

TO OUR READERS.

The FREEMASON is a Weekly Newspaper, price 2d. It is published every Friday morning, and contains the most important, interesting, and useful information relating to Freemasonry in every degree. Subscription, including postage :

	United Kingdom.	America, India, China, &c. the Continent, &c.	India, China, &c. Via Brindisi.
Twelve Months	10s. 6d.	12s. 0d.	17s. 4d.
Six "	5s. 3d.	6s. 6d.	8s. 8d.
Three "	2s. 8d.	3s. 3d.	4s. 6d.

Subscriptions may be paid for in stamps, but Post Office Orders or Cheques are preferred, the former payable to

GEORGE KENNING, CHIEF OFFICE, LONDON, the latter crossed London and Joint Stock Bank.

Advertisements and other business communications should be addressed to the Publisher.

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Further information will be supplied on application to the Publisher, 198, Fleet-street, London.

IMPORTANT NOTICE.

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

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

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.

TO ADVERTISERS.

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

ADVERTISEMENTS to ensure insertion in current week's issue should reach the Office, 198, Fleet-street, by 12 o'clock on Wednesdays.

Answers to Correspondents.

Bro. Findel's letter received—in our next. Reciprocal Good Wishes for Christmas. Freemasonry in Jamaica under consideration. EDWARD SCOTT.—We must have more particulars and references.

BOOKS, &c., RECEIVED.

"Angels and Men," by Bro. Wellen Smith.

Births, Marriages, and Deaths.

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

BIRTHS.

BUCHAN.—On the 17th inst., at the Manor House, Redbridge, Hants, the wife of Capt. H. Philip Buchan, Volunteer Engineers, of a daughter.
COOPER.—On the 14th inst., at Onslow-gardens, the wife of W. C. Cooper, of a son.
NICHOLSON.—On the 9th inst., at Milverton, Leamington, the wife of the Rev. A. Nicholson, LL.D., of a daughter.
THOMSON.—On the 16th inst., at Newbank, Trinity-road, Edinburgh, Mrs. A. Thomson, of a son.

MARRIAGE.

CLARKE—HUTCHINSON.—On the 19th inst., at St. Dunstan's, Fleet-street, by the Rev. W. F. Sims, Vicar of Christ Church, Lec, Edward Francis Channing, second son of James P. Clarke, Esq., Headington, Oxford, to Mary Hermans, daughter of Thomas Hutchinson, Esq., Leith, N.B.

DEATHS.

FOX.—On the 1st inst., at Wood-vale, Lordship-lane, Forest-hill, T. L. Fox, of Her Majesty's Stationery Office, aged 53.
MYATT.—On the 14th inst., at Manor Farm, Upper Lewisham-road, Wm. Myatt, aged 47.
PETTY.—On the 11th inst., at Cadiz, of rapid consumption, Antonia Maria, the beloved eldest daughter of Geo. Petty, Esq., merchant of that city, sincerely lamented by all who knew her, aged 24 years.

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The Freemason,

SATURDAY, DECEMBER 22, 1877.

A CHRISTMAS GREETING.

With this Christmas season of 1877, Publisher and Editor wish to greet all their many kind readers, contributors and friends. They have to express to them once again their deep sense and heartfelt appreciation of a sympathy which has never faltered, and of a good-will which has never grown cold. Never at any time in its interesting and successful career has the *Freemason* been so cheered with the voice of popular approval and the prestige of Masonic confidence as in the last twelve eventful months, and it is with no ordinary emotions of thankful congratulation that as Christmas once more draws near, Publisher and Editor beg to offer their genuine Masonic Christmas greeting to their numerous and increasing patrons. May this festive genial season be to all for whom the *Freemason* is published and to whom it appeals in Masonic loyalty and "entente cordiale," an unmixed epoch of home happiness and of family union. May all of good, of peace, of contentment, of harmony, welcome its approach, and witness its departure. If time as it passes brings some souvenirs of missing friends, if Christmas as it hails us seems to point to vacant chairs, at the goodly board; if voices hushed, appear to mingle with the sounds we raise, and shades dear and spiritual appear to linger wistfully with us all still, yet our Christmas rejoicing season seems once more to bid us all "God speed" on our journey of life. As we write to-day the Christmas holiday is summoning all classes to come together for a few brief moments of pleasant intercourse and merry gathering. Age is once more to look benignly on the follies of youth, and youth is to cheer the incipient winter of old age. As poor Stanislas, the last King of Poland, once said at a similar season, about 100 years ago, as the great Lord Malmesbury records, "c'est si doux de se tromper quelquefois,"—it is so sweet to deceive ourselves, sometimes. So let us midst the hearty welcome which Christmas brings, and the innocent rejoicing of friends and families, let us, we say

try to forget for a few short moments the cares which worry us and the anxieties which depress us. If life is made up for us all of what, the Bishop of Lincoln properly calls "trivialities," if "les petites miseres de la vie humaine," the little miseries of human life—often greatly affect us all alike, let us welcome Christmas as a happy annual reminder, that not only for all these things there is an end, but that even now we may well forget them one and all amid that happiness of the heart, and sympathetic union which the family gathering offers, which the meeting of friends and relatives and children supplies. In how many happy homes of England on Christmas Day will the sanctities of family life receive a fresh vitality and blessing, as for once during the twelve months, all assemble round the old "hearth stone" or congregate under the dear paternal roof. The laughter of the innocent and the young, the pleasant associations of early life, the rejoicing activity of the gay and the goutless, will give strength to the resolutions of maturity, and quicken the aspirations of old age. Many are the families whose grandfathers and grandmothers live again in the smiles and winning ways of their grandchildren, whose parents smile approvingly on the promises of goodness and grace in their children, and where all can find sympathy, and not a few encouragement, from the unbought merriment of the true, the tender, and the trusting. Hail then, oh, Christmastide, which wouldst renew for many of our toiling race the pleasantest dreams and memories and companionships of time! May all of true happiness and simple pleasure attend all our kind readers and friends in their Christmas holidays, and we trust that they will deign to receive to-day, once more in all the genuineness of outspoken sincerity, the heartfelt wish from these humble pages of the *Freemason*, that theirs may be indeed a very happy Christmas to them and theirs.

THE PROGRESS OF TIME.

It is an old,—very old, saying, perhaps among the oldest, "Tempus fugit," but it has not yet lost one jot of its reality. As year succeeds to year in the long calendar of time as the young year grows old and the old year bids us farewell, we feel, if we feel anything at all, how evanescent are [its fairest gifts, how short-lived its fondest dreams. Life and time come and go, for us all, day by day, year by year, and we are so busy, so reckless, and so indifferent, that we hardly note their arrival or heed their departure. We look back to day, perhaps through the dim vista of a long avenue of years. How strange it seems to us to recall and remember the years, the scenes, the friends of "long ago. We who are now old and hurrying down the decline of life, were once hale and strong, and active, and for us youth had its gay flowers, its soft songs and its happy heart-ease. But we have seen life gradually leave us and slipping from beneath our feet, and here we are looking on to-day in fading hours to the inevitable and the eventual! For us no day dreams are longer possible; for us no anticipations are any further probable. We have outlived life and trust, and fancy and fondness, and zeal and strength; and Time, if it lays its hand gently upon us, yet tells us unmistakably that ere long it must recall from us its gifts and its graces, its joy and its sorrows, yes, its smiles and its tears. For us the present is leaving us, the future stands out before us, if like a bank of cloud on the horizon at sea, yet clear and certain, definite and distinct. The true Freemason needs no such teaching, however, it is the moral symbolism of all our lodge lore, if only we will but attend to it. But as profession and practice are two very different things we think it well to rub up the memories of our good brethren. We enter the lodge as we do life, and we encounter shocks and trials, and illumination and enlightenment, as onward we go, further we progress. We take our degrees also in the school of Masonry, and in the academe of life, we are full of trust and vigour and vitality of body and mind. We make us fast friends, we form us pleasant companionships,

we learn how much of happiness friendship can impart to us all here below, how amiable are its gifts and its graces to isolated yet gregarious man. But ere long life's shadows seem to fall on the scene, and Masonry, like the world, bears with it its own abiding witness of weakness and decay. We lose the friends with whom we have consorted, we separate from the cherished companions of many a festive hour. The good old lodge knows us no more, and for us, alas the songs are hushed, the lights are extinguished, the flowers are withered, the hearts are cold, which once cheered the pathway of our feet, and crowned our lot on earth with the choicest of all earthly good things, the friendship of the friendly, and the sympathy of the sympathizing. Oh! wonderful mystery of our probation and our existence, that nothing here will endure, nothing can outlive the "encroaching hand of time," nothing can withstand the weakness, the decay, the disappearance of life. Faith and love, truth and tenderness, the joy of the joyous, and the sorrow of the sorrowing, alike yield to the resistless flight of time, and as Life speeds on its goal, we only realize more and more, how that when all its best gifts are enjoyed, its truest treasures treasured, and its fairest sympathies claimed, all this passes away often in a moment, and we sum it all up as a tale that is told. We think then, that at this goodly season of the year, we should seek to remember such teaching as we may find it both opportune and improving. If the Masonic press is to hold its own, it must alike improve and inform, warn and edify. It is not meant merely for the idle display of the hour or the passing record of frivolity. No, it has a higher mission, and a truer teaching. As good men and bright Masons let us listen to that pleasant voice which seems to whisper to us from out of our own cherished ceremonial, "Gnothi Seauton." To-day we are—tomorrow we may not be. For us our lodge will be closed, our work finished, our course run! And what then? The progress of life warns us, like as in Masonic analogy, how all things here must have a close, how the voice of friendship must be hushed, and the pleasantness of companionship ended, and that there comes a time to us all, when we can no longer find pleasure in all those goodly gifts, and all those refreshing associations which crowned the long struggle of existence, and have accompanied us even to the presence of old age. But now, they one and all bid us farewell as the curtain falls, and the shadows flee away.

CHRISTMAS.

Christmas is here once again before us, and greets us smiling on the way. Much as we like this festive season, much as we admire its carols and reverence its memories, Christmas comes to us with mingled feelings of rejoicing and melancholy, of pleasure and pain, of gaiety and depression. It is impossible amid the cheerful wishes and gladdening associations of Christmastide not to feel how we are ourselves all carried back, whether we will or no, to many a past Christmas, to scenes and epochs in our own little life, which are still full to us all of deep pathos and of abiding souvenirs. For do what we will, say what we may, the present does recall the past, and if the reflection of all past time, as some one has said, is melancholy, it will yet supervene alike amid the chants of rejoicing, and the gatherings of the world. Yes, there seems always to be a ghost of the past, reminding us of other days and other scenes, and telling us how time is fleeting and hopes are vain, how all that is of earth is ephemeral, and how all the flowers and the decorations of fancy, the pleasures and pains of existence, the glittering gewgaws and the fantastic tinsel of life, the very living beings of our little home circle, all fade by degrees and end in dust—yes in dust! And do not let any of us think that ours is too lugubrious a deliverance, too much of a sermon, too little of a Masonic leader, especially at this genial season. We hold, and hold strongly, that of all the nuisances which bore us, and bedevil us at the present hour, is that array of foolish persons, of whom "Motley is the only wear," who are on the look out always for insipid jokes, and bad puns,

whose cacchinations are unceasing, and whose faces are always extended in a broad grin. We want to be serious every now and then, depend upon it, and never more than at this Christmas season, when mirth may degenerate into licence, relaxation into extravagance, and amusement into excess. We always need the sobering voice and the restraining hand. Such is the composition of mortality, feeble and fallen, that what was intended for its enjoyment becomes an abuse, what was given to it for a blessing ends in its bane. So too, amid all the licensed liberty and reasonable gaieties of Christmas, there comes as a ever needful warning, lest we misuse instead of profiting by the goodly blessings of T.G.A.O.T.U., and lest we also forget the solemn lesson that each returning Christmas brings in its silvery and pleasant voice to us all alike old and young, high and low, rich and poor, educated and uneducated. First of all let us be on our guard against turning our needful and beneficial holiday into a scene of unwise and unsanctified revelry. Too many make Christmas still only an excuse for unrestrained indulgence and idle extravagance! The world has so taken possession of Christmas, that its hymns of rejoicing and its echoes of peace, are sometimes drowned in the din of tumultuous uproar, in the chants of human Bacchanalia. The memories of Christmas are forgotten altogether, put on one side, laid by entirely, and we give a pure earthly gloss to all of higher teaching or more severe contemplation. And then also we forget the past in the present. That present is all in all for us. It colours our waking dreams, controls our hourly striving, it is the be-all and the do-all of our whole moral being, until at last, absorbed in gaiety, and given up to dissipation, we become wholly material, entirely sensuous, and forget all that is spiritual, ignore all that is of heavenly teaching and development. The past has no longer a memory or a message for us; it is often in fact as if it had never been. Now it is against this two-fold mistake, that Christmas seems always to protest, as the world runs on its way, as generation follows generation to the grave, as we ourselves grow old and weary in the race, and as the river of time passes slowly on, emptying itself year by year into the great ocean of eternity. If it be the best of philosophies, not to be too melancholy or too morbid, not to take too downcast a view of life and the world, not to "cry over spilt milk," not to deplore the irresistible and the inevitable, surely also it is the highest wisdom, not to allow the present to make us forget the past or the future, so as to render us denizens of time alone, when we are heirs of eternity, to constitute us simply children of the "plain," when we really belong to that "better country," which lies amid the "everlasting hills." If Christmas has any message for the serious and the thoughtful it is this: be not "too much conformed to this world," but remember that through all these outer things, and amid all proper use of all God's good gifts there lies a higher life, an eternal resting place for all the "true in heart," when the fashion of this world has passed for ever away, and when this old earth of ours, with all its pains and penalties has yielded to that glad new earth in which all the former evil things have utterly ceased to be. Christmas, which once again confronts us in the Calendar, seems as it bids "be merry and joyful," also to point to that happier home and that everlasting happiness which T.G.A.O.T.U. reserves in his mercy, for our weary and dying race.

MASONIC THOUGHTS FOR CHRISTMAS, 1877.

Though in all that concerns English Masonry ours may be a contented Pæan which we raise amid the closing hours of 1877, and though we may all rejoice to note the onward and prosperous career of English Masonry, yet we confess that we look on the closing scene of 1877 with some feelings of anxiety and depression. We cannot shut out from our eyes the stern and unpalatable fact that in France, for instance, a very great mistake has been committed through the perverse restlessness of a busy section of the Order, which has resulted in our humble opinion, in

one of the greatest blows which French Freemasonry has ever sustained. We should not be honest English Masons if we did not express our opinions freely and fully, and in this particular crisis, we think reticence unadvisable, and silence the worst of kindness to our French brethren. English Masons have often been pained by the accounts of the sayings and doings of individual Masons in France and Belgium, by the "agenda paper" and resolutions of private lodges. The foolish and ridiculous acts of those French Freemasons, for instance, who joined the Commune, and made Freemasonry a bye-word and a scandal were truly deplored by our entire Craft. Anything more senseless, more puerile, more un-Masonic, and more infatuated, never yet disgraced the annals of Masonry. But we consoled ourselves with the belief and the hope, that such acts were individual acts alone, and that the Grand Orient of France did not in any way approve of them. In fact the French Grand Orient was powerless, and owing to its vicious and incomplete organisation, had, apparently, no real authority to repress Masonic recreancy. But still we hoped for the best, as the Grand Orient of France was not actually mixed up in such untoward and unseemly proceedings, which might be put down to an "access" of individual Masonic insanity. And therefore we fondly trusted that "Philip drunk" would give way ere long to "Philip sober," and that the Grand Orient might gracefully and gradually, by a true Masonic course, restore, at any rate, that sympathy, confidence, and "entente cordiale" which such unwise proceedings had rudely shattered, and which such un-Masonic words and ways threatened to destroy altogether. For in this one thing, all English Masons were agreed, that they never would, happen what may, have "part or lot," with any professing Masons who degraded the good old Craft, always loyal and ever orderly, to the level of "une partie idealogue," to whom murder and arson, and pillage and destruction, the overthrow of all social civilization were both welcome, and a matter of exulting reality. But alas! our fair expectations have been cruelly disappointed, our not unreasonable hopes extinguished, though let us trust and believe only for a time. The Grand Orient of France is now committed to a course alike senseless and suicidal, dishonouring to God, and hurtful to man. Yielding to sinister influences, and political factions, it has, in imitation of the worst and darkest days that France has ever seen, struck out the belief in God from the Constitution, and for the express purpose, and with the avowed intent, of enabling those who do not believe in God to enter French lodges. Henceforth, the Materialistic Infidel, the Positiviste, the Negativiste (hopeless paradox), and the avowed Atheist, may be admitted into French Freemasonry. So far does this absurdity of hyper-tolerance proceed, (which however amounts to intolerance), that Atheism is termed even a "culte," a religion, and is positively placed on the same level as that of Christianity or Theism, which the "Morale Independante" would treat as some among many forms of belief, all equally false, in the world! Pleasant prospect for the French Freemasons! The truth is, that this consummation of events is not the least astonishing to those who have watched the course of the dominant party in French Freemasonry, and who know that Massol some years back brought forward precisely the same motion which has now been carried. As it is, as before the world French Freemasonry occupies this unsavoury and unsatisfactory position that it rests its public professions of Masonic belief on a nihilistic erasure, and a political cry, and remembering the past and realizing the present, we cannot but forbear feeling the greatest depression and uneasiness, alike in respect of its actual status and its eventual safety. Had the French reformers wished only to keep their profession of faith as with us, in a separate form, such as "tradenda and observanda," we should not have thought that its removal from a code of laws mattered much, for we do not think that expressions of belief are suitably placed amid legislative enactments. But, unfortunately, such a compromise did not suit the movement party in French Freemasonry. They objected to the exclusion of Atheists, and they have

carried their admission. The only gainers by this senseless change are the Ultramontanes, and the old antagonist of Freemasonry, Bishop Dupanloup. For French Freemasonry such an act can only place it in the most melancholy of positions—"Isolation," and may be, as we fear it will be, the prelude to its own internal dissolution. Before the world it now stands in complete opposition to Cosmopolitan Freemasonry, and to its own ancient teaching, and we apprehend that there is nothing before it, humanly speaking, but a reprobation of its acts, and a denial of its jurisdiction by all Anglo-Saxon Freemasons. We are sincerely sorry for the French Freemasons.

"PEACE ON EARTH, GOOD WILL TO MAN."

We are closing another eventful year of the great calendar of time, and war, cruel, devastating war, is still wasting and destroying the bright promise of human life, and entailing its bitter and heartrending miseries upon thousands of our suffering fellow-creatures. At this time, then, and at this season of the year, so propitious to gentle souvenirs, and more gladdening truths, it seems well to remind ourselves of the unchanged hopes and aspirations of Freemasonry. For war qua war, Freemasonry does not possess and cannot have any sympathy. Of course there are wars and wars. There is, for instance the war of defence, which is sacred; there is the war of liberation, which is needful; there is the war of honour and principle, which is commendable. But war is a sad necessity always, at the best, and can only be defended as a necessity, and in the words of perhaps the greatest soldier who ever lived, the Duke of Wellington, we ought always to try and avoid war, if we possibly can. For war, it is too often forgotten, amid a blaze of heroic language or gaudy transparencies, the songs of the victor, the flush of victory, is in fact a very prosaic and petty affair after all, when measured by the greater standard of humanity. We say nothing here of the fine qualities it may evoke, or the noble deeds it may embalm, the heroism or daring which it displays, or the dauntless courage which it perpetuates, for all these things are duly sang of and recounted by the bards and chroniclers of all time. And no doubt they have their good side and their true meaning for man, and life. But war, however fascinating and how gorgeous in the abstract, in theory,—in the concrete, practically means the overthrow of all civil life and polity, and virtue, and innocence, the ruin of peace, and of all we count most dear to us, nationally and individually, and above all the domination of all that is fell and foul, all that is cruel and crooked, all that is unsavoury and unsatisfactory on this fair earth of ours. War is the absolute destruction of the labours of the husbandman, of the savings of the tradesman, of the progress of honest industry, of the development of kindly commerce. We say nothing here of the sufferings of humanity which it introduces in its train, or the outrages on women, innocence, or helplessness which it entails, the ravages it occasions, the epidemics it brings about. Freemasonry cannot follow with applauding voice the car of the conqueror, which seems only to be drawn, like hateful Juggernaut, over the prostrate bodies of the infatuated and the reckless. No orphan's cry, no widow's wail, shall go with Freemasonry, accompany its footsteps, herald its advance, or mark its ascendancy. The victories it wishes to celebrate are those of civilization; the triumphs it is glad to record are those of peace. Under its banner are congregated those who wish to see the gradual, loyal, orderly, advance of the human race in the one safe way of patriotic legality, and, above all, in that general good, which most of all tends to the happiness of the citizen, the contentment of nations, and satisfactory march of the great army of the human race. When, then, to-day, we still hear the blast of war, if even in a far-off land; when we read the tales of hideous cruelty, or have to listen to some fearful damning record of human wickedness, of the prevalence of those awful passions which war excites, as Freemasons, we cannot but express

a wish, at this season of the year for the advent of a golden epoch of healing peace. We look forward to the time when "Wars shall be no more," when the "sword shall be turned into the ploughshare," when peace shall shine upon this fair world of ours in all its radiant grace. For that happier time we still can wait, in confident hope, even amidst the mists and darker hours of to-day, and faith still whispers to us of a glad dawn yet to be, when in God's own good time, the angelic song shall yet be heard again, often forgotten amidst the discordant shouts of earthly folly, wickedness, and warfare, "Peace on Earth, Good Will to Man."

OUR "ST. JOHN'S."

Time's wheel, ever relentlessly running on, has rolled round, and the noted point in its periphery has again come into contact with our Masonic parallel: the weeks have sped away noiselessly and uneventfully, may be, yet gradually and surely, and here we are once more gathered in lodge to celebrate our winter "St. John's." A joyous time it is and a merry, for is it not the birth of our new Masonic year? the starting point of many of us in a fresh career of duty and of usefulness to the Craft and Lodge, to the brethren, and, let us hope, to ourselves.

To one amongst us it is an especially anxious time—we mean to our Master, now newly enthroned in the chair of the Royal Solomon. For him the circle of this year of office will revolve concurrently with the circling-line which will bound his duty, touching on either side the exemplary parallels to which his attention was long ago directed, and on whose pattern he must frame his future conduct; regulated on the one side, by the eager zeal, the unflinching rectitude of the Master who gave the law amidst the terrors of Sinai and Horeb, and who enforced it in its strictest integrity through the sad world of wilderness to the honey-yielding, milk-flowing plains of the Canaanitish rest; and, on the other, by the wisdom of the Grand Master, whose glory and renown were told to earth's remotest bound. The new-made Master looks upon the one that now stands beside him, a step below that chair that but lately he so well and proudly filled, and whose hand but a moment before gave into his hand the gavel of high rule and acknowledged authority; and in this his hour of elevation above, but by his fellows, though a proud flush may mantle over his cheek as he thus grasps in his strong right hand the symbol of the worthy and well-earned reward of his labours, he cannot but feel that, work as he will, and labour as he may, Time's circle will as surely revolve for him as it has for his brother on the step below him, and the time must inevitably come when the point will once more touch the parallel, and he too must descend from his proud position as his brother has done before him; and yet, he may console himself with the thought that even that lower step is, after all, the position of dignity; for it is the place of those who, having as lately well-ruled as they have aforesaid well-wrought, are entered into that rest which is the reward of toil, and are even now in the enjoyment of the reward, the hope of which has sweetened their labour in the days gone by.

And as for these last, the Fathers of the Lodge, they in their turn will remember that a few more revolutions, at most, of Time's circle, and their well-earned jewels of rectitude, adorned with learning and judgment and experience, must fall from off their necks—for all mundane things, jewels though they be, are—

"Shadows, not substantial things,"

which will vanish at the dawning light of morning, and will—

"In the earth be equal made,

With the poor crooked scythe and spade."

Nor is the lesson of Time's circle lost to the brethren below the chair; for them too, it touches, year by year, its parallels and theirs, the two St. John's. To them it points to a ceaseless round of duty, regulated on the one hand by the burning eager zeal for truth and rectitude of the Baptist, and on the other by the meek love and trustfulness in the Master's care of him we speak of as "the Divine;" the love

modelled on that of the one, tempering the life moulded by the warning call to the repentance, from the objects of the lower life, to those of the better life above us and beyond, of the other; nor must they long delay, for none

—"can stay Death's hand,
Nor hold the ebbing sand,
Of Life's hour-glass;
We can but brave and patient, stand,
And let it pass."

Just as it was the case with the exemplar, in days of old, the Widow's son, so must it soon be with them. Happy for them if they then leave behind amongst their brethren a reflection of his bright and beautiful career of integrity, made the more resplendent by the fortitude of his faithful, albeit sorrowful, end.

Labour is ended and refreshment is begun, and round the festive board are gathered the resting sons of toil; but where are the familiar faces that we see there no more, and whose are those young forms that occupy the places of the loved and lost?

"With joy and sorrow, weal and woe,
This chequered life jogs on; and so
The world keeps rolling!
While stars have set, fresh stars have shone;
New friends replace the old ones gone,
Our grief consoling;
And marriage-bells ring on and on,
Through death-knells tolling!"

And so the circle is always complete, but yet though this be so, we cannot quite forget the loved and lost—lost? no! gone before! For now Time's circle shining out once more, although it shows us gaps here and there where earth-worn feloes have dropped out of the wheel, gaps ever widening till all, even we ourselves, shall be gone, yet tells us that the lost parts shall be reunited in the future, in the circle of Time no longer, but of Eternity instead, an everlasting band, to be broken no more, but to circle on for ever round the throne of The Great Architect of the Universe, Himself the centre of the system of love, taught us in this our greatest festal-day, our annual "St. John's."

"LE MONDE MACONNIQUE," "THE SCOTTISH FREEMASON," AND "THE FREEMASON."

It is a great pity, that those worthy brethren who write in the *Monde Maconnique* are so ill posted up in all that relates to the *Freemason*. It is not indeed surprising that thus it should be, but we think it well to state, for the information of our readers, that thus it is. Having recently hinted that certain editorial articles of the *Freemason* are animated by the views of a trader, and thus assuming that the Editor and Publisher of the *Freemason* are one and the same, in order to point a childish sarcasm, they have made another amusing mistake in the last number of the *Monde Maconnique*; for now they gravely assert that the Editor of the *Freemason* and of the *Scottish Freemason* is the same person, and like the French Republic, "one and indivisible." But, as we before pointed out, Bro. Kenning, though the sole proprietor, is not the Editor of the *Freemason*, who has a distinct personality, however humble, of his own. And so also we think it well to remark to-day, that the editor of the *Freemason* is not the editor of the *Scottish Freemason*, has nothing to do with its direction, and knows nothing of its articles, and in no sense directs its opinions. The *Scottish Freemason* is a perfectly independent paper of itself, and unconnected with the *Freemason*. Though Bro. Kenning is the proprietor and publisher of both, the *Scottish Freemason* has been, and is so ably edited, that we feel the compliment of the *Monde Maconnique* very much, and as we fully agree with the actual editor of the *Scottish Freemason* in all that he has said, and in all that he does say week by week so effectively, we are very happy to be supposed to "row in the same boat" with him. What a pity it is that our old antagonist Bro. Adrien Grimaux should make such a "leete biftsteak," and like the "charming woman" of the old song should "talk of things" which he certainly does not "understand."

ETON COLLEGE.—The school will close next Friday for the Christmas vacation, when the authorities of the Great Western and South Western Railways will run special trains for the conveyance of the boys to their homes.

THE INSTALLATION ENGRAVING.

We have seen, by the courtesy of Bro. Harty, the artist's proof of this remarkable engraving, and we can safely pronounce it to be a most decided and most striking success. We have no hesitation whatever in adding that as an artistic production, the engraving must rank very high indeed in the history of all similar compositions. The grouping is admirable, the execution is most finished, and the portraiture, for such minute detail, is very close and clear. We think that we may fairly add that from the mass of portraiture, the "tableau" is perfectly unprecedented in the history of the engraving art. We congratulate Bro. Harty on the conclusion of his arduous undertaking, which reflects the greatest credit on his employes of every "genre." When Bro. Harty has submitted the engraving to the notice of H.R.H. the Grand Master, we shall have something more to say about it. We understand that the engraving will be ready for delivery to the subscribers about the third week in January.

COMMUNIQUE.

We deeply regret to note the tone and the temper of the *Monde Maçonnique* for December with reference to the Irish Grand Lodge. We should have thought, that the ruling powers of the Grand Orient of France would have realized ere this, that the feeling among Anglo-Saxon Freemasons was very strong and very real in regard to the dreadful mistake committed by the Grand Orient of France, and that they would also have perceived that they were very honest in their opposition to what they deemed an unwise, an un-Masonic, and we will add a godless change in the general system of French Freemasonry. But the only view which Bro. Caubet apparently takes of the matter is, that it does not much signify what opinion the Grand Lodge of Ireland, (and by analogy any other Grand Lodge), forms of the transaction. The Grand Orient "locuta est, causa finita est." Happy union of ultramontane and ultra liberal opinions! What are his words? "Que nous importe l'opinion de la Grande Loge d'Irlande," &c., &c., &c. Now we do not suppose for one moment that any such honest and legitimate opinion does matter much to them who have so revolutionized French Freemasonry. It is in fact only another condemnation, according to them, of bigots and fanatics, of those who believe in God and read the Bible! For Bro. Caubet has the bad taste to say, (we might well use a harder word), that the Grand Lodge of Ireland is "not an universal Grand Lodge," but that it is a "narrow sect," only admitting "men who believe in a personal God, and are received on the Bible." Really nothing more. We can quite feel how such a state of things must hurt, as it evidently does, the feelings of Bro. Caubet, but remembering Bro. Massol's expressed opinions, we are not the least astonished at such strong feelings on the part of our worthy Bro. Caubet. If such be a fault on the part of the Irish Grand Lodge, it is one which all Freemasons in England, and America, and Scotland, and Canada, are quite ready to be blamed for, and whatever Bro. Caubet may say or think we will never give up that truer position of universal Freemasonry. All this only shows whither French Freemasons are going, and our readers will remember that we have from the first contended, that the great change they have effected on the specious and jesuitical cry of toleration, was a complete revolution in French Freemasonry, and so it certainly is, so it is likely to prove to be. We will have nothing to do with the "unclean thing."

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.]

THE GRAND ORIENT OF FRANCE.

Dear Bro. Kenning,—

I should not have troubled you again with respect to this painful question, but for a special reason. As no one ventured to confute my arguments or deny my facts in my former letters, about the Grand Orient of France, I had every reason to be contented, and so I should have remained silent and satisfied, had I not been so greatly struck by the line of argument pursued by Bro. Caubet, that I deemed it right to call the attention of your numerous readers to this untoward affair. Bro. Caubet at page 354, seeks to deal with the recent resolution of the Grand Lodge of Ireland. I pass over the technical objection that the resolution of the Irish Grand Lodge was passed without any official communication from the Grand Orient of France, of the change it had approved.

It is clear to every one that the Grand Lodge of Ireland has full right to deal with a matter of public notoriety, the more so as the result of a deplorable agitation and a still more deplorable vote, had appeared both in the *Chaine d'Union*, the *Monde Maçonnique*, with a note of triumph from Bro. Caubet, and in the "Bulletin du Grand Orient." And so I pass on to Bro. Caubet's reply. It practically is nothing more nor less than this, "The resolution of the Grand Lodge of Ireland matters nothing to the Grand Orient of France." But I am not aware that Bro. Caubet can thus speak in the

name of the Grand Orient, and I can only therefore look upon it as the opinion of Bro. Caubet quantum valet. Remembering all that has taken place, I am inclined to think, that Bro. Caubet represents in this view of matters the intolerant and dominant majority of the last "Couvent," and even though that be so, I should not even have called attention to this "deliverance" of Bro. Caubet, but for another reason. For Bro. Caubet actually goes on to bring a charge against the Grand Lodge of Ireland, that it accepts a "personal God," and the "Bible," and is therefore not "Universal." This then is the real cause of this foolish excitement which has culminated in this deplorable result in the Grand Orient of French Masonry, and this is what French Freemasons are teaching, and is to be the position which French Freemasonry is henceforth to assume: Denial of belief in God, rejection of the Bible because incompatible with universal Freemasonry. Can anything be more sad, more suicidal; or more senseless? I fancy, there will be but one answer in England and elsewhere. It is somewhat curious and instructive to note, that at this moment Freemasonry is attacked from two extreme points of view. It is condemned for instance by the Ultramontanes because it admits all who do believe in God;—others, in fact, than Christians. It is arraigned by the Infidel School because it will not disavow its belief in God, and builds its moral teaching on God and the Bible. Truth, as we know, mostly lies between two extremes, and I for one am glad to realize the "Vials of Wrath," poured upon our "devoted heads," as Freemasons, whether profusely showered upon us by an amiable Pontiff, or vigorously sprinkled over us by the intrepid Caubet. I fancy, dear Bro. Kenning, that English and Irish Freemasonry will survive alike the anathema of Pius the IXth, and the unjust complaint of Bro. Caubet. I for one think that we ought to be grateful to the Irish Grand Lodge for the resolution it has passed with reference to the un-masonic act of the Grand Orient of France, and I know that the Grand Lodge of Ireland will care little indeed for the disapproval and criticism of those in France who seek, as we regard it, to revolutionise, to de-religionise, to destroy French Freemasonry. It is, indeed, most melancholy to think what must be the future of that portion of our great Order. How much longer can it, (after all that has passed), consistently keep, at the head of its official document, "à la gloire du Grand Architecte de l'Univers." Logically, I fear, there can be but one necessary corollary of this last act of unwisdom, namely, its erasure also! I for one fully expect to hear of the additional proposal before long, but as things cannot be worse than things are, it really matters very little, one way or the other. I cannot conceive a more unhealthy, a more unhappy, or a more un-masonic state of affairs than that to which the French Grand Orient has now committed French Freemasonry.

I am, yours fraternally,

MASKELYNE.

PAST MASTERS' JEWELS.

To the Editor of the "Freemason."

Dear Sir and Brother,—

In the *Freemason* of September 29th last, in a letter signed "P.P.G.B.S.X.," on "Past Masters' Jewels," &c., I am quite of the writer's opinion, and as we have only three brethren in this district who even make an attempt at the "installation" ceremony, and they each differ very much, I have written to the Grand Secretary to know if the correct ceremony is published in any form, that I may get it and so be able to instal my successor in office. Hitherto, I have obtained all my "working," orally—but as I do not know the really correct ceremony of installation, even though I may have heard it (having heard several different versions), I shall be glad to get it in any constitutional manner. The Grand Secretary simply says in his letter to me "I am sorry I cannot assist you with the information you require respecting the ritual of the installation ceremony," &c. Thinking that, in the event of your not being able to furnish me with the information, you would kindly forward this communication to your correspondent, I have taken the liberty of addressing this to you—and as time is now somewhat pressing perhaps you will pardon my suggesting that you will kindly let the matter have your early attention, and oblige,

Yours faithfully and fraternally,

C. T. RHODES, W.M. 448.

APOLLO UNIVERSITY LODGE.

To the Editor of the "Freemason."

Dear Sir and Brother,—

I notice in your issue for last week that in the debate on the "German Question" in Grand Lodge, the Grand Registrar stated that the Apollo University Lodge of Oxford only received members of the University, at which statement Bro. the Rev. R. J. Simpson expressed dissent.

I think the following quotation from the "History of Apollo Lodge" may interest your readers as clearing up the point at issue.

"A bye-law was proposed in 1853, that henceforth no one shall be proposed for this lodge except he be or has been a member of this University," was not confirmed by the Provincial Grand Master; but the restriction has been practically maintained."

I am, yours fraternally,

357.

A CORRECTION.

To the Editor of the "Freemason."

Dear Sir and Brother,

Your last week's report of the Kennington Lodge (usually so accurate) contains an error, which, in justice to a very worthy brother, I am sure you will allow me to rectify. In proposing the health of the W.M. I am made to say "He laboured under great physical difficulties in

the rendering of the ritual, in consequence of loss of voice." Whilst what in reality I did say was, "that he laboured under disadvantages which prevented him making the best of himself at the banquet table (the room in which it took place being a large one), but that he more than atoned for it by the excellent manner in which he rendered the ritual in the lodge." Your insertion of this in your next issue will much oblige,

Yours fraternally,

GEO. EVERETT,

P.M. 177 and 1381; Treasurer 1608.

SWEDENBORGIAN RITE.

To the Editor of the "Freemason."

Dear Sir and Brother,—

In your to-day's number of the *Freemason* you say that many Scottish brethren are expected to join the Swedenborgian rite. I am glad to hear some Scottish brethren have done so. But the Lodge and Temple Royal Oscar, No. 9, would especially welcome Swedish brethren.

I have to thank you on behalf of any brethren of the rite for the kind manner in which you publish news concerning this rite, which is of the deepest interest to Biblical students.

I remain, dear Sir and Brother, ever yours fraternally,

KENNETH R. H. MACKENZIE,

Supreme Grand Secretary.

Hounslow,

Dec. 15th, 1877.

P.S. Scottish was a misprint for Swedish.

LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday evening, at Freemasons' Hall. Bro. Joshua Nunn, P.G.S.B., Senior Vice President, was in the President's chair; Bro. James Brett, P.G.P., Junior Vice President, in that of Senior Vice-President; and Bro. C. A. Cottebrune, P.G.P., in the chair of Junior Vice President. There were also present among others Bros. John Hervey, Grand Secretary; H. G. Buss, Assist. Grand Secretary; A. A. Pendlebury, S. Rawson, P.D.G.M. China; Thos. Cubitt, P.G.P.; John Coultts, P.G.P.; Col. Somerville Burney, Joseph Smith, P.G.P.; W. Mann, P.M. 186; Thos. Mortlock, A. J. Ireton, W.M. 1314; Charles Atkins, P.M. 27; H. Bartlett, Griffiths Smith, E. F. Storr, W.M. 22; Conrad C. Dumas, P.G.A.D.C.; H. Bartlett, J. A. Farnfield, C. F. Hogard, Benj. Swallow, Edw. Terry, W.M. 1319; H. C. Levander, Herbert Dicketts, P.G.S.; Magnus Ohren, Louis Beck, E. J. B. Bumstead, P.M. 548; H. Murray, P.D.G.M. China; Edw. Jones, W.M. 192; E. Couch, W.M. 1297; F. Binckes, P.G.S.; John Draper, P.M. 1305; and H. Massey (*Freemason*).

The amount of £280, granted at last Lodge of Benevolence, which required confirmation, was first confirmed, after which the brethren proceeded with the new cases, of which there were thirty-three on the list. Of these twenty-five were relieved with the total sum of £505, consisting of one £50 (£50), two £40 (£80), two £30 (£60), two £25 (£50), eight £20 (£160), one £15 (£15), eight £10 (£80), and two £5 (£10).

The remainder of the cases were deferred.

The lodge was closed after sitting three hours.

Obituary.

BRO. WM. WYATT.

Bro. William Wyatt, the well known market gardener, died at his residence, Manor Farm, Upper Lewisham Road, New Cross, on Friday, Dec. 14th, at the comparatively early age of 47 years, after a long, painful and lingering illness. Brother William Wyatt was initiated into Freemasonry at the Royal Oak Lodge, 871, on July 22nd, 1868. After filling the minor offices he was unanimously elected and duly installed W.M. of the Royal Oak Lodge in February 1873, and after his successful year of office was unanimously voted a Past Master's Jewel. He was exalted into Royal Arch Freemasonry in the Pythagorean Chapter, No. 79, and had he lived, would no doubt have filled the M.E.Z. chair. He was not unmindful of the Charities, and to prove his disinterestedness made himself a Life Governor of both the Girls' and Boys' Schools, and had it in contemplation to do the same for male and female annuitants. A more amiable brother one seldom meets with than this worthy P.M. was. It is a truth to say he never made an enemy in the lodge. His reputation was equally good in the world. The lodge will mourn his loss. His memory will ever remain green amongst them.

QUEEN MARGARET'S CAVE.—The *Edinburgh Daily Review* reports the intended restoration of a hitherto neglected relic at Dunfermline, dating from the time when King Malcolm held Court at the Tower Hill. This relic is Queen Margaret's Cave, which consists of an apartment in the solid rock, and is situated a few hundred yards from the Tower Hill. It is 6ft. 9in. in height, 8ft. 6in. in width, and 11ft. 9in. in length. At the bottom of the cave is a small spring well, the water of which rises at times and covers the whole of the lower space. Queen Margaret was accustomed, historians tell us, to repair constantly to the cave for the purpose of private devotion, and the King, discovering the real cause of her long absences, hearing while he listened prayers uttered by her on his behalf, caused the rude excavation in the rock, always damp and dingy, to be fitted up as an oratory. After the Queen's death the place was permitted to fall into decay.

THE UNIVERSALITY OF MASONRY AND THE BELIEF IN GOD.

