a craving. "*Cæteris paribus,*" we can consci-

entiously say many sincere words of commendation and approval of the "Birmingham Examiner" as a candidate for public favour, and as a monthly serial alike interesting and well written.

"RHYMES AND SKETCHES TO ILLUSTRATE THE CLEVELAND DIALECT." By Mrs. G. M. TWEDDELL.

We have commended this little work before, and we commend it again to the kind patronage and perusal of our many readers to-day. It is a genuine little production, marked by truth and ability, by reality and humour, by sound teaching and a good moral; and we are very glad in these days of dubious literary productions, and hesitating utterances of a higher excellence, to claim for it the approval and encouragement of all who wish the literature of the hour to fulfil its true end, the intellectual amusement and the moral edification of all classes.

"THE MASONIC JOURNAL," LOUISVILLE, U.S.

This is a new candidate for Masonic support which hails from across the mighty waters of the Atlantic, or, as some sentimental persons call it the "heaving bosom of the mighty ocean." We heartily welcome its appearance, and wish it all possible success. It appears to be ably conducted and full of promise.

"THE PHILADELPHIA KEYSTONE."

The decennial period of this excellent American Masonic paper has been reached. We trust that it will arrive at its centennial, though two or three generations of Masonic writers, will by that time be sleeping in their graves. We know of no paper in the world which does more honour to the Masonic flag which it carries so bravely than our able and interesting contemporary, and we offer to our courteous and kindly confrere, Bro. Clifford P. McCalla, our heartfelt congratulations on the past and present of the "Keystone," and hearty good wishes for the future. It is conducted with rare ability, and deserves the support of all Anglo-Saxon Freemasons.

"THE ROSICRUCIAN AND MASONIC RECORD."—Geo. Kenning, 198, Fleet-street, E.C.

The April number of this quarterly serial is now out, and which has been delayed owing mainly, we understand, to the indisposition of one of its able editors, our esteemed Bro. R. W. Little. We hope that he is now better. The Magazine for April keeps up its character for variety and ability, and while it may be read by all Masons, especially commends itself to the patronage and perusal of those who take an active part in the "high grades," as they are called. All the articles well repay consideration, and the account of poor Bro. Dodd, once Grand Chaplain, though not containing anything novel is interesting. We wish the Rosicrucian all success.

EARNESTNESS IN THE PERFORMANCE OF MASONIC DUTIES.

In our observations last week on "The Social Influence of Freemasonry," we endeavoured to show how the usefulness of lodges might be crippled, and now we venture to suggest that the efforts of individual members would be rendered of more service not only to the Craft in general, their own lodge in particular, but to themselves, if that which constitutes one of the main elements of success in the ordinary affairs of life pervaded their Masonic duties.

He worships best who labours most, and every one who thus proves his allegiance to the G.A.O.T.U. knows unless zeal and earnestness of purpose give tone and character to the work he is called on to perform, success rarely attends his efforts. Whatever we have to do must be done "with all our might." We are enjoined to be "not slothful in business, fervent in spirit, serving the Lord."

A blessing always attends steady, persevering, zealous industry. Labour, if viewed aright, sweetens existence, alleviates sorrow, refreshes the weary spirit. It is not life's bitter, but its salt. But there must be heart in it.

Labour is the means designed to carry out the great law of progress. If listlessly performed, it may be likened to a mill wheel, ever revolving, ever stationary; if desired to excel characterise it, to the wheel of the chariot, bearing him to the goal of his ardent desires. Is the regular attendance at lodge all that is needful? Does this illustrate the spirit of Freemasonry, which is to visit the fatherless and the widows in their affliction, and to keep unspotted from the world? Does this require no zeal, no earnestness of purpose, no buckling on of armour, no constant readiness to see that all have their due?

Mr. Goodeasyman, in Bunyan's matchless allegory, would have been a very unworthy member of a lodge of zealous Freemasons!

Much so-called zeal is expended in working for office. If office is sought as a means to greater, better opportunities for doing good, the ambition so to serve the Master is worthily directed; but they also serve who only stand and wait, and if this was more felt, we should see less of that careless inaction and cool observance of duty which exclusion from office often leads to. All are not granted the gift of directing assemblages, of guiding others, and yet, because imagined ability so to do is not recognised, those to whom the position of leaders is given are compelled to use that energy in carrying out details which should be used in directing others.

On the principles that as "to the victors belong the spoils," so the brethren who are in positions of honour are expected to be soldiers as well as leaders. Positions of honour—the honours of Freemasonry! What are they? the mere insignia of office. The true honours of the Craft remain with those who honour it.

The G.A.O.T.U. demands of every brother that he must do his duty in whatever position he may be placed and whoso thus acts He will honour. We believe there is no higher position in life than that of a Master Mason; and he who as such conscientiously, earnestly and zealously

does his duty, commands the respect of all the brethren, and above all the approbation of their and his Master. It may seem amiss in us, in the capacity of journalists, to talk or rather write thus "ex cathedra." Our excuse must be that it is our earnest desire to see our lodges living monuments, not coldly observant of manual, but imbued with a longing, earnest, zealous devotion of the work given them to do. Let each in his place exalt it, and so enable himself, and the result will be that Freemasonry will be exalted and enabled, its opportunities for good increased, and its influence enlarged:—So mote it be.—"New York Square."

