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LONDON, SATURDAY, NOVEMBER 12, 1870.

### THE "GRAND LODGE OF QUEBEC."

The *Daily News*, Montreal, of the date October 20th, contains the proceedings of the so-called "Grand Lodge of Quebec" held at Montreal on the previous day.

The Lodge was summoned for high twelve, but was not opened till one o'clock.

The Grand Master's address attempts to justify the course pursued by the self-styled Grand Lodge, and he gives a resumé of the history of this unfortunate and ill-advised affair:—

"It now becomes my duty to render an account of my Stewardship,—to give to you a brief history of Grand Lodge affairs since we last met, and to submit whatever may seem best for your consideration and action.

"On the 20th of November, with the able counsel and assistance of the Committee appointed therefor, I prepared and caused to be forwarded along with the printed proceedings of the assembly of Oct. 20th and 21st, which formed this Grand Lodge, a fraternal letter or address to all the sister Grand Lodges of the world, informing them of the constitutional organization of the Grand Lodge of Quebec, setting forth some of the reasons for the formation, and requesting fraternal recognition, the establishment of fraternal correspondence and communication, and the interchange of representatives.

On the 21st January I also directed the Grand Secretary to distribute, as above, a brief additional note, chiefly regarding the adhesion of several excellent lodges of different registries, our recognition by the Grand Lodge of the District of Columbia, and the General prosperity of this Grand Body.

"And on account of the very unfraternal efforts of certain officials of the Grand Lodge of 'Canada' to prejudice our cause among sister Grand Lodges, and to rectify the

many incorrect statements contained in a voluminous report of an emergent communication of that 'G. L.,' held on December 1, and which was circulated world-wide; and, because of the impracticability of sending autograph replies to the numerous letters of enquiry received from almost every part of the Masonic world, I prepared and caused to be printed and circulated, a detailed and somewhat complete 'Statement concerning the Grand Lodge of Quebec,' containing a narrative of some of the leading events preceding and subsequent to its formation, refuting some the arguments that had been brought forward against it, and citing some of the precedents, customs, usages, and constitutions of our Order, in favour of the rightful existence, regular formation and supreme authority of this Grand Lodge in and for the Province of Quebec. I believe it has not been shown that there is a single material error (other than typographical) in either 'The Statement' or 'The Address,' and it will be of no little interest for you to learn that not a few eminent juris-consults—masonic authors—leading journalists, and other learned brethren in many parts of the world, have by letter and otherwise been pleased most fraternally to express their commendation of the spirit and substance of our printed documents, and also to give the gratifying assurance that the facts and arguments therein were to them an end of all controversy anent the Grand Lodge of Quebec."

The recognition by nine Grand Lodges, seven in the United States, and two in British North America, is exultingly announced, but no mention is made of those who have declined to extend their recognition. The fact is ignored that the Masonic jurisdictions in the United States' number no less than forty, and that the seven which have recognized the "Grand Lodge of Quebec" comprise for the most part the smallest bodies in that country. No mention whatever is made of the large and influential Lodges, which have refused recognition, nor the grounds of such refusal. It is stated that "some of the reports of these and other grand bodies in favour of this Grand Lodge are documents of great research and marked ability," as also are "the addresses of the Grand Masters, and the articles and editorials of rare learning in many of the leading Masonic Periodicals both in the Old World and the New." The idea of research, rare learning, and marked ability seems here to consist in upholding the views of the schismatics, a sort of "scratch my back and I'll scratch your's" arrangement.

Dispensations have already been granted to no less than five new Lodges. This shows a rather hasty and unseemly attempt to create an impression of the increased extent of the schism.

Allusion is made to the eleven remaining "regular Lodges" in the Province of Quebec belonging to the registry of Canada, and refers to "the many leading members known to be in each of them," who favour the schism, but no mention is made of the number of brethren or members of the Lodges, which the Grand Lodge of Quebec claims as her own, who have refused to join the schismatics, in every case, we are informed, of sufficient number to continue the work of the Lodges, which they have done and will continue to do. We are not informed whether the seceding members of these Lodges have taken possession of furniture and jewels, but as they are working their Lodges under the new jurisdiction, we may presume they have done so. This is an act clearly illegal, as it is provided by the constitution that while seven members remain the Lodge cannot be broken up. The majority of the members, therefore, have no legal power to take the Lodge over to the jurisdiction of the Grand Lodge of Quebec; all they can do is to resign their membership, and rejoin what must prove to be an irregular Lodge. This irregularity is admitted by the fact of the eleven remaining Lodges on the Registry of the Grand Lodge of Canada being alluded to as "regular Lodges." It is impossible that there can be two regular Masonic jurisdictions in one territory, and if the schismatics admit the remaining eleven Lodges, who continue their allegiance to the Grand Lodge of Canada, to be regular, they thereby unequivocally declare themselves irregular.

