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REPORTS OF MASONIC MEETINGS.

Craft Masonry.

HIGH CROSS LODGE (No. 754).—The installation meeting of this highly successful lodge was held at the Seven Sisters' Tavern, Tottenham, on the 22nd ult. The attendance was great, and the working was really good and showed that each and every one who essayed to perform his duty was fully up to the mark. A great many of those present came from town to honour by their presence such a respected brother as Bro. Dance on his elevation to the chair, which every Mason looks upon as the attaining of the height of his ambition. The officers present were Bros. C. F. Barham, W.M.; G. Townsend, P.M.; Jas. Lingell, P.M.; W. S. Steedman, P.M.; W. Dance, S.W. (W.M. elect.); H. Stevens, J.W.; D. Roberts, P.M., Treasurer; Thos. Cunningham, P.M. Secretary; H. V. Clements, Geo. Burford, S.D.; J. Farrin, J.D.; W. T. Turner, I.G.; W. Peckham, O.; J. Verry, Tyler. Amongst the members present were Bros. E. L. Cross, W. Cooper, H. M. Tegg, J. A. Rogers, J. Garrod, Evans, Horton, Sawyer, J. H. Thompson, R. Burford, W. H. Shepherd, S. Cunningham, T. Paul, G. Rowe, W. H. Stevenson, W. Mattocks. Amongst the visitors were Bros. H. J. Turner, Wright, Wm. H. Hall, (Freemason), W. B. Kidder, Pinder, G. Young, Press, A. Smith, H. Cleverly, J. Green, W. Gilbert, D. Moses, Driscoll, &c. After a most successful installation, which was gone through in a manner entitling all—especially the outgoing Master—to credit, the brethren adjourned for a short time, and then sat down to a most recherche repast, provided by the worthy host. The meal was placed on the table in excellent style, the viands and wine choice, and the waiting far above the average. Dessert having been placed on the table the W.M. essayed to give the first toast which, like all the succeeding ones were not too long and to the point. The Worshipful Master, who was enthusiastically received on rising, proposed the first toast—one that is well known amongst the Craft at large—"The Queen and the Craft." He stated that this toast required no encomium from him, for it was well known and well received in every assembly of Englishmen throughout the world, and probably, if it were possible, best in lodges of Free and Accepted Masons. The forty years of Her Majesty's reign were forty years of intellectual progress in the kingdom. She had given to the world many and various exhibitions of her high character, and it would ever be remembered that she was the mother of the M.W.G.M., and also of other members of the family identified with the Craft. He therefore with great pleasure gave "The Queen and the Craft," a toast that was received with every feeling of loyalty and enthusiasm by the brethren present, who, as will be seen by the list we give above, were as thoroughly representative of the Craft as one could well wish. In proposing the next toast, the W.M. said it would be idle for him to dilate on the excellences of Masonry, as they were well known to all the brethren present. No doubt the M.W.G.M. had many other engagements of a public character; but since he became the head of the Craft he had given a great impetus to it, and the numbers who had joined the noble Order had increased even to a surprising degree. He did not for a moment say that it wanted Royalty to be at the head of it to make the Craft successful, for that was accomplished by its own inherent excellence and purity. The toast was drunk with every token of regard for the M.W.G.M. Afterwards one of the brethren present, sang, much to the satisfaction of the members of the lodge and the visitors, "God bless the Prince of Wales." The next toast was that of "The Pro G.M., the Right Hon. the Earl of Carnarvon, and Lord Skelmersdale, the Deputy Grand Master, and the rest of the Officers of the Grand Lodge, Past and Present." In giving this toast the W.M. spoke of those respected and honourable members of the Craft as being, as it were, the head centres. There was no doubt as to their ability to perform their duties, as they had done over and over again; and all they had to do was, as good Masons ever had done, show their obedience to the Grand Lodge. The Immediate P.M., having taken the gavel in his hand, proposed a toast which was very acceptable to all those present, namely, that of the W.M., whom the lodge so unanimously elected to that high and distinguished honour to which every Mason aspires. He stated that the office was by no means an easy one; but he had no doubt that it would be fulfilled by Bro. Dance with that ability that he had shown during his tenure of inferior offices. He himself had done what he could to the best of his ability; and if anything were wanted to help the W.M. in the discharge of his duties he should only be too glad to give him

every assistance in his power. The W.M., in response, thanked Bro. Barham for the manner in which the toast had been received. He would not detain them long, but would thank Bro. Barham for the kind manner in which he had introduced the toast. There was a good deal to be done in bringing the lodge to the position it now occupied, and certainly this was in a great measure due to the P.M.'s, of whom he was glad to see so large a number present. The W.M. next gave "The Health of Bro. Barham," which was well received. He pointed out what a very successful year the lodge had under his rule, and of the perfect manner in which he performed the duties connected with his high office; as one who had held office under him, the W.M. could speak as to his attention to his duties, and every one spoke of him in the highest terms. Bro. Barham always held his position and whatever he did well, and he had to thank him for the way in which the ceremony of installation had been performed that day. He had the pleasure of stating that a P.M.'s jewel had been granted to their I.P.M. (hear, hear), which was a token of the esteem and respect in which he was held (applause). The I.P.M. amid much cheering was then invested with the jewel which was manufactured with great taste and workmanship. The I.P.M. in responding, thanked the brethren present for the hearty manner in which his health had been proposed, and said that it was one of the proudest moments of his life when the W.M., as the mouthpiece of the lodge, had given utterance to the words he had; and if he, (Bro. Barham) had been at any trouble and anxiety he was amply repaid, whatever he had done had been for the good of the High Cross Lodge. He was glad to state that he had never missed a meeting, except through illness, and he always went home feeling better for being at the lodge. The W.M. then rose to propose the toast of "The Visitors," which he characterised as a most important one, and one that was always well received amongst the brotherhood. The visitors had an opportunity of seeing the working of the lodge they visited, and that was an advantage, and at the same time there was a great deal of fraternal good fellowship arose from going to each others' lodges. The toast was heartily responded to by some of the visitors present, who had every good reason to be satisfied with their hospitable entertainment. The brethren who responded dilated on the advantages of Masonry both here and abroad. The toasts of the P.M.'s of the lodge and the officers were then given, and duly replied to, and the Tyler's toast brought the proceedings to a close at an advanced hour, many of the brethren returning to town by the late train. The evening's entertainment was much enhanced by some excellent singing by Bros. Young, Burford, Farrin, Stevens, and others.

CHAUCER LODGE (No. 1540).—The election meeting of this young and prosperous lodge was held on Wednesday, August 22nd, at the "Bridge House" Hotel, Borough High-street, Southwark. Bro. J. C. Mason, W.M., opened the lodge. There were present Bros. E. S. Stidolph, S.W., W.M. elect; Kemp, J.W.; T. S. Sabine, P.P.G.S.B. Middlesex, P.M., Treasurer; F. Walters, P.P.G.D. Middlesex, P.M., Sec.; Rev. H. J. Hatch, Chaplain; C. W. Hudson, S.D.; H. Faija (C.E.), J.D., and others. The only work done, but in an efficient manner, was initiating two gentlemen into the mysteries of the Order. The elections were unanimous in favour of Bro. E. S. Stidolph, S.W., being W.M.; T. J. Sabine, P.M., Treasurer, being re-elected Treasurer; and W. Y. Laing, P.M., was re-elected Tyler. Notice of motion was given to take ten guineas from the lodge funds to be spent in purchasing a P.M.'s jewel, to be presented to Bro. J. C. Mason, W.M. The lodge was closed and adjourned to Wednesday, October 24th. Supper followed. Some agreeable hours were happily spent. Visitors: Bros. T. W. Lover, W.M. 1178; Stephens, 1623; and many more whose names we were unable to ascertain.

LIVERPOOL.—The Alliance Lodge (No. 667).—The usual periodical meeting of this lodge, held at the Masonic Hall, Hope-street, Liverpool, on Tuesday, the 21st ult., was very largely attended, and the chief interest in the working was centered in the first-class style in which Bro. George S. Willings, W.M., gave the historical lectures on the First and Second Degrees.

LIVERPOOL.—Temple Lodge (No. 1094).—At the last meeting of this lodge, held at the Masonic Hall, Hope-street, Liverpool, on the motion of Bro. Dr. E. M. Sheldon, P.M., seconded by Bro. R. R. Martin, P.M., it was unanimously resolved to send a letter of sympathy to the widow of the late Bro. Henry Newman, a most respected and generous member of the lodge, whose decease was noticed in the columns of the *Freemason* a few weeks ago. Amongst those present at the lodge were Bros. R. C. Yeland, W.M.; Dr. E. M. Sheldon, P.M.; R. R. Martin, P.M.; T. Williams, S.W.; T. G. Winstanley, J.W.; T. Marsh, P.M. Sec.; J. Wood, Treas. (*Freemason*); T. Birch, S.D.; H. B. Jones, J.D.; T. Alexander, I.G.; J. Skeaf, P.G. Org.; Callow, and Tyson, Stwds.; Ball, Tyler; Bethell, Jacker, Doe, Yorman, &c.

MACDONALD LODGE, (No. 1216).—An emergency meeting of this lodge was held at the Head Quarters of the First Surrey Rifles at Camberwell, on Thursday, the 23rd August, when there were present Bros. Henry Hammond, W.M.; T. W. Carnell, S.W.; C. Fountain, J.W.; I. J. Curtis, Sec.; T. Edmonstone, as S.D.; C. H. Nevill, as J.D.; T. A. Harper, as I.G.; Past Masters M. S. Larham, James Stevens, S. H. Wagstaff, W. J. Messenger, and George Waterall; also Bros. F. W. Sparkes, A. Woodcock, A. Carnell, T. Fisher, H. P. Jarman, A. R. Cranch, W. Foster, J. Scholey, &c.; and visiting brethren John Greenway, Sincerity, 174; George Potter, Domatic 177; R. J. Voisey, Sphinx, 1329; and R. Carnell, Knole, 1414. Bro. R. Farquharson of Lodge 99, officiated at Organist. The business of the evening was the raising of Bros. A. Carnell and F. W. Sparkes to the Third Degree, and the passing of Bro. J. Scholey to the

Degree of F.C. The much esteemed Bro. Curtis having been promoted to the rank of Quarter Master of the corps, and finding his engagements in consequence much increased, reluctantly and to the general regret of the lodge resigned his Secretaryship, and Bro. W. J. Messenger, P.M., kindly undertook the office and was duly invested. Bro. S. H. Wagstaff stated his intention to give notice of motion at the next regular lodge meeting, that in recognition of his zealous service during ten years as Secretary, a testimonial inscribed on vellum, and expressive of the thanks of the lodge and the regards of the brethren, should be presented to Bro. Curtis. Bro. James Stevens also stated his intention to give notice of motion at the ensuing lodge meeting that a retiring pension equal to two-thirds of the usual fee be awarded to Bro. Grant in recognition of his services as Tyler during the past ten years, he being disabled by severe illness and infirmity. The lodge was then closed, and the brethren adjourned to supper, which was served in the canteen of the corps, and the customary agreeable re-union of members and visitors, void of all formal ceremony, and the more "jolly" in consequence, terminated the proceedings.

HAMPTON.—Lebanon Lodge (No. 1326).—The last regular meeting of the season was held on Saturday, August 18th, at the Red Lion Hotel, Hampton. Bro. C. W. Fox, W.M., supported by Bros. R. W. Williams, P.P.G.O. Middlesex, W.M. elect 1275, S.W.; J. Hammond, P.M., J.W.; F. Walters, P.P.G.D. Middlesex, P.M., Sec.; J. B. Shackleton, W.M. 1524, S.D.; H. Gloster, I.G.; and many others, opened the lodge. The minutes of the last regular meeting, held on Saturday, July 21st, and of the emergency meeting, held on Saturday, August 4th, were each put to the meeting, and were in both cases unanimously confirmed. Bro. C. W. Fox, W.M., in an able, efficient, and correct manner, initiated Mr. H. Roffey into the mysteries and privileges of ancient Freemasonry. The R.W.P.G.M., Bro. Col. F. Burdett, arrived, and was received with all honour. Bro. F. Walters, P.P.G.D., P.M., Sec., took the chair, and in his usual able manner passed one and raised two. The W.M., Bro. C. W. Fox, resumed the chair, and presided over the lodge for the remainder of the afternoon. Some candidates were proposed for initiation. Notice of motion was given by Bro. J. B. Shackleton S.D., to vote ten pounds from the lodge funds to the Royal Benevolent Institution for Aged Freemasons and Widows of Freemasons. The lodge was closed, and adjourned to Saturday, May 18th, 1878. The usual banquet followed. The regular toasts were given and responded to.

LIVERPOOL.—Lodge of Israel (No. 1502).—The third quarterly meeting of this lodge was held at the Masonic Hall, Hope-street, Liverpool, on Monday, the 20th ult. There were present Bros. M. Hart, W.M.; A. J. Henochsberg, I.P.M.; Bro. A. Jones, S.W.; S. Schouhall, J.W.; I. DeFrece, Treasurer; R. Robinson, P.M., D.C.; Rev. J. Ray, Chaplain; Rev. H. D. Marks, S.D.; S. J. Henochsberg, I.G.; W. G. Veale, Organist; W. H. Ball, Tyler. The private members present were, Bros. Rev. Dr. Stern, Tueski, Rabon, S. Levy, W. Levy, I. L. Levy, A. Hart, S.W. 724; J. Frank, W.M. 203; B. Woolf, A. Frazer, D. Gabrielson, G. P. Gabrielson, A. Liebeschutz, H. Fox Wright, E. Davidson, H. Scott, A. Cohen, A. Isaacs, M. Prenslan, S. Simmonds, H. J. Henochsberg, &c. The visitors included Bros. Pemberton, P.G. Supt. of W.; Hugh Williams, P.M. 1264; W. J. Chapman, S.W. 1609; L. Moore, 1017; H. Ellis, Barrow, J. J. Henochsberg, New Caledonia; Keet, 1356; Bucknell, 667; B. Biollette, 241; and others. After the lodge had been opened and the minutes passed, Bro. G. P. Gabrielson was examined in the Second Degree. The lodge was then opened in the Third Degree, when Bro. G. P. Gabrielson was raised to the Sublime Degree of M.M. Afterwards the brethren were called to refreshment, which every one enjoyed. The usual toasts followed, and songs and recitations were given by Bros. A. Isaacs, D. Gabrielson, W. G. Veale, Frank, L. Moore, 1017; W. J. Chapman, S.W. 1609; Marks, &c. One proposition for initiation and one for joining being given in, the lodge was closed in harmony and perfect peace.

INSTRUCTION.

DUKE OF CONNAUGHT LODGE (No. 1524).—This lodge held its annual meeting on Wednesday evening, the 29th ult., at the Havelock Tavern, Albion-road, Dalston. Present: Bros. E. Dignam, W.M.; J. Lorkin, S.W.; Wobley, J.W.; Francis, S.D.; McMillan, J.D.; G. Ferrar, I.G.; W. Fieldwick, Preceptor; E. Dietrich, Sec. pro tem.; C. Lorkin, O. Dietrich, and others. The lodge was opened in the First Degree at 8 p.m. The minutes of last meeting were read and confirmed. Bro. C. Lorkin having answered the questions leading to the Second Degree, he was entrusted. The lodge was opened in the Second Degree, when the ceremony of passing was very ably rehearsed by the W.M. Bro. Fieldwick then worked the sections of the lecture, assisted by the brethren. Bro. J. Lorkin was unanimously appointed W.M. for the next meeting. Efficient Stewards were appointed for the lodge dinner, which will take place on Wednesday, the 10th October. Brothers wishing to be present should apply as early as possible to the Sec., or to Bro. Ferrar, the host, for tickets.

Mark Masonry.

CHACEWATER.—Boscawen Lodge (No. 101).—The above lodge held its annual meeting on Tuesday, the 21st ult. Bro. Jno. Ninness, P.M., P.P.J.G.W., acted as Installing Master, placing in the chair Bro. W. T. Davey, who appointed and invested the following officers:—Bro. J. Paule, I.P.M.; Rev. W. H. Bloxsome, P.M., Chap.; J. T. Hooper, S.W.; N. Paule, J.W.; Rev. G. L. Church, P.M., Sec.; John Ninness, P.M., Treas.; O. Matthews, M.O.; W. P. Hugoe, P.M., S.O.; Jno. Hall, P.M., J.O.; F. Reed, Reg. of Marks; W. F. Jeffrey, S.D.; J. H.

Hodge, J.D.; S. G. Moyle Steward; Jno. Estlick, I.G.; and W. Lean and Jno. Paull, jun., Tylers. The brethren afterwards partook of a banquet, the W.M. in the chair.

PROVINCIAL GRAND LODGE OF DEVON.