MAKING LODGE MEETINGS ATTRACTIVE.

Make your lodge meetings attractive and interesting. There are many who think that the only meetings worthy of their attention, and which will afford anything of interest, are those in which there is what is technically called work to be done; or, in other words, degrees to be conferred. You meet a brother on the street and inquire, "Will you be at the lodge to-night?" "Well," he replies, "I hardly know. Is there any work on hand?" "Yes," you say, "the Third Degree is to be conferred." "Oh, is it? Well, I think I must try and be there." But if you tell him there is nothing on hand but the regular routine of lodge business, you will often hear the reply: "Well, I should like much to be with you, but the fact is that I am so very busy that I do not see how I can spare the time." Now, it is possible to revolutionize this whole matter; and, by pursuing the proper course, make our ordinary communications—those in which degrees are not to be conferred—the most interesting and attractive of all. In order to do this, study to introduce variety into the exercises of the lodge. Cling to your ritual and to your regular routine of business, but do not rest satisfied with these. So arrange as to give plenty of time for other matters. The most beautiful ceremonies, when gone through with night added to give variety, will, in time, become most terribly monotonous, and cease to afford either interest or instruction. Stop ever and anon, and enlarge upon the teachings of our ritual, and thus bring its beauties more prominently to view, and write its truths more indelibly upon the mind and heart. Do not attempt to do much in one evening, and thus unduly prolong your sessions until the brethren are wearied, and the good wife at once loses her patience as she sits up until the small hours of the night awaiting your return, and you, by virtue of your late hours, become unfitted for the labours of the following day. Let the most of your degree work be done at special communications, and thus avoid the necessity of prolonged sessions, and obtain more time at your regular meetings for other matters. Nothing will more effectually deplete our ranks, kill all the interest in our meetings, and embitter the folks at home, than by pursuing the course against which we warn you. Again, banish all buckram and starch from your midst. While you guard against frivolity, and strive to maintain among the brethren a true Masonic dignity, aim at the same time to draw out and cultivate the spirit of free and easy interchange of opinions, introduce and allow to be introduced any and all topics that can, consistently be discussed in a lodge-room. Occasionally bring forward themes, the consideration of which will require Masonic research, and thus put our brethren upon a course of Masonic reading that will eventually cause them to become well instructed in the philosophy, jurisprudence, and history of our Order, and make them intelligent, zealous, devoted Masons, and inspire them with an earnest love for the fraternity and the whole family. How many Masons there are who are hardly aware that Masonry has any literature at all beyond a few straggling periodicals; whereas it counts volumes by the thousand, and sends forth to the world its periodicals in which talent and ability are evinced inferior to none.

Masons need these books and periodicals, and no better work can be done for the fraternity than to send them out broadcast. Every organization is liable to abuse by its enemies just in proportion to the ignorance of its members. We need more reading Masons. In these days, when in many places we are bitterly and persistently assailed, it stands us in hand to be well informed with reference to everything pertaining to the Order. We are blessed with vast numbers who are intelligent, reading, thinking men, and yet, while conversant with almost every other subject, they are not intelligent in Masonry. When a brother has taken all the degrees, when he has become so thoroughly acquainted with the ritual that every word is at his tongue's end, so far is he from being a well-instructed Mason that he has but simply learned the Masonic alphabet; he is only placed upon good vantage ground for entering upon a course of Masonic research that will amply reward for all the labour he may bestow. Let us keep these facts constantly before the brethren, and thus spur them up to greater diligence in their efforts for more and further Masonic light.—Grand Master Griswold of Minnesota.

PROROGATION.—Tuesday's "Gazette" contained the following:—"It is this day ordered by Her Majesty in Council that the Parliament be prorogued from Tuesday, August 15th instant, to Tuesday, October 31st 1876; and that the Right Hon. the Lord High Chancellor of that part of the United Kingdom called Great Britain do cause a commission to be prepared and issued in the usual manner for proroguing the Parliament accordingly." A similar notification prorogues the Convocations of Canterbury and York till Wednesday, November 1.

DAYLIGHT reflected in dark rooms. Gas superseded by day time. Health, comfort, and economy promoted by adopting Chappuis' Patent Daylight Reflectors.—Manufactory, 69, Fleet-street, London.

LET US BE SOCIABLE.