If we look around the whole of the globe we can scarcely find a country or a nation wherein Masonry has not planted its banner; in the north, south, east, and west the roving Mason will find a brother. In Great Britain there are few towns of any size without a Masons' lodge; the same may be said of America—nay, more—even in the distant prairies, among the Indian tribes, "the light of Masonry has shined." To go further South, the numerous States of South America—viz., Peru, Venezuela, the Argentine Republic, Brazil, Mexico, Columbia, Uruguay, Chili, &c.—all possess Masonic governing bodies. On the Continent of Europe, in every nation, brethren of the "Mystic Tie" will be found. Russia alone, at the present time, refuses permission to lodges to meet and transact business, but the interdiction is only of comparatively recent date, and many Masons still exist there. If we turn to the East, India, like all other British possessions, fosters the Craft. China and Japan are said to be acquainted with the Order. Australia, New Zealand, Fiji and other islands boast of numbers of votaries of Masonry. In Africa, Masons' lodges are found in Algeria, Egypt, the Cape of Good Hope and Liberia. In fact, throughout the world, wherever the British or American trader, merchant or colonist have appeared, there Masonry has at once asserted its powers. Thus far we have only considered the extension of Masonry from its material point of view, and as regards its connection more particularly with the Anglo-Saxon race. Let us now look at it in another light. Masonry is not confined to Christians, Catholic or Protestant; it belongs to the Mahomedan, the Parsee, the Hindoo, the followers of Confucius, the red Indian of America, the native of Africa, and the islanders of the Southern Seas. What, then, is the common bond that unites these various races, creeds, and sects in one universal order? What is the ground-work on which the whole theory of the Craft is built up?

"The bulwark, the 'raison d'être,' the first and greatest landmark of the Order, is 'the belief in God,' the Creator, the Great Architect of the Universe!"

To Mahomedans, Allah (God) is all supreme; his firm faith in the goodness and justice of God enables him to face death without fear. The mild and gentle Parsee does not worship the "Sacred Fire" as a God, but as a proof of the "presence of God."

An almost parallel case is to be found in the Bible as regards the Israelites—both in the Tabernacle and in the Temple of Jerusalem God signified His "presence" by the fire always kept burning in the altar. The peaceful Buddhist does not worship Brahma, Vishnu, and Seeva as the "Supreme God," but as the representatives of the principal attributes of the Godhead. Just as Christians worship the Trinity as three persons in one God, so with the Buddhist—Brahma, Vishnu, and Seeva represent the Creator, Preserver and Destroyer. The disciples of Confucius worship God through their prophet, Confucius; the red Indian worships as his Supreme Being the "Good Spirit." Few tribes and races exist, however idolatrous or paganish they may be, that do not in some sense acknowledge and worship "one Supreme God." To all, then, the "belief in God" is the common bond of union.

Dogmatical discussions are rigidly excluded from our lodges, when in session, so that the brethren of various sects and creeds be not wounded in their religious feelings. Thus we get an answer at once to our would-be persecutors, and also to those brethren of the Grand Orient of France, &c., who are now seeking to exclude "the very idea of God Almighty" from the constitutions of the Order. And why do they seek to do this? Only forsooth that a few *libres penseurs* (Freethinkers) Atheists, should be admitted.

Are we to give up the basis, the bond of union of the Order, for a few Atheists? If we did so, the mighty edifice raised with such care would fall to pieces, and "like the baseless fabric of a vision, leave not a wrack behind." Because the brethren of Great Britain and other nations have inveighed against this exclusion, in no measured tones, they have been called "intolerant!" and they are told that if they withdraw recognition of such French Masons that they will destroy the universality of the Order. Intolerant, forsooth! Rather most tolerant? If we excluded the idea of and worship of the Great Architect, we should no longer have the Buddhists, Parsees, and Mahomedans working with us! If we refuse to recognize such French Masons as these, do we destroy the universality of the Order? We trow not. There are many right-thinking brethren and lodges in France who will not give up this, the greatest landmark of the Craft; these good and true Masons can among themselves erect a Grand Lodge of France that will be recognized and acknowledged by every Grand Lodge in the world. There would be no diminution in the universality of Masonry, but rather a "separation of the sheep from the goats!" or "a winnowing of the corn from the tares." Masonry would profit by this. Without "the belief in and love of God," how could we understand "the love of our neighbour." In these two points consist the whole theory of the system of Masonry. We have often been asked what are the landmarks of Masonry, so often talked about and yet so little understood. Here are the two principal, the *raison d'être* of the system; we have called it moreover, the "Bulwark of the Order," and surely it is so. What are the charges laid against us by our persecutors and detractors? That we are "Enemies of God! subverters of public order; that we are, in fact, worshippers of the devil!" Our answer is, our system has as its foundation stone "Belief in God." "No true Mason mentions the name of God save with the awe and reverence due from the creature to the Creator! We implore His aid in all our difficulties, and in all our undertakings!" Are we

then "Enemies of God?" Subverters of order! Would our princes, rulers, judges, and magistrates be our votaries, if such were the case? Can those who love and serve God be "worshippers of the devil?" Exclude this love, this belief, and our enemies could well bring evil charges against us, and Masonry would become, as it should do under such circumstances, "a by-word and a reproach."

So much, then for the Masonic crisis in France, Belgium, and, we fear, Hungary also. We would like, however, to say a few words on the "Belief in God," as regards ourselves. We believe and hope that there are few among us who really are Atheists; there may be some of lax and careless views, but still, on the whole, our brethren believe or profess to believe in God! We will not be so pharasaical as to say that in Great Britain all are good, all earnest believers in God! It may be that the winnowing the chaff from the wheat might be practised, with advantage, even among ourselves! But Anglo-Saxon Masons all profess, more or less, this great "Landmark" and teaching of Freemasonry. We should, however, do more than profess this, which should be the guiding principle of our lives—we must seek to carry it out in practice. It matters not what sect of worshippers we belong to, we are, one and all of us, "children of God," created by Him, imbued by Him with faculties which we should cultivate to his service. We would thus become more worthy of our calling as Masons. If the present struggle on the continent ends adversely, as it has done, alas! in France, to the cause of Masonry, we must act promptly and with severity. It must never be said that the Grand Lodges of England, Scotland, Ireland, America, &c., for one moment tolerated such an innovation, such a destruction of the constitutions of our Order; nay, more, it is a sacred duty that we owe, not only to Masonry all over the world, but a still greater duty due to those good and true brethren in France who are now doing battle for the integrity of our noble and universal Craft. The path before us is broad and straight! we must not swerve to the right hand or to the left! but do our duty faithfully, honestly, and conscientiously. Then, and then only, will this crisis, this struggle in France, instead of being a stumbling block in our way, become a bright and shining epoch in the annals of Masonry.—*Scottish Freemason.*

WELL SAID.

We call attention to the above article, taken from the *Scottish Freemason*, and trust that every person into whose hands this copy of the *Dispatch* may fall may take the trouble to read it carefully, and think upon what he has read. It will be seen, by even a casual glance at the article in question, that the writer desires to make allowances for those of the French minority who, by their votes and influences, declared that they did not accept the dictum of the majority, and yet adhere to the old platform of Masonry—namely, an unquestioning belief in the existence of one ever-living and true God, the Creator and Ruler of the Universe.

We desire to be understood as making the same allowance, and as sympathising with those who, desirous of standing up to the real teachings of the Craft, find themselves overborne by a majority imbued with revolutionary ideas, and willing to sacrifice everything to their notions of the moment. But at the same time we renew our protest against the official declaration of the Grand Orient which removes from the Masonic creed any recognition of the Father. We take occasion again to say that we believe that it is not within the power of any man or any body of men to make innovations in the body of Masonry, and that all who profess to be Masons must accept without question the primitive dogmas of the Craft or simply quit.

Now from the beginning, not only of the present organization of Freemasonry, but from the earliest times of which we have any record, all societies or associations of men of a similar nature to ours have had for their underlying principle the existence of one God, acknowledged to be the Creator of the universe and worshipped as "the Father" "from whom cometh down every good and perfect gift." It follows that those who do not accept this dogma in its entire simplicity are not in communion with the rest and do not follow conscientiously the work set for us to do, and it follows, also, that not believing and sympathizing in our doctrine as well as our work, they are really not of us. They demonstrate the truth of the Scripture that, "All are not Israel that are of Israel," or, in other words, that all are not Masons who bear the name and pretend to exercise the profession.

The world has got far beyond the time when there can be any hesitation or equivocation on this question, and less than any other, can our Institution afford for a moment to dally with the vagaries of free thinkers or the delusions of downright infidels. We have been from the beginning on the side of God the Father, and there we must remain to the end, or cease to be members of the Ancient and Honorable Fraternity of Free and Accepted Masons.

We take further occasion to repeat—for it cannot be too often said—that unless we can from our inmost hearts and consciences declare our belief in God, we have not been and are not Masons. Believing thus, we are none the less ready to accept the fact that all French Masons are not and cannot be Atheists. We know of many instances to the contrary, and we accept the vote of the seventy-six lodges voting in the minority at the late meeting of the Grand Orient, when the question of striking out all allusion to the Supreme Being was decided in the affirmative, as proof positive that atheism is not yet altogether rampant in France, but we must be governed by the official action of the governing body as having the right to speak for the constituency, and that body having deliberately resolved to strike out the Deity, we are bound to accept that resolution as the sentiment of French Masonry, expressed through its official organ. It is, of course,

unfortunate for the minority that their views of the right, and their devotion to the principles of the Craft should have been thus misrepresented and officially overruled; but there is only one resource left to them, and that is the one suggested by our Scottish contemporary, namely, that they should at once proceed to form a Grand Lodge—not a Grand Orient—for the propagation of true Ancient Craft Masonry as it was at first communicated to them through Lord Derwentwater, and we can confidently assure them of the sympathy and recognition of all English speaking Masons throughout the world. If, however, they choose to sit still and allow the atheistical majority to rule and speak for them, then it will be only a fair deduction that the real principles of our fraternity have not been understood in France, and that in that country forms have been mistaken for principles. We sincerely hope that such will not prove to be the fact, and that upon sober second thought a majority of our French brethren will be found to have taken place on the side of Masonic principle, and in favour of supporting to extremity—if necessary—the governing ideas of the association.—*New York Dispatch.*

THE MASONIC HALL IN DUBLIN.

This Masonic Hall embodies in its style the five orders of architecture. It was built from the design of Mr. Edward Holmes, who is architect of the fine Masonic Hall in the town of Birmingham. Although externally the edifice is neither ornate or imposing, once the portals are entered the eye is charmed with the variety of architectural adornment. Thirty-five Blue Lodges meet within the building; and in addition there are rooms devoted to the Royal Arch Chapter Masons, the Knights Templars and the Prince Masons. Thus of the various styles of architecture we have the Ancient Egyptian, which is the earliest, in the Royal Arch Chapter Room; the classical in the Grand Lodge Room; and in the Chapel of the Knights Templars, the Gothic, which is the style of most of the ecclesiastical structures in the United Kingdom, France and Germany.

The Grand Lodge Room, devoted to Craft Masonry, the Order may justly contemplate with pride. It has undergone a satisfactory transformation, and is now one of the most tastefully decorated apartments in the United Kingdom. Lightness of tone and simplicity and elegance of design at once strike the beholder, while, at the same time, the vast dimensions of the room (being larger than St. Patrick's Hall, Dublin Castle), and its classical pillars and entablature impart a due degree of solemnity. At a glance the harmony of the decorations is apparent; and the longer in contemplation the greater the satisfaction in arriving at the conclusion that uniformity has been observed in every detail. First of all, examine the frescoes in the space 'twixt the groined arches. What a wonderful episode in sacred history they unfold! The ten combined tell the story of the building of Solomon's Temple, each contributing its own fragment in an eloquent manner that cannot be mistaken. Mr. Edward Gibson, 44, Great Russell-street, London, youngest son of Mr. H. James Gibson, of Mary-street, Dublin, is the designer and painter. He is a young man in the springtime of life, and his present work undoubtedly gives promise of great things to come. Each design manifests deep thought and sound judgment, while the drawing is accurate and the dresses and composition of the various subjects prove the scholar as well as the artist. Although the treatment of the figures is in sepia or monochrome on a gold ground, the effect is thoroughly satisfying, the facial expression and the natural, easy flow of the drapery being especially so. Standing in the East where the Grand Master's throne is placed, on the right are described the incidents in close connexion with Hiram, King of Tyre, and his builders and artificers, while on the left are those more immediately relating to Solomon and the Israelites. The central cartoon on the right is the genesis of the story. It represents the reception of Solomon's servants by Hiram, King of Tyre. Hiram regally attired, is seated on his throne, which is copied from Egyptian monuments, and is ornamented with flowers and emblems. On either side stand female slaves, waving fans or punkahs, to cool the air for his Majesty, while in the foreground sits another, as if awaiting her turn of duty. At the right hand side of the King stands his Minister or Grand Vizier, his hands resting on his sword; and behind this throne is stationed the King's body guard, armed with sword and buckler. Solomon's three messenger's kneeling at the foot of the throne complete the groups. One of them seems to act as spokesman, while another presents gifts. At once the distinctive appearance of the Israelites and the Tyrians is discernible. The Tyrians wear their beards curled short; the Israelites let theirs flow in the natural manner. The references on the frieze beneath to the texts in 1 Kings, v., vi., vii., furnish a key to the cartoons. "And Solomon sent to Hiram, saying, 'Thou knowest how that David, my father, could not build an house in the name of the Lord his God, for the wars that were unto about him on every side, until the Lord put them under the soles of His feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build a house unto the name of the Lord my God, as the Lord spake unto David, my father, saying, 'Thy son, whom I will place on thy throne in thy room, he shall build an house in my name.' Now, therefore, command thou that they hew me cedar trees out of Lebanon; and my servant shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint—for thou knowest that there are not among us any that can skill to hew timber like unto the Sidonians." And it came to pass that when Hiram heard the words of Solomon, he rejoiced greatly, and said, "Blessed be the

Lord this day which had given unto David a wise son over this great people." And Hiram sent to Solomon saying, "I have considered the things which thou sentest unto me for, and I will do all thy desire concerning timber of cedar and of fir. Thy servants shall bring them down from Lebanon to the sea, and shall convey them by sea in floats unto the place where thou shalt appoint me, and thou shalt receive them; and thou shalt accomplish my desire in giving food to my household." We now resume the thread of the story with the cartoon on the extreme right. It is a representation of a cedar float on which are three men in the act of shoving off from the land, and a sail is set to catch the breeze. They are conveying the cedars of Lebanon from Sidon to Joppa, the nearest port to Jerusalem. The next in order represents the stone-squarers in the quarries. In the foreground is an overseer with a callipers in his hand, addressing a stone-squarer, who, chisel in hand, beside the stone he is engaged upon, is in an attitude of attention. On the left is a man marking on a stone with a square what is to be hacked off it, and on the opposite side is a labourer choosing a hammer from among others laid against the stone, while another is moving a stone already squared. In the background is a carver ornamenting a capital with pomegranates, a fruit which was frequently employed in the decoration of the Temple, and of the priests' robes. Skipping the central picture, already described, we come to No. 4, showing Hiram, the artificer, in a chariot, crossing the country on his way to Jerusalem, having been sent by King Hiram to King Solomon. He was a widow's son, of the tribe of Naphtali, whose territory bordered on that of the King of Tyre. His father was a man of Tyre, a worker in brass. Hiram was "filled with understanding and cunning to work all works in brass, and he came to King Solomon and wrought all his work." The chariot is a square box-like vehicle, ornamented in simple geometrical patterns and borne on cumbrous wheels with serrated rims. It affords accommodation for three—Hiram and the charioteer in front, and a female slave behind, holding above Hiram a sun-shade. The two horses drawing it have been going at a furious pace, but speeding towards a large stone on the wayside, just now the driver pulls them hard on their haunches to avoid the impediment. Hiram seems to look forward with Oriental serenity—heedless of the danger, or perhaps lost in admiration—thinking of the work before him; but the slave, with the curiosity of her sex, peers over his shoulder to see what is the matter. The horses are richly caparisoned. In the background the hill country is dimly visible. No. 5 discloses Hiram in his workshop, with two assistants, making the vessels for the Temple. He holds in his hand what we will suppose is a sketch model of the molten sea, which he is going to make Solomon. Just as he is about to leave for that purpose, his attention is arrested by one of the assistants. On the left of the picture the other assistant is engaged chasing a vase. Turning now to the other side of the room, the rest may be taken in the order in which they are set, commencing immediately on the left of the throne. No. 6 represents the chiefs of the people, attended by slaves depositing offerings of gold and silver ornaments—including vases, armlets, bangles, &c., which form a large pile, for the sacred vessels while a scribe stands by, making an inventory. The next describes the departure of the levy of "30,000 men of all Israel" to Lebanon and to the quarries. Adoniram, head of the levy, seems to be directing their movements, the overseer of each band taking his command, and close to him is a scribe, writing the strength of each company marching past. The men are disappearing in a body behind a hill so that the idea of a vast multitude is given. In No. 8 we have the reception of Hiram's envoys by King Solomon, affording assistance in building the temple. It occupies a position directly opposite to that representing Solomon's messengers soliciting the assistance from Hiram. Solomon, holding a sceptre, is seated on his throne, which is flanked on either side with sculptured Egyptian lions. He, too, has female slaves in attendance, waving pinks to make the air fresh and balmy. One of Hiram's messengers is saluting at the foot of the throne, which is ascended by a series of steps, while the spokesman kneeling on the second step is unfolding his master's letter and stating its contents to Solomon. A seer or elder stands beside a spiral column at the right of the throne, in his hand his master's letter which he has just read. No. 9 represents the dedication. Before a cromlech, or stone altar, whereon is a bullock as a sacrifice, stands Solomon with his hands outstretched heavenwards. Although there is here only one figure, and therefore the picture lacks the usual aids to effect, the artist has concentrated all his skill, and with success, in making that figure truly noble and kinglike. Solomon is in an attitude of intense earnestness, his whole frame thrilling with emotion in the excitement of the supreme moment which witnessed the fulfilment of his dearest hopes. He seems to stand out in relief from the canvas, his finely moulded Hebrew features instinct with the fervour, the enthusiasm, the joy of his heart. His invocation is sublime. It was repeated at the dedication and is used on all similar occasions. In the concluding picture of the series is a view of the builders at work. A scaffolding is raised round one of the pillars. The central figure is an overseer, who is directing three men on the right in slipping a stone which is attached to a rope. On the left are two sub-officers watching the movement, or waiting to speak to the overseer. One of them holds a plan and the other a callipers. Of the pillar little beyond the base can be seen. It seems to rise from a cluster of lotus leaves, bound by a fillet which is embellished with carved lily work. The foregoing description conveys little beyond a sketch of these high class works of art. On their archaeology alone an interesting treatise might be written, not to speak of an elaborate criticism of their artistic merits. As to the propriety of their arrangement, placing the most important

and those with most figures in the centre for prominence, or, on the other hand, chronologically arranging them according to the order of events, however opinions may differ, their excellence both in conception and execution disarms criticism. It is hoped that the present achievement will lead to the revival of mural decorations in high art, examples of which are very few in this country. The greatest painters that ever lived—Raphael, Michael Angelo, Titian, and many others of the ancient masters—have decorated the walls of churches and palaces with their best efforts; while in modern times Maclise has adorned the halls of Westminster with noble frescoes which none can see without admiring his genius. Mr. Gibson's 'prentice effort already proves him an expert. By studying the great works of the great men of yore who were adepts in Christian art and its symbolic exposition, he too, may win a name and a fame to last beyond his lifetime, if he does not actually attain those rare altitudes of perfection, which can only be reached by inspired genius. Proceeding now to the subordinate decorations, analysis or synthesis alike proves them worthy of the cartoons, to which they form an effective setting, while the most exigent Mason cannot but feel satisfied that the hues and emblems peculiar to the Order have fitting prominence. The room is a parallelogram, traversed all round with Corinthian pillars, sixteen in number, supporting an entablature, whence springs a series of groined arches, their apex rising to the ceiling, and within them being semi-circular spaces containing the cartoons. Handsome stucco mouldings, designed by Bro. Thomas Drew, R.H.A., architect, enrich the architraves. The ceiling, which is intersected by beams dividing it into five panels, is painted in celestial blue and studded over with raised five-sprayed stars in gold, suggested of the empyrean. Of the same hue are the spandrels; while the intersecting beams together with the architraves and cornice are in cream colour and white relieved with gold. The frieze is of pale neutral green, whereon the texts relating to the illustrations are written in Roman letters of gold. On the broad fascia beneath the entablature and running parallel with the capitals is an exquisite white Roman scroll pattern in relief on a blue ground. Between the pillars the wall space is of a neutral leather colour, each space forming a panel confined by a matted gilt moulding within a deep selvage of grey. The pillars themselves are in white enamel, their capitals and bases lavied in gold; while the dado skirting the walls all round is of chocolate colour. In the west is the grand organ of classic design; it, too, has been renovated. The furniture is of oak, upholstered in blue leather. From this outline it is obvious that Masonic taste has been consulted in giving the room a distinctive character. At the same time the judicious use of neutral tints has prevented the monotonous effect that must ensue from the employment of those only that are strictly Masonic. In the centre of the Hall was laid a rich Turkey carpet in crimson, blue, and gold, emblazoned at the corners with the Masonic arms and the Prince of Wales' plume, together with the Masonic motto "Aude, Vire, Tace." It is the gift of Bro. John Lewis, of Huddersfield, and it is of similar pattern to that laid down in Albert Hall on the occasion of the installation of H.R.H. the Prince of Wales as Grand Master of England. Thus the room is at once a triumph of artistic embellishment, and bears those distinguishing features which indicate the imprimatur of Masonry. The decorations have been executed by Messrs. James Gibson and Son, 19 and 50, Mary-street, under the immediate supervision of Bro. Henry Gibson, P.M., 232, who designed them. Their artistic merit is established by the fact that they were selected from amongst other competing designs by a committee of artists. Bros. Captain George Huband, P.M. 12; George H. Moyers, L.L.D., P.M. 25, Grand Steward; G. A. Stephens, Grand Superintendent of Works; R. W. Griffin, L.L.D., Past Grand Sword Bearer; and Thomas Fitzgerald, P.M. 227, Secretary of the House Committee, were indefatigable in their assistance and suggestions.

TOLERANCE OF MASONRY.

A short time back the Mahomedan community of Bombay organised a monster open air prayer-meeting, to implore the great and merciful "Allah" to send down rain; so earnest were the Mussulmans of Bombay that large numbers (according to the statements of contemporaries) assembled and joined in these supplications. The *Times of India* said that it was originally intended to hold these prayer-meetings for several successive days—but owing to the heavy down-pour of rain that followed the first day's supplications, the original programme was abandoned. Days prior to this the sky had been cloudless, and the severe famine then devastating the land had every appearance of being indefinitely prolonged.

The answers to fervent prayer recorded are numerous, and each set naturally connect these special interpositions of Divine Providence with the supplications offered. The Mahomedans of Bombay will also naturally claim that the heavy rainfall was in direct answer to their prayers. Who, we ask, will be able to eliminate from their unsophisticated minds the idea that the prayers offered up by them in humility, with bowed head and body prostrated on the ground, had not been a direct means of invoking the merciful Allah (the Great Creator of the Universe) to send the boon they asked for, and so much needed? With a full belief of this, they changed their original programme of prayers for rain, into thanksgiving for the generous supply sent.

We also remember reading in a religious magazine, of a lay Wesleyan preacher whose supply of bread and flour had run out; the only mills in the district where he resided were windmills, and owing to the continued calms that prevailed neither he nor his neighbours could get their

corn ground. One day, when not even a zephyr moved the leaves, and the smoke from the cottage chimneys ascended in spiral columns, the minister loaded his pack-horse with wheat, and proceeded to a neighbouring mill. The miller naturally remonstrated about receiving the good man's corn; but more to oblige what he considered to be an eccentric whim than aught else, the miller obeyed the directions he received, and placed the corn in the hoppers to be ground. The good man retired and prayed earnestly for wind, and in a short time a breeze sprang up, the sails of the mill commenced to revolve, and he conceived that God in His mercy had answered his prayer. The writer in the magazine affirmed that the above facts were fully authenticated, and were also well known in the Lincolnshire Fens and immediate neighbourhood, where this minister resided.

Many we are aware would scoff at the idea of the results in either case having been in any way promoted by the means resorted to, nor are we going to venture an opinion upon the subject. Members of each community who are conversant with either of the facts we allude to, will naturally connect the above circumstances with the prayers offered on each occasion. As Masons we dispute neither, and allow both to fully enjoy their respective opinions.

Masonry being an universal institution, has one grand rule for its guidance; it admits all, of whatever colour, creed or religion, who recognise a supreme Deity as the Great Creator of the Universe. We admit our Mahomedan brother with fraternal greetings, and agree with him in his belief in the Great Allah, but we do not follow "the faithful" in the admiration of their Prophet. We receive the Parsee into our lodges, and fully accept him, but we are not prepared to go to the length with him in adoration of "The Elements" or in "Fire-worship." We hail the "Hindoo" as a brother, on his acquiescing to certain forms, and expressing a belief in the Great Creator of the Universe; we respect his caste prejudices, but we do not admit either his caste or polytheistical ideas. We willingly accept our Roman Catholic brother, extending to him the right hand of brotherly love; although our system has been denounced by his Jesuit Priests, and slandered by his Ultramontane Bishops—condemning Masonry on the ground of secrecy—when many of their own institutions are shrouded by a mysterious and more impenetrable veil than belongs even to Masonry;—we receive the Roman Catholic on his belief in the Divine Creator, we respect his creed, but at the same time although we tolerate it, we do not follow him into those labyrinths of Transubstantiation, or prayers to the Virgin Mary. Protestants, of all shades of opinion, are accepted on the same broad fundamental basis—a belief in our Beneficent Creator; but as Masons we do not go to the extremes of predestination on the one hand, or strictly adhere to theory of original sin on the other. The Nonconformist, Baptist, Wesleyan, in fact Dissenters of any sect or creed, are readily admitted to "our mysteries;" on the one broad basis of a belief in the Great Architect of the Universe, this fundamental rule acknowledged, we (as Masons) do not stay to cavil over minor points, as to weather immersion, or only sprinkling is a necessity; or whether infants or adults ought to be baptised; nor whether godfathers or godmothers are needful, or that confirmation is a requisite rite of the church; these and many minor points of ceremonial and ritual are all allowed to sink before that universal charity and brotherly love which characterises our ancient institution. Masonry rushes to no extremes, it teaches its members to respect the beliefs and prejudices, and above all to have a charitable regard for the weaknesses—so long as they are neither criminal nor vicious—of their brethren. Within the sacred precincts of the lodge, controversy, whether religious or political, or of any nature liable to disturb its harmony, are rigorously excluded; all acknowledge one grand truth; all are governed by one universal law; and all adhere to one time-honoured rule. The one God; the one law of brotherly love, and the one rule of charity are the guiding springs to each action. These are the points to which all their fraternal greetings direct, and the one common platform on which all, of whatever creed or nationality, can meet. One loving brotherhood in which all are accepted, and unto which all are equally welcome.

Within the precincts of the "Lodge" all differences, of whatever nature, must subside, and all bow as if by one invocation to the Divine Ruler of the Universe, acknowledging Him as their Creator and Protector. There the bitterness of party feeling is stifled; there, the strife and differences of religious opinion are sunk;—and anything likely to interfere with the true feelings of Brotherly Love must be put aside. Tolerant to each other's varied creeds, and respectful of each other's prejudices, the true bond of fraternity is strengthened and established. By these means—and these alone—does Masonry not only teach, but inculcate Tolerance. It is not only by precept, but also by example, within the "Lodge," that Tolerance is impressed upon—nay more, imperatively demanded. Does not this tolerance alone excite that still higher and more universal virtue, Charity, not mere almsgiving, but that respect for each other's opinions which true fraternity encourages. Shall not this principle of Tolerance infuse amongst its members other and nobler aims and aspirations, and bring out those better feelings of our nature? This bright feature in Masonry affords a beautiful lesson, a splendid example for all mankind—even its detractors—to follow. The study of it will make them kinder and more moderate, and the practice of it must assuredly result in them becoming wiser and better members of Society.—*Australian Freemason.*

Roman Catholic Communities, looking forward to evil days for the faith, are seeking means of self-support, and a Florence convent has established a large factory for the making of "poudre de riz."

KNIGHT TEMPLAR NOTES.

By EMRA HOLMES, K.C.T., P.G.C., Past Grand Provost, Order of the Temple, &c.

The following memoranda were given to me by a very distinguished Freemason when I was compiling my "Notes on the United Orders," and as I think they may be of interest to my brother Sir Knights, I have decided to publish them in the pages of the *Freemason*.

YORK WARRANT.

In the name of the Most Glorious Self-existing Lord God.

"We for the time being, the G.G.C. of the G.R.E. of all England, held at York, do by the power and authority vested in us from the earliest ages of C.K., and derived to us from the successors of that worthy S.K.T.; S.G.B. The first C.K. of Jerusalem, in our great love to the Order of S.K.T. and in compliance with the humble petition of Sir John Hassal, Sir Joseph Carter, and Sir James Ashton, and others, all S.K.T., praying our authority, constitution, and warrant, to hold a R.E. of S.K.T. in Manchester, in the County Palatine of Lancaster, or elsewhere, do grant this our warrant for holding such R.E. in any convenient place in Manchester aforesaid, or elsewhere in the same county, according to the ancient usages and customs of all legal R.E. and their successors, always observing due subordination and acknowledgements; are hereby authorised and empowered to hold a R.E. of S.K.T. and to continue it by succession to perpetual ages, and by the authority so vested in us, we do hereby nominate and constitute our I and W.B.B. all S.K.T., John Hassal, Joseph Carter, and James Ashton, to be present G.C. thereof, each in order as named, and we do hereby invest them with full power to nominate and instal their succeeding G.C., and those, their succeeding G.C., and so on in perpetual succession; and such G.C. from time to time, are hereby empowered and authorised by their known and secret methods, to make and admit such worthy brethren, S.K.T., as are regularly and properly qualified to receive such Order, and dignity, and also to receive into their R.E., such as were worthy and regular S.K.T. before, and to expel from their R.E. such as by their dishonourable behaviour un-knight themselves, or merit expulsion, and also to convene the K. of the R.E. at their pleasure, when right shall require it, and likewise to deliver certificates to all worthy S.K.T. and we the G.G.C. aforesaid by this our warrants and constitution, ratifying and confirming all our legal acts, do hereby reserve to ourselves and our successors of this G.R.E. full power and authority to abrogate and recall this constitution whenever by indefensible actions or neglect the R.E. to be held in pursuance hereof, becomes irregular or obnoxious to the Ancient Order of C.K.

Given in our G.R.E. under our hands, and the seal thereof, this 10th day of October, A.D. 1786, A.C.K. 1754, A.D. 5786.

Signed—Wm. Blanchard, G.S.; John Parker, S.G.A.C. George Kitson, J.G.A.C.

It is doubtful whether the college of Heredom Templars ever met at York after 1791, in which year Dunckerley organised a Grand Conclave in London; and Oct. 12th, 1794. It was unanimously agreed that this R.E. shall come under Royal Grand Encampment of London, held under His Royal Highness, Prince Edward. Bro. Dunckerley, Acting Grand Master, and Bro. Torr was ordered to consult Bro. Burlew on the action, and if he thinks proper, to order a warrant as soon as possible.

January 4th 1795.—Bro. S. Torr and Bro. Lithgre having given in their report, it was ordered that Bro. Torr should write to Bro. Dunckerley on the subject.

March 15th, 1795.—Bro. Sir David Torr having received a letter from our R.W. Grand Commander, which was very satisfactory to the Encampment, it was unanimously agreed that Bro. Torr should write by the next post to Bro. Dunckerley, for a warrant of Constitution.

LONDON WARRANT.

Thomas Dunckerley.

Initium Sapiente Amor Domine.

In the name of the Grand Architect of the Universe. In the East of London, a place full of Light, where reigneth Silence and Peace, but the darkness comprehendeth it not.

To all whom it may concern greeting:—

Know ye that we, Thomas Dunckerley, of Hampton Court Palace, in the county of Middlesex, Most Eminent and Supreme Grand Master of the Royal Exalted, Religious, and Military Orders of H.R.D.M.K.O.D.S.H., Grand Elected Knights Templars of St. John of Jerusalem, &c., under the patronage of His Royal Highness, Prince Edward, having received a petition from Sir David Torr, and several noble Knights, residing at and near the town of Manchester, humbly requesting a patent of constitution to open a Conclave or Chapter of Encampment under our sanctions at the Grapes Inn, Manchester, aforesaid. We do hereby constitute and appoint the said Sir David Torr of Manchester, our Deputy for opening and conducting the said Conclave or Chapter of Encampment at the Grapes New Market Inn at Manchester, and do hereby grant to the said Sir David Torr and the other noble Knights petitioners and their successors full power and authority to assemble on the second Sunday in January, April, July, and October, to instal Knights Templars, &c., at their field of encampment aforesaid, or at such other time and place as they and their successors with the consent of us and our successors for the time being shall appoint. With such power and privileges, prerogative, and immunities, as do from Ancient usage and of right belong to regularly established Conclaves and Chapters, and to noble Knights of the Order, subject nevertheless to the Ancient Statutes and

Ordnances of our predecessors, or that may hereafter be enacted by us and our successors in a Grand and Royal Conclave.

(Signed) CHARLES COLLINS,

Grand Scribe, pro tempore.

Given at London aforesaid, in our Grand Field of Encampment, this 20th day of May, Anno Lucis 5799, Anno Domini 1795, Anno Ordinis 677, Anno Cædis 481.

(Signed) WILLIAM HANNEM,

Acting Grand Master.

The first warrant was granted by a petition addressed on the 11th June, 1786, to the Right Worshipful, the Grand Master of all England, the Grand Wardens and the rest of the brethren of the Grand Lodge, and is styled "The humble petition of John Hassal, Joseph Carter, and John Watson, Knight Templars." The system of degrees followed in this encampment is said to have been as follows:—1, E.A.; 2, F.C.; 3, M.M.; 4, P.M.; 5, R.A.; 6, K.T. (six months between); 7, K. of M.P. (six months); 8, Kt. of Malta (six months); 9, Rosæ Crucis. Knight Templar Priest. The latter could be taken as the 7th degree at once (at any rate under a revised system adopted in 1813), and gave the recipient the right of occupying the chair in preference to other Knights, in the absence of the E.C.

Some encampments gave also the Red Cross degree under the authority of York, as it is said they have warrants. I always look upon this degree as the origin of the Athol Royal Arch. There can be very little doubt that the oldest teaching under this system was that the Order represented St. John and the Temple, and the six months between the degrees represented periods in the History of the Order of Malta.

The York warrants appear to have been separated for everything in the foregoing system, but those of Dunckerley appear to have included everything above the Templar.

ADDRESS DELIVERED AT THE DEDICATION OF ROGER WILLIAMS' MONUMENT, U.S.

The following address was delivered by the Rev. and W. Henry W. Rugg, Grand Chaplain, at the dedication of Roger Williams, Monument, Providence, R.I., on Tuesday, Oct. 16th, 1877.

The Institution here represented, and for which I speak to-day, has no apology to offer for its participation in the services of this occasion. It makes its appearance, displays its cherished symbols, which are of such deep significance to the discerning mind, and enacts its solemn ceremonial about this memorial shaft, simply because its ancient character and a long line of precedents seem to render fitting and proper this day's work. Not in the spirit of rivalry with any other society, certainly not in the mood of ambitious self-seeking nor any poor desire for display and notoriety, does the Masonic organization of this jurisdiction answer the call made upon it by the civic authorities to assist in these dedicatory exercises. As true Masons, faithful to the traditions of the past and obedient to the powers that be, we could not do otherwise than respond with willing alacrity to the invitation extended.

But ours is more than a perfunctory rendering of rites and ceremonies marked out by the ritual as appropriate to such occasion. We are no less citizens than we are Masons. We share the common feeling of satisfaction and pride in whatever makes our City and State illustrious—in whatever promotes the public good. The primal admonitions of the Institution commend patriotism and inculcate the most profound respect for the constituted authorities. The faithful Mason cannot be otherwise than a quiet and loyal citizen, interested in every thing that ennobles the State. Naturally therefore we are in sympathy with this occasion. We have part with our fellow citizens in the associations and hallowed memories which are signified by the erection of this monumental pillar. We rejoice with them that the day has dawned for the setting up of so noble a memorial to the founder of this City and State,—that thenceforth there shall be another visible reminder of the great apostle of religious and civil liberty whose abundant labours and fidelities have borne such glorious fruit.

The community does well to attest its appreciation of the character of this uncompromising moral hero, whose life illustrated so many of the most commanding qualities of true manhood, and whose unflinching advocacy of freedom of conscience and spiritual liberty has reflected upon Rhode Island a glory that can never be effaced.

It is no waste to build monuments and fashion statues for such deserving heroes. It is only following the same divine prompting which Joshua obeyed when he set up the twelve stones in the midst of Jordan, and said: "These stones shall be for a memorial unto the children of Israel for ever." Gathered here thus willingly to assist in the services of dedicating this monument—about to engage in a ceremony which however meaningless to some is to others most solemnly significant, it belongs to my place to preface such ceremony by a brief address touching the genius of the Masonic Institution.

I shall attempt no careful formulating of the principles of Masonry, I shall pass by the inviting fields of its ancient life and widely varied work, only pausing to say that its roots run broadly and deeply into distant lands and ages, and that it has made an enduring record of itself in almost every part of the civilised world. Its continuance in the face of not a little misrepresentation and opposition, its persistent hold upon the confidence of men, show that it must have had some happy adaptation to human needs thus to have lived, and afford at least a fair intimation that it is justly entitled to hold an honoured place among the moral forces of the world.

Making no effort then to any complete setting forth of

the character and work of the Masonic Institution, I shall but endeavour to touch upon two or three salient points that in my thought seem to bring our present gathering and ceremony into happy accord with the general features of this day's commemorative service.

Three things among others the Masonic Institution stands for:

I. Religion.—I do not assert that Masonry is religion, but I do claim that it is deeply rooted in religion. Making no attempt to fix the tenets of sectarian relief, it yet demands of every candidate for its mysteries that he shall have faith in the existence of a personal Deity, the Supreme Creator and Ruler of the Universe—even the one living and true God, whose name is Jehovah! The Masonry of the fathers—certainly the only Masonry that is known to English speaking communities, is that which shuts out the atheist and the irreligious libertine from its membership. Masonry calls for this recognition of God at every step. The All-Seeing Eye is one of the most hallowed symbols of the Craft. The Holy writings form an essential part of the furniture of every lodge, and not being present no Masonic work can be done nor information given. More than this, whilst there is not a single obligation, promise, teaching, emblem, or sign of Masonry that is in conflict with a proper reference and faith towards God, line upon line and precept upon precept are given, admonishing the true Mason that he must square his life according to the volume of the Sacred Law if he would fit himself as a living stone for that Temple not made with hands eternal in the Heavens.

It is the plan of Masonry that its roots run thus deeply into religion—that it puts men into a devout attitude before Jehovah, and bids them in the strongest manner to obey the law of God. It does not assume to fill the place of the Church—to do its work, to answer the spiritual needs of sinful humanity—those needs which can only be fully met by accepting the salvation that is in Christ, but it does give recognition to the one eternal and uncreated God, the Father of lights, who is over all and blessed for evermore.

II. Toleration.—I make no empty boast when I say Masonry stands for more than an average amount of intellectual and moral liberty. The very fibre of its life is drawn out from a broad catholicity of sentiment that makes it impossible that its followers should be moulded into the pattern of Pharisees. Essential Masonry is of very necessity saturated by the spirit of toleration. It can never be true to itself while adopting any policy of hatred and abuse, of misrepresentation and obloquy, such as we sometimes see even the Church disposed to adopt towards those whom it arraigns as heretics and demons. The rights of individual opinion and the grand principle of religious liberty, for the maintenance of which Roger Williams gained his crown of glorious reputation, are the primary axioms among all well informed members of our fraternity. It is the very keynote of Masonry—the proclamation that men are not to be interfered with, are not to suffer themselves to become despisers of one another because they do not agree—because they honestly entertain different opinions respecting important questions. If American Freemasonry stands for anything, it stands for that great principle of complete liberty, both civil and religious, which has made the name of him for whom this memorial is reared generally illustrious all the world over!

III. Charity.—Masonry is charity; not merely that charity recognised in alms giving and the generous bestowal of benefactions to the poor and needy, but that charity born out of the great loving heart of God Himself, which links soul to soul all the world over and brings Heaven down to earth. Masonry seeks to bring together men of every political faith, and of every religious creed, winning them from their isolation, their selfishness, and their sins, and uniting them in work for the general good. It emphasises the statement of an apostle, "no man liveth to himself," and calls its members to be helpers of each other—helpers of all men—animated and filled by that charity "which suffereth long and is kind," that charity which never faileth, well declared to be the fulfilment of the law.