The annual meeting of the Provincial Grand Lodge and general communication of the Freemasons of the Province of Devon was held on August 22nd, in Devonport Town Hall, which was fitted as a lodge room, and in addition to the usual ornamentation of Masonic banners, insignia, and emblems, was further embellished with a large collection of flags tastefully arranged, and also a fine show of plants. The circumstance that the meeting was held during the week of the visit of the British Association, as a fraternal communication with the Masonic members of that body, caused a very large attendance of the brethren, over 500 being present. The R.W. Bro. the Rev. J. Huyshe, P.G.C. of England, P.G.M., presided, and it was no small satisfaction to the brethren that he appeared in improved health and excellent spirits. He was supported by the following of his present officers:—R.W. Bro. L. P. Metham, P.G.D. of England, D.P.G.M.; W. Bros. J. E. Courteis, S.G.W.; Jos. Harper, J.G.W.; the Rev. H. Lansdell and the Rev. Noel Platt, P.G. Chaps.; J. J. Avery, P.G. Treas.; W. G. Rogers, P.P.G.S.W., P.G. Sec.; C. Godtschalk, P.G.J.D.; J. A. Orchard, P.G.D.C.; J. H. Tonkin, P.G.A.D.C.; W. Haynes, P.G. Purs.; D. Watson, Geo. Evans, F. S. Pratt, J. May, J. P. Phillips, C. Stribling, P.G. Stewards.; P. Blanchard, P.G. Tyler; J. Rogers, P.G. Assist. Tyler. The following officers were also among the brethren present:—R.W. Bro. Dr. J. P. Bell, D.P.G.M. North and East Yorks., P.G.D. of England; W. Bros. the Rev. Dr. D. Ace, P.P.G. Chap. Lincolnshire; C. J. Cooke, P.P.G.S.W. Kent; Capt. W. E. Stone, P.P.G.J.W.; R. R. Rodd, P.P.G.R., P.P.G.W. Cornwall; I. Latimer, P.P.G.J.W.; the Revs. T. W. Lemon and W. Whittle, P.P.G. Chaplains; J. Way, V. Bird, and T. S. Bayly, P.P.G. Treasurers; J. Heath, P.P.G.J.D.; S. Jones, P.P.G.S.D.; J. Greenfield, P.P.G.J.D.; R. H. Rae, P.P.D.G., J. Harris, P.P.G. Reg.; E. A. Davies, L. D. Westcott, H. F. Smith, and G. C. Bignell, P.P.G. Superintendent of Works; J. Du Pre and J. Bartlett, P.P.G.D.C.'s; J. B. Gover, W. Browning, J. M. Hiffey, W. K. Michell, and T. Chapman, P.P.G.A.D.C.'s; J. Sadler, S. Willoughby, J. B. Price, and J. Lynn, P.P.G.S.B.'s; H. Welch, J. B. Withridge, and John Brown, P.P.G. Pursuivants; P. B. Clemens, H. B. Stark, J. S. Short, and E. Murch, P.P.G. Organists. The following Masters and Past Masters of Lodges:—T. G. Bickle, 1212; J. Y. Avery, 156; W. E. Warren, 1358; T. Perry, 1402; J. Page, 39; H. Cole, 1091; J. Baxter, 954; R. G. Bird, 1550; J. Brewer, 251; S. Loram, 1443; J. S. Kersteman, 303; E. Hawke, 159; R. B. Twose, 105; J. Rendle, 1247; J. Ripper, 1212; G. T. Barry, 1248; G. E. Stentford, 159; W. Brown, 248; R. Pengelly, 79; R. Adams, 156; W. B. Bradnce (W.M. elect), 1402; J. F. Long, 39; M. Williams, 105; A. Thompson, 39; T. Morgan, 1402; J. S. Saunders, 1138; T. Oliver, 328; H. J. Bishop, 106; G. S. Richardson, 1212; J. S. Whidborne, 1445; A. Bodley, 39; H. Woodgates, 112; W. T. Walter, 1009; A. Wolf, 223; S. Cays, 202; W. H. Anthony, 105; E. Patten, 223; S. Hutchings, 893; J. Ellis, 1212; R. M. Andrews, 70; J. W. Cornish, 223; J. Murray, 1402; J. E. Goodridge, 1358; J. Oliver, 1138; J. H. Stephens, 159; W. D. Thomas, 159; J. H. Toms, 1091; R. Burt, 230; R. Marshall, 202; A. Lethbridge, 159; E. Roseveare, 1099; T. Waldo How, 189; W. H. Jolliffe, 349; S. Burton, 328; J. Treeby, 233; C. Philp, 1550; W. Powell, 1205; T. Perry, 1402; the Rev. E. A. Lester, 1486; E. J. Knight, 202; J. K. Lord, 1247; C. S. Stribling, 70; J. Tucker, 1486; W. Lye, 496; F. B. Williams, 977; J. Chadwick, 449; J. Pearse, 1255; W. Joll, 230; W. Coath, 893; T. Hatherly, 1071; D. Box, 156; T. Goodall, 954; W. J. Spry, 223; W. Harries, 1205; J. C. Stephens, 159; M. Rickard, 954; J. Woodman, 444; Jas. Gidley, 1205; and W. H. Gillman, 1099; Bros. F. Hooper, S.W. 1212; J. H. Trounce, J.W. 1212; Jas. Chapple, J.W. 1396; E. Binding, S.W. 202; J. Stocker, S.W. 39; Jas. Jerman, jun., J.W. 39; M. Embdon, S.W. 105; J. Dodge, S.W. 1402; A. S. Stuart, J.W. 1550; W. Allsford, J.W. 202; R. Cawsey, S.D. 230; J. Read, S.W. 347; T. C. Lewarn, S.W. 223; H. S. Hill, J.W. 223; F. Littleton, J.W. 159; T. Searle, S.W. 1091; H. H. Arnold, J.W. 1099; J. G. Keverne, S.W. 1550; J. P. Sawyer, J.W. 1091; F. Palk, J.W. 1358; J. F. Chinnock, S.W. 1358; J. Mitchelmore, J.W. 710; G. J. Firks, J.W. 1247; B. J. Fisher, S.W. 444; A. Rowe, S.W. 230; C. Croydon, J.D. 189; H. Down, J.D. 282; R. Blight, J.D. 223; W. Vicary, Treas. 1138; H. Phillips, J.D. 1136; A. W. Palk, J.D. 1358; J. Harris Square, J.D. 1486; B. S. John, S.D. 159; E. J. Watherston, S.D. Union, London; W. H. Crimp, S.D. 1255; G. C. Searle, S.D. 248; Josiah Murrin, S.D. 1396; R. W. Pitcher, I.G. 230; J. G. H. Evans, I.G. 189; T. E. Peck, I.G. 1205; L. J. Webber, I.G. 1550; T. S. May, A.D.C. 1099; W. J. Stanbury, O. 1099; J. Kinton Bond, A.D.C. 1247; A. Tout, A.D.C. 70; E. J. Richardson, St. 70; and W. H. Egbert, Sec. 954.

The Secretary stated that he had not received the returns of Lodg 230 until he had written his report, and with the omission of that lodge 2422 contributing brethren were returned.

The Treasurer's report showed a return for the year of £499. The payments included £100 to the Royal Masonic Benevolent Fund, £70 on petitions, £59 to the Fortescue Annuitant Fund, £25 for printing bye-laws, and £11 expenses of the Committee of Petitions. There was a balance in hand of £213. The report of the Treasurer of the Fortescue Fund stated that the revenue for the year had been £148. £112 had been paid on annuities, and the invested capital increased to £2054. The Committee of Petitions reported complete success in all the cases fo

which their votes had been given. A girl candidate had been elected on the foundation of the Royal British Female Orphan Asylum, thus, for the fourth year in succession, relieving annually the funds of the province from a claimant. The experience of the past year showed more clearly than ever that the system of collective voting adopted by the province in supporting its candidates for the various charities was the only course which held out the slightest chance of success. At their meeting at Exeter in February the committee voted £5 to the widow of a brother of 223, and now recommended that the P.G.L. should vote a further sum of £10. At their meeting at Plymouth in May they voted £5 to a distressed brother of 164, and £5 to the widow of a brother of 39, and they recommended that a further sum of £5 should be voted by the P.G.L. At the meeting held that day the committee had voted £5 to a distressed brother of 251, and recommended a further grant of £15 to the widow of a brother of 70. The committee recommended that the remaining available balance of the funds of the P.G.L. for this year should be applied thus:—To the Fortescue Fund £50, to the Royal Masonic Institution for Boys £52 10s., to the Royal Masonic Benevolent Institution for Aged Masons and their Widows £50.—The reports were unanimously received and adopted.

R.W. Bro. Metham, in proposing the adoption of the report of the Committee of Petitions, of which he was chairman, said the London Masonic charities had large claims upon that Province, which had at present thirteen annuitants on the Aged Masons' Fund, receiving a benefit of over £500 per annum, five or six girls in the Girls' School, and a boy in the Boys' School.

Discussion on certain motions in the agenda paper was postponed, the P.G.M. ruling that they could not be legally considered until the next meeting.

W. Bro. Thomas Perry, of Lodge No. 1382, was unanimously elected Treasurer for the ensuing year, and W. Bros. J. Way, 39, and Vincent Bird, 954, were elected Auditors. Past rank of P.G. Purs. was conferred upon W. Bro. W. Haynes, 106.

W. Bro. the Rev. W. Whittle proposed to give notice of a motion that, to prevent the introduction of improper persons into the Order, every lodge in the province should send copies of its circulars to every other lodge within a radius of three miles of its place of meeting, and that no candidate should be initiated at a distance from his residence without the Secretary or Master of the lodge in which he was proposed writing to the Master of the lodge nearest to the candidate's residence to inquire into the candidate's character. The P.G.M. said it would be very desirable to effect some check upon the present mode of admitting candidates, but he could not accept Bro. Whittle's notions, as the P.G.L. would not have any power to compel their being carried out; neither could he compel the Masters to inquire into the characters of the candidates. These matters rested entirely with the Masters, and the brethren should be careful whom they appointed as masters.—The D.P.G.M. considered it was very desirable that where a candidate had been rejected the circumstance and the cause should be intimated to other lodges. Such matters, however, could not be rendered compulsory. It was for Masters and Wardens to prevent the admission of candidates who, from temper and habits, were likely to be sources of discomfort to the lodges.

The P.G.M. invested the following brethren as his officers for the ensuing year:—
 Sir F. M. Williams, Bart., M.P., 112 Prov. S.G.W.
 Lieut. the Hon. W. H. Jolliffe, 1205 Prov. J.G.W.
 Rev. E. A. Lester, 1486..... Prov. G. Chap.
 Rev. P. Williams, 112..... Prov. G. Chap.
 T. Perry, 1402..... Prov. G. Treas.
 J. T. Goodridge, 710..... Prov. G. Reg.
 W. G. Rogers, P.P.S.G.W. 112..... Prov. G. Sec.
 G. Evans, 1181..... Prov. G.S.D.
 D. Watson, 328..... Prov. G.J.D.
 F. J. Pratt, 1396..... Prov. G.S. of W.
 J. P. Phillips, 223..... Prov. G.D.C.
 Jno. May, 159..... Prov. G.A.D.C.
 C. Stribling, 70..... Prov. G.S.B.
 W. E. Warren, 1328..... Prov. G.O.
 G. T. Barry, 248..... Prov. G. Purs.
 J. S. Kersterman, 303; S. Loram, 1443; J. Ellis, 1212; H. Woodgates, 112; J. F. 39; and E. Tozer, 112..... Prov. G. Stwds.

A committee was appointed to inquire into and report on the condition of the collars and jewels of the P.G.L. In the evening a large party of the brethren dined together at the Royal Hotel, Devonport.

CONSECRATION OF THE EVENING STAR LODGE, No. 1719.

This new lodge, which has been established for the convenience of our gas engineers, was consecrated on Tuesday evening at the Freemasons' Hall, by Bro. John Hervey, Grand Secretary. In the performance of the ceremony Bro. Hervey was assisted by Bro. the Rev. A. F. A. Woodford, Past Grand Chaplain, who acted as Chaplain, and Bro. H. G. Buss, Assistant Grand Secretary, who acted as D.C. Bro. Thos. Fenn, P.G.D., occupied the S.W. chair; and Bro. Hyde Pullen, P.G.S.B., filled the chair of J.W.; Bro. H. E. Francis acted as I.G. The complete list of brethren present were as follows:—Bros. A. J. Duff Filer, W.M.; J. Aird, S.W.; W. T. Sugg, S.D. as J.W.; Magnus Ohren, Sec.; W. T. Sugg, S.D.; T. Greene, J.D.; J. W. Sugg, D.C. Members: H. Green, S. Cutler, I. S. Tamburini, Arthur Mead, T. W. Hartley, D. W. Sugg, R. Hunter. The visitors were Bros. John Hervey, G.S.; Rev. A. F. A. Woodford, P.G.C.; J. C. Parkinson, P.G.D.; T. Fenn, P.G.D.; Hyde Pullen, P.G.S.B.; H. G. Buss, Asst. G.S.; R. P. Notley, 256; H. E. Francis, P.P.G.D. Surrey; E. Cox, P.M. 360 and 657, P.P.G.S.W. Hunts.; Morgan, 1385; H. Massey,

(Freemason), 619; W. F. Mills, 299; C. S. Boardman, 299; J. N. Burt, P.M. 18; Nels'n Read, W.M. 1671; M. Mildred, 1326; G. T. Carter, P.M. 145; F. Binckes, P.G.S.; A. T. Jeffery, W.M. Frederick of Unity, 452; J. Johnson; S.D. Era, 1423; G. H. Sugg, Frederick of Unity, 452; C. W. Gray, P.M. Neptune, 22; C. M. Ohren, Frederick of Unity, 452; J. Hodges, J.D. Orpheus, 1706; C. Pawley Britannic, 33; J. Methuen, Frederick of Unity, 452; A. Williams, P.M. Gihon, 49; J. H. Pearson, Elliot, 1567; F. A. Manning, I.G. Frederick of Unity, 452; John J. Von Der Heyde, P.M. of 195; T. Lawler, Moira, 92.

The musical arrangements were under the direction of Bro. Thos. Lawler, who had the assistance of Bros. C. S. Jekyll, G. T. Carter, and W. Hodges.

The ceremony throughout was of a very impressive character, being admirably performed. Bro. Hervey, as Consecrating Officer, delivered all his addresses with great force and much animation, two qualities which are not often found when consecrations are performed in places which are not confined exclusively to Masonic rites, and where there is frequently the possibility of what is said being overheard by the uninitiated. In Freemasons' Hall there is not this liability, and consequently brethren may speak in full voice, and thus deliver what they have to say to their hearers with all the earnestness which they feel should be imparted to Masonic ceremonies. The same remarks apply to the oration of the P.G.C., whose admirably conceived and carefully worked out oration received the full benefit of an impressive delivery. Not a word was lost to one of his hearers, who, while listening attentively to his fervent elocution, frequently interrupted it by expressions of approbation of the various sentiments and facts to which he gave utterance.

The evening was highly successful, notwithstanding one unfortunate circumstance.

Bro. Filer, the W.M. designate, was very unwell previous to the meeting of the lodge. Nevertheless, he continued at the ceremony to its close, and afterwards took his place at the banquet table, presiding with his usual efficiency. After he had responded to the toast of "The W.M." he was, however, obliged to leave, greatly to the regret of the brethren, who sympathised with him in his misfortune.

After the lodge had been formally opened,

Bro. John Hervey said—"Brethren, it is not my intention to trouble you with many observations on the present occasion, more especially as the government of this lodge is about to be entrusted to a brother who is well known to the Craft, and who is well able to carry out the duties of the new office which will devolve upon him without any admonitions or any instruction from me, and the Past Grand Chaplain, my excellent Brother Woodford, will presently address you in a strain of eloquence which I, of course, cannot be supposed to have attained to. It is not the first time that the Master designate of this lodge takes the chair of a new lodge. As many as three and twenty years ago I was present when he was installed as the first Master of the Canonbury Lodge. He is now its Treasurer, and therefore, brethren, you can well imagine that he has not only carried out his duties to that lodge to the gratification of the brethren, but that he has proved himself in the position which he occupies as W.M., and subsequently to his holding that position, as a person who was to be entrusted, inasmuch as the brethren of that lodge have entrusted him with the funds of that lodge; and the prosperity of the lodge also fully evinces that he has done his best to look after the prosperity of the lodge; and those who visit it can always look to Bro. Filer as one with whom they are glad to associate, and one whom they respect for the good service which he has done to the Craft. Brethren, these are stirring times in Masonry, and new lodges are crowding upon us, I may almost say in vast profusion. I sometimes look at the number of petitions which come in, and almost grieve to see that we are advancing at the rapid rate we are; for I fear that, although there is such a great state of prosperity at the present time, yet the time may come, and the time must come, when greater demands will be made upon our funds, when the number of members who are added, I was going to say each month, but I may say each week, to the Craft, will have to be provided for, and their claims will come upon us, I hope, not faster than we shall be able to satisfy them. But when I look back to the time when I was first made a Mason, when £100 at a Lodge of Benevolence was considered a very large amount to expend in one evening, and that now it has risen to something like £600 or £700 a month, it may be readily conceived that either there is more want in the world, or that our numbers have increased almost disproportionately to our funds. At present we are able to meet the claims upon us, and I hope we may always continue to be in that position. But I am somewhat fearful that men do join the Craft, I do not say are brought into it, but do join the Craft not simply for the love of the Craft, or the love which they imagine they shall have for the Craft, but they are beginning to think that we instead of being a society—a sociable society—are a large munificent society, and that they come in for the sake of the schools, and for the sake of the benevolent institutions, and for the sake, not of Masonry, but of what they can get. I may be wrong, I hope I am so; but I cannot help sometimes fancying that that is the case, and fancying, and grieving, almost, that we are advancing at the rate we are. However, that is a subject apart. I can say with very great truth, however, that when lodges like the present are brought into existence, and when class lodges, which it appears a favourite pursuit of the Craft to start, are established, I have no fears. Lodges are now started for the convenience of those who follow one pursuit. The present is an engineers' lodge, a gas engineers' lodge, a lodge to throw light upon the world; and I trust that those who associate in it will throw light upon the world, inasmuch as it is to be composed of men who only are connected with gas engineering, and who are more or less

connected with that pursuit. I trust that the Evening Star Lodge, as its name implies, will, when the day draws to a close, light up the world, and will show that its members at any rate are anxious to throw light upon the Craft, which no doubt they themselves love, and that they will bring into the Craft such men as will be an ornament to it, and not only an ornament to the Craft itself, but an ornament to this lodge in particular. Brethren, I will not detain you longer, but I will call upon my good friend, Bro. Woodford, for the opening prayer.