During the now more than thirty years we have been the servant of the Craft, instant in season and out of season, to promote its best interest—for which we may remark in passing we have received more kicks than coppers—during all these years we repeat we have endeavoured to impress upon the Craftsmen that, while we are not to lose sight of the value of a proper, and as far as possible, uniform rendering of the ritual, a correct knowledge and application of our system of law and an energetic maintenance of our Masonic rights of jurisdiction, we ought not to forget that the amenities of the institution have a strong and a not too well acknowledged and cultivated claim upon our attention. It is not all of Masonry to occasionally attend a lodge meeting or to turn out strong at the annual election, or to be thoroughly posted in the work, so as to be able to repeat the same phrases from one year's end to another with a sameness as absolute as the ticking of a clock or that of a well regulated sewing machine. The precepts and intention of the institution ought also to claim a part of our time and devotion, and we should know, not as a mere empty phrase, signifying nothing, but as living realities the demands of our covenants and the practical realisation of brotherly love, relief and truth. In fact we must do so if we want the fraternity to maintain its present status, and hold fast the membership it has already acquired. "Man shall not live by bread alone," nor can reasonable health be maintained without an occasional change of diet. So in our lodges the mere repetition of a given formula will in the end pall upon the stoutest appetite, and the result is apathy first, and then total neglect.

This idea is well set forth in the following by Bro. Cummings, of Iowa:

"But while almost every volume of the proceedings before us brings us intelligence that harmony prevails and the Craft is prospering, they contain not a few complaints of the lack of interest, small attendance, and lukewarmness existing in many lodges. Several of the Grand Masters have expressed their opinions as to the cause. The Grand Master of Texas attributes it in part to a want of care in selection of officers. Doubtless there is much in this. The Grand Master of Colorado believes another reason is that there is too much labour and too little refreshment. We are losing sight of the fact that Masonry is a social institution." The Grand Master of Maryland puts it thus: Another source of lukewarmness is to be found in the almost universal neglect into which have fallen the festivals of the Order."

"It is evident that our meetings could be made more attractive if this dull routine—opening, reading the minutes, referring petitions, balloting, a matter of business, closing—were varied. It is hardly worth while to ride ten or a dozen miles for only this. The writer has found it to work well to confer a degree upon a candidate, whenever possible, at the regular communication. The effect has been to largely increase the attendance, especially of the country members.

"It is too true; we are losing sight of the social feature, and are drifting into a cold, formal business way. The ancient custom, amounting almost to the dignity of a landmark, was to serve refreshments after the close of the lodge. Let us return to the custom, even if we can afford no more than biscuits and cheese and a cup of cold water, seasoned well with wit and joke and brotherly greeting. We give credit to the Grand Master of Michigan for the cheese, biscuit, and water suggestions, and we endorse his recommendation that lodges should have at least quarterly social gatherings. We will go even further—we will second most emphatically the 'motion' of the Grand Master of Minnesota: 'Ever and anon call from labour to refreshment and open our doors and invite your wives, sisters, and daughters to participate with you in the enjoyment of the hour.'

"Give Masonry its olden social character; bring the brethren together more frequently to enjoy each other's society; bury the rivalries of business; forget the scramble for money, for success, and the pleasant smiles of our loved ones, and the charm of female companionship, and Masonry will be the better for it, and we will be better Masons. "All work and no play makes Jack a dull boy."

The tendency is altogether too much to business and dignity to the neglect of sociability. Let any one who doubts this observe the proceedings of the first lodge at the communication of which he may be present. The usual formalities are observed with a care amounting to absolute polish; order and decorum prevail to an extent that cannot be surpassed, all of which is most admirable and praiseworthy in itself, but when the business of the evening is completed, and there does not happen to be a candidate in waiting, there seems to be no other resource but to close and disperse. We note two causes for this state of affairs, one leading to the other, which are, that for many years past the tidal wave of prosperity on which the institution has been upborne has given the mere ritual an undue, but, under the circumstances, perhaps, unavoidable prominence. The whole energies of lodges and members individually have been directed to the attainment of correct method in conferring the several degrees, and these degrees with the necessary routine business, have consumed the time to such an extent as to shut out all other thoughts. The second cause above alluded to naturally arises from and follows this state of affairs, and is the rapid increase of membership, one of the most apparent and easily verified results of which is the fact that in almost every lodge one part of the membership is more or less acquainted with the other. It may be known that Jones belongs to our lodge, but that is all; whether he lives in a garret or cellar, whether the world moves as pleasantly in his case as it might if his fellow-members knew more about him and took more interest in his wel-

fare, is another matter, and the larger the lodge the more evident the fact here named. Now, we think that this ought to be corrected, and that if a man is deemed worthy to be admitted to membership in our lodge, he ought to be ipso facto worthy of our acquaintance and fellowship, and therefore it ought to be a part of our duty, when a candidate is received, to make a part of his Masonic education to consist of a hearty and fraternal welcome, not only to the formal privileges of membership, but of the friendship and interest of his immediate brethren. In theory, admission to membership is really taking a person into our Masonic family; but in practice it does not work altogether that way; but we again submit that it ought to, and we suggest that the cultivation of the amenities ought to be as much a part of our work as a correct knowledge of the ceremonial; a little less business, not quite so ardent devotion to crossing t's and dotting i's in the ritual—in short, a little more cordiality and more of the sociable feature of Freemasonry, will be to the advantage of the brethren and the true interests of the Craft.—"New York Dispatch."