The Grand Master says:—

It is almost incredible that the D.D.G.M's. of the districts of Montreal and Bedford, should have to report that dispensations or warrants have been granted by the G. L. of C. 'to open one new lodge in each of their districts.' It should have been well known to the humblest brother, official, or unofficial, having the least possible knowledge of the constitutions, and laws of the fraternity, that from and after the formation of this Grand Lodge, no lodge opened in the province of Quebec, by any other than this Grand Body could be considered a 'regularly formed' Lodge of Freemasons, unless constituted or made 'regular' by the Grand Lodge of Quebec. No question of recognition, or non-recognition, nor any other such like consideration, could in any way affect or change the *de facto* existence of this Grand Body as the only rightful Grand Lodge in and for the Province of Quebec, from and after the 20th of October, 1869, and from which alone dispensations, or warrants for new lodges could 'regularly' be obtained. And as to the few 'duplicated lodges, it surely cannot be otherwise than that all misunder-

standings will be speedily removed, and harmony, concord, and fraternal unity again prevail."

The sooner harmony, concord, and fraternal unity again prevail the better, but we fear that the Quebec secessionists are going the wrong way to secure it. Their statements are contradictory and completely untenable. Almost in the same breath they admit the regularity of the remaining lodges; on the other hand they deny the right of the Grand Lodge of Canada to grant warrants for new lodges. Surely if the Grand Master can hold sway over these lodges and continue the appointment of Grand Masters to the respective districts, there cannot be the slightest doubt that he has a legal right to grant dispensations for new lodges.

The Grand Master states that the lodges on the register of the Grand Lodge of Quebec have not "retaliated" by refusing visitations to brethren in good standing in regular lodges. How condescending! "Nor, as might readily be done, has this Grand Lodge retaliated by granting dispensations to form lodges in the sister Province of Ontario?" Truly magnanimous! We in England will next have to congratulate ourselves that there is no likelihood of a disturbance of our harmony, from the fear of the "Grand Lodge of Quebec" granting warrants for lodges in England!

But while so nobly disdaining to encroach on a portion of the territory, the new Grand Lodge, like another Alexander, is already seeking fields for new conquests. It has already got an eye upon the "goodly province of Manitoba," the "recently acquired territory of Hudson's Bay," and the Colonies of Newfoundland, Prince Edward Island, British Columbia, and "other Colonies, so soon as they may be admitted as provinces in this Dominion." The Grand Master intimates that should petitions be made for new lodges in any of these territories, he should have no hesitation in granting them. This hardly comes under the term "unbiased by the improper solicitation of friends"; and the rule that governs the introduction of candidates into private lodges, should be strictly observed in the higher ranks of the Craft. It savours too much of the touting system, and derogates greatly from the high tone which we look for in a Grand Master.

SIGNET.—A sign, token, or seal. Formerly rulers had seals or signets with which they invested their ministers, as signs that they acted by royal authority. The signet of King Solomon, or rather of Hiram, known among Masons, is said to have been a token of friendship which the King of Tyre sent to the Hebrew monarch.

## NOTES ON AMERICAN FREEMASONRY.

*(Continued from page 366).*

## CONNECTICUT.

M. W. William Storer, Grand Master, in his introduction to his Annual Address, says:—  
 “Allow me, my beloved brethren, to congratulate you on your safe arrival in this sacred retreat, and to extend to each of you a cordial and fraternal welcome to this our annual feast. I see around me many familiar faces, and have been permitted to return the fraternal grasp of scores with whom I have been accustomed to take counsel in years gone by; and yet I find myself surrounded by a multitude of strangers,—younger brethren who have just entered on ‘the great and glorious work’—whose feet have just been placed on the lower rounds of the ladder,—who have yet to climb the rugged ascent to the pinnacle of our Mystic Temple, and many of whom, I fondly trust, will yet occupy exalted positions in our ranks, and whose example in after life will shed far and wide the enlightening, warming, and vivifying rays of pure Masonic light. But, brethren, young and old—the more humble as well as the most exalted—I bid you all a warm-hearted, old-fashioned Masonic welcome. \* \* “Doubtless there will be questions brought before you for action, in the consideration of which you will not be able to see, and feel, and act alike; were it otherwise, Masons must be something more than human. Diversity of thought and opinion is as much to be expected as is diversity of complexion, and dress, and tone of voice. And these differences should be tolerated. It ill becomes any one man—even though he be the most highly cultivated of the race—to arrogate to himself a monopoly of wordly wisdom. His humbler brother may, perchance, entertain some opinions that are worthy of consideration. So, too, no man can properly claim that he alone is honest in his views, and that those who entertain different opinions, are consequently actuated by improper motives. Let us then, come to the consideration of the various items of business that may be brought before us in the true and enlightened spirit of charity. Let us be cool, and calm, and tolerant, and dignified, and manly in the discussions in which we may be called to participate; where we cannot all see alike ‘let us agree to disagree.’ Let each brother be truly thankful that there are so many brethren present

who are wiser than himself. Let this fraternal spirit prevail, and our deliberations will, as heretofore, be conducted in harmony and good-will, and the result of our labors cannot be otherwise than satisfactory.”

