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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

**THE GREAT CITY LODGE (No. 1426).**—An emergency meeting of the Great City Lodge was held on Saturday, Sept. 30th, at the City Terminus Hotel, Cannon-street, for the purpose of clearing off some of the business in relief of the installation meeting, which will take place a fortnight hence, and considering that the usual autumnal holidays have scarcely concluded, there was a fair attendance of members. Bro. J. Hamilton Townend, W.M., presided; Bro. Seex (W.M. elect), S.W.; and Bro. Stanway, J.W.; and most of the other officers were in attendance. The lodge having been duly opened, the first business was to pass Bros. Stephens and Styles to the Second Degree, which was ably done by the W.M. The lodge was resumed to the First Degree, when a ballot took place for four candidates in addition to one favourably balloted for at the last lodge. The ballot being successful, the following gentlemen were severally initiated into the mysteries and privileges of Freemasonry, viz., Mr. Oppenheimer, Mr. Samuel Dorman, Mr. William Shaw, Mr. George Frederick Luticke, and Mr. John Peacock Turner. The ceremonies were performed by the W.M. with his usual care and ability. In the absence of Bro. Brown, who had given notice of motion "That a Past Master's jewel of the value of ten guineas be presented to J. H. Townend on the termination of his year of office," Bro. Thompson ("Freemason"), said that he should have much pleasure in submitting the motion in the absence of the brother in whose name it stood on the paper, for he believed that when they remembered the courteous, kind, and genial manner with which their W.M. had discharged his duties during his year of office, he thought that they would all agree with him that this was a compliment he had fairly earned, and one that he well deserved. He would not occupy their time in descanting upon his many good qualities as they knew them as well as he did, but would simply confine himself to moving, in the terms of the motion, "That a Past Master's jewel of the value of ten guineas be presented to Bro. J. H. Townend on the termination of his year of office." Bro. Moody, P.M. and Secretary, seconded the motion, which was put and carried unanimously. Some other business was disposed of, and the lodge was closed in due form and with solemn prayer. The members afterwards re-assembled. Very slight refreshments and the loyal toasts having been disposed of, Bro. Headon, I.P.M., said he rose to propose "The Health of their W.M.," and although that was the last time he should have an opportunity of doing so, he found it almost impossible to vary the terms in which he had so many times spoken of him. They all knew his worth, and he should therefore ask them to drink with all cordiality the health of their W.M. The W.M., in responding to the toast, said he need hardly say that he was not going to make a speech, although that was the last opportunity he had of rising to thank Past Master Headon for the very kind manner in which he had proposed the toast. He would, however, take that opportunity of thanking the officers of the lodge and the brethren generally for the indulgent way in which they had received any shortcomings on his part on account of the difference of his ritual to that of the lodge, but he could assure them that their kindness would never be obliterated from his memory. He had received very substantial assistance from Bro. Headon, and he really did not know what he should have done without him. He thanked them for the kindness and cordiality he had received from every member of the lodge, and he should not quit the chair with regret but with pleasure, as he believed that Bro. Seex, his successor, would be able to carry out the duties of the lodge more ably than it had been in his power to do. He had, as he said, been greatly indebted to his predecessor, Bro. Headon, for during his year there had not been a single hitch in his working, and he had carried out his duties to his (the W.M.'s) admiration, and he believed to that of every member of the lodge. He proposed "The Health of Bro. Headon, their Immediate Past Master." Bro. Headon thanked the brethren for the very cordial manner in which the toast had been received, and, as it was a compliment he had been in the habit of receiving, he should defer making a speech until the next occasion. The W.M. then referred to the addition of five new members, who were one and all known to some members of the lodge, and he believed were men of the right sort, and would do credit to them. He proposed their healths. The

newly-initiated members severally returned thanks. The W.M. said that whatever they had to offer to their visitors, whether it was only bread and cheese, or anything else, they always gave them a hearty welcome and the right hand of fellowship. They were honoured that night with the presence of Bro. Constantine, from Jamaica, and he hoped when he returned he would be able to say that the Great City Lodge had given him a hearty welcome, and he asked the brethren to cordially drink his health. Bro. Constantine briefly thanked the brethren for the kindness with which he had been received. The W.M. next gave "The Officers of the Lodge," for which they severally responded, and the Tyler's toast brought a very agreeable evening to a close.

**DUKE OF CONNAUGHT LODGE (No. 1524).**—The September meeting of this lodge was held on Thursday week, and was attended by a goodly number of both members and visitors. The following officers were present: Bros. Chapman, Prov. G. Stwd. Herts., W.M.; J. B. Shackleton, J.W.; W. H. Lee, P.M., Sec.; J. Symes, S.D.; N. Green, J.D.; H. S. Meyer, D.C.; W. H. Brand, I.G.; and Gilchrist, Tyler. Members: Bros. H. G. Buss, Prov. G. J. W. Middx.; F. Brasted, C. Johnson, E. Harding, H. G. Moon, John Varney, C. W. Smyth, E. Dignam, A. Ferrar, and F. A. Kelly. Visitors: Bros. Jas. Pinder, G. Young, 820; Oscar Dietrich, W. E. Gompertz, P.M. 869; and W. Morgan, 1385. The business before the W.M. was the raising of Bro. Dietrich, the passing of Bro. Lorkin, and initiation of Messrs. Polak, Hill, Stokes, and Stevenson, the whole of the ceremonies being performed by the W.M. in a very creditable manner. Bro. J. L. Payne (nephew of the Grand Tyler) was successfully balloted for and duly elected. After the ceremonies were over, Bro. W. H. Lee rose and informed the brethren of the loss they had all sustained by the death of Bro. Henry Lister and James Alford, which sad intelligence was received with the greatest regret by all present. Bro. Lee proposed, and Bro. Shackleton seconded, a vote of condolence with the family of Bro. Lister, the W.M. following with a few remarks, in which he stated how great was his regret at the loss of so dear a friend and brother. A similar vote was proposed for the relatives of Bro. Alford by Bro. Symes, and seconded by Bro. C. Johnson. Both propositions were carried unanimously. The vacancy caused by the lamented death of Bro. Lister was filled by the W.M. appointing Bro. Shackleton, S.W.; Jas. Symes, J.W.; Neville Green, S.D.; W. Brand, J.D.; H. Meyer, I.G.; and C. Johnson, Steward. The lodge was then closed, and the brethren shortly afterwards sat down to supper; at the termination, of which the usual toasts were given and duly responded to.

**WEST SMITHFIELD LODGE (No. 1623).**—An emergency meeting of this lodge was held at the New Market Hotel, Snow-hill, on Wednesday, 30th ult. Bro. J. Smith, P.G.P., P.M., W.M., presided. There were present Bros. F. Walters, P.G. J. D. Middlesex, P.M., Sec., who acted as I.P.M.; T. W. Adams, S.W.; G. S. Elliott, J.W.; J. Howes, P.M., S.D.; J. Johnson, J.D.; T. Butt, as I.G.; E. Mallett, Assistant Sec.; and others. Amongst the large number of visitors we noticed Bro. E. B. Grabham, P.S.G.W. Middlesex, W.M. 19; H. Potter, P.M. 11; A. Stevens, I.G. 1298; E. Mallett, J.W. 141; Leonard Van Boole, 1275; David Smith, 1326; T. Tremcer, 1309; and some whose names we could not ascertain. Bro. D. Smith was raised to the Third Degree; Bro. L. Van Boole passed to the Second Degree; Messrs. T. M. Butt (a Lewis, son of the host), W. Snow, and W. B. Delafons were initiated into Freemasonry. All the work was done well. Apologies were received from the absent candidates. It was announced the Secretary had induced the J.D., Bro. J. Johnson, to become Steward to represent this lodge at the forthcoming anniversary of the Boys' School festival, to be held in 1877. Bro. Joseph Smith, P.G.P., P.M., W.M., presented the lodge with a handsomely bound volume of the Sacred Law. It was accepted with pleasure, and, on motion duly made and seconded, it was unanimously resolved that the best thanks of the lodge be given him for his welcome present, and the same be entered in the lodge minute book. The lodge was closed and adjourned to Thursday, Oct. 19, at 2 o'clock p.m. Banquet and dessert followed.

**WARRINGTON.**—Lodge of Lights (No. 148).—The regular monthly meeting of this old lodge was held on Monday evening, the 25th ult., at the Masonic Rooms. The W.M., Bro. W. H. Robinson, was supported by Bros. Thos. Tunstall, S.W.; Joseph Pickthall, J.W.; and a large number of members and visitors. The lodge was opened in form, when the minutes were read and declared to be correctly recorded. The lodge was opened in the Second Degree, when Bro. Ferguson claimed preferment, and having sustained his claim was entrusted and retired. The lodge was opened in the Third Degree, and Bro. Ferguson re-admitted and raised to the Sublime Degree of a Master Mason in ample form by the W.M. On the lodge being closed down, Bro. John Armstrong, S.W. 1250, and Treasurer of No. 148, rose to propose a vote of congratulation to two brethren who had and were about to have high Masonic distinction bestowed upon them. They all felt that the lodge was complimented by these appointments. Bro. Bowes had done much for Masonry in Warrington, but his able services were not confined to West Lancashire, for he was well-known in the Northern Province of Cumberland and Westmorland as in Warrington. He (Bro. Armstrong) had it on the best authority that Bro. Bowes had for many years ever been ready to afford help in the north whenever needed, and Lord Bective, M.P., the R.W. Prov. G.M., acknowledged the obligations of the province when he appointed Bro. Bowes Junior Grand Warden at the great meeting at Kirby Lonsdale a few weeks since. They one and all congratulated Bro. Bowes on the well-merited honour which had been bestowed upon him. Bro. Sharp, P.M., &c., was the other worthy brother upon whom the

Right Hon. Lord Skelmersdale was about to confer a similar honour. Bro. Sharp while he occupied the chair of K.S. rendered their beautiful ceremonies in a manner they all appreciated, and they congratulated him most sincerely. Bro. Tunstall, S.W., seconded the motion, which was carried by acclamation. Bros. Bowes and Sharp acknowledged the compliment in suitable terms. Bro. Bowes proposed a vote of congratulation to Bro. James Paterson, I.G., on the occasion of his marriage; this was seconded by Bro. J. R. Young, S.D., and carried unanimously. The Prov. Grand Lodge circular having been read, and there being no further business, the lodge was closed with the usual solemnities, and the brethren separated in harmony.

**CHESTER.**—Cestrian Lodge (No. 425).—This popular and influential lodge met for the first time after the summer vacation on Thursday evening, the 21st ult., at the Grosvenor Hotel. There were present Bros. J. McHattie, W.M.; Robinson, I.P.M.; Dr. Taylor, S.W.; T. M. Lockwood, J.W.; Knox, S.D.; Smith, J.D.; F. A. Dickson, I.G.; Cuzner, Organist; W. C. Hunt, P.M., Sec.; Minspull, Treas.; W. Mathews, S.W. of the Lodge of Independence, and a large number of the brethren, among whom were Bros. C. Dutton, P.P.G.S.W.; J. E. Williams, P.G.S.D.; J. Salmon, P.P.G.S.D.; and F. Smith, P.G.S. of W. The business included the passing of Bro. Marples and the raising of Bro. Oldreive, both ceremonies being impressively rendered by the W.M. The brethren were then called to refreshment, which was served in a room adjoining the lodge. The W.M. presided, and, at the conclusion of the repast, proposed the usual loyal and Masonic toasts, which were enthusiastically received. In responding to the toast of his health, which was proposed in flattering terms by the I.P.M., the W.M., after expressing the pleasure it gave him to meet the brethren once more, proceeded to review the position of the lodge. The Cestrian, he was happy to say, was in a most flourishing condition, greater than it had ever been in before, and in point of voting power was the most influential lodge in the province. He had supplemented the amount voted to him as Steward for the Masonic Boys' School with a sum which he had collected among the brethren of the lodge; and this had enabled him to hand over at the recent festival £113 to the funds of that deserving institution, thus constituting the Master and Wardens of the lodge a Vice-Patron and Vice-Presidents of the school in perpetuity—a position, he believed, unique among the private lodges in the country. The lodge had now 162 votes per annum in respect to the Masonic Charities, which, with the 100 votes in possession of private lodges in the province, would enable them to carry any candidate whose cause they might espouse. It was possible that some alteration might be made in the present mode of voting, but even that, he felt sure, would not affect the influential position of the lodge. The W.M. then advocated the claims of the Cheshire Masonic Educational Institution. It was not a building, as some erroneously supposed, for the reception of children, but a fund which provided for the education of the children of deceased or indigent Cheshire Masons. They all knew that brethren sometimes fell from affluence to poverty, and consequently became unable to give their children that education which they intended them to have. In such cases the fund came to the aid of the embarrassed parent, and defrayed the cost of the child's schooling. They all knew the value of a good education in these days, and would therefore appreciate the beneficial operations of the fund. The brethren, too, had subscribed liberally to the Freemasons' pulpit which had been placed in Chester Cathedral, that noble pile which had been rescued from decay by the zeal and energy of Dr. Howson, and he trusted that the doctrines preached from that pulpit would always coincide with those bright and glorious principles on which the Craft was founded. Freemasonry was growing in power and influence every day; the fact that the brethren in England and Wales had subscribed upwards of £30,000 to the Masonic charities last year was a telling proof of its vitality; and its Divine teachings were being conveyed into the remotest corners of the earth. After one or two other toasts had been proposed the brethren were called to labour, and the lodge was closed in due form.

**BEDFORD.**—Stuart Lodge (No. 540).—This lodge held its first meeting after the summer recess on Wednesday evening, September 27th, when there were present Bros. Capt. Green, W.M.; Col. Stuart, P.G.S.W., &c., &c., S.W.; A. Cookson, P.M., acting J.W.; Rev. C. Brereton, Chaplain; Capt. Colburne, S.D.; Billson, P.M., acting J.D.; Coombes, I.G.; Dr. Prior, P.M., Sec.; Sergeant, P.M., Treas.; Piper, Org.; and J. R. Bull, P.M., Steward. Amongst the many brethren present were Capt. Polhill-Turner, M.P., P.M.; Whyley, P.M.; Stafford, Thompson, Leslie, Harris, and others. Bro. Kilpin was raised to the Third Degree, the W.M. and officers performing the ceremony in a very effective manner, Dr. Prio giving the traditional history. Twenty-two brethren sat down to an excellent supper provided by Bro. Wicks, of the Swan Hotel. As this was the last occasion of his catering for the wants of the brethren his health was drunk with "hearty good wishes" for his enjoyment of a well-earned retirement, which kindly expressions of brotherly feeling having been suitably acknowledged by him, the brethren separated after a very enjoyable evening.

**SOUTHEND.**—Priory Lodge (No. 1000).—The first meeting of this lodge after the recess was held at the Middleton Hotel, Southend, on the 28th ult., the W.M., Bro. Dr. E. E. Phillips, P.M. 379, Prov. J.G.D., presided. There were also present Bros. A. Lucking, P.M. 160, Prov. A.G.D.C.; I.P.M.; F. Grayson, acting S.W.; G. Glasscock, acting J.W.; F. Wood, P.M., P.P.S. G.W., Treas.; J. A. Wardell, P.M. 160 and 1000, P.P.G.D., Sec.; J. R. Hemmann, P.M. P.P.G.D., Org.;

Rev. H. J. Hatch, W.M. 160, P.P.G.C., acting Chaplain; W. Chaplin, S.D.; W. P. Belliss, J.D.; Thos. Hales, S.W., acting I.G.; Rev. T. W. Herbert, P.M., P.P.G.C.; H. Hicks, W. Wallis, F. V. Jillings, S.W. 260; P. Benton, jun., H. Hassall, G. F. Wood. Visitors: Bros. W. Pissey, P.M. 160, P.P.J.G.W.; D. Nash, jun., 160; B. J. Abbott, 25. After the usual preliminary business Bro. W. H. Norman was passed to the Second Degree. The ballot having proved favourable Mr. H. Smith was initiated into the mysteries of the Craft, the work being well done. Two gentlemen having been proposed for initiation the lodge was closed, and the brethren adjourned to refreshment. The Tyler's toast brought a very successful meeting to a close.

**LANCASTER.—Rowley Lodge (No. 1051).**—The usual monthly meeting of this lodge was held in the Masonic Rooms, Athenæum, on the 2nd inst. Bro. H. Longman, the W.M., occupied the chair of K.S. There was a fair attendance of members and visiting brethren. The lodge was opened in the First Degree with solemn prayer, and the minutes of previous meeting read and confirmed. The lodge was then opened in the Second Degree, and Bros. T. Bell and G. H. Chippindall having given proficiency as Craftsmen, were entrusted, and retired. The lodge was then raised to the Third Degree, and Bro. Bell having been re-admitted was raised to the Sublime Degree of a Master Mason, the working being gone through by Bro. John Hatch, P.M. 281. Bro. Chippindall was then re-admitted and raised to the Sublime Degree of a Master Mason by Bro. Longman, the W.M., the working tools being presented by Bro. T. Atkinson, W.M. 281. The lodge was then closed down to the First Degree, and the usual proclamations having been made, which elicited hearty responses from the visiting brethren, the lodge was closed in due form.

**WESTERHAM.—Amherst Lodge (No. 1223).**—On Thursday, the 28th ult., this lodge was well attended, a number of London brethren having honoured the W.M., Bro. R. Durnell, with a visit. At the banquet which followed, Bro. Hadley (the new host, an old P.M.) catered most royally. The visiting brethren expressed themselves much pleased with their reception, and the pleasures of the evening were much enhanced by the excellent singing of Bro. T. Mortlock, P.M., Bro. Wood, P.M., and Bros. Weldon and Gosden.