ON THE WORD "ORDER."
(From the "Masonic Journal.")

With all due deference to the opinion of Dr. Mackey we shall maintain that Masonry is not an Order, and for the simple reason that Masonry knows no distinction between men, whether they be high or low, rich or poor, the only requirements being good repute before the world and a belief in an eternal, everlasting God. Can an Order be named where rank is not considered. And finally we add that the title of our institution is, The Fraternity of Free and Accepted Masons,—"New York Square."

We dislike, indeed, to differ with our esteemed brethren of the "New York Square" on any subject connected with Masonry, or to stickle pertinaciously on what might seem to be a small subject, the mere use and meaning of a word. It sometimes, however, becomes necessary that we establish the meaning and propriety of the terms we use, and we virtually assumed the position that Freemasonry may be properly styled an Order, and quoted Dr. Mackey in support of that position, which authority was not deemed sufficient, we now propose to give other authorities and reasons. We believe it is an established principle that words possess no natural aptness to denote the particular things to which they are applied rather than others, but acquire this aptness by conventional usage, that custom fixes the meaning of words, and that they are to be generally used in the sense given to them by standard authors who are acknowledged to be familiar with the subject in which the words in controversy are used. Webster defines an Order to be "a group or division of men occupying the same social platform."

Dr. Robert Macoy, 33, in his work of learned research entitled "General History and Dictionary of Freemasonry," and published by the Masonic Publishing Company of New York, says, on page 278: "An Order is a body whose character is known, its practices observable, its rules fixed, its purposes declared, and its utility proved." Having all these characteristics, "Freemasonry is therefore an Order." On page 548 he uses the words "the constitution of the Order," on page 590, "the moral philosophy of the Order," also, "let a man's religion or mode of worship be what it may he is not excluded from the Order," on page 592, "he who wishes to enter the Order of Freemasonry." In the General Ahiman Rezon and Masons Guide, by Bro. Daniel Sickles, 33, edition of 1869, and published by the Masonic Publishing Company, we find on page 23, in the form of a petition for an E.A., he is required to promise a cheerful conformity to the customs of the Order. On page 24 the words, the "sacred tenets of our Order," and in the charge to the lodge the "excellent principles of our Order," on page 54 the words, "induction of the Neopyle into the Order of Freemasonry." In the charge to the F.C. on page 158 are the words, "you will conform to the principles of the Order." In the charge to the Master of lodges at his installation the word Order is used twice as application to the body over which he is expected to preside. Preston says no Mason can be interred with the formalities of the Order unless at his own request. As appropriate uses of the term we have the words, Order of High Priesthood, Order of Eastern Star.

The Rev. Dr. George Oliver, one of the most learned and voluminous of Masonic writers, says, "The doctrines which distinguish the Order are obvious," and he uses the words, "The Landmarks of the Order," "The Constitution of the Order," advancement of the Order," "esteem for the Order," "principles of the Order," and "every attempt at exposure has added fresh laurels to the Order," and throughout his entire work he very frequently uses the word Order to designate Freemasonry, and as a title properly belonging to it. We might continue to multiply quotations from almost every Masonic work of prominence, but deem it unnecessary, as in view of all the facts, the usage of the word by learned Masonic writers and speakers, the definition and application of the term by Lexicographers to Masonry fully justify the use of the word by less educated members of the Craft. There is no more distinction made in the so-called Orders, between high and low, rich and poor, than there is in the society of Freemasonry. There is as much rank in the one as in the other, for the rank in neither is only official and prevails equally in both. We will admit that there is a marked distinction in the faith and requirements of the various branches of Masonry, but that difference is not sufficient to constitute one an Order and the other a mere fraternity. As we pass through the different degrees and branches our obligations become greater, more solemn and comprehensive, the objects of our care and attention multiplied, the sphere of our knowledge and usefulness much enlarged. We do not write this reply in a spirit of

hyper-criticism, which frequently prevails too much among brethren of the mystic tie, but with that spirit which would say, "come let us reason together," let us see who is right. If the word Order does not belong to Masonry proper let it be dropped, let it be expunged from our vocabulary, let our speakers cease to use in their anniversary addresses, let the right word be substituted in our lectures and charges, and let us assist in establishing a more appropriate nomenclature and purging our dialect of inappropriate words and phrases.

Our object in assuming the editorial chair was not to engage in controversy with our brethren, but for the purpose of defending the character and principles of our institution, imparting knowledge to those who may be less informed, dispensing light to those who may be groping their way in moral darkness, and eliciting instruction from those who are wiser and who are the great exponents of our Order.

[We see no objection to the word "Order" as applied to Freemasonry.—Ed.]

Obituary.

BRO. C. E. FRANCAPELLI.