The ceremony then proceeded up to the point at which the Chaplain delivers the oration, when Bro. Hervey called upon Bro. Woodford to address the brethren.

In compliance with the request, Bro. the Rev. A. F. A. Woodford, P.G.C., then delivered the following oration:

V. W. Presiding Officer, Bro. Wardens, and Brethren,— Though I esteem myself highly privileged in being permitted to address you on the present occasion, I yet feel how very difficult the function of the Orator becomes when he has to avoid trespassing on the ground of others abler than himself, or repeating an "oft told tale." What, then, shall I say to you to-day—what can I say about Freemasonry, the nature and design of its institution, which may in any sense be worthy of the occasion, or of that great Order, to which we all belong? You have so often listened to eloquent disquisitions on Freemasonry, to forcible representations of what it is, and what it is not, of what it ought to be, and what it cannot be, that there seems on these recurring ceremonies, but little left, even to the most expert and the most enthusiastic of us all, to advance, or to enounce. And yet, Sir, I make bold to think, (though I may be wrong), that as things best known to us are often undervalued and things closest to us are often overlooked, so there are some "points" in Freemasonry, which, on such celebrations as these, it is good for us all alike to be reminded of; it is improving for us all alike to realize and record. Leaving then, all the abstract dogmata, and well-known technicalities of Freemasonry behind, let us go on to-day, Sir, to consider carefully a few suggestions which may be valuable and edifying to all ranks and conditions amongst us. And, first of all, is it not wise for us, as a body, I make bold to ask, always most anxiously to give heed to the salutary advice of our Illustrious and Royal Grand Master, "Keep clear of Politics?" I do not mean to say that we in England are in any danger of becoming a political club, or a heated caucus of hysterical politicians, because undoubtedly we are not. But what I apprehend our Grand Master meant in his kindly and seasonable words was, that we should sedulously guard against all tendencies which might lead to anything like an avowal of opinions as Freemasons favourable to this party or that. For Freemasonry is absolutely colourless as regards political cries and prepossessions; it knows nothing of them, directly or indirectly; it utterly abjures them one and all. Outside the lodge, indeed, as free citizens, we may range ourselves under this or that party banner, we may avow ourselves, as Englishmen, loyal followers of this or that leader, and no blame can attach to any of us. But inside the lodge, within the sacred portals of Freemasonry, our political opinions ought to be in suspense, in quiescence, yes, and altogether unknown! It is one of the greatest charms of Freemasonry, that many of us most conscientiously severed in the world without, can meet as Freemasons, ignoring all party distinctions. We agree to differ, we differ to agree; and the only politics we know of amongst us, are, that Masonic Conservatism, which strenuously upholds the ancient custom of labour and refreshment, that Masonic Liberalism, which renders our hearts and hands open and free as "Melting Charity." And while then, we may honestly congratulate ourselves in England on the happy privileges of our Order in this respect, what do we often just now see or hear of abroad? Alas, but this, that an utter forgetfulness of the goodly axiom, "Keep clear of Politics," has brought discredit and doubt on Masonic professions and Masonic Lodges. Nay, we listen constantly, at this very moment, to accounts of the closing of foreign lodges. Why? Because in the eyes of the authorities they have become only "centres of political propagandism." I do not stop to-day to enter upon, as indeed I cannot, the right or wrong of such acts, or the justice or the injustice of such allegations. Sufficient for me that they take place, that they are put forward at all, to strengthen my argument, to uphold my contention. But I feel bound in justice to say this, that the proceedings and professions of some foreign lodges appear so contrary to all that we are taught in England to consider as agreeable to the true doctrine of Freemasonry, that I for one am not the least surprised when I hear, that lodges which are so forgetful of the leading principles of Freemasonry as to discuss affairs of state and publish purely political resolutions, are "closed by authority." For we must always bear in mind a truth which we sometimes forget, that all states, qua states, have a right to object to professed secret societies, discussing public affairs. In England, we exist as a secret society by express permission of the legislature, but with this proviso, and on this distinct undertaking, that we have nothing to do with politics, and that we associate together only for the purpose of social union, and benevolent efforts. No lodge of Freemasons, then, anywhere, has a right to claim the condition of secrecy in order to discuss matters which only belong to the legislature, and then express astonishment if it is forbidden to meet, or closed altogether by the state. So let us rejoice that here in England no such reproach can be addressed to us. We are emphatically a loyal order, "Charity and loyalty" are our motto, we are loyal to the Throne, loyal to our Grand Master, loyal to Grand Lodge, loyal to those great principles of public order and personal freedom which constitute the strength and cohesion of society, and without which we should inevitably drift into social confusion and public anarchy. We are, as Freemasons, if lovers of

peace and progress, opponents of all revolution and intestine commotions, the mischievous principles of violent change, because we know so well from dearly bought experience, the blessings of civil and religious liberty, the onward and tolerant dissemination of those distinguishing foundation-truths, which constitute the safety of nations, advance the happiness of society, and tend to maintain the greatness and glory of that mighty empire of which we all are confiding and rejoicing citizens. I think, Sir, that I have said enough on this topic, and which I perhaps should not have troubled you with at all, had not recent proceedings abroad led me to think that such remarks might be both suitable, and seasonable, and not unacceptable in this present assembly, by way of protest so to say, against unwise proceedings and unmasonic theories elsewhere, which seem to detract from the august and loyal character of Freemasonry. And now Sir, I wish to call the attention of this numerous and important gathering, to the need of firm adherence to our great principle of toleration. In English Freemasonry, happily, we have no requirement, (let us hope), to insist on its necessity, or to enforce its sacred and abiding duty. We properly admit all within the Masonic Family, who, venerating and acknowledging T.G.A.O.T.U., as children of one Divine Parent, are willing to associate together for the purpose of Masonic beneficence and humanitarian sympathy. We repudiate, it is true, the Atheist, and we reject the libertine, wishful that our lodges, symbolical ever of what is good, of what is beneficent, of what is true, and lightened up by wisdom, strength, and beauty, should be rallying points in a world of division and dispersion, for virtuous aspirations and intelligent minds, linked in bonds of fraternal friendship; and animated, directed, and restrained by all the moral and all the social virtues. And in order to ensure the attention, and carry conviction to the minds of all our members, we base all our moral teaching on the Divinely given law of God, and we make His Word the distinguishing ornament of all our lodge rooms, and the mentor and sanction of all our actions through life. By it, as Freemasons, we profess to govern our tongues and our deeds, to control our tempers, and our strivings, to direct our footsteps, and to dominate our hearts. But beyond this we do not go, we neither stop to dogmatize, nor do we wish to denounce. And though there will always be in English Freemasonry, probably, a more limited and a more expansive school of teaching, yet our avowed and authoritative formularies are based on the broad foundation, let us always remember, of a simple Theistic teaching on the one hand, and a Universal Fraternity on the other. Hence under our beneficial and kindly lodge, Christians and Hebrews, Hindoos, and Parsees, Mahomedans and Buddhists, can all assemble in our lodges because, without the surrender of any individual principle of personal creed, they all concur in accepting a common formulary of belief in God the Father, the Creator, the Ruler, the Judge of all men, the Supreme Grand Master of the great brotherhood of us children of the dust. It is very remarkable that just now, from various opposing points, we have to contend with a serious infraction of the great principle of toleration! Yes, in this world of ours, there still lingers a spirit of direct intolerance, which as Freemasons we ought always to disavow. In Germany for instance, in more than one Grand Lodge Hebrews are not admitted, as they have every claim to be, to the privileges of Freemasonry, and I feel for one, bound on the present occasion, to point out, that such proceedings are contrary to every principal of abstract justice and true toleration. I need say nothing to-day of the worth or kindly spirit of our Hebrew brethren. They are well known to us all, and here in England, we happily boast a large number of hard-working members of our Order, who are ever animated by its excellent principles, and prove themselves indeed to be worthy men and true Masons! Truly, then, we must all deplore that in any lodges of Freemasons, Hebrews are inadmissible, simply because they are Hebrews, and that any Hebrew should be excluded by any possible law, or on any possible grounds, as a Hebrew, we must feel is a proceeding worthy only of the dark ages and bye-gone seasons of cruel oppression and slander. It is of course always very difficult to interfere with independent Grand Lodges, which have a right to make their own laws, but I think we may say this, and shall say this in England, that the exclusion of the Hebrews from Masonry is unworthy of any body of Freemasons, is a discredit to our Cosmopolitan Order, and utterly at variance with all the principles of true Freemasonry. Equally worthy of animadversion, as I regard it, is that attempt now being made in France and Belgium to exclude the name of God from the Constitutions. They have long since banished the Bible from their lodges, and it is not unnatural, perhaps, that they dislike any longer to assent to any belief in God. It is a sad, if logical corollary on the previous act of intolerance and injustice. For, in my humble opinion, it is an act of the highest intolerance and injustice combined, so to act, and it can only result, humanly speaking, in the bringing down to the ground that most unhallowed fabric, which like the building of Babel of old, some French and Belgian "libres penseurs" seem to think can do without the name and presence of God to bless their labours, and consecrate their undertaking, forgetting the best of all teaching "Except the Lord bless the house, their labour is lost that build it." And what, Sir, can I say of that gross intolerance of an Ultramontane party, which is now cursing the living, refusing to bless the dying, and even disinterring the bones of the dead? I think our best position is dignified silence, only premising that in my opinion the acts of intolerance which the Church of Rome daily rejoices in and applauds, must only recoil upon itself, and are in truth a parody on all religion, a discredit to civilization, and a dishonour to God!

There are two more points to which I think it well to allude before I sit down. We have amongst us, just now, a prejudicial tendency to admit, too rapidly and unreservedly, new members. There is a teaching popular with some of us, that if a man can pay his fees, and is in reputable circumstances, all the prerequisite conditions for initiation are complied with, and that we ought not to be too particular! Now, Freemasonry, I think it right to remind you, can never be strong, simply in numbers, especially, if we are admitting those who, for many reasons, ought never to have been received amongst us, at all. Unless we take care we are in great danger of making Freemasonry a great benefit society, against which, sir, as you will remember our old and admirable G.M., Lord Zetland, so often protested. For so great now are the material advantages which our Order possesses that many, I fear, come into it, not for what it is, or may be to them, but for what they themselves may receive from it. As a great, charitable and benevolent Order, Freemasonry, has perhaps, the highest position of any earthly Society in England; but reduce it to the level of a large benefit Order, not only do we destroy its "prestige" and do away with its utility, but we as certainly pave the way for its eventual dissolution and fall. Let us, then, be on our guard against any proposal, or any teaching that would lose sight of the essential distinction between Freemasonry and every other benefit Order in existence. And one more point, let us as Freemasons keep out of the law courts. Of course, Her Majesty's courts are open to all of us, Freemasons; though we be, when need requires it, but what I mean is, (to use a vulgar expression) "let us wash our dirty linen at home." Let us submit all Masonic causes of complaint to our own proper tribunals. If we have differences, let us employ Masonic arbitrators, and you, sir, in any difficult or delicate question would be willing to give combatant brethren the great benefit of your healing counsels and friendly advice. But let us be ashamed to parade Masonic questions of dispute before an amused public, and let us lay to heart the salutary and impressive rebuke of Bro. Justice Field. Verbum sat sapienti. And now, sir, I have done. I am very glad to have been permitted to say a few more words in favour of our great Order, to which a long apprenticeship has deeply attached me, and to commend earnestly its claims of utility, good, and value, to the attention and affection of my younger brethren especially. You and I, sir, are both, as we say, "getting on" in years, and we have seen many days of work in "Auld Lang Syne," and you will agree with me when I assert that the principles of Freemasonry, rightly understood, and duly carried into practice, tend as well to the public welfare, as to individual happiness, to the honour of God and the peaceful progress of man. The true Freemason always rejoices to think, that he has been permitted to form part of our religious, our cultivated, our generous, our pleasant brotherhood, and like the Masonic poet would say, in the very spirit of the truest Mason teaching,

"Oh, Power Supreme, unsearchable thy views,
Omniscient or to give, or to refuse;
Grant me, as I began, to end my days,
In acts of humble charity and praise.

In Thy own paths my journey let me run,

And as in Heaven, on Earth 'Thy will be done.'

With one sincere aspiration for the new lodge I conclude my imperfect address. May the members of the Evening Star Lodge, now about to be consecrated, ever shine forth before the Craft as worthy Masons, and good men, zealous for the unchanging principles of Masonic light and toleration, earnest supporters of our great charities, and distinguished on the roll of English lodges, by their loyalty to their Grand Master, their obedience to Grand Lodge, and that prevailing character for works, hospitably, and true Masonic sentiments, which will raise them high in the good opinion of their brethren in Freemasonry. Above all, may all their labours and efforts tend to the honour of our wide-spread brotherhood, the welfare of the human race, the comfort, unity, and edification of all the present and future members of this lodge, whose consecration we are privileged to witness to-day, and which claims our "hearty good wishes," and our sympathetic and cordial support, when, as to day, it opens out its Masonic career, and begins under solemn sanctions its Masonic life, as an offshoot of our great Masonic tree.

Hearty applause followed the delivery of this oration. The ceremony of consecration was then completed, and Bro. Hervey installed Bro. Alexander James Duff Filer as Master of the lodge. The officers appointed were Bro. Dr. Whitmore, P.M.; Bro. John Aird, S.W.; Bro. T. N. Kirkham, J.W.; James Glaisher, Treasurer; M. Ohren, Secretary; W. Sugg, S.D.; T. A. Greene, J. D.; Hodgson Jones, I.G.; and C. T. Speight, Tyler. Several joining members and initiates were proposed for an emergency meeting to be held on the 23rd of October, and Bro. Ohren informed the W.M. that all the furniture of the lodge, such as the collars and jewels, all of which were very beautiful, had been presented by the officers of the lodge, and at the next meeting the lodge would propose a vote of thanks to them for their handsome presents.

On the motion of the W.M., seconded by Bro. Magnus Ohren, a vote of thanks was passed to the Consecrating Officer, and the honorary membership of the lodge was conferred upon Bros. Hervey, Woodford, Fenn, Hyde Pullen, and Buss; and Bro. Hervey having acknowledged the compliment, the lodge was closed, and the brethren adjourned to the Freemasons' Tavern, where a banquet of the choicest description was provided by Bro. E. Dawkins, the manager. At the conclusion of the repast grace was sung by the musical brethren, and the W.M. proceeded with the toasts.

The toasts of "The Queen and the Craft," and "The M.W.G.M." having been disposed of, the W.M. proposed the toast of "The Pro G.M., the Dep. G.M., and the res;

of the Grand Officers." To these Officers, he said, the Craft were indebted for their good government, and for the keeping together of the large body of Freemasons throughout the world who belonged to the Grand Lodge of England. This they did, assisted by the Grand Secretary of England, who was the life and soul of the whole of the Grand Officers. The brethren appreciated the labours of all the Grand Officers, whom they bore in their minds with that kindness and distinction that they deserved. He would call on Bro. Woodford to respond.