**LIVERPOOL.—Dramatic Lodge (No. 1609).**—The monthly meeting of this promising and excellently-worked lodge was held on Tuesday, the 26th ult., at the Masonic Hall, Liverpool, where there was a numerous gathering of the brethren, and several distinguished visitors, amongst whom was Bro. H. S. Alpass, P.G. Sec. West Lancashire. Bro. Joseph Bell, W.M., occupied his place in the E., and amongst his chief and subordinate officers present were Bros. W. J. Chapman, S.W.; L. Courtenay, J.W.; J. Skeaf, P.G.O., Org.; A. Woolrich, Treas.; H. J. Loveday, Sec.; J. Atkinson, I.G.; and Bro. G. Hutchin, W.M. 241, previously elected a joining member, acted as P.M. Mr. J. H. Walton was initiated into the Order, and five brethren were passed to the Second Degree by the W.M., whose working, along with that of his admirable Wardens, elicited general commendation. The bye-laws for the lodge were submitted, and after the month of installation had been altered from June to September, to suit the convenience of another lodge, they were passed unanimously. The sum of three guineas was voted from the funds of the lodge for the relief of a brother from another lodge, who was in distress, and it was resolved that the "Dramatic" should be represented at the meeting of the Provincial Grand Lodge by the W.M. and his two Wardens. After several propositions for joining and initiation had been made, the lodge was closed according to ancient form, and the brethren adjourned to refreshment in the Old Hall. During the evening capital songs and recitations were given by Bros. D. Saunders, L. Courtenay, W. J. Chapman, R. J. Cotton, R. Brough, W. Hildyard, &c., and the proceedings terminated soon after seven o'clock.

**MOLD.—Sir Watkin Lodge (No. 1477).**—This lodge held its first meeting for the winter session on Monday, the 18th ult., in the magnificent Masonic Hall, Mold, when upwards of sixty brethren were present, among them being Bro. J. Salmon, P.J.G.W. of the province, and Bro. Horatio Lloyd, P.G.S.D. Cheshire. Although, comparatively speaking, the Sir Watkin Lodge is yet in its infancy, it has already attained a popularity second to none in the Province of North Wales and Salop, within whose jurisdiction the lodge is held. It has already on its books over 100 subscribing members, including the R.W. P.G.M. of the province, Sir Watkin Williams Wynn, Bart., M.P., whose name the lodge, by special permission, bears, besides some six or seven honorary members. On Monday night Bros. Haverfield and Lloyd were raised to the Third Degree, the ceremony being effectively rendered by Bro. J. Salmon, who takes a deep interest in the success of the lodge.

#### INSTRUCTION.

**DEPTFORD.—Wellington Lodge (No. 458).**—Of late there has been a very marked increase in the attendance at this lodge of industry, held at the White Swan, High-street, Deptford, under the ministrations of Bro. Past Master Griffin, the popular Preceptor, whose assiduity to the onerous duties entailed by his important post has been instrumental in rendering many young Masons capable of working a ceremony within a few months of their initiation. As a Preceptor Bro. Griffin has a wide-spread popularity, perhaps not enjoyed by all those who hold similar offices, for there are sometimes circumstances that render the position of Preceptor a somewhat unenviable one, and his working and ruling now and again are criticised in a manner not always strictly Masonical, but Bro. Griffin has a happy method of pleasing all, and this we can plainly see has all to do with his popularity. On Monday evening last there was the now usual numerous attendance to hear Bro. Ernest Smith, 1559, work the

initiation ceremony for the second time in this lodge, the W.M. having for his officers Bros. Bridgland, 933, S.W.; Church, J.W. 147, J.W.; H. Gloster, J.W. 1531, S.D.; Milburn, 13, J.D.; and Nevins, I.G.; Bro. Gibson impersonating the candidate. Among the brethren present we noticed Bros. West, P.M. 548; and Dr. Chittenden, W.M. 548. The first four sections were worked by Bros. Church, Marketis, and Shaw, and on the second rising of the W.M. it was resolved that certain new furniture be purchased, Bros. Chittenden and Gibson at the same time promising a portion of the same. The White Swan is becoming quite a temple of the Craft, and is to S.S.E. Masons what the Masonic Hall is to those further north. The lodge-room proper is second to none in the metropolis, and the room in which the instruction is given is sufficiently spacious to accommodate a hundred. We wish the Wellington Lodge of Instruction the success it deserves. We learn that the Fifteen Sections will be worked at the Star Lodge, Marquis of Granby, New Cross, on the 4th Saturday in October, Bro. Shaw, Preceptor, Pythagorean Lodge.

**UNITED PILGRIMS' LODGE (No. 705).**—A very full meeting of the members of this lodge was held on Friday evening, the 29th ult., at the Surrey Masonic Hall, Camberwell New Road, for the purpose of being present at the rehearsal of the ceremony of installation by Bro. M. S. Larham, P.M. of the Surrey Masonic Hall Lodge, and W.M. of the Macdonald Lodge. This beautiful ceremony was ably rendered by Bro. Larham, and when the brethren below the chair were requested to retire it was found that there were eight Past Masters present, showing the interest that was felt by old members of the Craft to witness the proceedings. At the close of the business it was unanimously agreed to that a cordial vote of thanks should be recorded on the minutes to Bro. Larham for the very able manner in which he had performed the duties of Installing Master, to which he made a very brief and pithy reply. Sections of the First Degree were then worked, and the lodge was closed in due form, and with solemn prayer.

**BELGRAVE LODGE (No. 749).**—There is, perhaps, in Masonry nothing better calculated to test the sincerity, and gauge a brother's appreciation for the beautiful rituals and ancient traditions of our Craft, than an observance as to his attendance at Lodges of Instruction, which are so plentifully (yet none too plentifully) scattered over the face of our great metropolis as to eradicate what was once a common excuse on the part of the backward, "I have no Lodge of Instruction near me." Again, we live in an age when brethren of vast Masonic experience, letter perfect in the ceremonies, beyond reproach in the rendering of our Fifteen Sections of intellectuality, and masters of the ancient charges and traditional histories of the Craft of crafts, voluntarily afford instruction and tuition to those brethren who come in search of it. Such a one as this is our esteemed Bro. T. Pulsford, P.M. 1158, and Preceptor of the Belgrave and Southern Star Lodges of Instruction, whose name is a household word to a vast body of Freemasons in the south-eastern, as well as in the west-end districts. His efforts have long been, are, and we trust, long may be, appreciated and recognised by all who know him, and that "it cannot be said that he has laboured in vain" was practically demonstrated on Friday evening 29th ult., when several of his pupils distinguished themselves in the working of the Fifteen Sections in the Belgrave Lodge. Such an occasion as the one under notice is to the hardworking and industrious Mason a "fête day," and is looked upon much in the same light as is the annual Speech Day by the Westminster scholars. The surest test of the popularity of the Preceptor in charge will be found in the number of visitors who troop to hear his "working," and do him honour on his own territory; and the large attendance at the opening of the lodge, subsequent and continuous arrival of new comers throughout the evening, amply testified to the general popularity and high esteem in which Bro. P.M. Pulsford is held, both as a Preceptor and in private life. Friday was the first occasion of the lodge having met at the Constitution, Bedford-street, Covent Garden, and we would here remark that the inauguration of the new lodge-room was marked by new furniture, ornaments, and jewels, as well as the aprons and collars being worn and used, a circumstance that speaks well for the flourishing condition of the lodge funds. Precisely at 7 p.m. Bro. Pulsford, P.M. 1158, assumed the chair of K.S.; and appointed as his officers Bros. Mander, P.M. 1021, S.W.; Tolmie, 861, J.W.; Wise, I.P.M. 1158, P.M.; Lowe, 1582, S.D.; Spink, 117, J.D.; Leaper, 1275, I.G.; Beavis, 1158, Sec. Lodge having been in due form and with solemn prayer opened for the business of the evening, and the minutes of the last meeting read and confirmed, the First Lecture was worked as follows:—

#### FIRST LECTURE.

- 1st Section by Bro. Wise, P.M. 1158.
- 2nd " " Spink, 177.
- 3rd " " Ernest Smith, 1559.
- 4th " " Hurdell, 1348.
- 5th " " Farwig, I.G. 180.
- 6th " " Tolmie, 861.
- 7th " " Cull, 1446.

Lodge having been opened in the Second Degree, the Lecture was worked as follows:—

#### SECOND LECTURE.

- 1st Section by Bro. Mott, J.D. 87.
- 2nd " " Stewart, I.G. 1158.
- 3rd " " Mander, P.M. 1201.
- 4th " " Beavis, 1158.
- 5th " " Bentley, P.M. 193.

The lodge having been opened in the Sublime Degree, the following brethren assisted the W.M. in working the

#### THIRD LECTURE.

- 1st Section by Bro. Saul, S.D. 1201
- 2nd " " Plenderleith, 177.
- 3rd " " Sadler.

Lodge was then resumed to the First Degree, and the W.M. rose for the first time, whereupon Bros. Taylor, 144; Woods, 145; Brown, 862; Kent 879; Bevan, 1158; Wray, 1257; and Boswell, 1339, having been duly proposed and seconded were elected joining members. Dues collected with exactitude. The W.M. having risen for the second and third times, Bro. P.M. Wise proposed and Bro. Mander, S.W., seconded, that a vote of thanks be recorded on the minutes for the very able manner in which the W.M. had worked the Fifteen Sections. It is needless to say that this was carried with acclamation, and the W.M. enthusiastically received when he rose and replied. He concluded by proposing a vote of thanks to the brethren who had assisted him in his work. This having been seconded it was put and carried, Bro. Mander returning thanks on behalf of himself and fellow workers. Bro. Beavis, Secretary, having read a letter from Bro. Batty, W.M. Belgrave Lodge, 749, sanctioning the removal of the lodge from the Lyceum Tavern to its present quarters, and all Masonic business being now at an end, the lodge was closed in due form, and with solemn prayer. We were pleased to see that no brother was called upon to work more than one section, which points to the proficiency of the brethren connected with this lodge, and we fully believe had it been necessary a second fifteen could have been selected from the remainder of the brethren to go through the same work. In addition to those brethren taking part in the proceedings, and enumerated above, we noticed Bros. Batty, W.M. 749; Watts, W.M. 1201; Ball, 144; Goddard, 168; Vine, 173; Jones and Jennings, 178; Belgrave, 179; Greenwall, 128; Pike, 299; Jeffery, 452; Block, Rossiter, Holloway, 1158; Vine, 1260; Limebeer, 1275; Arnold, 1319; Mitchell, 1360; Burr and Morphew, 1446; and one or two more whose names we were unable to obtain owing to their early departure. We cannot conclude our notice without tendering our warm congratulations to Bro. P.M. Pulsford on the well-established success of his endeavours, and trust that upon many future occasions we may see the Belgrave Lodge of Instruction as well attended on its Fifteen Section night as it was on the present celebration.

**WHITTINGTON LODGE (No. 862).**—This Lodge of Instruction held its weekly meeting on Wednesday last, at the Black Bull, Holborn. Bro. Marston, W.M. Regan, S.W.; Horne, J.W.; Kohler, S.D.; Tate, J.D.; Higgins, I.G.; Bingemann, P.M. The lodge was opened in the three degrees. Bro. H. Higgins was raised to the degree of Master Mason. The lodge was resumed to the First Degree. Bro. Regan was elected W.M. for the ensuing week. On the proposition of Bro. Bingemann, seconded by Bro. Marston, Bro. William Long, P.M. 435, P.Z. 1056, was unanimously elected Preceptor. This Lodge of Instruction meets at the above place every Wednesday evening at eight o'clock.

**STAR LODGE (No. 1275).**—At the weekly meeting of this flourishing Lodge of Instruction held on Saturday, the 31st ult., at the Marquis of Granby, New Cross, after Bro. Speight, jun., S.W. 147, had ably worked the ceremony of installation the following officers were unanimously elected for the ensuing year:—Bros. Govan Macdonald, W.M. 1158, Preceptor; C. J. Hogg, P.M. 1275 and P.G.S. Treas.; H. Keeble, P.M. 1275, Sec., 1559, &c. Sec.; Church, J.W. 147, Assist. Sec.; Bros. H. Green, W.M. 1275, P.M. 1538 J.W. 1559; H. Jenkins, and Ernest Smith, 1559, Auditors. A report of the seventh anniversary banquet of this lodge, held on Thursday evening, must stand over until our next.

**THE GREAT CITY LODGE (No. 1426).**—The members of this important lodge of instruction met at 111, Cheapside, on Thursday, the 28th ult., at 6.30 p.m. The lodge having been opened, a Board of Installed Masters was formed, and Bro. Seex, W.M. elect of The Great City Lodge, proceeded with the ceremony of installation, and inducted Bro. James Stevens, P.M. 1426, into the chair of K.S. It need hardly be stated that Bro. Seex performed his difficult task with great ability, and in a manner alike creditable to himself and to the distinguished lodge over which he is called upon to reign during the next twelve months. Bro. Stevens then invested his officers:—S. Browne, S.W.; A. Goodman, J.W.; W. Parker, S.D.; W. H. C. Wiltshire, J.D.; J. K. Pitt, I.G.; J. W. Colmer, Treas. In accordance with previous announcement, Bro. Stevens gave a complete explanation of the Tracing Board of the First Degree, to the great edification and delight of the brethren present. On the motion of Bro. Taylor, W.M. of the Doric, 933, a cordial vote of thanks was accorded to Bro. Seex. Bro. Seex, in response, said he felt he had been highly honoured in having been called upon to work the ceremony he had performed in such an important lodge as this. A vote of thanks to Bro. Stevens, proposed by Bro. Poore, Preceptor, and seconded by Bro. Colmer, Treas., was carried with acclamation. Bro. Stevens, in reply, said he considered it a duty to impart what knowledge he possessed, and in doing so it always afforded him the greatest pleasure. No greater compliment could be paid to him at any time by members of the Craft than by requesting his services. Bro. Taylor, W.M. 933, was elected a joining member. Among the brethren present were the following:—Bros. Constable, Blackie, Morgan, jun., Noehmer, McMurray, and others.

#### Scotland.

**RENFREWSHIRE EAST PROVINCIAL GRAND LODGE.** A meeting of the Renfrewshire East Provincial Grand Lodge was held on Saturday, 23rd ult., in the hall of Lodge Paisley St. Mirren, No. 129, for the purpose of considering in what way the members of the lodge would assist in welcoming his Royal Highness the Prince of Wales to Glasgow on the occasion of his forthcoming visit to lay the foundation stone of the new Post Office there. Bro. Col. Campbell, M.P., of Blytheswood, P.G.M., presided, and was supported by Bro. James Caldwell, Craigielea, Substitute Master. Bro. James Gilmour, No. 129, officiate

as Senior Warden, and Bro. J. Peters, No. 153, as Junior Warden. There was a large attendance. The P.G. Master stated that he had had an interview with the authorities in Glasgow, and had ascertained the arrangements so far as made for the Prince of Wales's visit. The Masonic brethren would assemble very likely at Burnbank, where they would be joined by Grand Lodge. A procession would be formed, and the brethren would proceed by way of the Lord Provost's house, when, after the Grand Lodge had passed, they would be followed by His Royal Highness and the Princess of Wales and Royal party. It would be impossible to accommodate the whole Masonic body at the place of ceremony in George Square, and as the general public would have largely to share in the proceeding, it had been decided that on the arrival of the brethren at the square they would open up on either side of the road and along the route, and remain there till after the ceremony, when the Royal party would return to the Lord Provost's house by the way they came. He suggested that a committee be appointed to communicate with the Grand Lodge, and also with the Provincial Grand Lodge of Glasgow, and thereafter on learning the definite arrangements send information to all the lodges in the province. This was agreed to, and the following appointed:—Bros. Col. Campbell, M.P., James Caldwell, James Gilmour, J. Peters, A. Macpherson, ex-Bailie Fisher, A. Wallace, and J. Carswell. Bro. H. S. Edmunds suggested that if the Masons were to line the sides of the streets it was but fair that the senior lodges should proceed first in the procession instead of as in the usual way, and thus they would be arranged, as they were entitled to be, nearest the place of ceremony. It was agreed to forward this suggestion to the Grand Lodge.