We regret to record the death of Bro. Charles E. Francatelli, which sad event took place on Thursday, the 10th inst., in the 71st year of his age. He was for many years manager of Freemasons' Tavern. By the death of that accomplished chef and amiable man, the culinary art has lost one of its most elegant professors, and also an authority in dietetics who, like his compeer, the late Alexis Soyer, generously utilised his great talents and experience not only in preparing banquets for the wealthy, but in giving plain and practical instruction in wholesome and nourishing cookery for the very poor.

THE FIREMAN LEE.—The heroic act of the fireman, George Lee, of the Metropolitan Fire Brigade, in sacrificing his life at the post of duty, was honoured on Thursday, the 10th inst., by a public funeral, and the immense populations of the north-east and east of London lined the long route from the Holborn district to Stamford Hill. The official account of the termination of Lee's life was given in the "Times" of that date, and his comrades of the Fire Brigade and the police of the division in which his death occurred—men, it may be observed, among whom such acts of devotion and bravery are of daily occurrence—united in paying this mark of respect to the memory of a man whose pure and unselfish heroism was the means of a terrible death. The procession started from the Whitecross-street fire station at mid-day, headed by the band of the G Division of police, playing the "Dead March" in "Saul." The warrant officer of St. Sepulchre's Holborn, bore the silver staff of the district, covered in crape, and the coffin was born on a fire engine, with the Union Jack as a pall, on which the fireman's helmet, the burnt remains of the poor fellow's clothes, and a wreath of pretty flowers were conspicuous. One mourning coach, the dismal representative of conventional mourning, followed the coffin, and four members of the Metropolitan Board of Works represented the Governing Body of the Fire Brigade. Captain Shaw and the small army which has to be for ever battling against conflagrations in this huge metropolis marched four deep, and the brass helmets of the men, glittering in the sun, made a remarkable display. The men of the Salvage Corps and the fire engines and salvage carts attended and lengthened the long line; and, besides the engines and men of the paid service, were engines of volunteer brigades from districts where more protection from fire than the Metropolitan Board has afforded is given by the volunteer efforts of the residents. In addition there was yet a separate and distinct body, of whose existence the London public generally has but little knowledge—namely, the Auxiliary Brigade, composed of gentlemen who give to the Metropolitan Fire Brigade the same service which the Volunteers give to the country. The members of this auxiliary service were few on Thursday, but the need for their aid in every district is apparent when it is seen how small is the paid body which is afforded for the protection of life and property from fire in this extended city. A large division of police in fours brought up the rear. The procession marched down Barbican, through Long-lane, across Smithfield, up St. John-street, where the sad calamity occurred, then through the newly-improved Wilderness-row, down Old-street, and, by way of the Kingsland-road, to the Abney Park Cemetery, at the foot of Stamford Hill. The whole of the long way was gone over at the slow march, and nearly three hours were occupied, the band of the G Division playing very impressively sacred marches nearly the whole way. At the cemetery the band lined each side of the path, and the men of the brigade passed through, and then the other part of the procession. The crowd was so vast that the gates had to be closed before the whole of the procession had entered. The poor fellow was laid at no very great distance from the spot where poor Mr. Braidwood was buried; and to the memorial raised to that chief's memory many paid a visit, after adding to the earth the body of George Lee. The whole proceedings were satisfactory, and great praise is due to the police and people for the order observed on the route.

HOLLOWAY'S OINTMENT AND PILLS.—Dangerous diseases would not present themselves very often if timely attention were bestowed on the first feelings which betray a departure from health. How many life-long maladies spring from neglecting trifling symptoms? The pimple readily curable in the nursery becomes, through carelessness, the irremediable torment of after life. With a knowledge of the curative powers of Holloway's Ointment and Pills, and the facility and safety of their application, those who fail to use them for extirpating the first seeds of hereditary ailments will have to bear the punishment resulting from their folly. Holloway's remedy will remove eruptions of the skin, scorbatic disease, and scrofula, and heal every description of ulcer, sore, wound, or abrasion.—ADVT.

Masonic and General Tidings.

We understand that Bro. G. M. Tweddell is preparing for publication tales, poems, and Masonic papers, by Bro. Emra Holmes, with a memoir of the author. As Bro. Holmes kindly proposes to present any pecuniary profit that may be derived from the publication of the volume to a brother Mason who has been unexpectedly plunged in poverty in the declining years of his life, and as the price is only 2s. 6d., we can safely recommend it to the notice of our readers. The work will be put to press as soon as a sufficient number of subscribers are obtained, for which purpose names will be thankfully received by Tweddell & Sons, publishers, Stokesley, Yorkshire.

The first performance of "Rheingold" has just passed off with brilliant success, in presence of the German Emperor, the Emperor of Brazil, and other illustrious personages. The theatre was crowded, and the performance more than realized the expectations that had been formed. At the end of the opera the applause was uproarious, and the calls for Wagner were unanimous and prolonged. The composer however, did not come forward to respond to the enthusiasm of his admirers.