From the account G. M. STORER gives of the number of dispensations granted to new Lodges, dedications and visits to subordinate Lodges, he proves himself to be a most able and faithful officer.

In a matter of a difference among the members of St. John's Lodge, No. 6, in relation to Bye-Laws, the Grand Master decided that:—

“1st. The Grand Lodge is the governing power of Masonry in this jurisdiction, and every individual Mason, is bound to obey all its resolutions, orders and edicts.

2nd. That the adoption of a new code of Masonic jurisprudence by the Grand Lodge rendered it necessary for each subordinate Lodge to make a thorough revision of its bye-laws—in some cases involving radical changes; and that the Grand Lodge had imperatively commanded all its subordinates to make such revision.

3rd. That this order of the Grand Lodge had superseded all conflicting requirements of subordinate Lodge bye-laws, and rendered an “early” as well as careful revision absolutely obligatory on the subordinates—thus annulling all provisions which might stand in the way of speedy action.”

This decision fully sustains the view held by the Grand Lodge of Pennsylvania—that each Grand Lodge is the only and supreme Masonic power in matters within its jurisdiction.

We learn that the Grand Treasurer of that Grand Lodge was deposed from office by the Grand Master, because he neglected, at the request of that officer, to render to him a satisfactory statement of the manner in which he had disposed of the Grand Lodge funds, which came into his possession.

The Grand Lodge fund is very small, and their affairs much embarrassed. The Grand Master enquires whether it would be advisable to make a small annual assessment on each member of each subordinate Lodge.

This jurisdiction has a Masonic Library of 169 volumes—a catalogue of which accompanies the Grand Secretary's report.

Number of Lodges 103 (including 4 U.D.); initiated during the year, 943; passed, 900; raised,

881; died, 148; rejected, 406; number of members, 12,784.

#### DELAWARE.

The Grand Master states that he received, on the 25th of August, 1868, a communication from the W.M. of Harmony Lodge, No. 13, inquiring if this Lodge was bound to accept and be governed by the By-Laws as altered and returned by the Committee of the Grand Lodge; and if this Lodge could hold meetings weekly and transact business.

He answered, that if their By-Laws had been approved by the Grand Lodge, their Lodge was bound to be governed by them, and could hold no meetings of the Lodge for the transaction of business, only as specified by their By-Laws.

He also received a communication from the Grand Secretary, enclosing a notice from Corinthian Lodge, No. 20, of the suspension of a member of that Lodge, by the power of the gavel, *without trial*, and asking if he should notify the Lodges of such a suspension. To which he answered that he should not notify the Lodges of such a suspension; that it was his opinion such a suspension was an assumption of power by the Master of a Lodge that was not warranted by the laws and usages of Masonry; and that a Master of a Lodge could not suspend a member of his Lodge at will, and without trial.

The Grand Master also reports that his business engagements have been such during the past year as to prevent him from visiting all the Lodges under his jurisdiction, but so far as his visits extended, they were found to be in a prosperous condition.

The Committee appointed to examine Seals report that they find them in accordance with the ancient landmarks of Masonry; with the exception of Union Lodge, No. 5, which has the letters A. Y. M., which your committee would recommend be changed to A. F. A. M. Bro. BUDD, of Union Lodge, No. 5, objected to having their Seal mutilated, stating that the letters objected to appear in the centre of their new Seal, or in other words, they have a fac simile of their old Seal surrounded by a new one, with the words A. F. A. M. engraved thereon, and hoped this would satisfy the Grand Lodge; they would like to hold their Seal for its antiquity, it being nearly a century old.

On motion the report of the Committee was

adopted, with the exception of that part requiring Union Lodge, No. 5, to change their seal.

The following was offered and tabled:—

A resolution passed at the session of this Grand Lodge in 1867, reading thus:—

*Resolved*, That Lodges under this jurisdiction are positively prohibited from initiating, passing, raising, or admitting to membership, or the right of visitation, any negro, mulatto, or coloured person of the United States. This prohibition shall be an obligation, and so taught in the Third Degree.

*And whereas*, This resolution is in perfect contradistinction to the rules, regulations, edicts, and ancient landmarks of Ancient Free and Accepted Masonry;

*And whereas*, Our obligations cover the whole ground of clandestinity, and do most positively and conclusively punish every member for a violation of any of them;

*And whereas*, We must acknowledge the universality of Ancient Free and Accepted Masonry; so that in every nation, a Mason finds a friend, and in every climate, a home; therefore,

*Resolved*, That the foregoing resolution be declared null and void, and be treated the same as though it had never passed.

“But on motion, the resolution adopted June 27th, 1867, and printed with the proceedings of that year, on pages 25 and 26, in reference to entering, passing, raising, and admitting to membership, be expunged.”

The Committee on Foreign Correspondence state that they have received and examined the reports of the Grand Lodges of thirty-four States, and those of Canada and New Brunswick.