Bro. the Rev. A. F. A. Woodford, in reply, said I should upon the present occasion, in the presence of so many distinguished Present and Past Grand Officers, have felt greater pleasure in listening than in speaking; but as your W.M. has done me the honour to call upon me to return thanks in the name of my brother Grand Officers, I feel it my duty as a good Mason to obey the orders of my commanding officer. I ventured, in the short address which I delivered to you in lodge to-day to point out to you that which I conceived now was the great feature of our Masonic struggle namely, the important point of toleration. Some of you may have read a few days ago that a very eminent statesman was interviewed by a considerable number of clergymen with relation to the present conflict going on in Germany; and he made a very remarkable statement, a very truthful statement, and one which I think commends itself to the feelings of every good Freemason. He said this in his terse and epigrammatic manner that "no human being in the world has a right to claim that he only is in possession of the truth." (Cheers.) It never has been the case, it never can be the case in the world, and the struggle at present is that a certain number of persons profess that they are in possession of truth, and they excommunicate everybody else (cheers). I venture to think that the axiom which was proclaimed by that great statesman strikes the key-note of Freemasonry. We admit in our lodges, and we always will admit men of different opinions. We do not agree, perhaps to all they say, or in all which they believe; we only ask them to look to the Common Father of the Universe and to assist us in deeds of charity and good-will to man. Beyond that we do not go, and beyond that we do not impose on them a belief; and as long as Freemasonry stands on that ground, in England it will be secure, and so long will it be for the benefit of the brethren and the welfare of mankind. The reason I have always felt very strongly on the subject of toleration is this, that I was made a Mason myself in Gibraltar in the Lodge of Friendship in 1842, and when I saw the light of Masonry the following sight presented itself to my view. We had a very beautiful lodge-room for the Lodge of Friendship, and when I saw the light I found myself surrounded by Hebrews from Gibraltar, by Moors from Tangiers, by Genoese from Genoa, by Greeks from Greece, by men of almost every nationality and creed under Heaven; and there were a band of brethren, all agreeing in the same feeling of kindness and love, in lodge, and the moment we went out of the lodge we went each our way, honestly holding our own religious opinions. In that view of Freemasonry I have lived ever since I have had the honour of being a brother. At the present moment we have to contend with two difficulties, especially abroad. There is a tendency to press on one side Ultramontane views, condemning Freemasonry in toto, and making us bigoted, on the other the unbelieving view, the result of which is to take away from us belief in God, and is weakening Freemasonry; and I, therefore, thought it my duty while addressing the Evening Star Lodge to call the attention of the brethren to the importance of the great duty of true toleration (cheers). I hope I have not wearied you with the expression of my feelings to-day; they are most sincere and they are generally known to my brethren. You see I am not a young man; I have grey hairs in my head; but the more I know of Freemasonry the more I value its truth, and discern clearly how it binds together all nations, and all creeds; and I am sure, you will accept my words as conveying the truth as I feel it in my heart. Once more offering to you my acknowledgements for the kindness and patience with which you have listened to me I thank you most sincerely for the honour you have done us, as the Grand Officers, and I assure you that our highest ambition is to do good to our Order, and to retain the confidence of the brethren. (Applause.)

Bro. John Hervey proposed "The Health of the W.M." He said he had not had the advantage of being initiated at Gibraltar, and hence he had not the recollection to fall back upon that the excellent Grand Chaplain had had, and could not tell the brethren or expatiate in the eloquent language of Bro. Woodford, on what took place at Gibraltar or the impressions which were patent to his (Grand Chaplain's) mind when he was initiated. He must confine himself to the inner circle of England, and he was on the present occasion that if the toast which he had to propose did not meet with the feelings of the Evening Star Lodge, at any rate it would meet with the feelings of the guests round the table, who would all respond to that toast, apart from the members of the Evening Star Lodge, with the greatest enthusiasm. By virtue of the position he had occupied that day it devolved upon him to give "The Health of the W.M. and success to the Lodge." As he had said before, if that would not unite the feelings of the members of the Evening Star Lodge, at any rate it would those of their guests, who would drink the toast with hearty good will and with the greatest cordiality. It was now, as he had said in the lodge, some 22 years since he had the pleasure of seeing his good friend on his left installed as Master of the Canonbury Lodge, and at that time he was invited to consecrate the lodge. But he was a modest man at that period, and therefore suggested that a good friend of his, also a modest man but not quite so modest as he (Bro. Hervey) was, Bro.

Sir Daniel Gooch, would carry out the ceremony much better, consequently Sir D. Gooch took the office of Consecrating Master, and he (Bro. Hervey) had the honour of assisting him. Bro. Filer was first Master of the Canonbury Lodge; he was now Treasurer to that lodge, and the Senior Past Master. The brethren therefore might imagine what he would be in the next twenty-two years, when the Evening Star Lodge had risen somewhat in the hemisphere. He (Bro. Hervey) was digressing, but that was his awkward way of putting the toast. But be that as it might, he was sure the brethren would all be gratified at finding their good old friend, Bro. Filer, in the chair of this lodge; they would all feel that the duties of the lodge would be well carried out, that the lodge would be governed in a way which would conduce to its success with the outer world, and with Freemasons; everything would be conducted in that methodical manner, without which a Freemason's lodge must be a chaos. The brethren would all join with him in drinking success to the lodge, and they would all feel that it had a brother at its head who could and would do his duty. They all felt that he had done his duty hitherto, and therefore they would not doubt what would be the case for the future.

The W.M., in reply, said, After the observations which had been made by Bro. Hervey, he has not left me the excuse which many young Masters would have of speaking of the diffidence with which he undertakes the office, and the fear he may have lest he should not carry it out to the brethren's satisfaction. That is one of the favourite, I should have said, probably, if Bro. Hervey had not made the observations he has. But I must now say that I have not that excuse left me, because having been a Mason for now some thirty-five years, and passed through the chair of three lodges, there is no such excuse left me. I only require that which I know I possess to the fullest extent, the confidence and good feelings of the lodge, without which I defy any Master of a lodge to carry out the duties to the satisfaction of the brethren. Our brother has been kind enough to speak of me in very flattering terms, and to wish me good health. Now, it may appear somewhat curious to you that a man advanced in years as I am should be W.M. of a new lodge; but to those who do not know anything of the circumstances I may just as well tell them it is intended as a mark of respect to the members of this lodge, who are now all young Masons, that I should accept it. I have the same wishes with regard to my health as Bro. Hervey has expressed, but coupled with the fear lest I may not be blessed with it for many years to come. If his good wishes are realised, by the blessings of God and by attention to my health on my own part, I may have the pleasure, I hope, of presiding over you for my year of office, and of being with you for some years. I beg to thank him for his kindness in proposing my health, and I beg to thank you, brethren, for the hearty way in which you have received it.

At this point the W.M., greatly to the regret of the brethren, was obliged to leave on account of ill-health. His place was for the remainder of the evening, occupied by Bro. Hervey.

Bro. J. C. Parkinson, P.G.D., in replying to the toast of "The Visitors," proposed by Bro. Hervey, said:—Your visitors are deeply indebted to you for their reception this evening, and feel privileged in offering their congratulations upon the evidently successful establishment of the Evening Star, and perhaps the longer their experience in Masonry the more deeply they may feel how important it is that a branch institution of this character should be launched successfully, and should have that support from various influential quarters which it is quite clear the Evening Star now possesses. We have been greatly gratified to-night by the proceedings of the evening, and speaking for myself I must say that the speech delivered by the Grand Chaplain, coming, as it did, after a self-congratulation, at seeing the persons, first of your W.M., an old and dear friend of mine, and secondly of your S.W., a brother member of my lodge, and a brother in whom I have always seen genius of great future usefulness, seeing that you have seen such distinguished brethren, and so well known to myself, respectively as the W.M. and S.W. Coming upon that fact, the speech of your Grand Chaplain, who has acted to-night in the consecration, and who has given us so admirable a speech, I must say, his remarks upon toleration and upon what the essence of Freemasonry really is, came upon me with particular force on the occasion of the establishment of a new lodge; for really intolerance means, want of light; either it is that people who have light have darkly kept it to themselves, or there is no light in the community. That they all hate each other, one or the other must be the moving cause of intolerance. Where there is a genial equable flow of light, it is quite clear to my mind that intolerance cannot long "rear its malignant head." Now, if I understand anything of the Evening Star Lodge, certainly its component parts, the individuals who compose it, have not themselves, any fundamental objection to diffusion of light, (laughter); and therefore I hope that the spirit of tolerance which had been so eloquently foreshadowed will attend ministrations of the Evening Star Lodge, and that the light may be of the highest quality, (laughter); that there may be nothing in the mechanical appliances or in its organisation which may tend to impurity of quality; that its illuminating power may in short, be of the highest quality, is the fervent faith of your visitors; and we shall in future years, if we are spared to look back at the establishment of the Evening Star Lodge, as presenting in itself both symbolically, practically, and truthfully, one more "main" of Masonic light giving forth the purest and the highest quality of truth, which is only another word for light, to all members, and all brethren who come under its rays. W.M., I beg to thank you.

Bro. Henry Greene, P.M., proposed "The Health of Bro. Hervey, the Consecrating Officer." He was sure he

need not recall to the brethren's minds the extremely interesting ceremony which they had participated in that evening. It was now some 20 years since he had the opportunity of witnessing a similar ceremony, and he must say that the first occasion must have a tendency to fix it very deeply upon any man. No one could have listened to the various proceedings which had taken place—at least he could imagine no one could have witnessed them without thinking he was taking part in the performance of the ceremony, which would leave upon his mind a most agreeable impression, and create in him a solemn respect for the Order to which he had the honour and gratification to belong. No one could have listened to that remarkable address which proceeded from his Rev. Bro. on his right, without feeling that he was listening to some deep and solemn injunction, which was being laid upon him as to the importance of acknowledging as we English Masons did, the Supreme Being as the author of our existence, and as the author of everything that concerned our welfare. It was impossible but that we must contrast, and in a remarkable degree, the order and regularity which pervaded the whole of the ceremony that evening, with what he could imagine was the disorder of our continental brethren meeting under similar circumstances. He, for one, believed he spoke the sentiments of every one present, though it was impossible to listen to those deep and solemn words which proceeded from the mouth of their friend, without believing that they were themselves joining in a very deep ceremony. They had on this occasion to express their great acknowledgments for the kind manner in which those dignitaries of our Order had come to assist at the ceremony, they had to thank the Grand Secretary for the important part that he kindly took, and the Grand Chaplain also, the brethren who occupied the respective chairs, and to Bro. Buss. He would be wanting indeed in proper respect to them if he did not ask the brethren to join him most heartily in expressing most cordial acknowledgments to them for what they had done that evening.

Bro. Hervey responded, and then proposed "The Treasurer and Secretary," and placed before the brethren the difficult duties which the Secretary had to perform in the getting up of a new lodge. The brethren had all to thank him for the way in which he had carried out the duties of his office, and for the manner he had demanded himself towards them.

Bro. Magnus Ohren in replying apologised for the absence of the Treasurer, Bro. James Glaisher, which was caused by his having to go to France after the meeting of the British Association, and carry out some arrangements which had been made some time ago. With respect to himself (Bro. Ohren) when he was asked some time ago to take the Secretaryship of this lodge it was a question with him whether he should do so or not, as his professional engagements occupied so much of his time, and he was already connected with several lodges. But the wish of the brethren who were founders of the lodge was very strong that he should join them, and he did so. He must say that Masonry with him was one of his greatest pleasures. It was an old saying that "all work and no play made Jack a dull boy." Now possibly they might know that his play was work in Masonry. He loved Masonry; and it was a relief to him after his professional duties, to undertake the duties of Masonry; and whatever lodge he was connected with and whatever duties he undertook he considered them duties, and he carried them out to the best of his ability. And it had been so with this lodge, and with other lodges with which he was connected. The brethren knew what these lodges were, and that in them he performed his duties. He should continue to do so with this lodge to the best of his ability. This lodge was the lodge of light, the Evening Star Lodge, the Gas Lodge and the lodge of light. Many went by the old light. They were not going to introduce anything new, no electric light, but the old light, the old Masonic light, would guide them the same as the old light would guide them in their professional duties, and they would always find that the old light would carry them through. Whatever might be said of the electric light (and there was no doubt it had its advantages in many cases, although it would never in his time or his children's time be introduced for public lighting), it was the old gas from coal which would light the public streets well. In this lodge they would carry on the old Masonic creed as long as they lived, that old creed which was laid down for them, and they would carry it out with the same amount of zest as they imported into their professional duties.

Bro. John Hervey proposed "The Masonic Charities." He said he proposed this toast with great gratification because from the earliest period of his career in Masonry he was well associated with the Masonic Charities. The success which attended them had continued for many years, and he hoped it would be continued for many years to come.

Bro. Binckes replied: The present year of grace had been the most successful that had ever been experienced by the charities, the very large sum of £40,000 had been collected at the anniversary festivals of the three Institutions. Looking forward to the future, he confidently hoped that that sum would be exceeded in years to come, it must be so; it was a matter of necessity, from the great increase in the number of brethren who came into the Order. No one could testify to this better than Bro. Hervey; and no one could testify to the great increase in the support given to the Institution than he could himself. He would leave these facts to the brethren's consideration, to take them to heart as much as they could, and he had no doubt that the lodge that day consecrated, whose W.M. was a shining light, and many of whose members were shining lights, would shine with greater brilliancy than any other lodge. Whatever might be the success and prosperity which might attend the lodge he was quite sure there was

one duty which would never be forgotten, the duty of practical Masonic charity. Bro. Binckes concluded by saying that Bro. John Aird, S.W., had kindly consented to represent the lodge as Steward at the 86th anniversary festival of the Boys' School in June, 1878.

Bro. Hervey proposed "The Recommending Lodge, the Canonbury Lodge," coupling with it the name of Bro. Edward Cox, P.M. 657.

Bro. Edward Cox said in his associat on with Freemasonry he had become conversant with this one fact, which he hoped was patent to all, that there was much more in Holy Writ that could be discerned by a studious person than would appear on the first blush. He remembered reading in the Psalms that which forcibly impressed on his mind that King David himself must have been a Freemason. David said that "promotion cometh neither from the east nor from the west, nor from the south." Why he should have omitted the north he (Bro. Cox) could not tell, unless King David was a Freemason. He supplemented that with this remark, that "He setteth up one and putteth down another," clearly exemplifying that the S.D. of this year might not be the J.W. of the next, but that the I.G. of this year might become the S.D. of the next. To go further, he remembered reading that Abraham, in his old days, begat children, and they were promised to him. They had that day introduced into the chair an aged brother as the W.M., and he would introduce children into the Craft and become a father in his old days. He did not know any brother who was more to be respected as the father of children in the Craft than was Bro. Filer. In associating his (Bro. Cox's) name with the Canonbury Lodge he could only say that his connection with it and Bro. Filer had been such that he hoped it might last for many years yet to come. Bro. Filer was the father of the lodge which was consecrated by Bro. Hervey and Sir Daniel Gooch. That lodge reflected honour upon Bro. Hervey as it did upon the Craft. The endeavour of its members was at all times to promote the interests of Freemasonry, and introducing Bro. Filer's name to H.R.H. the Prince of Wales, as the first Master of the Evening Star Lodge he felt they were not wrong, as by its association with the Canonbury Lodge they were reflecting honour on those who were brought into the Evening Star Lodge. He could not conclude without complimenting Bro. Hervey on having occupied the position of Consecrating Master. He had frequently seen the ceremony of consecration, but he had never seen it so beautifully performed as it had been that evening. He did not know whether it was the association of this lodge with the Canonbury that made him think so. Certainly he did feel that what he had heard had taken hold of his mind with a greater tenacity than words of mortal ever did before. He hoped they would be spread abroad ad infinitum.

Bro. Buss, who was also called on to reply said, the Canonbury Lodge for years past had sent up stewards to each of the charity festivals, with a list of £100 on each occasion. He thought that no lodge in London could boast of greater success. If the Evening Star Lodge did the same, or even surpassed them, the Canonbury would not feel any jealousy.

Bro. John Aird, in reply for the officers said; that all the brethren must feel that the Evening Star Lodge had been inaugurated most satisfactorily, and he and his brother officers would feel that they would be greatly wanting in their duties and in showing their appreciation of it, if they did not use their best efforts to make the lodge a success. It was his earnest endeavour to do so, and he trusted it would be the earnest endeavour of all.

Bro. F. A. Greene also replied, and the brethren having drunk the Tyler's toast shortly afterwards separated.

THE RIGHTS OF TRAMCARS.—At the close of a case tried before the Sheffield magistrates on Friday last, in which the Tramways Company were the complainants, Mr. Rodgers, one of the magistrates, remarked that many of the drivers of the cars drove as if they thought the whole world ought to make room for them, but the real fact was that they must make room for all the world. The 57th section of the Act enacted that notwithstanding anything there might be in the Tramways Act, the company should not acquire any right other than that of using the road. Therefore if they had no right beyond the use of the road, their right stood like the right of all the rest of the public to the use of the road, and they had no priority. By the 62nd section of the Act it was also provided that nothing in the Company's Act, or in any bye-law, should abridge the rights of the public. He did not at all admit that the slow traffic was to cross the road to allow the cars to pass when the other side was full of business, as the practice was a dangerous one, though it might be adopted when convenient. The rights of the public had first to be considered, not the rights of the company. The Town Council could pass bye-laws, but no bye-law could abridge the rights of the public, and when it did that it was void. In the metropolis the feud is as bitter as ever against the tramcars companies, who have disregarded the memorial of several thousand inhabitants respecting the bell nuisance. Proceedings in Parliament are to be taken to compel the company to abate or discontinue the nuisance; meanwhile towns which are threatened with the introduction of the tramway system should exercise jealous supervision over the bills introduced during the next and succeeding sessions of Parliament. In London the tramcar is turning out to be the old man in "Sinbad the Sailor," and a large and influential omnibus company to run them off the road is not improbable.—*Colliery Guardian*, August 24, 1877.

The members of St. Luke's Lodge of Instruction, 144, will reassemble on Friday, September 7th, at the White Hart Tavern, King's-road, Chelsea, at 7.30 p.m.

Masonic and General Tidings.

THE CONSECRATION OF THE EVENING STAR LODGE.—The consecration of the Evening Star Lodge as will be seen by our report elsewhere took place on Tuesday, at Freemasons' Hall, under brilliant auspices, and before a goodly gathering we shall call attention to their interesting report of the consecration of this promising new lodge next week.