I make no assertion that the membership of our organisation have all been baptised into this spirit, and thus brought to noblest toil and duty. The ideal is always in advance of the actual, and whilst human nature bears its present infirmities we can hardly expect the full realisation of our largest aspirations. But it counts as something for an Institution to have so grand an ideal, to be established on principles so divine and glorious. It is the crowning glory of the Masonic Institution that above all the din and confusion of earth it so clearly sounds forth the watchword of human brotherhood and flies the white banner of love.

"Ours are the ample views, that, unconfined,
Stretch to the utmost walks of human kind:
Ours the spirit, that, with wildest plan,
Brother to brother binds, and man to man.
When the fleet vanities of life's brief day
Oblivion's hurrying wings shall sweep away,
Each act by charity and mercy done,
High o'er the wrecks of time, shall live alone,
Immortal as the heavens, and beautiful
In other worlds and realms beyond the tomb."

As it is written in our ancient chronicles, so would I repeat the sentiment as a fitting legend for this occasion: "Love to God, sweet peace and charity to all men."

Brethren, behold your high calling and vocation as Masons! So walk ye, reverently toward God and lovingly toward men, thus reflecting the true glory of our ancient Institution! so walk ye, making this world something the brighter and better by your having lived in it, meriting thus when you shall depart this earthly life that

Divine welcome: "Well done, good and faithful servants, enter ye into the joy of your Lord."—*Freemasons' Repository*.

TRUTH REGNANT.

Infidelity has been, since the first doubt of God's word was harboured in the breast of the first woman, the mother of us all. We recently assigned a reason for the opinion that in the world's pre-millennium stage it would never cease to be. In its modern hydra-headed form, its principal toil is to mask stale and often refuted objections—to invest with novelty the effete and threadbare. Its pride is to claim an origin from the superior lights of science, to hail its opponents as the devotees of superstition, to mock devotion as a mental insanity. All this, however, is the merest hollow pretence, as many a scholar knows. It has no new ideas. Even the latest phase, by perversion of its true principles, so called evolution, has its counterpart in the ancient theories. It affects the role of learning. But the proportion of such is in disparaging contrast with the long line of illustrious men who have reflected the light of inspired truth in every age.

What is the question between us? The bible as a divine book. This settled, and there is an end of controversy in the mind of man. Infidelity is not a thing of the head, but the heart: "The fool hath said in his heart, there is no God." The sacred oracles exist. This is our ground plan and vantage. The fair-minded among sceptics do not condescend to the system of mere negation—the open, blatant scoffers move on a lower plane from them. But the danger of this teaching is all the more pronounced and insidious. They are of the school of Strauss, and Renan, and Weiss. By such the bible is a received book, but they construe it a myth in all its supernatural revealing. The answer is that in all its parts the Jews, for "centuries which have passed into millenniums, have received it as their veritable history, while the prophecies already fulfilled and no longer questioned, prove it a reality. And this is one short method with this sentimental school.—As to minor criticism of a verbal character the objections of philosophy, falsely so called, time has never yet failed to vindicate Bible accuracy and truth, and we have no fear that it will ever fail. Faith and patience are wise readers of holy writ, and time is a most excellent expositor. Let us catenate a few of these examples. Theodore Beza, a learned and Christian critic, on the strength of a passage in Strauss, concluded that St. Luke, to say the least of it, had written carelessly in calling (Acts xxiii. vii.) the Governor of Cyprus, Sergius Paulus, a Pro Consul, instead of a Pro-Praetor, and in his translation of the acts actually, in his blind certitude, substituted the terms. Soon afterwards some old coins of the Island of Cyprus turned up, and the inscriptions on them proved that Beza was wrong and St. Luke right. Twenty-five years ago an eminent critic, Von Bohlen, made quite a sensation by undertaking to prove that the author of the Books of Moses must have been a Chaldean, and could have known nothing of Egypt, because in Exodus he speaks of vines and grapes in ancient Egypt, of making wine, of buildings of brick, and of asses and of sheep. Wise and good men waited, however, while the faith of some was shaken, until Sir Gardner Wilkinson, Rosellini, and others, in exploring modern Egypt, demonstrated that Von Bohlen was wrong and the Books of Moses right. These instances might be multiplied indefinitely. No case of criticism and sceptical objection has been found permanently to hold, how plausible, soever, its first presentation.

It is above all other books in its transcendent spiritual power in searching the conscience and in the presentation of a morality which has never been questioned for its purity and adaption of our race. It rises so high over everything possible as of human invention, it is self evident that this pure morality could never have sprung from earth. Its laws and legislation underlie the jurisprudence of all government having justice and right as the high intent of rulers. But chiefly as a plan of salvation, a life-giving principle, a spiritual potency, do we have an evidence of its divinity which appeals to the experience of a great multitude, past and present. This power is in the word as a convicting word—a piercing, devouring sword of the spirit, a discerning, seven-eyed heart reader, a convicting, regenerating word, a manifestly divine word. Mr. Van Lennop, missionary to Constantinople, relates that a Turkish Pasha confessed in a free conversation with himself and others, this power of the word: "Were I to become a Christian," said he, "I should be one indeed." And going to the library of the steamer on which the company were sailing, and opening an English Bible, said: "I read this book once through in Italian" and pointing to his head and heart—"It remaineth here and here!" We cannot close these desultory reflections more profitably than to repeat the lines of Sir Walter Scott, which were found copied on a fly-leaf of Byron's Bible, as an evidence of even his profound sense of the solemn truth and mystery of the Book:

"Within this awful volume lies
The mystery of mysteries;
And happiest they of human race
To whom the Lord has given grace
To read, to hear, to hope, to pray,
To lift the latch and force the way;
But better had he ne'er been born,
Who reads to doubt, or reads to scorn."

—*Eclectic*.

The erection of Temple Bar on the Thames Embankment as a water-side gate to the Temple Gardens has been suggested, as the Bar would not only look well, but would thus retain its old associations with the Temple.

LOOK TO THE FUTURE.

When reposing in apparent security, it is well to look to the future, with a view to avoiding danger, or to prepare for it should it come. The institution of Masonry has enjoyed such a long season of uninterrupted success, that it fears no danger, and is indifferent to looking forward in anticipation of what might be at its very door. "In time of peace prepare for war." Is there danger within the scope of possibility? Are there those who believe we are on the brink of a precipice that will engulf many, and in so doing shake the foundation of the old fabric itself?

One of our great weaknesses is our numbers, masses of whom are but of the institution in consequence of its present popularity, and who would be baneful should clouds arise and a storm threaten. We are not alarmists; on the contrary, we believe that the old Craft is not in any wise cranking, but as staunch as ever, so far at least as the ship herself is concerned; a little scraping on the quicksands and a shaking up might rid it of many barnacles; but there are those of the fraternity who earnestly believe there is a lee-shore ahead that cannot be avoided, and that it is necessary to keep sounding the lead without ceasing; they believe that disaster may momentarily result from malcontent, dissatisfaction and monetary considerations of some of an overcrowded crew, as well as from anti-Masonic torpedoes and breakers of different forms that lie in the immediate path of the vessel. They believe that the Institution of Masonry has become so formidable in numbers as to attract the special attention of its old enemy the Roman Catholic Church, and that shortly not only will be fulminated some Bull, but that energetic action will be had that will bring on such collision between the Jesuits and the fraternity that property and even life will be at stake with those who proved true to their voluntary solemn obligations; this could in no wise affect our land directly, but his Holiness cannot be ignorant or indifferent to the unprecedented advancement in late years of free thought, and its antagonism with mental tyranny and debasement. Superstition, ignorance, and fanaticism are yielding to that enlightenment which is borne of the "children of light," and this cannot pass unnoticed.

It is unfortunate for the handful of anti-Masons in this country that they cannot charge some gross crime against the brotherhood, as they did in 1826; they are suffering for some great nucleus upon which to build a cry for extermination and convulse society as if with the throes of an earthquake, as they did in 1830. Masonry is not indifferent to that lesson; the newspaper press, that powerful engine, poured upon us from its batteries an incessant storm. Everywhere, and under every possible circumstance, Masonry was assailed with remorseless violence. The cry of its enemies was like the watchword of Palafox on the Saragosa, "War, war to the knife!" Books, pamphlets, tracts, and handbills, couched in language best calculated to inflame the public mind to the highest pitch, flooded the country. They were found in taverns, in the hands of the people on the highway, in the cottage, in the drawing-room, in the public school, in the church pew, and sometimes on the seat of the judge.

Even-handed justice could no more be expected by a Mason, under many circumstances, than if the ban of outlawry had been proclaimed against him. As if it were not enough to banish him from the pale of civil society, the Mason was not infrequently driven to the alternative of renouncing Freemasonry, or be expelled from the Church of his faith.

The ballot-box, that tremendous power, the ballot-box, with all its crushing weight, was brought to bear upon us. Not a man who dared raise his voice in our favour, or even invoke the general virtue of compassion for the persecuted institution, had the slightest chance of obtaining the smallest office in the gift of the people.

New York State, now possessing 83,000 affiliated Masons, and 110,000 of the brotherhood within its limits, then numbered 100,000 enrolled anti-Masons, and Pennsylvania half as many more; the broad taint extended South and West, and was all powerful for mischief. Never before, in the annals of the civilised world, were such fearful efforts put forth to crush any institution whatever. It is no exaggeration, no over-drawn picture, but sober facts. Society, through all its depths, reared and heaved, and tossed like the ocean when it feels the wrath of the hurricane.

Not a throne in Europe but would have fallen before a title of the power arrayed against the institution of light. Our own government, though the strongest in the world, could not have withstood such an assault, headed by overwhelming majorities of the people, aided as was this by the pulpit, the press, the ballot-box. Any of the numerous self-constituted societies of the day, whose existence depends upon the momentary breath of popular opinion, would have vanished as suddenly as did the ghost of Hec-tor.

Through all this scene Freemasonry stood calm and undismayed, yet putting forth no effort for self-protection, employing no weapon of defence, and yet came out of this fiery furnace unscathed. Like the Heaven-protected Hebrews, even the smell of fire was not found upon her garments. And those who fully understand her principles know the reason why. That is our mystery. In view of all this, we look forward, in the full face of the future, undaunted by hierarchy, or croaking anti-Mason, or the trembling passenger upon the deck of our good ship. Sail on, Heaven's Angel holds the helm.—*Hebrew Leader*.

The ratepayers of Shrewsbury have met and energetically protested against the endeavour of a small majority in the Town Council to abolish the Show, a festival which had been celebrated for the last seven centuries.

THE FRUITS OF FREEMASONRY.

The following excellent address was delivered by Bro. the Rev. R. G. Sutherland, of Hamilton, Canada, before the brethren of that city on St. John the Baptist's Day. We commend it to the attentive perusal not only of Masons, but also of those of the uninitiated who would like to know something of Masonry. We take it from the *Canadian Craftsman*.

St. Matthew, vii 16 "By their fruits ye shall know them."

Brethren—This is the test our Lord gives us whereby to examine every teacher like St. John the Baptist, and every society. When we come to speak of a saint like this—of him who was the second Elias, the friend of the bridegroom, the child of promise, like Isaac, and foretold by the prophets—the man appointed like Samson, a Nazirite from his birth; consecrated to the Lord like Samuel; ordered like Elijah to prepare a people for the Lord and to rebuke princes like him, the burning and shining light, at whose coming the voice of prophecy that had been silent for 400 years was again heard; the man of whom as if anticipating the "well done thou good and faithful servant," it is written in the book of the Acts as the testimony of God Himself that "He fulfilled his course," and, like his Master, "did the work that was given him to do." How instructive, yet how solemn and difficult, the task! For who can rightly set forth and paint the inward experience of one on whom the Spirit of God rested from his very infancy—who can duly describe the inward purity of him—the stern rebukes of sin, alike on Jordan's banks and in Herod's palace? Where shall we find words to set forth the intense conviction of his faith in the Lamb of God—the depth of his joy when he beheld the Bridegroom, and said, "This, my joy, is fulfilled,"—that firm hold upon the world to come which made him quail not as he bent in the lonely dungeon of Machærus, beneath the victor's sword. We can only judge of those inward workings of the mind—we can only estimate the power of the grace which sanctifies him when we mark the spiritual fruits, the decision of character, that lofty, undaunted bearing, that scorn of the happiness and luxuries of the world, that austere, rigid life of strict self-denial, that bold rebuking of ungodliness in high places. It is all summed up for us in those words I have already quoted, John fulfilled his course—words which depict his career either as that of the victorious racer dashing along the race course, passing every competitor, and dying nobly in the very moment of victory; or, as others have understood the words, of the course of some stream that sweeps along in its majestic course, fertilising, as it goes, many and many a land, and at last rushing as a mighty torrent into the bed of the ocean, its native home. Brethren, when we look at the history of a great saint like St. John the Baptist, it is right to trace the visible effect to the hidden cause; to trace the stream to its one true fountain, and to be sure that where there is such abhorrence of sin, such love for the Saviour, such witnessing for truth, such boldness even unto death, that God has been sought and found; that fruits like these grew not on the stem of nature; that the truth has been followed, so far as the truth is known; that that truth has taught him how to value the world's toys and baits, and scorn and rage—to value them at their real value, when seen in the light of eternity—and then to trample them under foot. Faith like his; separation and severance from the world like his; that rugged and undaunted boldness which courts no smile and fears no frown, has its roots on high, in common with God, in a spirit of obedience to His will. But your presence here to-day reminds me that I must turn to another illustration of the text, "By their fruits ye shall know them." I cannot hope to teach you your duty as Masons; it would ill become me—perhaps the youngest in your ranks—to attempt this. But since you have honoured me so far as to ask me to address you on this festival, I propose to examine our world-wide Order by the simplest test our Lord and Saviour here lays down; and with no affected humility permit me to ask you, Brethren and Worshipful and Right Worshipful Brethren, to extend your wonted charity to me if I fail, I do not say to instruct, but to interest you. What I have to say cannot be new to you, for it is from yourselves that I have learned the truths I am about to put you in mind of. What, then, is Freemasonry, and what are its fruits? What is its aim, and what does it do? First, what is it? It is a beautiful system of morality, veiled in allegory, and illustrated by symbols. Masonry, then, is not a system of religion, but of morality. The great principles of natural and revealed religion are, it is true, preserved and inculcated by our Order. The Bible, the volume of the Sacred Law, is the great standard of Masonic truth. No act is regular which feels not the hallowing influence of its open pages. It is the central point to which the eyes of Masons are always directed, from which are diffused those gleams of light which dispel the darkness of the human understanding, and brighten and illumine the blindness of the human heart. But Masonry concerns itself rather with the moral than with the spiritual doctrines of the Bible. It is the handmaid and assistant, not the rival of, or the substitute for, the Church. This, "system of morality, veiled in allegory," is "illustrated by symbols"—symbols from the universal language. The bent knee, bowed head, outstretched hand, are embodiments of thoughts and feelings common to mankind. Look around you, as you sit, and let me read to you what this church teaches you symbolically. The chancel looks toward the East because Christ is the bright and morning star, and shall thence appear, as say the old traditions when in the latter day He cometh to save us. The western front is toward the world. Upon that face are found in many an ancient cathedral all manner of strange grotesque figures, representing the evil agents and powers of darkness cast forth from the Church and

beating their wings against its windows, unable to effect an entrance. There at the North, stands the tower, the symbol of the Apostolic Ministry facing the foes of Christ and resisting them, keeping watch and ward evermore on the side of the danger. Within, the church is divided into nave, choir, and sanctuary; threefold according to the eternal Three, and yet again in the nave are three aisles, of the same sacred number. The chancel arch is the symbol of the gate of death, the portal through which man enters into the rest of Paradise. The choir represents that Paradise, the place of our hopes and dreams. Thither looking, we see its occupants clothed in white robes and singing in melodious antiphonal chant the songs of other days, and the new songs of Moses and the Lamb before the symbol of the throne. That throne is within; it stands in the sanctuary—the symbol of the present Christ, where we show forth the Lord's death till he come. Above the chancel the roof ascends, adorned here and there with shining stars, because our journey through life is in the night of this world—a night now far spent. The font stands at the door, because we enter by baptism into the fold of God. The very windows are symbols. They are wider within than without, because the truth widens and broadens upon us as we leave the world and enter the household of God, and those windows are filled with many coloured glass, which, from without, appears dark and unsightly, but from within appears beautiful and clear; because it is only by being inside the church that man can discern the glory and beauty of the light shed on us by our Lord, who is light. Such, brethren are few out of the many lessons which this church teaches by symbols. And the beautiful morality of our Order is also illustrated by symbols. From the gavel, rule and square how often have I heard the Masters draw deep lessons for our use. No Mason can look upon the gavel, which the labourer uses to hew off the roughness and produce a level surface, without being reminded that his duty is to strike off the eccentricities of his character, and smooth down its moral inequalities.

To us the rule with its twenty-four divisions is a symbol of each day of life, its twenty-four hours to be measured out with diligent care and graduated into seasons of labour, rest and devotion. In the square a Mason reads great moral truths that underlie the whole structure of society. Therein he sees Divine principles asserted, undeviating laws established. Looking on that symbol of a just and upright life, he recalls the solemn pledges he has made that he will square his actions to all men, but especially the brethren, by the square of virtue—and dull and dead must his heart be who does not feel strengthened in good resolves and stimulated to a correct and upright life whenever he looks upon the symbols of Masonic justice between man and man. Take again the implement with which the cement is spread, which makes the parts of the building into one united and harmonious whole. To the common eye it is simply a trowel. To the Mason it reveals important truths. It reminds him of deep principles. It preaches. It teaches him that, as a Mason, he must liberally spread the cement of fraternal love, that so the moral edifice may be neither unstable, unsightly, nor unworthy of the Master whose Temple it is.

As a last example of the truth that Masonry is a system of morality, take another implement, one of the most common of those used by the builder, viz., that by which we are taught to circumscribe and keep our passions under bounds. You, brethren, know that the most valuable secrets of your Craft may be found between its points, and that while you keep within that charmed circle it describes, you cannot materially err. In one word, the symbolism of Freemasonry is not "a spectacle to amuse full grown boys." It is a means, and the simplest and most expressive means, to impress upon our minds the moral duties of brotherly love, relief, and truth. One feature which I must note in passing is the unobtrusiveness of Freemasonry. It courts no observation. Whenever the attention of the world has been drawn to it, it has been by its enemies. We have all heard of an anti-Masonic party, but no man ever heard of a Masonic party. The Craft never strives to proselytise. When attacked it does not fight; it does not even defend itself. It is this quiet unobtrusive spirit which has made us so many enemies. We give no opportunity for criticism, and this very modesty on our part enrages those who, while ignorant of our real spirit, excommunicate and libel us. Another characteristic of Masonry is its comprehensiveness. All it asks of those who would share its privileges is, "Do you believe in God, the immortality of the soul, and in a future world of reward and punishment? Are you a man, freeborn, of mature age and sound judgment?" If you believe these things, if you are all this, then welcome, whether rich or poor! You need not give up one iota of religious faith; one tittle of your political convictions. Enter and see that within our "safe and sacred retreat" it is possible for men of the opposite ideas to meet on the broad ground of humanity, to live in perfect accord and work together happily for the attainment of knowledge and for the diffusion of charity. Here we offer a pleasant retreat where men may forget the world and its conflicts in the enjoyment of friendship and social intercourse. And because we prize this union so highly we are careful to "guard well the outer door." This is the first and last duty of every Mason. "Eternal vigilance is the price of liberty." We are sworn to admit only those who will add strength as well as numbers to our ranks, those who will become "centres of union and the means of conciliating true friendship." That we do guard the door, the fact that nearly twelve thousand applicants were rejected last year in North America alone is abundant proof. It is, I think, worth while on an occasion such as this to examine an objection which is often made with regard to our fraternity. "It is," they say, "a secret society," and it is often added "wherever there is secrecy there is iniquity." Well, I must

remind objectors that so long ago as the year 1798 one of our English bishops defended the fraternity from this very charge. A bill was passing through the House of Lords to suppress secret societies, but Bishop Headley clearly showed that Masonry could not be embraced under the name of secret, and secured its exemption from the Act. Masonry, it is true, has its secrets, but its objects and aims are not secret. Secrecy, we must remember, also pervades public and private life. The naval commander sails under sealed orders—his destination is a secret—and so the enemy is not kept informed of the plans formed against him. The Cabinet deliberates in secret. Every councillor is sworn to secrecy. I read the other day that on the Roy case the Methodist Conference sat in secret. In a business partnership there are secrets known only to the firm. In every family there are secrets. The heads of households have secrets which are not imparted to their children or servants. Everywhere, and in every rank of life, prudence enjoins secrecy, and why should not our Order have its secrets? But Masonry is not, properly speaking, a secret society, inasmuch as its tendencies, objects, and aims are open for all the world to see. Those ends are brotherly love, relief, and truth, boundless charity and uniring benevolence. For this we are united, to this we are bound by the most solemn obligations. Clergymen and physicians, lawyers and journalists, merchants, princes, skillful artisans, all are ready to give their best aid one for all and all for one. For our own turn may come when we shall need a brother's hand and a brother's sympathy. A conflagration such as that of St. John might reduce the wealthiest here to abject poverty. Misfortunes overtake us all alike, and adversity visits us in turn—no life is exempt from suffering—no career is free from vicissitudes; and although, (to quote the eloquent words of the Grand Master of Kansas) Masonry cannot subdue the tempest, nor say to the ocean, "Peace, be still," yet it lifts the sinking mariner from engulfing wave and warms him into life. It cannot hush the voice of the thunder, nor arrest the lightning's fiery missile; but it takes the victim of the storm and wraps its snow-white robe around him. It does not stand at the door of the sepulchre to roll away its stone and bid its silent, solemn tenant come forth; but it finds the lame, the halt, and the blind, that have fallen by the wayside, and pours into their hearts the oil of joy and gladness. It does not go abroad to proclaim its benevolent spirit, but it wipes the tear from the widow's eye, and guides the feet and guards the head of the orphan. It does not boast of its deeds of charity, but it "feeds the hungry, clothes the naked, and binds up the wounds of the afflicted." It does not claim that it has fraternised the world; but it diffuses the spirit of universal brotherhood and charity as gently as the dews of Hermon and as genially as the light of heaven. Not many months ago our Grand Master stated that in the last eight years the lodges under his jurisdiction had dispensed in charity over 80,000 dollars. Last year the Grand Lodge alone distributed nearly 8000 dollars in charity, and this exclusive of the sums given for the same object by private lodges and by individual Masons. By these and such like fruits is the Masonic Order known. You need no shining appeal from me to urge you to go on as you have begun, to give to-day as liberally as you have done before. You know as well as I that there are still widows to be cheered, orphans to be fed by your bounty; that here and there some distressed brother who is in want is timidly and anxiously waiting to be relieved, perhaps, by the very contributions you are about to give this afternoon. O, if you could follow this money which you are about to offer for the relief of the poor to-day—if you could trace it to its destination and see the joy and gratitude that it evokes, you would wish you had given double. Brethren, I know that you have many claims upon you and constant applications for relief; but I ask you to remember that you are bound not to love others less, but to love some more; to be charitable to all, but especially to your brethren. The world will judge you "by your fruits." See then that ye have not to be ashamed of your fruits. The present is the legacy of our fathers and the future will be our legacy to those that shall come after us. Let us do our best to make that legacy a glorious one, worthy of ourselves, of our noble aims, and of our ancient brotherhood.

THE LODGE.

Reader, did you ever ponder over the little word "Lodge," and seriously consider what sweet memories it bringeth to the weary soul. To the good Mason there is a charm in the very word. It is the one sacred spot where Masons forget the storms and trials of the day, the tumult and troubles of the outer world. It is there we enjoy our own opinion unrestrained; it is there we modestly and manfully meet and act upon the level as brethren should, despite the differences that may divide or the contentions which agitate us in our social, political, or religious life; it is there we meet together, forgetting alike all earthly sorrow, all earthly strife, all worldly distractions, while outside of its portals we are members of the community, perhaps supporters of a particular church, particular creed, or having a particular theory of our own. But in the Lodge, however humble the brother may be in the outer world, or however proud and haughty or whatever may be his rank or station there, there is a sacred spell which binds us one and all together, in one peaceful unity, where brotherly love and affection beam from every eye; there good-will and fellowship prevail, there our strength unites in giving praise and glory to one common and heavenly Creator; there some of the happiest moments of our life are spent; there our lasting friendship is cemented, and there also some of the happiest memories of our lives are revived; it is the great arch which spans a tolerating brotherhood wheresoever dis-

persed upon the habitable earth, acknowledging and reverencing the one Supreme God as the loving Father and Creator of all that is.—*Corner Stone.*

NON-READING MASONS.

Agreeing with our able contemporary, the *Craftsman*, in his remarks, we have transferred them thankfully to our pages.

The want of knowledge, so often manifested by Masons is not only a matter of surprise, even to those without our portals, but it is also deplorable. When a man enters the fraternity, it is presumed that he does so with the object of receiving "light," but it is to be feared that the majority of those who join the order, do so without any such object in view,—it is the name, and not the power and knowledge they seek, and their ignorance is most destructive to the cause, and deserving of severe rebuke. There are many members of the Order who take delight in decking themselves out with Masonic jewellery and regalia, and hanging out the sign to such an extent as to make themselves laughing stocks in the eyes of sensible people, and yet, if they are sounded, will be found ignorant of the first principles of Masonry. A correspondent in one of our exchanges (a woman), complains that many Masons' families know comparatively nothing of the principles or workings of the Craft, and she assigns this as the principal reason why so many ladies are opposed to Masonry. "There are Masons," she says, "to their shame let it be said, who seldom, if ever, refer to Masonry in their homes, and while it is, as the uninformed ladies believe, of interest or benefit to them, it deprives them of their husbands' society; and more, there is a secret attached which excites their curiosity, and, in some instances, hatred of the institution. There is no true woman but would gladly endorse an institution, let her first be convinced that it is calculated to make her husband a better man. And," she adds, "there is no way of gaining the desired information so effectually as through the Masonic press."

There are those who think that, because they have been initiated, and thus admitted to the "mysteries" and privileges of Freemasonry, and eventually exalted to the Sublime Degree of Master Mason, they know all about Masonry, and need no further enlightenment. We are sorry that they should be so conceited, and pity them in their blindness. We trust, however, that this class of Masons is small, and that the great majority of those who become members of the Fraternity are desirous of learning something more than the mere signs, grips and words of the different degrees. Zealous and well-instructed Masons will endorse our statement, that the true beauties of Masonic art can only be appreciated by those who are diligent in the prosecution of knowledge, and those only who are faithful can expect to grow wiser and better.

A LODGE OF SORROW IN AMERICA.

A Lodge of Sorrow includes the most solemn and impressive ritual known in Freemasonry. Such were the ceremonies performed in Corinthian Hall, Masonic Temple, Philadelphia, in the presence of 800 members of the Order. In the deep alcove at the eastern end of the hall stood a monument about fifteen feet in height, representing in appearance a solid block of granite. On the cap-stone of the base hung a wreath of twining arbutus, while the base itself was completely buried in the choicest of exotic plants, and on the top of the shaft a white dove was perched as an emblem of peace. In front of the pillars on either side of the alcove, were two large plants of pampas-grass, and in the niches in the walls were also arranged tropical plants, contrasting beautifully with the white walls which formed the background.

In the centre of the hall rested an elaborately constructed catafalque, festooned with rows of myrtle leaves and white roses, while directly over the same, suspended from the ceiling, a hanging basket displayed white roses, japonicas and evergreens. At the head and foot of the catafalque were placed three burning tapers, placed in a triangular form, and on both sides of it were placed three chairs, for the use of the pall-bearers. Directly in the rear a fire flamed from the altar of Sacrifice, and the air was filled with the perfume from the altar of Incense.

Promptly at seven o'clock the soft strains of music from Chapin's Funeral March denoted the approach of the officers and members of the Lodge of Perfection, awakening an interest that never flagged to the close of the ceremonies.

As the procession filed into the hall the officers assumed their respective positions, and following in the rear were six pall-bearers bearing a richly-mounted rose-wood casket, which, being placed on the catafalque, the band rendered the prayer, "Moses in Egypt."

Then came the opening exercises, in which the object of the meeting in answer to the question of the Master, "For what purpose are we assembled?" was briefly stated by the Senior Warden, who replied: "To honour the memory of those brethren whom death hath taken from us, contemplate our own approaching dissolution, and, by the remembrance of immortality, to raise our souls above the consideration of this transitory existence."

Then the Master of Ceremonies extinguished the white light in the South, emblematical of darkness; the blue light in the West, to indicate decay; and last, the red light in the East, signifying dissolution. Thus the lights surrounding the catafalque and coffin were all extinguished.

Now came the roll-call of members, and as the names of the dead were called the lodge arose in a body, and placing their right hand over the heart, responded "dead." The interesting feature of the ceremony was the forming of the lodge into a procession, headed by the band and the quartet singers, and marching around the hall, the Mast-

placing on the coffin a bouquet of violets, emblematical of the pure life to which the departed had been called. Retiring to his place, and after an interval of silence, the procession again formed and moved as before, and the head of the procession again having reached the East, the column opened and the Senior Warden advanced and placed another bouquet of flowers as a symbol of the remembrance of all the virtues of the brethren that had preceded them. On completing the third circuit around the hall, the Master placed a wreath of evergreen on the tomb, as a symbol of faith in immortal life.

The pall-bearers now took the casket from the catafalque and slowly conveyed it to the East. Upon reaching the monument, a panel in the base was lifted, and the casket deposited from sight, the hymn "Rest, Brothers, Rest" being sung at the tomb.

Hymns emblematical of "Faith," "Hope," and the "Resurrection" were rendered, the lights in the South, West, and East were relighted, and the Chaplains exclaimed "The will of God is accomplished. Blessed be the name of the Lord."

A eulogy was pronounced by Ill. Dennis F. Dealy on the lives of the deceased brethren, Ill. Bros. James B. Van Osten, George W. Haines, Lloyd H. Walton, George L. Rauch, Charles E. Sutherland, Henry F. Bucher, Robt. Gray, Francis Blackburne, Harmanus-Neff, all of whom were thirty-second degree members.—*Phila. paper.*

GRAND ORIENT OF FRANCE.

Extract of Minute of Grand Committee of Grand Lodge of Scotland.

We take the following from the *Scottish Freemason*:—
Convened in Freemasons' Hall, this 27th November, 1877, the Grand Committee of the Grand Lodge of Scotland—the Most Worshipful the Grand Master Mason (Sir Michael R. Shaw Stewart, Bart.,) presiding:—

"Having had their attention directed by the Grand Orient of France, whereby a profession of belief in Almighty God, the Great Architect of the Universe, and the immortality of the soul, is not now exacted of candidates for admission as Freemasons, and having maturely considered the same, instruct the Grand Secretary to intimate to the Grand Orient of France that, should it be the case that such a radical change in the fundamental principles of Ancient Freemasonry has indeed been confirmed by the Grand Orient of France, Grand Committee will be under the painful necessity of recommending to Grand Lodge to sever the fraternal relations that have for so long a period subsisted between it and the Grand Orient of France."

(Certified) D. MURRAY LYON,
Sec. to G.L. of Scotland.

Grand Lodge of Scotland Grand Secretary's Office,
98, George-street, Edinburgh,
3rd December, 1877.

MONS. THEVENOT, Grand Secretary,
Grand Orient of France,

Dear Sir and Right Wor. Brother,—I have the honour to forward through you the accompanying extract from the minutes of the Grand Committee of the Grand Lodge of Scotland, to be submitted to the Grand Orient of France. I very much regret the circumstances that have led to this resolution, and sincerely trust that at no distant date the Grand Orient will restore a landmark, the removal of which has given so much pain to the Scottish Craft.

With the assurance of my profound regard, believe me to be, faithfully and fraternally yours,

D. MURRAY LYON,
Sec. to the Grand Lodge of Scotland.

R.W. BRO. D. MURRAY LYON, GRAND
SECRETARY OF THE GRAND LODGE
OF SCOTLAND.

It must be gratifying to all our Scottish brethren to know that the newly appointed Grand Secretary, Bro. D. Murray Lyon, is paying great and prompt attention to the welfare of the Grand Lodge of Scotland, and of all her Provincial Grand Lodges, both at home and abroad. The R.W. brother's diligence and promptitude are highly spoken of by various distinguished brethren. Having such a zealous brother as Grand Secretary, the Grand Lodge of Scotland ought to strengthen her stakes and lengthen her cords. "Disaffection" has been engendered in certain minds, which has well nigh been fanned into total "alienation" from the Mother Grand Lodge, for reasons which need not be specified; but the promptitude and alacrity with which R.W. Bro. Murray Lyon despatches Masonic business have contributed not a little in removing to a great extent the estrangement and dislike of brethren. Even the members of Scottish lodges at "the distant ends of the earth," though so far away, are quite safe in the hands of such a distinguished Scottish Grand Officer as Bro. Murray Lyon.

Our Scotch brethren are well-known for possessing "the virtue of perseverance." Not only from their Masonic but national annals we find that the sons of "Caledonia, stern, and wild," were never wanting in this Masonic virtue. They knew that he who would enjoy the sweets of the spring or obtain the honeycombs of Mount Hybla should never dread his face being stung or be annoyed by briars. "The rose is guarded by his thorn, the honey is defended by the bee," and whatever might be the discouragements, difficulties, and stumbling blocks, our R.W. Brother, as a Scottish Mason, will set a stout heart to "a stae brae," (a steep hill side) with a Masonic perseverance—

"That wins each God-like act and plucks success
Even from the spear-proof crest of rugged danger."
He that tholes (endures) overcomes."—*Australian Freemason.*

Poetry.

CHRISTMAS.

"Christmas comes but once a year"

Is a saying often heard,
Yet by its living presence,
Man's heart is deeply stirred;
For Christmas takes us back again
Through ages long gone by,
And brings a great and glorious truth,
Full voiced to memory.

In some old troubled hours,
And in some ancient days,
Mid human hate and sadness,
Dim wishes, reckless ways.
There comes a glad announcement
Made by an angel throng,
Which now should rule the ages,
A goodly blessed song.

Sweet was the choral melody,
Which then poured on this earth,
Dear the Divine "Good Tidings,"
Which in yon gracious birth,
Came to the weak and erring,
The grieving and the lost;
The tempted and the wandering,
Hard pressed and tempest-toss't.

What was that message gracious?
What was that anthem glad,
Which spoke in love and harmony
To hearts all cold and sad?
Oh! was it not the goodliest
That has reached our mortal race?
Or was it not the truest
That e'er came from God's own Grace?

Glory to God on high, on earth
Peace to poor man man below,
Was the song of Angel joyfulness
The cure of human woe,
A blessing for the curse shone forth,
A hope midst doubt and shame,
The "Bright and Morning Star" appeared
In God's own Holy Name.

Oh brethren then who still declare
That yours is the "Mystic Tie,"
Which teaches Masons how to live,
Which warns them how to die;
Welcome once more that Christmas song
Which until the world shall cease,
Shall ever be the harbinger
Of Brotherhood and Peace.

THE ANGEL OF MERCY.

BRO. ROB MORRIS.

The Angel of Mercy to-night is abroad:
There gleams from her fingers the signet of God;
Her work in beneficence all is designed,
The sad to condole, to give light to the blind:
Oh brightest of beings that nestle above
The Angel of Mercy, the Angel of Love!

The sound of her wings rustles light on the air;
She bends her bright course to th' abode of despair
Her features entrance the dull vision of pain
And the joyless are kindled with rapture again.
Oh sunniest object that sparkles above
The Angel of Mercy, the Angel of Love!

To the lips of fevered, she tenders the cup
The heads of the drooping her hand beareth up;
The friendless she points to the land far away,
And the dying makes hopeful with visions of day
Oh nearest divine of the powers above
The Angel of Mercy, the Angel of Love!

Dear sisters, to you is her mission consigned,
To you she, departing, leaves duty behind,
In errand celestial she bids you go forth,
And be the beneficent Angel of earth;
Yes each of you prove, on the model above
An Angel of Mercy, the Angel of Love!

—*Masonic Journal.*

THE MASON'S JEWELS.

Ere Masonry came down from heaven,
A precious trinity was given
To be her rule and guide.
Then Truth was spoken into birth.
From heaven descended to this earth
With Masonry 'tabide.

Hope, much-loved pearl, our Master gave,
From cradle to relentless grave
The Mason's guest to be—
The Hope that centres, Lord, in Thee,
The Hope of immortality.

The peerless jewel, Charity,
The last of Mason's trinity
Of grace from above!
Quintessence of the Deity,
Most precious jewel of three,
All crystallize in Love!

Three peerless graces sent to bloom,
And every Mason's, life illumine,
While on the green earth he stays.
Sweet, sweet the Mason's trinity
Of Faith, Hope, Love or Charity,
Until prayer's lost in praise.

—*N. Y. Dispatch.*

THE CHRISTMAS TREE.

Oh merry Jane and Mary,
And Muriel and Fan,
Oh laughing Amy, Ethel,
Priscilla, Mary Ann,
Oh Polly, Carry, Sophie,
And fair Hermione,
Gather in mystic order
Around the Christmas Tree.

And you stout George and Henry
Fat Arthur, our Sam,
Bold Rupert, Mark, and Tommy,
And Joe, and Jim, and Gam,
And Francis, Kit, and Charlie,
Oh mind you courteous be,
Let every Jack attend his Gill
Around the Christmas tree!

Midst merry peals of laughter,
And the fresh and silvery voice,
In all of genial gaiety,
Oh, let your hearts rejoice.
As in that goodly lighted room,
And much of radiant glee,
The old ones and the young ones
Welcome the Christmas tree.

See now those tapers brightly shine,
To lighten up your joys,
What goodly presents meet the eyes
Of happy girls and boys.
Ah, me, how time is slipping,
Before the "Sisters Three,"*
As now I mind, when first I saw
A gleaming Christmas tree.

Yes, life which leaves us daily,
All weary in the race,
Recalls the stately presence,
The dear and wistful face,
As now once more I greet again,
Those who were dear to me,
Who once could gather gladly
Around the Christmas tree.

But vain are chants of sadness,
On this fair Christmas eve,
Let's banish needless troubles
Afar!—the thoughts which grieve,
Rather we'll raise together,
In heart and fancy free,
A cheery Christmas Carol
Around our Christmas tree.

Bold hearts, fair faces, meek and gay,
In pleasant mirth and love
May all God's truest blessings,
Attend you from above;
May you as on your way you wend,
And older years you see,
Remember ancient mates and friends,
Around your Christmas tree.

I hear soft voices singing
A glorious refrain,
I think for the shadowy moment,
That I am young again,
Alas! the echo vanishes,
The loving shadows flee;
The "Sojourner's" alone once more,
Faded his Christmas tree.

* The Three Fates, a classical allusion, which our boys, and certainly our girls, will understand.

THE GRASP OF FRIENDSHIP'S HAND.

Come sit thou at my table—thou the friend of early years:
To see the face of those we love, the coldest bosom cheers.
Come thou, and share the blessings that Providence has sent
To glad my humble dwelling still, and welcome real content.

I care not for thy thread-bare coat, such pride I'd ne'er bequeath,
The heart that was my friend in need still beats, I'm sure beneath;

I scorn their pomp and empty state, tho' what the world deems grand;
Give me the man that well deserves the grasp of Friendship's hand.

Some tell us Friendship's very rare, it doth not much abound;
If that be true, we'll prize it more when once the jewel's found.

The man whose Friendship's formed of words, like empty air it speeds;
A man's real worth is always known by good and honest deeds.

I would that all were friends on earth, as angels are above,
That man to man would nobly prove a friend—a brother's love;

That no mean boast of wealth or birth 'twixt honest hearts should stand,
Then all alike would well deserve the grasp of Friendship's hand.

—*Scottish Freemason.*

MASONIC SONGS.—A selection of Masonic Songs set to popular airs, written by Bro. E. P. Philpots, M.D., F.R.G.S., is now ready, forming a handsome volume, bound in cloth, with gilt edges, 3s. Sent post free from the office of this paper on receipt of stamps or post-office order value 3s. 2d.—ADVT.

Reviews.

"The Christmas Masonic Magazine." 198, Fleet-street, London.

We have received this goodly specimen of our Masonic serial literature, and admire its appearance and appreciate its contents. Its "bill of fare" is both very varied and very attractive. May a good literary digestion follow upon its perusal, for it is alike interesting and amusing, intelligent and tolerant, full of much that can please and that can instruct, much that can amuse and edify. We think that the Editor has, however, been a little amiss in "proving" the printers' pages, as there are some typographical errors which should never have appeared in a Magazine so well printed, so carefully edited, and glowing in so very taking a cover.

We think it right to call the attention of all our readers to the "Magazine," as it is indeed a cheap and good shilling's worth, competing successfully as it clearly does, alike in appearance and contents with many Magazines of older standing and higher pretensions. We wish it all success—the success which it most fairly merits.