In the report on jurisdiction, they complain that the Grand Lodge of the District of Columbia claim the right to confer degrees upon persons living within the bounds of other jurisdictions, and declare that “this disregard of the rights and interests of others evinces a most unfraternal disposition, that cannot be too strongly denounced, and if persisted in should be met by Grand Lodges in the most decided manner.” In pursuance of this expression of the Grand Master’s opinion, the following resolution was adopted:

*Resolved*, That this Grand Lodge holds the practice of the Grand Lodge of the District of Columbia, in permitting her subordinates to initiate, pass and raise non-residents, to be an act of in-

justice to sister jurisdictions, as well as a great injury to Masonry generally; and that if this course is persisted in, this Grand Lodge will be under the necessity of suspending Masonic intercourse with said Grand Lodge."

The next subject treated of in the report, is that of "asking aid from other jurisdictions," which is condemned. They think that these demands should be the subject of some general regulation.

They next notice the formation of the Grand Lodge of Idaho, "and recommend that she be welcomed by their Grand Lodge.

Number of lodges, 18; whole number of Masons, 930; Masons initiated during the year, 100; passed, 94; raised, 93; applicants rejected, 25; Masons died, 10.

#### DISTRICT OF COLUMBIA.

A Special Communication was held for the purpose of laying the corner stone of the "Masonic Temple" to be erected at the corner of 9th and F Streets, Washington City. The stone was laid in due form; after which Bro. H. P. H. Bromwell, P.G. Master of Illinois, delivered an address.

M.W. Grand Master B. B. French delivered the opening address. It was very brief and related principally to the business of that jurisdiction.

He stated he had made numerous decisions; that numerous questions had been asked him and answers given thereto, "which are not deemed of sufficient importance to be placed on record;" that the annual visitations had been made to each of the subordinate Lodges in his jurisdiction, at which he was present, accompanied by all the Grand Lodge officers. He also stated that the financial condition of the Grand Lodge and of each subordinate Lodge was prosperous.

Brother D. B. Searle, Grand Master and Lecturer, reports that soon after his installation in office he organized two Lodges of instruction, one of which met twice a month, the other once, and that they continued to be well attended until the summer season, when they were discontinued. The result of them is that at this time, there is great perfection of the Masters in the ritual, and a greater uniformity in the work than ever before existed.

At an Installation Communication held at Central Hall, in December, Bro. P.D. G. Master, R. B. Donaldson, who at a previous communication had been elected Grand Master, was duly installed. His address on the occasion was very

appropriate. From it we make the following extract:—

"Whilst the institution of Masonry ministers largely to the temporal and physical wants of the community, and is always willing and prompt to extend the hand of relief and charity to those whose necessities call for it, its great end and aim is to make men better, more useful to their fellow men, and thereby more receptive of that higher and purer happiness which comes from doing good; to awaken in the minds of those who come within its borders a clearer conception of the duties which each owes God, his neighbour, and himself, and to hasten the time when the great mass of men upon earth will live in conformity with the great light, loving their neighbours as themselves, and 'doing unto others as they would that others should do unto them.' For this purpose, we, in our Lodges, illustrate the beauties of harmony and brotherly love, and inculcate all the moral virtues by lessons from the great source of moral and spiritual truth—the revealed word of God. We may, therefore, with propriety, claim that Masonry is a hand-maid to religion, and that it is a valuable adjunct to the church, in the dissemination of truth necessary as a foundation for that spiritual building which, when erected in the heart of man, becomes eternal in the heavens. We claim that Masonry possesses a beautiful system, by means of which these truths are inculcated and illustrated. We claim that she is able to present to those who partake of her mysteries, and inducements to rise higher and still higher, as moral and spiritual beings, and to bring forth more fully and freely, in the acts of their daily lives, the principles of good taught within her temples."

At the meetings of the Lodge he thinks "much might be done by Masters, in making the proceedings more pleasant and instructive by short addresses upon Masonic subjects, delivered in person or by proxy, thus dispensing Masonic light in addition to that furnished by the ritual, in a less formal and perhaps a more instructive manner."

The Committee on Foreign Correspondence submitted their report. It reviews the proceedings of thirteen Grand Lodges, that of Pennsylvania amongst the number. It concludes with the following appropriate remarks: "In looking over the reports upon our table, we find some severe criticisms upon the action of our Grand Lodge, in

regard to the initiation of citizens of other jurisdictions. We respectfully submit, that in our opinion the practice is wrong, unjust to our sister Grand Lodges, and can work no good to us. We therefore recommend that our brethren of this Grand Lodge take the matter into consideration, with a view to such an amendment of our bye-laws as may set us right in this particular."

Number of Lodges, 16; whole number of Masons, 2,920; number entered, 225; passed, 244; raised, 289.

(To be Continued).

#### ANCIENT OPERATIVE FREEMASONRY, OR TRAVELLING FREEMASONRY.

As early as the time of Solomon, the Tyrian and Sidonian builders travelled to foreign countries to exercise their calling. They visited Judea, and built the temple at Jerusalem. They went to Rome, and furnished the idea and form of the Colleges of Artists and Builders, whose history extended through the whole period of the Roman Empire. These Colleges were succeeded by the Building Corporations of the middle ages.