We have much pleasure in drawing the attention of our numerous readers to a proposed Masonic Tour, starting from London on Monday week the 10th inst. It is organized by Bros. Gaze and the well known Tourist directors and hotel contractors, of 142, Strand, and will be personally conducted by Bro. Oscar Dietrich. The persons forming the party will be informed by strictly limited to Master Masons. Arrangements are in progress for the fitting reception of the party by brethren of the various lodges in Paris, Geneva, and Berne and for fraternal intercourse at Geneva. To those brethren who have not already partaken of their summer Tour, we would commend the inspection of the detailed programme, which we have perused with care and interest and must acknowledge it forms a tour of a most novel and attractive character. These features in addition to the grand national scenery to be visited, we are confident will attract many to join the party. Full particulars are given in the detailed programme which may be obtained direct from Bros. Gaze and Son, 142, Strand, London.

CRICKET.—An interesting cricket match will be played in the Alexandra Palace ground, on Saturday, the 15th inst., between the boys of the Royal Masonic Institution at Wood Green, and the boys of the Grocers' Company's School.

Bro. John Aird, S.W., of the Evening Star Lodge, No. 1719, consecrated on Tuesday last, has promised to represent the lodge as Steward at the 88th Anniversary Festival of the R.M.I. for Boys, which will take place in June, 1878.

The *East Anglian Daily Times* announces the death on Sunday morning, at his London residence, of Mr. Edward Wilson, the eminent civil engineer. Mr. Wilson was consulting engineer to the Great Eastern Railway Company, and acting engineer to some of the largest undertakings in the United Kingdom. Death arose from a carbuncle upon the head.

INTERNATIONAL MONEY ORDERS.—On and after the first of this month international money orders will be issued and paid at all post offices in France and Algeria, instead of at the limited number of offices hitherto authorised to transact international money-order business. A complete list of post-offices in France and Algeria will be kept at every money-order office in the United Kingdom.

The amount received by the executive of Dulwich College for the last year from rents, tolls, and capitation fees, &c., was £32,000, the whole of which was expended upon the purposes of Alleyn's Charity.

OXFORD LOCAL EXAMINATIONS.—The Division lists for the present year were issued on Saturday, and comprise a total of 1402 who were successful out of 2304 candidates, being an excess of 214 on last year's numbers. Of the 1402, 633—viz., 329 boys and 304 girls—were senior candidates, and of these 211 boys and 201 girls will receive the University distinction of Associate of Arts. Of the 1671 junior candidates examined 1341 were boys and 330 girls, and of these 823 boys and 167 girls will receive certificates of having passed the junior examination. The first division of seniors in the Order of Merit contains but 21 names, of which Mr. H. T. Lilley, of St. Olave's Grammar School, Southwark, Rev. A. Johnson, Principal, stands first. Mr. Johnson, besides supplying the first name in the list, also sends the fourth in order of merit, Mr. W. J. Ashley, and the fifth, Mr. R. W. Cousins. Mr. F. Hughes, of the Liverpool Institute, is second in order in merit.

FLEET STREET.—The *City Press* acknowledges the receipt of complaints from several correspondents as to the loss occasioned by the dilatory way in which the work of repaving Fleet-street is being carried on. This most important thoroughfare is stated to have been closed for eight weeks. Considering the amount of traffic which has to be diverted, the inhabitants think that the work should be pushed on to the uttermost.

CAUTION TO BATHERS.—With the view of diminishing the loss of life which annually occurs from drowning, and which, according to recent returns of the Registrar-General, has increased between 30 and 40 per cent. during the past year as compared with corresponding periods of the previous year, the Royal Humane Society has issued the following important advice to bathers:—"Avoid bathing within two hours after a meal, or when exhausted by fatigue or from any other cause, or when the body is cooling after perspiration, and avoid bathing altogether in the open air if, after being a short time in the water, there is a sense of chilliness with numbness of the hands and feet, but bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing undressed on the banks or in boats after having been in the water, or remaining too long in the water, but leave the water immediately there is the slightest feeling of chilliness. The vigorous and strong may bathe early in the morning on an empty stomach, but the young and those who are weak had better bathe two or three hours after a meal; the best time for such is from two or three hours after breakfast. Those who are subject to attacks of giddiness or faintness, or who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their medical adviser."—*City Press*

STABILITY LODGE OF INSTRUCTION.—The session of this popular lodge will commence on Friday next the 7th inst., at 6 p.m. and will meet regularly every Friday evening from 6 till 8 p.m. until April, 1878. The place of meeting is the Guildhall Tavern, Gresham-street.

The appeal of the Lord Mayor to the clergy and ministers of religion throughout the country to assist him in raising a fund worthy of England, to relieve the sufferers by the famine in Southern India, has been so far well responded to, but not to anything like the extent which is still anticipated. The efforts of the Indian Government to mitigate the disaster need, it is said on high authority, to be largely supplemented by private munificence. The Lord Mayor earnestly commends the matter to the sympathy of the clergy, and, through them, to the compassionate liberality of their respective congregations, feeling assured that their attention has only to be drawn to the great need that exists for help to ensure at their hands a generous response.

Amongst the objects in the Caxton Exhibition, is a copy of the "Freemasons' Magazine" of March 1796, containing a portrait memoir of Miss Elizabeth Caslon, the wife of the founder of the eminent firm of type founders represented by H. W. Caslon & Co.

MR. LOWE AND MR. RUSKIN.—The letter which we quoted from the current number of Mr. Ruskin's *Fors Clavigera* as having been addressed by some distinguished friend to Mr. Ruskin was not, as we were led by the context to infer, from the pen of Mr. Robert Lowe.

CITY PROPERTY.—Many instances have been given from time to time of improvement in the value of City properties, but one of the most remarkable is that of a house in Lombard-street, the property of the Drapers' Company, which in 1668 was let for £25 a year. In 1877 the site lets for £2600 a year ground rent, and the lessee having expended £10,000 on the building covering it, gets a return of £7000 a year rent.—*City Press*.

Mr. G. B. Newton, for many years secretary of the North London Railway, has been appointed the general manager of the same line jointly with his post as secretary, which he still retains.

Owing to the rough weather both Folkestone and Ryde Regattas have been postponed. The former which was to have taken place on Tuesday last has been put off for some days. The latter which was promised for Monday and Tuesday the 27th and 28th ult., will now take place on the 11th and 12th of September.

ROYAL STANDARD LODGE OF INSTRUCTION, No. 1298.—This lodge will re-open for the season, on Friday next, the 7th inst., and will meet every Friday evening at 8 o'clock, at the Castle Tavern, Holloway-road, Bro. Cull, Preceptor.

The *Manchester Guardian* understands that the Manchester Aquarium was sold on Wednesday, by private contract, for the sum of £6,950. The purchaser is Bishop Vaughan, of Salford, who, it is stated, proposes to carry on the institution as an aquarium and museum.

Constitutions of the Ancient Fraternity of Free and Accepted Masons, containing the Charges Regulations, E.A. Song, &c. A copy should be in the possession of every brother. It may be obtained for 2s. at the office of the *Freemason*, or will be sent post free to any part of the United Kingdom on receipt of twenty-five penny stamps. Address, Publisher, 198, Fleet-street, London.—ADVT.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee meeting of the Royal Masonic Institution for Girls was held on Thursday afternoon in the Board Room, Freemasons' Hall, Bro. John Boyd in the chair.

There were also present Bros. Griffiths Smith, Joshua Nunn, H. Browse, R. F. Webster, Jesse Turner, Major Finney, Thomas W. White, H. Massey, (*Freemason*); H. Potter, C. F. Matier, F. J. Baker, F. W. Hedges, and R. W. Little, Secretary.

Bro. C. F. Matier gave notice of motion for the next Quarterly Court that the rank of Vice-Patron be conferred on Bro. John Constable, in consideration of his services to the Institution.

A lady having, by her will, left a legacy of £50 to the Institution, on condition that her daughter be made a life governess, notice of motion was given by Bro. H. Browse that that rank be granted to the testator's daughter.

The Committee then adjourned.

Bro. E. West, M.A., M.C., 1st Class, Lodge 1271, successfully prepares for all competitive examinations. Boys especially trained for Naval Cadetships, &c. The sons of Merchants receive a thorough and practical education. Terms moderate.—Address, Bro. O. Pland's, Spring Grove, Middlesex, W.—[ADVT.]

HOLLOWAY'S PILLS.—Weary of Life.—Derangement of the liver is one of the most efficient causes of dangerous diseases, and the most prolific source of those melancholy forebodings which are worse than death itself. A few doses of these noted Pills act magically in dispelling low spirits, and repelling the covert attacks made on the nerves by excessive heat, impure atmospheres, over-indulgence, or exhausting excitement. The most shattered constitution may derive benefit from Holloway's Pills, which will regulate disordered action, brace the nerves, increase the energy of the intellectual faculties and revive the failing memory. By attentively studying the instructions for taking these Pills and explicitly putting them in practice, the most desponding will soon feel confident of a perfect recovery.—ADVT.

COSMOPOLITAN MASONIC CALENDAR FOR 1878.

In order to obtain complete accuracy in the information given in this work, the Publisher will be glad to receive from the Officers or Members of London Lodges, Chapters, &c., the place, day, and months of meeting of their respective Lodges and Chapters. An official form, if necessary, for the information to be filled in, will be sent on application. All communications in this matter should be addressed at once to the Publisher, 198, Fleet-street, E.C.

NOTICE.

THE HOLIDAYS.—Brethren leaving town for the holidays can have the *Freemason* forwarded to any new address on communicating with the Publisher.

Non-Subscribers can have copies forwarded for two or more weeks on receipt of postage stamps at the rate of 2½d per copy.

TO OUR READERS.

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P.O.O.'s to be made payable at the Chief Office, London

NOTICE.

To prevent delay or miscarriage, it is particularly requested that ALL communications for the *FREEMASON*, may be addressed to the Office, 198, Fleet-street, London.

Answers to Correspondents.

P.M.—We cannot publish your letter, as you have not complied with our rules by sending name and address.

J. C. H.—We do not publish your letter, with all fraternal respect to you, because you have misconstrued our words. Perhaps they were badly expressed, but we wrote in the interests of humanity.

REMITTANCES RECEIVED.

Armstrong, R.B., (P.O.O.)	£1 16 0
Batchelor, Jas., Louisiana, (P.O.O.)	0 18 6
Bignall, J.C., Oudh, (Cheque)	0 12 0
Bower, R. F.; Iowa (B. of E.)	1 14 0
Brady, H. S., St. Helena, (P.O.O.)	1 0 0
Brown, G., U.S.A.	1 6 0
Caruana, C., Cairo	0 13 6
Clynes, S., The Cape	1 4 0
Collins, L., New York	0 12 0
Evans, F., India	0 13 0
Fenning, B., San Francisco	0 12 0
Ffrench, A.G., Jamaica	1 6 0
King, G., (Cash)	0 12 0
Lodge of Unity, N.S.W., (P.O.O.)	0 10 0
Mathews, J., Egypt	0 17 4
Oldman, W., Poona, (B. of E.)	1 10 0
Payn, W.B., Newfoundland, (P.O.O.)	5 0 0
Pigott, H., Paris	0 13 0
Rimer, J. C., B. of E.	1 2 6
St. George's Lodge, Victoria, (P.O.O.)	3 18 0
Smith, A., New Zealand, (P.O.O.)	2 8 0
Spencer, H., The Cape	1 6 0
Whittaker, T., U.S.A., (P.O.O.)	1 10 0
Wise, C. D., Poona	6 16 5

Births, Marriages, and Deaths.

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

BIRTHS.

BALFOUR.—On the 24th ult., the Lady Balfour of Burleigh, of a daughter.

DAVENPORT.—On the 24th ult., at Bailey's Hotel, South Kensington, the wife of J. W. H. Davenport, Esq., (late of Bramall Hall, Cheshire), of a son and heir.

GOULD.—On the 24th ult., at The Brook, Feckenham, Worcestershire, the wife of W. C. Gould, of a son.

PREEDY.—On the 22nd ult., at Budleigh Salterton, the wife of Rear Admiral Preedy, C.B., of a daughter.

RAWSON.—On the 26th ult., at Hammersmith, the wife of Samuel Rawson, of a daughter.

MARRIAGE.

YEOMAN—SCARLETT.—On the 30th ult., at Baptist Church, by the Rev. E. R. Edwards, Lamartine Colson Burdett, (eldest son of Bro. T. Burdett Yeoman), to Jennie, youngest and only surviving daughter of Edward Scarlett, Esq., Dover.

DEATHS.

MASON.—On the 27th ult., at 66, Hilldrop-crescent, Camden-road, Henry Mason, late of Carey-street, Lincoln's-inn, aged 66. New Zealand papers please copy.

PHILLIPS.—On the 23rd ult., Mrs. C. Phillips, of 5, Aldermanbury-postern, and 14, Waverly-place, St. John's-wood, aged 54 years, deeply lamented.

The Freemason,

SATURDAY, SEPTEMBER 1, 1877.

THE AGENDA PAPER FOR GRAND LODGE.

The Agenda Paper for September 5th is one of the most important that has been for some time submitted to Grand Lodge, inasmuch as it alters entirely the composition of the Board of Benevolence. Henceforth it is to be a Board of forty-five members with a President, fifteen appointed by the Grand Master, and thirty elected by Grand Lodge. The Grand Master, Pro Grand Master, Deputy Grand Master, and the Grand Wardens, are to be ex-officio members, and the President is nominated by the Grand Master. The Board is to nominate a Vice-President. We think on the whole that such a change will tend greatly to the uniform administration of our charitable fund, which is now too much affected by chance attendance and special appeals. But we should like to suggest one or two amendments of the general proposal. We venture to think that the Grand Treasurer, the Grand Registrar, and the Grand Chaplains for the time being should be also ex-officio members of the Board, and we cannot see why two Vice-presidents should not be nominated by the Grand Master, as well as the President. But in the limitation of the Board of Benevolence we fully agree, as we have for some time been convinced that the present system is neither the fairest to the petitioners, nor to the funds of Grand Lodge. We feel sure that under the proposed alterations, needful and wise in our humble opinion, our grants of charity will be made with more systematic carefulness, and with better effect than at present.

KEEP CLEAR OF POLITICS.

The admirable advice of our Royal Grand Master, impressively given, as those of us will remember who listened in pride and satisfaction to his ringing words, "Keep clear of Politics," is always seasonable advice for Freemasons. For though it be true that in Great Britain, and in the Canadas, in the United States, and British India, in all the dependencies of our mighty empire, and among our good German brethren, this is the normal condition of Masonic life and teaching, yet there is sometimes a little tendency in us all to forget it, and in some parts of the Masonic world it is too often forgotten altogether. In France and Belgium, especially of late years, the weak point in Masonry in each country has been the habit of certain lodges of discussing subjects not at all akin to Freemasonry, subjects which closely trench on affairs of State, subjects which may fairly be called political, whether as leaning on a particular view, or on the "politeia" of public considerations generally. In the dark days of the Commune at Paris, French Freemasonry sank itself, in the eyes of all thinking Freemasons, by the grotesque form it assumed, and the baneful feelings it aroused, and in our opinion from that shock to its own principles, Freemasonry will take a long time to recover in "La Belle France." But having said this, we think it fair to observe, that those most regrettable proceedings were the acts of a "section," of a "clique," of a party, and were not participated in by the Grand Orient of France. It may, however, be feared, partly owing to its vicious organization, (for Freemasonry has no Grand Master, unfortunately, in France), whether the authority of the French Grand Orient is sufficient to curb the excesses of those wilder spirits who seem to wish to make Freemasonry a bastard offshoot of violent political partizans, of a hurtful, irrational and inflated Communism. The "libres penseurs" seem to be getting the upper hand among the French Masons, and a licence in religious teaching, and the excess of mournful speculation often accompany political theories, more or less violent, more or less "irreconcilables." There is a party in French Freemasonry which seeks to introduce into it the views of revolutionists, hurtful to man, as well as the reveries of "incredulities," dishonouring to God. Hence for some

time past, a battle royal, so to say, has been fought between two great parties in French Freemasonry. One of these consists of those moderate men and brethren, who wish "quieta non movere" and who desire rightly to preserve the sanctions of a religious acknowledgment of the name of God Most High for French Freemasonry, following its early and continuous teaching to this hour. The others are those who, imitating untoward example, are desirous, apparently, of cutting away the cosmopolitan foundation of Freemasonry. And in this melée, principles have been put forward, by individual lodges, and by individual brethren, alike unmasonic and undesirable, which, if not opposed and "stamped out," will assuredly bring down French Freemasonry with a crash! We noticed some time back the absurd proceedings of the Lodge Orion of Galliac. We have since heard that other lodges have been passing political resolutions, which have brought on them the censure of the French authorities; and now we are assured that five lodges have been closed in Toulouse, because they had become political bodies; and we fear that we have not yet heard the last of similar proceedings. What the "overt act" of these lodges was, which constituted, as the lawyers say, the "corpus delicti," we are not told, but after all that has passed, we are not surprised to hear of such acts of authority, neither shall we be. In their present unwise state of agitation and revolution, (as we regard it), the mere "jaseurs," "the windbags," the noisy, undisciplined irresponsible orators, are pretty sure to get the upper hand, and reduce, we fear, French Freemasonry to a position alike absurd and disingenuous, opposed to all true Freemasonry, and destructive of any further cosmopolitan solidarity, (to use a French expression). It is quite clear to us that the moment French lodges begin to pass political resolutions, as secret societies, they forfeit the "placitum" of the state, and can expect nothing but suppression. We of course assume that the words and acts of the lodges implicated give colour to the charge, and we fear that in this "tourbillon" of unseasonable controversy into which French Freemasonry has been plunged volens nolens, many unwise speeches will be made, many unmasonic resolutions arrived at, which will justify alike the fears, the disapproval, and the interference of lawful authority. Under these circum stances we cannot too earnestly and affectionately press upon all our readers, at home and abroad, and especially our brethren in France, to beware of the temptation to forget that Freemasonry is not and cannot be a political institution, and that in our lodges we can only properly discuss those matters which relate to the affairs of our Order generally, or our own individual lodge in particular, and above all the great claims of Masonic charity, but that with affairs of state we have nothing whatever to do, and that we eschew and ignore alike the heated and often idle jargon of cantankerous politicians, just as we deprecate and abjure the angry outcries of objurgatory controversialists.