The "Eclectic," G. H. RAMEY, Editor, Washington.

We beg to mention the special merits of this well printed and able specimen of American Masonic literature to all who peruse the weekly pages of the "Freemason."

The "Liberal Freemason," A. F. CHAPMAN, Boston, U. S. We can conscientiously commend this valuable "Confre" of ours to the patronage and study of all reading Masons.

The "Canadian Craftsman."

We have already expressed our pleasure at, and appreciation of the appearance of this friendly Magazine under the new editorial regime. There are many English Freemasons who may like to know what is going on in Canada among our brethren of the Mystic tie, and they can study no better record of the sayings and doings of Canadian Craftsmen.

The "Voice of Masonry," Chicago, United States,

Is as many of us know ably edited by our Bro. J. W. Brown and the well known and able Albert Mackey. It may be considered one of the leading magazines of Anglo-Saxon Masonic literature. It is most admirably conducted, and its articles are replete with Masonic interest and marked by Masonic sympathy.

"The Masonic Review," T. J. MELISH, Editor, Cincinnati,

Is another American Masonic periodical, very admirably edited and carefully arranged. It always contains much that is most readable by all Masons.

The "Keystone," Philadelphia.

A Masonic paper "sui generis," edited by our esteemed friend, and brother editor, Clifford P. McCalla. We need hardly add that the "Keystone" is a credit both to Pennsylvanian and Cosmopolitan Freemasonry. We wish that it could be more widely read by our English brethren.

"New York Dispatch."

Under the clear and able direction of Bro. Simon, its Masonic page is always full of gratifying articles for the reading and thinking Mason.

"Die Bauhütte." Leipsic; J. G. Findel.

"Die Bauhütte" pursues the "even tenour of its way," though not altogether unruined by the storms of the passing epoch, and we are glad to see it, and to read it. Though we do not always agree with Bro. Findel, we wish the Bauhütte every success, always remembering Bro. Findel's zealous labours in the good cause of Masonic truth and historical accuracy.

"La Chaîne d'Union." HUBERT, Paris.

We have often praised this excellent periodical for, and we commend it again sincerely to day, wishing both to it and its editor and publisher, Bro. Hubert, all success. He well deserves it, and the "Chaîne d'Union" is always worth reading.

"Le Monde Maçonique." Edited by Bro. Caubet.

Though we have had to differ, and do differ seriously with Bro. Caubet, we differ from him Masonically and honestly. We do not think that any good will come of suppression of the truth, or shirking the difference of manly opinion, and therefore we think as we speak, and speak what we think. Surely in Freemasonry we ought to seek for and expect the truth. When then we differ from brother Masons, as differ we will and often must; let us try to speak the truth boldly, freely, without fear, without offence, and without personality. We always read the "Monde Maçonique" with pleasure, and we recognise its Masonic information and its editorial ability.

"Der Triangel."

A German Masonic paper, published at New York, of which a copy has been kindly forwarded to us. We know nothing of it, or whether under the Grand Lodge of New York, but it seems to be very ably edited, and to be Masonic in its tone, and well arranged. We note, however, that it leans to the Grand Orient of France, even in its last unhappy "faux pas." It is a great wonder that its editor, apparently both Masonic and enlightened, can be deceived by the specious cry of toleration under which that revolutionary change has been effected. No more intolerant act has ever been really committed by any Masonic body, as it is a direct attack on the great foundation-truth

of Universal Freemasonry—belief in T.G.A.O.T.U. Bro. Caubet, one of the leaders of the dominant party, boldly states, in the last *Monde Maçonique*, that the Irish Grand Lodge is not an Universal Grand Lodge, because it accepts belief in a Personal God and the Bible. What will the editor of the "Triangel" say to such a proposition? It is enough to make the hair stand upon the head of any good old Mason.

"Bulletin du Grand Orient de France."

This is a very useful publication, giving us the official acts of the Grand Orient of France. It is lucidly arranged, and skillfully edited, and ought to be studied by all who wish to know the real position of French Freemasonry.

"Grand Imperial Council of Illinois."

We have received and pondered over this admirably printed report, and are much struck with it as a record of American High Grade work, as well as with the agreeable engraving of Bro. R. B. Smith, the Grand Sovereign.

A CHANGE OF SUITS.

BY BRO. TEBBS.

FYTTE I.

"Well, Tiny, if the worst should come to the worst, we can but cut and run for it; take a cab from close to your house so that the old boy can trace it. Drive to Broad-street—tickets to the Alexandra—get out at Dalston—tickets back to Shoreditch—meanwhile, I mount the green specs, and you that eye-shade I bought in the Strand, and then—"

"I won't, Bob, and that's flat. Eye-shade, indeed—why—"

"Well never mind that, something else, Tiny; then we can get a special license, or perhaps the banns at Charley's office, or—"

"Won't do, Bob; your aunt ran away, I know, and so did my dear, old grannie; but it won't do. Pa would catch us, and off we go to Boulogne, or somewhere else, and I shall have to be Mrs. Titus Tomkins within the week—ugh!"

"Well, then, Tiny, I must think of something else, for your governor won't hear of me, I know, though I shall come into my own in a twelvemonth; meanwhile, you won't be your own mistress for another four years, and that old beast will force you to marry that humbug Tompus Tightkins, or whatever his lovely name is—By jove, I have it; I'll go and ask Charley Jones' advice; he's a lawyer you know—"

"Lor, Bob, it's half-past seven, and Pa will be waiting for his tea—shan't I just catch it—what must I say? Good-bye, dear. Oh! how tiresome those sharp ends of your moustache are. . . ."

FYTTE II.

"How d'ye do, Charley? Busy, eh?"
"No, not to you, Bob, sit down and tell me what it is—tenant bolted—Smith 'shot the moon,' eh?"

"No, Charley, worse than that. Old Clare insists on Tiny marrying that Tomkins fellow, and I don't see how to prevent it; he raves at her so, and leads her such a dance that I expect she'll be worried out of her life, and give way at last for very peace sake. What in the name of good fortune shall I do?"

"Sit down, man, or else you'll wear out a fortune in your shoe-leather and my carpet to boot—sit down and let's think. H'm!—I have it! You've written her some letters, I suppose?"

"I should just think I have."
"Spooney, I suppose, Bob?"
"Well, the usual sort."

"Any mention of marriage, Bob?"
"Yes, of course."
"Sit down and write. Now, Bob, fire away!"

"My dear Sir."
"None of your larks Charley! Fancy, writing to him!"
"Do as I tell you—"

"My dear Sir,
I deeply regret that I have been so ill-advised as to cross your wishes with regard to your daughter, and still further that I have, contrary to your desire, which ought to have been law in so tender a relationship as that of father and daughter, addressed to Miss Clare, several letters.

I feel with you, that we are both too young to enter into any engagement as yet, and I therefore beg to inform you that I shall not again act contrary to your wishes. At the same time may I ask you to kindly return me the foolish letters that I have sent to your daughter.—I remain, my dear Sir, very truly yours,

"T. J. CLARE, Esq. ROBERT ACCRINGTON."
"O, blow it all, Charley! I'm not going to send that—"

"But I am, Bob. Leave it to me, I'll see it all right for you. Good-bye, you must hook it now, for I'm awfully busy—Good-bye!"

FYTTE III.

Martha, I tell you I won't hear of it. Pass me another egg and some more tea. Bob Accrington—pooh! Young ass—"

"But, Pa—!"

"Hold your tongue, Emily! I know what is best for you. You will and shall be Mrs. Tompkins, this day six months."

"I wo—"
"Come in Susan."
"Letters please Sir!"

"One from that young idiot again. Hallo! 'foolish' please return letters.' 'Letters?' What letters?"

"Oh, Thomas! here's a letter from Charley Jones; he says, 'You'll be pleased, I know, to hear of Bob Accrington's luck. He's going to marry Miss Aspley, whose maiden aunt has just died, leaving her a couple of thousand a year, and—'"

"What, Martha? Oh, that's the game is it? I'll spoil your fun for you, Master Bob! Go and fetch me those letters, child."

"Here they are Pa! but—"

"Run away child. Now Martha."

"Ha! 'stick to you, Tiny dear, through thick and thin; marry in spite of old Grumper—' Now, Martha, I'll tell you what I'll do. I'll put this directly into old Kasay's hands, and he shall enter an action for breach of promise. Master Bob, you shall squeak for this!"

FYTTE IV.

"So, Mr. Clare, the defendant promised your daughter marriage, did he?"

"Yes, sir, he did; and I thought—to begin at the beginning—"

"We don't want you to begin anywhere, Sir, but merely to answer the questions put to you. You swear that he promised your daughter marriage?"

"Yes, sir, he did!"

"Very well, Mr. Clare, and you consented, I suppose?"

"Well, Sir!—I, at first—"

"On your oath, Sir, you gave your consent?—I must know this, as your daughter was, and is still, a minor, I believe?"

"If I might—"

"Be good enough to answer my question—"

"Mr. Smith, you must answer the question of the learned Counsel explicitly."

"Yes, my Lord; I will endeavour to do so."

"Well, then, Sir, your daughter had, and has still, your consent to accept the proposal of the defendant for an immediate marriage?"

"Yes, Sir!"

"Then, my Lord, I submit that this case need go no further, as my client is perfectly willing to carry out his engagement."

FYTTE V.—(A PAIR.)

Plaintiff non-suited—and Defendant suited to a T (incy)

AN ACCOMMODATING WITNESS.

In an assault and battery case tried before Justice Moses a day or two since, a Mexican was a witness. The business proceeded as follows:

Judge: You speak English, do you not?

Witness: Yes, sir.

Judge: Well, you will please go on and tell what you know about the assault made by this man upon this woman.

Witness: Yes, sir.

Attorney: Ye ondersthand, sor, that ye air to go on now and schtate to the court and jury what ye know about this case—in yer own language, d'ye ondersthand?

Witness: Yes, sir, I understand perfectly well. You want me to tell the story in my own language.

Attorney: Exactly. Proceed, sor.

Witness: Este mojare vauia mi la casa—

Attorney: What air ye sayin'?

Witness: Este hombre tombein—

Attorney: What is that ye air sayin'? What did the man do—what did he say?

Witness: Aque, senora, yo quere habla uste—

Attorney: (growing red in the face)—What air ye jabberin'—Italian, French, Dutch, or what?

Witness: I am speaking in my own language, sir, as you requested me to do—I am a Spaniard, sir.

Attorney: I didn't mane for ye to spake yer own language when I said for ye to spake yere own language. Ye can spake to me as I'm spakin' to ye, can't ye?

Witness: I can try, sir.

Attorney: Well, thin, thry, sor. Schtate to the court and the jury what ye saw of the assault.

Witness: Well, thin, yer honor, this man and this woman kim to me house, and sez the man to the woman, sez he, I want to spake wid ye, sez—

Attorney: What do ye mane, sor, by spakin' in that way?

Witness: Sure, sor, ye axed me to spake in the language ye use yerself, sor, an' sure I'm afther thryin to obleege—

Attorney: I don't want any sich language as that from ye, sor, I—

Judge: Just proceed in English, please, with what you saw of the affair.

Witness: With pleasure sir. I should have done so at first, but the learned counsel seemed rather particular in regard to the language in which he wished me to give my evidence.

As the witness proceeded with his story the attorney sat mopping his brow with his bandana, and scowling black as a thunder cloud on all in the room.

WHAT HAPPENED AT A CHRISTMAS GATHERING.

BY THEOPHILUS TOMLINSON.

CHAPTER I.

I am getting an oldish youth now, but have not quite lost, happily for myself, all "sentiment." It is a very bad thing for any one to lose his "sentiment," because he becomes dry and hard, and callous, and cynical—indifferent alike to the charms of sympathy, or the attractions of the beautiful. We come across, however, constantly that kindly disposition and that genial temperament which are so comely in themselves, especially in elderly people, and which make us all keenly sensible of all that is loving and "leal;" of all that is fresh and fair, of all that is tender and true, in this rough battle of life.

Whenever you encounter such a person—whether an old boy or an old "gal permeated," as the swell writer says, by an "emotional psychology,"—cultivate him or her at once. Depend upon it your time will not be thrown away, nor your pains in vain.

Now I have not said this to puff myself. I am neither "laudator temporis acti"—at least not too much so—nor egotistical in any degree, but I merely think it well for special and weighty reasons me thereto moving, to praise "sentiment," because it is a main ingredient in this little story. I am like the eloquent speaker, who said once in proposing "The Ladies" (what stuff men will talk about women when they have a chance), "Sir, the man without sentiment is like a flat bottle of Bass!" There is a good deal of force, if not truth, in this illustration, commonplace and sensual as it may appear to some. It would possibly horrify Sir Wilfred Lawson, but pace that excellent man—though not a beer drinker myself—I believe that it is a generally admitted truth that a bottle of "Bass," clear and amber-coloured, well-up, has many charms, not only for a "thirsty soul" and to "soothe the savage breast," but for many very civilised bipeds to boot.

It was my lot to be invited to spend a Christmas—some time ago, alas! now—in what Mrs. Hemans terms one of the "ancestral homes of England." It was a fine old place, with a noble hall, and tapestried chambers, and a haunted room. It had many good features for inmates and visitors. Jemmy Miller, a young hero of the day, whom I met there, and of whom I knew something, said it was a "rum old place, and as for that haunted room," he added, "enough to frighten a fellow, you know; they say, my old boy, it is a woman, who walks in and out of your bedroom and looks at you, and points at you, and goes to the right about and vanishes into thin air. One of our fellows who was here said he had his bedclothes taken off; but between you and me and the wall, I think he had been 'liquoring up.' I like women in general, and one in particular, but I strongly object on principle to a female ghost. For you see," he concluded speaking confidentially, "you don't know what to make of her."

Now, I have quoted these frank words of one of the dramatis personæ because I think they well handle so spectral a subject.

Well, we had gradually assembled at the old hall; a large party, too, from east and west, and north and south. There were some male and female parents; there were some pleasant married couples, some very pretty girls, and plenty of young men, and altogether it was one of those Christmas gatherings you sometimes share in which are not without their sunny side; not so much a family party, as a miscellaneous collection of people who knew something of each other, and have met, not having a Christmas of their own to keep, to spend a merry Christmas in some hospitable mansion.

There were of course, one or two bores, male or female (what party is without them?), but still we had all reached our haven at last, one cold, raw, dreary, inhospitable day outside, and were welcomed warmly within, as was ever their wont, by our kind host and hostess. The ladies are all gathered in a magic circle, in the long picture gallery, round the pleasant fire; and the gentlemen, who formed the "outer ring," were standing or lounging about as men will do, receiving gratefully warm cups of tea from the hands of the ladies; and then, being a little thawed, we all begin to talk.

"I'm blessed," said old Jorum to me, "if I ever heard such a chattering. They declare women are magpies, but I'll back men to gossip against them."

But I don't think that old Jorum is quite impartial in the matter, being very much under the influence of Mrs. Jorum, who has made him give up all his bachelor opinions.

Young Miller comes up to me and says, sotto voce, "Deuced fine woman Mrs. Jorum, but she is better horse a long way;" and here the young rascal winks sagaciously at me and plunges into an animated conversation with the eldest Miss Barnstaple.

After we had all talked and got cosy, and even yawned—and one or two actually dozed—we all dispersed incontinently to our rooms, whence, after having duly dressed for dinner, we re-descended into the hall. When dinner was announced we all were marshalled in order and marched in double file, a manoeuvre which required no little tact on the part of our hostess, who, however, was equal to the occasion. We were all, at last, comfortably seated in the cheery dining-room, and prepared to enjoy a good dinner. I had two very agreeable neighbours, as the Irishman said, "on each of my two sides," Mrs. Jorum being one of them, and so I took stock of the company, as I was doing so well myself and the "coup d'œil" was quite charming. Among other things which I noticed I saw that Jemmy was making himself very pleasant, as they say, to a very pretty young woman on his left, and was going ahead, she being, as the Germans say, evidently "zukommend." But I also thought I observed that this innocent flirtation was not at all agreeable to the

fair Laura's right-hand neighbour, a ponderous and prosaic old gentleman—what mammas call a "safe man"—who was smitten with that fascinating gipsy, and was evidently thinking, too, that his "kismet" had come at last. He seemed to disapprove of Jemmy's proceedings, and to consider him a very forward and offensive puppy—as these old boys always do when they get spooney and a youngster comes in their way. But the happy Jemmy, all unconscious or little caring for the angry glance of the indignant Jamieson—for that was his name, D. Jamieson, M.P. (old Jamie as we called him)—went on making hay while the sun shone, and much to the content of the "damosel," though not equally so to her anxious mamma. On the left of Jamieson, again, was a not disagreeable widow, who was said to be well off but bad tempered, both of which qualities for once were true.

Jorum knew something about her, and had said to me, before dinner, in his curt sentences: "Bullied her husband, bullies her servant, often bad tempered old fellow forty-eight if she is a day!"

I know not why, but the demon of mischief or the goddess of "sentiment" suggested to me what a good thing it would be to couple together old Jamieson and Mrs. De Salis, and how needful it was and how proper it would be to help Jemmy and his Laura, two young spoons. Laura's mamma—a stout old party, with too low a dress for my taste, but plenty of diamonds—had been smiling when Jamieson talked to the perverse Laura, but had actually frowned, as mothers sometimes will do, when she turned a very ready ear to the insinuating and light-hearted Jemmy. Still I knew she was not a bad-hearted old party, and as I was also well acquainted with pater L'Estrange I thought I might do Jemmy and Laura a good turn, if things got as they say, "serious." So I said to myself: "I will try for once to make the course of true love run smooth in this rough world." And so I turned to my fascinating neighbour, Mrs. Jorum, for her countenance advice. I knew that she was the most genial and tender-hearted of beings, so I felt sure of her assistance and approval. Nor was I mistaken, for she at once, after I had explained to her my ideas on the subject, kindly and fully said that it was an "imperative call of duty to pair those four people properly;" and so we entered into a compact and concordat on the subject forthwith, then and there, signed, sealed, and delivered.

"It is quite clear to me," she also remarked, "that old Jamieson and the widow would just suit each other; and if she did bully Mr. De Salis, I don't think it will do old Jamieson any harm."

Of course I replied that I thought it would do him a great deal of good; and so we both assented to the general proposition that it was a duty we owed to society and sentiment in general, and to Laura and Jemmy in particular.

Dinner was over, the ladies retired, and the gentlemen drew near to the host's end. We had a pleasant seance, though I observed that Jamieson did not draw near to Jemmy, and that Jemmy did not talk to Jamieson. "Oh! woman," said I mentally, "what a wonderful institution you are; what fools you make of men, geese that they be!" When at last we went off, as a writer of an ill-regulated mind says, "to coffee and crinoline," I managed to get hold of old Jamieson, so as to let Jemmy take ground to the right and get a chair near Laura, to whom, I observed his advent seemed to afford unmitigated pleasure, if I might judge by those bright eyes of hers; and I began a most interesting and confidential conversation with Jamieson about Mrs. De Salis. I knew at once that the old rascal listened; that he was ready as the French say to "envisager" the whole question especially, as an old friend of mine used to say, if there are "Dibs" in the matter it is wonderful how they sweep away difficulties. So I said casually to him, "Fine woman, Mrs. De Salis, and wonderfully well off for a widow; £5000 a year jointure, £25,000 to do what she likes with, and a house of her own."

Old Jamieson's eyes twinkled. "Very agreeable woman," he slowly replied; very neat looking, and well preserved, and becomingly dressed. Her hair is so good—and its all her own! By the way, Tomlinson," he added immediately, "they say at the 'Ulysses' that she is a queer-tempered woman. Admiral Hutton was an old messmate of De Salis's in the *Persephane*, many years ago, and he told me—" and here Jamieson lowered his voice, "that De Salis told him that if he had known what a deuced bad-tempered old gal she was, he would never have slung his hammock alongside of hers."

"Oh!" I said, "Jamieson, you can't believe Hutton, who is dreadfully afraid of his own wife; and club stories are always canards. All I can say is, if I had your chance I would not throw it away."

"Do you really think that she is amiable and pleasant to get on with?" asked poor old Jamieson again; and so I ventured to remark that "I will not say that; and I admit that there is a flash in her eyes which says, 'look out for squalls?' But you know, Jamieson," I also added, you can find all that out before you put your head into the noose. If a chap can't find out before he marries whether his wife is good tempered or not, he deserves to be bullly-ragged all his life."

"What a pretty girl," he then remarked, "Miss L'Estrange is."

"So she is," I then said, "very pretty indeed; but she has not much money—more's the pity." This was not quite true, but I considered it, under the circumstances, a white lie. I knew that Jamieson, like a good many other men you meet in society, thought his wife ought to have money, and would not marry without money. A sordid view in my opinion, but if it is a popular view, and no doubt has some common sense at the bottom of it, as we cannot, it is quite clear, live on "sentiment," though it would be a very base and dirty world without it.

Jamieson evidently felt what I had said, and after a little went and sat down by the beaming widow, who rewarded him with one of her sweetest smiles.

"Yes, old girl," I thought to myself, "those smiles are like a calm at sea, too often only the forerunners of a gale. But 'sufficient for the day is the evil thereof.'"

Old Jorum said, as we were retiring for the night, "Jemmy will win in a canter, but I am afraid poor old Jamieson will be heavily handicapped in the race."

CHAPTER II.

I left off my story at the end of our first day at Compton L'Estrange for so the old manor-house was termed when the genial company were dispersing for the night. Some of the irreverent youth adjourned to the smoking-room, and when we elderly people had gone to our virtuous couches, were exhaling until early hours the fragrant (?) weed, and imbibing a mysterious compound termed "B. and S."

When we all assembled for breakfast in the morning, everybody seemed very cheerful except old Jamieson. I at first thought it was the mental conflict of the evening before between love in a cottage and love in "widow's weeds," but young Miller whispered to me, "Old Jamieson has been in the haunted room, and I am quite sure he has seen the ghost." But as we were all talking and eating and drinking at the same time, no one had any leisure time for anybody else's grievances or mishaps. And I often think that the breakfast is the one meal of the day when many of us are inclined to be sulky and savage, and resent enquiry, and dislike confidence. Even the "gal" you adore does not always look benign at breakfast time, though I do not know why. Perhaps it is that we noble animals require our "pabulum corporis," like those of a lower grade, and after feeding-time is over become civil and sociable and gregarious again. But this morning Jamieson's little melancholy was soon discovered by the buxom widow, who instantly began to pity and "proner" the old rascal, who, to say the truth, like most men, was not averse to be petted and fussed over. I observed some sagacious looks passing between Jorum and Jemmy, and after we had all left the breakfast-room and the men had got into their morning-room, Jorum began pumping old Jamieson.

"By the way, Jamieson," he said, "I hear you slept in the haunted room last night. Did you see anything?"

Jamieson, who did not evidently relish the cross-questioning, said hastily, "Oh no; I slept very well, and saw nothing and heard nothing."

"Well," replied Jorum, "I thought you was looking pale this morning. I have heard queer stories about that room. They say,"—he went on, not pretending to notice old Jamieson's fidgetting about—"that a woman appears and gazes on you with a melancholy look. Come, Jamieson," added Jorum, "tell us the truth old boy; we won't peach. Did you see something last night?"

Jamieson, who was evidently a little nervous, at last said to Jorum, in a lower key than usual, "Well, it is a fact; I believe a woman did cross my room this morning early."

"What was she like?" said Jemmy Miller, in a tone no one could fail noting.

"Well," said old Jamieson, "I did not see exactly, for I was half asleep, and in a dreadful fright, but she looked like a woman in white."

"Stout or thin?" said Jemmy again.

Everybody laughed, and old Jamieson said, "Mr. Miller, none of your jokes on me. Its no laughing matter. I saw something, but what it was I can't say!"

The conversation dropped. But the story soon got out among the ladies, and I felt pretty sure from their low laughs that Master Jimmy Miller and Miss Laura knew something about the matter. However, the discussion ceased, and we spent the day as people usually do in a pleasant and comfortable country house. When we all got together for tea in the afternoon, it was quite clear to me that Jamieson and Mrs. De Salis, and Jemmy and Laura had paired off like Dame Durden's serving maids and men. And so I said to Jorum, "It all appears to be going on as one could most desire."

"Yes," she replied; "that ghost has done it. Mrs. De Salis has profited by the occasion, and has convinced Jamieson how undesirable is a bachelor's life, and how lonely and how unprotected, and how uncompanionable it is. I believe, if the ghost appears again, Jamieson will take and marry Mrs. De Salis off the reel, to keep off such nocturnal visitants. Whether he will be gainer or the loser by the transaction, time only can show."

"Well, but," I said, "what has the ghost to do with it?"

"Well, you see," she replied, looking most mischievous, "old Jamieson is, I believe, an arrant old coward, and Mrs. De Salis has pluck—I won't say brass—for two; and like all weak men—and you men are so weak, such poor creatures—he must lean on a woman. Now Mrs. De Salis is as bold as a lion, and fears no ghost and certainly has no alarm about a husband;" and here Mrs. Jorum laughed again her merry laugh. "Look at them," she said, "why those two old geese are getting quite tender. Well, I never!"

Certainly Mrs. De Salis had played her cards well, and Jamieson was enraptured.

Old Jorum came up and said, "It quite disgusting!"

"What is," asked Mrs. Jorum, "you most unsentimental of men?"

"Those two old donkeys making love in that way."

"Bless my soul," said Mrs. Jorum, "what creatures men are! As if it was not necessary to sweeten the black draught of life with a little coating of sugar or of gold. Jorum, I had expected better things of you, after all the instruction I have given you! Do you remember, Mr. Tomlinson, how loving a certain person was once upon a time?" I bowed impressively, and she went on: "And

here he is, positively grudging poor old Jamieson a few short sweet moments of sunshine and quiet and happiness."

At this moment Laura and her Jemmy came up, looking supremely happy. Jemmy came to my chair and whispered in my ear: "All right, old boy—father and mother agreeable—and I am going to write to my friends."

"Oh! incautious maiden," said I to the blushing Laura, whom Mrs. Jorum was warmly congratulating, "You are really determined to land on the dangerous island of matrimony. Be warned and wise in time, ere it be too late."

The impudent young woman only laughed, and said, "Grapes are sour, you old and woe-begone bachelor."

And in due time we all separated to adorn the outer man, for the cheery and pleasant dinner. This evening also went off and went on, as they say, "most swimmingly." Jamieson was so engrossed by Mrs. de Salis that he took no heed of his left-hand neighbour; and Jemmy was so absorbed in Laura's sprightly conversation, that he even had scarcely an ear for Mrs. Jorum's merry sallies. But as she said confidentially to me afterwards, "a man in love is really all but 'off his nut.'"

It was quite clear to all now that old Jamieson was booked, and I confess, like a person suffering from a twinge of gout, I began to feel a qualm of compunction. And as we separated for the night, and the ladies had finished nibbling their biscuits and sipping iced seltzer water, with just a soupçon of cognac—only a soupçon I said to Mrs. Jorum; "I am really sorry for poor old Jamieson."

"I am not," that strong-minded young woman replied; "he wants money, and he will get it; he wants some one to manage him, and he will find what he wants. As he has made his bed, so let him lie; I don't pity him in the least." And I don't believe she did.

I fancied I heard the ladies tittering as they all tramped along, Mrs. De Salis lingering behind to say a soft farewell to Jamieson.

"You and the widow are going it," I said to old Jamieson when he returned to the table. When we all closed round the fire, before separating for the night, "Charming woman, Tomlinson," the old impostor said, "full of warmth of heart, and what a fond and sympathetic creature she is."

"Yes, old fellow," I thought to myself, you and she will do very well; you will get her money, and she will bully you. Such are the compensations of life." Soon after this we all went our way, wishing each other "buona notte."

At breakfast the next morning poor old Jamieson was more silent than ever, and was evidently ill at ease, and even impervious to the attentions of the ready widow. Soon after breakfast was over, he went up to our kind hostess and told her that most important business called him away to town, much to the apparent astonishment of that amiable personage, to the consternation of the widow, and the evident suppressed amusement of Mrs. Jorum, Jemmy Miller, Laura, and Co. He gave no explanation, and avoided us all, and left by the London express.

Curiously enough, the widow, in the afternoon, also found that she must return to town; and the next morning she also left us, resolute and reticent.

I said to Mrs. Jorum when this second denouement took place, "Can you solve the mystery?" and that heartless woman laughed outright. "You had better, I think," she replied, knowingly, "ask Jemmy Miller and that young scapegrace his brother officer, Mr. Vesey."

But they would tell me nothing, and it was not until some time afterwards that I learnt the solution of the enigma. Mr. Vesey was the "woman in white," and had frightened old Jamieson out of the house and into the loving care of the bold widow.

Laura and her Jemmy were married after Lent was over in the following year, and are as happy as two geese of lovers can be. Mrs. Jorum is my authority for the expression. Jamieson married Mrs. De Salis, and is, they say kept in thorough good order. He has never seen a ghost since, though he probably sees far too much to his taste of a stout woman in white.

Mrs. Jorum and I have often talked over the matter since. She still contends that all is for the best, and that each of the two "spoons" is properly mated, and has got just what he or she wanted. She will not allow that Jamieson is to be pitied at all. "A man who makes up his mind," she says, to get money, must take things as he finds them. If he sets his heart on 'ochre' he must not be surprised if he finds it to be, after all, dross; and that, as he has outraged all true sentiment, he can't get his sweets without his bitters."

I agree with Mrs. Jorum. Though old and gouty, and full of soft memories of what happened to me, "Consule Piasco," I yet feel certain of this one thing: that marriages of affection afford the best prospect of earthly happiness; and that if society is disorganised, if its creed is sceptical, and its morals somewhat "gone astray," it is only because we choose to forget that, though hasty and improvident and incongruous marriages are very bad things for all concerned, a mercenary marriage is detestable, and a marriage without mutual affection is but a certain prelude to severed sympathies, and a mournful fiasco.

"Yes," says Mrs. Jorum, "my view is, that love and affection combined with a quantum suff, of the good things of life are far better than all the money in the world; and that if the heart does not go with the gold, and the dress which perishes with the using, and is not purified and elevated by tender sentiment and true sympathy, there is very little chance of mutual happiness for any two people in this world."

As I think that my readers will agree with the "dictum" of that charming person, who has made the best of wives, and is the most sincere of friends, and the cheer-

est of good company—an honest, true-hearted, fascinating woman—I conclude my little tale with her eloquent peroration.

VATICANISM IN A NEW ROLE.

One of the least amiable characteristics of our times, is the growing intolerance of the advanced thinkers. They profess to be the most liberal men in the world and they are often the most dogmatic and denunciatory. They seemed called upon to celebrate their own change of opinion and emancipation from bigotry, by anathematizing those they have left behind, as fools or bigots. In their real zeal against theology, they have stolen the very thunders of the theological schools, and giving a living illustration of what used to be known as the "Odium theologicum." If we may judge by the deliverances of those who are loudest in their praises of science, the science of our day is rapidly changing places in this respect, with the polemic theology of former ages. The science of Sir Isaac Newton's day, if we may take that great expounder as a true type of it, was both modest and devout—modest, as having not yet comprehended all knowledge, and devout as being a willing worshipper in God's great temple. It had not then learned the vocabulary of the blasphemer, nor the boastful ipse dixits of wholesale intolerance. But now the tables were turned. The war is carried into Africa. Many of the popular leaders of modern thought, speak as men who have authority—the authority of science to back them. We should be sorry to think that true science is responsible for all their utterances. The theologians of olden times, especially in papal countries, felt that they had an infallible divine power behind them—that of the Church. They spoke ex cathedra, and they became intolerant. In like manner the advanced free-thinkers of our day, discarding the old church authority and installing in its place another authority, in their judgment of even higher infallibility—the absolute authority of science—have assumed the same arrogant tone, and adopted a similar language of intolerance towards those who will not accept their opinions. Standing, as they think on the vantage ground of superior knowledge, and emancipated alike from the traditions of men, and the alleged revelation of God, they speak with an air of magisterial and oracular authority, not surpassed by the inspired prophets of the Old Testaments. In reading some of their deliverances, especially on the favourite topic of ecclesiastical creeds and dogmas, one is forcibly reminded of the anathematizing clauses of the famous Council of Trent, or of the vatican decrees of Rome, when Roman supremacy was at its height.

This new vaticanism, which may be fittingly called the vaticanism of the latest school of scientific philosophy, is gradually creeping into our current literature, finding expression in lecture and magazine, and even making itself felt in our institutions of public education, both collegiate and rudimental. It may be met with in the quarterly review, and the daily newspaper, in the discussions of municipal Boards of Education, and even on commencement occasions in college and university. It is intolerant of all old systems and ideas. It is at war with all creeds, all churches, and all religious principles. Its aim is radical and destructive as it regards Christianity, and all institutions founded on Christianity. It holds Christianity, as it holds all other religions, to be simply a superstition and a delusion. Having as it imagines, excluded God from the universe, it seeks to exclude all traces of God from the minds of the people, and from the schools, were the children of the people are educated. It aspires to nothing less than to control the educational institutions of the country. Having, as it thinks, excluded God from the universe, it aims to exclude the Bible from the schools of education, and then to expurgate from all school-books every mention of God and the Book of God; and when that is done, to banish all Christian teachers, and along with them all Christian influences of every sort from the education of the people. It is a spirit which boasts liberalism, and wears the garb of free thought. But under its well-disguised liberalism and free thought it is the sworn foe of all evangelical and spiritual religion. It couples the burning zeal of a propagandist with the intense tolerance of a dogmatist of the middle ages.

A single example will be sufficient to illustrate the intolerant dogmatic spirit of this new style of vaticanism. It shall be taken from Chicago. One of the leaders of scientific materialism, who is a high official, exerting a controlling influence in our public schools, is reported in the papers as saying: "That man is a fool who does not know that the discoveries of modern science have utterly exploded all the teachings of the Bible."

One is amazed at the immense intelligence, not to say egotism, of a mind which could thus array its own individual judgment against the united judgments of millions of intelligent men all over the world (not to speak of the millions on millions through eighteen centuries) who have believed in this Book. Are they all fools? On what intellectual meat hath Cæsar fed that he should dogmatize? Who has given him the right, as with the irreversible decree of a Rhadamantus, to pronounce sentence of death on the most cherished beliefs of mankind, and to tell millions of the most cultivated people in the world that they are fools if they do not know that the latest modern science has exploded all such beliefs? The wonder turns, as Chalmers would have expressed it, on the mighty process by which a single mind grew to know so much, and felt that it had the right to fulminate a sentence so dogmatic and so overwhelming against so many other minds.—*Eclectic.*

GRAND LODGE OF PENNSYLVANIA.

The Quarterly Communication of the R. W. Grand Lodge of Pennsylvania, on Wednesday, December 5th inst., was one of the largest meetings of this Grand Body ever held. This being the time designated by the Ahiman Rezon for the annual election of officers, the brethren from all parts of the jurisdiction were fully represented, by District Deputy Grand Masters, and the officers and Past Master of lodges. We were especially pleased to meet so large a number of eminent Masons from the interior and western portions of the State, among whom the Keystone numbers some of its firmest friends. The entire business before the Grand Lodge was conducted with the usual fraternal harmony.

The following brethren were elected Grand Officers of the Grand Lodge of Pennsylvania for the ensuing Masonic year beginning on St. John's Day next:

Bro. James Madison Porter, of Easton, R.W. Grand Master.

Bro. Michael Nisbet, of Philadelphia, R.W. Deputy Grand Master.

Bro. Samuel B. Dick, of Meadville, R.W. Senior Grand Warden.

Bro. Conrad B. Day, of Philadelphia, R.W. Junior Grand Warden.

Bro. Thomas R. Patton, of Philadelphia, R.W. Grand Treasurer.

Bro. John Thomson, of Philadelphia, R.W. Grand Secretary.

Trustees of the Girard Bequest, Bros. Sam. C. Perkins, George Thomson, Charles M. Prevost, Henry C. Howell and Jacob Roberts, M.D.

The remarkable unanimity with which all of these brethren were elected, upon the first ballot, to their respective stations and committees, was a matter of special congratulation from the Grand Master to the members of the Grand Lodge, and evinces the thorough fraternal harmony that pervades the Craft in this jurisdiction.

Reports were rendered by the committees on finance, on bye-laws, on appeals, temple and library committees, trustees of the Girard Bequest, commissioners of the sinking fund, and special committee on Ahiman Rezon. All of these reports were listened to with the closest attention, especially that of the committee on finance, which exhibited the healthy and prosperous condition of the monetary affairs of this Grand Lodge.

During the past year 15,000 dols. have been added to the Sinking Fund of the Grand Lodge. The Grand Lodge Charity Fund now amounts to 68,225 dols., of which 67,200 dols. is securely and profitably invested. The income of this fund for the past year was 4023 dols. The charge for the use of the Banquet Hall in the Masonic Temple, after St. John's Day, December 27th next, will be five dols. a night, instead of eighteen dols. as heretofore. It is expected and hoped that this reduction will tend to keep the lodges, when at refreshment, within the walls of the Masonic Temple, in our magnificent Banqueting Hall. No member of a subordinate lodge in Pennsylvania can hereafter be made an honorary member of another Lodge in this jurisdiction. The Grand Lodge Library Committee reported an increased use of the Library, and an addition of one hundred volumes during the past year, in which time its receipts in cash were 850 dols.; but the Committee deplored the little interest as yet manifested by Pennsylvania Masons in the Reprint of the Proceedings of this Grand Lodge, the first volume of which has been handsomely issued at 1.00 dols., to be followed by four or five others at the same price, completing the work. The present investments of the Girard Bequest amount to 61,000 dols., and during the past year 3500 dols. were applied to the use of the Stephen Girard Charity Fund. The Sinking Fund of the Grand Lodge now amounts to nearly 40,000 dols. The reported draft of the proposed new Ahiman Rezon was adopted, with but three amendments, viz.: (1) making the fiscal year end November 15th, instead of September 30th. (2) on page 52, striking out from, line 18 to line 4 which results in making three applications for initiation, and rejections, final in the lodge; (3) and on page 15, making the minimum fees for initiation and membership, in Philadelphia, 75 dollars, and outside of Philadelphia 40 dollars, instead of 50 dollars, and 25 dollars, respectively. Our readers may gather from the above, some of the more important results accomplished at this Quarterly Communication of the Grand Lodge. The session was quite a prolonged one, being from ten o'clock till two, and from four till eight, but all of the business was disposed of fully and satisfactorily.

We congratulate the members, and the entire Craft in the great Masonic jurisdiction of Pennsylvania, upon the able brethren who will govern them during the ensuing Masonic year, all of whom have the full confidence and fraternal regard of the entire brotherhood. Grand Master-elect, Bro. James Madison Porter, will preside over a united and prosperous Craft, and Grand Master Clark will retire from the Grand East, with the assurance that he has performed his difficult duties in all respects acceptably and well. That prosperity may ever attend and distinguish the Craft in this ancient and honourable Masonic Jurisdiction of Pennsylvania, is our earnest and sincere prayer, to which all of the brethren will respond. "So mote it be."—*Key-stone*

ROYAL SOCIETY.—At the meeting of the Royal Society, on the 13th inst, Sir Joseph Hooker in the chair, the following were elected foreign members:—Marcellin Berthelot, of Paris; Joseph Decaisne, of Paris; Emil Dubois Raymond, of Berlin; Adolph Wilhelm Hermann Kolbe, of Leipsic; Rudolph Leuckart, of Leipsic; Simon Newcomb, of Washington; and Pafnutij Tschebyschew, of St. Petersburg. By this election the foreign list of the society is made up to its full complement of 50 members.

GOOD THOUGHTS.

We visited, a few weeks since, a lodge in a neighbouring jurisdiction, located in a pleasant village of two thousand inhabitants, that has kept up an unflagging interest in its meetings for nearly thirty years by adopting the method suggested. Try it. We frequently notice these complaints of inactivity and indifference. Our experience has taught us that they have their origin, primarily, in three causes: First, a surplus of lodges; secondly (and as a result of the first) too many members never adapted to Masonry; and, thirdly, an almost universal tendency by cultivated brethren to decorate our Temple with the drapery of antiquities, jurisprudence and refinement of controversy, rather than to exhibit their ability and skill in the use of "working tools;" or, more correctly speaking, in elucidating and enforcing "cardinal virtues," and the best methods in securing permanent prosperity to the Craft. For these reasons Masonry is having numerical success at the expense of its fraternal vitality. Is this desirable? This tendency to decorate the body of the Craft with old clothes, jurisprudence and polemics, regardless of the more important and unobtrusive equipment that furnish the elements of influence and strength, is bearing fruit of its kind.