All of these societies seem to be identical, possessed the same characteristics, especially the practice of travelling from place to place, to erect public buildings, as their services might be needed. They travelled through all the countries of Europe; the numerous Gothic churches, monasteries and cathedrals which are there found, are the monuments of their skill. Protected by the charters of the clerical and secular powers, and united in one great society for the construction of each great building, as the cathedrals, &c., these societies erected those gigantic monuments—many of them larger than the temple of Solomon—generally termed Gothic, which excite our amazement.

We find these travelling societies everywhere. They were composed of members from Italy, Germany, the Netherlands, France, England, Scotland, and other countries, and united under very similar constitutions; for instance, at the erection of the convent of Bathala, in Portugal, about A.D. 1400; of the minster of Strasburg, 1015 to 1439; that of Cologne, 950 and 1211 to 1365; of the cathedral of Meissen, in the tenth century; of the cathedral of Milan; the convent of Monte Cassino, and of the most remarkable buildings of the British Isles.

That these societies of travelling builders at last give rise to one, not occupied with actual building—that is to say, speculative Masonry—is demonstrated beyond a doubt. Among their symbols were the square, the plumb, the compasses, which are among the most important emblems of modern Freemasonry.

They held a convention at Ratisbon in 1459, where it was resolved to constitute a Grand Lodge at Strasburg, of which the architect of that cathedral, for the time being, should be, *ex officio*, the Grand Master. There is extant a copy of the constitutions, charges, rules, &c., of this Fraternity, in Latin, and some of them are almost, *verbatim et literatim*, the same as many of our own, which we designate "the Ancient Charges."

An intelligent Freemason, who visited Cologne in 1847, thus writes:—

"During the interval between 1248 and 1323, there were not only fifty Masters, and three times as many Fellow Crafts, daily employed, but a large number of Entered Apprentices, from all parts of Christendom, who had come to study the operative and speculative branches of the art, and who carried away with them the principles which directed the erection of almost every Gothic monument of the age. After the secession of the Masons from the church, the works were suspended, leaving only the choir, with its side aisle completed."

The structure commenced by the travelling Masons, six centuries ago, has, within a few years, been finished after the original plan.

Another writer, remarking on the same class of builders, says:—

"The architects of all the sacred edifices of the Latin church, whenever such arose—North, South, East, and West—thus derived their science from the same central school; obeyed in their design the hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and as a new conquest of the art. The result of this unanimity was, that, at each successive period of the monastic dynasty, on whatever point a new monastery or church might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been

built at the same place by the same artist. For instance, we find, at different epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."—*San Francisco Masonic Mirror*.

#### MASONIC JOTTINGS.—No. 44.

BY A PAST PROVINCIAL GRAND MASTER.

#### SOME FREEMASONRIES WHICH ARE NOT TRUE FREEMASONRIES.

The Freemasonry existing, as a recent traveller asserts, in Tibet, the religion of which is Lamaism is, not true Freemasonry. The Freemasonry existing, as some brothers say, in the islands of the Pacific, in Africa, and in America—the religion of which is Fetishism—is not true Freemasonry. The Freemasonry known to exist in some parts of Europe, which has not religion as an ingredient, is not true Freemasonry.\*

#### MASONIC ETHICS.

My answer to the question of an entered apprentice, who has just taken the degree of Bachelor of Arts at Cambridge is, that the lines of the Roman poet † may well find a place in a paper on Masonic Ethics. . . My correspondent cites a passage of a book which he has not seen, but which he calls "A Mason on Self-knowledge." This is a mistake, the book is "A Treatise on Self-knowledge, by John Mason, A.M." The passage is in the preface.

#### TOLERATION IN ENGLISH FREEMASONRY,—CORRECTION.

See the Jotting thus entitled, page 325 of the present volume. A learned correspondent at Cambridge is right. The Continental Lodge there referred to came some time ago to a conclusion, which by no means accords with the statement that the year 1717 should seem to be the year which gave us toleration. The word "may," line 6 of the Jotting, is an error of the press; the word "has" is the proper reading.

#### A CONTINENTAL LODGE.

A Continental Lodge which has made our charges of 1723 part of its Constitution, is not obliged to adopt our amended charges of 1738.—Old MS.

\* See the communications, "Religions which true Freemasonry does not recognise," and "Spinozism," pages 9 and 250 of the present volume.

† Juvenal.—For the lines see a future Jotting.

#### A LODGE BEHIND THE AGE.

A Lodge which prefers the original Charges of 1723 to the amended Charges of 1738 is a Lodge behind the age.

#### HOW CANDIDATES WERE FORMERLY OBLIGATED IN FRANCE.

In France formerly, whilst the Religion of her Masonry, like that of England, the parent country, was Christianity, the candidates were obligated on the four Gospels.—From the papers of a deceased brother.