THE VOICE OF HUMANITY.

Happily for us all, in this world of ours, the great voice of Humanity can still be heard, even trumpet-tongued, above the din of contending armies, and the outcries of licence and anarchy. It survives alike the fortunes of empires and the overthrow of republics, and seems, if we may so put it, to rise superior to all the "embroglios" of diplomacy and all the shortcomings of human statesmanship. The great pulse of Humanity still beats true as ever amid all the vicissitudes of ages, and all the complications of mankind, and the humanitarian sympathies of our race lie deep within us all alike, say what we will, act as we may, reflecting credit on the very weakness of Adam's descendants, and glory on a Divine Original. It is both refreshing and consoling to the reflective and the benevolent to realize and record that the great and tender voice of Humanity, both enduring and cosmopolitan in character and purpose, belonging to no one epoch, confined to no one country, will still exert itself to-day. For as it is one entirely consonant with

our best appreciation of all that is noble, and all that is beneficent, it is one, we take occasion to say, which none can afford boldly to criticize or perversely to disobey, for it sometimes rings truer than even the honied words of legislators, or the empirical debates of childish assemblies, and speaks home both to the individual and public conscience in language, if of the sternest, yet the most beneficial, which none can effect to misinterpret, none can pretend to misconstrue. Surely it is a good thing for us all to keep before us, that, doubt it as we may, call it sentimental or term it visionary as we will, it will be heard, and will lift up a warning note, amid the shrieks of the dying and the tortured, amid the foul orgies of rapine and the heartrending desolations of dishonour, amid all those various and all those fearful scenes which war incites to, and which war is powerless to restrain. It is not without some natural if homely feelings of pride that we turn to-day from accounts teeming with savage ferocity, and all that degrades, all that stains, all that brutalises humanity, to a record of noble efforts in the great and sacred cause of simple Humanity. We read of many funds collected for the suffering, the maimed, and the penniless in this Oriental war, and we note them with genuine satisfaction. Lady Burdett-Coutts, always benevolent and large-hearted, has set on foot a fund which has already reached noble proportions, £6000 having been sent in a few days to our Ambassador at Constantinople for "Fugitive Women, Children, Non-combatants, Christians, Hebrews, Mahomedans," whose destitution is dreadful, whose misery is extreme. We wish this goodly and philanthropic effort all the success it merits. We also read of similar funds on one side or the other; and to each and all, as offering the succours of Humanity, we bid God speed! This is surely a more pleasant topic to think of than burning villages, massacred wounded soldiers, dishonoured helpless women, and executed Bulgarians. These are scenes from which humanity turns away in grief and detestation. Yet, the angel of Humanity seems as it were to lift its wings of peaceful protection over all those fiery combatants, and if it had its way, amid the wretchedness and hateful passions of war, it would say to these surging masses of deplorable conflicts, "Peace, be still." We also gladly call attention to the Famine Fund for our afflicted fellow citizens in Hindustan, and we trust that the Lord Mayor's kindly efforts may be fully rewarded by the warm-hearted "largesse" of a great people. As Freemasons, amid many regrettable events and mournful episodes, we still venture to believe in that great voice of Humanity, which never spoke more seasonably than now, when offering to the helpless and innocent victims of a sanguinary war all that philanthropy can counsel, all that beneficence can supply.

THE METROPOLITAN POLICE.

At a time when so many discussions, and so many sensational statements are carried on and scattered about relative to this most meritorious body of men, it seems well to note and remember its hourly and daily services of remarkable importance to that vast population which is agglomerated in our sweet "little village." Colonel Henderson's report for 1876, deserves careful perusal, not only for its own intrinsic value as a careful and authoritative record of statistical weight, but also for the lucid manner in which the main points of detail and the chief facts of public interest are brought before us in a skilful and convenient grouping. The strength of the police on the 31st of December, 1876, was 10,268, being an increase of three sergeants and 38 constables only, over 1875. Special duties absorb the services of 4 superintendants, 53 inspectors, 146 sergeants, and 1054 constables; and of these 4 superintendants, 89 sergeants, and 536 constables constitute the dockyard service, the rest being employed by the Government, public offices, and private individuals. 21 superintendants, 224 inspectors, 907 sergeants, and 7859 constables are available for police duty of various kinds in the metropolitan districts. It seems that no less than 226 new streets, and 3 new squares have been opened in 1876 and are now under the police

arrangements; they extend over 36 miles and 1074 yards. 12,938 new houses were built in 1876, and 4151 were building, and building is still on the increase. Since 1850, 1247 miles of new streets have been opened in London, and so far the tide has not been turned, but is moving on. Where it will end, who can say? 76,214 persons were arrested by the police, during 1876; an increase of 3608 over 1875, and 8511 over 1874. This increase is due to the apprehension of drunken and dissolute persons, and females especially, we are sorry to note. The arrests for drunkenness show a decrease of 208, being 15,842, against 16,050 in 1875, but drunk and disorderly show an increase of 1560 over 1875. We regret to add that the total arrests for drunkenness amount to 32,325, while drunk and disorderly and bad characters, male and females amount to 38,746. We quite concur with Col. Henderson's remarks, that though the average during the last six years has been higher than that of the preceding years, there does not appear to be any great increase of drunkenness among the population, and much of the apparent increase of late years is due to the activity of the police. The convictions against "drink houses" have decreased from 1034 in 1868, to 186 in 1876, and if some apparent incongruity exists as to the large amount of drunkenness still exhibited, and the conviction of "drink houses" it is just possible that, like as with the first constitutional Texan judge, the action of the police in this respect may be "Justice modified by circumstances." The number of indictable offences were 13,990 in 1876, as against 12,228 in 1875, while the apprehensions were 4334 as against 4018, and convictions 2476 as against 2343. 11,904 summonses were issued on the application of the police in 1876, and which resulted in 10,971 convictions and 933 dismissals, a very striking proportion indeed. 3203 persons suffering from street accidents were conveyed by the police to the hospitals; 130 persons were killed and 2740 were injured by cabs, omnibuses, light carts, &c. The irrepressible butcher boys and "cheeky hansoms" seem to be the principal delinquents. 4152 persons have been apprehended as vagrants, and 18,881 stray dogs have been taken up and conveyed to the Dogs' Home, or otherwise disposed of. Since 1867, 97,886 dogs have been removed from the streets. During 1876, 8530 windows and 16,767 doors were found open or insufficiently fastened, so that out of 4834 felonious entries 3511 were through the doors and windows, and 239 into unprotected houses; 477 into unfinished houses, being 4229 felonies the result of, more or less, of carelessness out of 4834. During 1876, 172 police officers have been removed through misconduct, though from all causes the police lost 1122. The conduct of the force, Colonel Henderson says, has been "exceedingly good." The police attended 479 fires in 1876. Assaults on the police seem to be on the increase, 2941 being reported in 1876, many very aggravated. Would it not be possible in gross cases of assault to levy fines as well as imprisonment, or give an additional term of prison discipline? During 1876 11,805 persons were reported as missing. Of these 8531 were children under ten. 3128 children and 779 adults were found by the police and restored to their friends, and all accounted for, except eight children and 140 adults, a very serious and even alarming proportion, suggesting many painful considerations. With respect to public carriages, Colonel Henderson says:—"The inspection of public carriages and horses has been satisfactorily carried out by the inspectors specially appointed for that duty. During the year 386 horses and 3431 public carriages were reported as unfit for public use, and notices not to use the same served upon the proprietors. In most cases in which proceedings were taken before the magistrates convictions were obtained; 95 omnibuses, 272 hansoms, and 363 four-wheeled cabs were rejected as unfit for public use. During the year 50 new omnibuses and 400 new cabs (principally hansoms) were placed on the streets. No new style of Hackney carriage demanding special notice has been introduced. The following licenses were issued during the year:—Metropolitan stage carriages, 14,488; Hackney carriages, 8262; drivers of stage or Hackney

carriages, 13,012; conductors, 3742. I regret that I cannot report any diminution in the convictions for drunkenness and furious driving, there being a slight increase in both classes of offence. The regulations regarding property left in licensed carriages came into force in 1870, and during the last seven years 83,393 articles have been found in public carriages and deposited at the Lost Property Office. In the year 1876 15,680 articles were deposited. Many valuable articles were deposited during the year, the principal of which were a bag of jewellery valued at £1000, a case containing £1000 in Bank of England notes, a diamond necklet at £2000. The driver was suitably rewarded in each case for depositing the same. We have perhaps been a little prolix with this important report, but we wish, for obvious reasons to show the magnitude of the work the Metropolitan Police daily and hourly carry on, and how great and valuable are their services to property and order in our great metropolis. With regard to the detection of great offences especially large robberies of jewels and the like, the difficulties of our police are many and serious. Unlike other countries, the operations of a secret police are a good deal objected to in England, and our skilled detection in consequence hardly deserves that name, but is detection carried on under difficulties. That many rascals and scoundrels trade on criminality, and live in riot and plunder of the goods of the public, is we fear the inevitable accompaniment of all large cities, and is too true as regards London especially, but let us hope that Colonel Henderson's next report may announce a larger and more satisfactory development of skilled and successful detection.

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.]

NAMES OF NEW LODGES.

To the Editor of the "Freemason."

Dear Sir and Brother,—

I note an increasing tendency amongst us to call lodges by the names of living individuals, and as I doubt the policy and propriety of such a custom, Masonically speaking, I think it well to ventilate the matter in your columns. I exclude from my remarks the names of various members of our Royal Family, because that may fairly be defended on the grounds of Masonic loyalty. Neither do I for one complain of the names of distinguished rulers of the Craft and worthy Masons, whose services to our Order are well known. But I do object to the use of names of persons of whom little is known, Masonically, and whose local reputation may perhaps depend on this or that political party, this or that section of society, this or that denomination. Several instances have of late occurred of such injudicious selection of names for lodges, and as your columns are always open to the complaints of Masons, I make mine to-day.

Yours fraternally,

ROUGH ASHLAR.

SOME CORRECTIONS.

To the Editor of the "Freemason."

Dear Sir and Brother,—

Let me call your attention to some needful corrections in my leader, "A Few Words to the Roman Catholic Authorities." For instance, "foro conscientia" should read, "to be binding foro conscientia, or obligatory on any one;" a "caput mortuum" should be "mortuum;" and the reader must please insert "unless, indeed, the personal," before "infallibility," &c. "This realms" should read "this realm," and "larty" "laity," and your readers must strike out a very superfluous "that" before "we cannot expect them," &c.

Yours fraternally,

THE WRITER OF THE ARTICLE.

GRAND LODGE OF CUBA.

To the Editor of the "Freemason."

Dear Sir and Brother,—

I suppose you may have known, by the *Chaine d'Union de Paris*, and the *Monde Maconique*, that we have an Independent Grand Lodge of F. and A. M. at the Island of Cuba, whose official journal is mine; *La Voz de Hiram*.

Our new Grand Lodge has been highly greeted and successful in the United States and Europe. We have, besides the recognition and treaty of friendship, of the "Grand Orient of Spain," the recognition of the Grand Lodges of Delaware, Pennsylvania, Maryland and New York; a number of triumphs, quite enough for the short time of life we yet have reached.—from 1st August, 1875.

I suppose you may occasionally have seen this news in the American Masonic papers, and in the Grand Lodge Proceedings of the U. S.

We have in due time requested the recognition of your three Grand Lodges; but, as we sent the papers by Prov. Grand Master Burke, of Jamaica, I cannot be sure that they have been duly received; and have not been able to

adopt another conveyance, because I do not know the address of the Great Britain Grand Secretaries.

I commence, then, my new periodical relations with you as a brother and colleague, asking of you this favour—to tell me the precise and sure address of the Grand Secretary of the Grand Lodge of England, the Grand Secretary of the Grand Lodge of Scotland, the Grand Secretary of the Grand Lodge of Ireland, and your own address.

And secondly, I'll ask you another favour—to publish the enclosed paper in your journal. It is intended to be distributed from New York by our Grand Representative; but I hope you will not have any objection to make it known, whereby you would be in a great manner useful to the Grand Lodge of Island of Cuba.

Finally, I offer you my monthly correspondence to your paper, should you deem it agreeable or worth while for your subscribers.

On every one of these points I will be most happy to know your mind, which I shall endeavour to follow directly. And, meantime, I take heed of this occasion to offer you my humble services as a brother, a colleague, and a lawyer, who will be very glad to make friendship with you.

AURELIS ALMEIDA.
Grand Secretary of the Grand Lodge of the Island of Cuba.

Office of the Grand Representative of the M.W. Grand Lodge of the Island of Cuba. New York, August 3rd, 1877.

To the R.W.G.M. of the M.W.G.L.F.A.M., of the State of

WISDOM. VIRTUE. FRATERNITY.

R.W. Sir and Bro.:

The irregular Masonic group bearing the name Colon, in the island of Cuba, has lately been subject to original events, which my Grand Lodge deems proper to make known, in order to prevent any possible mistake about the new meaning and worth of the so called Grand Lodges of Colon.

We gave you notice, in due time, of the origin and history of the primitive Grand Lodge of Colon, established at Santiago de Cuba, Dec. 5th, 1859, by three regular lodges, chartered by South Carolina: Fraternidad, Prudencia, and San Andres.—We have told you how the jurisdictional rights of that primitive Grand Lodge decayed, and were lost, on account of its having submitted to the Supreme Council of Colon, Sept. 30th, 1867. You know that this Sup. Council, since that day, assumed all the powers of a Grand Lodge; that in 1873, it reinstalled the Grand Lodge of Colon, though only as a section thereof. Finally, we have told you how and why the lodges of Havana, Matanzas and Cardenas—6 of which chartered by the Grand Lodge of Colon before its submission—met in a convention, and established the Sovereign and Independent Grand Lodge of the Island of Cuba.—Aug. 1st, 1876.

In this state of things the few lodges yet acknowledging at Havana the authority of Colon, sent (June 4th, 1877) a proclamation to the Grand Lodge at Santiago de Cuba, requesting the immediate removal of that body to Havana, and threatening to revolt and to establish another Grand Lodge of Colon, in case their request should not be granted.

The Grand Lodge of Santiago de Cuba, under this pressure, divided: the representatives of the three primitive lodges, with those of the two lodges at Guantanamo and Manzanillo, and those of two lodges more at Havana, supported by the Grand Secretary, the Deputy Grand Master, and the Grand Treasurer, refused their consent to any removal of the Grand Lodge from Santiago de Cuba, struck the petitioners with irregularity, and professed to be the only regular Grand Lodge of Colon, having the seal, archives, and treasury, and possessing the three primitive lodges.—May 27th, 1877.

The Havana band met in another place as the true Grand Lodge of Colon—June 3rd, 1877—voted their removal from Santiago de Cuba, and are at present installed in the city of Havana, as the only Grand Lodge of Colon; though void of the representation of the three primitive lodges, and of the seal, archives, and funds, with every other appurtenance hereto belonging to the Grand Lodge called Colon.

We have now, then, two Grand Lodges of Colon in the Island of Cuba; both irregular, yet both claiming to be the only genuine Grand Lodge in that country.

Those are the facts which my Grand Lodge finds convenient to make known to all regular Grand Lodges in the world.

Fraternally yours,
RAMON ILLA,
Grand Repr. Gr. L. I. of C.

[The addresses of the three Grand Secretaries in Great Britain are as follows:—John Hervey, Esq., Freemasons' Hall, Great Queen-street, London, England; D. Murray Lyon, Esq., Freemasons' Hall, 98, George-street, Edinburgh, Scotland; Samuel B. Oldham, Esq., Freemasons' Hall, Molesworth-street, Dublin, Ireland. The office of the Freemason, 198, Fleet-street, London, England.]

TESTIMONIAL TO MR. ALLPORT, OF THE MIDLAND RAILWAY.

To the Editor of the "Freemason."

Dear Sir and Brother,—

Since the letter appeared in the *Freemason* I have been told that a Scotch paper has taken the matter up, and I beg to enclose you extracts from two other papers.

It is a subject worthy of all good Masons, and I trust you will give it all the aid you can.

Yours sincerely,
TRAVELLER.

A correspondent of the *Lowestoft Journal* says:—

Sir,—Having lately been enjoying the sea breeze from

your coast, and on reckoning up the cost, I see very plainly that but for the system of third-class fares and quick travelling introduced by Mr. Allport, the general manager of the Midland System of Railways, we should not have been able—financially, I mean—to get our customary holiday; and I feel thankful at having once more been able to give the little ones the treat of digging sand and making puddles to their hearts' content.