An important discovery has just been made at Pompeii. It consists of a number of objects of gold and silver, and close to them the carbonized skeletons of two men, who would seem to have been borne down in the storm of ashes while endeavouring to escape with their valuables or plunder. Among the things found are eight rings, six pieces of money, two pairs of earrings, one single earring, two large armlets, each ornamented with thirteen pairs of half globes, with little shells upon them, held together by chainwork, all of gold; a silver ring, 332 pieces of silver money, a casserole of the same material, broken in pieces, and three large bronze coins.

According to the "Political Correspondence" of Vienna, His Royal Highness the Duke of Connaught will be present at the military manoeuvres to be held at Zisterdorf (Lower Austria) towards the end of the present month.

A reward of £250 has been offered by the Government for information leading to the conviction of the murderer or murderers of Mr. Bravo; and an offer of pardon is held out to any accomplice, not being the person who actually committed the murder, who shall give evidence leading to the same result.

NEW WORK OF TRAVEL AND DISCOVERY.—Dr. Robert Brown, the popular author of "The Races of Mankind," &c., has for some time past been engaged upon a new and comprehensive work, which will be published by Messrs. Cassell, Petter, & Galpin, in sevenpenny monthly parts, under the title of "The Countries of the World," and will embrace graphic sketches of travel over land and sea, according to the latest discoveries.

The Provincial Grand Master of Devon has decided to hold his next lodge at South Molton on Thursday, the 31st day of this month. It is now forty years since a Provincial Grand Lodge was held in this town. South Molton can boast of one of the prettiest and best furnished lodges in Devon.

Mr. F. Cavill attempted on Tuesday the feat of swimming across the Channel, but when within a few miles of the French coast he was obliged to relinquish his task. He took the water at forty-two minutes past one a.m., and left it after swimming for nearly 12 hours. He was much exhausted.

Bro. the Right Hon. George Ward Hunt, the First Lord of the Admiralty, has left for his seat near Oundle, Northampton.

We understand that with Friday's (the 11th inst.) issue the publication of the "Hour" newspaper was discontinued. The "Hour" was established in March, 1873, and has been from that time conducted with much energy and ability by Captain Hamber, formerly editor of the "Standard."

The postage on letters addressed to Newfoundland has been reduced to 2½d. per half ounce, if prepaid.

We learn the talented artiste, Bro. Edgar Anderson, is meeting with very fair success at the assembly rooms, Great Yarmouth, and St. Andrew's Hall, Gorleston. Assisted by his drawing-room staff, the most prominent of whom is G. S. Graham, the celebrated organophonist, the amusements offered being most interesting. Bro. Anderson is a capital Shakesperian reciter.

THE LIVINGSTONE STATUE.—Yesterday the statue of the late Dr. Livingstone, erected in East Prince's-street Gardens, Edinburgh, was unveiled in presence of the members of the Corporation, and a large assemblage of the general public. Among those present were Mrs. Alexander L. Bruce and Miss Anne Mary Livingstone, the Rev. Dr. Moffat, father-in-law, and Miss Moffat, Mrs. Charles Livingstone, sister-in-law of Dr. Livingstone, and her son, Mr. Charles Livingstone, and two daughters, the Misses Livingstone, sisters of Dr. Livingstone, two grandsons of Dr. Moffat, and Mr. A. L. Bruce, son-in-law of Dr. Livingstone. The Lord Provost presided on the occasion. Addresses were delivered by Josiah Livingstone, Dr. Moffat, and Mr. Duncan McLaren, M.P. (who formally handed over the statue to the city). The Lord Provost then unveiled the statue amid loud cheers, and intimated the acceptance of it by the corporation. Mrs. Bruce and Miss Livingstone, daughters of Dr. Livingstone, placed two floral wreaths on the pedestal which was also festooned with evergreens by a number of young ladies. The figure of Livingstone, which was designed by Mrs. D. O. Hill, of Edinburgh, is in bronze. He is represented in travelling costume, his right hand holding out a Bible and his left resting on the handle of an

CITY CHURCHES.—Another City church is about to be pulled down—that of All Hallows, Bread-street. It was built by Wren in 1680, on the site of one destroyed during the Great Fire, at a cost of £3348, and has a tower 86 ft. high. Of this church Strype says, "On the south side of the chancel, in a little part of this church, called the Salters' Chapel, is a very fair window, with the portraiture or figure of him that gave it, very curiously wrought upon it. This church, ruined in the Great Fire, is built up again without any pillars, but very decent, and is a lightsome church. . . . In the 22nd year of Henry VIII., the 17th of August, two priests of this church fell at variance, that the one drew blood of the other, wherefore the same church was suspended, and no service sung or said therein for the space of one month after; the priests were committed to prison, and the 15th of October, being enjoined penance, they went at the head of a general procession, barefooted and barelegged, before the children, with beads and books in their hands, from Paul's, through Cheap, Cornhill, &c." Among the epitaphs the following, given by Stow, is quaint:—"To the sacred memory of that worthy and faithful minister of Christ, Master Richard Stocke, who, after 32 yeeres spent in the ministry, wherein by his learned labours, joined with wisdom, and a most holy life, God's glory was much advanced, his Church edified, piety increased, and the true honour of the pastor's life maintained, deceased April 20, 1626. Some of his loving parishioners have consecrated this monument of their never-dying love, January 28, 1628." Milton, whose father was a scrivener in Bread-street, where the poet was born on the 9th of December, 1608, was baptized in the church of All Hallows. The materials and site of the church are to be sold, and part of the proceeds is to be devoted to building a new church on a site within the limits of the metropolis, to be approved by the Bishop of London. The new church is to be called All Hallows, and to be endowed with £120 a year for the incumbent. The remains of the dead under the church are to be removed to the City of London Cemetery at Little Ilford. A suitable monument is to be erected over them by the Commissioners of Sewers, who have the option of taking a portion of the site for the purpose of widening Watling-street.