#### OBLIGATION—OATH—CORRECTION.

See a Jotting *ante* page 366. For "Oath" in the heading, and in the text, read "Obligation." STUPID IGNORANCE.

Stupid Ignorance is unable to understand that the mythical is not less morally useful than the real.

#### THE FUTURE.

There will prevail over all the earth three things:—The Anglo-Saxon Race, Christianity, and Freemasonry.

#### FREEMASONRY IN JAPAN.

(From a Correspondent.)

To those brethren who have been welcomed at our lodges in this, the chief "Foreign Port of Dia Nippon," I am sure the memory of old times will be revividly recalled and remembered with all pleasure at hearing of the Craft's progress in Yokohama, whilst to those countless brethren to whom the fair Isles of Japan are but yet dreamland, their interest and sympathy will be awakened in reading the records of Masonic advancement in this "The Far East."

On the 24th of June last, the Installation of the W.M. of the Yokohama Lodge, No. 1,092, E.C., took place, and on the 20th July a similar ceremony was performed for "The O Tentosama Lodge, *i.e.*, in native vernacular, "The Lodge of the Rising Sun."

These are at present the only lodges under the English Constitution in Japan, the former having been established in 1866, whilst the latter was only inaugurated last year, yet within so brief a period, nigh 300 fit and worthy brethren have been tabled on the rolls of these lodges, and hopes are entertained that such solid progress will not only continue, but increase sufficiently to justify the application for a warrant for the establishment of a lodge at one of the other ports.

The ceremony of installation was on both occasions most ably performed by our Bro. Dallas, P.M., and sincere were the thanks accorded him for having, when in England studiously availed himself of opportunities of obtaining so perfect a knowledge of the ritual of our many ceremonies from such undoubted sources as the Emulation Lodge of Improvement.

The following are the officers for the current year: YOKOHAMA LODGE, (No. 1092, E.C.).—Bros. Raines, P.M.; Bourne S.D.; Geoghegan

J.W.; Wallace, Treas.; Moody, Sec.; Smith, S.W.; Vernide, S.D.; Jamjasge, J.D.

O TENTOSAMA LODGE (No. 1263, E.C.).—Bros. Mitchell, W.M.; Rothmund, S.W.; Marks, J.W.; Schmidt, Treas.; Crane, Sec.; Marcus, S.D.; Isaacs, J.D.; Curnow, I.G.

On both evenings after the conclusion of the ceremony, a collation was served up in the refreshment room of the Masonic Hall, and about 70 brethren mustered on each occasion, and true Masons who believe that our order brings together the good and true of whatever clime or creéd, would have witnessed with pleasure, brethren of about a dozen nationalities assembled to do honour to the ancient Craft, and though frequently the record of Masonic proceedings appear mainly, that of an account of the banquet, it should be remembered that it is to such events a public knowledge of our guiding sentiments can alone well be obtained, and thus an extension is given to such affairs to the exclusion of those more important duties that the initiated are alone cognizant of. Right cordial were the toasts of obligation received, while those that brought back, by thoughts of home and friends far away were responded to with an enthusiasm that can only arise when all are strangers in the land.

Shortly before twelve, the Tyler's toast was given, when the brethren dispersed.

#### MASONIC NOTES AND QUERIES.

##### RELIGION OF NATURE.—AN ENQUIRER.\*

An enquirer is, it is presumed, a member of the Craft. He therefore necessarily knows the Religion of Freemasonry as an Universal Institution. Now the Religion of Nature is what that Religion is.—CHARLES PURTON COOPER.

THE LETTER HEADED "MASONIC SERMON," FREEMASONS' MAGAZINE, vol. xxi. page 331.

A resident Oxford Master of Arts has, in compliance with the request of a distinguished brother, read this letter for the first time, and expressed his opinion upon its literary character. This opinion is, that supposing what is said in Freemasonry concerning the persons named not to be real, and the 926 charter not to be genuine, yet that ignorance and conceit joined with vulgarity of the lowest kind have never before, in circumstances at all similar, concocted so unseemly and scandalous a document.—A PAST PROVINCIAL GRAND MASTER.

##### LEARNING.

Contempt of another's learning is a sure indication of your own ignorance.—A PAST PROVINCIAL GRAND MASTER.

##### WRITING IN CIPHER.—SOMETHING COMFORTABLE.

In Notes and Queries, 4th Series, pages 320 and 401, there has been some correspondence on methods of writing in cipher, applicable to communications by the new post cards, and also observations on the art of deciphering such secret messages. In this discus-

sion it may be a hint to Masons that F. C. H. (a Roman Catholic Priest) says "The Freemasons' cipher, though ingenious, is too generally known to be of much use." It may be considered comfortable that Roman Catholic priests discourse so learnedly on the merits and demerits of Masonic ciphers, which perhaps they may read and use as well as others.—F. H.