Of what consequence is the age of Masonry to a man borne down with infirmities and reverses; struggling for a pittance that is to "keep the wolf from the door?" It is for these that Masons' labour, and but for them its existence would be a burden and not a pleasure. Will it "feed the hungry, clothe the naked, or bind up the wounds of the afflicted," to give the stricken a tract filled with the refinements of legal controversy, or that takes them back to enochian periods, Egyptian mysteries, the "essenes" of our Grecian Mythology? The first great care of Masonry is charity, brotherly love, fraternity; the second, these collateral questions, to which distinguished brethren are so prone to devote their entire ability. If we are to be an active force in human weal, the question of "hoary age," &c., should be of minor importance, and never permitted to become the tares that usurp the place of the wheat. The grand and significant question of the day is this: What is Masonry now? A man thoughtful of his kind, and who wishes to be identified with the Craft, will not trouble his brain with antiquities or abstractions. His estimate of our value to the world will be taken from the present of our relations to humanity! If it were possible or practical to expend all our energies in an effort to fathom the past, and place it beyond question that the lodge said to exist in Jerusalem was instituted by King Solomon, who, with his own hands placed his Masonic mantle upon distinguished craftsmen of our day, it could not be assumed that its parentage alone justifies the continuance of an organization that, for three thousand years, has not accomplished anything in the fraternal possibilities of the race. This is not the Masonry that men of sense seek.

Thought was never more active. Men will not be content with mere cumbersome, antiquated, theoretic institutions. They eagerly stretch forth their hands to grasp every development in art, science, political and moral economies; the consequence is that Masonry, with every other institution, must advance in the line of their own professions, if they expect to bring to their support the forces adapted to their growth and usefulness. If we all devote a life-time to the unearthing of antiquities and refining jurisprudence and ritual, its results will be, as we too frequently see to-day, a frigid, pompous excrement, that has but the semblance of a claim to Masonic parentage.

Brethren, it is much more to our credit to be careful with ourselves than to make any attempt to cover up faults. To shrink from their casutigation and exposure is but to reproduce vagries that have brought shame, confusion and disgrace to organizations that now, but by reasons of the great purposes of their formation would be a bar to the necessity of Masonry or other associations for the perpetuation and practice of principles that are at the foundation of human happiness. Is it not true that the more our attention is absorbed by externals the less we are inclined to cling to the central point of the mystic circle? Much light upon this subject leads us to the firm delusion that a large portion of the lethargy of which so much complaint is made is chargeable to a disposition to flaunt decorations, rather than to be engaged in the unostentatious application of that "cement that unites us into one family of friends," &c.—T. T. GURNEY.

FREEMASONRY.—Its beneficent power is exerted in a thousand ways, diffusing its blessing on all who come within its sphere. Though venerable with age and enriched by the history and traditions of a remote past, it exhibits to-day all the freshness of a renewed youth. Though the most conservative of human institutions, it adapts itself to every changing condition of life, and is in full accord with the newest developments of modern society. Based on the broadest foundation underlying the nature of man, no change of country or lapse of time can destroy its symmetry, impair its beauty, or weaken its influence. It comes to every man with a restraining, ennobling, and sustaining power. It tends to him its powerful aid in his endeavours for self-improvement. It encourages and assists him in his efforts for success, and in his hour of affliction and adversity comes with gentle sympathy to comfort his sorrows, and with ever ready help to relieve his needs. When illness invades his frame, the assiduous ministrations of Masonic brethren solace his sufferings, and when it pleases the Supreme Ruler to call him hence Masonry stands ready to soothe his final moments and tenderly commit his mortal remains to the bosom of mother earth, while his departure is comforted by the assurance that the orphan shall find a sure protection in her ever present care. Thus in life and in death our institution stands the bounteous source of blessing to mankind.

PARIS EXHIBITION OF 1878.

We call the attention of our readers to the following important letters in the *Times* of the 17th:—

The following are translations of letters received by the English Committee of the Paris Exhibition from the Ministry of Agriculture and Commerce:—

"Foreign Sections, Paris, Dec. 14, 1877.

"Monsieur le Secrétaire,—It is with deep regret that I noticed signs of a real hesitation among the future British exhibitors in consequence of the political disturbances in France. Beyond the Ministries which have lately succeeded one another in power, beyond our Government itself, there has always been France, in whose name the foreign nations have been invited, and she would never have failed to keep engagements of honour entered into by her. The Marshal President of the Republic has just done a patriotic deed in his recognition of the Parliamentary rights of the country. This act, which has led to the formation of a new Cabinet, taken from the majority of Deputies, will allay all misgivings. The Exhibition will open on the 1st of May, 1878, in undiminished beauty, thanks to the noble efforts made and about to be made by the foreign as well as by the French exhibitors. I am authorised to beg of you to make as public as possible the official assurance which I am happy to give you to-day.

"Receive, M. le Secrétaire, &c.,

"GEORGES BERGER,

"Le Directeur de Sections Etrangères."

"Paris, Dec. 14, 1877.

"My dear Mr. Owen,—Although Mr. Georges Berger has already answered by telegram and letter, I must also tell you personally how greatly I should have been disquieted and affected by the perusal of the letters that you forwarded to us this morning if the great political incident which has just now taken place here had not occurred most opportunely to restore matters to their normal condition. The institution of the Exhibition would in any case have prevailed over all obstacles. The sympathetic attitude of England and the character of the relations that we have the honour to hold with His Royal Highness the Prince of Wales were before us to point out our duty, apart even from all the obligations assumed by the French Government. It is France who has invited the nations of the whole world to the great festival of peace on the Champ de Mars, and France would in no circumstances have resigned her mission of international hospitality, however serious might have been her internal anxieties.

"Receive, my dear Mr. Owen, &c.,

"J. B. KRANTZ,

"The Senator Commissaire-General."

PRIVATE INQUIRIES.

We call attention to the following letter in *The Times* which deals with one of the greatest nuisances of the day, the abuse of private inquiry:—

Sir,—Will you allow me to make public through *The Times* the following occurrence? I do not add any comment; the grievance speaks for itself. One day recently a man came to this institution and addressed some question to the superintendent as to the business matters of the place. She referred him to the clerk, and an interview followed between the stranger and the two secretaries of the society. Subsequently the same man came and saw the accountants, from Messrs. Waddell's, who keep our books, and required to see the ledgers, &c. He brought no warrant from any society or individual as to this act, but represented himself as doing it "privately."

The officials here, having nothing to hide, answered all his queries. They were such in substance and manner as might be used to convict the criminals with whom we deal, but not those suited to any communication between trustworthy people.

The work of detectives in the employment of the Government is familiar to this society, but "private inquiry" we know nothing about. If the system is to be pursued in this country, we ought to learn it and treat it as it deserves.

I ask for the protection of the public against such proceedings on the part of person or persons unknown.

I am, Sir, your obedient servant,

SUSANNA MEREDITH.

Prison Mission, Nine Elms-house,
Wandsworth-road, Vauxhall, S.W.

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 sent post free, to any part of the United Kingdom on receipt of twenty-five penny stamps. Address, Publisher, 198, Fleet-street, London.—ADVT.

Our esteemed Bro. W. J. Hughan, P.G.D., has been unanimously elected W.M. of Fortitude Lodge, No. 131, for the ensuing year.

HOLLOWAY'S OINTMENT AND PILLS.—Colds, Coughs, Shortness of Breath.—These corrective remedies are infallible for these pectoral complaints, which, neglected, often end in asthma, bronchitis, or consumption. The Ointment well rubbed upon the chest and back, penetrating the skin, is carried directly to the lungs, whence it expels all impurities. All the blood in the body constantly passes through the lungs, and there all noxious particles tending to produce disease, can be quickly, thoroughly, and permanently neutralised, rendered harmless, or ejected from the system. Holloway's Ointment and Pills perfectly accomplish this purification, and through the blood, thus cleansed, the influence of these wonderful medicaments reaches the remotest parts of the human body; and thus cures all diseased action, whether internal or external.—ADVT.

MASONRY.

Freemasonry has its history—a history full of noble deeds, well worthy to be preserved and cherished through ages to come. She has survived the vicissitudes, the wars and revolutions of nearly thirty centuries; has witnessed the rise and growth of all the civilised nations on the face of the globe.

The principles of our Order inculcate honour, probity, justice, self-abnegation: they denounce, they condemn dishonour, falsehood, injustice and presumption. They teach mankind to live together as one great family, loving, cheering, true to one another as God, who is our Father, is true to us.

A man is never too old to practice brotherly love, relief, and never too old to bring a ripened judgment, a holy and consistent life to bear upon his younger brethren.

Masonry has ever been loyal to its own principles, characteristics and aims; it has sought to do no work but its own.

Amid all the strife which has sundered communities and deluged the world in blood, Freemasonry has been in the enjoyment of tranquil repose. It has been for all who were under the tongue of good report. Had it not been so, our affections would have turned from us as dishonouring to that Creator who kindled the splendid fireside of the sun and who poured the mighty floods from the hollow of his hand.

Masonry wears upon its forehead the gathered scars and wrinkles of a thousand years, and yet it is as vigorous to-day, as resolute of mortal purpose, as if it bore upon its frontal only the glittering dew of youth. The world is wide and the demand is great enough to employ the energies of all; but Masonry leads the column of that great army which followed the Church of Christ up and down, and to and fro, in the earth, conquering peace and fraternity among men.

Proverbs xi. 14; xviii 17; xvii. 28.

Masonry is a fountain of charity, whose streams go out to invigorate and gladden the sorrowful, to bear relief to famished poverty, to meander by the widow's cottage, and lave the feet of the orphan. Its crystal waters cool the fever of partizan passion, and baptize men of conflicting views into a great brotherhood of mercy.—*Corner Stone.*

LIVING STILL.

Confucius still enacts the law for China, Plato and the other great sages of antiquity, still rule and reign as kings of philosophy. The temple built by Solomon and our ancient brethren has sunken into decay. The Holy City is a mass of hovels under the domain of the Crescent, and the Holy Land is a devastated desert. The kings of Egypt and Assyria, contemporaries of Solomon, have passed into oblivion and are forgotten, their histories are known as mere fables. The ancient Orient is a shattered wreck, bleaching upon the shores of time.

The wolf and the jackal howl amid the ruins of Thebe and Tyre. But the mysterious, quiet and peaceful Order, of which the son of a poor Phœnician widow was one of the Grand Masters, with the Kings of Israel and Tyre, has continued to increase in stature, strength and influence, defying the angry waves of time and the storms of persecution.

Age has not weakened its foundations, nor shattered its columns, nor marred the symmetry and beauty of its harmonious proportions.

This is Masonry, and she is still there. And we proceed onward through the sublime mysteries of its degree, well may it be said of her, too, "I have many things to tell you but ye cannot hear them now." And as one by one of her noble representatives pass away, assuming the robes of immortality, and receiving that last degree of investigation of the hereafter, let it be a lesson to us to deport ourselves in life as to entitle us to a peaceful death, so that finally it may be said of us, "Farewell faithful brother, here is the end of an upright life of toil devoted to the cause of justice, humanity and brotherly love, his life was free from the stain of sin, and his final rest as peaceful as that of the noblest dead.

Therefore let our watchword be, Faith, Hope, and Charity. Faith, that we may prove our fidelity to our highest and holiest ties and obligations; Hope, that we may rest content in the sublime belief of the promised hereafter, and Charity, that we may be charitable to all our fellow men, that he who doeth all things well may ultimately be charitable to us.

Thus we are taught by Masonry, these sublime attributes, Faith, Hope, and Charity, but the greatest of these is Charity. So saith the genius, Masonry.—*Hebrew Leader.*

SCOTCH FREEMASONS.—Mr. J. Ballantine, Grand Bard of the Scottish Grand Lodge of Freemasons, died in Edinburgh on Tuesday at the age of 69. Mr. Ballantine was the author of several works of fiction including "The Gaberlunzie Wallet" and "The Miller of Deanburgh," the former of which attained great popularity. He was also the author of many favourite Scottish melodies, one of these being "Ilka blade of grass keeps its ain drop o' dew." Mr. Ballantine learnt the art of decorative painting in his youth, and for many years was head of the firm of Messrs. Ballantine and Son, glass stainers, of Edinburgh. He was a great admirer of the works of Burns, and did much towards forming the Burns Collection in the monument erected to the poet on Calton-hill, Edinburgh. He was for many years secretary to the Edinburgh Burns Club.—*Times.*

NOTES ON ART, &c.

Titian's Quatercentenary is to be kept in January at Berlin, by an exhibition of copies, drawings, and prints of the Venetian's pictures.

Shakespearian representations are quite the fashion in Berlin this winter, and the historical plays are being given with enormous success at the Royal Theatre. The hundredth anniversary of the production of "Hamlet," in Germany, will be kept on Monday by a gala performance of the tragedy.

A quaint reproduction of the Manners of the Thirteenth Century is to be given by a play, the "Bonhomme Misère," to be brought out this week at the Paris Odéon. The play has been founded on an old legend, and the principal characters will be St. Paul, Misery, represented by an old beggar, and Death in the character of a young girl in white, crowned with myrtle, while the piece is to be got up after the paintings in mediæval missals, the scene taking place in a sort of reliquary or tryptych, the wings of which will shut up after each act.

ANGLING.—Anglers generally, and Thames anglers in particular, will be glad to hear that a very influential meeting of nearly 120 gentlemen has been held in Reading for the purpose of forming an Association for protecting and improving angling between Mapledurham, and Sonning, and in the Lower Kennet and tributaries. There is hardly a finer stretch of water on the Thames for angling purposes than that just mentioned, and though much poached it still holds some very fine fish of all kinds. Every inch of the Thames should be protected by local associations, which conduce to the sport of the legitimate anglers of the working classes as well as to that of their richer brethren.

TECHNICAL EDUCATION.—The Executive Committee of the Livery Companies of London, formed to promote the establishment of a Technical University, met on Thursday to consider the reports which had been drawn up for their guidance. At the last meeting of the committee it had been determined to procure reports from qualified persons as to the best means of utilising the funds available in the promotion of technical education. The following were accordingly requested to prepare such reports:—Professor Huxley, Sir William Armstrong, Captain Douglas Galton, C.B., Colonel Donnelly, Mr. H. T. Wood (assistant-secretary of the Society of Arts), and Mr. G. C. Bartley (of the Science and Art Department). Dr Lyon Playfair was also asked, but his absence in America obliged him to decline. These reports were taken into consideration by the committee, and it was decided to meet again on the 17th prox. for their further discussion.

The companion obelisk to Cleopatra's Needle, promised to the Americans, is not looked on with much favour across the Atlantic. With the example of our failure in the matter of transport before their eyes, the Americans are unwilling to spend either labour or money on the monument, and an irreverent New York correspondent suggests that the New Yorkers have the makings of a pyramid at home without sending to Egypt. There is an old reservoir close to Fifth Avenue which would answer admirably if it were carried up 200 feet to a point, and adorned with a few mummies from the museum.

MARLBOROUGH HOUSE.—Mr. Rawlinson, C.B., writes to the *Builder*:—"All old drains and all tainted subsoil are being removed from the basement of Marlborough House. Old drains are also removed and new drains are constructed, externally; all sink-pipes pass into external traps externally ventilated. All timber floors are being taken up, and the ground surface examined, cleansed, and covered by 3in. of Portland lime concrete. These floors will be free from any refuse underneath, and will be fully ventilated. Where the old drains have been removed new clean gravel is substituted, and the surface then concreted. The entire basement is, in fact, being examined, freed from tainted material, and is also being concreted. . . . No pains nor expense are being spared by the Office of Works to free Marlborough House from a suspicion of sewage taint; and when it is again handed over to his Royal Highness, I believe it will be as complete in all sanitary works as a house can be made."

A curious and instructive case of "the infinitely little" (says the *Birmingham Post*) occurred at the meeting of the Birmingham Board of Guardians. The dietary of the workhouse is regulated by authority—the authority being the Local Government Board. The guardians desired to alter it; for they thought that currant pudding would be more agreeable to the children than suet pudding, a delicacy against which the human stomach sometimes revolts. But red tape would not permit this very harmless alteration without the sanction of the controlling authority, so the guardians had to ask leave from the board in London. On Wednesday, amidst much laughter—rather, we should think, of the kind which is called sardonic—the reply was read. Written on highly official paper, with the wide official margin, and with the regulation official number in the corner, it ran as follows:—The Local Government Board approve of the proposal of the guardians of the parish of Birmingham to give the children in the workhouse currant pudding occasionally instead of suet pudding. With regard, however, to the formula of the currant pudding, the board are advised that a little sugar should form one of the ingredients of the pudding, to make it more palatable.

The Annual Exhibition of works of art by the Students of the Queen's Institute in Molesworth-street, Dublin, was opened on Tuesday last, December 18th, by the Duchess of Marlborough.

A SHAKESPEARE SEASON.—The *Theatre* states that early in January the whole of Shakespeare's historical plays, from Richard II. to Richard III. inclusive, are to be played at the Vienna Burgtheater on consecutive evenings. The hundredth anniversary of the production of the first German version of Hamlet in Berlin will be commemorated by a special performance of the tragedy on the 17th inst. in that city.

THE BRITISH MUSEUM.—Considerable progress has been made towards the settlement of the much-vexed question of the remuneration of the officers of the British Museum. The scheme will be in general accordance with the published correspondence between the Museum authorities and the Treasury. The salaries of keepers of departments are to begin at £650 per annum, and rise to £750 after five years' service. The assistant-secretary is to be paid £600; the salaries of the present assistant-keepers are to begin at £500, rising to £600 after five years' service. The assistants are to be divided into two classes; the first, or upper class, with salaries commencing at £250, to rise by annual increments of £15 to £450. The salaries of the second, or lower class, to begin at £150, and rise by annual increments of £10 to £240. The scheme is to be retrospective, from the 1st of April last inclusive. The assistants are most of them opposed to the new plan.—*Athenæum*.

ASSYRIAN ANTIQUITIES.—Permission has been at length obtained by Mr. Rassam to prosecute the search for Assyrian remains at Kouyunjik which was unfortunately suspended by the untimely death of Mr. George Smith, of the British Museum.—*Athenæum*.

The *Gloucester Chronicle* says that the accounts of the late Three Choirs Festival have been made up. The total expenses were 4263l. 19s. 9d. The sale of tickets realised 4094l. 17s. 0d., thus leaving a deficiency of 169l. 2s. 9d. A call of 1l. has therefore been made on each of the 171 stewards, and this, with a balance of 32l. 7s. 4d. from the festival of 1874, leaves 34l. 4s. 7d. to be carried forward to the account of the next Gloucester Festival. The *Chronicle* is unable to state the exact sum to be paid to the Clergy Charity, but it will amount to between 1800l. and 1850l., the largest sum by far ever derived from any festival.

NEW ROYAL ACADEMICIAN.—At a General Assembly held last evening, the following gentlemen were elected Royal Academicians: Mr. W. Q. Orchardson, painter; and Mr. K. Norman Shaw, architect.

THE ROYAL BARON OF BEEF.—The Royal baron of beef will be supplied this year by Messrs. Webb and Sons, of Windsor, purveyors to Her Majesty. It will be cut from a very fine shorthorn, bred and fed by Her Majesty at Shaw Farm, Windsor, under the care of Mr. Tait, the steward. The joint will weigh about 300lb. It will be cooked at Windsor Castle, and will be forwarded to Osborne, to be placed on Her Majesty's sideboard on Christmas Day.

THE BANFF NATURALIST.—Mr. Thomas Edward, the Banff naturalist, is engaged in collecting further reminiscences of his life, which, with the addition of various natural history notes, will form a supplement to the life already published.—*Academy*.

English archaeologists in Rome have lost a scholarly representative by the death of Mr. Strother Smith, fellow of St. Catherine's Hall, Cambridge, author of a recent work on the Tiber.

The *Athenæum* states that it is proposed to restore the roof of Southwell Minster to its original pitch, to crown the western towers with the spires, and to replace Bernasconi's plaster choir screen with a grille.

In 1851 the purchase-money of the London; Water Companies would not have exceeded 6,000,000l. In 1865 the valuation had increased to 12,000,000l.; and the present estimate is roundly stated at 25,000,000l.

PROPOSED AUSTRALIAN EXHIBITION.—Australian papers state that arrangements are in progress for the international exhibition proposed to be held at Melbourne in 1879, and the scheme has the approval of the Legislative Assembly. The Governor, speaking recently at Stawell, said that the proposal could not fairly be described in any quarter as premature, if regard were had to the wonderful progress which the Australian Colonies have already achieved. In 1879 the aggregate public revenue of the several Australian Colonies will exceed 16 millions sterling, while their trade, including exports and imports, will amount to nearly 90 millions in value. In other words, Australasia, as a whole, could already take her place among the 10 or 12 great nations of the world in point of the value of their trade and general importance, for there are only seven or eight nations with a larger public revenue than 16 millions. The three powerful colonies of Victoria, New South Wales, and New Zealand have each a revenue and trade which would place them on a higher scale than ancient European kingdoms like Sweden, Denmark, and Saxony. The single colony of Victoria, with its yearly revenue of 4½ millions, is already equal in wealth and importance to the kingdom of Portugal, while Melbourne is considerably above Lisbon in wealth and trade. The success of the Exhibition, he pointed out, would depend in a great measure upon the cordial co-operation of the mother country and the sister colonies of Australasia. His Excellency further stated that he was in correspondence with the Secretary of State for the Colonies, who was anxious to give every possible assistance, and that the presence of the Prince of Wales was all that was needed to render the Exhibition a triumphant success. He expressed himself confident that His Royal Highness, if invited by both Houses of Parliament, might be induced to come out to open the Exhibition, and he was certain he would be received with enthusiasm.

THE GRAND ORIENT OF FRANCE.

The following is the actual text of the circular of the "Conseil de L'Ordre," announcing the result of the last untoward meeting of the Grand Orient to the lodges of the obedience:

Le Conseil de l'Ordre vient d'adresser à tous les Ateliers de l'Obéissance la circulaire suivante:

"T. F. CC. FF.,—L'Assemblée générale du Grand Orient de France, dans sa session 1877, a adopté diverses résolutions que nous avons la faveur de porter à votre attention. Vous trouverez au compte rendu des travaux de cette Assemblée la discussion qui a précédé ces résolutions et les considérations qui ont déterminé les votes du Grand Orient. Ces résolutions, promulguées par le Conseil de l'Ordre, dans sa séance du 24 de ce mois, sont les suivantes:

"Premièrement.—Modification à l'arr. 1er de la Constitution dont la rédaction a été et reste arrêtée dans les termes suivantes:

"Art 1er.—La Francmaçonnerie, institution essentiellement philanthropique, philosophique et progressive, a pour objet la recherche de la vérité, l'étude de la morale universelle, des sciences et des arts, et l'exercice de la bienfaisance.

"Elle a pour principes la liberté absolue de conscience et la solidarité humaine.

"Elle n'exclut personne pour ses croyances.

"Elle a pour devise: Liberté, Egalité, Fraternité."

We need hardly repeat how deeply we, in common with all Anglo-Saxon Freemasons, deplore this hurtful and revolutionary proceeding.

TECHNICAL EDUCATION IN THE MINING SCHOOL.

Teacher: First class in mining stand up. Now, what is syenite?

First boy: It is a rock that would be granite if it contained mica instead of hornblende.

Teacher: Correct. Now, what is granite?

Second Boy: It is a rock that would be syenite if it contained hornblende instead of mica.

Teacher: Correct. What is a diorite?

Third boy: It is syenite with the quartz of syenite left out.

Teacher: Correct. What is a shaft?

First boy: A tunnel stood on end.

Teacher: Correct. What is a tunnel?

Second boy: A shaft lying flat on its back.

Teacher: Correct. What is an incline?

Third boy: Its a hole in the ground that would be a shaft if it stood straight up and a tunnel if it lay flat down.

Teacher: Correct. Report yourselves in San Francisco for the first vacancies that occur in mines that are taking in regular assessments.—*Virginian Paper*.

"PASS-WORDS FOR THE CRAFT."

[Lines quoted by the late GEORGE DAWSON.]

"What matters it to us who are immortal,
Which side the grave we stand on, when we know
That what the world calls death is but the portal
Leading to life again. 'Tis but to go
Across a gurgling river in the dark,
Hanging on God; and—but a moment so,
Till we are over, when we disembark,
And enter life afresh. 'Tis basely wrong
We should so meanly understrike the mark
As measures life by years, and all along
Busy ourselves arranging little schemes,
That death will dash to pieces, when we might
Be building far above these earthly dreams,
Houses that stand for ever in God's light."

TRESTLE-BOARD.—"As the Operative Mason erects his temporal building in accordance with the design laid down upon the Trestle-board by the master workman, so should we, both operative and speculative, endeavour to erect our spiritual building in accordance with the designs laid down by the Supreme Architect." What is here Masonically designated the "Trestle-board," artists, and poets, and philosophers denominate the Ideal. All things that exist, save God, are created by the ideal, or are reflections of it. The visible creation is God's ideal, wrought out in material forms; and all the works of man are copies of ideal types which he discovers on the Trestle-board of his soul. Every nation exists according to an ideal which is reflected in its life, its institutions, and manners; and the life of man as an individual is high or low, as his ideals of life are high or low; or, in other words, it is fashioned after the designs that are traced on the moral Trestle-board. Societies, also, are constructed from the ideal. If a society have no ideal it can have no influence, and can exist but for a brief period, because it has no ability to arouse enthusiasm or command the respect and allegiance of men.

There is no doubt that our ceremonies and mysteries were derived from the rites, ceremonies, and institutions of the ancients, and some of them from the remotest ages. Our morality is deduced from the maxims of the Grecian philosophers, perfected by the Christian revelation. The institutors of this society had their eyes on the progressive advancement of religion, and they symbolised it, as well in the first stage as in the succeeding Orders of Masons. The knowledge of the God of nature forms the first estate of our profession; the worship of the Deity, under the Jewish law, is described in the second stage of Masonry; and the Christian dispensation is distinguished in the last and highest Order.—*Hutchinson*.

PROVINCIAL GRAND LODGE OF NORTH WALES AND SHROPSHIRE.

On Friday, 14th inst., one of the largest Masonic gatherings ever held in the Province of North Wales and Shropshire took place at Shrewsbury, on the occasion of the Annual Grand Lodge which this year was held in the County town, in the lodge room of No. 262, at the Lion Hotel. The great interest attaching to the meeting was the presentation to Sir Watkin Williams Wynn, Bart. M.P., of an address of congratulation on his completing the twenty-fifth year of his rule over the Province as its Grand Master; accompanied by a "Sir Watkin Presentation" to the Masonic Boys' School, which is to be purchased at a cost of £530 by the private contributions of the brethren of the various lodges.

The province, as at present constituted, was formed in 1852, and Sir Watkin was its first Grand Master. He was installed on the 9th of March that year by the Hero of Bhurtpore, Lord Combermere, in the presence of a distinguished company of Masons. That ceremony over, the new Grand Master invested his officers—sixteen in number—of whom only four are living, and three of whom—Messrs. J. P. White, S. Wood, and T. Onions—were present on Friday; the absent one being the Rev. P. G. Bentley. Sir Watkin (as we learn from the chapter on "Freemasonry" in the gossiping book about his family, called "Wynnstay and the Wynns") was initiated into the mysteries of the Craft at Chester in 1851, in a lodge which contained amongst its members the late Lord Chief Justice Jervis and other distinguished brethren.

With the exception of Bro. John Fawcett, who was installed Grand Master of Durham in 1847, and Bro. the Rev. Dr. Bowles, who was appointed to the same office in Herefordshire in 1848—and who would have been present on Friday had his health permitted—Sir Watkin has been in office longer than any other Provincial Grand Master in England; and he has probably done more work than any of them. During his rule the following lodges have been consecrated:—Admaston 1852 (removed to Wellington in 1857), Ludlow 1853, Carnarvon 1854, Llandudno 1858, Welshpool 1864, Llangefni 1866, Oswestry (St. Oswald's) 1866, Ironbridge 1866, Denbigh 1867, Wrexham 1871, Bala 1872, Oswestry (Fitzalan), 1872, Mold 1874, Amlwch 1874, Portmadoc 1874, Market Drayton 1876, Brighthelm 1876, Llandudno 1876, Newtown 1876, Rhyl 1877, Towyn 1877. Sir Watkin has also performed other Masonic work; such as laying the corner-stone of Trinity Church, Llandudno, in 1864; opening the Masonic Hall in the same town, in 1867; and laying the foundation-stone of the Oswestry Cottage Hospital, in 1869.

The attendance of the Provincial Grand Lodge on Friday included, in addition to the Grand Master, Bro. W. Bulkeley Hughes, M.P., and several visitors, including the R.W. Bro. Charles Hunter, P.P.G.M. of Aberdeenshire East, and P.G.W. of Gloucester. The names of the brethren of the Province (who were either present or had signified their intention of being so) are, as far as we can supply them, given below.

The brethren present were: Bros. Bunny, Blockley Deakin, Evans, P.P.A.D. of C., Harries Hanky, P.P.G. Reg., Lea Lewis, P.M., Morris, W.M., Moores Newnes P.A. Tyler, Oliver, Prichard, Robbins, Richards Spraggon, Warren Thompson Andrew P.G. Stew., Bodenham, P.M., Barr, Bagnall, Brightwell, P.P.G.S.W., Blakeway P.P.G.J.W., Clarke, J. W. Chandler P.P.G. Reg., Clement, J. Sides, Davies, Downes, Dovaston, Forrest, P.P.G. Org., Hickman Lowcock, Newman, W.M., Onions, P.P. Reg., Patchett P.P.J.W. Cresswell Peele, P.M., Randal, P.P.G.S.W., Redman, P.M., Stuart, Smith, Wakeman, P.P.S.W. Oxon., Withers, White, P.G. Treas., S. Wood, P.P.G.J.W., Hyde P.G. Tyler, R. W. O. Withers, Cameron, Elliott, Peters, P.P.G.S.W., Acton, Adams, P.M., Bates, P.M., Brookes, Felton, Hunt, Henshall, King, Millington, P.G.S.B., Trevor, Parkins, Poole, J. Smith, Webb, P.M., Van Straubenzee, Sydney-Boucher, Ringers, T. Roberts, Bretton, P.P.G.D. of C., Banks, F.G.S. of W. Hazledine, Roden, P.P.G.S.W., Brown, Calender, P.P.A.D. of C.; David Pryce Owen, P.M.; Withy, P.M.; T. Lloyd Kyffin, P.G. Chaplain, Lister, Bryce Smith, Burton, P.M.; Christian Corfield, J. C. Edwards, Homfray, G. Owen, P.G.S.W.; Oswald, Askew Roberts, W. H. Spaul, P.G. Sec.; J. Thomas, P.G. Stew.; E. Wood, P.G.D. of C.; Walker, P.P.G.S. of W.; J. Davies, Jesse, Lloyd, Sisson, P.G. Reg.; Lloyd Williams, P.G. Pur.; Benson, Oswald Bury, Cooper, Howell Davies, Edisbury, Eyton, Jones, Low, P.G. Stew.; Lloyd Lovett, Morris, J. C. Owen, E. Smith, S.W.; J. Williams, Dr. Beresford, P.M.; J. Williams, Adams, Corbett, Algernon Potts, P.M.; Salmon, P.G.J.W.; Roose, Ginders, Jones, G. G. Warren, Elliott, Foulkes Jones, Danily, Morgan, J. Owen, Chitty, Foxall, Nock, Hubert Smith, H. L. Southwell, Trevor, Coxhead, Foulkes, Gibbank, J. F. Roberts; and Parmator, P.P.G.D.

Provincial Grand Lodge was opened at four o'clock, and we rejoice to say, we have not for some time seen our Grand Master looking so well. This was a matter of general congratulation amongst the brethren, after the long and serious indisposition which Sir Watkin has suffered. After the usual formalities had been completed, minutes read, and finances discussed, the work of presentation was performed.

Bro. W. Bulkeley Hughes, M.P., D.P.G.M., stepped forward, album in hand, and said:—Right Worshipful Grand Master, I am deputed to be the organ of the province to present to you an illuminated album, descriptive of the sentiments of your province, and which will contain the names of a great number—I hope nearly of all—the brethren of North Wales and Shropshire. It contains an address, which describes the sentiments expressed, and the feelings entertained throughout the province for you, sir, personally, and in acknowledgment of your services as

Grand Master for five-and-twenty years. For myself, together with many in the room, I can say that each succeeding year has only added to the sense we entertain of your worth, and we all wish to express to you the deep feeling we entertain of the value and the privilege the province has enjoyed in being for so long a period under such a chief. No one amongst your countrymen and admirers can, more than I do, sir, feel pride in being selected to present this address, and I beg you, Sir Watkin, to accept it with the hearty good wishes of the whole province.

The P.G. Sec., Bro. Spaul, then read the address, as follows:—

"To Sir Watkin Williams Wynn, Bart. M.P., and Member of Parliament for the county of Denbigh, the Right Worshipful Provincial Grand Master of North Wales and Shropshire—

"We, the undersigned officers of the Provincial Grand Lodge, Masters, Past Masters, Officers, and Members of the Lodges in the province of North Wales and Shropshire, beg to offer you our hearty congratulations upon having presided over this province for a quarter of a century. To commemorate this happy event we propose to establish a presentation for this province to the Royal Masonic Institution for Boys at Wood Green, and we ask your permission to call it the "Sir Watkin Presentation." During the above period your rule has been such as to give the greatest satisfaction to all Masons, and has been so highly appreciated that Masonry has largely increased and flourished. The fact also that you have personally attended the consecration of twenty-one lodges in the province is sufficient proof of the great interest you have taken in the Craft, and the prayer of every brother is that the G.A.O.T.U. will long spare you to continue that happy rule which has endeared the name of Sir Watkin Williams Wynn to each and all who have been connected with the province since it was formed in 1852, and of which you were the first Grand Master."

Bro. Sir Watkin Williams Wynn, Bart. M.P., P.G.M., in reply, said—Bro. Bulkeley Hughes and brethren, I am exceedingly honoured by this last tribute of your kindness. Twenty-five years ago I was installed in this room. It seems a long time since, but it has included many happy days spent amongst you, and I hope I may be permitted to spend a few more. With the exception of our esteemed old friend, Dr. Bowles (who would have been with us today but for his age), and Bro. Fawcett, I am now the oldest Grand Master in the kingdom. During my career I have had difficulties in my path in giving away the Purple, but my object has always been to do justice to brethren who were entitled, and you must bear with me if I have omitted some who have merited it. I can assure you my object has always been to confer it on such as would benefit the Craft. I beg again to thank you for your kindness. The Deputy Grand Master especially do I wish to thank for his kind words. It is to him and to me a matter of deep feeling how many familiar faces we have seen in the twenty-five years, at our lodges, who are now gone from among us, and their faces will be seen no more here, but we trust they have gone to that place where those who here have acted out the principles they professed as Masons will obtain their reward.

The album (which had been entrusted to Messrs. Woodall and Venables, of Oswestry, to execute), is bound in Morocco, Masonic colour; with Sir Watkin's Arms emblazoned on the side, lined with silk, the leaves being vellum. So far only the address and the Grand Master's heraldic shield have been emblazoned, but the book is to contain water colour drawings of Sir Watkin's seats, and the lists of names of all the brethren who subscribed to the School Presentation: consequently it is desirable that any brethren who have not yet intimated their wish to subscribe will do so at once to their respective Masters, or to the Grand Secretary or Grand Treasurer.

At the conclusion of this interesting episode the ordinary routine business was resumed.

On the motion of Bro. Rodin, seconded by Bro. Bulkeley Hughes, a sum of £50 from the Grand Lodge funds was voted to the widow of the late Bro. Dr. Goldbro'

On the motion of Bro. White, seconded by Bro. Blakeway, £100 of the funded money of the Grand Lodge was voted to the purchase of a vice-patronship in the Masonic Boys' School; and £50 as part of the larger sum for the same in connection with the Girls School.

The Prov. Grand Master, in the name of the Prov. Grand Lodge, presented Charity jewels to Bros. Algernon Potts, W.M. 1477; and R. J. Sisson, P.P.G. Reg., who had qualified to wear them by serving two Stewardships to the Masonic Charities; and to Bro. W. H. Spaul, P.G. Sec., who had served five Stewardships.

The Prov. Grand Master invested the following brethren as the Prov. Grand Officers for the ensuing year:—

- W. B. Hughes, M.P., 755 D. Prov. G.M.
 - E. M. Wakeman, 262 Prov. G.S.W.
 - Lloyd Williams, 1143 Prov. G.J.W.
 - Rev. A. J. Van Straubenzee, 601 Prov. G. Chap.
 - Rev. J. S. Boucher, 606 Prov. G. Chap.
 - J. P. White, 262 Prov. G. Treas.
 - G. G. Warren, 1575 Prov. G. Reg.
 - W. H. Spaul, 1124 Prov. G. Sec.
 - E. Andrew, M.D., 262 Prov. G.S.D.
 - J. Thomas, 1124 Prov. G.J.D.
 - W. Low, 1336 Prov. G.S. of W.
 - E. Wood, 1124 Prov. G.D. of C.
 - R. T. Phillips, 1488 Prov. A.G.D. of C.
 - J. L. Griffiths Prov. G.S.B.
 - J. H. Redman, 262 Prov. G. Purs.
 - J. C. W. Lister, 1120; J. O. Bury, 1336; A. McMillan, 384, John Corbett, 1477; W. Spraggon, 117; W. Burton, 1336 Prov. G. Stwds.
 - J. B. Hyde, 262 Prov. G. Tyler.
 - B. Newnes, 117 Prov. G.A. Tyler.
- Bros. W. Blakeway and J. Bodenham were appointed Auditors

At the close of the Grand Lodge the brethren sat down to a dinner at the Lion Hotel. The usual toasts were given and responded to; on this occasion with unusual additions; as for instance, in the health of the Treasurer, which included congratulations on his "completing the twenty-fifth year of office." Bro. White is the only officer in the province who has for the quarter of a century of Sir Watkin's rule been annually invested by the Grand Master. To Bro. Forrest, P.P.G. Organist, the music of the evening was intrusted, and he very successfully accomplished his task by obtaining the services of Mr. Rawlings, who engaged Messrs. Lea, Probert, and Millward to sing, accompanying them on the piano.—Oswestry Advertiser.

REPORTS OF MASONIC MEETINGS.

Craft Masonry.

CONFIDENCE LODGE (No. 193).—On the 10th inst., the installation meeting of this old-established lodge was held at Anderton's Hotel, Fleet-street. Amongst those present were Bros. Reed, W.M.; King, P.M., acting S.W.; H. Leah, J.W., W.M. elect; Warne, P.M., Treas.; Shackell, P.M., Secretary; Biddle, S.D.; Footitt, P.M., J.D.; and Past Masters Webb, Kershaw, and Bonney. The minutes of the previous meeting having been read and confirmed, the W.M. raised Bro. Holt, passed Bros. Silvester and Pyc, and initiated Mr. R. W. Roxby most ably. The ceremony of installing Bro. Leah into the chair of K.S. was then proceeded with by Bro. Reed, who appointed Bros. King, P.M., as S.W.; Bonney, P.M., as J.W.; and S. Webb, P.M., as D.C., to assist him in the working, which was carried out most impressively; the rendering of the addresses being marked by more than ordinary elocutionary ability. The officers appointed and invested for the ensuing year were Bros. Biddle, S.W.; Footitt, P.M., J.W.; Warne, P.M., Treas.; Shackell, P.M., Secretary; James, S.D.; Lemare, J.D.; Hall, I.G.; S. Webb, P.M., D.C.; and H. Webb, P.M., W.S. Previously to the closing of the lodge a vote of thanks was unanimously passed and ordered to be entered on the minutes in recognition of the able manner in which Bro. Reed, I.P.M., had installed his successor. The lodge was then duly closed, and the members and visitors, to the number of nearly 90, adjourned to the Pillar-room, where a most elegant banquet was served by Bro. Clemow. Amongst the visitors were the following, Bros. Edmands, G.S. Lodge; Maidwell, 27; Driscoll, 30; Newbon, 46; Salter, 72; T. C. Walls, 141, &c., P.G.O. Midx. (Freemason); Beauchamp, 167; Rawley and Battram, 174; Cohen, P.M. 185; Walters, 188; Godfrey, late 193; Laxton, 511; Anderson, 554; Hesketh, 711; Morris, 901; Gosheron, 902; Johnson, 933; Lever, 1178; Jupé, W.M. 1287; Fortescue, 1306; Hill, P.M. 1366; Morgan, 1385; Goggs, 1527; Clark, 1567; H. W. Clemow, 1589; Bronley, 1658; Western, 1693; and A. Macpherson, 141, Scotland. At the termination of the banquet the customary Royal and Craft toasts were given from the chair with the most commendable brevity. "The W.M." was proposed by the I.P.M. in a very complimentary speech. He particularly referred to the efficient manner in which Bro. Leah had discharged the minor offices in the lodge, and he believed that the higher duties of the chair would be performed by him equally as well. This toast having been received with excellent "fire," the W.M. briefly responded by stating that he hoped to carry out the great responsibilities of his position to the satisfaction of the brethren. In conclusion he said that during his year of office he would endeavour to advance the interests of the Confidence Lodge and the comfort of its members in every possible way. In proposing "The Health of the Initiates," the W.M. trusted that Bro. Roxby would take such an interest in Freemasonry that in the course of a few years he would be seen occupying the position of Master in the lodge. He then went on to explain to the newly-made brother some of the principles of Freemasonry, and in concluding his remarks stated that when he first saw the Masonic light he was deeply impressed with the initiatory ceremonial, and hoped that Bro. Roxby had experienced the same feeling. The initiate having acknowledged the compliment, the W.M. in very complimentary terms proposed "The Health of the Visitors." This toast having been warmly received, Bro. Edmands, of the G. S. L., made an able response. "The I.P.M. (Installing Master) and Past Masters" followed. In introducing this toast the W.M. considered it "par excellence" the toast of the evening. The Confidence Lodge was noted for the Masonic abilities of its Masters, but he ventured to think that the I.P.M. was more than ordinarily good, and he believed that every member present would agree with him that Bro. Reed by the excellence of his working had richly deserved the handsome jewel he was about to place upon his breast. In speaking of the old Past Masters of the lodge, the W.M. said that he could only state what others had said before him, that they were ever ready and willing to come forward at all times to assist in the work of the lodge, and to devote their best energies for the benefit of its members. The I.P.M., in reply, deeply thanked the brethren for the kind recognition of his services to the lodge, manifested by their having unanimously voted him the jewel which the W.M. had just presented him with. He then proceeded to acknowledge the compliment paid to the other Past Masters, and in conclusion he humorously remarked, that from that evening he should consider as one of their august number that he had been promoted to the Masonic House of Lords. "The Treasurer and Secretary," "The Officers," and "The Caterer" followed, and were duly acknowledged by Bros. Shackell, Biddle, Footitt, and Clemow. During the evening Bro. Sinclair and others

entertained the brethren, who separated at an advanced hour. The next meeting takes place on the second Monday in January next.