**GLASGOW.**—Caledonian Chapter of Unity (No. 27).—The annual convocation of this flourishing, highly recommended, and well-conducted chapter took place in their chapter-rooms, 213, Buchanan-street, on Monday evening, the 25th ult. The minutes of previous meetings were read and approved of. Comp. Wheeler, First Principal of the chapter, then read a letter received from Mr. Wm. Johnstone, purser on board the steam ship *Nova Scotian*, accompanied by a newspaper from Baltimore, announcing the sad death of Comp. William Strathern, a member of the chapter, in the following terms:—"Died among strangers,—Chief engineer Wm. Strathern, of the steam ship *Nova Scotian*, who was severely injured on Wednesday last, whilst the steamer was making a landing at Locust Point, died at the Maryland University Hospital on Sunday afternoon from the effects of his injuries. The body was taken in charge [by Messrs. Hughes and Co., undertakers, by direction of the agents of the company, Messrs. Schumacher and Co. The officers and seamen of the vessel, to the number of nearly one hundred, and the members of Warren Lodge, No. 51, of A.F. and A.M. Worshipful Master Aldershaw, assembled at the Masonic Temple, and paid the last sad rites to the memory of the deceased. The body was encased in a handsome rose-wood casket, heavily ornamented with silver, and profusely covered with flowers, the gift of the officers of the ship. The services at the grave were impressive, and conducted by the Rev. Mr. Gardner, of the Castren Avenue M.C. Church. The procession formed [and proceeded to Baltimore Cemetery, where the final interment took place, with Masonic honours. Mr. Strathern was a native of Glasgow, aged 37 years, and has been married only 6 months. He was held in high estimation by the officers of the *Nova Scotian*, and was one of the most faithful and efficient officers in the service of the company. The mournful occurrence has cast a gloom over the officers and men of the vessel and his numerous friends in Baltimore, and much sympathy is expressed for his young wife, who is yet in ignorance of her husband's sad death in a foreign land."—Baltimore "American and Commercial Advertiser," Aug. 16th, 1876.—Comp. Jas. Balfour (who had known Comp. Strathern personally) and others gave expression to their feelings, and spoke in high praise of the honesty and integrity of the deceased companion. Comp. Wheeler then read a letter which he had prepared for the Worshipful Master, officers, and members of the Warren Lodge, No. 51, Baltimore, thanking them for their kindness shown in performing the last sad rites to the memory of their deceased friend and companion, Wm. Strathern. Thereafter a brother, who had received the Mark Degree at last meeting, received the degrees of Most Excellent Master and Holy Royal Arch respectively. The election and installation of office-bearers were then proceeded with, when they were duly installed into their respective offices by Comp. James Duthie, Z. of Chapter No. 67, in a very able and efficient manner, viz.: Comps. George Wm. Wheeler, P.Z.; George McDonald, P.P.Z.; John Kinnaid, P.H.; Walter Gunn, P.J.; James Balfour, Scribe E.; Thos. Yule, N.; John Bannerman, Treas.; William Hay, 1st Soj.; Frederick Jenkinson, 2nd Soj.; David Broadfoot, 3rd Soj.; Angus Nicholson, Capt. of the Vails; Wm. Jamieson, Janitor: and at the same time and place the office-bearers of Glasgow, Chapter No. 50, were installed by the same companion. A Board of Installed Principals was afterwards formed, when the Principals belonging to the above chapters were installed and placed into their respective chairs, and saluted by the companions present. Thereafter the companions of both chapters adjourned to the banqueting room, Comp. Wheeler in the chair, when toast, song, and sentiment prevailed, and the last toast of the evening brought this happy and harmonious meeting to a close.

At the quarterly court of the Scottish Corporation held at the hall in Crane-court, Sir John Heron Maxwell, Bart., presiding, it was announced that Bro. the Marquis of Hartington, R.W.P.G.M. Derbyshire, would occupy the chair on the occasion of the 212th anniversary festival, which will take place on St. Andrew's Day, November 30.

## THE CANT OF MASONRY.

The following appeared in the "Hampshire Post" of the 22nd ult. :—

A new Masonic lodge has been dedicated at Havant during the present week. The fact itself would scarcely be worth recording were it not for the other fact, that the lawyers, tailors, butchers, and tradesmen of all sorts, who usurp the name of "Masons," and who are vain enough to think that they inherit in some mysterious way the honour and glory of having erected Westminster Abbey, Solomon's Temple, the Pyramids of Egypt, and the Tower of Babel, appear to think that they have really achieved something extraordinary. Havant is not a large place, and we suspect that the new lodge, about which so much fuss has been made, would not strike one by its size. It contains, as we are given to understand, a lodge-room, a retiring-room for the use of the W.M., a committee-room, a Tyler's room, and the usual offices, by which is probably implied a supper-room, a kitchen, and a wine cellar. Though limited in extent, we trust the construction of the new lodge does fuller justice to the architectural genius of the Craft than some lodges nearer home. Above all things, we hope that it is water-tight; for notwithstanding their adoration of the ancient Craftsmen, the Havant Masons fought shy when the foundation stone was laid, because of the wetness of the day, and even the Provincial Grand Master himself was obliged to confess that laying a foundation stone in a pouring rain was by no means an agreeable occupation. Many of the edifices of former times, Mr. Beach remarked, were erected on the principles of wisdom, strength, and beauty, and it was not possible to emulate them in the present day. This is scarcely flattering to the skill of modern Masons; but if Mr. Beach's notions of architecture are derived from the style and character of the buildings in which the Order are accustomed to assemble, he is to be pardoned. On the principle that those who drive fat oxen should themselves be fat, it might naturally be supposed that the descendants of the old builders would have been enthusiastic patrons of art, and that they would have held their periodical symposia in lodges of perfect design and workmanship. With all their pseudo reverence for the ancient Craftsmen, however, we know that their lodges have no architectural pretensions whatever;—that while some few of them combine composite columns of a nameless order with stucco walls, the vast majority hide themselves away down blind alleys and narrow "culs de sac." If, then, the fraternity refuse to follow their exemplars in a matter of placing one stone above another what ground is there for thinking that they will copy them in the supposed divine consecration of their lives? The idea that architecture reached its culmination in the days of cathedral building is an assumption merely, and one which can only have the effect of making the self-styled "Masons" entertain false and humiliating notions of the capabilities of modern art. The great difficulty now is to raise money, not alone for the service of God, but for any transcendent purpose whatsoever. Were the Freemasons to raise the funds, we doubt not there are many men among us capable of erecting a cathedral. It is not the want of skill which leads the Methodist to rest content with his barn-like chapel, or which prompts the Nonconformist to build places of worship without curve or embellishment of any kind. When the old cathedrals were built, land and labour were cheap, and they were raised by a Church which represented the undivided religious aspirations of the country.

Despairing of being able to emulate the noble edifices of former days, Mr. Beach advised the brethren to emulate the virtues of their ancestors, and to endeavour to carry out those principles which actuated them to execute the noble works which they achieved. The advice would be admirable if we were only convinced that the principles referred to were excellent. The virtues of our ancestors is a very wide term; and if the truth were known we should find that the motives of the old stonemasons did not greatly differ from those of other men. Our ancestors were for the most part unmitigated ruffians. The artificer who assisted one day in creating the long-drawn aisle and fretted vault was probably engaged the next in shaping a dungeon. The noble baron who enriched an abbey, or gave away his land to the Church, did so in many cases as a sort of expiation for an offence for which he richly deserved hanging. If Mr. Beach means that the men who built our cathedrals and minsters did so as a practical act of worship, and that by such works they are to be judged, we think him mistaken; at the same time, any truth which his remarks contain must equally apply to the painter, or the singer, or the composer. And they must apply with still greater force to the monks. Indeed, it is utterly impossible to justify this exclusive admiration of the old Masons. In the language of Josh Billings, "The more we think on it, the more we can't tell. Az near az we kan recolek now, we think we don't kno. Much mite be ced both ways, and neether wa be rite." There can be little doubt that the first members of the fraternity were really Masons, and we should not be surprised to learn that the Order was originally a Trade Union, the purpose of which was to reduce the hours of labour and to practice benevolence in the way of demanding higher wages. Surely if exemplars were wanted it is not necessary to go farther than Christ and His disciples and apostles.

This brings us to the consideration: Are Christianity and Masonry consonant in principle? Mr. Henry Ford, who occupied a conspicuous position at the dedication of the Havant Lodge, says they are. If this be true, then, surely Masonry is superfluous. If they are not so, then Masonry must be mischievous. Mr. Henry Ford is a great master of rhodomontade, and in his defence of Masonry he appears to have surpassed himself. He expounded Scripture, lamented the depravity of modern Masons, put himself forward as the apostle of sobriety, and performed a number of other astonishing transformations. Some of

his observations are particularly suggestive. "They undertook," he remarked, "the solemn obligations when they entered the walls of a Freemasons' lodge, not to forget that they had obligations to live sober, steady lives, and to present themselves an example to their fellow creatures and their fellow Masons." We are afraid Freemasons have often treacherous memories. Possibly, however, Mr. Ford wished it to be implied that it was only within their lodges that the obligation held good. Certainly, it is not easy to distinguish by the superior morality of the lives of Masons the efficacy of the "Divine principles." In fact, in this sense, as in other senses, the pretensions of Masonry are all moonshine. The Order, however, has its political as well as its religious and moral aspect; and here, again, we find the deliverances of Mr. Ford by no means satisfactory. Mr. Ford is, as many may know, a Conservative, and just in the same way that he finds the principles of Masonry founded upon the Sacred Volume (which is open at all lodge meetings), he appears to find the principles of Conservatism embodied in Masonry. Ergo, there is a direct connection between Conservatism and Christ. This is the case, we must observe, in England. In less privileged countries it is possible that Masonry may be found on the side of Revolution. Hence it is probable, that had Mr. Ford been a Spaniard or a subject of the Pope, he would have blossomed into a full-flavoured demagogue by virtue of the true Masonic principle which he holds. Masonry, he observed, "taught loyalty to the throne, it taught them to obey the institutions of the country in which they lived, to reverence the laws, and to respect the obligations imposed upon them." But as it is sometimes a virtue in a citizen to resist and depose a Prince, and to defy, instead of reverence, the laws of his country, Mr. Ford was careful to state that his optimism was qualified by the circumstance that they were living under free institutions and in a free country. In other countries, in which to preach Conservatism would be tantamount to asking the toad to be content with his position under the harrow, the Freemasons, it appears, are subjected to great persecutions, and Mr. Ford does not wonder at it. Thus it happens that the political principles of Masonry are different in different countries. In Turkey, for instance, a P.P.G.S.W. might be justified in tracing the "Divine principles" to the Koran, and impressing upon the assembled brethren the solemn duty of abstaining from wine, resisting the brutal ferocity of the institutions under which they lived, and of encompassing by all possible means the deposition of another Sultan.

The Havant Lodge, it will be observed, was dedicated to "Masonry, Virtue, and Universal Benevolence." Masonry, in fact, was placed before both virtue and benevolence, and it is notorious that many Masons attach more importance to their Masonry than to all the virtues in the world. Of all the shams of the Order the assumption of Universal Benevolence is the greatest and most preposterous. What the mysteries of the fraternity consist in we know not, but we imagine that the brethren must never hear the words without putting their tongues in their cheeks. To talk of mysteries, and signs, and tokens in connection with a principle of such transcendent importance to humanity seems to us little short of criminal! Were a body of men to possess a panacea for the evils of society, so far from keeping the secret close tyled and known only to the initiated, they would preach it from the house-tops. This duty would be, in fact, so imperative and morally binding upon them, and the reason why the Masons do not reveal their secret is no doubt that they have none to reveal. And this surmise is farther strengthened by the fact, which is in itself not insignificant, that the tenour of their lives—as compared with those of men who have only the principles of Christianity to guide them—affords no proof that the practice of their great moral prescription produces any visible result. On public grounds, indeed, it is not hard to believe that the operations of Masonry as a secret society are actually pernicious. Even its vaunted virtues give a colourable support to the conviction. It is related that when the passage of the Alle was forced by Platoff at the head of his Cossacks, the French officer owed his life to the fortunate incident of his giving the Russian Commander the Freemason's sign just as his lance was about to pierce his breast. The circumstance is recorded by Sir Robert Wilson, but was disputed by the "Edinburgh Review," whereupon Sir Archibald Alison remarked that a similar act saved the life of his father-in-law, Lieutenant Colonel Tyler, during the American War. In both these cases, we apprehend, everything turns upon the point whether the deaths of the officers were necessary, and the clemency exercised will appear virtuous or vicious in accordance as we answer the question. If their deaths were not necessary, killing them would have been murder; if necessary, the duty of a soldier was clear. In either case favouritism was culpable; and were it extensively followed a State would be driven to the alternative of making the practice of Masonry a treasonable offence in time of war. The duty of a soldier to his country is not unlike that of a constable to the community, and the one who protects a dangerous enemy because of his Craft, is just as culpable as the other who allows a thief to escape for the same reason. It is this favouritism which makes modern Masonry the power which it is. To a professional man his Craft is sometimes worth more than his skill in the way of custom. To a candidate for an office, for a contract, or for anything else which a public body can give, it means influence and votes. And as we are far from thinking that all virtue, skill, ability, and conscience are associated with the mystic tie, it is possible that the practice of Masonry may sometimes shut out virtue, skill, ability, and conscience from all public employment and offices of trust, whereby the community at large undoubtedly suffers.

The manager of the "Graphic" has received a telegram stating that two medals have been awarded to that paper for its exhibit at the Philadelphia Exhibition.

## PROVINCIAL GRAND LODGE OF SOMERSET.

On Friday week a large and influential meeting of Freemasons took place in Bridgwater, which was this year selected for the holding of the Provincial Grand Lodge of Somerset, under the banner of the Lodge of Perpetual Friendship (No. 135), the head quarters of which are established at the Royal Clarence Hotel. The Town Hall was handsomely and elaborately fitted up as a lodge-room, chiefly under the direction of the W.M. (Brother J. C. Hunt) and I.P.M. (Bro. G. Ricks), of the above-named lodge. The services of Messrs. Davis and Son, Fore-street, Mr. Willis, St. Mary-street, who erected a fountain in the centre of the hall, and Mr. S. Dyer, nurseryman, who lent a large number of shrubs, ferns, &c., and other tradesmen, were called into requisition, and their contributions and workmanship, combined with the use of the Masonic shields belonging to the Bridgwater Lodge, and the banners of the respective lodges in the province, served to make the decorations very pretty and effective. At the rear of the platform were a splendid portrait of H.R.H. the Prince of Wales, the M.W. Grand Master of England, and beautiful views of the Royal Masonic Institutions for Boys and Girls. In anticipation of the visit of the M.W. the Right Hon. Earl of Carnarvon, Pro Grand Master of England (Provincial Grand Master), there was a large muster, and most of the distinguished brethren in the province, including the present as well as the past P.G. Officers, were present. To the great disappointment of the brethren, however, his lordship did not attend the meeting, Lord Donoughmore, the Senior Grand Warden of England, being the bearer of a letter expressive of the deep regret experienced by his lordship at his inability to be present, a pressure of his official engagements preventing it. The lodge was opened at half past one o'clock under the able presidency of Brother R. C. Else, the V.W.D.P.G.M., who was supported on his right by Lord Donoughmore, the S.G.W. of England, and Bro. S. Geo. Homfray, the D.P.G.M. of Monmouthshire. The whole of the seats in the body of the hall, as well as on the temporary platform which had been constructed, were occupied, the brethren of the various lodges being ranged under their respective banners.

The present officers of the P.G. Lodge in attendance were Bros. S. W. Preston (Bath), P.G.S.W.; A. Perkins (Wells), P.G.J.W.; Robert C. Bailey, P.G. Chaplain; E. Turner Payne (Bath), P.G. Treasurer; W. Cox, P.G. Registrar; F. R. Prideaux (Bridgwater), P.M. 291, P.G. Secretary; W. H. May, P.M. 135 (Bridgwater), P.G.S.D.; J. A. Bright, P.G.S. Works; R. Baker, P.G. Dir. Cer.; P. S. Saunders, P. Assist. G.D.C.; W. Long, P.G.S.B.; Albert Down, P.G.O.; W. Channing (Taunton), P.G. Pursuivant; W. Woodward (Burnham), P. G. Tyler; A. J. Salter, P. Assist. G. Tyler; George Ricks and R. Treiving (Bridgwater); H. J. Taylor, and A. W. Butley, P.G. Stwds.

The other brethren present included representatives of the following lodges:—Royal Cumberland, Bath, No. 41; Royal Sussex, Bath, No. 53; Perpetual Friendship, Bridgwater, No. 135; Unanimity and Sincerity, Taunton, No. 261; Love and Honour, Shepton Mallet, No. 285; Rural Philanthropic, Highbridge, No. 291; Brotherly Love, Yeovil, No. 329; Lodge of Honour, Bath, No. 379; Lodge of Science, Wincanton, No. 437; Benevolent Lodge, Wells, No. 446; Pilgrims, Glastonbury, No. 772; Parret and Axe, Crewkerne, No. 814; Royal Albert Edward, Weston, No. 906; Royal Somerset, Frome, No. 973; Royal Clarence, Bruton, No. 976; Nyanza, Ilminster, No. 1197; Lodge of Agriculture, Congresbury, No. 1199; St. Kew, Weston-Super-Mare, No. 1222; Vale of Bridlington, No. 1296.

Amongst the brethren present, who attended as visitors, not belonging to any lodge in the province, were Bros. Rev. George Knowling, P.M. 189, P.G. Chaplain (Devon); George T. Pain, P.J.G.D. No. 410; J. McGowan, Nova Scotia; Alexander Baily, jun., No. 444; Percy P. Hunt, 493; and A. Pratt, P.M. No. 22.

A choral party, under the conductorship of Brother C. Lucette (choir master of St. Mary's, Bridgwater), took up a position upon the platform, behind the seat of the P.G.S.W., and was composed of the following brethren:—Bros Drayton (vicar's choral at Wells Cathedral), Dr. Winterbotham, H. W. Batten, J. Parker, J. Treiving, W. L. Leng and G. Bond (Bridgwater), J. Hutson (East Brent), and Jas. Turler, Taunton. Brother W. Bayley Marshall, of Bridgwater, Organist of "the Rural Philanthropic," No. 291, presided at his own harmonium with great ability, and the anthems, &c., (in which Brother Drayton took part of bass solo), were effectively rendered.