The Admiralty have issued notices inviting tenders for the purchase of the ironclad ship Vanguard, which was sunk in the Irish Channel. The whole of the property found in the vessel is to belong to the purchaser with the exception of the anchors and cables. The Admiralty will purchase any of the guns recovered.

METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, August 25, 1876.

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 19.

Lodge 1326, Lebanon, Lion Hot., Lion-sq., Hampton.
" 1364, Earl of Zetland, Old Town Hall, Hackney.

LODGES OF INSTRUCTION.

Lily, Greyhound, Richmond.
Manchester, 77, London-st., Fitzroy-square.
Star, Marquis of Granby, New Cross-rd.

MONDAY, AUGUST 21.

LODGES OF INSTRUCTION.

Prince Leopold, Lord Stanley Tav., Kingsland.
Strong Man, Jerusalem Tav., St. John's Gate.
Sincerity, Railway Tav., Fenchurch-st. Station.
Camden, Stanhope Arms, Up. James-st., Camden To.
Eastern, Royal Hot., Mile-end-road.
St. James's Union, Union Tav., Air-st., Regent-st.
Wellington, White Swan, Deptford.

Perfect Ashlar, Victoria Tav., Lower-rd., Rotherhithe.
Sydney, White Hart Ho., Church-rd., Upper Norwood.

TUESDAY, AUGUST 22.

LODGES OF INSTRUCTION.

Metropolitan, 269, Pentonville-rd.
Yarborough, Green Dragon, Stepney.
Domatic, Surrey M.H., Camberwell New-road.
Faith, 2, Westminster Chambers, Victoria-st.
Prince Fredk. Wm., Lord's Hot., St. John's Wood.
Dalhousie, King Edward, Triangle, Hackney.
Prosperity, 1, Camomile-st., Bishopsgate.
St. Marylebone, British Stores Tav., St. John's Wood.
Constitutional, Wheatsheaf Hot., Hand-court, Holborn.
Israel, Rising Sun Tav., Globe Road.
Royal Arthur, Prince's Head, York-road, Battersea.
Beacontree, Red Lion, Leytonstone.
Metropolitan Chapter, Jamaica Coffee Ho., Cornhill.
Excelsior, Commercial Dock Tav., Rotherhithe.

WEDNESDAY, AUGUST 23.

Lodge 754, High Cross, Seven Sisters Tav., Tottenham.
" 778, Bard of Avon, Greyhound, Hampton Court.
" 1540, Chaucer, Bridge House Hot., London Bridge.
Chap. 13, Union of Waterloo, F.M.H., Woolwich.

LODGES OF INSTRUCTION.

Confidence, M.H., Basinghall-st.
Mt. Lebanon, Windsor Castle Tav., Southwark-bdg.-rd.
Pythagorean, Prince of Orange, Greenwich.
New Concord, Rosemary Branch Tav., Hoxton.
Royal Union, Horse and Groom, Winsley-st., Oxford-st.
Peckham, Maimore Arms, Park-road, Peckham.
Stanhope, Thicket Hot., Anerley.
Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd.
Southwark, Southwark Park Tav., Southwark Park.
Duke of Connaught, Havlock Tav., Dalston, E.
United Strength, Grafton Arms, Kentish-town.
Islington, Crown and Cushion, London Wall.

Whittington, Black Bull Tav., Holborn.
Lewis, King's Arms Hot., Wood Green.

THURSDAY, AUGUST 24.

House Com. Girls' School, at 4.

LODGES OF INSTRUCTION.

Egyptian, Hercules Tav., Leadenhall-st.
Fidelity, Yorkshire Grey, London-st., W.
Finsbury, Jolly Anglers' Tav., Bath-st., City-road.
Temperance in the East, Catherine-st., Poplar.
Ebury, 12, Ponsonby-st., Milbank.
Highgate, Bull and Gate, Kentish-town.
The Great City, 111, Cheapside.
High Cross, Coach & Horses, High-road, Tottenham.
Salisbury, Union Tav., Air-st., Regent-st.
Marquis of Ripon, Albion Tav., Albany-rd., Dalston.
Prince Frederick William Chapter, St. John's Wood.
Southern Star, Crown Hot., Blackfriars-rd.