UNITED STRENGTH (No. 228).—The most interesting meeting night in the whole lodge year next to the installation night is the one upon which the W.M. for the coming year is elected, and it was upon the last meeting of the United Strength, at the Guildhall Tavern, Gresham-street, under the shadows of Gog and Magog, on the 11th inst., that this weighty business was dispatched, as well as other interesting business. Bro. Jas. Hill, W.M., was in the chair, the Senior Warden's chair being filled by Bro. Snare, who had stolen from the sickness at home to be present on this occasion. Bro. Halford, the J.W., whose merits in assisting most ably in the lodge work have placed him in the high position of holding the Second Warden's chair after a very short Masonic career; Bro. Percy being S.D.; Flaws, J.D.; Patmore, I.G.; and Hickman, D.C. The Past Masters of the lodge present were Bros. Joseph Crump, Sec.; Jas. Terry, E. Davies, Colston, J. Hillhouse, J. White (*Freemason*), and R. Griggs (I.P.M.). Bro. Smith was passed, and Bros. Henrich and Swain were raised, the work being wholly done by the W.M. The election for W.M. then proceeded, and Bro. Snare, to the regret of all, for every brother in the lodge knows him to be a thoroughly efficient Mason, stated that home matters would prevent him taking upon himself the office of W.M. The election then fell upon the J. Warden, Bro. Halford, who was elected with absolute unanimity. The usual congratulatory and responsive speeches were delivered. The grateful task to the lodge of re-electing the Treasurer, Bro. J. Winsland then followed. The announcement was made, and was received with great sorrow, that Bro. Doherty, a most promising young member, had been carried off by typhoid fever. A letter of condolence it was agreed should be written to his friends. Bro. Steedman was re-elected Tyler. An interesting ceremony then followed, and one which took the brethren by surprise. Bro. Moseley stepped to the front, and stated that he had been commissioned by Bro. Henrich, who had been raised that evening, to offer for the acceptance of the lodge three solid ivory gavels. The gavels were greatly admired for their beauty, and the gift was thoroughly appreciated, for the lodge, on the motion of Bro. James Terry, P.M., entered a vote of thanks upon the minutes, and ordered that the name of the donor should be engraved upon the gavels. The lodge, too, voted a Christmas gift to the poor brothers and sisters in the almshouses, and to the Tyler. The lodge closed, and adjourned to banquet, the visiting brethren being Bros. Denison, 398; Fenney, Goode, S.W. 1288; Porter, P.M. 1269; Turner, 902; and McNiven, 1426. The W.M. in acknowledging the toast of his health, proposed by Bro. Griggs, drew attention to the fact that he would stand as Steward for the lodge at the forthcoming festival of the Royal Masonic Benevolent Institution. Bro. Porter, in responding for the visitors, testified to the good work he had seen in the lodge, and expressed himself as delighted with the truly brotherly feeling he had seen on all sides in lodge as well as at the banquet table. The example the lodge set in all respects could not but effect the greatest good followed. The other visiting brothers also spoke, and the W.M. elect was warmly toasted, and the deepest sympathy with Bro. Snare in his inability to take upon himself the highest office which the members of the lodge have in their power to bestow upon any of its members. The W.M. elect, in his reply, warmly thanked the brethren for the honour conferred upon him, and indicated that he would select his officers according to the laws laid down in the Book of Constitutions—by their merits. The P.M.'s were also heartily toasted, and they each replied in speeches of greater or lesser length. Bro. Terry, however, striking the keynote of the whole by speaking of the pride with which the Past Masters watched the working of the young members, and saying that the Past Masters were as united as a band of brothers could be, thereby setting an example to all. The proceedings were over before the eleventh hour.

ECLECTIC LODGE (No. 1201).—The concluding meeting of the year of this advancing and prosperous lodge was held on Friday, the 14th inst., at Freemasons' Hall, Great Queen Street. An exceedingly large and representative company graced the work in the Zealand Room. The W.M., Bro. Edward James Harty, was supported in the chair by Bro. James Stevens of "The Great City" lodge, in the absence of the I.P.M., Bro. Watts, and Bro. Manders, P.M., and Treasurer, was also an assistant in the arduous work. The S.W. was Bro. A. Taylor, the J.W., Bro. G. W. Saul, Bro. Lee the S.D., Bro. Dobbing the J.D., Bro. Moss the I.G., Bro. Pochin the D.C., and Bro. W. H. Barber the Secretary. The first work of the evening after the minutes had been confirmed was the initiation of two gentlemen, Mr. W. E. Wright and Mr. A. Rayner, who had been regularly elected in open lodge, and the work was executed in the perfect manner to be expected of so experienced a Craftsman as the W.M. of this lodge; the ritual was heightened in its solemnity by the musical accompaniments of Bro. Higgs, the Organist and P.M. of St. Mary's Lodge. Bro. Absolon was missing when called upon to show his proficiency in the First Degree and to stand a candidate for the Second, so the lodge was raised to the Second Degree, for the due examination of five candidates for the promotion promised them in due time: these were Bros. Everett, Stewart, J. Amesen, A. Amesen, and G. E. Travers. They were all present, and having passed in a most satisfactory manner the lodge was in due form raised, and the five brethren were made participators in the privileges of Master Masons. The ceremony was long in consequence of the lodge as a whole having a great pride in good work, and the greatest care was taken to give the degree with becoming, we might say with artistic effect, and Bro. Higgs'

organ accompaniment was most effective and striking. The lodge work was opened when the lodge was resumed to the First, and the important task of electing a W.M. for the ensuing year came before the members. The brethren discharged this duty by unanimously electing the Senior Warden, Bro. A. Taylor, to whom the W.M. gave hearty congratulations in the name of the lodge, and the W.M. elect, in a modest speech, fully appreciative of the honour done to him, thanked the lodge, and took the weighty office upon his shoulders. An election was then held for Treasurer, and Bro. Manders was unanimously re-elected to this position, and was congratulated upon being the senior P.M. of the lodge. Bro. Grant was elected Tyler, and a Christmas present was made to him. An audit committee was elected in Bros. Dr. Pearce, Rush and Moss. Upon the proposal that the lodge should present the usual jewel to the W.M., it was voted by various brethren that the value should be doubled in token of the gratitude of the brethren to Bro. Harty for rescuing the lodge from its cold and inhospitable character, and for raising it to a higher degree of prosperity than it could ever have hoped to "enjoy" under its old system of meeting for work and parting without refreshment. It was thought, however, that the lodge should keep to the value set down in the by-laws, the brethren to be at liberty to show their feeling by supplementing the well earned jewel of the lodge in any way they thought proper. The lodge being closed, the brethren adjourned to the Holborn Restaurant, where a banquet was served. In the course of the evening, the five newly raised brethren received a further insight into Masonic mysteries, for having with all heartiness toasted the W.M., they were jokingly told that they had exposed themselves to the fine of a battle for challenging the W.M., and they all at once accepted the situation by ordering up the "extra best." Bro. Knight Smith sang and played, Bro. Watts' favourite ditties were missed, and in the responding to the visitors Bro. J. Stevens, in a lengthened and very complimentary speech, replied to the toast of the visitors, who were Bros. Major Williams, Dr. Alworth, Capt. Beckett, Dr. E. Payne, and G. W. Tolmie, who also replied. The great amount of work in the lodge had made the banquet late, and as a matter of course it was late before it had finished.

PERFECT ASHLAR LODGE (No. 1178).—The regular meeting of this lodge was held on Thursday, December 6th, at the Bridge House Hotel, Southwark. Bro. Frederick Garbett, W.M., presided. Present: Bros. J. Stock, S.W.; T. Simpson, J.W.; F. H. Ebsworth, P.M., Treasurer; F. Walters, P.P.G.D. Middlesex, P.M., Sec.; J. Bell, S.D.; S. Quincey, J.D.; G. H. Forster, I.G.; J. H. Harmsworth, P.M., D.C.; C. Deakin, P.M.; W. T. Lover, P.M.; J. A. Smith, P.M., and about forty members. Visitors: Bros. Rev. H. J. Hatch, P.M. 160; T. Aldridge, 507; D. Smith, 1326; R. Pooley, 1326; R. W. Williams, 1622, and others. The work done well by the W.M. was raising, passing, and initiation. The initiation fee was raised to ten guineas. Some joining members and candidates for initiation were proposed. The lodge closed and adjourned to February 7th.

THE ROTHESAY LODGE (No. 1687).—The regular meeting of this prosperous and well-established lodge was held on Wednesday, the 5th inst., at the Inns of Court Hotel, Holborn. Bro. Louis Beck, W.M., opened the lodge. There were present Bros. Frank Kirk, S.W.; Hancock, J.W.; B. H. Swallow, P.G.J.D. Middlesex, P.M., Treas.; W. C. Parsons, P.M., Sec.; J. B. Docker, S.D.; J. Crossland, J.D.; J. Outhwaite, I.G.; Forscatt, D.C.; Duret, W.S.; Jones, A.W.S.; Levermore, Ellen, Lintott, Lucas, Palmer, Michaels, and others. Amongst the visitors we noticed Bros. F. Walters, P.P.G.D. Middlesex, P.M. 73, &c.; E. H. Thiellay, P.P.G.S.B. Middlesex, P.M. 145, W.M. 1423, &c.; H. A. Stacey, P.M. 180; G. Bobb, P.M. 180; Farwig, S.D. 180; Collins, P.M. 1328; Denton, 25; Partridge, 1445; Crowther, I.G. 1248; J. W. Thompson, 1695; E. Crickmay, 1426; J. Berrow, 190; W. A. Tinney, P.M. 1319; E. Swanborough, J.W. 1319; H. H. Bennett, 370; and some whose names we were unable to ascertain. The W.M., Bro. Louis Beck, in an able manner, which gave great satisfaction to all who had the good fortune to be present, raised Bros. Taylor, Levermore, and Ellen, passed Bros. Lintott and Ellen, initiated Mr. Epaminondas Leonidas Valeriani and Mr. Lionel Nathan into Freemasonry. He was then unanimously elected to the proud position of Steward to represent the lodge at the forthcoming festival of the Girls' School, to be held on Wednesday, May 8th, 1878, the worthy Treasurer, Bro. B. H. Swallow, P.G.J.D. Middlesex, giving timely help by giving notice of motion to swell his list by voting a goodly sum from the lodge funds to head it with. The Secretary proved himself the right man in the right place by an admirable notice of motion which he gave concerning an important and wise alteration in the by-laws. It is seldom that we visit any lodge where there is to be found such good work from a W.M., careful and discriminating exercise of the duties of Treasurer, wise and judicious rendering of the Secretarial administration, as what is to be found in this lodge. The names of gentlemen who are anxious to be initiated were given in to the Secretary. Other formalities were gone through, and the lodge was closed and adjourned to meet next year. A splendid banquet and dessert was served under the courteous management of Mr. Gosden, who attended personally to supervise it. The usual toasts were given and responded to. The event of the evening was the presentation to Bro. Louis Beck of a handsome marble bust of himself. The bust when unveiled was such a striking good likeness that it was received with a genuine burst of enthusiasm of the appreciation of the merits displayed by the artist in its execution. The presentation was entrusted to Bro. Frank Kirk, S.W., who in the best manner it was possible for it to be done, on behalf of himself and the other subscribers

asked the W.M. to accept the bust. The W.M., Bro. L. Beck, who seemed deeply affected by this splendid gift, acknowledged the high compliment paid him by presenting him with the bust, and accepted it with gratitude and thanks. Songs, recitations, and music brought a pleasant meeting to an agreeable close. The brethren separated at a reasonable hour, wishing one and all the compliments of the approaching season.

WOOLWICH.—Union Waterloo Lodge (No. 13).—The regular meeting of the above lodge took place on Wednesday, the 12th inst., at F.H., William-street, Bro. G. W. Reed, W.M., presiding. The other officers present were F. G. Pownall, I.P.M.; G. Davies, P.M.; J. P. Moore, S.W.; T. Hutton, J.W.; J. Henderson, P.M. and Treas.; H. Syer, Sec.; N. Brown, S.D.; G. H. Masters, J.D.; T. Hosgood, I.G.; T. Hassell, D.C., and B. Norman, Tyler. The visitors were G. Andrews, P.M. 871; G. Spinks, W.M. 1536; D. Wilson, 54; G. T. Edds, 40; and C. Jolly, 913 (*Freemason*). The work before the lodge consisted of the passing of Bro. Akers, and the raising of Bro. Westlake; the former ceremony being worked by the W.M., and the latter (in the W.M.'s temporary absence) by Bro. P.M. Pownall. The lodge was then closed in due form. Having honoured the usual preliminary toasts and the W.M. had responded to a flattering recognition of his name, he proposed the toast of "The Visitors," coupling it with the name of P.M. Andrews, who he mentioned as the Preceptor of the "Star Lodge of Instruction." Bro. Andrews, in the course of his reply, said they had a good Lodge of Instruction at Woolwich, and strongly advised the brethren to attend it, for there they would see the whole of the ceremonies worked, under the eye of careful Preceptors, with accuracy and in perfect order. The W.M. had been to his house, and there he had gone through the three degrees without an hitch, but of course it was a very different thing to do so before a full lodge. He had advised the W.M. to go into it like a boy would take his first header—with a dash (laughter and cheers). He felt sure that their W.M. would sustain the credit of the lodge and leave that chair with their entire satisfaction. (Cheers.) Bro. Spinks then spoke of the pleasure it gave him to see the W.M. do his work, and the excellent feeling which pervaded the whole of the lodge testified to him. He and their W.M. had been closely associated in Masonry together for some time; they had been S.W.'s together in this district, and now were W.M.'s together. He wished him a prosperous year of office, and the lodge success, and concluded by inviting as many as could come to his lodge, the "United Military," on the following Friday. (Applause.) In proposing the toast of "The Past Masters," the W.M. warmly eulogised Bro. Pownall, who he said, was one of the best P.M.'s in the district, and regretted the necessity of his (Bro. Pownall's) leaving them. Bro. Pownall, in reply, took no especial credit to himself but, gave all honour to those who had preceded him. He should continue to be a subscribing member of the lodge. It was a regret of his to leave Woolwich, because of the happy associations formed here, but especially, felt the losing of his pleasure in being with them on lodge nights. They were looking forward to their centenary, and he hoped to see the day when they would obtain a jewel for it. He trusted that they would long continue in their bond of unanimity and brotherly love which now held them, and trusted he might long be spared to place his humble services at their disposal for the welfare and interest of the lodge and its members. (Cheers.) "The Officers' Health" was next proposed, and Bro. Moore suitably replied. The Tyler's toast concluded the duties of the evening.

MIDDLETON.—Imperial George Lodge (No. 78).—The last meeting of this lodge was held on Wednesday, Nov. 29th, at the Assheton Arms. Bro. G. Bradbury, W.M. presided, being assisted by Bros. W. Percival, S.W.; F. Fothergill, J.W.; D. Reid, I.P.M.; J. Garlick, P.M.; S. H. Cheetham, P.M.; J. Hatton, Sec.; F. Hooper, Org.; J. Kent, Tyler. The minutes of the last meeting were read by the Secretary and received confirmation. Bro. Tetlow having to the satisfaction of the brethren answered the questions leading to the Third Degree, was entrusted with the test of merit and passed out. The lodge was then raised to the Third Degree, and Bro. Tetlow elevated to the Sublime Degree of a M.M. by the W.M., in a manner at once impressive and solemn. Bro. Hooper presided at the harmonium, and contributed in no slight degree to the solemnity of the ceremony. The lodge having been lowered to the First Degree, the brethren proceeded to the election of W.M. for the ensuing year, and their choice fell upon Bro. Percival, S.W. Bro. Harvey Heywood, P.M., whose unavoidable absence was regretted by all, was again appointed Treasurer; Bro. Kent was elected Tyler and Bro. Barley, Hewitt, and Valentine, Auditors. "Hearty Good Wishes" were accorded from Lodges 148, 152, 1213, 1588, and 1633; after which Bro. Reid, I.P.M., rose to address the brethren upon the death of Bro. Mills. He said that few who saw the cheerful face of Bro. Mills at their last meeting would have expected that he would so soon be taken from them. He felt very deeply the loss of Bro. Mills; he had been the last initiate in his (Bro. Reid's) year of office. By his exemplary conduct, his regular attendance at their meetings, and his studious endeavour to walk the path of life by Masonic rule, he had won the esteem and respect of the brethren. The death of Bro. Mills was a great loss, not only to the lodge but to that wide circle of friends who would long feel his removal. In conclusion, he moved "That the Imperial George Lodge, No. 78, of Ancient Free and Accepted Masons desires to express its profound sorrow at the death of their Bro. Moses Mills. The brethren, therefore, place on the minutes of the lodge this expression of their respect and sorrow, and direct that a copy of this resolution be forwarded to the family of their late Bro. Moses Mills in token of their sincere and earnest sympathy in the loss they have sustained." Bro. Garlick, who exhibited much

emotion, seconded the resolution. He expressed his sympathy with the family of the deceased in their affliction, and spoke in high terms of the character of the deceased. Bro. Mills and himself had been schoolfellows together, and the friendship then commenced had grown stronger with advancing years. Through life he had invariably found Bro. Mills to be straightforward, honest, and respected by all who knew him. The W.M., Bro. Bradbury, in supporting the resolution, also referred in feeling terms to the loss they had sustained by the death of Bro. Mills, who had taken such a lively interest in their proceedings last month. To all of us, he said, it afforded a salutary lesson, showing the uncertainty of life, and the necessity of so walking in the Masonic path of rectitude as to be prepared when the last summons came. It taught us to reflect on our inevitable destiny, to perform our allotted task while it was yet day, that when death called us from this sublunary sphere we might, like Bro. Mills, ascend to the Grand Lodge above. The resolution was unanimously adopted. Charity having been attended to, the lodge was closed in due form, and the brethren adjourned for refreshment. After the usual loyal and Masonic toasts had been duly honoured, Bro. Reid alluded to the sad event which had thrown such a gloom over their proceedings that evening, and said it was the wish of the W.M. as well as of himself, that one and all should recall in silence the memory of the departed, which request was carried out with a marked and deserving solemnity. Bro. Tetlow responded to the toast of "Our Newly-raised Brother." Bro. Percival, in responding to the toast of "The W.M. elect," thanked the brethren for the honour they had done him. He would do his best to carry on the work of the lodge in the same complete and perfect manner for which No. 78 was noted, and he felt sure he might rely upon the cordial support of the brethren. Bro. D. Reid proposed "The Visitors" and expressed his gratification at seeing the representatives of so many Manchester lodges seated at their festive board. They were always proud to receive their visiting brethren; he bade them a hearty welcome, he trusted they had enjoyed their visit, and he hoped they would speedily repeat it. Bro. Young responded, and expressed the pleasure they felt at being present that evening. They had been especially struck with the perfect working of the ceremony and with the hearty welcome they had received. The W.M. then proposed "The Health of Bro. Hooper," the Organist of the lodge, who was on the point of leaving this country for India. Bro. Hooper said he was placed in an embarrassing position as he had not expected the honour they had done him. He knew it was the custom to welcome the coming guests, but he had not expected they would speed the parting one. For their kind wishes for his welfare he sincerely thanked them; he should never forget his mother lodge, and he hoped that when he did return in the course of a few years he should find all the brethren present. The Tyler's toast concluded the business of the evening, and the brethren separated shortly before 10 o'clock.

SOUTHAMPTON.—Royal Gloucester Lodge (No. 130).—At the invitation of the W.M., Bro. R. Sharpe, the Prov. G. Master of Hants and the Isle of Wight (Bro. W. B. Beach, M.P.), the Deputy Prov. G.M. (Bro. W. Hickman), and the Grand Lodge visited this old and influential lodge at its meeting last week. Two Indian brethren studying as surgeons at the Royal Victoria Hospital at Netley having been passed, the election of W.M. for the ensuing year was proceeded with, the ballot resulting in the virtually unanimous election of Bro. C. John Phillips, the Senior Warden. Before the election of Treasurer, Bro. E. Booth, one of the oldest and most experienced Past Masters of the lodge, took advantage of the presence of the Prov. G.M. to protest against an alteration made in the Royal Gloucester bye-laws, on the advice of the Prov. Grand Secretary, one of the P.M.'s of the lodge, repealing the nomination of Treasurer, and directing that he and the W.M. be elected by ballot. There was no rule of Grand Lodge, he said, to this effect, and its inconvenience would be illustrated that night, for Bro. LeFeuvre, the Prov. G. Sec., having resigned the office of Treasurer to the lodge, the brethren were entirely in the dark as to whom they should vote for, whereas under the old, open system of nomination probably one name would have been put before the lodge and agreed to. The Deputy Prov. Grand Master, in the absence of Prov. Grand Sec., said it was only fair to say that that brother had acted under the advice of Grand Secretary. The ballot then took place, and the retiring W.M. (Bro. Sharpe) was on the first round, elected as Treasurer by a substantial majority. Forty-nine brethren afterwards sat down to the banquet. In the course of the proceedings the Prov. Grand Master, replying to the toast of his health, made reference to the recent proceedings in France, and expressed his opinion that the English Grand Lodge would have no alternative—painful as it must be—but to decline to recognise those who repudiated that which formed one of the fundamental bases of all true Masonry. He subsequently proposed the health of the retiring W.M., which was received with much cordiality, Bro. Sharp, being very much esteemed throughout the town as an able and energetic Mason and a worthy and useful citizen.

MANCHESTER.—Caledonian Lodge (No. 204).—The festival of St. John in connection with the above lodge was held on Wednesday evening, at the Masonic Hall, Cooper-street, when a goodly number of members and friends assembled to assist in the interesting ceremony, and to do honour to the new W.M. The lodge was constituted in due form, after which Bro. George East, P.M., P.G.S.D., duly installed Bro. Robert A. Eldershaw as the W.M. for the ensuing year. The ceremony was performed in a most impressive manner, the general opinion being that the way in which it was conducted reflected the highest credit upon the Installing Master. Bro. East was assisted by Bro. Schofield, P.M., who delivered the charge to the Master and Wardens in a very creditable

manner. The following were invested as the officers for the ensuing year: Bros. John Roberts, S.W.; G. T. Mullock, J.W.; William Bagnall, S.D. and D.C.; Thomas Guest, J.D.; John Sutcliffe, I.G.; the Rev. P. Hains, Chaplain; John C. Hind, P.M., Treasurer; A. F. Becton, Secretary. After the installation Past Master Hains on behalf of the brethren presented to the I.P.M., A. Humphreys, a magnificent timepiece for his services as W.M. and acting Master for the last nine months, owing to the death of the late Master, Bro. Jepson. This lodge is anxious to be in the front rank as a supporter of the various charities, and it was decided that an old member of the lodge should be taken in as a joining member, in order that he may become qualified for the Benevolent Institution. After business, a magnificent banquet was laid in the dining hall, when between 70 and 80 sat down. The chair was, of course, occupied by the new W.M. (Bro. Robert A. Eldershaw), who filled his position with a dignity which did honour to the choice of the lodge. During the evening he made some very good speeches in proposing some of the toasts; but want of space prevents us giving a report of them. The usual loyal and Masonic toasts were proposed, and drunk with the greatest enthusiasm. It is a matter of regret that we cannot give a report of the speeches, especially that of Bro. East on being "Unaccustomed to public speaking;" that of Bro. the Rev. Philip Hains on "Charity;" and that of Bro. Prescott (one of the visitors) on "The Principles of Masonry." These speeches made an excellent impression, and we have no doubt they will be productive of good results. We must not close this notice without referring to the great pleasure that was given to the brethren by the very excellent singing of the glee party—Bros. Robberds, Lever, Thomas, Sharrock, and Stanley. The singing of the song "Here's to his health," by Bro. Robberds, was magnificent, and deservedly received enthusiastic applause. The Caledonian Lodge is to be congratulated on the great success that attended all the arrangements.

WINDSOR.—Etonian Lodge of St. John (No. 209).—The usual monthly meeting of this lodge was held at the Masonic Hall, Windsor, on Tuesday, the 4th inst. Present: Bros. Hume, W.M., P.G.S.; Roberts, S.W., P.G.S.; E. Schiemann, J.W.; the Rev. J. Studholme Brownrigg, P.P.D.G.M., Chaplain; Wilson, P.M., Treas.; Carter, P.M., P.P.G.D.C., Secretary; Nicholes, S.D.; Pears, J.D.; Tolley, P.M., P.P.G.D., Org.; Cousins, I.G.; Evans, Steward; Past Masters, Bros. Stacey, P.P.G.R.; Reid, Dixon, P.P.G.D.C.; Denne, Bryett, P.G.S. of Wks.; Mellwham, Hopwood, Long, and Stedwell. Visitors: Bros. Spicer, W.M. 569; Masters, 145; Green, P.M. 27; Harris, 1351 and 1567; Thompson, 55; Date, 34; Turling, 780; Arnold, 382; Cole, 742; Benson, S.W. 1613; Lay, 569; Powell, P.M. 771; Johnson, 771. Messrs. Fairclough and Harris were initiated; Bros. Riley and Stollery were passed to the Second Degree, and Bro. Perks raised to the rank of M.M. Bro. Schiemann, J.W., was elected W.M. for the ensuing year (the S.W., Bro. Roberts, not being eligible, as he is at the present time W.M. of the Crystal Palace Lodge, No. 742). Bro. Wilson, P.M., was unanimously re-elected Treasurer. Bros. Dick Radclyffe and Apted were nominated to audit the accounts. The usual Past Master's jewel was voted to the W.M., to be presented at the conclusion of his year of office.

LIVERPOOL.—Merchants' Lodge (No. 241).—The premier lodge in West Lancashire—the "Old Merchants," which will very soon reach its century of existence, had an unusually interesting meeting on Tuesday evening, the 11th inst., at the Masonic Hall, Hope-street, Liverpool. There was an attendance of about seventy members and visitors, presided over by Bro. Councillor George Peet, W.M. The principal officers and members present were Bros. J. I. Knight, P.M.; J. W. Baker, P.M.; G. Hutchin, P.M.; Richard Brown, P.M., Hon. Sec. of the West Lancashire Masonic Educational Institution; Ralph Robinson, P.M.; James Winsor, S.W.; T. H. Sheen, J.W.; Dr. S. J. McGeorge, Treas., P.G. Registrar of W.L.; Thomas Salter, Secretary; W. Williams, S.D.; John Latta, J.D.; G. Broadbridge, P.M., D.C.; T. Whitehead, I.G.; and A. B. Ewart, Organist. Amongst the visitors were Bros. H. S. Alpass, P.G. Sec.; J. Jones, P.M. 216; Dr. D. D. Costine, S.D. 216; Dr. Sheldon, P.M. 1094; Councillor George Fowler, W.M. 155; J. Keet, S.D. 1356; J. Beesley, P.M. 216, and others. The special interest of the meeting consisted in the recognition by the brethren of the seven years' services as Treasurer of Bro. Dr. McGeorge, and to commemorate his recent appointment by Bro. Lord Skelmersdale, R.W.P.G.M., to the honourable office of Provincial Grand Registrar—an office which he worthily deserved after eighteen years' enthusiastic support of Masonry. The recognition and commemoration took the form of a dining-room timepiece, in front of which was a gold plate, in the form of a P.G. Registrar's jewel, bearing an inscription testifying to the esteem in which he was held by all the brethren of the lodge who had subscribed for the testimonial, and congratulating him on his appointment in the Prov. Grand Lodge. The regular lodge business consisted in the work of initiation, which was most admirably performed by Bro. Councillor Peet, the popular W.M. The brethren subsequently sat down to a sumptuous supper, under the presidency of the W.M., who was supported by a large number of P.M.'s, officers, brethren, and visitors. The presentation to Dr. McGeorge, P.G.R., was made during the evening by Bro. Richard Brown, who said:—Brethren, I am permitted by the Worshipful Master to propose the next toast. It is a toast which is never omitted at these very pleasant meetings, but it does sometimes appear to my mind, that the very frequency with which the subject is brought under our notice is apt to cause us to look upon it with less importance than its merits demand. "The

Health and Prosperity of our Masonic Rulers, Supreme and Subordinate," is a subject entitled to our warmest sympathies. My brethren have only to refer to any of the returns of the proceedings of Grand Lodge, to find our rulers, in that quarter, earnestly and briskly engaged in the many matters that came regularly before them, and whether it be the disposition of the funds, arising from the fees, either for charity to distressed brethren, the establishment of a life boat, the support of our schools and institutions, or the settlement of some matters of Masonic jurisprudence; we always find the best intellect carefully brought to bear to secure the wise and satisfactory results of which we are reasonably proud. And if ever there was a time when our rulers in Grand Lodge were entitled to our regard it is surely now; when questions of such universal importance are before them, which unless settled in the wisest way will assuredly shake the very foundation of Freemasonry throughout the length and breadth of the land. Coming nearer home, to our Provincial Grand Lodge of West Lancashire, we have equal reason to feel proud; of this, the largest Province in the kingdom, where we have more lodges and I believe, a larger number of Masons than elsewhere; and where we are so ably governed by Lord Skelmersdale, whom I venture to say is one of the most earnest of Freemasons and one of the brightest ornaments at present connected with our Craft. (Cheers.) The wisdom of his ruling is best proved by the fact of our wonderful prosperity and undoubted harmony, and therefore I say for these reasons also I claim for this toast your fullest approbation. But there are other good reasons for claiming your attention, and this brings us to the more immediate cause of my saying more than is usual on the subject of this toast. It has pleased our Prov. Grand Master to appoint, at the recent meeting, as his Prov. Grand Registrar, one of the most respected and oldest brethren of this Merchants' Lodge, Bro. S. J. McGeorge, an appointment in which the brethren of this lodge so greatly rejoice that they have desired to mark their appreciation of the honour conferred on our worthy Treasurer by asking his acceptance of a tribute of their esteem, more especially to mark the event I have alluded to. In a large province like this, the appointment of Provincial Grand Officers must necessarily be one of much anxiety to Lord Skelmersdale and his advisers. In many cases it becomes necessary to honour a lodge for its general good work, and here the dignity has to be conferred on some brother who, without having the opportunity of individually and personally earning the distinction, has possibly assisted in the general good working of the lodge; but in the Merchants' Lodge, I venture proudly to assert and I do so in the presence of our Prov. Grand Secretary, that we may truthfully boast that where Prov. Grand honours have been conferred on members of 241, they have been undoubtedly earned, and these degrees and offices have not been derived as a mere matter of form, but have been won by the merit of the wearer. I may briefly glance at the four last appointments. No one will for a moment say, nor shall I attempt to prove, that our late lamented Bro. Captain Mott did not well earn his position. Then we have our hard-working and indefatigable Bro. George Broadbridge, whose work in connection with the London Charities is increasing, and who, as the Secretary of the most successful Masonic ball ever held in this town, has left his mark in the records of our own Educational Institution in the shape of £500 in aid of its funds, and we can best estimate the importance of such an addition to the funds by remembering that the interest alone will educate at least two of our fatherless or orphan children each and every year, "as long as the world goes round." I think you will agree with me that Bro. George Broadbridge deserved his laurels. Then we have our Bro. Robert Wilson, and without desiring to depreciate the efforts of others, I venture to say that it is mainly owing to his constant exertion, extending over a number of years, that we are indebted for the building of this hall (unfinished as it unfortunately is), for although Bro. Wilson's work in this matter was not confined to his own lodge, yet I may remind the brethren and the visitors present, that the Merchants' Lodge alone provided one-third the amount that has been paid for this building. I think, therefore, you will agree with me that Bro. Wilson's honours were well deserved. And now we have our Bro. Dr. McGeorge. It is impossible in his presence, as indeed it is unnecessary, for me to say how popular, both in and out of the lodge, is this most recent appointment of Prov. Grand Registrar. I may just refer to the services of Bro. McGeorge as a Past Master and Treasurer of this lodge, ever present at our meetings, always genial, courteous, and good natured. I may also inform the brethren, that Dr. McGeorge has twice filled the chair as M.E.Z. of the chapter connected with this lodge, and not only has he filled the chair, but he has done the work; but above and beyond all these acts, which have endeared him to his brethren, he has for many years past given the benefit of his excellent professional skill on behalf of almost every one of the orphan and fatherless children who have been placed on the foundation of our Educational Institution, and these may be counted by hundreds, and are, as we know, largely increasing, and I take this opportunity, as the Secretary of this great charity, of bearing testimony to the invariable attention of Dr. McGeorge in this important matter. To say more would be superfluous. It may be gratifying to you, Bro. Dr. McGeorge, to know that this testimonial, which bears an inscription that it is "presented by the brethren of the Merchants' Lodge, 241, as a mark of their esteem, and in recognition of their appreciation of your appointment as Prov. Grand Registrar of West Lancashire in this year 1877," was subscribed for by every brother present at the last meeting and during the short time you were out of the room, about ten minutes. In their name and with their good wishes, I present to you this testimonial of their goodwill. Brethren—We are accustomed to draw from some

of the matters that come before us, some inferences that may point a moral, and to me an act like this, on the part of the brethren of a large and influential lodge, teaches us that a man may live a long time in this somewhat critical, caustic, and censorious world, and may fulfil the many and varied offices to which he may be appointed, so as not to give offence to one single, solitary soul; but on the contrary, so as to secure the lasting and undoubted esteem of his fellows, and those who know him best and most. In conclusion, Bro. McGeorge, I couple your name with this toast, and in the words of old Rip Van Winkle, I say, "Here's your good health, and your family's good health, and may you live long and prosper." The testimonial was briefly acknowledged by Bro. McGeorge, P.G.R., who referred to his long connection with the Merchants Lodge, and the interest he had taken in its affairs. He greatly esteemed the honour which had been conferred on him by Lord Skelmersdale, and that honour was enhanced tenfold by the presentation which had just been made to him—a gift which he hoped would descend to his children, as evidence of the esteem in which their father had been held. A pleasant evening was spent with toast, song, and sentiment.

CHEETHAM.—Derby Lodge (No. 1055).—The annual soiree of this lodge was held on the 13th inst., at the Knowsley Hotel, Cheetham. Bro. Brenmehl, the host, had done all in his power to make every preparation for the reception of the guests, even going to the trouble of taking down the two billiard tables in order that there might be no lack of room. The company were admitted at the private door of the hotel and ushered into the reception-room, where they were welcomed by Bro. Alfred Turner, W.M., and Mrs. Turner. They then passed through the ball-room, and promenade to some excellent music performed by Bro. Charles Fielding. When the guests had all arrived tea was served in the billiard room. The catering did great credit to the worthy host; and when the company were all seated the room had a very pretty appearance—what with the beauty of the fair ones, the magnificence of their toilets, the flowers, plants, and candelabra adorning the tables, and the happiness that beamed from every countenance, there was presented a "tout ensemble" not often witnessed. After the cloth was withdrawn the W.M. (Bro. Alfred Turner), rose and said:—Brethren, perhaps I ought to have said ladies, but unaccustomed as we are to have the interior of our Derby Lodge graced by the presence of ladies, I may well be forgiven the omission. It is said "All's well that ends well." So I will now address you as ladies and brethren, and feel assured every brother present will be willing, for once, to assign the place of honour to the ladies who have favoured us by their presence to-night. Few Masters of lodges have been called upon to fill such a responsible, and yet, I must add, such a pleasing position as that which now devolves upon me, and I only regret the task has not fallen into abler and better hands than mine. One thing, however, I have always cheered the heart of every Master of his lodge, and that is, that when he feels his own weakness and inability, he knows he need not look in vain for help and assistance to the P.M.'s of the lodge. The I.P.M. (Bro. E. G. Hughes) I have ever found ready in every good work, and willing at all times to lend a helping hand to a poor and distressed Mason. To each of the other P.M.'s of this lodge—without mentioning or singling out any names—I must say I am very much indebted, and feel grateful for the help and assistance they have afforded me. But, ladies and brethren, I am wandering from the special business now in hand. It is known to some that we desire and are accustomed to have the portraits of the P.M.'s of this lodge gracing the walls of the same after they the (P.M.'s) have ceased to act, and I know of no reason why an exception should be made in the case of my I.P.M., Bro. Hughes. My esteemed friend and brother, P.M. Smith, the senior P.M. of the lodge, has kindly consented to perform this duty, and I doubt not it will be a source of great pleasure to him, because, in addition to the portrait which will be retained by the lodge, he is to present one as a tribute of respect and esteem to Mrs. Hughes, of her beloved husband. I need only say—which I am sure every lady and every brother will endorse—long may our brother and Mrs. Hughes be spared to each other, sharing each other's joys, bearing each other's sorrows, and helping one another amid the battle of life, until that time when, the battle being over, they shall each enjoy the reward prepared by the Great Architect of the Universe for all who wait His coming to summon them to the United Lodge, which is above. Bro. James Smith, senior P.M. of the lodge, said that as they were all well aware he was a very bashful man amongst the ladies, and if he did not acquit himself to their satisfaction they must attribute it to his nervousness. He had been called upon in his capacity of senior P.M. to present to Mrs. Hughes, on behalf of the lodge, the portrait of her husband. It was well known to all Masons, especially to Past Masters, that the duties appertaining to the office of W.M. of a lodge were not light, but on the contrary, took up an enormous amount of time, entailed a great deal of self-denial, and required great devotion and attention to the duties of the office if they were to be efficiently and satisfactorily performed. It was a source of satisfaction to him that the Derby Lodge had at all times been blessed with Masters who were alive to their duties, and had done all in their power to promote the well-being and prosperity of the lodge. It was owing to their efforts that they were in such a state of prosperity to-day, and it was because the brethren felt this, and believed that the Immediate P.M., Bro. Hughes, was second to none of his predecessors in his labours and in his love for the lodge that they desired to show their esteem. The Derby Lodge, during Bro. Hughes's term of office, had enjoyed a most prosperous career, and this was mainly owing to the hard work and never-failing courtesy of its W.M. He

had very great pleasure in being the mouthpiece of the brethren on this occasion, and in presenting to Mrs. Hughes, on their behalf, this oil portrait of her dear husband. He trusted that the Great Architect would long spare them to each other, that they would continue to find their chief happiness in each other's love, and that they would be blessed with every blessing this world could afford; and that finally, after this life, they would be removed to the Grand Lodge above, where joy exists for evermore. Bro. Glendenning, P.M., remarked that it gave him great pleasure to endorse the sentiments that Bro. Smith had so well expressed, as he was sure that Bro. Hughes had earned the esteem and love of every member of the lodge. Bro. Joseph Snape said that as they had been listening to the Masters of the lodge with such attention, perhaps they would not object to hearing a word or two from one who was only a working or journeyman Mason. He had risen for the purpose of drawing attention to one trait in Bro. Hughes's character that had not been alluded to by the previous speakers, and that was the great devotion he had always shown to the first, greatest, and noblest principle of Freemasonry—viz., charity. Bro. Hughes had been ever first and foremost in promoting in that lodge the cause of the different Masonic charities, and only last week he declared that he would not rest satisfied till the Derby Lodge was second to none in Manchester in the amount subscribed to their support. Bro. Hughes, in returning thanks, said that he was somewhat at a loss to find words in which to express, as he would like, the gratitude he felt. But, on behalf of Mrs. Hughes and himself, he would simply say that they thanked them from their hearts for this manifestation of their good will. It was a great pleasure to him to hear the kindly expressions of the different speakers in reference to himself, although he was afraid they were somewhat exaggerated; but, however, to know that he had to some extent gained their approbation, was quite a sufficient reward for all his labours on their behalf. He was quite sure that Mrs. Hughes would treasure up the portrait that had been presented to her, and it was a source of satisfaction to him to know that his children, and those friends who survived him, would have in the portrait something to remind them that the friends and brethren of the Derby Lodge respected him, and were not unmindful of his services on their behalf. The company then adjourned to the ball-room, where dancing was kept up with great spirit until an early hour in the morning. In the intervals between the dancing some beautiful songs and concerted pieces were rendered by Mrs. Buckley, Miss Dumville, Messrs. F. H. Hollins, N. Dumville, J. Senior, Pnenix, and Pollitt. Bro. Charles Fielding presided at the pianoforte with his accustomed skill. In the ante-room there were photographs, objects of art, some very ingenious mechanical figures, and a telephone, exhibited by Bro. Morrison. Bro. Cox exhibited a splendid collection of coins of the Georgian era. Bro. G. Kenyon, P.M., made an efficient D.C., and he had an able deputy in the person of Bro. Cooper. The whole of the proceedings passed off with the greatest eclat, and reflected the highest credit upon Bro. Alfred Turner, the W.M., and his officers.