Brother Else, the V.W.D.P.G.M., in opening the lodge, expressed the regret he was sure they all experienced that the Earl of Carnarvon, M.W. Provincial Grand Master of Somerset, had been prevented from attending, and read the letter just received from his lordship, who stated that it was with the greatest regret he was unable to be present, and that public business of an important nature detained him in London, but that he indulged the hope that he might have an opportunity, later in the year, of visiting his brethren in the province.

Lord Donoughmore, having been introduced by the D.P.G.M., explained that he had been requested by the Earl of Carnarvon to attend for the purpose of further expressing the sincere regret felt by his lordship in being unexpectedly, at the last moment, detained in town; and remarked that he could readily understand the disappointment they all felt in consequence.

The lodge having been duly opened, Brother F. R. Prideaux, P.G. Secretary, called over the roll of the lodges in the province, nineteen in number, and found they were all represented.

The Prov. G. Secretary next read the minutes of the prov. G. Lodge held at Wells, on the 6th September, last ar, and they were confirmed and signed.

Brother E. T. Payne (P. G. Treasurer) next read a statement of accounts for the past year, showing a balance in hand amounting to £170 1s 10d.

The correctness of these accounts having been certified by Bro. Perkins, P.G.J.W., who, with other brethren, had audited them, they were received and adopted on the proposition of Brother Inskip, seconded by Brother Wm. Cox.

Bro. Bartrum (Bath) suggested that the P.G. Lodge should pay the expenses of its meetings, instead of these being thrown upon the lodge established in the town they met in. The matter was briefly discussed, and attention drawn to the fact that it could not be entertained, inasmuch as no notice had been given of it on the agenda paper. Bro. Stothert (Bath) said his experience was that all lodges esteemed it a high honour that the P.G. Lodge should be held under their banner. (Hear hear.) The subject then dropped.

On the motion of Bro. Perkins, P.G.J.W., seconded by Bro. Meyler (Taunton), it was resolved that such a sum as might be necessary to increase the funded property of the province to the sum of £450 should be devoted out of the balance in the Treasurer's hands.

On the motion of Bro. Perkins, seconded by Bro. Payne, it was also resolved that the sum of ten guineas be entrusted to the hands of such brethren as would serve the province in the office of Stewards in the three Masonic charities during the ensuing year, as a donation from the Provincial Grand Lodge.

The D.P.G.M. having declared all offices vacant, Bro. Inskip proposed, and Bro. Dr. Woodforde seconded, the re-election of Bro. E. T. Payne as Prov. G. Treasurer. They both expressed the indebtedness of the lodge to Bro. Payne for the valuable services he had rendered in that capacity for so many years, and the D.P.G.M. in submitting the resolution, said it would be perfectly impossible to elect any brother more competent to discharge the arduous and responsible duties than their highly-esteemed Bro. Payne, whose re-election was agreed to with acclamation.

Bro. Payne, in acknowledging the compliment, said he had been elected unanimously to the office for seventeen years. They had now 867 Masons under the banners of the nineteen lodges in the Province of Somerset, and of these seventy-two were initiated and forty-four had joined from other lodges during the past year. He entertained no doubt, in fact he confidently believed, that not only an increase of numbers but quality had been looked after, and that the greatest possible care had been exercised in all the lodges with regard to the selection of good and upright men for initiation. Such an accession would add strength to the Order, and their Treasurer knew it also added to the funds. He thought, therefore, he was justified in congratulating those assembled in the Prov. Grand Lodge upon the extremely satisfactory position of affairs generally.

The D. Prov. G.M. then said it became his pleasant duty to invest those officers who had already been appointed for the ensuing year, and whose names had been submitted to and approved of by the M.W. Prov. G.M., the Earl of Carnarvon.

The list of newly-appointed officers, who were invested, is as follows:—

Dr. Samuel Bryant, P.M. 1096	Prov. G.S.W.
George Ricks, P.M. 135	Prov. G.J.W.
Rev. T. L. Challen, 973	Prov. G. Chap.
Rev. Francis Reed, 261	Prov. G. Chap.
E. T. Payne, P.M. 53	Prov. G. Treas.
H. A. Simmons, P.M. 53	Prov. G. Reg.
F. R. Prideaux, P.M. 291	Prov. G. Sec.
Edward Bath, P.M. 772	Prov. G.S.D.
C. L. F. Edwards, P.M. 1199	Prov. G.J.D.
W. M. Forty, P.M. 291	Prov. G.S. of W.
W. Clarke, P.M. 285	Prov. G.D. of C.
S. Jones, P.M. 1222	Prov. G. Asst. D.C.
George H. Cook, W.M. 379	Prov. G.S.B.
Thomas J. Leaman, P.M. 1197	Prov. G. Org.
John Milborne, P.M. 329	Prov. G. Purst.
John Fry, P.M. 437	Prov. G. Ast. Purst.
A. Villar, W.M. 261, John T. Dunsford, Sec. 291, F. Wilkinson, S.W. 41, J. C. Hunt, W.M. 135, W. Hickman, J.W. 135, John Hughes, 814	Prov. G. Stewards.
W. Woodward, 291	Prov. G. Tyler.
A. J. Carter	Prov. G. Ast. Tyler.

The Prov. Grand Secretary next read the report of the Charity Organisation Committee of Somerset for the past year, the same being approved of and adopted on the motion of Bro. Reeves (Weston-super-Mare), seconded by Bro. Rev. W. W. Martin.

Bro. Payne moved, "That the thanks of the Prov. G. Lodge are eminently due, and are hereby accorded, to our esteemed V.W.D.P.G.M. (Bro. Else), for the care, kindness, and attention he has bestowed in carrying out the work of the Charity Organisation Committee."

Bro. Ashley seconded the proposition, which was submitted to the meeting by Lord Donoughmore and agreed to by acclamation.

Bro. Else, in acknowledging the vote of thanks, expressed the pleasure it afforded him to assist in carrying out the work in question, which he thought to be the very essence of Masonry. He then proposed a vote of thanks to the eminent Masons who had that day attended the lodge. They were especially indebted to Lord Donoughmore, who had come there by the special invitation of Lord Carnarvon to represent the reasons which had prevented his lordship from honouring them with his presence, and also to Bro. Homfray, the D.P.G.M. of Monmouthshire, who had also come from a distance, and he moved that the thanks of the Prov. Lodge be presented to them, and that the vote be entered on the minutes of that day's proceedings.

Bro. Inskip seconded the motion, which was agreed to.

Bro. Lord Donoughmore, in acknowledging the compliment, said that as it had been the means of bringing

him amongst them he was, perhaps, the one who should feel the least regret at the absence of the Earl of Carnarvon. He should not fail to convey to his lordship the deep regret which he knew was experienced by them all, and which he was certain was fully shared by his lordship, at his unavoidable absence, caused entirely by the pressure of his official work. He (Lord Donoughmore) should not forget to mention the extreme kindness and cordiality with which he had been received, and for which he returned them his very sincere thanks. It afforded him great pleasure to come there, for two reasons—in the first place, because it had given him the opportunity, he hoped, of rendering some slight service to the noble brother who presided over that province; and secondly, because it had afforded him the opportunity of attending the Provincial Grand Lodge of Somerset, and meeting there so large a muster of his brethren. It was very gratifying to him to think that his name was to be recorded on the minutes of such a lodge.

Bro. Homfray, D.P.G.M. of Monmouthshire, also returned thanks for the kindness with which he had been received on that, as on previous occasions, in the Provincial Grand Lodge of Somerset. If any of the brethren of the province would care to visit the one which he represented they might, he said, rely upon it that the right hand of fellowship would be held out to them.

Bro. E. T. Payne, Prov. G. Treasurer, proposed that the sum of ten guineas be given from the alms fund to the trustees of the Bridgwater Infirmary.

Bro. Prideaux, Prov. G. Secretary, seconded the proposition, which he said had been suggested by him as being connected with the infirmary, and it was unanimously agreed to.

The lodge was then closed.

The banquet, which immediately afterwards took place in the Royal Clarence Hotel Assembly Room, was attended by about one hundred brethren, including nearly the whole of the Past and Present P.G. Officers. The V.W.D. Prov. G.M., Bro. R. C. Else, occupied the chair, being supported by Lord Donoughmore and Bro. Homfray, the D. Prov. G.M. of Monmouthshire; the Vice-Presidents being the P.G.S.W., Bro. Dr. Bryant, and the P.G.J.W., Bro. Ricks.

The D. Prov. G.M. having proposed the first toast, "The Queen and the Craft," which was loyally responded to,

Bro. Lord Donoughmore proposed "The M.W. Grand Master, H.R.H. the Prince of Wales." His lordship remarked that when they remembered the exalted station of H.R.H., his excellent social qualities, and the manner in which he had endeared himself to all with whom he came into contact, they ought to feel thankful that he had accepted the proud position he now held in Masonry. No allusion appeared as yet to have been made in this province to the very successful foreign tour which H.R.H. recently completed, but he was perfectly certain that the feeling of Somersetshire men was the same as in other parts of the nation, namely, one of great satisfaction at the success which attended his visit to India, and of gratitude for his safe return to this country. (Applause.)

The D. Prov. G.M. next proposed "The M.W. Pro Grand Master of England; the M.W.D.G.M. Lord Skelmersdale, and the Officers of the Grand Lodge, Past and Present." He remarked upon the importance of having at the head of such a lodge a staff of officers who were thoroughly efficient, and said he was perfectly satisfied that in their Pro or acting Grand Master (the Earl of Carnarvon) they had the very best officer that could be selected throughout the length and breadth of the land, for in him they had an eminent statesman, a distinguished nobleman, and a faithful and true Mason. In the Deputy Grand Master they had also the right man in the right place. With regard to the officers of the Grand Lodge, their visits to this province were like those of the angels, being few and far between; but what, on this occasion, they lacked in quantity they had in quality. Reserving for a special toast the name of Lord Donoughmore, he should couple with this one the names of their estimable P.G. Treasurer, Bro. Payne, and his excellent friend from Newport, Bro. Homfray, the D. Prov. G.M. of Monmouthshire.

Bro. Payne, in responding, alluded to the attention that was being given by the Grand Lodge to the manner in which they should commemorate the prosperous journey of His Royal Highness the Prince of Wales to India, which had, he believed, cemented more firmly the bonds of union between her people and those of England. Some difficulty had been experienced in dealing with this question, not that there was the least hesitation as to the money which should be expended, but simply as to the mode in which it should be expended, some being in favour of a great national edifice being erected, and others thinking that it should take the form of education. The matter was still sub-judice, and he had no doubt it would be well considered, and that in due time a report would be brought up in which there would be pointed out a very proper and appropriate method of indicating their feeling of thankfulness, and showing to future generations the manner in which they regarded their present Grand Master. (Applause.)

Bro. Homfray having also acknowledged the last toast,

The D. Prov. G.M. said in consequence of the unfortunately enforced absence of the Provincial Grand Master, they were favoured with the company of Lord Donoughmore. (Applause.) He (the speaker) was perfectly satisfied that he was uttering the sentiments of all the brethren present when he said they felt very thankful indeed to his lordship for having travelled so many miles to come there and to tell them personally how much Lord Carnarvon regretted his inability to attend, and that they considered it an additional honour when they remembered that Lord Donoughmore at the present moment occupied the position of Senior Warden of England. Addressing his lordship, Bro. Else remarked that Somersetshire men had strong

hands and warm hearts, and that though they might have a rather funny way of expressing themselves, they gladly welcomed him amongst them, and sincerely hoped that this would not be the last occasion on which he would favour their Provincial Grand Lodge with his presence. In conclusion Bro. Else proposed "The Health of Lord Donoughmore," which was responded to with enthusiasm.

Lord Donoughmore, in responding, said he knew, in coming to Bridgewater, that the mission he had to fulfil was a disagreeable one, but he trusted to their kindness and forbearance. He was bound to say, however, that he never expected anything like so kind and cordial a reception as had been given to him. He could not agree with his friend the D.P.G.M., that the manner of expressing themselves was at all odd, but it certainly was very warm, very kind, and very much more than he deserved. As to the kind invitation to come there again they might rest assured if it was ever in his power to avail himself of it he would gladly do so. They would all understand how much, in these critical times, the attention of their Provincial Grand Master (the Earl of Carnarvon) was occupied. Not only were the Turks disagreeable (laughter), but the Fijians, the Kaffirs, and other foreigners were disquieted, and he was sure that Lord Carnarvon must sometimes, and especially on such occasions as the present, wish them all at the bottom of the sea. He hoped that the next time he (Lord Donoughmore) came amongst them, if again privileged to do so, it might be with Lord Carnarvon, whose humble representative he then was.

The D. Prov. G.M. next proposed, in eulogistic terms, "The Health of the R.W. the Provincial Grand Master of Somerset, the Earl of Carnarvon," whose unfortunate but unavoidable absence they all so much regretted.

The toast was very cordially responded to, and acknowledged by

Lord Donoughmore, who spoke of the very efficient substitute for Lord Carnarvon which Brother Else, the D. Prov. G.M., had proved himself to be. As a stranger, it was with some diffidence that he took upon himself to propose the health of their D. Prov. G.M., though he must add that he did so with a great deal of pleasure. He was the more encouraged to do so by the kindly reference to him in the toast-list (referring to the quotation from Henry IV., "A braver place in our heart's love hath no man"), by the cordiality with which the mention of Bro. Else's name had been received that evening, and also because he knew how greatly his services were appreciated and valued by the Masons of Somersetshire generally.

The toast was very warmly received.

Bro. Else, D. Prov. G.M., who was applauded on rising to respond, said as time was rolling away so very rapidly, and many of the distinguished brethren had to leave by an early train, he would not inflict a lengthy speech upon them, more especially as he was sure they must be almost tired of hearing his voice. (Cries of "No" and "Never.") He would, therefore, only briefly, but most heartily and most cordially thank, first of all, the Senior Warden of England (Lord Donoughmore) for the more than flattering and too kind manner in which his lordship had been pleased to propose his health; and next, he would thank them all for the very enthusiastic manner they had been good enough to respond to it. Before sitting down he desired to thank every brother with whom he had come into contact since he had had the honour of holding that collar for their uniform kindness. He hoped that for many years to come he might have the honour, and the privilege, at these Provincial Grand Lodge meetings, of sitting at the right of the R.W. Prov. Grand Master, the Earl of Carnarvon.

The remaining toasts on the list included "The Provincial Grand Officers," "The Visitors," The W.M., Officers, and Brethren of the Receiving Lodge," responded to by Brother J. C. Hunt, W.M. No. 135; "The other Lodges of the Province," and "The Host and Hostess," the D.P.G.M. paying a well-deserved compliment to Brother Leaker, who suitably responded.

#### NEW MASONIC HALL AT REDRUTH.

The "Architect" recently contained an illustration of the new Masonic Hall at Redruth, with the following description:—"Of late years there has been a strongly expressed desire on the part of the Freemasons in the Province of Cornwall to possess lodge-rooms entirely unconnected with hotels; and the movement under the leadership of the Provincial Grand Master, the Earl of Mount Edgcumbe, has been so far successful that nineteen out of the twenty-six lodges in the province now possess suitable premises of their own. 'The Druids' Lodge, Redruth, contains, with one exception, the largest number of members of any lodge in Cornwall, and their new building is also amongst the largest and most important Masonic buildings in the country. It contains on the ground floor banquet hall, 35 feet by 25 feet, retiring room, residence for the Tyler, &c. On the first floor are the large room, 45 by 25 feet, and 21 feet high in the centre; robing-room, candidates' room, &c. The lodge room has a circular ceiling of plaster prepared for decorations, and is divided into panels by moulded ribs. The building will be heated by hot water. The front is constructed of local Evan stone of warm grey colour, and Box-ground Bath stone dressings. The dressings were prepared at Box from the architect's details, and delivered at Redruth without the slightest mishap. The carving was done by Mr. Harris Hems. The figure over entrance is supposed to represent a Druid. The contractors are Messrs Gray and Tamblin, of Redruth. The total cost of the building, including gas fittings, hot water pipes, &c., is about £1200. Mr. James Hicks, of Redruth, is the architect, from whose drawing, exhibited this year at the Royal Academy, our illustration is taken."

#### RE-OPENING OF THE ABERDEEN MASONIC HALL.

The decorations, which were entered into under competitive designs, are of a very superior kind. They are being done with a view to being specially effective under gaslight, and care has been taken to give them as much of a symbolical character as is consistent with artistic unity of effect. The principal hall, which is 50 feet in length, 32 in breadth, and 24 in height, claims the first notice. It is on the first floor, and is lighted by three windows at one end, which look into Imperial Place. These, which were put in when the buildings were erected, are filled with stained glass, with appropriate emblematic devices. In the decorations just finished, the feature of the hall has been duly respected, both in regard of tone and details. The ceiling is divided into three circular panels, and in the largest of which—the centre one—are painted the signs of the Zodiac, and in the smaller two, figures representing the seasons—all upon a blue ground. These of the ceiling are formed by means of a red band of a simple yet effective character; and the spaces between the three circles are filled in with a diaper pattern on a soft green ground, the whole being enclosed by a border of a zig zag pattern on a dark green ground, heightened with gold. Round this border runs a coloured frieze, which is broken up by six medallions containing representations of Masonic insignia. Within the moulding separating the cove from the ceiling, runs a blue and orange golph ornament, cove itself forming a soft band of olive green, ornamented with conventionalised Scotch thistle. The general tone of the cornice is a buff colour, some of the members being relieved by gilding, and red and blue lines. The walls are divided about equally into two parts—the upper part consists of a series of arches of the early Gothic order, filled in with a device of conventionalised flowers, the spandrels being decorated with red shields on a blue ground, emblazoned with the compasses, square, &c., in gold. The frieze, which forms a prominent feature of the wall decoration, is executed in various rich colours, and within it, corresponding with the position of the arches, are a series of quatrefoil medallions containing the Masonic jewels, in rich colours on a gold ground. The frieze runs in line with the foot of an orchestra balcony at the end of the hall. The lower part of the wall or surbase, above the dado, is painted to represent drapery in olive green, which hangs in folds from the medallions on the frieze. This part of the decorations is highly artistic in its conception and execution. The folds of the drapery are suggested by simple lines, which produce a much more artistic effect than a more realistic or imitative treatment. The dado consists of wood, panelled and painted in imitation of antique oak. The decorations speaking generally, are a combination of Roman and early Gothic.