With your permission, I should like to thank Mr. Allport for bringing about the system of quick travelling and cheap fares, and I have no doubt thousands of others do in their hearts. May he live long and die a happy man is the hope of
PATERFAMILIAS.

The *Railway Sheet and Official Gazette* of Aug. 15 writes: THIRD CLASS BY ALL TRAINS.—THE PROPOSED TESTIMONIAL TO MR. ALLPORT.—This matter is still kept before the public. A cutting has been sent us from *Engineering*, from which we gather that the *Freemason*, the *Builder*, *Builders' Weekly Reporter*, and other papers have expressed their concurrence with this movement. We would venture to suggest that the object in view would be considerably advanced by a committee being formed and a start made. A newspaper cannot well take the initiative, and many may be waiting for something more definite than mere suggestions. It is said that commercial men are greatly indebted to Mr. Allport. If they think so, they, as a class, could suitably set such a movement on foot.

AN INTRUSION.

To the Editor of the "Freemason"

Dear Sir and Brother,

With reference to proceedings announced on page 337 of the *Freemason*, as arranged for, though not ultimately carried out, permit me to ask what (if any) justification could a W.M. or other officer plead for the admission into "open lodge assembled," of a person who has not been initiated?

Believe me, yours fraternally,
HEREWARD.

[The two following letters appeared in the *Times* of Tuesday:—]

CAXTON EXHIBITION.

Sir,—Although you have done justice to the very remarkable character and great value of the typographical collection at South Kensington, which in a few days will be dispersed, by admitting many articles and letters respecting it in your columns, I hope there may still be room for some statements partly supplementary to and partly in correction of the information which the Exhibition and its catalogue afford. The Exhibition would have been more popular and more instructive if the specimens had been more promptly and more completely furnished with descriptive labels, or at least with numbers corresponding with those in the catalogue. Unfortunately, it is about to close just as it is approaching the condition in which it ought to have been at its opening.

The collection is, if anything, rather too large and miscellaneous. Yet there is more than one deplorable hiatus in the chain of typographical history, which might, I think, have been easily supplied. Even to this day, strange to say, the question of the first inventor of printing with moveable type is sometimes disputed, and it was in this Exhibition that one would have most reasonably have looked for an example of a work which seems to furnish the most valuable evidence on the subject. I mean the "Chronicon Eusebii Cesariensis Episcopi," printed by Ratdolt at Venice in 1483, about 30 years after the earliest extant example of printing, and continued by a later author to the date of publication. In this Chronicle, printed at a period when a false claim could hardly have been made without exposure, the invention is expressly affirmed to be that of John Gutenberg, of Mentz, on the Rhine, in the year 1440.

One looks in vain also for the earliest known instance of musical notation by types, which is in the "Colectorium super Magnificat," of John Gerson, supposed to be printed by Egggesteyn, at Strasburg, in 1473. The notes, which are used in gradation to express the mental emotions from joy down to grief, through the intermediate stages of hope, pity, and fear, have no staff, the intention being, as it seems, that this should be supplied by lines ruled in by hand, which however, has not been done in my copy.

As some space in the Exhibition is assigned to phonetic printing, I am surprised to find no allusion to the phonetic publications of Charles Butler, Head Master of the Holy Ghost School at Basingstoke, whose illustration of the language of bees by musical notation in the "Feminine Monarchie" is referred to in your last week's article on music-printing. As early as 1634 an edition of this work and also an English grammar were published by Butler of Oxford in phonetic spelling, of which the present one is only a revival, and with certain special forms of phonetic type.

I did not observe in the collection any examples of the magnificent typography of Bodoni, of the Royal Press of Parma in the 18th century, nor of his contemporaries, Renouard and Didot, at Paris. Foulis, of Glasgow, is represented only by his less important productions. But, above all the truly noble achievements of the Chiswick Press (C. Whittingham's), for W. Pickering, the only man of later days who has really rivalled, and perhaps equalled, the typography of the 15th century, ought surely to have been prominent in an English exhibition of printing. His folio series, in six vols., of the various editions of the Book of Common Prayer and his Wycliffe's New Testament might have stood side by side with the Mazarine Bible or the Mayence Psalter without losing by the comparison.

It was, by the way, the Mazarine Bible, not the Mayence Psalter (as stated in the "Handbook of the Exhibition")

of which two copies were sold in the Perkins sale. It is, however, after all, an ungracious task to point out defects in an Exhibition which has afforded me, and I hope many others, extreme pleasure, and I will not trespass further on your space.

Basingstoke Rectory. J. E. MILLARD.

TEMPLE BAR.

Sir,—The repaving of Fleet-street having now entirely stopped the traffic through Temple Bar it would seem to ordinary minds the proper time for removing that already condemned obstruction, the lease of it having expired some time ago. Common Councilmen, however, have not common minds. If I rightly understand their debates, as reported in your columns, they decline to remove the Bar until the Government or Board of Works make some satisfactory arrangement about the space left vacant by throwing back the frontage of the New Law Courts. In other words, they say that if the street be not widened exactly to their fancy, they will do their best to obstruct it.

Is not this much the same policy as that pursued in the House of Commons by Messrs. Parnell, Biggar, and Co.?

Your obedient servant,

A FLEET-STREET BANKER.

UNITED GRAND LODGE.

The following is the agenda of business for Wednesday, 5th September, 1877:—

The minutes of the Quarterly Communication of the 6th June for confirmation.

The M.W. Grand Master will move—

(1) "That in consideration of the dreadful fire which has occurred at St. John, New Brunswick, and which has devastated that city, this Grand Lodge do grant the sum of two hundred guineas, to be paid out of the Fund of General Purposes, in aid of the fund now in course of formation for the relief of the inhabitants."

(2) "That this Grand Lodge do grant the sum of one hundred guineas, to be paid out of the Fund of General Purposes, in alleviation of the distress caused by the 'Cataclysm' which has recently occurred on the coast of Peru."

Report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following grants, viz:—

A brother of the Tyrian Lodge, No. 253, Derby	£50 0 0
A brother of the Lodge of Concord, No. 323, Stockport	50 0 0
The widow of a brother of the Saint James' Lodge, No. 765, Southwark	100 0 0
A brother of the Duke of Athol Lodge, No. 210, Denton	75 0 0
The daughter of a brother of the Stoneleigh Lodge, No. 725, Kenilworth	50 0 0
The widow of a brother of the Lodge of Faith and Unanimity, No. 417, Dorchester	200 0 0

Report of the Board of General Purposes.

The Board of General Purposes have to report as follows:—

1. Arising out of the opinions for some considerable time expressed in Grand Lodge, and more especially the recent debates of that assembly, the Board have had under their careful and special consideration the constitution of the Lodge of Benevolence, and having referred the question to a committee of the whole Board for consideration and report, have received from such committee the following report thereon:—

To the Worshipful Board of General Purposes.

The Committee of the whole Board, to whom it was on the 19th day of June last referred to consider the advisability of recommending Grand Lodge to alter the title and constitution of the Lodge of Benevolence, beg to report unanimously as follows:—Having fully considered the subject we are of opinion that it is advisable to recommend Grand Lodge to alter both the title and the constitution of the Lodge of Benevolence in manner herein-after mentioned.

1. The "Lodge of Benevolence" to be in future designated the "Board of Benevolence."

2. The Board of Benevolence to consist of the Grand Master, Pro Grand Master, Deputy Grand Master, the Grand Wardens, a President, and forty-five other members. The President and fifteen of such members to be annually nominated by the Grand Master at the Quarterly Communication in December, and the remaining thirty members to be elected by Grand Lodge from amongst the actual Masters and Past Masters of lodges, such election to be conducted in the same manner as that of the Board of General Purposes, but it should not in our opinion be a regulation that one-third or any other proportion of the members should retire annually.

3.—The Board to elect one of its members to be Vice-President.

4.—Five members to form a quorum.

All which is submitted to the consideration of the Board.

(Signed) JOHN B. MONCKTON,
Chairman.

And the Board of General Purposes unanimously agreeing with such report do recommend the same to Grand Lodge for adoption.

2.—The Board have had under their consideration and that of the Premises Committee the question of improving the accommodation in the Grand Secretary's office, and have arrived at the conclusion that the best and most satisfactory mode of effecting the desired end would be to utilise the lavatory on the ground floor at the back of the grand staircase and the front room known as the library, which, by means of communicating openings, would, in the opinion of the Board, afford, for some time to come at least, sufficient and proper accommodation for carrying

out the work in the Grand Secretary's office, and more especially would provide a private office for the use of the recently appointed Assistant Grand Secretary, an arrangement greatly needed; and that the lavatory, &c., in the rear of the present waiting room and Grand Secretary's office be reconstructed, with enlarged accommodation.

3.—It having been represented to the Board that a brother had been passed to the Second Degree in twenty-six days only after his initiation, the circumstances were fully enquired into, and it was ordered that the brother be re-obligated, in the Second and Third Degrees, at a due interval, and that the Lodge of Benevolence (No. 489, Bideford) be fined one guinea, and admonished to be more careful in future.

(Signed) JOHN B. MONCKTON,
President.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 17th day of August instant, shewing a balance in the hands of the Grand Treasurer of £7280 8s. 3d.; and in the hands of the Grand Secretary, for petty cash, £75; and for servants' wages £96 15s.

The President will move:—

1.—That the report be received and entered on the minutes.

2.—That Grand Lodge do adopt the recommendations of the Board of General Purposes with reference to the reconstitution of the Lodge of Benevolence.

3.—That the Grand Registrar be requested to make such alterations and additions in the Book of Constitutions as may be necessary for the purposes of such reconstitution.

4.—That the recommendations of the Board of General Purposes with reference to the proposed increased accommodation for the Grand Secretary's office be adopted, and that the same be referred back to the Board for execution under the direction of the Grand Superintendent of Works.

PROPOSED MOTION.

By Bro. John M. Clabon, P.G.D.:—

"That a grant of one thousand guineas be made to the Indian Famine Relief Fund."

The following is a list of lodges for which warrants have been granted by the M.W. Grand Master since the last Quarterly Communication of Grand Lodge:—

- 1693 Kingsland Lodge, Islington.
- 1694 Imperial Lodge, Sloane-street, Chelsea.
- 1695 New Finsbury Park Lodge, Holloway.
- 1696 Lodge of Friendship, Mauritius.
- 1697 Lodge of Hospitality, Waterfoot, Lanc.
- 1698 Unity Lodge, Allahabad, Bengal.
- 1699 Wannon Lodge, Coleraine, Victoria.
- 1700 Walhalla Lodge, Walhalla, Victoria.
- 1701 Lodge of Sincerity, Dandenong, Victoria.
- 1702 Sub-Urban Lodge, Great Stanmore, Middlesex.
- 1703 Windrush Lodge, Witney, Oxfordshire.
- 1704 Anchor Lodge, Southwark.
- 1705 Prince of Wales' Lodge, Gosport.
- 1706 Orpheus Lodge, Freemasons' Hall.
- 1707 Eleanor Lodge, Edmonton.
- 1708 Plucknett Lodge, Finchley.
- 1709 Aryan Lodge, Bombay.
- 1710 Remuera Lodge, Newmarket, New Zealand.
- 1711 Rodney Lodge, Warkworth, New Zealand.
- 1712 St. John's Lodge, Newcastle-upon-Tyne.
- 1713 Wilbraham Lodge, Walton-on-the-Hill, Lanc.
- 1714 Albert Edward Lodge, York Town, Surrey.
- 1715 Arthur John Brogden Lodge, Grange-over-Sands, Lanc.
- 1716 All Saints Lodge, Poplar.
- 1717 Lodge of Ancient Carthage, Tunis.
- 1718 Centurion Lodge, Fleet-street.
- 1719 Evening Star Lodge, Freemasons' Hall.
- 1720 Greytown Lodge, Greytown, Wairarapa, New Zealand.
- 1721 United Manawatu Lodge, Palmerston, New Zealand.

IN THE SHADE.
(Continued from page 348).

But Illinois; what have you done to accomplish "the grand design" of the Order? You have established lodges all over your vast prairies, and added thousands to the ranks of the mystic brotherhood. Have you by precept or example engraven upon their hearts the memory of their word and promise; the declaration of unselfishness; the pledge of fealty to the great work of charity; the vow that binds all hearts and all hands to the cause and the work of benevolence? What fruits have you to show for all this? What evidence that these pledges were intended to be redeemed, and have been redeemed? You have, I believe, over seven hundred lodges in your great State; are there no orphans of your deceased brethren who need, home and shelter, food and raiment, care and education? Are there no "aged and infirm" brethren who need, not alone your active sympathy, but your filial care? Where is the great life-work of Masonry in Illinois? Have you accomplished it? Or are you only re-iterating its commencement? I remember when your Grand Lodge was organised, and but a few solitary lodges were in the State. I knew your first Grand Master, and several of the succeeding ones. The membership then was very limited, and they were building up homes in a new country; family first—this was right—but then the Craft. Your members now are rich. Your broad, productive prairies bring forth hounteously in response to your labours, and, by the providence and blessing of God, you can do much for "blessed charity," if you will. Your Grand Lodge, being the largest and among the wealthiest in the West, might lead in the "glorious work

of Masonry," and thus furnish an example for the rest. It has been long since I was in Illinois, and longer still since I attended your Grand Lodge, and may not, therefore, know what you have been and are doing to promote the Royal Art; but I would be glad to know that profession has been reduced to practice, and avowed principles crystallised into a great fact. Build your asylums, your homes, your rests, for the orphan and the aged, the widow and the helpless, where the weary may find rest and the helpless a home. Adorn your grand Prairie State with a great temple to benevolence, in which your brother's orphan may be fed and clothed and educated, and forget that his Mason-father is in the grave, because every Mason has become to him a father, and the extra resources of the entire brotherhood are pledged for his protection and support. Let it (or another) be a home for the aged and indigent who have wrought faithfully in the quarries, where they may "rest from their labours," and the evening of their days be warmed and lighted by the glow of Masonic care and Masonic benevolence. Can you not do this, and still have to spare?

I have long since lost all respect for that Masonry, and those Masons whose devotion to Masonry is always being declared and never practised. I would not give a farthing for the Order if its professed principles are not crystallised into great works—if the words of its members do not become deeds, and its sacred vows are forgotten as soon as uttered. Freemasonry must live as a reality, not as an ideal; it must do more and profess less, if it would retain the respect of community or the real regard of its own thoughtful members. A Grand Lodge, like Ohio, for instance, can spend from twelve to fifteen thousand dollars to pay the expenses of a two days' session, but the widow and the orphan are remitted to an occasional scanty donation of a lodge. Let Freemasonry redeem its promises, and it need have no fears of the future; if it would live, it must build its own monument of benevolence and usefulness. A dead church, and an idle, useless Freemasonry, alike tend to decay and ruin. Yet, after all, there are elements in Freemasonry, though dormant for the moment, that may be stimulated into activity, and make their impress for good upon the present and future.

Let me once more point to England as an illustration of promises remembered and pledges redeemed. Though many at the present day, may become members of the Institution because it basks in the smiles of Royalty, yet the great mass of the membership prove their devotion to their principles by their grand achievements in the cause of benevolence. Orphans by the score and by the hundred are cared for and educated in their "schools"—one for boys and another for girls. A comfortable and beautiful home is provided for "aged and decayed Freemasons," their wives and widows. The free-will offerings of the English Craft to sustain these "schools" and "homes" amount to more than two hundred thousand dollars per year! Royalty smiles upon them and lays its offering of gold upon their altars; wealth stops in its pursuit of gain to contribute of its abundance; official distinction deems it an honour to devote a portion of its emoluments to the cause of Masonic charity, and labour contributes of its earnings to help swell the volume of benevolence. Hail, grand old English Masonry! It is doing a work which humanity applauds and God approves. May not America, with all its conceits and prejudices, learn to emulate the good deeds and grand achievements of English Masons? Every Grand Lodge should either have its orphanage or home or asylum, or something to denote its active efforts to redeem the general pledge of the Order; or it should be laying aside of its annual revenues to accumulate a fund for future work. The expenses of Grand Lodges are too great. The "per diems" and the "mileages" and the printing, and the salaries of Grand Secretaries, should be reduced, at least, one-half, and some of them might be abolished altogether; while the savings from these useless expenditures would, in a few years, enable the Craft in each State to do something to redeem their pledges, private and public, and in the shape of homes and asylums for the orphans and the aged, build monuments to the glory and renown of our grand old Institution. As matters go now, though we may be increasing in numbers, we are losing the spirit of Masonry, neglecting its noble mission, and forfeiting the respect of the communities among whom we live.