THIRSK.—Falcon Lodge (No. 1416).—The annual installation meeting of this lodge was held on Thursday, December the 13th, at the Masonic Hall, when there was an unusually large attendance of brethren. Besides the members, amongst the visitors were W. Bro. G. Marwood, J.P., G.D., P.G.M., 543; Installing Master; Bros. J. S. Walton, P.M., P.P.G.S.B., 1337; J. S. Moss, P.M., P.P.G.S.B., Lion, 312; Paley, P.M. Earl de Grey and Ripon, 837; Lukis, S.W. 837; Waitell, P.M. Anchor, 1337; Southern, Anchor, 1337; J. Fairbourne, P.M. 1337; C. Palliser, P.M. 1337; G. Oxendall, 1337; Hutchence, 1337; Hollings, 236; J. W. Fleming, P.M. 1211; J. Richardson, Claro and Ripon, P.M., P.P.S.P. West Yorkshire; Jno. Rhodes, P.M.; C. E. Camidge, P.P.G. Organist; Jno. Harker, A. G. Duncomb, Dinwoodie, Broderic, J. H. Gilling. The lodge was opened by Bro. G. Anderson, W.M., and after the usual formalities, the position of Installing Master was taken by Worshipful Bro. Geo. Marwood, P.D.P.G.M. Bro. Geo. Ayre, S.W., and W.M. elect, was then duly presented by Bro. Geo. Anderson, W.M. The ceremony of installation was performed by W. Bro. Marwood in his usual most impressive manner, and Bro. George Ayre having been placed in the Master's chair and saluted with full honours, according to ancient custom, he appointed his officers, invested them with the respective insignia, Bros. T. J. Wilkinson, S.W.; W. Colman, J.W.; H. Smith, Treas.; C. E. Camidge, Chaplain; Jas. Johnson, Sec.; A. G. Duncombe, S.D.; R. Atkinson, J.D.; W. Hall, D.C.; J. Lee, I.G.; Zacheus Wright, Organist; E. Richardson and J. H. Gilling, Stewards; J. Farmery, Tyler. Bro. Marwood having addressed the officers, they proceeded with the work of the lodge, the ceremonies being admirably performed, the Worshipful Master giving proof of great ability. Bro. Z. Wright very efficiently conducted the musical arrangements. After the installation the brethren sat down to an excellent banquet, admirably served by Bro. T. Foreman, at the Three Tuns Hotel, the menu carte embracing all the delicacies of the season. The Worshipful Master mentioned that he had received a number of letters of apology and congratulation, amongst others from Bro. S'r James Meck, 236; Bro. W. S. Orde-Powlett, K.P.S.G.W.; Bro. Cowling, 236; Bro. Baskett, 236; Bro. Hollans, P.P.G. Treas., 236; M. C. Peck, P.P.G.S.; Bro. Jos. Todd, P.P.S.G.; and others. The usual loyal and Masonic toasts were given by the W.M., and drunk most enthusiastically. The toast of "The Earl of Zetland, and Past Provincial Grand Officers" was cordially received, and Bro. C. E. Camidge responded. The W.M. proposed "The Health of the Installing Master," and expressed his gratification in being honoured with the presence of Bro. Marwood, who

had installed all previous Masters, and who had now placed in the chair the first W.M. who had been made in the lodge. Bro. Marwood replied that it was always a great pleasure to him to be of any service to the Falcon Lodge, and he hoped for many years to be spared to come to the installation of the W.M.'s of the Falcon Lodge, No. 1416. He concluded by proposing "The Health of Bro. George Ayre, W.M.," whom he felt assured would prove an efficient and excellent Master, wishing him a prosperous and successful year of office, and expressing himself much pleased at placing the first W.M. made in the lodge in the chair, the highest office the brethren could confer. Bro. George Ayre, in replying, feelingly expressed his sense of the honour and proud position to which the brethren had elected him, and said it would be his utmost endeavour, to the best of his ability, to do credit to their choice, to maintain the harmony and good feeling so cordially existing, and instil into every candidate the tenets and principles of Freemasonry. Bro. Jno. Rhodes, P.M., then gave the toast of "Bro. George Anderson, I.P.M.," remarking that the duties of W.M. had been most creditably performed during the past year, and he had earned the good opinion of all the brethren. Bro. Anderson responded, and gave "The Officers of the Falcon Lodge, 1416." Bro. Wilkinson, S.W., replied, and proposed the toast of "The Visitors," referring to the past obligation of the lodge to visiting brethren, coupling with it the names of Bros. Paley, P.M.; Lukis, S.W. of Earl De Grey and Ripon Lodge, No. 837, and Bro. Richardson, P.M. of Harrogate and Claro Lodge, No. 1001.

PLUMSTEAD.—United Military Lodge (No. 1536).—One of the most memorable and enthusiastic gatherings of the brethren of the Woolwich and Plumstead districts that have ever come under our notice took place on Friday the 14th inst., at the above lodge, the occasion being its usual monthly meeting, but it was taken advantage of to show the high esteem in which two of its most prominent members were held in by the district at large: we refer to Bros. F. G. Pownall, the first Master of the lodge, and J. Mc. Caffery, the popular and general favourite of all who have the pleasure of calling him friend and brother. Both of them we are pleased to record have just received Her Majesty's commissions as Lieut. in the Coast Brigade, and both leave Woolwich at once to take their respective commands, Bro. Pownall at Dover, and Bro. Mc. Caffery at Devonport. The fine hall of Bro. Plaisted's on Anglesea Hill, was crowded with some 150 brethren of the lodge and visitors; among the latter were Bros. Dr. Spurrell, W.M. 615; Prov. G.J.W. for Kent; C. Coupland, P.P.G.J.D. Kent, who is as well an honorary member of the lodge; H. Butter, W.M. 913; E. J. De Salis, A. Penfold, P.M. 913; S. Goddard, P.M. 700; J. D. Hayes, S.W. 913; T. Hutton, J.W. 13; T. Donolly, S. D. 106; J. Porter, 563; A. Thore, 563; A. Jarvis, 913; A. Mabbitt, 913; J. Christie, 836; A. Mc. Dougall, 836; A. Hattam, 153; D. C. Capon, 913; G. H. Baker, 13; A. Upperton, 913; W. J. Light, 299; A. Cleal, 13; G. Mc. Coy, G. Mc Lambs, 115; E. Tappenden, 791; F.C. Lyons, 700 and 913; I.G. 700; E. B. Hobson, J.D. 700; T. Hassel, D.C. 13; G. Fraser, 700; A. Hiscock, 13; W. Cobb, 700; and C. Jolly, 913; (Freemason). Bro. G. Spinks, W.M. presided and was supported by the following officers: Bros. W. Weston I.P.M., R. Croisdale, P.M., and P.M., 706; H. Pickern, S.W.; H. Shaw, J.W., and W. Murphy, Treasurer. F. G. Pownall, Sec., and P.G. Supt. of Works Kent, and P.M. 13; J. Mc. Caffery, S.D.; H. Harding, Org.; A. Brooks, and T. Hollyman, Stewards; and D. Deeves, I.G. The lodge having been duly opened and the minutes and accounts passed, Quarter-master Serj. Saunder, R.H.A., was after ballot and approval initiated into Freemasonry. Bros. Beach, Nollage, and Orchard were then passed to the Second Degree, and Bro. Steadman received the benefit of the Third Degree, the ceremony being worked by the W.M., and his officers in splendid style. Bros. Pownall, McCaffery, and Wright, the latter being D.C., then separately resigned their offices, and placed their collars in the W.M.'s hand, who said he deeply regretted the great loss the lodge sustained by the loss of their services; and it was unanimously resolved that a vote of thanks should be recorded on the minutes of the lodge, and presented to Bros. Pownall and McCaffery, for the valuable services rendered by them to the lodge since its foundation. The lodge was closed, and the brethren reassembled for refreshment. "The Queen and the Craft," and "His Royal Highness the Prince of Wales, G.M. of England," were most enthusiastically received, a party of musical brethren, headed by Bro. C. Buckland, playing a verse of the "National Anthem" and "God bless the Prince of Wales," after each toast. The other Masonic toasts followed, and in giving that of the D.G.M. of Kent, and the rest of the P.G. Officers, coupled it with the name of Bro. Dr. Spurrell, who the W.M. assured the brethren took great interest in Freemasonry, and said go where they might east, west, north, or south, where there was charitable work to be done, there they would find Dr. Spurrell. (Loud cheers.) Bro. Spurrell in reply said he came there that night in a double capacity—one was in that of a Provincial Grand Officer, and the other as a personal friend of the W.M. He always felt it a pleasure to visit the United Military Lodge, because it was a treat to see the excellent manner of their working. What was done was done well. During the time he had been in office as a P. officer he had visited a great many lodges, and although most of them did their duties well, yet the precision and perfectness of the working in that lodge was, he felt bound to say, rarely equalled, and never surpassed. (Cheers.) As to Lord Holmesdale, they, who had the honour to know him even in his high office, must admit how jealously he worked, and how unremitting were his exertions for the welfare of Masonry. (Loud cheers.) Bro. Eastes, their esteemed D.G.M., and the rest of the G. officers, had but one desire.

and that was to promote the interest of every lodge in the province, and especially to care for their grand and munificent charities. (Applause.) He wished them all "A Merry Christmas" and resumed his seat amid rounds of cheers. Bro. Weston then briefly but eloquently proposed the toast of "the W.M." saying that six months ago when they placed their W.M. in that chair, he told them that they must take him for "better or worse," and he (Bro. Weston) believed that the lodge would agree with him when he said that from their W.M. they had had all of the "better" and none of the "worse." (Applause.) The W.M. had by his assiduity set them such an example that he trusted would not be lost upon those who were aspiring to follow in his footsteps. (Cheers.) Bro. Spinkes thanked them for their kind reception of the toast. It was to him highly satisfactory to know that he had their hearty good wishes. At his installation he promised them three things, first that he would strictly maintain discipline in the lodge; secondly efficiency in the working; and thirdly, a strict economy in the use of the funds, consistent with a due regard for their personal comforts, and those promises he intended to fulfil to the letter. (Loud cheers.) He had the best interests of the lodge at heart, and should do everything in his power to promote its prosperity. He wished them the compliments of the season, and concluded with the toast of "Tiney Tim," "God bless us, one and all" (applause). In proposing the next toast, that of "The Officers of the Lodge," the W.M. said he hoped to be excused for travelling upon this occasion rather out of the regular road, but it was one for which he felt sure both the visitors and brethren felt with him a bond of sympathy. Two of their most distinguished officers, Bros. Lieutenants Pownall and McCaffery, were about taking their departure from that garrison. Both had been hard-working officers of that lodge. The name of Bro. Pownall would be carried down to posterity as one of the founders of it, and every candidate for admission into its ranks would be shown the name of Bro. Pownall as the first and most honoured upon its unsullied charter. (Applause.) He asked them to think of what Bro. Pownall had done for its prosperity, and assured them that it was his solemn conviction that if Bro. Pownall had not been its first Master, it never would have been so successful and honoured among the lodges of the province and district as it was that day. (Cheers.) Bro. Pownall had passed the chair in another lodge in Woolwich, the Union Waterloo, and there his name was honoured and known as one of the landmarks of its success (applause), thereby connecting ancient and modern Freemasonry through his association with the two lodges. But it was not alone in the lodges, and in the work therein, that Bro. Pownall's hand and heart had been busy. In every movement, whether of filial respect and love, or in the grand and noble attributes of charity, there first and foremost in all good work stood their esteemed brother and never left his work till it was well finished. (Great cheering.) Let them remember the Grayden memorial, which in Wickham Cemetery stood as one of the noblest examples of what all good Masons felt for departed worth and unblemished honour. (Cheers.) Who had been the moving spirit of that work? Bro. Pownall! Who had worked harder for charitable purposes than Bro. Pownall? There were in those noble institutions, our Masonic Charities, old heads and young hearts, who daily and hourly thanked him for their comfort and education. (Loud cheers.) These were living witnesses of his worth, energy, and determination, and they might well say of him—

"Nor frost, nor rain, nor wind, nor cold,
E'er chilled his glowing breast;
For charity, fair maid of old,
There found a welcome guest.
"Twas there the widowed, orphaned pair,
Soon found a balmy rest;
For soothing all their real grief
Gave to his labour zest.

This Free and Accepted Mason,
One of the present time."

(Great cheering.) Turning to Bro. McCaffery, the W.M. said his career as a Mason was different from Bro. Pownall's, but for him, as a brother, they had but one feeling of affection and esteem. He had begun in that lodge on the very lowest rung of the ladder. At the consecration of it he was D.C. Since then he had been I.G., J.D., and S.D., and in every position he had performed his duties in such an admirable manner that it had been remarked by many visitors and the brethren generally as something worthy of Freemasonry. (Cheers.) His amiability, geniality, and kindness of heart, his ready smile, and invariable courtesy, had made him beloved in the lodge, where he was as well, and that not the least of his qualifications, "The Prince of Harmony," (cheers and laughter)—the veritable "King Cole" of the United Military Lodge. (Renewed applause.) If they took all these talents and qualifications, and blended and united them together, what a combination they had, and all directed for the furtherance of one aim and one object, namely, the prosperity, happiness, and welfare of the lodge. (Cheers.) With such desires what could they not accomplish? What had they not accomplished in the past? And what will they not accomplish in the future? (Cheers.) The W.M. then concluded a brilliant address by saying: "Bros. Pownall and McCaffery, in the name of your lodge, and of the visitors, and myself, I beg most heartily to congratulate you upon the honour your Sovereign has conferred upon you, and to express our wish that T.G.A.O.T.U. may grant you health, strength, and prosperity to enjoy every happiness that this world can afford; and that you may in your new sphere of life, and in your new place of residence, discover fresh fields of labour, and find new paths of usefulness, duty, and honour, and finally lay up for

yourself a crown of joy and rejoicing that shall never fade away, but shall continue till time shall be no more. (Loud and continued cheering.) Bro. Pownall, who was deeply affected, rose with Bro. McCaffery, and were greeted with the most enthusiastic cheers, and in reply, said it was impossible for him to express his thanks for the magnificent eulogy paid him by the W.M., and the kind reception the toast had received at the hands of the brethren. He felt that both himself and Bro. McCaffery had done all they could, both in the work of the lodge to promote efficiency, and a thorough carrying out of its duties, and at the social board afterwards to aid in the comfort and happiness of the brethren. (Cheers.) He trusted he had been the means of placing the lodge upon a secure basis, and believed it would make one of the first in the Province of Kent (cheers). He congratulated the junior officers of the lodge upon their prospects, and asked them to imitate Bro. McCaffery, who he declared without fear of contradiction, to be one of the best Deacons he had ever seen work (cheers). When he took the office of their first W.M. he took it with the unanimous wish of the whole of the brethren. He had been exceptionally successful in his Masonic career. He felt it a pride to have the opportunity of helping any one who wanted aid from the Masonic charities. His first attempt in that direction was a most successful one; upon that occasion he had been fortunate enough to get the aged widow of one of their master gunners into the Widows' Asylum, and if ever he felt a pleasurable sentiment of having done some one good in his life it was only the other day, when the old lady called upon him, and with tears in her eyes thanked him for what he had done. (Loud cheers.) His next attempt was for the child of one of their deceased brethren, and there again he had succeeded. He did not attribute that success to himself, but to the kindness of many good friends in sending him their votes. He did not wish to be invidious, but to the brethren of the Pattison Lodge, and more especially Bro. Coupland, he gave most of the credit. (Cheers.) They could not all be successful, but,

"Tis sweet to cheer the aching heart,
The mourner's tear to dry;
We cannot compass all we wish,
But, brethren, let us try."

(Loud and continued Cheers.) Bro. McCaffery said he was truly sorry to leave Woolwich, and the lodge. He had looked forward to one day occupying the chair now filled by their W.M., "but now it was a failure." (Cheers and laughter, and cries of no, no.) When he got to Devonport he should join the best lodge there, and try his best to get into office, and if he did he would show them there how they worked in the United Military Lodge. (Cheers and laughter.) Bro. McCaffery concluded by assuring the brethren that he should always remain a member of the lodge "as long as he lived." Several other toasts followed, and at a late hour the Tyler's toast concluded a memorable evening. We have much pleasure in recording an interesting episode that occurred during the evening. On passing round the charity box the W.M. said the proceeds would be devoted to Bro. Lackland, their Tyler, whose wife had died suddenly the day before, and the handsome sum of £5 17s. was collected.

INSTRUCTION.

UNION WATERLOO LODGE (No. 31).—The members and friends of the above lodge, to the number of fifty, celebrated its fourth anniversary at Bro. Tucker's house, "The Lord Raglan," Burrage-road, Plumstead, on Thursday, the 13th inst., P.M. Govan Macdonald, one of the Preceptors, in the chair, and Bro. P.M. G. Davies, the other Preceptor, in the vice-chair. Bro. Macdonald was supported by Bros. T. E. Hassell, Hon. Secretary; P.M. S. Goddard, Treasurer; G. H. Masters, Assistant Secretary; Randall, Canty, Syer, Farr, Brown, Moore, Hutton, Coltar, Cleal, King, C. Jolly, (P. Mason), and others. The excellent and well served dinner prepared by the worthy host having been fully attended to, the Chairman gave in well expressed language "The Queen and the Craft," and "His Royal Highness the Prince of Wales, G.M. of England;" Bro. Farr singing a verse of "God save the Queen," and Bro. Hassell one of "God bless the Prince of Wales," after either. The other Masonic toasts followed and were duly honoured. In proposing that which he called the toast of the evening, "Prosperity to the Union Waterloo Lodge of Instruction," the Chairman said he was pleased to say that for the last four years the title of it had been one of continued prosperity, but it was not so much so as it should have been, considering the Woolwich district to be one of the "hotbeds" of Masonry. There were, he could not help feeling a little sorry to say, a great many Masons who never thought of working up until they were promoted to positions in their various lodges; nothing could, in his opinion, be a greater mistake, for proficiency in the lodge of instruction was one of the best and surest roads to recognition in their own lodges, and was one of the greatest adjuncts to Masonic success. (Applause.) He considered lodges of instruction to be the life blood of their Institution, and the foundation of all discipline and regularity in their Order. (Cheers.) He would ask them what could lift a man's heart and mind to the highest attribute of faith, truth, and honour, more than a thorough knowledge and practice of their sublime ritual? It was founded upon that book upon which their faith was founded, and he felt that no man who ever practised the tenets taught in their ritual, their lectures, and their sections, could ever be else but a good man and a good Mason. (Loud cheers.) He hoped, therefore, that they would place their hand upon that lever of Freemasonry, so that it might "flourish as a vine." He then spoke of the benefit done to their charities by lodges of instruction, and said that lodge had its name upon one of them, but he should like to see it like the lodges at New Cross and Deptford, in which there were

charitable clubs or institutions, into which by paying one shilling per week they would all in time become life governors of all the charities. (Cheers.) The Star Lodge of Instruction at New Cross, of which he had the honour of being one of the Preceptors, had paid £1000 into the Charities by means of such institutions. (Loud cheers.) He then gave the toast, which was drunk most heartily, Bro. G. Davies briefly replied to the toast, and then Bro. Goddard proposed in glowing terms "The Health of Bro. Macdonald," commending his zeal and assiduity, and attributing all the success of the lodge to his patient and increasing efforts. (Cheers.) Bro. Macdonald in reply told them how much he had the prosperity of the lodge at heart, and as they knew his sickness had caused him to be away last year more than he desired to be, but trusted next year with renewed health to be with them again. (Applause.) To the toast of "The Officers of the lodge," Bro. Hassell said they had had forty-seven meetings that year, the number of attendances were 656, or an average of twelve. The income had been £7 19s. 9d., and the expenditure £2 6s. 7d., leaving a balance of £5 13s. 2d. in hand. Bro. Masters as well replied. Bro. Jolly replied for "The Freemason." Several other toasts followed, and the harmony was well sustained by Bros. Farr, Hassell, Moore, Wells, How, and others.

Royal Arch.

JERUSALEM CHAPTER (No. 185).—The last consecration of this very old chapter was held at the Freemasons' Tavern, on Tuesday, the 11th inst., when there were present Comps. Loewenstark, P.Z., acting M.E.Z., in the absence of Comp. Elsam, through indisposition; Wagner, H.; Robinson, J.; Harfeld, P.Z., Treas.; Davage, P.Z., S.E.; Mander, S.N.; T. C. Walls, P.S.; Hurst and Davis, acting Assistants; Holbrook, P.Z. Elborn, and Beckett, Janitor. The minutes of the previous meeting having been read and confirmed, the M.E.Z. exalted Bros. Manners, J.G. 1589, and Gispert to the Sublime Degree of the Royal Arch. There being no other business before the convocation it was closed, and the companions adjourned to the banquet, and at its termination the introductory toasts were done full justice to. The Health of the First Principal was proposed by Comp. Harfeld in very kind terms, in which he expressed sympathy with the absent Comp. Elsam in his illness. He was pleased, however, that their old Past Principal Loewenstark had been able at so short a notice to undertake the duties of M.E.Z., and which he had discharged so creditably, and in giving the toast he should couple his name with it. The acting M.E.Z. having replied proposed "the Exaltees." In the course of his remarks he complimented the chapter upon having enrolled in their ranks that evening two such worthy companions, who would, he was sure, reflect great credit upon the old "Jerusalem." This toast having been most warmly received, Comp. Gispert, in the absence of his co-exaltec, briefly replied. "The Health of the Second and Third Principals" gave the M.E.Z. an opportunity of enlarging upon the Masonic ability of Comps. Wagner and Robinson. He said that he personally looked forward to two very prosperous years under their auspices, as he believed that they would spare neither time nor energy to render their respective offices a great success. The companions thus honoured having responded in suitable terms, "The Past Principals," "The Treasurer and S.E.," and "The Officers" came next in order, and those toasts were respectively acknowledged by Comps. Holbrook, P.Z.; Harfeld, Treas.; Davage, S.E.; and Mander, S.N. During the proceedings Comps. Mander, Walls, Hurst, and others vocally entertained the members, who separated, after the Janitor's toast, until the second Friday in February next.

BEDFORD.—Stuart Chapter (No. 540).—On Tuesday, December 11th, this chapter met at their rooms at the Swan Hotel, Bedford, when there were present Comps. Alderman, J. R. Bull, J.P., M.E.Z.; Cookson, H.; Cuthbert, J.; Col. Stuart, I.P.Z.; Capt. Colburn, E.; Rev. W. Tebbs, P.S.; Billson, 1st. A.S.; Stafford, 2nd A.S.; Trapp, Treasurer; Thody, Organist; Reynolds, Janitor; and companions of chapter Capt. Nash, Richardson, and Hitchman, (Kettering); Harris, Coombs, Allan, Carter, Ald. Sergeant, Lindsell (Biggleswade); Lambie (Luton); Broughton Smith, with visiting Comp. Biggs, of Bedford Chapter, Tavistock, 282. A satisfactory reason was given for the absence of Comp. Fisher, N., whose duties were ably performed by Comp. Colburn. The minutes of the former chapter having been read and confirmed, Bro. Samuel Leach Kilpin, of "Stuart" Lodge, was then balloted for, and having proved unanimously acceptable was exalted together with Bro. Walter Higgins of "St. John the Baptist" Lodge (Luton), who had been balloted for at the last chapter, but prevented by ill health from proceeding to exaltation. As usual in this chapter the ceremony was admirably performed by every officer concerned; indeed the working was so good as to call for express praise from Col. Stuart, who as a P.G.J. as well as being a Mason of deep research and many years' experience is well qualified to express an opinion. The officers for the ensuing year were then unanimously elected as under:—Comps. Cookson, M.E.Z.; Cuthbert, H.; Fisher, J.; Colburn, E.; Tebbs, N.; Billson, P.S.; Carter, Treasurer; and Reynolds, Janitor. The Audit Committee, consisting of the officers of the chapter, was then appointed, when there being no further business the chapter was closed. Twenty-three companions sat down to an excellent supper, after which the usual toasts were well given and received, the proceedings being enlivened by the excellent singing of Comps. Biggs, Sergeant, Cookson, Stafford, and Carter. A well-spent and enjoyable evening thus came to a close, and the companions separated until March, which convocation is now that upon which the annual banquet is to be held.

Red Cross of Constantine.

ORIGINAL OR PREMIER CONCLAVE OF ENGLAND (Acting by Immemorial Constitution).—A meeting of the above conclave was held on Monday, 1st inst., at the Freemasons' Tavern, presided over by V. Ill. Sir Kt. Rev. Dr. Brette, G.H. Prelate, M.P.S., assisted by Sir Kt. John Thomas Moss, P.S. Eusebius; Sir Kts. Robert Wentworth Little, P.S.; H. C. Levander, P.S.; Thomas Cubitt, P.S.; H. A. Dubois, P.S.; George Kenning, P.S.; Rev. P. M. Holden, J. Mason, T. Kingston, Joshua Nunn, Shirley, Townsend, Mather, Letchworth, Parker, Colonel Peters, Cockle, and others. Visitor: Sir Kt. Lambert, Plantagenet Conclave. The minutes of the last conclave were read and confirmed. It was proposed, seconded, and carried, that the future meetings of the conclave be held at the Freemasons' Tavern. The Sir Knights dined together, the usual toasts being most ably proposed by the M.P.S.

[The following reports were received too late for insertion under their proper heading.]

DOMATIC LODGE (No. 177).—This old-established lodge met at Anderton's Hotel, on Friday, the 14th inst., under the presidency of Bro. J. Willing, W.M., who after his usual perfect rendering of the ceremonies, proceeded with the election of W.M., Treasurer, &c., for the ensuing year, resulting in the unanimous choice of Bro. J. Buscall, J.W., to the Worshipful Masters' chair. Bro. Smith, P.M., P.G.P., was also unanimously re-elected Treasurer. The lodge adjourned to banquet, presided over by the W.M., and honoured by numerous visitors.

ECLECTIC LODGE (No. 1201).—The following were present at the meeting of this lodge, as reported at page 571: Bros. J. Sear, 1224; T. K. Smith, Ivy, 1441; W. E. G. Pearce, St. Mary's, 60; Jas. Stevens, The Great City, P.M. 1426, 1216; Jno. Syer, 1017; A. Allworth, Golden Rule, 1261; A. Botibol, Joppa, 188; J. E. Beckett, Golden Rule, 1261; C. J. Read, Vaux, 393; Dr. E. Payne, Golden Rule, 1261. A. F. Tontine, Finsbury, 861; S. Botibol, Joppa, 188; A. Sedgwick Wooley, Adelphi, 1670.

METROPOLITAN LODGE (No. 1507).—The usual monthly meeting was held at Anderton's Hotel, Fleet-street, on Wednesday, the 19th inst. Bro. R. T. Kingham, W.M., presided, supported by Bros. J. Willing, P.M., Treas.; J. Williams, I.P.M.; W.M. Stiles, Sec. and J.D.; W. Side, S.D.; Colls, I.G.; H. Stiles, D.C.; G. Clark, W.S.; H. Lovegrove, Steward and Assist. Sec. The lodge having been opened, Bro. H. Clark and G. J. Barton were raised to the degree of Master Mason. Bros. T. Lea, Channing, Garrett, J. Ford, and J. J. Steele were passed to the Second Degree. Bros. J. Gawith and F. H. Clemow were elected joining members. After ballot, Messrs. R. Kearns, S. Ward, C. G. Cruikshanks, and J. H. Grant were duly initiated into the mysteries of the Order. Some other business having been transacted, the lodge was closed and the brethren adjourned to the banquet. Bros. Read, Rees, Brown, and several others were visitors, and made suitable speeches in response to the toast of "The Visitors," several highly complimenting the Master on the efficient working of the lodge.

SUNDERLAND.—Palatine Lodge (No. 97).—On Thursday, the 13th December, the installation of Bro. Taylorson Sharp, S.W., took place at the Masonic Hall, Park Terrace. The lodge was opened at four o'clock by the W.M., Bro. Thos. Twizell, and the minutes were read and confirmed. Bro. T. Sharp was then duly installed in the chair of K.S. by the retiring W.M., in a most able and impressive manner, in the presence of about twenty Masters and Past Masters. The newly installed W.M. then invested his officers for the ensuing year as follows: Bros. Thos. Twizell, I.P.M.; J. W. Horsfield, S.W.; T. M. Watson, J.W.; M. Allison, P.M., Treas.; H. Tomkinson, Sec.; J. H. Leech, S.D.; A. J. Wardroper, J.D.; W. Skelton, P.M., D.C.; J. S. Bentley, Organist; G. C. Watson, I.G.; Geo. Tawse and A. F. Amundsen, Stewards; Chas. Cobham and H. Fryer, Auditors; J. Thompson, Tyler. The lodge was then closed by the W.M., after which the brethren, numbering about fifty, sat down to a sumptuous dinner provided in the banquetting hall. The usual loyal and Masonic toasts having been given, "The Health of the Newly installed W.M." was then proposed by Bro. Thos. Twizell, I.P.M., which was responded to in a feeling manner. The harmony of the evening was greatly enhanced by the musical ability displayed by several of the brethren.

BATH.—Royal Cumberland Chapter, (No. 41). On Tuesday Dec. 18th., a regular meeting was held for the installation of the new officers appointed last month, but was scantily attended from two causes, namely, the near approach of Christmas, and illness of some of the members. The chair was taken at 6.15 by Ex. Comp. George Parfitt P.Z., acting as Z. at the request of the M.E.Z.; Curey, H.; Hill, J. There were also present Ex. Comp. Moutrie, P.Z. and Treasurer; Keene, P.Z.; Dr. Hopkins, P.Z. 328, 587, 710; Comp. Hearne, E.; Brown N.; Falkner, as P. Soj.; Graham as S. Soj.; Hunt as J. Soj.; and several members; also Ex. Comp. Walker, H. 53. The chapter having been opened, the minutes were read and confirmed. The acting Z., in feeling terms, reported the illness of Ex. Comp. Thompson, M.E.Z. Jas. Parfitt, P.Z., and Jelly, P.Z. of so serious a character as to cause directions to be given to Scribe E. to send letters of sincere condolence to each of them. Comp. Young, who had been appointed Scribe N., at the last meeting having declined to take office under medical advice, a ballot was taken for Comp. Falkner as N., and for Comp. Williamson in his place as P. Soj., which proved favourable. The Treasurer read the report of the finances as audited, which was passed and ordered to be entered on

the minutes. A clear ballot was taken for Bros. Hayward and Stuckey as candidates for exaltation at the next meeting. A resolution of which notice had been given, as to a donation of £5 to one of the charities, was directed to be held in suspense for the present, owing to the illness of the M.E.Z., who had proposed to represent the chapter as a Steward at the annual meeting in February, and to have the amount placed on his list. All offices were then declared vacant, the companions who were not Principals retired, Ex. Comp. Parfitt left the chair of Z., which was taken by Ex. Comp. Dr. Hopkins, to whom Ex. Comp. Carey was presented, and received from him the benefit of installation as Z. Ex. Comp. Hill was then in like manner presented and duly installed as H. Lastly, the Installing Principal completed the work by placing Comp. Hearne in the chair of J., in the usual form. The Board of Installed Principals was closed, the companions re-entered, and the new Principals were duly saluted and proclaimed. The following officers were invested: Brown, E.; Falkner, N.; Moutrie, P.Z., Treas.; Williamson, P. Soj.; and Bigwood, Janitor. The appointment of Assist. Sojs. was deferred. Three candidates for exaltation were proposed, and their names and qualifications recorded by Scribe E. On the proposition of the M.E.Z., votes of thanks were passed to Ex. Comp. George Parfitt, for his readiness in conducting the early proceedings of the evening, in place of the invalid chief of the chapter; to Dr. Hopkins for the care and ability with which he had worked the three ceremonies of installation of Principals; and to Ex. Comp. Walker for his attendance as a visitor. The resignation of membership by a companion who has left Bath was accepted. The chapter was closed at 8.30 p.m., and a small party adjourned to the Castle Hotel for refreshment and social intercourse.

SHEFFIELD.—Wentworth Lodge, (No. 1239).—The annual festival of this prosperous lodge was held on Monday, the 3rd inst. The lodge was opened at five o'clock by the out-going W.M., Bro. S.B. Ellis, assisted by his officers and the whole of the P.M.'s. After having disposed of some routine work Bro. Ellis at once proceeded to instal his successor, Bro. W. R. Thomas, M.D., which having been performed Bro. Thomas appointed and invested his officers as follows, Bros. S. B. Ellis, I.P.M.; R. Renton, S.W.; John Clark, J.W.; H. J. Garnett, P.M.; Treas. (re-elected), Chas. Hill, Sec. J. E. Darling, S.D.; H. T. E. Holmes, J. D.; J. Broadhead, I.G.; H. Nixon, Senr. Steward, and Thos. Blair, junr. Steward. Bro. Tindell, P.M.; was re-elected Charity Steward on the Provincial Committee. Amongst the visitors we noticed the D.P.G.M. Bro. T. W. Tew, J.P.; Bros. Dr. Bartolomé, P.P.G.W.; (42 years a Freemason, the oldest in Sheffield) C. F. Matier, P.G.W. Greece; T. M. Ramplen, P.P.G.D. Linc.; M. B. Whythead, W.M.; 1611, York; W. Jervis, W.M. 139; G. E. Webster, W.M.; elect 139; W. Nicholson, W.M. elect, 296; B. Saville, W.M. 904; Rotherham, W. W. Jendwine, W.M.; 681, Chesterfield, and a very many others. A good deal of interest was taken, as this was not only the first installation in the New Hall, but Bro. Ellis was the first W.M. of the Wentworth Lodge to instal his successor. The ceremony, over the brethren repaired to the banquet, which was well served in the spacious banquetting room. The chair was most ably filled by the new W.M., Bro. Dr. Thomas, who gave the Royal and Masonic toasts with good taste. The toast of the evening, "The W.M.," was ably given by Bro. P.M. Garnett, and was received with enthusiasm. Bro. Thomas having suitably replied, the toast of "The Installing Master, Bro. S. B. Ellis, I.P.M.," was given, wherein Bro. Ellis was congratulated on the perfect manner in which he had performed the onerous duties of his year of office, which ability he had kept up to the last, as was shown by the excellent style in which he had that evening installed his successor. Bro. Ellis having acknowledged these high compliments, the remainder of the toast list was gone through, that of "The Sister Lodges in Sheffield," also that of "The Visitors" being exceedingly well received and ably responded to. Bro. Buckley presided at the organ in lodge, and also presided at the piano, so, with songs and recitations between the toasts, the evening was truly enjoyable and flew but too fast. The bill of fare and toast list were very much admired, being interspersed with most appropriate and happy Shakesperian quotations; altogether the Wentworth Lodge is to be congratulated on its last success, and with such a W.M. as our Bro. Thomas and his excellent staff of officers there is a future equally as bright as its past.

LONDON MASONIC CLUB LODGE OF INSTRUCTION (No. 58).—A meeting was held on Monday, 10th inst., at 101, Queen Victoria-street, E.C. Present: Bros. C. E. Smith, W.M.; Langton S.W.; W. Sharrett, J.W.; J. E. Shand, Sec.; C. J. Hogg, Treas.; Turner, S.D.; Triggs, J.D.; Bauman, I.G.; W. Smallpeice, Preceptor; Strauss, White, and others. Visitors: Bros. Marner, 1073; W. Legg, P.M., &c. Lodge opened in due form, and minutes of last meeting were approved. The ceremony of initiation was rehearsed. Lodge advanced to Third Degree, and ceremony worked. Lodge closed down to First Degree. Bro. Langton was elected W.M. at next meeting. Two brethren were elected members of lodge. The next meeting was adjourned over the Christmas festivities, until Monday, January 13th, 1878, at six o'clock.

MOUNT SINAI CHAPTER (No. 19).—A conclave of this chapter was held at Anderton's Hotel, Fleet-street, on Tuesday, 18th inst. Present: Comps. Rev. J. M. Vaughan, M.E.Z.; W. T. Worthington, acting H.; Geo. Read, J.; Joseph Smith, P.Z., Treasurer; E. B. Grabham, Scribe E.; Lewis Bryett, P.S.; W. Game, Second Assistant. The minutes of the previous convocation having been read and confirmed, Comp. Joseph Smith, P.Z., then rose and announced the decease of a well known and worthy

companion of the chapter, Comp. Thomas Lewis Fox, one of the oldest Past Principals of the chapter, whose many excellent qualities endeared him to a large circle of friends, both in and out of Masonry; he moved a vote of condolence to his widow and family. Comp. Birch, P.Z., seconded the resolution, which was carried unanimously. There being no candidates for exaltation, the chapter was closed and the companions adjourned to banquet, presided over by the M.E.Z.

CONCERNING FREEMASONRY AND ITS SECRETS.

The following asks questions we often asked before becoming a member of the Masonic brotherhood or fraternity. To the letter, and the replies to its questions, we invite attention, as we answer the truth and a disposition to give correct information.

Freemasonry is not a religious Order but the result of efforts to establish a great brotherhood. At the building of Solomon's Temple armies of men were employed. They were men skilled in their various crafts. To have been a workman on that Temple was considered a good certificate or recommendation on which to travel in search of work. The enterprise gave birth to a necessity for good workmen to organise, as poor workmen who could not hold situations were in the habit of going about the country claiming to have been employed in responsible positions on the Temple. They were botch tradesmen, and by their pretensions received work from other parties which they did not do well, and thus wronged the one who gave them confidence, and brought discredit on the thousands who were of the best workmen and engaged on the grandest edifice ever built by human hands. Thus arose the necessity for an organisation of excellence which was suggested by the builders of the Temple. It gave then and there the result—

A brotherhood of Masons, who were free men, builders, duly empowered to make contracts for themselves. Free Masons, accepted in the brotherhood as they were good Masons, builders. Signs, grips and passwords, whereby they came to know each other, and thus able to talk of the plans of the Temple, which were by order of King Solomon kept secret.

These architects, free men, free and accepted Masons, were given the plans, designs and models of the Temple, as they came from the wise men who were the planners thereof.

The room where the plans were lodged or kept under guard, was the lodge room. To this room, those who had the signs, grips, and passwords had free access at all times, because they were men who were free, who would have no excuse for telling of the plans or the secrets as slaves might have been forced to tell.

As the wall grew, none but Free and Accepted Masons were admitted to the enclosure surrounding the Temple. As the elder members of the brotherhood needed assistants, they vouched for the character of those who became apprentices, and who were afterwards made Fellow Craft, or workers under instruction, and finally elected and made Master Masons.

Then they could come and go, free of delay at the gates. When called to their homes, they could obtain employment and wages on their return. When travelling in foreign countries they could tell who were impostors and who had been really workers on the Temple.

As the Temple was dedicated to the glory of God, no person who did not openly profess the belief in God or the Great Power of Light, Love, Power, Wonder, and Mercy, could be engaged on the edifice, lest it be profaned; the character of the builders was strictly in accord with the design of the Temple, a grand, a glorious edifice, with none but God-like influence suffered to touch its material. Hence you see the necessity for secrecy, as the builders were sworn not to reveal the plans, nor to admit as helpers persons not made Masons by the solemn ceremonies of the lodge room.

The brotherhood grew and grew. Men who died while at work were buried. Men who were sick, were cared for. The families of these Free Men were held sacred among Free Masons. They became a grand, united, harmonious brotherhood, keeping the secrets of Solomon, doing their best work on the Temple, caring for each other and the various jewels given them as presents by the king, and the jewels of children given them by God, while at work on the wondrous edifice.