The same taste and skill have been brought to bear in the decoration of the ante-rooms. The wardrobes are remarkable for a novel treatment of the panels. These are painted pale blue with ornamental device in a darker shade of the same colour, while the stiles are painted a rich chocolate, the effect of this striking contrast being to make the panels stand out like embossed glass. The club-room is painted in a not less artistic manner, and with even greater elaboration of detail. The principal feature of this room is a frieze consisting of six medallions containing fruit and flowers, and joined together by a festoon of vine leaves—all hand painted. The staircase is painted in two soft shades of green, relieved with an effective border. The harmony of colours throughout is perfect, and the designs pleasing and suggestive. They are finely coated with a soluble varnish, which possesses this great advantage that when the decorations are cleaned it comes off and can be renewed again, leaving the painting unimpaired by the process. The whole work has been done under contract by Messrs. Dobbie and Sons, George-street, Edinburgh. The design, selected from a large number sent in for competition, was by Mr. Louis Söden, decorative artist, Edinburgh, under whose personal superintendence the work has been executed. The ventilation was carried out under the direction of Mr. James Matthews, architect of the building.

The formal opening of the institute took place on the 19th ult., in the hall, in presence of a large number of the brethren of the Provincial Grand Lodge of the city. Bro. Dr. Beveridge, R.W.P.G.M., presided, and the other office-bearers present were Bros. James Rettie, Depute P.G.M.; George Milne, Senior P.G. Warden; John Crombie, Junior P.G. Warden; Dr. Robert White, P.G. Sec. and Clerk; A. Yeats, P.G. Treas.; A. I. McConochie, Senior P.G.D.; W. McKenzie, Junior P.G.D.; G. Shackle, jun., P.G. Jeweller; John Adlington, P.G. Director of Music; Robert Milne, P.G. Librarian; A. Dakers, P.G. Bible-Bearer; Archd. Rennie, P.G. Auditor; John Laing, P.G. Inner Guard; and D. Campbell, P.G. Tyler.

The Right Worshipful Master gave a narrative of the steps which led to the erection of the institute, which cost £3000, raised by shares on the joint-stock principle. The decorations, he intimated, had cost about £500, this sum having been raised by means of a bazaar, and entertainments of various kinds. He congratulated the body on the success with which the decorations had been carried out, and remarked that they could now boast of having, without exception, the finest lodge-room in Scotland.—"Aberdeen Journal."

HOLLOWAY'S PILLS.—Preventible Diseases.—Many are the maladies, which at all seasons and in all districts silently work their way into the human system, through miasma, noxious vapours, and deteriorated air, which could all be disposed of by a few doses of the se admirable Pills. The vitiated gases enter the lungs as we breathe, and contaminate the blood, which will convey the poisonous particles throughout the body, unless some purifier such as these Pills be taken to cleanse it. Let the poison lurk where it will, thither will it be followed and confronted by this never failing antidote. Holloway's Pills expel all harmful matters from the circulation, and cleanse the solids likewise from all treacherous impurities tending to induce disease.—ADVT.

#### Masonic and General Tidings.

PROVINCIAL GRAND LODGE OF WEST LAN-CASHIRE.—The annual meeting of this large and important province was held on Wednesday last, the 4th inst. at the Masonic Hall, Hope-street, to which all W.M.'s, P.M.'s, and invested officers were invited. A full report of the meeting will appear in our next publication.

At the recent sale of the effects of Mr. Chas. Watkins, the well-known Photographer of Parliament-street, we learn that the negative, with copyright, of H.R.H. the Prince of Wales in Grand Masonic Regalia, was knocked down, after eager competition, to Messrs. Marion and Co., of Soho-square, at the handsome price of £185, the largest sum, we believe, ever paid for any single plate of this genre.—"Figaro."

The annual festival of the Emulation Lodge of Improvement, No. 256, will take place at Freemasons' Hall on Friday, Nov. 24th, on which occasion the Rt. Hon. the Earl of Carnarvon, M.W. Pro Grand Master, has kindly consented to preside.

Bro. John Hervey, Grand Secretary, who has entered on his thirtieth year of office as Treasurer to the Emulation Lodge of Improvement, will take the chair at the festival which is to be held on the 24th prox.

The quarterly meeting of the Provincial Grand Lodge of West Yorkshire will be held on Wednesday next in the New Promenade Room, Harrogate, at one o'clock p.m., under the banner of Lodge 1001.

We are authorized to state, that, to the great regret of the Provincial Grand Master and brethren of Surrey, Bro. Wm. Frederick Harrison has resigned the office of Deputy Provincial Grand Master, and that he will be succeeded by the R.W. Bro. Rev. C. W. Arnold, Grand Chaplain.

The Rose Lodge, No. 1622, will be consecrated this (Saturday) afternoon, at four o'clock, at the Surrey Masonic Hall, Camberwell New Road. The ceremonies will be performed by the V.W. Bro. John Hervey, Grand Secretary, assisted by Bros. Buss and Terry. The officers designate are Bros. David Rose, P.M. 73, W.M.; Jas. Garnar, J.D. 975, S.W.; and Alfred Allworth, W.M. 1261, J.W.

The quarterly convocation of the Metropolitan College of the Rosicrucian Society will take place at the Royal Masonic Hall, 8, Air-street, Regent-street, on Thursday, the 12th October, at 5.30 p.m. A banquet will be provided, at seven o'clock.

THE QUEEN AND THE LIVERPOOL CORPORATION.—At a recent meeting of the Liverpool Corporation a letter was read from the Home Secretary on behalf of the Queen, stating that Her Majesty had received the address of the Council on the occasion of the return of the Prince of Wales from India, and had expressed admiration of the tasteful manner in which it was illuminated. A letter was read from Sir W. Knollys on behalf of the Prince of Wales, thanking the Council for their congratulations to His Royal Highness, and expressing the earnest wish of himself and the Princess for the welfare of the borough of Liverpool.

Bro. William-Simmonds Hammond having been appointed District Grand Master for Tasmania, has been pleased to appoint Bro. Charles Toby, of Hobart Town, as District Grand Secretary.

FREEMASONS' TAVERN COMPANY.—At the annual meeting of this company, held on Saturday (Mr. F. Bennoch presiding), it was stated that the directors had remodelled the organisation of the tavern, pending negotiations for the disposal of the business. Mr. E. Dawkins who had considerable experience with the late Mr. Francatelli, had succeeded him as manager. The year's trading had unfortunately resulted in a deficiency. Mr. A. M. Walls was re-elected a director, and the auditors, Mr. H. Chatteris and Mr. B. Baker, were re-appointed.—"City Press."

A contemporary says:—"The new Masonic lodge to be held at the Queen's Arms, Kilburn-gate, will be opened next month with all the form and ceremony usually indulged in by the Craft on such occasions. The lodge, which is essentially a winter one, will meet once a month during October, November, December, January, and February. It was found that when the lodge was first proposed that so many persons were willing to join that, as the accommodation is limited, some restrictions had to be put upon its members, and finally it was decided to make the initiation fee £10 10s., and to limit the number of members of the lodge to fifty. The fittings of the room and other accessories are said to be of the finest workmanship, being in oak and silver and gold, and it is anticipated that the Kilburn Lodge will be as select and stylish a lodge as any in London. Bro. Bartley has spared no expense in rendering his premises worthy of the great brotherhood, a contingent of which will meet at his house in future."

A NUT FOR FREEMASONS.—A lady—the Countess Hädick—has been received in a Hungarian lodge. The Grand Orient of Hungary declares the election null and void. But then comes in the maxim, "Once a Mason, always a Mason." Masonic casuists are asking, "What is to be done—how long will the Masonic secret be kept now?"—Glasgow Paper.

The Duke of Cambridge has sent a donation of £10 in aid of the Pension Fund of the Universal Beneficent Society, 15, Soho-square.

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

COSMOPOLITAN MASONIC  
CALENDAR.

W. Masters and Secretaries are earnestly requested to forward to the publisher, at the Offices, 198, Fleet-street, E.C., particulars of the place, days, and months of meeting of their respective lodges, chapters, and other Masonic bodies, for insertion in the issue of the Calendar for 1877.

## 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.

## 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.

## 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.

We do not undertake to return rejected communications. The following stand over:—Memorial to the late Bro. Wescoe; Reports of Lodges, 89,3, Millbrook; 3,32, Hadley; 321, Bonill; Chapter 111, Ardrossan; Mark Lodge, 146, Lancaster; Prov. G. Mark Lodge of Somerset; Red Cross Conclave, 3,3, Portsmouth.

## REMITTANCES RECEIVED.

	£	s.	d.
Adcock, Thos., Montreal (P.O.O.).....	1	4	0
Bate, O. H., The Cape (P.O.O.).....	0	6	0
Brady, H. S., St. Helena (P.O.O.).....	0	7	0
Brady, J., Bermuda (per Admiralty, Cash) .....	0	9	0
Clayton, Capt., India (P.O.O.) .....	0	17	0
Cruft, C., Indiana (P.O.O.).....	1	1	0
Cunningham, J., Gibraltar (P.O.O.) .....	2	0	0
Dantes, S. Africa (P.O.O.) .....	0	14	1
Dowling, R., St. Helena (P.O.O.).....	0	13	9
Eichbaum, U.S.A. (B. of E.) .....	1	4	0
Hayward, F. A., Victoria (Cash) .....	1	0	0
Laurie, G., Constantinople (Cash).....	0	12	0
Meyer, C. E., U.S.A. (Cheque) .....	0	12	0
Peake, H. H., Ballarat (P.O.O.) .....	0	12	0
Pickthall, T. W., S. Africa (P.O.O.) .....	1	4	0
Simpson, W. H., New Zealand (P.O.O.) .....	5	0	0
Stuart, D., Peru (Draft) .....	1	4	0
Sutton, Gen., U.S.A. (B. of E.).....	3	0	0
Toby, C., Tasmania (P.O.O.) .....	2	0	0

## Births, Marriages, and Deaths.

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

## BIRTHS.

APPLETON.—On the 29th ult., at Dan-y-Graig, Forest-hill, Mrs. Walter P. Appleton, of a daughter.  
ARMSTRONG.—On the 28th Aug., at Meean Meer, Punjaub, the wife of the Rev. W. F. Armstrong, of a daughter.  
BROWN.—On the 25th ult., at Penn-fields, Wolverhampton, the wife of W. A. Brown, of a son.

## MARRIAGES.

LANG—M'LELLAN.—On the 21st ult., at Blairvaddick, Row, Dumbartonshire, R. Hamilton Lang, Imperial Ottoman Bank, Bucharest, to Margaret, daughter of W. M'Leilan, Esq.  
OVERTON—SANDERS.—On the 25th ult., at St. Peter's Church, Brighton, by the Rev. R. E. H. Raines, Arthur, third son of Mr. J. T. Overton, of Sutton Lodge, Surrey, to Caroline Harriet, youngest daughter of the late Mr. W. S. Saunders, of Burstow Lodge, Surrey.

## DEATHS.

ALLEN.—On the 30th ult., at Newport, I.W., John Allen, Esq., aged 73.  
BONCEY.—On the 24th ult., Bro. C. Boncey, Life Subscriber to the Licensed Victuallers' Institution, and Steward of the "Albert Edward" Saloon Steamer, aged 56.  
CLARIDGE.—On the 23rd ult., at 231, Queen's-Road, Peckham, John Joseph Claridge, late of the Old Kent-road, in his 61st year.  
DUFF.—On the 29th ult., at St. George's-Road, S.W., aged 65, Eleanor, widow of the late A. Duff, Esq.  
EADIE.—On the 22nd ult., Francis John Eadie, of 6, Fleet-lane, Farringdon-street, aged 31.  
EDMONDS.—On the 1st inst., at Hunter-street, Brunswick square, Harry Tarrant, son of Bro. T. W. Edmunds, aged five years.

## The Freemason,

SATURDAY, OCT. 7, 1876.

## THE CANT OF MASONRY.

Such is the polite reading which the "Hampshire Post," of September 22nd, gives to its solitary and singular leader, which we print in another column for the information of our brethren. We shall all feel at once how polite it is and how true. It seems that the actual cause of this intemperate and silly ebullition of a weak pen, and a weaker understanding, was the dedication of a new lodge at Havant, on the 1st ult., by our distinguished Bro. P.G.M. W. Beach, M.P., and "notamment," as the French say, a speech delivered by Bro. Henry Ford. An account of the proceedings and speeches appeared in our last impression, and we cannot, for the life of us, see what can possibly have aroused the indignation of our irate and unreasoning contemporary. We do not perceive that in anything which Bro. Beach, according to his wont, well said, or Bro. Ford addressed to his brethren, there is any ground for faultfinding, or complaint. We, of course, are never bound by the "dicta" of individual speakers, and had Bro. Ford (he seems to be the chief offender in our contemporary's "jaundiced eye") proclaimed anything contrary to Masonic tenets, we should not have defended his utterances, simply because he was a Freemason. But we confess that we are at a loss to understand what it is which our contemporary has really to animadvert upon. He may not like Freemasons, he may not approve of Freemasonry. Some do not; but at any rate he may be civil in his epithets and reasonable in his remarks. We do not quite gather, after more than one perusal, what it is even which he is pleased to term the "Cant of Masonry." Is it Bro. Beach's truthful declaration that we were once an operative body, and are now a speculative body? Or is it Bro. Ford's assertion that we are loyal, peaceable, and patriotic, tolerant, truthful, and benevolent? The writer of this childish article seems to have got into his noddle, (not, we fancy, a very strong one, by this specimen of his writing), that somehow or other Freemasonry is used by Freemasons for the purpose of private advantage, or personal advancement, and that by its secret organization Freemasons are enabled to favour one another at the expense alike of the public purse, and individual merit. Greater nonsense never was penned, a grosser delusion per se never was fostered, or propagated by any one. After a long experience of Freemasonry we can safely assert that we have never known an instance where Freemasonry has been used for any other purposes than for those purely Masonic in themselves. Such a perversion of our system and teaching is forbidden by the first principles of our Order, and to state publicly that such is the "way" of the Masonic "world," is alike contrary to truth, and a direct calumny on a very upright, conscientious, and patriotic body of men. Bro. Ford nowhere, that we see, claims for Freemasons any alleged superiority over other men. Neither does he, as the "Hampshire Post," appears to fancy, assert for Freemasonry the "status" or influence of a "religion." He may possibly point out that Freemasonry inculcates loyalty to the sovereign and obedience to the laws of the state where Freemasons happen to be, that Freemasons are good citizens and true patriots, and that the unchanging teaching of Freemasonry is a pure morality, the morality of the Bible, that morality without which the noisiest professions are worthless, and the most abstract speculations a snare. Why is Bro. Ford to be blamed for such views and statements, true in themselves and very well expressed? We pause for a reply? Is it that this foolish "accuser" of our "brethren" is so opposed to Freemasonry that he can neither afford to be fair, nor is willing to be just? Is it that disbelieving Freemasons, he does not shut his eyes to the fact, that such an exposition

of Masonic principles is likely to find many admirers, and, therefore, as one sang of old:

"Vixque tenet lachrymas  
Quia nil lachrymabile carnit?"

And having said this we will make a little confession. It is perfectly true that Freemasons like other mortal beings are sometimes inconsistent. If we all acted up to our professions here, what a very different world this would soon be, but it is "old as the hills" that profession and practice, preaching and performance, do not always go hand in hand now. While the world lasts we shall ever have before our eyes this patent proof of the great infirmity of humanity, and as Freemasons are only human like any one else, they cannot and do not claim any exemption whatever from those many weaknesses which betray our common origin, those many shortcomings which mark ever on earth the best and the wisest of us all. That in Freemasonry, as in everything else of this lower world, we may find many flaws, many incongruities, many errors, we do not for a moment deny, and that we do not all act up to the goodly precepts of Freemasonry is undoubtedly and undeniably true. But such, we may well also bear in mind, is the unchanging condition of our race. We do not deny either that Freemasons, like everybody else, do not always mean what they say, or say what they mean; as in every brotherhood of earth, there are those who bring no credit on its fair name, but we distinctly deny that there is, or need be, any "Cant in Freemasonry," inasmuch as its professions are always truthful, and its actions are ever real. That Freemasonry does not benefit society and the age in which we live is a perverse paradox, worthy of the superficial Ultramontane or the sneering Jesuit. No society can fail to have utility and blessing for man and for the world, which loudly proclaims, with no views of self-interest or egotistical self-laudation, the ever needful truths of toleration, liberality, respect for law and order, and the fervid maintenance of the sacred rights of personal liberty, independence, and the individual conscience of the homo. Freemasonry, as a friendly brotherhood, seeks to enrol all men in its peaceful army, who neither atheists nor libertines, and leaving the defence of dogmatic and doctrinal teaching, to the religious body or church, can agree in recognising the fatherhood of God, and the brotherhood of man. Surely if Freemasons can unite men of various beliefs, in deeds of charity and sympathy, it does a good act, it represents a true thing; and we feel persuaded that if Freemasonry is only sincere in upholding its own great principles of thought and action, it has before it both a goodly mission and a noble work.