FRIDAY, AUGUST 25.

Chap. 134, Caledonian, Ship and Turtle, Leadenhall-st.

LODGES OF INSTRUCTION.

Union Waterloo, Thomas-st., Woolwich.
Robert Burns, Union Tav., Air-st., Regent-st.
Belgrave, Lyceum Tav., 354, Strand.
Unions Emulation (for M.M.'s), F.M.H.
Temperance, Victoria Tav., Victoria-road, Deptford.
Clapton, White Hart, Clapton.
Metropolitan, Portugal Hot., Fleet-st.
Westbourne, Horse & Groom, Winsley-st., Oxford-st.
United Pilgrims, Surrey M.H., Camberwell New-road.
St. James's, New Tanners' Arms, Grange-rd., Bermondsey.
Duke of Edinburgh, Silver Lion, Penny-fields, Poplar.
Doric, Earl Grey Tav., Mile-end-road.
Borgoyne, Grafton Arms, Prince of Wales's-road, N.W.
St. Luke's, White Hart, King's-rd., Chelsea.
Chigwell, Bald-faced Stag Hot., Buckhurst-hill.
Burdett Coutts, Approach Tav., Victoria Park.
Royal Standard, Finsbury Park Tav., Holloway.
Ranelagh, Clarendon Hot., Hammersmith.
Pythagorean Chapter, Prince of Orange, Greenwich-rd.

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday August 26, 1876.

MONDAY, AUGUST 21.

Lodge 721, Independence, M.R., Chester.
" 1502, Israel, M.H., Liverpool.
Chap. 1051, Rowley, M.R., Lancaster.
Everton L. of I., M.H., Liverpool.

TUESDAY, AUGUST 22.

Lodge 1303, Hamer, 22, Everton-rd., Liverpool.
" 1609, Dramatic, M.H., Liverpool.
Chap. 823, Everton, M.H., Liverpool.
Merchants' L. of I., M.H., Liverpool.

WEDNESDAY, AUGUST 23.

Lodge 220, Harmony, Garston Hot., Garston.
" 724, Derby, M.H., Liverpool.
Chap. 1052, Callender, P.H., Rusholme.
" 1356, De Grey and Ripon, M.H., Liverpool.
Neptune L. of I., M.H., Liverpool.

THURSDAY, AUGUST 24.

Lodge 594, Downshire, M.H., Liverpool.
Chap. 216, Sacred Delta, M.H., Liverpool.
" 1086, Walton, St. Lawrence's School, Liverpool.

FRIDAY, AUGUST 25.

Chap. 680, Sefton, M.H., Liverpool.
SATURDAY, AUGUST 26.
Chap. 178, Harmony, Royal Hot., Wigan.

MASONIC MEETINGS IN GLASGOW AND WEST OF SCOTLAND.

For the Week ending Saturday, August 26, 1876.
All the Meetings take place at Eight o'clock.

MONDAY, AUGUST 21.

Lodge 581, Plantation, Craigiehall-st., Glasgow.
Encampment St. Mungo, 213, Buchanan-st., Glasgow.

TUESDAY, AUGUST 22.

Lodge 556, Clydesdale, 106, Rose-st., S.S., Glasgow.
" 579, St. Bryde, M.H., Uddingstone.
Chap. 67, Cathedral, 22, Struthers-st., Glasgow.

WEDNESDAY, AUGUST 23.

Lodge 505, Burns St. Mary, Commercial Inn, Hurlford.
" 510, Maryhill, M.H., Main-st.

THURSDAY, AUGUST 24.

Lodge 187, St. John, Black Bull Inn, Carluke.

FRIDAY, AUGUST 25.

Lodge 125, St. James, Masons' Arms, Newton Ayr.
" 153, Royal Arch, Cogan-st., Pollokshaws.
" 195, St. John R.A., Lennox Arms, Lennox Town.
" 199, St. Andrew, M.H., Cumbernauld.
" 244, Union, Black Bull Inn, Stonehouse.
" 347, St. John Operative, M.H., Rutherglen.

Chap. 79, Commercial, 30, Hope-st., Glasgow.

SATURDAY, AUGUST 26.

Lodge 28, St. John, Black Bull Inn, Kirkintilloch.

MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, August 26, 1876.

MONDAY, AUGUST 21.

Lodge 44, St. Luke, F.M.H., George-st.

TUESDAY, AUGUST 22.

Lodge 151, Defensive Band, Alexandra H., Cockburn-st.
Chap. 40, Naval and Military, F.M.H., 98, George-st.

WEDNESDAY, AUGUST 23.

Lodge 112, St. John, Royal Hot., Musselburgh.

THURSDAY, AUGUST 24.

Lodge 392, Caledonian, F.M.H., 98, George-st.

FRIDAY, AUGUST 25.

Lodge 223, Trafalgar, 54, Bernard-st., Leith.