##### COSTUME OF THE MEDIEVAL GERMAN MASONS.

Heideloff, the celebrated German architect, who has written much on the Architecture and Building Associations of the middle ages, furnishes many interesting particulars concerning the customs and usages of the Mason-builders of that time. From the 10th to the 13th centuries, the art of architecture was confined exclusively to the Benedictine monks, to whose monasteries a large number of secular workmen were attached as lay brethren. These workmen, who were employed in the erection of religious buildings, frequently journeyed from one convent to another, as their services were required.

During these journeys they were under the lead of an experienced master and architect, and as they were all armed, and travelled in numerous companies, they had little to fear from the marauding bands who infested the highways. In the centre of the party was a pack-horse or mule, which carried their provisions, as also their working tools; and was under the special charge of the Oblati. The latter were youths who had been adopted in the convents; there they received instruction, and when of proper age, were admitted as members of the Masonic fraternity. It was their business to wait on the Masons, fetch wood, water, stone, sand, mix the mortar, &c., and also to tend the sick in the hospital.

The builders or Masons were clad in short tunics, of a black or dark grey woollen material, open at both sides, a gorget (mozetta), with a hood or cowl (cuculla) attached, and a leathern girdle around the loins, from which were suspended a sword, and a leather sack or satchell. They also wore a black scapulary, which, while at labour, was confined beneath the girdle, but when employed in religious services hung loose over the same, similar to those worn by priests or monks.

On their heads they wore a broad felt or straw hat—the latter during their journeys. Tight-fitting breeches of leather, and leather boots completed their attire, the older and more rigidly disposed brethren wearing sandals, confined to their feet by leather thongs.

The Oblati were similarly clothed, with the exception of the mozetta and scapulary. In summer their tunics were of linen, in winter of woollen stuffs of various colours. This costume was retained for about three centuries, and until the Building Associations finally separated from the convents, and became exclusively secular in their organization, when it was changed from time to time, as fashion or caprice might dictate.

##### SWEDENBORG AND MASONRY.

It is well known that Swedenborgian notions have with some, exercised an influence on Masonry. For those curious on the subject, it may be well to notice that there has appeared in New York this year a book,

\* See ante, p. 326.



"Swedenborg Rite, and the Great Masonic Leader of the Eighteenth Century," by Samuel Beswick. It is a duodecimo of 204 pages, and may be had for 7s. 6d. of Messrs. Trubner, Paternoster Row.—J.B.

## ELEMENTS.

The three elements—water, fire, and air, signify three F.C.'s which conduct us, and are so necessary for our preservation that our life is at an end the moment they quit the body. Diseases are generally caused by a revolution in these elements. The force of one being increased appears to destroy the body. If the element of fire becomes unnaturally strong, it causes inflammation and fever. If it be the element of water which increases in strength, other diseases equally dangerous are brought on. When death takes place, the three elements are again represented by the burning taper, the basin of water, and towels, which are generally placed beside a dead body, and which also represent the three wicked F.C.'s. who have destroyed their master.—*Rosenberg.*

## GOLDEN CANDLESTICK.

This utensil was made by Moses for the service of the Temple. It consisted wholly of pure gold, and had seven branches; that is, three on each side, and one in the centre. These branches were at equal distances, and each one was adorned with flowers like lillies, gold knobs, after the form of an apple, and similar ones resembling an almond. Upon the extremities of the branches were seven golden lamps, which were fed with pure olive oil, and lighted every evening by the priests on duty. The candlestick was placed in the Holy Place, and served to illuminate the altar of incense and the table of shew-bread, which stood in the same chamber.—*Calmet.*

## SIR RICHARD STEELE.

Dear Bro. W. C. L., see before page 190. We are indebted to a former editor of the "Freemasons' Magazine" for the following paragraph, inserted in vol. 9, page 3. "Sir Richard Steele was a Freemason of the York or Ancient Masons. In a list of the ancient Lodges inserted in "Picart ceremonies et coutumes religieuses de tous les peuples du monde," 7 vols., folio, Amsterdam, 1723-1737, Sir Richard Steele's portrait is given at the head of the sheet depicting the names and places of the ancient Masons' lodgings and meeting." I regret very much my present inability to look at Picart, but go to the Bodleian and examine the work, and copy what ever you shall think material and send it to me.—CHARLES PURTON COOPER.

## THE ALHAMBRA PALACE.

This establishment, under the management of Bro. F. Strange, has long been one of the most popular resorts in the metropolis, and although the Middlesex magistrates have thought fit to refuse a renewal of the license for dancing, hitherto the chief feature, it has lost none of its popularity. It has become necessary to entirely remodel the character of the entertainment. Promenade concerts, successively under the batons of Musard, Jullien, and Alfred Mellon, have never failed to draw crowded houses, and Bro. Strange's venture is no exception.

The orchestra of the Alhambra has long been celebrated, and is now greatly augmented, Jullien's British Army Quadrilles are given with no less eclat than when first produced by that great maestro. The feature of the evening is the singing of the war songs of France and Germany, which of course excites violent demonstrations of partisanship, public sympathy being greatly in favour of the French.