## MASONIC ARCHÆOLOGY.

[In consequence of press of matter we continue these papers here, instead of in a separate column as an individual communication. The "we" has taken the place of the "I," that is all the difference.]

There is a theory of Masonic Archæology which has now to be considered, namely, that the real History of Freemasonry begins from the Revival of 1717. There is no doubt a very great difficulty by historical or documentary evidence in linking on Freemasonry, for instance, to the Guild System, but that was to be expected from the nature of the case! No one contends that we are aware of, that our Masonic ritual today, by way of illustration, is "totidem verbis," the same as that of the guilds, for that would be an absurdity. In the history of all human associations, the beginnings are simple and unornate; it is only in their maturity and development, that they become systematized and artificial, if we may so write. No doubt in 1717 the then existing ritual was enlarged and elaborated adhering to the leading principles and landmarks, and it is just possible that in early days, the local lodges only admitted to the degree of Fellowcraft, and that the Grand Lodge or Grand assembly as a specially convened Master's Lodge gave alone the Third Degree. This would explain Dermott's evidence, which though not altogether reliable, is not to be absolutely despised or re-

jected! But because we have some difficulties to contend with (there are difficulties in everything) are we to jump to the conclusion that in 1717 a few speculative Masons adopted and adapted the terminology and ritual of the operative guilds to their own purposes, or that of a purely social, benevolent, didactic, festive club? We feel persuaded that such a theory is most unsound, in itself, critically indefensible, and historically untenable. We believe "au contraire," that our own accounts are substantially true, and that for some time previous to the beginning of the eighteenth century the operative guilds had been opening wide their portals to speculative members. It is quite clear, we think for instance, that in 1746 among the Freemasons at Warrington, when two speculative Masons were admitted, Elias Ashmole, and Col. Henry Mainwaring, while Mr. Richard Penket Warden, Mr. James Collier, and Mr. Richard Sankey, were either gentlemen "generosi" or speculative Masons, Henry Littler, John Ellam and Hugh Brewer, were in all probability operative Masons, but all members of the same lodge. Those who met in 1717 were clearly not all operative Masons, though some one has foolishly said so, and in fact they well represent the twofold character of Masonic lodges or guilds then. That they then endeavoured to revive an old association, not to found a new one, we are perfectly persuaded also, and they did what all ever do in such circumstances. They no doubt made some changes and modifications in the original system, which time and altered circumstances rendered absolutely needful. We see all this, we think, clearly, in the early regulations of Grand Lodge of 1721, they were altering an old institution, adapting it as best they could, not starting a new one, and we note how very carefully they handled all the traditions and precepts of the past. Anderson in 1723 went back simply to the guild legends, deriving all his history and the like from them, one could have wished, with freer criticism, and with a greater power of rejection. We mean, as regards the actual history of Freemasonry. But it is not right to blame Anderson for what he could not do; what he did do he did well. Probably any bolder treatment of the subject would not have been acceptable to the Grand Lodge of that day. He did what he was told to do, and we are not disposed to quarrel much with him because he so strenuously adhered to the old guild legends, and gave them to the Craft, he being an educated man, "quantum valeant." Anderson has latterly been very hastily condemned and unduly deprecated, but we are bound, it appears here, to do him justice, as the first who sought to put in a simple readable form, the confuse chronology, the doubtful declarations, and the quaint legends of the old operative guilds. We must reject, then, any theory of Masonic history which starts with the assumption that all the years previous to 1717 are "prehistoric" as far as Freemasonry is concerned. We not only do not believe anything of the kind, but as we have said before, we feel convinced that such a view of our history is as delusive and uncritical as well can be. It is one thing to admit a difficulty in the matter, it is quite another thing to propound a theory of one's own, which ruthlessly sweeps away, and on grounds utterly indefensible, a fair and reasonable explanation of our true Masonic history. To suppose that all our old ceremonial dates only from 1717 is positively puerile, to assert that we have no evidence of any earlier Freemasonry than the 18th century, because the oldest MS. ritual only dates from the third decade about the 17th century, is to mistake entirely the value and bearing of evidence. We have often said that rituals like minute books are valuable portions of evidence, but they are not all, or the most important. They do not prove a great deal, because if they assume to prove the exact date of Freemasonry, they can only be used, properly, as to their exact date, and can legitimately be made to go no further back. But such an argument is, as we know, untenable. There is plenty of evidence to prove for instance that before 1700 Freemasonry existed in this country, had a ritual and secrets of its own, and we have MS. evidence of a ritual or portion of Catechetical teaching, (if Mr. Wallbran was correct,) as early as the middle of the 17th century

Even those who fix the date of the hand writing of the Sloane MS., 3329, at the first fifteen years of the 18th century, do not deny that the verbiage and archaisms are the middle of 17th century; at least, Mr. Sims, of the British Museum, does not; and we, therefore, have always felt, and feel still, on this and on many other grounds, needless to re-capitulate here, that the theory of the 1717 origin, is, as we have often put it, a critical mistake, and an unsound proposition.

#### "WE WILL NOT GO TO CANOSSA."

We have often said that as Freemasons we are not politicians, and therefore have no right to mix ourselves up with the strife of parties, or the war cries of faction. We repeat the assertion to-day; and amid many of its distinguishing features not one is more remarkable in the weekly pages of the "Freemason" than its entire abstinence from anything like political prepossessions, or party utterances. It is impossible, indeed, in a journal like this, of great circulation and of increasing influence, which is perused and appreciated, as we know, wherever the English language is spoken and Anglo-Saxon Masons love to congregate, (to say nothing of many kind foreign readers)—it is impossible, we repeat, not sometimes to dwell upon the passing incidents of the great world of politics all around us, and which act and re-act on Freemasonry. But when we do so we speak as Masonic philosophers, utterly indifferent to the success of this or that party, merely looking at things and men in the great broad light of abstract truth and practical common sense, and especially from a pure Masonic point of view, in respect of those unchanging principles of our Order, of which time has attested the lasting worth, and of which, as a fraternity we may be all justly proud. When, then, we take up Prince Bismarck's famous words to-day, it might seem to the hasty inductionist that we were contradicting our own statements, and trespassing on forbidden ground. But such would be a great fallacy and a greater mistake. We, as Freemasons, have been taught from our entrance into Freemasonry to acknowledge the central and civil Government of any State as supreme, as an authority to which the peaceable, loyal, and patriotic will always pay lawful obedience and ready respect, the fidelity of patriotic citizens or the fealty of devoted subjects. When, then, we are told to-day that an Ultramontane party in the Church of Rome is urging on a kind but weak old man to revive one of the worst acts of a spiritual despotism, our sympathies as Freemasons and patriots, for we are both, naturally are roused in admiration of the seasonable words of a distinguished statesman, and the rightful aspirations of a great people. Though the subject is not directly Masonic, it is indirectly so, inasmuch as the Church of Rome claims, by virtue of an absolute and spiritual sovereignty, to excommunicate all Freemasons, even where they meet as peaceable citizens, permitted so to do by the laws of the land. The Ultramontane organs openly avow that the object of this foolish and perverse commemoration is to represent to all the superiority of the spiritual over the temporal power, the subjection of the Princes of this world to the supreme and infallible Sovereign Pontiff. This is, in truth, the great struggle which Germany has been going through recently, the claim of a spiritual power to override, overrule, and dispense with the laws of a temporal power, and which Prince Bismarck sought to repudiate in the name of the German people by these now historic words. But here we stop, as if we advance much more we shall find ourselves in the midst of political contests and "burning questions," from which, as Freemasons, we wisely keep aloof. But this we may say. Such an idea and such a proposal are alike childish and senseless, a direct challenge to a remarkable people, both numerous and proud, and deeply humiliated by the memory of such an act of hyper-spiritualism, such an invasion of the rights of temporal sovereignty. One of the gravest wrong-doings of the Church of Rome has been that in its invidious policy it has too often sought to make both vassals and

puppets of earthly sovereigns and of temporal rulers, has subjected them to personal humiliation and degradation in the eyes of their subjects, who have never forgotten the scandal, and never pardoned the disgrace. What the Romish Church hopes to gain as regards Germany by this unpolitic and silly act we cannot venture to conceive. By the last census, the population of Germany has risen to 42,726,844 souls, being an increase of 1,703,749 in four years. This census, which was taken December 1, 1875, proves that Germany is increasing at the rate of above 400,000 a year, and though it has been stated that Germany lost about 250,000 men in the war with France (an estimate we fancy far too large) the present growth of Germany is alike most rapid and wonderful. In this mighty empire, in 1871, there were found to be 25,579,700. Protestants of all bodies, 594,313 persons of other persuasions, including Hebrews, and 14,867,463 Roman Catholics. It is believed that in 1878 the returns, when complete, will show a large increase of the Protestant population over the Roman Catholic, and we feel persuaded, from what we remember of the German people, that this foolish proceeding about Canossa will shake the faith of thousands of the German Roman Catholics. As Freemasons, we must deeply sympathise with our German cousins in their struggle to uphold the independence of their temporal sovereignty, as against an encroaching spiritual power, much as we regret that any embittered conflict ever should arise as between the State on the one hand and a religious body on the other. But after all, from the date of Hildebrand's outrageous humiliation imposed on Henry IV. at Canossa we may really date that struggle as between the temporal and spiritual powers which soon after led to bloody wars, and imposed great miseries on the German people. This strife has continued ever since more or less, and has culminated in the recent open warfare as between the State and Roman Catholic Church. Why then revive these hateful memories? We trust that the Pope's advisers may think better of so absurd a proposal in the interest of peace and goodwill, and that the hidden advisers of an infallible Papacy may carefully avoid the perpetration of such a gross and stupid blunder in the best interests of the Roman Catholic Church itself. Its only effect can be to make the contest in Germany more embittered and reconciliation less possible. Let the Church of Rome give up these ridiculous claims of infallible absurdity, and devote herself to the spiritual enlightenment, the moral education, the religious care of those many millions who claim her as their spiritual mother, but whom the folly and violence of Ultramontanism will undoubtedly otherwise, ere long, rend from her fold, at a time, let us remember, when the usurpation of a so-called spiritual authority in temporal matters is undoubtedly repugnant not only to the sympathies and sentiments of the age, but to countless Roman Catholics themselves.

#### NEXT BOYS' SCHOOL ELECTION.

Of the candidates for the next Boys' School election, 21 come from the metropolis, 36 from the Provinces. The contrasted classes which send these orphans to the Masonic Boys' School are as follows, and let our readers carefully note them:—Traders, 25; medical practitioners, 1; solicitors, 2; licensed victuallers, 2; hotel manager, 1; official, 1; clerks, 6; commercial travellers, 5; schoolmaster, 1; architects, 1; bank manager, 1; civil engineer, 1; contractors, 1; merchants, 4; manufacturer, 1; master mariners, 11; miscellaneous, 4; in all, 37. Who can venture to say that our Boys' School is not needed with such a list of applicants? or who can lay down arbitrarily and dogmatically what the maximum or the minimum of an education can be or should be when carried on for so many contrasted classes of our community? With such a long list before us, and with the noble return of 1876 always present to our memories, we regret that the authorities of the Boys' School have not seen their way to a permanent increase in the number of inmates.

## HERMETIC MASONRY.

Much interest has been attracted to the "Dedication to Long Livers" printed in extenso in the October "Masonic Magazine." We have read it ourselves with much attention, and its statements require a good deal of thought, and careful consideration. If its assertions are correct, and there seems no reason to doubt them, Hermetic Masonry of some kind was known to the Craft in 1721. We are informed that to our worthy Bro. W. J. Hughan, of Truro, well-known for his zeal in Masonic Archæology, the editor is indebted for the loan of this somewhat scarce work. Bro. Albert Mackey called attention to the same work in the "Voice of Masonry" a short time back, and we understand that Bro. W. J. Hughan mentioned the existence of the book originally to Bro. Albert Pike, a distinguished member of the American High Grades, and that he gave Bro. Mackey the information about it, which led to the publication of it, first of all in the "Voice of Masonry." It was at Bro. W. J. Hughan's suggestion that the "Dedication" was printed in the "Masonic Magazine."

## EMULATION LODGE OF IMPROVEMENT.

We call attention to the advertisement in another page of the annual festival of this distinguished and most important lodge. It appears that at the meeting this year our very distinguished Bro. the Earl of Carnarvon, Pro Grand Master, will preside, and that our worthy and able Bro. G. S. John Hervey, who has been Treasurer for thirty years, will take the chair of the lodge. Thirty-six Present and Past Grand Officers have consented to act as Stewards, and among those who will work the "Sections" we find the names of some of our most distinguished brethren and Masonic workers. It will, therefore, be a treat of a very high order for metropolitan and provincial Masons. A handsome silver inkstand, designed by the eminent architect, Bro. J. Gibson, Deputy Master of the Prince of Wales Lodge, will be presented to our much esteemed and excellent Bro. John Hervey, in commemoration of the occasion. We shall recur to this very interesting anniversary.

## 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.]

## ULTRAMONTANE VIOLENCE.

To the Editor of the Freemason.

Dear Sir and Brother,—

Allow me, as a Mason of some year's standing, to express my disapprobation of the interference in religious questions which has for some time marked the columns of the "Freemason." Some of the opinions advanced have been most offensive to myself and others, as I know from private correspondence.

If Freemasonry is a religion, or pretends to be so, it is false, and all the attacks of the Roman Church upon it are fully justified. If, as I always have been taught, it is simply "a system of morality" from which religious and political controversy is on principle carefully excluded, then it is a system which all men, Romanists included, may fairly join, without either betraying their own faith or having their religious or political feelings wounded.

The way to meet the attacks of the Romanist is to show that they are unmerited. But to attack the Roman Church for its conduct towards non-Masonic Protestants is to justify their charge that we are politico religious revolutionists.

What on earth have we Masons got to do with the Bishop of Minorca and the Spanish Protestants, any more than with the Protestant and infidel persecution of the Roman Church in Prussia?

Such questions would never be allowed to be discussed in lodge, and I venture to think that the same rule should apply to Masonic periodicals.

Your fraternally,

A P.M. OF 30 YEARS' STANDING.

[In reply to a Mason of thirty years' standing, the Editor, as a Mason of thirty-four years' standing, hopes that he does not require to be taught by any one, what Freemasonry forbids or allows in free, fair discussion. He openly denies the allegation that the pages of the "Freemason" are in any way sectarian or political, and above all, that any attacks are made on Roman Catholics qua Roman Catholics, or that there ever has been any interference in religious matters in the pages of the "Freemason." The attacks of the Roman Catholic authorities, or rather the Ultramontane party, on Freemasonry have been so many and so virulent, that it is the duty of all good Freemasons openly to protest against them and repudiate them. The story of the Spanish Protestants at Minorca, is not in itself and by itself a Masonic question,

but in this particular it is one of several acts, which go to make up a bright specimen of Roman Catholic intolerance. When a Christian Bishop gives to Protestants and Freemasons the epithet of "putrid" he lays himself open to the just animadversions of all Masonic writers. The "Freemason" has always advocated openly the just rights of Roman Catholics, as our correspondent must well know, and always will advocate them; and no one paper has so manfully upheld the great principle of toleration as the "Freemason." But the violence of Ultramontanism just now is undeniable, and must be resisted openly. If the tolerant and Masonic views of the "Freemason" are not realized by a "Mason of thirty years' standing," the fault does not belong either to the editor or the publisher. We are a little amused to note that our good correspondent, who blames us for saying anything, actually takes a distinct and not very moderate part himself in the great German contest.—EDITOR "FREEMASON."]

## PROV. G. MASTERS.

To the Editor of the Freemason.

Dear Sir and Brother,—

Private lodges elect their Masters yearly, Grand Lodge elects its Master yearly, Provincial Grand Mark Lodges elect their Masters every three years, and Prov. G. Craft Lodges are not allowed to elect their Masters at all—he is elected by the Grand Master, and not yearly, but for life, and the members of the lodge have no voice in the matter. Can this be right? If Grand Lodge elects its Master yearly, why should not the members of Provincial Grand Lodge have the same privilege? I should be glad if some brother could tell me.

Yours very fraternally,

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

## FREEMASONRY IN VENEZUELA.

To the Editor of the Freemason.

Dear Sir and Brother,—

Bro. R. J. Simpson's letter in your last suggests many considerations, political, historical, and Masonical, if I may use such a word.

With the political we have in the "Freemason" nothing to do, and you would not allow me to dilate upon them. I will therefore confine myself to the historical and Masonical.