But the reader may say I am writing "in the shade," and therefore do not see all that is being accomplished by my brethren. It is true that I am in the shade, not only literally sheltered from the sun, but the shade of years is gathering about me, and the twilight of life's evening begins to obscure the horizon. Yet, forty years of active labour in the forest and in the quarries, and on Moriah as well, have given me a knowledge of the dangers which surround our beloved Order. Effects follow causes in Masonry as they do in nature, and blessings unimproved will surely become curses. Nations rise to power and influence, and for centuries, perhaps, shine as great landmarks to the world. But with power comes corruption; ambition lures to deceive; the foundations of the national structure, neglected, soon decay; and influence, instead of being properly directed, changes its course and that influence, "like gravitation, turns the other way." The downfall of that nation is but a question of time. Like causes will produce like results in Freemasonry. With principles as pure as "Siloa's Stream," they may be neglected or misapplied. With power and influence capable of performing great achievements, they may pass away by non-user, or be directed by selfish or ambitious men to ruinous and destructive results. But the Institution need have no fear if its acknowledged principles are practically exemplified before the world. "To do good unto all,"—this is the glorious inscription upon the old banner, and underneath is added by way of a particular admonition—"Especially to the household of faith." To "aid and assist all" the

Craft, and especially "their widows and orphans,"—these are the inspiring words—the clarion call to active usefulness and glorious rewards.

But while as Masons we are urged to the discharge of these duties, and permitted to boast of the capacity of our Order to be useful in the world, we must not forget that all of Masonry is not confined to our Institution. It is in the warm heart and sympathetic nature, whether within or without our Order; its symbolism is seen and read in the alphabet of nature; and as well "from the flowers that bloom beneath us," as "from the heavens that bend above us," we may learn the lessons and be urged to the duties of our mystic Craft. And so Freemasonry may triumph, though never another neophyte should pass the threshold of our Temple.

I rejoice to see that the journals of the day, devoted to the interests of Masonry, are not only "disseminating light and information" among the Craft, but also calling them to duty. Let the editors keep this in view, and urge upon their readers the discharge of every Masonic duty—promptly and heartily; then shall the Temple of Freemasonry stand up a glory and a power for good throughout all the earth.

Reviews.

"Die Geheim Statuten des Ordens der Templeherren," Edited by Dr. MERZDORF, with an after statement by Dr. GUSTAV SCHWETSCKE. Halle, 1877.

We have received and looked over this important work, which its original and able editor, Bro. Dr. Merzdorf did not, however, unfortunately live to see published. It consists of three parts; 1st. "Regula Pauperum Commilitonum Christi Templique Salomonis," said to be extant in the Vatican Library, among "Acta Inquisitionis contra Ordinem Militie Templi (Cod. xv.)," and which have already appeared generally in the work of Münter, Wilcke, Maillard de Chambure, the "Histoire de la Chevalerie," and many other similar publications. We say generally, in an agreement with the published texts, as time and space forbids us to make a careful collation of the "Regula." They are 72 in the present collection, and may be assumed to be correct. There are also seven "Accessiones Novæ," or new regulations added to them, and which profess to have been transcribed, together with the old rules, by "Frater Mathaus de Tremelay, Anno Domini bis centesimo et quinto supra miliesimum die S. Felicis"—that is to say on St. Felicia's day, 1205. We do not think it needful to say anything more on these "Regulations of the Poor Soldiers of Christ," as they are known to all who have studied the subject, and until shown to be unauthentic, may be accepted fairly as such. We wish however, that a collation of the Code X had taken place, and a facsimile of the handwriting had been made, so that paleographers might be able to express an opinion on its actual date. The second document is thus headed:—"Incessunt Statuta Secreta quæ Fratribus Electis de Militia Templi tradiderunt prout acceptaverunt Ff. Rogerius de Montagu Præceptor Normannie, et Robertus de Barres, Procurator Mainsagiorum in Normania;" That is to say we have here the secret statutes which Roger de Montagu, Preceptor of Normandy, and Robert de Bar, &c., delivered to the elect of the Militia of the Temple, as they received them. This important collection professes to be extant, alas, in the Vatican Library, Codex XXIV. among the "Acta" of the Inquisition against the Templars, and to have been transcribed by Bernard de St. Omer in 1252, the 15th of the Kalands of August. We may observe here that the history of these MSS. seems to be this. They are all written by one hand, and were formerly in the possession of a Russian official Böber about the beginning of this century. He died about 1820, and his MSS. fell into the hands of a Dr. Buek in Hamburg, and are now among the archives of the Grand Lodge of Hamburg, and from them this copy has been printed. We must again repeat our regret that no search has been made in the Vatican Library, no collation attempted, and beyond the heading "Codex XXIV.," it is not apparently known whether any such manuscript exists. We also desiderate greatly a facsimile of the hand writing, for when we carefully study the document, we are struck by this fact at once, that the language is not the language of the 13th century, and expressions are made use of which clearly are of later date. If these documents are genuine, they would clearly demonstrate that the Templars in 1252, were in alliance with the Waldenses, and the various dissidents from the Church of Rome, were acquainted with the controversy of Anti-Christ, and had at the same time an affinity with Eastern Gnostics, and Mahomedan teaching, and were in union with the Freemasons, and had in fact a Masonic ceremonial. We cannot accept any such theory, even on the internal evidence of the MS. itself, and can only presume it to be a "pious fraud," either by some contemporary enemy of the Templars, (if the MS. be really forthcoming), or of those members of the Masonic Order who in the latter end of the 18th century were determined to have a Templar origin for Freemasonry. To the last view we, on the whole, lean, for the entirety of the phraseology is clearly of late date, after known controversies and admitted facts. The use of the words elect, "Synagoga, Anti-christi," the wonderful hostility to the Church of Rome, all express a much later period of thought and feeling than 1250. The doctrine of "election" could hardly have been a familiar subject of discussion in 1250, and whether the MS. be a forgery or not, it is not a 13th century one in our humble opinion. In the XXVII. regulation, allusion is made to "Magistri Massonerii," (Master Masons), which in our opinion is fatal to the reality of the MS. as of date 1250. The word Massonerii is of quite late use, and we doubt if any good example can be cited of its appearance until those brethren set to work who drew up the Charter of Cologne. We regret to say, that

the more we study these rules, the more we feel persuaded of their unreality, by whomsoever as Merzdorf has it, (for he clearly comes to the same conclusion with us), the forgery was made. Whatever they may be they are not 13th Century Regulations. We may add that the alleged MS. contains 36 Regulations. The same remark applies to the "Liber Consolamenti" which is said to be Codex. XXXI., in the Vatican Library of the "Acta contra Ordinem Militiæ Templi." This contains 20 regulations, and is said to have been transcribed by "Frater Robertus de Samford" Procurator of the Templar houses in England, the 4th of the Kalends of July, 1246, and to have been put together by Frater Roncelinus. We are struck with its incongruity, and even impiety, its mixture of the devout teaching of the baptism of the Holy Spirit, and the extraction of the "Idol" Idolum Baphometum from the "Pyx." The proceedings of the chapter are termed "Perfectione Consolamenti," which may be translated as Merzdorf has it, the perfection or fulfilment of the spiritual baptism, answering to the Illuminatio mentis of the Gnostics. No collation has been made, as we said before, of the other MSS., and we confess to the fear that in some mistaken zeal this is also a "fraus pias." The 4th MS. is a "Rotulus Signorum" a roll of signs which mark the "Fratres Militiæ Templi," and all those, lay or clerical, who belong to the Secret Order of the Elect. It is said to be Codex. XXXII. Vatican, as before, but has not been collated. It professes to have been translated by Frater Roncelinus, in 1240, also.

We regret that we must pass the same judgment upon this collection as on the others, saying that it is unreal, unhistorical, and unauthentic.

Whether Münter, as the late Bro. Merzdorf seems to surmise, had some hand in these documents, when at Rome, it is perhaps impossible to say, but until their reality as MSS. is established, they must be open to the gravest doubts, and even if the handwriting be of the 13th century, they would still, we fancy, be a controversial preparation, to justify the arbitrary acts of Pope and King in the destruction of the Templars, though, as we have before observed, the absurdity and impiety of these regulations must strike all conversant with the annals of those times and the sentiments of that epoch. To suppose, for instance, that the Knights fighting in the East were conversant with the controversies and sectional movements of offshoots from the Romish Church, the "benihomines," of Lyons, the Waldenses, the Albigenses, &c., is too much for our credibility. It is quite impossible to conceive that any possible connection could exist as between Mahomedan teaching and Christian Knights, or that the Templars could sympathize with the alleged Pantheistic writing of Amalarius de Bena and David de Dinanto. In fact these statutes would make the Templars a sort of originators of freethought, to say nothing of free love! In our opinion the internal evidence of the collection is fatal to them, and they constitute a deliberate forgery, for some purpose, which does not yet clearly appear. We have clearly pointed out that the words "Magistri Massoneri" are not the Latini of the 13th century, and there we leave the matter, though the fact of a connection between the Operative Masons and the Templars may be true enough per se. The allusion to "Abrac" in respect of the Masons is also a late expression, and clearly points to a compilation for a purpose. We shall await curiously the result of a possible search in the Vatican Library, as though we may be wrong, we are inclined to think that the existence of these alleged MSS. is not only questionable in itself, but that if they be extant, they certainly do not represent the chirography of the 13th century. As 13th century documents, we reject them without any hesitation whatever, simply on that internal evidence which sometimes speaks most clearly, and renders the task of the expert comparatively easy.

SKETCHES OF MASONIC CHARACTER. No. II.

BRO. TIMMINS IN WALES.

We all of us know Bro. Timmins, of the Lodge of Gaiety, No. 3000, and what a rising young man and Mason he is. Hear him talk, you would suppose that in him were centred all the learning of Anderson, and all the archaeology of Oliver, all the indefatigable labours of W. J. Hughan, all the steady application of D. Murray Lyon; and we need hardly add, that, in his own lodge, he is considered a first-rate authority on all Masonic matters, whether they be of history or etiquette. So much so that no one ventures to contest his opinion, no one dares to dispute his "dictum." He is excessively strong, above all, on the Book of Constitutions. Once upon a time, in an evil hour for us, we ventured—actually ventured—to take the exception alike to an antiquarian assertion, and a constitutional exposition.

And we shall never forget Bro. P.M. Snigger's look of mingled astonishment and awe.

"Bro. Tomkinson," he said, solemnly, to us, "are you aware that our Bro. Timmins is considered a first-class authority on all points; so much so that we do not like to controvert his opinion? As a friend and a brother, let me warn you that you will offend many of the brethren if you openly question Bro. Timmins's authority, which we, in this Lodge of Gaiety, always respect; he is such a clever young man and Mason."

Well, we took the hint, and "drew in our horns," though on both points Bro. Timmins was lamentably wrong and ignorant.

But so it is, and we know not a few lodges where a "Timmins" exists, and where he does a frightful quantity of mischief.

Bro. Timmins, like all great men, must have a holiday, and so he has started for Llandudno, with his three sisters, and a very agreeable party they make, as some young

Oxford men, reading with a tutor, have found out, and who seem to prefer the bright eyes and good looks of Miss Emma, Miss Jane, and Miss Katharine, to all the classical studies and all the natural science in the world.

Timmins is not a bad fellow in himself, if he was not so bumptious and set up, and as they say "revenge is sweet," so I have mine in the fact specially and solely reserved for the Freemason, that he is terribly bullied, and perfectly kept in order by his sisters, who will "stand none of his nonsense," as they say, and, like British Maidens of the hour, are neither to be "put upon" nor "trampled down."

If he makes a show and stir in his lodge, it is comfortable to reflect that he is fully appreciated, and constantly snubbed at home, and as no one, as the French say, is a "hero" to his "valet de chambre," so when our outward tinsel and public padding are taken from us, how often do we appear, like the citizens of "Lilliput," to the discerning vision and the calm understanding of our home circle.

If the "whirligig of time brings strange conceits" with it it also carries with it a Nemesis as well.

NOTES ON ART, &c.

ST. ALBAN'S ABBEY.—An interesting discovery has just been made at St. Alban's Abbey during the laying down of gas pipes for the purpose of lighting up the Cathedral portion of the building. It has been considered by many authorities that the ancient Chapter-house, which was destroyed, to fix the latest time, at the early part of the eighteenth century, stood on the south side of the slope, and this conjecture has been confirmed by the discovery of the responds and of the northern, western, and eastern walls. The responds are deemed the most elaborate zig-zag traceried Norman mouldings yet found in this country. It was necessary at once to cover up the interesting remains discovered, as a public footway passes over the spot.

THE GROSVENOR GALLERY.—We are informed that it is intended to open this gallery early in November with a representative exhibition of water-colour drawings and studies by deceased masters. As far as possible the collection is to be completely illustrative of the rise and growth of this branch of art in the English school. The loan of several important collections has already been promised.

SOUTH KENSINGTON MUSEUM.—The carpets and embroidery, the gift of His Majesty the Shah of Persia to the South Kensington Museum, have arrived, and are now exhibited in the portion of the Museum devoted to Persian objects of art.

DEDALUS OR LAPUTA.—Among the patents for which application has been made at the German Patent Office is one worthy of special notice. The object is a "Lenkbare Flugel-Luftschiff" (steering-winged aerial ship). Its inventor is George Baumgarten, Royal Chief Ranger at the forest-house, Gruna, near Chemnitz, in Saxony.

A BUST OF THUCYDIDES.—A marble bust which has been at Holkham Hall, the property of the Earl of Leicester, since the middle of last century, has just been identified by Professor Michaelis, of Strasburg, as a portrait of Thucydides; more than that, as a much finer portrait of the historian than the only hitherto known example in Naples, where he is conjoined with Herodotus in a double term inscribed with his name. In spite of certain peculiarities there seems to be no good reason for doubting the genuineness of the inscription. And since it would not be at all fair to suppose that the name was selected at hap-hazard, as has often been the case in modern times, we must conclude that the sculptor had before him a portrait to copy from traditionally known as that of Thucydides. It is a different question when we come to inquire whether this original portrait may not after all have been, if not imaginary, at least very much idealised, as it is called sometimes. Against this possibility it can hardly be safe as an argument, but perhaps rather the contrary, to extract a man's character from his works, and then to find this reflected in his features and expression. The Holkham bust appears to have been brought from Italy, but it has this advantage over the Naples one, that it has been copied, as Professor Michaelis points out, in detail from an original dating from the period of Greek portraiture which followed the influence of Lysippus. A full discussion of the question relating to this very interesting portrait is given by Professor Michaelis in the "Festschrift" sent by the University of Strasburg to the sister University of Tübingen on the occasion of the fourth Sacularfeier recently held at the latter place. Two photographs from a cast of the bust are also given, and to compare with them, a small engraving from the Naples bust.—Academy.

A COMPANION OF FAUST.—A. T. Castaldi writes to the Times:—"The Caxton celebration being an event which by its very nature can only recur at a stated future time, all that refers to it should be at once presented. Is it presumptuous in me to wish to add my mite, which I do not see mentioned in any of the interesting information afforded hitherto? John Guttenburg, or Gutenberg, one of those to whom the invention of the art of printing is attributed, had for partner, as is well known, one John Faust. John Fust, or Faust, had passed some time in Italy, namely in Venice, with a certain Panfilo Castaldi, of Feltré. This last is the person to whom I would call attention, as a link in the chain concerning the yet doubtful awarding of the palm for the invention of printing. Castaldi having seen several Chinese books which Marco Polo, of travelled celebrity, had brought from China, printed by means of wooden blocks, constructed moveable types, each type containing a single letter, and with these printed a number of sheets, some of which are preserved to this day among the archives of Feltré. With Castaldi John Faust spent some time, and acquired from him his invention, which, after his return to Germany, Gutenberg de-

veloped with him into the art of printing. As the inventor of this art, Castaldi's fellow-citizens erected a statue to his memory in his native town of Feltré, which lies on a height near the Piave. Is it not somewhat of a duty to recall Panfilo Castaldi (at different times or periods variously written Catuldi and Cataldi) at this time, to partake with others, even after so many centuries, of his meed of the appreciation which is being expressed through the present celebration in memory of one of the greatest workers in the art of printing? To the duty of this sentiment permit me as a descendant to call attention."

THE SATELLITES OF MARS.—Mr. R. A. Proctor says:—"I am surprised that so little attention has been as yet publicly drawn to the interesting discovery just made, that Mars has two satellites. This discovery has been made with the great Washington refractor by Professor Asaph Hall, who has recently made many valuable observations on that exceedingly difficult object, Hyperion, Saturn's seventh satellite (eighth and last in order of discovery). It might be worth while, by the way, with so powerful a telescope as this, to look for other Saturnian moons in the space between the orbits of Titan and Japetus, or even for small satellites of these satellites. Mars can no longer be called, as by the Poet Laureate, 'Moonless Mars,' though his moons must be very little ones; for Jupiter's least, though so much more remote, and no larger than our own moon, is among the easiest of telescopic objects, and can even be seen in a good opera glass. From the brief telegram sent to Leverrier from Washington, it would seem that the periods of the two moons are about 30 hours and about 15 hours; their distances about 13,800 and 8600 miles respectively from Mar's centre. I deduce these values from the statement that on August 18 (11 Washington time) the outer attained its westerly elongation, distance 80 min., and that the distance of the inner is 50 min.; period of outer 30 hours, whence distance of inner follows by Kepler's 3d law. From the period and distance of the outer satellite, the mass of Mars would appear to be only 94-thousandths of the earth's mass, instead of 118-thousandths, as heretofore estimated. The apparent diurnal motion of the outer satellite, as seen by Martians, must be from east to west and very slow, the planet itself rotating in 34 hours 37 min. 22.7 sec. The inner satellite presents the unique peculiarity of gaining by its revolutionary motion on the planet's rotational motion, thus rising in the west and setting in the east. Moreover, it moves faster, in appearance, this way than the other moon moves in the usual way."

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