The institution grew apace and took rich root in the minds of men that it has outlived the Temple built by the Free and Accepted Masons, as the spirit outlives the material it once actuated. As Solomon wished to glorify God, so did Masonry arise and grow under the same inspiration.—*Pomeroy's Democrat.*

ARTIFICIAL GEMS.—M. Feil and Fremy, at last week's meeting of the Paris Academy of Sciences, read a paper describing a new process for the manufacture of rubies and other precious stones. The sensation created by these wonderful experiments has been so general that the Association of Jewellers have written to some of the papers stating that it was impossible for human art to compete against nature, that mysterious maker having at her disposal an indefinite number of centuries, which is not the case with any human worker. M. Daubree, the Director of the School of Mines, has expressed the wish to open, in the public museum of that magnificent establishment, a gallery for the exhibition of minerals produced artificially. M. Feil has already produced in his glass foundry, and by the same process as rubies, an immense number of stones, which can be compared with the most admirable crystalline productions of nature. Some of them are so inexpensive that they may be used for ordinary decorative purposes.—*Nature.*

THE ORDER OF THE TEMPLE.

H.R.H. the Prince of Wales, Grand Master of the Order, has been pleased to appoint Bro. Emra Holmes a Knight Commander of the Temple, in recognition of his services on the Ritual Commission. Bro. Holmes some time since contributed a series of antiquarian articles to the *Freemason*, entitled "Notes on the United Orders of the Temple and Hospital," which attracted a good deal of attention at the time, and were translated into French, and republished in the pages of *La Verité*, and quoted in the American and other Masonic journals.

For the information of our readers we may state that the Queen is Patron of the Order, and amongst the Knights Grand Cross we note the names of the Prince of Wales, the Emperor of Germany, the King of Sweden, the Crown Prince of Germany, the Crown Prince of Denmark, Prince John of Glucksburg, Lord Skelmersdale (Seneschal), the Earl of Limerick, the Earl of Charlemont (Great Marshal), &c.

The late Earl of Shrewsbury was installed Great Prior of England, last December, in succession to the Earl of Limerick, and Lord Skelmersdale has just been appointed to the office vacant by the death of that popular nobleman.

The Duke of Connaught has been recently appointed Great Prior of Ireland, in succession to the Marquis Conyngham, and it was hoped that Prince Leopold would have filled the English throne, but his ill-health, we believe, prevented acceptance of a position to which most Templars would have been glad to see the genial and kindly Prince raised. Amongst the officers of the Order are Sir Patrick Colquhoun (late Chief Justice of the Ionian Islands), who is Arch Registrar; the Hon. Judge Townshend, Arch Chancellor; Lord Dunboyne, Standard Bearer; Viscount Newry, Grand Master's Banner Bearer; and General Doherty, C.B., is Aide-de-Camp. — *Civil Service Review*.

WHAT IS CHIVALRY?

"The glory of our Troy this day doth lie
On his fair worth and single chivalry;
By his light did all the
Chivalry of England move to do
Brave acts in deeds of war."

Thus sang the poet in praise of boldness and gallantry. The qualification that endows the man of force with the spirit of nobleness in all its relations of life, and makes him respected as a gallant hero in the most trifling of things, is that of dignity, courtesy, and the practice of humane principles. Chivalry requires obedience to contracts, as well as valour in arms; it demands dexterity in all matters touching error or the destruction of truth; it calls to action the finer senses of our natures when the great law of right is trampled upon; nay, it teaches manly courage as a virtue, and gives purity to enthusiasm, and dignifies love by raising it above the passions of the brute. If chivalry were understood and made the acme of every act done by man, it would drive from the face of the earth all cruelty, injustice, and oppression. It would do more, because it would sanctify the love that is innate in all humanity, and cause rejoicing where now is lamentation and suffering. To be chivalrous is to be honest and virtuous, inasmuch as they that are honest are emblems of truth, and they that are virtuous are types of heavenly hosts. Templarism is styled chivalric because it aims to teach the neophyte the laws of gratitude and protection; because it weaves around its votaries the chain of fraternal obligation to defend the weak and succour the law of light; because it encourages art and science, and fosters literature and education; because it plants the seeds of reverence for those things that are holy above, and for the things that are good below. Chivalry takes upon itself many forms of development, yet in each form or variety of it there are clearly defined the principles upon which she moves and has her being. Look toward the explorer, the navigator, the discoverer—toward the warrior, the hero and heroine of brave deeds—toward the statesman, jurist, and director, that have achieved success and brilliancy—toward the humble donor of half of his worldly wealth, even though it be a sixpence, or a million of them, to the needy—toward those who can afford a charitable thought to their enemies, or those who can forget self in a kind act to their neighbour, and observe the hand of chivalry marking well the beat of her inward glory. Was there not chivalry in the act of the poor peasant fisherman who, in the face of death, manned his frail boat and rescued a number of passengers from the ill-fated steamer that stranded upon Long Island shore a few years ago? Was there not chivalry in the act of the beggar when he dragged the man out from a quagmire who had refused him a miserable pittance but a few hours before? Is there no chivalry, in fact, in all things that partake of bravery or nobleness—in all thoughts and deeds that have for motive the benefit of humanity? Nay, it is chivalrous to be honest and true, not only to yourselves, but to all of your fellow creatures. A noble or generous act begets emulation as well as praise; it also moves the heart to forbearance, and inspires youth and age alike to go forward and manfully battle for right as against wrong, for justice against tyranny, for liberty against despotism. Such, Sir Knights, is chivalry! Let us practise it. To posts—march! —*N. Y. Dispatch*.

THE WESTMINSTER PLAY.—The following were among those present at the Play on Tuesday night:—Earl of Devon, Sir Robert Phillimore, the Bishop of St. Alban's, the Master of the Rolls, Mr. Justice Denman, Mr. Justice Lopes, Lord Justice Baggallay, Canon Farrar, Canon Jeffreys, Admiral Phillimore, the High Master of St. Paul's, Dr. Walter Phillimore, Mr. C. B. Phillimore, Mr. Spottiswoode, General Goodenough, Colonel Goodenough, &c.

HANNAH IRWIN ISRAEL.
A MASONIC ANECDOTE OF THE REVOLUTION.

Bro Israel Israel (afterwards Grand Master Mason of Pennsylvania), the husband of this lady, was one of the Committee of Safety. On a visit to his mother's dwelling, he found it in possession of several soldiers quartered on the family. While the family was seated at supper, the house was surrounded and Israel taken prisoner as a rebel. He convinced them of their error by saying it was his brother Joseph. This was done merely to gain time.

Having bid adieu to his family, Mr. Israel set forth on his journey homeward, he having arrived only to be made a prisoner. The loyalist who had given him the countersign had betrayed the secret of his expedition. He and his wife's brother were immediately seized and carried on board the frigate *Roebuck*, lying in the Delaware, a few miles from the then borough of Wilmington, and directly opposite his farm, in order to be tried as spies.

Being one of the Committee of Safety, the position of Mr. Israel, under such an accusation, was extremely critical. On board the ship he was treated with the utmost severity. His watch, silver shoe-buckles, and various articles of clothing, were taken from him; his bed was a coil of rope on deck, without covering from the bitter cold of the night air; and, to all appearance, his fate was already decided. The testimony of his Tory neighbours was strong against him. Several were ready to swear to the fact that, while the loyal population of the country willingly furnished their share of the provisions needed by the ships of war, he had been heard to say repeatedly that he "would sooner drive his cattle as a present to General Washington than receive thousands of dollars in British gold for them."

On being informed of this speech, the commander gave orders that a detachment of soldiers should proceed to drive the rebel's cattle, then grazing in a meadow in full view, down the river, and slaughter them in the face of the prisoner.

What, meanwhile, must have been the thoughts of the young wife, herself about to become a mother, when her husband and brother were led away in her very sight? The farm was a mile or more from the river, but there was nothing to intercept the view, the ground from the meadow sloping down to the water. Mrs. Israel was at this period about nineteen years of age, and is described as of slight, but symmetrical figure; of fair complexion, with clear blue eyes and dark hair; her manner modest and retiring. She was devoted to her family and her domestic concerns. It needed the trying scenes by which she was surrounded to develop the heroism which, in times more peaceful, might have been unmarked by those who knew her most intimately.

From her position on the look-out she saw the soldiers land from the ship, shoulder arms, and advance towards the meadow. In an instant she divined their purpose, and her resolution was taken. With a boy eight years old, whom she bade follow her at his utmost speed, she started off, determined to baffle the enemy and save the cattle at the peril of her life. Down went the bars, and followed by the little boy, she ran to drive the herd to the open lot. The soldiers called out repeatedly to her to desist, and threatened, if she did not, to fire on her.

"Fire away!" cried the heroic woman.
They fired. The balls flew quickly around her. The frightened cattle ran in every direction over the field.
"This way!" she called to the boy, nothing daunted;
"this way, Joe! Head them there! Stop them, Joe! Do not let one escape!"

And not one did escape! The bullets fired by the cowardly British soldiers continued to whistle around her person. The little boy, paralyzed with terror, fell to the ground. She seized him by the arms, lifted him over the fence, and herself drove the cattle into the barnyard. The assailants, baffled by the courage of a woman, and probably not daring, for fear of the neighbours, to invade the farm-house, retraced their steps, and returned disappointed to the ship.

All this scene passed in the sight of the officers of the *Roebuck* and the two prisoners. The agony of suspense and fear endured by the husband and brother, when they saw the danger to which the wife exposed herself, may be better imagined than described. It may also be conceived how much they exulted in her triumph.

The trial was heard on board the ship. The Tory witnesses were examined in due form, and it was but too evident that the lives of the prisoners were in great danger. A kind-hearted sailor sought an opportunity of speaking in private with Mr. Israel, and asked him if he was a Freemason. The answer was in the affirmative. The sailor then informed him that a lodge was held on shipboard, and the officers who belonged to it were to meet to-night.

The prisoners were called up before their judges, and permitted to answer the accusation against them. Mr. Israel, in bold but respectful language, related his story and acknowledged his secret visit to Philadelphia, not in the character of a spy, but to carry relief to his suffering parent and her family. He also acknowledged having said, as was testified, that "he would rather give his cattle to Washington, or destroy the whole herd, than to sell them for British gold." This trait of magnanimity might not have been so appreciated by the enemies of his country as to operate in his favour, but that, watching his opportunity, he made to the commanding officer the secret sign of Masonic brotherhood. The effect was instantly observable. The officer's stern countenance softened, his change of opinion and that of the other judges became evident, and after some further examination, the court was broken up. The informants, and those who had borne testimony against the prisoners, hung their heads in shame at the severe rebuke of the court for their cowardly

conduct in betraying and preferring charges against an honourable man, bound on a mission of love and duty to his aged mother. The acquitted prisoners were dismissed, loaded with presents of pins, handkerchiefs, and other articles not to be purchased at that time, for the intrepid wife, and were sent on shore in a splendid barge, as a mark of special honour from the officer in command.—*LOSSING'S FIELD BOOK OF THE REVOLUTION*.

A "GENTLEMAN MASON."

It is not generally known that "Speculative Masons" were once called "Gentleman Masons." The following catechism occurs in some of the old lectures of the last century:

Q. What do you learn by being a Gentleman Mason?
A. Secrecy, Morality, and Good-Fellowship.
Q. What do you learn by being an Operative Mason?
A. Hew, Square, Mould Stone, Lay a Level, and Raise a Perpendicular?"

Every Son of Hiram is a gentleman—he is a gentleman—in the Masonic parlance of olden times.

2. According to the Roman Law, "gensmen or gentlemen, were those only who had a family name, were born of free parents, had no slave in their ancestral line, and had never been degraded to a lower rank.

3. The following definitions of "a gentlemen" might well be applied to every genuine Mason:—

"He that can enjoy the intimacy of the Great, and on no occasion disgust them by familiarity or disgrace himself by servility, proves that he is as perfect a Gentleman by nature as his companions are by rank. (Colton).

"A Christian is God Almighty's Gentleman: a Gentleman in the vulgar, superficial way of understanding the word, is the Devil's Gentleman. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real Gentleman should be gentle in everything, at least in everything that depends on himself—in carriage temper, construction, aims, desires. He ought therefore, to be mild, calm, quiet, even, temperate, not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen are to be found, I trust; and many more would be were the true meaning of the name borne in mind and duly inculcated." (HARE.)

4. But when a man or brother in our Order of "the Level and the Square," arrogates among "the Sons of Light" to himself the name of "a gentleman," he deserves to be designated by an epithet, wherewith Thackeray called George IV., who considered himself "the greatest gentleman in Europe." Such a brother's conduct becomes very offensive, and he may stand in need of being reminded of Tennyson's words:—

"The grand old name of gentleman

Defamed by every charlatan.

And soild' with all ignoble use."

For "a real gentleman" will seldom or never make pretensions to gentility which is an airy and mere borrowed thing from "dead men's dust and bones." A worthy brother, therefore, will make his gentility by his affable manners, his courteous deportment, his superior education, and his general zealous Masonic conduct.

5. And sometimes we may meet with (perhaps) a gentleman in the Roman sense, but who is what is commonly called "a gentleman of the four outs," i.e. a vulgar upstart, without manners, without University education, without money, and without credit.—*Australian Freemason*.

MASONIC DIARY FOR 1878.

"The Cosmopolitan Masonic Calendar, Diary, and Pocket Book for 1878" has just been issued by Mr. George Kenning, of 198, Fleet-street, London. The matter is admirably arranged, and the information as to Masonic bodies and lodges in this country and throughout the world, is the most complete which has yet been published. A full list is given of the office-bearers of the United Grand Lodges of England, of Scotland, and of Ireland, as well of the Provincial Grand Masters, District Grand Masters, and Grand Stewards. To facilitate reference the lodges are given in two lists, one according to their numbers, and the other under the names of the respective towns in which they meet. The names of the whole of the office-bearers in the Supreme Grand Chapter of Royal Arch Masons and the list of Royal Arch Chapters follow, with the duplicate arrangements before noted. There is equally full information as to the Grand Lodge of Mark Master Masons, with the roll of lodges; the Great Priory of the United Orders of the Temple and Malta of England and Wales, with the roll of preceptorics; and other Masonic orders, both in this country, on the Continent, and in America.—*The Manchester Courier*.

THE ROYAL ACADEMY OF MUSIC.—The Balfie Scholarship of the Royal Academy of Music was competed for on Tuesday. The examiners were Mr. H. C. Banister, Mr. H. C. Lunn, Mr. A. Randegger, Dr. Steggall, and the principal, Professor Macfarren. There were six candidates, and the scholarship was awarded to Percy Stranders. The Westmoreland Scholarship and Potter Exhibition were competed for the same day. For the Westmoreland, the examiners were Mr. J. F. Cox, Mr. H. C. Lunn, Mr. Walter Macfarren, Mr. A. Randegger, Dr. Steggall, and the Principal. There were eighteen candidates, and the scholarship was awarded to Marian Williams (re-elected). The Potter Exhibition, for which there were eight candidates, was awarded to F. W. Bampfylde. The examiners were Mr. H. C. Lunn, Mr. Walter Macfarren, Dr. Steggall, and the Principal.

Masonic and General Tidings.

The Consecration of the Windrush Lodge, No. 1703, took place on Friday, the 21st inst., at the Corn Exchange, Witney.

We understand that it is the intention of our brethren in the province of Hertfordshire, to present to Bro. George Lambart, 32^d, a portrait of himself, painted in oil.

At a meeting of the Royal Athelstan Lodge, No. 19, held at the Cannon-street Hotel, on Thursday, 13th inst., Bro. John Charles was unanimously elected Worshipful Master for the ensuing year. Owing to the recent sudden death of Bro. T. L. Fox, of H. M. Stationery Office, and for many years a much respected Past Master of the lodge, the brethren appeared in mourning as, a slight mark of the esteem in which he was held.

We are pleased to hear that Bro. George Attenborough is steadily recovering from the effects of the carriage accident which recently befel him.—*City Press*.

Bro. Julius Charles Frank, P.M. Euphrates Lodge, 212, has established himself as a translator of languages, at 3, Newman's-court, Cornhill.

Even Masonic secrets will "out." It is proposed to make Sir James McGarel Hogg, one of the respected representatives of the city of Truro in Parliament, a member of the "Phoenix Lodge of Honour and Prudence," and a worthy "brother"—forgetful alike of the virtues indicated by the name of his lodge and of the momentous oath by which, it is said, he is bound to secrecy—let the cat out of the bag in the *West Briton*. We have heard ominous murmurings anent this crime of publishing to the Gentile world a secret of the sacred fraternity, and doubtless the dear but erring "brother" will have to suffer some dread punishment. "So mote it be!"—*Royal Cornwall Gazette*.

"The Gossips' Bowl," is the title of the Christmas number of the *Illustrated Sporting and Dramatic News*, including a splendid coloured picture of most attractive character, by J. T. Lucas, entitled "Chips of the Old Block!" Numerous illustrations by distinguished artists are also given. Stories, poems, drama, &c., by well-known authors. The leading story is by Miss M. E. Braddon, author of "Lady Audley's Secret." It is certainly one of the best Christmas numbers of 1877.

The damages occasioned to the National Hospital for Diseases of the Heart and Paralysis, Soho-square, through the recent gales, have, on further examination, proved more serious than was at first anticipated, and has rendered it necessary that the entire building be placed under repair. Owing to the critical state of some of the patients, the hospital is but partially closed, and an earnest appeal for funds at once to repair the damages and to re-open all the wards has been made by their Treasurer, the Earl of Glasgow. In the meantime the committee are obliged to refuse daily pressing applications.

The Annual Ball of the Norse Rowing Club will be held at Willis's Rooms, King Street, St. James's, on Friday, January, 11th, 1878, under the patronage of His Grace the Duke of Buccleugh and Queensbury, K.C.

There was a Cabinet Council held on Tuesday last, the result of which was an announcement that Parliament will meet on the 17th of January, or about three weeks earlier than usual.

The Masonic Hall, Kirkdale-road, Liverpool, has been purchased by the Roman Catholics, and will be opened immediately as a chapel, dedicated to St. Alphonsus Liguori. This, it ought to be stated, is a comparatively small hall at the north end of the town, and as its accommodation has been found too limited for the increasing number of lodges and brethren in this district, another larger building is now in course of erection, which will probably be opened early in the year with Masonic ceremonies.

It had been arranged that the Queen and Princess Beatrice were to leave Windsor Castle on Wednesday next for Osborne. On Saturday evening, however, upon the return of the Queen to Windsor Castle, after visiting Lord Beaconsfield at Hughenden, her Majesty altered her determination, and she will now pass Christmas at Windsor Castle.

REGISTERED LETTERS.—In the changed system of registration which will come into use on Jan. 1, it will be important to note that the new envelopes bearing a twopenny stamp for the payment of the registration fee only must have affixed to them the necessary stamp or stamps for postage, and must not be dropped into a letter-box, but must be given to an agent of the post-office. The envelopes are stoutly lined with linen, and fasten at one end very securely. For the convenience of persons living in country places, where no post-office is near, letters will be registered by rural post messengers, who will receive letters for registration on their outward and on their inward walks, whenever it is practicable for them to do so. In the event of a registered letter containing an enclosure of intrinsic value or its contents being lost while passing through the post, the department will, under certain regulations, make good the value of the contents up to £2. Inland letters containing coin, jewellery, or watches, cannot be sent unregistered. If dropped into a letter box, they will, as heretofore, be registered by the post-office, and charged on delivery with a registration fee of 8d; a similar fee of 8d, will be charged on letters (without regard to their contents) marked "Registered," but posted unregistered instead of being given to a post-office servant. No letter containing coin, jewellery, or watches, can be sent, even if registered, to any foreign country. The Postmaster-General hopes that when registration is made so cheap and so easy the public will altogether abstain from sending letters containing enclosures of value through the post unregistered.

At a meeting of the Provincial Grand Lodge of North Wales and Shropshire on Friday, the 14th inst. a sum of £50 was voted from the Grand Lodge funds to the widow of the late Bro. Dr. Goldbro'. A sum of £100 was also voted to the purchase of a vice patronship in the Masonic Boys School, and £50 as part of the larger sum for the same in connection with the Girls School.

Rejoicings were held on Thursday week on the extensive Forfarshire estates of the Earl of Dalhousie, the occasion being the marriage of his lordship's eldest son, Lord Ramsay, to Lady Ida Bennett, youngest daughter of the Earl of Tankerville, which marriage took place on Thursday week, at St. James's, Piccadilly.

The National Lifeboat Institution held its annual meeting in London on Thursday, at which it was stated that lifeboats had this year saved 743 lives; 208 lives were saved during the gales of last month.

THE MARQUIS OF BUTE AND THE HIGHLANDERS.—The Marquis of Bute presided over a great gathering of Highlanders in Greenock a few evenings ago. Three thousand persons were present. His lordship was supported by Sir Michael Shaw-Stewart, Bart., Mr. Grieve, M.P., and a number of distinguished gentlemen. The Marquis delivered a long address, tracing the history of the Celtic race and languages. He remarked on the great tenacity of Cymra, saying there were twenty-four newspapers in the Welsh language in Wales. Irish and Scotch literature could not compare with this. He advised his hearers to cultivate their literature, to preserve their language. His lordship received loud demonstrations of sympathy when he said that a recent event, "the disastrous fire at Mount Stuart House," had deprived him of the literary means of being better prepared for the subject.

KNIGHTHOOD.—The licensed victuallers of Liverpool appreciate keenly the honour reflected upon the whole of their body by the knighthood which her Majesty has been pleased to confer upon the ex-Mayor, Sir A. B. Walker. At their monthly meeting, the Chairman (Bro. W. Vines, W.M. 1299; Bro. W. Coates, 1609, being the Vice-Chairman), referring to the matter, said he was sure every member of the association would rejoice in this mark of the Queen's favour, and he moved that a complimentary letter should be sent to him from the members of that association. The recommendation was agreed to by acclamation.

A new poem entitled "Angels and Men," by Bro. Wellin Smith, P.M. 1261, has been published. It is dedicated by permission to the poet laureate.

The meeting of the Grand Committee of the Grand Lodge of Scotland will be held on Monday, instead of Tuesday next.

The announcement is made that Mr. Chief Inspector Clarke, of the Detective Department, Scotland-yard, has been reinstated on full pay. The action of the Commissioners will entitle Mr. Clarke to the arrears of his pay since the date of his arrest, and to his full pension.

We are asked to state that the "Scottish Masonic Calendar" for 1878 will not be published until the middle of January, to permit of those lodges who do not elect their office-bearers until the 27th inst. The Secretaries of lodges, chapters, &c., under the Grand Lodge of Scotland, will therefore oblige by sending in their returns not later than the 1st of January next.

Her Majesty on Saturday afternoon paid a visit to Lord Beaconsfield at Hughenden, and though the occasion was private, advantage was taken of it by the Mayor and Corporation of High Wycombe to present the Queen with a loyal address. The stay of her Majesty lasted a little over two hours, during which time, and after luncheon, she visited the church in the park where the late Lady Beaconsfield is interred.

PARIS EXHIBITION.—Tuesday night's *Gazette* contains a list of the intending British exhibitors at Paris. The catalogue is a very comprehensive one, and fully representative of all the leading industries of the United Kingdom.

The Mayor, Alderman Albert Wood, entertained the members of the Conway Town Council, and a large number of guests at a grand banquet at the Castle Hotel. Bro. Bulkeley Hughes was present during the evening.

STAFFORD HOUSE COMMITTEE.—A meeting of this committee was held on Saturday last, at which Mr. Barrington Kennett was present, and gave a full and most satisfactory account of the work of the committee in Central and Asiatic Turkey. Upwards of 30,000 sick and wounded soldiers have been attended by the surgeons of the committee, and have received food on their way to the front, and at the present moment upwards of 1000 men are under treatment in the permanent hospitals, independently of the field ambulance.

The Earl of Chichester, Lord-Lieutenant of Sussex, while riding in his park at Stanmer, near Lewes, recently, was thrown from his horse, and sustained severe injuries. It is hoped, however, that no bones were broken.

Mr. S. A. Hagon, Hon. Sec. of the Goldsmiths and Jewellers' Annuity and Asylum Institution was presented on Thursday week with a handsome silver-teapot in recognition of his services so cheerfully rendered in connection with the Jubilee Festival held at Goldsmith's Hall. Bro. George Lambert made the presentation.

Don Carlos, who is travelling incognito in Italy, has been robbed of his Collar of the Golden Fleece, which is not only of great pecuniary value, but is believed to be the ornament made for Phillip, Duke of Burgundy, in 1430, on his founding the Order in celebration of his third marriage. Don Carlos, who always carried it about with him, and had recently placed it in his trunk, found the case empty.

Bro. Sir R. Michael, Shaw Stewart, Bart., M.W.G.M. of Scotland, has intimated that he will not contest the representation of Greenock.

The Crystal Palace Grand Comic Pantomime entitled *The Sleeping Beauty*, by Messrs. Augustus Harris, and W. R. Osman, will be performed for the first time on Wednesday next (*Boxing-day*) under the personal direction of Mr. Charles Wyndham. The Ballet and Chorus will consist of an army of two hundred children.

The Peninsula and Oriental Company's steamer Bokhara sailed from Southampton with £20,000 in gold for Alexandria, and 300,000 in specie for Bombay.

The traffic receipts of the London and South Western Railway for last week show an increase of £417; and the Grand Trunk of Canada an increase of £8,700.

CHRISTMAS HOLIDAY ARRANGEMENTS.—In order to afford the public an opportunity of taking their railway tickets and obtaining information previous to the holidays, the London, Brighton, and South Coast Railway Company give notice that their West-end office, 28, Regent-circus, Picadilly, will remain open until 11 p.m. on Friday, 21st, Saturday, 22nd, and Monday, 24th inst., for the issue of tickets to the various attractive places on the South Coast and Isle of Wight, Paris, and the Continent. Passengers may be booked at that office at the same fares as charged from the Victoria and London Bridge stations.

Messrs. Dowling, of Half-moon-passage, Leadenhall Market, were the purchasers of two pens of pigs (exhibited at the Cattle Show), one the property of Her Majesty, the other the property of F. Drew, Esq., of Dorset. The latter took the first prize of its class.

The "Freemason" of this week (Dec. 22nd) consists of 32 pages exclusive of wrapper. The wrapper is unambitiously illustrated with portraits of the following eminent brethren:—

H.R.H. the Prince of Wales, M.W.G.M.
H.R.H. the Duke of Connaught, S.G.W.
H.R.H. Prince Leopold, J.G.W.
E. J. McIntyre, Esq., Q.C., G. Registrar.
J. B. Monckton, Esq. P.B. of Gen. Purp.
Sir Albert Woods, G. Dir. of Cer.
T. Fenn, Esq., A.G. Dir. of Cer.

Bros. Terry, Little, and Binckes, Secretaries of the Royal Masonic Institutions; and

Bro. Henry G. Buss, Asst. Grand Sec.
The price of this number is 4d., and may be had of all news-agents, or direct from the office (198, Fleet-street), on receipt by the Publisher of 5 penny stamps.

As we are in Christmas times I'll conjure up a conundrum. Why is a policeman like the ghost of Hamlet's father?—Because he is "doomed for a certain time to walk the night!"

"Hold on!" cried a candidate to his rival, with whom he was stumping the State. "Do you mean to say that I spoke falsely?" "Well, no, not falsely, but I'll leave it to this intelligent and patriotic assemblage if they ever saw any other man take such a circumlocutory course around the truth as you did!"

Two whiskered dandies, with hair enough upon their upper lips to make a grenadier's cap, went, the other day, to the academy of fine arts. On reading the inscription over the door, "No dogs admitted," the foremost turned to his friend and wittily observed: "You must go back, Fred, you see they don't admit you." "Oh, don't be frightened, gentlemen," said the door-keeper, "you may both come in;" adding while pocketing the cash, "the regulation does not extend to puppies."

A MISNOMER.—Lord Donoughmore has presided over a Masonic festival at the Freemasons' Hall. Lord Do-no-more is scarcely a fit title for a man who is inclined to do so much.—*Funny Folks*, Dec. 15th.

Highly Considerate. Little Smithkin (debonairly): Object to smoking?—North Briton: Nae in the least, if it does na mak' ye sae? As Little S. said, he "cut the old cad for the rest of the journey."

"Who can hold a fire in his hand?" exclaimed a public speaker. "Any one that smokes," responded a voice; "he'll strike a match and light his cigar with it the windiest day that ever you saw!"

A lawyer having worn out the patience of a judge by his quibbling, the judge testily exclaimed: "Mr. —, what do you think I'm sitting here for?" "That's too hard a conundrum for me. I give it up," said the lawyer, as he sat down.

The clerk of a criminal court having read the indictment of a prisoner for horse stealing, said to him: "Guilty or not guilty?" "Wal," he responded, "I'm guilty fast enough, but then I want to be tried just the same, specially as I see several of our boys on the jury."

The Kroomen of West Africa say of the American: "Him catchee horse, make he work; catchee water, make he work; catchee fire, make he work; catchee wind, make he work."

"I didn't at all expect company to-day," said a lady to her visitors, with a not very pleasant look; "but I hope you will make yourself at home." "Yes, indeed," replied one of them, starting off, "I will make myself at home as quick as possible."

"Madam, don't you know that your baby will catch its death of cold?" "No, sir," she promptly responded. "Well, it's such carelessness as that which fills our cemeteries with little graves," he continued. "While all the meddlesome old fools continue to live," she replied.

The *Cosmopolitan Masonic Calendar, Diary and Pocket Book* (G. Kenning, 198, Fleet-street) is especially adapted to Masonic people; to others it will be a curiosity. It contains very full statistics of the body for which it is intended.—*The Queen*, Dec. 8th, 1877.

CHRISTMAS AND THE POST.—The general post, or morning delivery, will be the only delivery in London and its suburbs on Christmas Day. In London generally and the nearer suburbs letters for the night mails to the country must be posted in the street letter boxes, as there will be no collection from receiving offices on that day. The General Post-office and the post-offices at Lombard-street, Gracechurch-street, and Charing-cross, will be open from 5 to 7 p.m., for the registration of letters and the sale of postage stamps, but not for money order or savings bank business. With these exceptions all the post-offices in London and the nearer suburbs will be closed. Letters, newspapers, and book packets can be posted for the night mails at the General Post-office, District offices, and the offices at Lombard-street, Gracechurch-street, and Charing-cross, at the usual hours. There will be no collection at 8 or 9 p.m. on Christmas Day either from the town receiving offices or letter boxes, but letters to be forwarded by the early morning mails will be collected from the district and branch offices, and from the letter boxes in London and the nearer suburbs, at the usual hours on Wednesday morning, the 26th of December. In the more distant suburbs, letters, &c., for the night mails of Christmas Day will be collected from the receiving offices and letter boxes at the usual hours. No morning, mid-day, or mid-night mails will be despatched from London to any town in the United Kingdom on Christmas Day. Telegraph Arrangements:—The following offices will be open in London and its suburbs:—Blackheath and Blackwall Railway Station, 8 a.m. to 8 p.m.; Bow Railway Station, North London Railway, 7 a.m. to 11 p.m.; Broad-street Railway Station, North London Railway, 1 p.m. to 11 p.m.; Camberwell, 8 a.m. to 8 p.m.; Camden-road, North London Railway, 7 a.m. to 11 p.m.; Central Telegraph Office, St. Martin's-le-Grand, always open; Chalk Farm Railway Station, North London Railway, 7 a.m. to 11 p.m.; Clapham, 8 a.m. to 6 p.m.; Cornhill, No. 27, 8 a.m. to 1 p.m.; Crystal Palace, 8 a.m. to 8 p.m.; Dalston Junction, North London Railway, 7 a.m. to 11 p.m.; Eastern District Office and Euston-square Station, 8 a.m. to 8 p.m.; Fenchurch-street, corner of Mincing-lane, 9 a.m. to 1 p.m.; Greenwich, Nelson-street; Highbury Station (North London Railway), and Kensington Station (West London Railway), 8 a.m. to 8 p.m.; Lower Thames-street, 7 a.m. to 12 noon; Northern District Office, Notting-hill (near Archer-street), Paddington (London street), Putney, South-Eastern District Office, South Kensington, South-Western District Office, and Swiss Cottage, 8 a.m. to 8 p.m.; West Strand, always open; Western Central District Office and Western District Office, 8 a.m. to 8 p.m.; and Woolwich Arsenal, 8 a.m. to 10 a.m., and 5 p.m. to 9 p.m. In England, Wales, and Ireland, the hours of attendance at the various provincial offices will be the same as on Sundays, except at the Brighton Office, which will be open all day; and at Dover, Eastbourne, Hastings, Margate, Ramsgate, and Portsmouth, the offices at which towns will be open from 1 p.m. to 2 p.m., and also during the Sunday hours of attendance. In Scotland all the telegraph offices will be kept open as on ordinary week days.

METROPOLITAN MASONIC MEETINGS,
For the Week ending Friday, December 28, 1877.

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

SATURDAY, DECEMBER 22.

LODGES OF INSTRUCTION.
Lily, Greyhound, Richmond.
Manchester, 77, London-st., Fitzroy-sq.
Star, Marquis of Granby, New Cross-rd.
Eccleston, Grosvenor Club, Ebury-square, S.W.
Percy, 113, Southgate-road, N.

MONDAY, DECEMBER 24.

LODGES OF INSTRUCTION.
Prince Leopold, Lord Stanley Tav., Kingsland.
Strong Man, Old Rodney's Head, Old-st., E.
Sincerity, Railway Tav., Fenchurch-st. Station.
Camden, Stanhope Arms, Up. James-st., Camden Town.
Tredgar, Royal Hot., Mile-end-road.
St. James's Union, Union Tav., Air-st.
Wellington, White Swan, Deptford.
Perfect Ashlar, Victoria Tav., Lower-rd., Rotherhithe.
Upper Norwood, White Hart Hot., Church-rd.
Marquis of Ripon, Pembury Tav., Amherst-rd., Hackney.
Loughborough, Warrior Hot., Brixton.
West Smithfield, New Market Hot., West Smithfield.
Leopold, Woolpack Tavern, Bermondsey-st.
St. George's, Globe Tav., Greenwich.
London Masonic Club, at 101, Queen Victoria-st. E.C.,
2nd and 4th Monday every month, at 6 o'clock.

TUESDAY, DECEMBER 25.

Christmas-day.
WEDNESDAY, DECEMBER 26.
Lodge 212, Euphrates, Mason's Hall, Basinghall-st.
" 507, United Pilgrims, Surrey M.H.
" 898, Temperance-in-the-East, 6, Newby-pl., Poplar
" 1540, Chaucer, Bridge House Hot.
Chap 13, Union Waterloo, M.H., William-st., Woolwich.
" 907, Royal Alfred, F.M.H.
Red Cross Con., 15, St. Andrews, 68, Regent-st., W.

LODGES OF INSTRUCTION.
Confidence, Railway Tav., Railway-place, Fenchurch-st.
Mt. Lebanon, Windsor Castle Tav., Southwark-bdg.-rd.
Pythagorean, Portland Hotel, London-street, Greenwich.
New Concord, Rosemary Branch Tav., Hoxton.
La Tolerance, Horse and Groom, Winsley-st., Oxford-st.

Peckham, Maismore Arms, Park-road, Peckham.
Stanhope, Thicket Hot., Anerley.
Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd.
Southwark, Southwark Park Tav., Southwark Park.
Duke of Connaught, Havelock Tav., Dalston, E.
United Strength, Grafton Arms, Kentish-town.
Whittington, Black Bull Tav., Holborn, at 8.
Lewis, King's Arms Hot., Wood Green.
Royal Jubilee, 81, Long Acre.
Langthorne, Swan Hot., Stratford.

THURSDAY, DECEMBER 27.

Gen. Com. Girls' School, at 4.
Chap. 29, St. Albans, Albion Tav., Aldersgate-st.
Mark 118, Northumberland, M.H., Masons' Avenue.

LODGES OF INSTRUCTION.

Union Waterloo, Chatham Arms, Thomas-st., Woolwich.
Egyptian, Hercules Tav., Leadenhall-st.
Fidelity, Yorkshire Grey, London-st., W.
Finsbury, Jolly Anglers' Tav., Bath-st., City-road.
Temperance in the East, Catherine-st., Poplar.
Ebury, 12, Ponsonby-st., Milbank.
Highgate, Bull and Gate, Kentish-town.
The Great City, M.H., Masons' Avenue.
High Cross, Coach & Horses, High-road, Tottenham.
Salisbury, Union Tav., Air-st., Regent-st.
Southern Star, Crown Hot., Blackfriars-rd.
Great Northern, Berwick Arms, Berners-st., Oxford-st.
Prince Frederick William Chapter, St. John's Wood.

FRIDAY, DECEMBER 28.

LODGES OF INSTRUCTION.

Stability, Guildhall Tav., Gresham-st.
Robert Burns, Union Tav., Air-st., Regent-st.
Belgrave, Constitution, Bedford-st., Covent Garden.
Unions Emulation (for M.M.'s), F.M.H.
Temperance, Victoria Tav., Victoria-road, Deptford.
Clapton, White Hart, Clapton.
Metropolitan, Portugal Hot., Fleet-st., at 7.
St. Marylebone, British Stores Tav., St. John's Wood.
Westbourne, Lord's Hotel, St. John's Wood.
United Pilgrims, Surrey M.H., Camberwell New-road.
St. James's, New Tanners' Arms, Grange-rd., Bermondsey.
Duke of Edinburgh, Silver Lion, Penny-fields, Poplar.
Doric, Earl Grey Tav., Mile-end-road.
Burgoyne, Grafton Arms, Prince of Wales's-road, N.W.
St. Luke's, White Hart, King's-rd., Chelsea.
Chigwell, Prince's Hall, Buckhurst-hill.
Burdett Coutts, Approach Tav., Victoria Park.
Royal Standard, The Castle, Holloway-rd.
Ranelagh, Bell and Anchor, Hammersmith-rd.
William Preston, Feathers Tav., Up. George-st., Edgware-rd.
Hervey, 99, Fleet-street, at 8.
Earl of Carnarvon, Mitre Ho., Goulborne-rd., Notting-hill
Pythagorean Chapter, Portland Ho., London-st., Greenwich
Sir Hugh Myddelton, 25, King Edward-st., Liverpool-rd., N

MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, December 29, 1877.

MONDAY, DECEMBER 24.

Chap. 241, Friendship, M.H., Liverpool.
Derby L. of I., M.H. Liverpool.

TUESDAY, DECEMBER 25.

(No meetings in consequence of being Christmas Day.)

WEDNESDAY, DECEMBER 26.

Lodge 32, St. George's, Adelphi Hot., Liverpool.
" 220, Harmony, Wellington Hot., Garston.
" 724, Derby, M.H., Liverpool.
" 730, Ellesmere, Royal Oak, Chorley.
" 1061, Triumph, M.H., Lytham.
" 1403, W. Lancashire, Commercial Hot., Ormskirk.
Chap. 605, De Tabley, Seacombe Hot., Seacombe.
" 1052, Callender, Pub. H., Rusholme.
" 1356, De Grey and Ripon, M.H., Liverpool.
Neptune L. of I., M.H., Liverpool.

THURSDAY, DECEMBER 27.

Lodge 594, Downshire, M.H., Liverpool.
" 1505, Emulation, M.H., Liverpool.
Chap. 216, Sacred Delta, M.H., Liverpool.
" 1086, Walton, St. Lawrence's School, Kirkdale.
Stanley L. of I., M.H., Liverpool.

FRIDAY, DECEMBER 28.

Lodge 1393, Hamer, M.H., Liverpool.
Chap. 680, Sefton, M.H., Liverpool.

MASONIC MEETINGS IN EAST LANCASHIRE.

For the Week ending December 29, 1877.

MONDAY, DECEMBER 24.

Lodge 999, Robert Burns, F.M.H., Manchester.

TUESDAY, DECEMBER 25.

Christmas Day.

WEDNESDAY, DECEMBER 26.

Lodge 163, Integrity, F.M.H., Manchester.
" 210, Duke of Athol, Bowling Green Hot., Denton
" 274, Tranquillity, Boar's Head Inn, Manchester.
" 344, Faith, Bull's Head Inn, Radcliffe.
" 363, Keystone, New Inn, Whitworth.
" 1083, Townley Parker, Stag Inn, Bradford.
" 1219, Strangeways, Empire Hot., Manchester.
" 1392, Egerton, Stanley Arms, Bury.
" 1633, Avon, Blackstock Hot., Chorlton-on-Medlock.
Chap. 226, Benevolence, Red Lion Hot., Littleborough.

THURSDAY, DECEMBER 27.

Lodge 78, Imperial George, Assheton Arms, Middleton
" 215, Commerce, Commercial Hot., Haslingden.
" 286, Samaritan, Green Man Hot., Bacup.
" 348, St. John, Bull's Head Inn, Bolton.
" 935, Harmony, F.M.H., Salford.
" 1459, Ashbury, Justice Birch Hot., West Gorton.
Chap. 54, Hope, Spread Eagle, Rochdale.
" 286, Strength, Green Man Hot., Bacup.
Mark Lodge 32, Union, F.M.H., Manchester.

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