I am a little inclined to think that our good brother the Provincial Grand Chaplain has allowed the fervour of his "cloth" to dilate a little too much on the purely controversial question in respect of the See of Rome, as a claim to Masonic admiration. President Blanco's acts must of course be judged by the circumstances and necessities of the case, and can hardly be fitly commented upon by us at this great distance from the scene of action. But abstractedly, the "suppression" of "monasteries" and "convents," and even the quasi "independence" of the Church of Rome, do not in themselves necessarily constitute a claim to Masonic admiration. With all such matters Freemasonry proper has nothing to do, and ought not to be associated with, pro. or con., as Freemasons in all such questions are, very properly, neutral. All I think that can be fairly said is, that they are praiseworthy if a protest, so to say, against overweening intolerance, if they lead to a diffusion among a Roman Catholic population of the blessed principles of toleration. For it is one thing, bear in mind, simply to suppress "monasteries" and "nunneries," and "religious foundations" from a desire for "confiscation," "plunder," and the like, to add to the income of a State, it is quite another and a very proper thing to say to a religious body like the Church of Rome, "You are forming an 'Imperium in Imperio,' you have no patriotic interest in the well being of the community, and are only careful of the behests of an alien power, and therefore 'pro bono publico,' we affix a minimum to your numerous establishments on the one great principle of self defence and the safety of the State." But religious bodies of all kinds have a right to have brotherhoods and sisterhoods if they think fit, and it is a denial of general religious freedom, entirely or arbitrarily to suppress them. Masonically, President Blanco's inauguration of a Masonic temple is highly commendable, (though I could have wished it to be independent of the State), and his anxiety to consider the interests of the bondholders is greatly to be lauded commercially. So let us hope (keeping, however, first principles always before us, not secondary ones), that this "enlightened" ruler will happily progress in a cause of evenhanded justice and legality, and pave the way for a pleasant future of peace, order, and religious liberty among the turbulent republics and suffering populations of South America.

I am, yours fraternally,

TOLERATION.

To the Editor of the Freemason.

Dear Sir and Brother,—

There is hardly a Mason, I feel sure, that will fail to rejoice with Bro. Simpson in the improvements, moral and social, carried out in the distant state of Venezuela, but I deem it a duty, in the interests of that Freemasonry to which he ascribes these and other actions of President Blanco, to take most serious exception to a portion of the letter, which I think fraught with mischief to the Craft as well as calculated to mislead those who, though not of us, are still I hope not against us.

Let me, to prevent misconception, state once for all that I write in no captious spirit, and that I am actuated by no partiality to either party in question, for I am ignorant of the merits of the case, but that I must protest against any action taken against any body of religionists as being such religionists, in the name of Freemasonry, or against any action of the kind being wrongly ascribed to it, as may be the case here.

It may be that our worthy Bro. Simpson has inadver-

tently obscured his true meaning by mingling actions prompted by different motives, such as inaugurating the Masonic Temple and freeing the Church together, and so have made both come under the heading of "Freemasonry in Venezuela," in which case the sooner a correction is made the better; or it may be that President Blanco, stung by the onslaughts of Ultramontanism upon Freemasonry, have ascribed his actions to a wrong motive, namely, to his Freemasonry, and thus, whilst following out a course of procedure perfectly legitimate and proper in itself, have placed Freemasonry in that position which it never has held, and never can hold—an opponent to a religious system.

It is quite possible that President Blanco may have found the Romish authority in Venezuela opposed to the march of modern progress, quite as possible that he may have considered the monasteries and convents as so many abuses needing suppression, and with this view he may have suppressed them. Even further than this, he may have deeply resented the attitude of the Roman Church towards Freemasonry, and in its name have proceeded to extremities of retaliation, but here Freemasonry must be held to have given no consent to such a use to its name. Freemasonry may be wrongfully blamed, and will clear itself. Freemasonry may be attacked and ward off the blow; but an aggressor, or even avenger, in such a contest as this Freemasonry can never be. There is but one strife in which Freemasonry can ever engage, and that is in warring against ignorance and vice. Freemasonry is a system of morality, but not (although the embodiment of the vital principle of all true religion) a form of religion; so far, therefore, from interfering with any man's creed, it carefully respects (and herein lies its strength), every man's religious belief provided it acknowledge the Almighty Father of all.

Hence, whilst Freemasonry may support and rejoice in the peace-working rule of President Blanco, so soon as he embarks in a crusade against any religious system whatever, Freemasonry stands aloof, as having no interest in the issue, let the motives of the contest be ever so good in themselves and ever so urgent for the welfare of the state.

Pray pardon the length to which this vindication of Freemasonry has extended, and believe me, dear Sir and Brother, with fraternal greetings,

Faithfully yours,

W. T.

## A NEW LADY FREEMASON.

To the Editor of the Freemason.

Sir,—

Although I do not come under the class termed brethren, yet as I am a brother's wife I hold a slight claim on the society, and venture to give my opinion on the subject of the initiation of the Countess Häddick. I consider that the W.M. and the Lodge of Hungary have set such a good example to England which would be well for all Freemasons to follow. You, as a body of men, pretend to give all honour to women. You may in word, you do not in deed! This lady is described as being highly educated, and well versed in Masonic literature especially. Now, where on earth lies the objection to her being a Freemason? No man ever governed a country as does our Queen, and a woman is as capable of keeping a secret as any man. For my own part, I respect Freemasonry in all things except its secrecy, and the way the women are treated, such as being termed blind, profane, and not fit to be trusted with a secret. How much better would it be, and more conducive to real happiness, if a man and his wife could converse freely on such a good subject, help and aid one another in Freemasonry as in all other things. I do not say a woman should attend lodge meetings; no, her place is at home; but when her husband attends the meeting he would, were there no secrets between them, feel more light-hearted, and have a better conscience were he to confide in his wife, and hasten home to tell her how well they were prospering; and every Freemason that has a good wife knows he would then meet with her most hearty approval. Trusting you will acknowledge this,

I remain, yours most respectfully,

A FREEMASON'S WIFE.

## THE FUNDS OF GRAND LODGE.

To the Editor of the Freemason.

Dear Sir and Brother,—

"Is it not lawful for me to do what I will with mine own?" applies as well to the "United Grand Lodge of Ancient Free and Accepted Masons of England" as to any individual member of that same kingdom. This being the case, we need no more expect to find it make a law that it may spend its money at any future time in any specific way it chooses than to find the British legislature solemnly putting upon the statute-book that Parliament shall hereafter have the power to dispose of the public money in such a way as shall seem to it desirable.

The only restrictions we find in the Book of Constitutions are (1) that the Board of General Purposes, which has "charge of the finances of the lodge," shall not "incur any extraordinary expense without the previous sanction of the Grand Lodge," ("Board of General Purposes," 10 and 19); and (2) that "no motion for a grant of money . . . shall be made until communicated to the General Committee . . . nor until it shall have been handed up in writing to the Grand Master. After having been perused and found by him not to contain anything contrary to the ancient landmarks of the Order, the motion may be proposed, and, on being seconded, the question shall be put thereon. If carried and confirmed at the next ensuing meeting of Grand Lodge, it becomes law," ("Grand Lodge," 8.)

The purposes which come within the "ancient landmarks" are evidently here not confined to "charity," to which a special fund is devoted ("Fund of Benevolence" 1).

Provincial Grand Lodge may form a fund "for charitable and other Masonic purposes," and "may make such regulations as they may deem necessary for the application of this fund" ("Prov. G. Lodge," 4).

The way in which Grand Lodge and Provincial Grand Lodges have understood these regulations may be seen from the numerous occasions on which the former has voted sums of money to the Masonic Charities, at one time to their general funds, at another to their buildings; to the erection of a statue in Grand Lodge itself, and recently, and perhaps best example of an extraneous object, to the "Palestine Exploration Fund;" whilst the latter have assisted in the restoration of various cathedrals and churches. On more than one occasion "lodges," as well as individual "brethren," have presented jewels, plate, &c., to illustrious brethren ("Remarkable Occurrences in Freemasonry"—"Freemason's Calendar and Pocket Book"). Many private lodges follow the same course with respect to Past Masters' jewels, &c., as well as contributing out of lodge funds, to hospitals and other local charities.

It seems, then, quite clear that Grand Lodge can devote its funds to any purpose whatever that the Grand Lodge may deem not inconsistent with "the ancient landmarks of the Order."

Faithfully and fraternally yours,

MONETA.

THE SISTER SYSTEMS: MASONRY AND CHRISTIANITY.

At the meeting of the Provincial Grand Lodge of Cheshire, recently held at Knutsford (fully reported in last week's "Freemason"), a sermon was delivered by the Rev. E. R. Parr, the newly-appointed P.G. Chaplain, in the old Church of St. John, which deserves to be given in extenso, as embracing many excellent points which ought to be of interest, especially to our Christian brethren. We, therefore, give the full text of the sermon this week.

Bro. Parr took his text from Philippians iv. 8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The rev. gentleman said:—"This is one of the numberless texts in the volume of the Sacred Law which inculcates the active principles and duties which are alike common to Christianity and to Masonry. And because it is so, I have chosen it as the text from which I wish to-day to address a few thoughts to you, my brother Christians and brother Masons. And here, let me say, by way of preface, that the connection between Christianity and Masonry is much more close and intimate than many suppose. In all ages of the world's history, whether sacred or profane, there have been many systems of morality and legislature devised which had in view the amelioration and improvement of mankind. But of all those systems, ancient or modern, none seems to have effected so much good, reached so far, or laid the same hold on the affections and will of their followers as the sister systems of religion and morality, Christianity and Masonry, have done. I call them deliberately sister systems, for they are both founded on the same book—the volume of the Sacred Law; they both inculcate the same grand principles—brotherly love, relief, and truth: and they both teach us how, "in every pursuit, to have eternity in view," an eternity in which both inspire in us the hope that we shall "ascend to those immortal mansions where the just will most assuredly meet their reward." Such being the case, is it to be wondered that wherever one of these systems has won her way, that there the other has been sure to follow? And that wherever the lamp of one system has burned brightly and clearly, just in proportion has the other been prosperous, happy, and successful. Taking them as systems, undoubtedly Masonry is historically the older of the two, inasmuch as the building of King Solomon's temple, and many other events recorded in Masonic history, took place long before the birth of Jesus. But though Masonry is thus old, and though the careful student can trace many and distinct evidences of its continued existence all down the stream of time, especially in the history of religious nations, still there are few Masons who will not readily admit that speculative Masonry, as it is now known and practised by the brotherhood, is a system which has found its full development in a much more recent date; and that, while some of its records go back to, and are lost in, the mists and obscurity of the dark ages; still, as the healthy and vigorous tree we all see it now to be, gathering under its branches the good of all nations, its renewed growth must be allowed to be of more recent centuries. And, what is very strange—and yet not strange—to say, its growth has been most vigorous in those countries where Christianity is professed in its purest and least corrupted form. In proof of this, just let me remind you of the relatives states of Masonry in the Southern States of Europe, where, as far as it dare, the religion of those countries ignore the Craft, and would, if it could, persecute the brethren even unto death. For example, take Malta, where only last week the Roman Catholic Archbishop of the island anathematised the Craft and all who practise it. But, on the contrary, turn your eyes to Northern Europe, where undoubtedly the people, as a rule, profess a purer system of Christianity, and what do you find is the state of Masonry there? Why, in words well known to Masons, we may say, among these nations "generals and statesmen, and even monarchs themselves, are promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronised our mysteries, and joined in our assemblies." And, conversely, by a very strange dispensation of Providence, those nations are well known to be much more happy and prosperous where pure Christianity and Masonry are cultivated and joined hand in hand, than are those nations

Where both are ignored and persecuted. Consider the state—the wretched and unhappy state—of many of the countries and provinces of South and South-Eastern Europe at the present moment, where Christianity is professed, but in an impure form, and where Masonry is almost unknown, and then compare with their wretched state that of our own happy, prosperous, and religious England, where both systems march along often hand in hand, certainly never warring one against the other! And as it is in the present, so it seems to have been in the past. It was about seven years ago—I remember it well—before I was made a Mason myself, I was one day walking in Chester Cathedral with one whose memory will long live in the grateful and affectionate remembrance of English, and especially of Cheshire Freemasons—I allude to the late Edward Gardner Willoughby—when, calling my attention to what I had always before considered but an ornament of church architecture, an ornament which, let me say in passing, is found in the architecture of many of our cathedrals and ancient parish churches, he said, "This is a Masonic emblem, and wherever you see it, either here or elsewhere, it is the work of a Mason. A Mason either made the plans or helped to carry them out in the building." And, though Masonry is every year developing out more and more into what we call "free or speculative Masonry," yet I am happy to think that the brethren prove that they are still willing to acknowledge the connection that I have been trying to show which exists between Christianity and the Craft; and, at the same time, to maintain our ancient traditions by contributing, as they have done, some particular work of art to most of the restored cathedrals in England. And this, you know, brethren, has been notably the case in our provincial Cathedral of Chester, where two bright gems in that beautifully restored edifice, the pulpit and the sedilia, are the gifts of the brethren of this and the neighbouring province. Bright gems they are in themselves, and worthy of those who gave them; but it is not for this, as a Mason and a Christian minister, I prize them most—for, [had it seemed right and necessary to our governors we could have given gifts ten times the value—but it is because that in those two gifts there are signs and emblems which will show our children's children that Masonry and Christianity went hand in hand in this 19th century of grace in the restoration of that sacred pile. It is for reasons such as these, among many others, that I, as a Christian minister of the Established Church of this country, am thankful to be able to address you all, as brother Christians and brother Masons, from this the pulpit of one of our parish churches. It is for reasons such as these that we, as loyal subjects and as good Masons (and where is the Mason that is not a loyal subject), are all thankful to the Great Architect of the Universe that the Heir Apparent to the Crown of this great country is at once a believer in the truths of Christianity, and, at the same time, the Grand Master of English Freemasons. So much for the external features of Christianity and Masonry, for which I claim a strong similarity and strange concordance. But when we come to examine into the inward principles on which both systems are founded, we find the lines of agreement are still stronger and more striking. My text is one which we are proud to make our motto, whether as Christians or as Masons. I have read you the words as given in our authorised version, words, simple, beautiful, and full of meaning, but the meaning may perhaps be brought out more fully, and the translation will be quite as literal, perhaps more so, were we to read it as follows:—"Finally, brethren, whatsoever is true, whatsoever is venerable, whatsoever is just, whatsoever is pure, whatsoever is endearing, whatsoever is of good report—if there be any virtue, if there be any praise, let such things be your treasure"—lit., "reckon those things of most account" (Conybeare and Howson). And I ask you, brethren, are not Christianity and Masonry entirely consonant in such a statement as this? Certainly they are! Thank God, the principles of Christianity are world-wide and world-known. They are stated too often from the Christian pulpit; they are published too often by the Christian press; they may be read even by the child; so frequently from this the volume of the Sacred Law, and I need not now detain you to show you what the world knows, that the principles of Christianity are pure, lovely, and heavenly. These principles are many and varied, countless almost in number, and extending to every duty of this life. But, though they are so, they may be all summed up in the golden rule of our great Master and Teacher, Jesus Christ, "that we must love the Lord our God with all our heart, and with all our mind, and with all our soul, and with all our strength, and our neighbour as ourself." And, more than this, that in doing the latter, loving our neighbour as ourself, we are often thereby doing most the will of our God and Heavenly Father, and showing most our love to Him! Some of you have heard the Arabic legend, so beautifully rendered into English verse by Leigh Hunt, that you will pardon me if I introduce it here, as an example of what I am now trying to press upon you. It is known as the legend of "Abon Ben Adhem and the Angel," and runs as follows:—

Abon Ben Adhem (may his tribe increase)  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight, in his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold;—  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
"What writest thou?" The vision rais'd its head,  
And, with a look made of all sweet accord,  
Answered, "The names of those who love the Lord."  
"And is mine one?" said Abon. Nay, not so,"  
Replied the angel. Abon spoke more low,  
But cheerily still, and said, "I pray thee then,  
Write me as one who loves his fellow men."

The Angel wrote and vanish'd. The next night  
It came again with a great waking light,  
And show'd the names whom love of God had bless'd,  
And lo! Ben Adhem's name led all the rest.

We need not have, however, to turn to the story of an Arabic legend for the greatest and highest teaching on such a subject. No! The whole tenor of the inspired word is a continual insisting on such principles as these, and the life of Jesus—the Great Master—is but one bright and prolonged instance of their being put forth into practice; while the teaching of "the beloved Apostle" is so full of it, that I shall here content myself by one quotation, where this duty—of shewing our love to God by our love to our fellow men—is more strongly insisted on than in any other place I know—"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This, I say, represents the truest Christianity when carried out fully into practice in our lives; this represents the truest Masonry also. It is not the saying, but the doing. "He who doeth the will of my Father which is in heaven" is the best Christian and the best Mason. I need not detain you now, brethren, to show you what you are shown in every lodge when you assemble, or inculcate duties upon you which it is the study of every good Mason ever to practise, or vindicate principles which every true Mason holds as dear as his own life. Standing in this pulpit to-day, I would simply remind you ever to act worthy of those principles, and thus forcibly impress upon the outside world "the dignity and high value of Freemasonry." For if you do, then I am sure that we shall all show forth "that when a man is said to be a Mason, the world will know that he is one to whom the burdened heart may pour forth his sorrows and find consolation, to whom the distressed may pour forth his suit and find relief; that he is one whose hand is guided by justice, and whose heart is expanded by benevolence." Brethren, I had a great deal more to say to you to-day—a great deal more than I had prepared to say—but the duties of this day have been so long and arduous, and, as those duties are yet far from finished, I prefer ending what I have said to you with this word "Benevolence." For, while it reminds us of many good and estimable qualities, it also reminds us of that "Fund of Benevolence" of ours, which is at this moment impoverished by our having contributed such a magnificent sum as we have done towards the Boys' School in London. You know what has been done, and how Cheshire is now in the proud position of being able to have a permanent appointment of a deceased brother's child in that fine school. Further words of mine, I feel sure, are not needed to draw forth an expression of your sympathy in behalf of this fund. And, in appealing to you to-day to contribute to it, as good Christians and good Masons, I know I shall not be appealing in vain! Amen.

CONSECRATION OF THE KENT DALE LODGE OF MARK MASTER MASONS, No. 195.

The lodge was opened at 4.30 p.m. on Tuesday, the 26th ult., by the V.W. Bro. F. Binckes, Grand Secretary G.L.M.M.M., who appointed the V.W. Bro. J. Daniel Moore, M.D., P.P.G.W. Lancashire, as S.W.; Wor. Bro. E. Simpson, W.M. Moore Lodge, 146, as J.W.; and the Rev. W. Beeby, P.G.C. Cumberland and Westmoreland, as Chaplain; Bros. George Potter, 60, M.O.; W. Hall, 146, S.O.; R. Godfrey, J.O.; Geo. McKay, Secretary pro tem. and D.C.; Jos. Croskill, 146, S.D.; and others. After the lodge was opened, the R.W.D.P.G.M. M.M. of Cumberland and Westmoreland, and P.G.W. of England, Bro. Col. Whitwell, entered, and was saluted according to ancient custom. There being six candidates for advancement to the honourable degree of M.M.M., the V.W. Bro. F. Binckes proceeded with this beautiful ceremony in his usual careful and impressive manner, to enable the candidates to be present at the consecration, the lodge being already constituted by the warrant issued by the M.W.G.M.M., Bro. the Earl of Limerick.

The consecration ceremony was then performed by the V.W. Bro. F. Binckes, assisted by the R.W.D.P.G.M.M.M., Bro. Col. Whitwell, M.P., and the V.W. Bro. J. Daniel Moore, M.D., P.P.G.W.M.M.M. Lancashire, the oration being delivered in an effective and very impressive manner by the Installing Officer, Bro. F. Binckes.

The lodge being duly dedicated and constituted, Bro. Binckes proceeded with the installation of Bro. George J. McKay, who was presented to the Installing Master by Bro. Col. Whitwell, M.P., and duly installed into the chair of A. All the brethren under the Degree of I.M. having entered the lodge, the usual salutations were made, and the following brethren invested by the newly-installed W.M.:—Bros. Robert Godfrey, S.W.; W. Cranston, J.W.; Jas. Gooding, M.O., by proxy; A. J. Nelson, S.O.; R. B. Hunter, J.O.; Jas. Pickthall, Treasurer; W. F. Robson, Registrar; F. W. Watson, Secretary; O. G. Grayson, S.D.; and others.

The V.W. Bro. F. Binckes, V.W. Bro. J. Daniel Moore, and Wor. Bro. E. Simpson were elected honorary members. A hearty vote of thanks having been expressed to the consecrating officers, several brethren proposed for advancement, and the usual proclamations having been made, the lodge was duly and solemnly closed with prayer by the P.G. Chaplain, when the brethren adjourned to the Commercial Hotel, where a very recherche banquet awaited them, provided by the worthy host and hostess, Mr. and Mrs. Barrow.

Ample justice having been done to the good things provided, the usual loyal and Masonic toasts were heartily given and responded to, and the brethren separated at an early hour, having given three cheers to nine worthy brethren, who had to drive a distance of seventeen miles to Lancaster.

THE MASONIC MAGAZINE.—We take the following from the "Philadelphia Keystone":—"The London Masonic Magazine" for September contains a number of interesting and valuable Masonic papers. Brother Hughan furnishes an exact copy of the "Rawlinson MS.," from a transcript made about A.D. 1730. Bro. Woodford, the editor, gives a review of the "Domesday Book," together with a fac-simile page of the original Latin from the Book, which makes a handsome frontispiece to this number of the Magazine. Our recent editorial article in "The Keystone" on "The Goose and Gridiron" is also reproduced, together with the illustration accompanying it. In connection with it the editor kindly remarks:—"We note that 'The Keystone' has just reached its decennial anniversary, and we beg to offer the editor and publishers our fraternal good wishes and hearty sympathies. A better conducted paper we do not know." Thanks, Bro. Woodford. Praise from "Sir Hubert" is praise indeed.

A NEW INTELLIGENCE DEPARTMENT.—It appears that the minds of the people about Dinapore, Patna, and the neighbourhood have lately been seized with the belief that the British soldiers have orders to decapitate all natives abroad after sunset, or found in secluded places. The heads are deposited in the Masonic Lodges, and thence distributed over foreign countries, and by their means the Sarkar is accounted able to gain intelligence of all political intrigues. So implicitly is all this nonsense believed that no native servant will stir abroad after dark, and even "respectable men of business" are said to accept the general delusion. This delusion is said to represent a well-known ancient superstition, and there have been times when such terrors on the part of the people were not quite so imaginary as they are now. But the fact that even now they readily do believe such things of us is very significant. It is said, too, that equally such rumours have found credence even in Calcutta, and that quite recently.—Allen's Indian Mail."

#### METROPOLITAN MASONIC MEETINGS. For the Week ending Friday, October 12, 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, OCTOBER 7.

Gen. Com. Boys' School, at 4.  
Lodge 1194, Villiers, Grotto Hot., Twickenham.  
" 1572, Carnarvon, Albion Tav., Aldersgate-st.  
" 1607, Loyalty, Alexandra Palace, N.  
" 1622, Rose, Surrey M.H., Consecration.

#### LODGES OF INSTRUCTION.

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

#### MONDAY, OCTOBER 10.

Lodge 59, Royal Naval, F.M.H.  
" 193, Confidence, Anderton's Hot., Fleet-st.  
" 957, Leigh, F.M.H.  
" 1571, Leopold, Woolpack Tav., Bermondsey, S.E.  
Chap. 22, Mount Sion, Guildhall Tav., Gresham-st.  
" 1319, Asaph, F.M.H.

#### 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.  
Marquis of Ripon, Pembury Tav., Amherst-rd., Hackney.

#### TUESDAY, OCTOBER 3.

Lodge 167, St. John's, Holly Bush Tav., Hampstead.  
" 180, St. James's Union, F.M.H.  
" 198, Percy, Ship and Turtle, Leadenhall-st.  
" 211, St. Michael, Albion Tav., Aldersgate-st.  
" 228, United Strength, Old Jerusalem Tav.  
" 548, Wellington, White Swan Tav., Deptford.  
" 917, Cosmopolitan, Cannon-st. Hot.  
" 933, Doric, Anderton's Hot., Fleet-st.  
" 1269, Stanhope, Thicket Hot., Anerley.  
" 1538, St. Martin's-le-Grand, M.H., Masons' Avenue.  
" 1604, Wanderers, F.M.H.  
Chap. 185, Jerusalem, F.M.H.

#### LODGES OF INSTRUCTION.

Metropolitan, 269, Pentonville-rd.  
Yarborough, Green Dragon, Stepney.  
Domestic, 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.  
St. John of Wapping, Gun Hot., High-st., Wapping.

#### WEDNESDAY, OCTOBER 11.

Com. R.M.B.I., at 3.  
Lodge 3, Fidelity, F.M.H.  
" 9, Albion, Regent M.H., W.  
" 13, Union Waterloo M.H., Wm.-st., Woolwich.  
" 15, Kent, F.M.H.  
" 87, Vitruvian, White Hart, College-st., Lambeth.  
" 147, Justice, White Swan, High-st., Deptford.  
" 238, Pilgrim, 101, Queen Victoria-st.  
" 749, Belgrave, Anderton's Hot., Fleet-st.  
" 781, Merchant Navy, Silver Tav., Burdett-rd., E.

Lodge 1017, Montefiore, F.M.H.  
" 1260, Hervey, F.M.H.  
" 1305, St. Marylebone, Eyre Arms, St. John's Wood.  
" 1306, St. John of Wapping, Gun Hot., High-st.  
" 1503, Francis Burdett, Albany Hot., Twickenham.  
" 1523, St. Mary Magdalen, Star Hot., Greenwich.  
Grand Council III. Knights K.H. 30°, 33, Golden-sq.

#### 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, Maismore 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, Havelock 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, OCTOBER 12.

Lodge 19, R. Athelstan, Cannon-st. Hot.  
" 206, Friendship, Ship and Turtle, Leadenhall-st.  
" 860, Dalhousie, Anderton's Hot., Fleet-st.  
" 879, Southwark, Southwark Park Tav.  
" 1076, Capper, Marine Hot., Victoria Docks.  
" 1216, Macdonald, Hd.-qtrs. 1st. Surrey Rifles, S.E.  
" 1457, Bagshaw, Bald-faced Stag, Buckhurst Hill.  
" 1471, Islington, Cock Tav., Highbury.  
" 1558, Duke of Connaught, Surrey M.H.  
" 1599, Skelmersdale, M.H., Masons' Avenue.  
Chap. 73, Mount Lebanon, Bridge House Hot.  
" 140, St. George's, Globe, Royal Hill, Greenwich.

#### 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., Millbank.  
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.  
Prince Ferderick William Chapter, St. John's Wood.  
Southern Star, Crown Hot., Blackfriars-rd.

#### FRIDAY, OCTOBER 6.

Lodge 177, Domestic, Anderton's Hot., Fleet-st.  
" 1420, Earl Spencer, Northcote Hot., Wandsworth.  
Chap. 33, Britannic, F.M.H.  
Precep. D., Mount Calvary.

#### LODGES OF INSTRUCTION.

Union Waterloo, Thomas-st., Woolwich.  
Robert Burns, Union Tav., Air-st., Regent-st.  
Belgrave, Constitution, Bedford st., Covent Garden.  
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.  
Burgoyne, 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.  
Stability, Guildhall Tav., Gresham-st.  
St. George's, Globe Tav., Greenwich.

#### MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, October 14, 1876.

#### MONDAY, OCTOBER 9.

Lodge 314, Peace and Unity, Militia Mess R., Preston.  
" 1021, Hartington, H.M., C.H.B., B.-in-Furness.  
" 1350, Fermor Hesketh, M.H., Liverpool.  
" 1398, Baldwin Castle, Dalton-in-Furness.  
" 1496, Trafford, Northumberland Hot., Old Trafford.  
Derby L. of I., M.H., Liverpool.  
Mark Lodge 165, Egerton, Bedford House, Rock Ferry.  
Red Cross Conclave of I., M.H., Liverpool.

#### TUESDAY, OCTOBER 10.

Lodge 178, Antiquity, Royal Hot., Wigan.  
" 241, Merchants, M.H., Liverpool.  
" 1250, Gilbert Greenall, M.R., Warrington.  
Chap. 537, Zion, M. Chambers, Birkenhead.

#### WEDNESDAY, OCTOBER 11.

Lodge 281, Fortitude, Athenæum, Lancaster.  
" 1052, Callender, P.H., Rusholme.  
" 1094, Temple, M.H., Liverpool.  
" 1356, De Grey and Ripon, 80, N. Hill-st.  
" 1547, Liverpool, M.H., Liverpool.  
Chap. 673, St. John's, M.H., Liverpool.  
" 1345, Victoria, Cross Keys Hot., Eccles.  
Neptune L. of I., M.H., Liverpool.

#### THURSDAY, OCTOBER 12.

Lodge 216, Harmonic, Adelphi Hot., Liverpool.  
" 333, Royal Preston, Vic., Garrison Hot. Falwood.  
" 477, Mersey, M.R., Birkenhead.  
" 786, Croxteth United Service, M.H., Liverpool.  
" 1035, Prince of Wales, Kirkdale, Liverpool.  
" 1182, Duke of Edinburgh, M.H., Liverpool.  
" 1213, Bridgwater, Cross Keys Hot., Eccles.  
Mariners L. of I., M.H., Liverpool.

#### FRIDAY, OCTOBER 13.

Lodge 155, Perseverance, M.H., Liverpool.  
" 1289, Rock, Bedford House, Rock Ferry.

#### MASONIC MEETINGS IN GLASGOW AND WEST OF SCOTLAND.

For the Week ending Saturday, October 14, 1876.  
All the Meetings take place at Eight o'clock.

#### MONDAY, OCTOBER 9.

Lodge 102, St. Mark, 213, Buchanan-st., Glasgow.  
" 204, St. Paul, George Inn, Ayr.  
" 205, Garthland St. Winnoch, Eagle, Lochwinnoch h.  
" 219, Star, 12, Trongate, Glasgow.  
" 307, Union and Crown, M.H., Barrhead.  
" 362, St. Clair, 25, Robertson-st., Glasgow.  
" 384, Athole, Washington Hot., Kirkintilloch.  
" 503, St. George, Oddfellows' H., Helensburgh.  
" 541, Marie Stuart, M.H., Crosshill.  
Chap. 76, Abbey, 8, High-st., Paisley.

#### TUESDAY, OCTOBER 10.

Lodge 230, St. Barnabas, Black Bull Hot., Old Cumnock.  
" 413, Athole, 213, Buchanan-st., Glasgow.  
" 419, Neptune, 35, St. James-st., S.S., Glasgow.  
" 426, Prince of Wales, M.H., Renfrew.  
" 441, Glasgow, 22, Struthers-st., Glasgow.  
" 543, St. John, M.H., Dalmuir.  
" 579, St. Bryde, M.H., Uddingston.  
Chap. 17, Greenock, M.H., Cathcart-st.  
" 69, St. Andrew, 25, Robertson-st., Greenock.

#### WEDNESDAY, OCTOBER 11.

Lodge 178, Scotia, 12, Trongate, Glasgow.  
" 333, St. George, 213, Buchanan-st., Glasgow.  
" 510, Maryhill, M.H., Main-st., Maryhill.  
Chap. 113, Partick, M.H., Douglas-st., Partick.

#### THURSDAY, OCTOBER 12.

Lodge 88, New Monkland, Montrose, T.H., Airdrie.  
" 109, St. Marnock, Crown Hot., Kilmarnock.  
" 203, St. John Operative, Olive H., Airdrie.  
" 334, St. John's, Castle Inn, New Cumnock.  
" 557, Blantyre Kilwinning, C.H., High Blantyre.  
" 570, Kenmuir, Balgray Hall, Springburn.  
Chap. 50, Glasgow, 213, Buchanan-st., Glasgow.

#### FRIDAY, OCTOBER 13.

Lodge 18, Dumbarton, Church-st., Dumbarton.  
" 147, Cadder Argyle, M.H., Chryston.  
" 153, R.A., M.H., Pollokshaws, Cogan-st.  
" 170, Leven St. John, Black Bull Inn, Renton.  
" 427, St. Clair, M.H., Cambusnethan.  
Chap. 144, St. Rollox, 69, Garnagad-rd., Glasgow.

#### MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, October 14, 1876.

#### MONDAY, OCTOBER 9.

Lodge 145, St. Stephen, St. James's Hall, Writers' Court  
TUESDAY, OCTOBER 10.

Lodge 1, Edinburgh, Mary's Chapel, Waterloo-pl.  
WEDNESDAY, OCTOBER 11.

Lodge 2, Canongate Kilwinning, St. John's-st.  
Chap. 1, Edinburgh, F.M.H., 98, George-st.

#### THURSDAY, OCTOBER 12.

Lodge 8, Journeyman, Blackfriars-st.  
FRIDAY, OCTOBER 13.  
Chap. 56, Canongate Kilwinning, St. John-st.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

Second Application—October Election, 1876.  
The Votes and Interest of the Governors and Subscribers are earnestly solicited on behalf of

#### JAMES HENRY BATLEY,

Orphan, aged 10 years.

The Father, Bro. James Batley, P.M., formerly a Chemist, of the Triangle, Kennington, was initiated in the Fortitude and Old Cumberland Lodge, No. 12, in November, 1852; joined the United Pilgrims' Lodge, No. 507, in March 1854, and continued a Subscribing Member till February, 1866; was Steward for R.M. I.B. in 1862. He died in 1866, leaving five children, the present Candidate being then but a fortnight old. The case is specially recommended by the following Brethren, by whom Proxies will be thankfully received; also by the Petitioner, Mrs. Elizabeth Prince, of 213, King's Road, Chelsea, who, through reverses, and being again a Widow, is compelled to apply for her son's admission to this valuable Institution:

Bro. Raynham W. Stewart, P.G.D., P.D.G.M. for Middlesex, 11, Abchurch Lane.  
" Leopold Ruf, P.M. and Treas., P.Z. No. 12, Lowther Arcade.  
" J. Nunn, P.M. No. 72, P.Z. 72 and 720, 376, Kennington Road, S.E.  
" W. H. Pannel, C.C., 1, Guildhall Chambers, E.C. Lodge No. 180.  
" Henry Smith, P.M. Royal Arthur Lodge, No. 1360, 36, Buckingham Palace Road.  
" W. Carter, P.M. and Treas. No. 141, 96, Pimlico Road.  
" E. J. Page, Vice-President, P.G.S., No. 23, 188, Kennington Park Road.  
" George Kenning, Vice-President P.M., P.Z., P.G.D. Middlesex, Upper Sydenham.  
" H. M. Collier, 12, Canonbury Square, Islington.  
" J. Funge, P.M. No. 69, 19, Sloane Street, Chelsea.  
" R. Shingleton, St. Luke's Lodge, No. 144, 118, King's Road, Chelsea.  
" C. L. Marshall, P.M. Neptune Lodge, No. 22, "Palmerston Tavern," Camberwell.  
" Innous, 50, Beaufort Street, Chelsea.

#### FREEMASONRY.

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