## CORRESPONDENCE.

## ARCHITECTURE AND FREEMASONRY.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

SIR,—In the "Building News" of 21st October, I perceive it stated in a notice of the Northamptonshire Architectural Society that a paper "On the Connection of Architecture with Freemasonry, and on Masons' Marks," was read by the Rev. H. T. Bigge. Now, as this is a subject in which many are interested, I would be glad to know if the Rev. Mr. Bigge has discovered any documentary evidence of the supposed connection between Architecture and Freemasonry, either in or before the sixteenth century, and, I may observe that I have been making diligent search for any documentary or other reliable evidences of the existence of what, for the last century and a-half, has been known as "Freemasonry," but I cannot find it. Neither have I been able to find any one who can give it. Consequently if the Rev. Mr. Bigge has discovered anything, we should only be too glad to hear of it. Several centuries ago there were "free-masons," but these were simply pure operative Masons, who were free of their guild, and who knew nothing of our "Freemasonry." And, as to "Masons' Marks," which, so far as I have discovered, might have either an odd or an even number of points, just as it happened, I should be glad to know if any new information can be given about them, for as yet they seem to stand for nothing more than the signature, initial, or "mark" of the operative Mason, merely to show who wrought the stone.—I am, &c.

W. P. BUCHAN.

## MARK MASONRY IN DURHAM.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

West Hartlepool, October, 29, 1870.

Dear Sir and Brother,—On the 21st inst. we had a special lodge of the Electic Lodge of Mark Masons in West Hartlepool, for the purpose of advancing no less than twelve brethren from the towns of Durham, Bishop Auckland, Spennymoor, Stockton, and West Hartlepool, including Bro. Blackatt, W.M. of Lodge 124; Bro. Trotter, S.W. of Lodge 940; and Bro. Stillman, S.W. of Lodge 1,121.

All the officers of the lodge were present punctually, with the exception of Bro. F. Whitwell, J.O., (who as one of the Society of Friends appointed to distribute relief to the sufferers in the Continental war, had just left England for that purpose), and the proceedings were characterized by great harmony and unanimity.

At the conclusion of the lodge the W.M., Bro. Gourley, entertained the members and visitors (numbering in all thirty-two) to supper, when they departed to their different homes.

Mark Masonry seems to be taking quite a hold in the County of Durham, especially since the installation of Earl Percy as Prov. G.M., and it is likely that one or two new lodges will be formed in his province during the present year.

I am Sir yours very obediently and fraternally,

E. ALEXANDER.

Secretary, No. 39.

### FREEMASONRY AT THE CAPE OF GOOD HOPE.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Cape Town, Cape of Good Hope,  
20th September, 1870.

Dear Sir and Brother,—I beg to hand you further correspondence in connection with the "Albany" Lodge, Graham's Town.

You will observe that certain members of the "Albany" Lodge, after being discountenanced by the members of the "St. John's" Lodge, No. 828, who repudiated their previous acts, they, the suspended members, endeavoured to mislead our youngest lodge, the "Colesberg," No. 1142 (situated on the borders of the Colony, and distant about 200 miles from Graham's Town), by soliciting their signatures to a recommendation for a Charter from the Grand Lodge of Scotland, and forwarding the enclosed letter with a form or Resolution already drawn up for their signatures, in which they represented themselves as "Lovers of the Craft in whom we have the greatest confidence," when at the same time they were in possession of a Charter obtained from the Grand Lodge of Scotland under misrepresentation.

Also knowing that Bros. Smuts, Maynard, and others, whose names they have introduced in said letter, had formally and officially communicated with this D.G. Lodge, stating that they were originally induced to sign the former application through misrepresentation.

I remain, Dear Sir and Brother,  
Yours fraternally,  
MICHAEL T. KING,  
Vice-President, Board of General Purposes.

Graham's Town, 8th July, 1870.

To the W.M. of Lodge "Colesberg," No. 1,142.

Worshipful Sir and Brother,—A new charter having been granted by the Grand Lodge of Scotland to the following brethren, viz.:—R. E. Rushby, R.W.M.; J. B. Levy, D.M.; R. Currin, S.M.; J. Richards, S.W.; W. A. Smith, J.W.; A. W. Hyde, Treas.; R. E. Wolfe, Sec.; and others, under the name of the "Albany" Lodge, No. 495, the petition for which Charter was recommended by the following officers and members of the "St. John's" Lodge, No. 828, viz.:—Bros. J. J. G. Smuts, W.M. Elect; L. J. G. Ferrier, W.M.; C. H. Maynard, P.M.; F. Holland, P.M.; C. Churchill, S.W.; P. H. Solomon, J.W.; E. Gregory, S.D.; W. Wallet, Treas. and P.M.; W. M. Maynard, Sec.; W. B. Eyde, Past S.D.; C. A. Fontaine; and J. Henderson, Quartermaster-Serjeant 2nd, 11th Regiment, 429 and 1,027.

We finding that according to the book of the Laws of the Grand Lodge of Scotland, it is necessary to obtain a recommendation from two of the nearest lodges, and being desirous of avoiding the possibility of any difficulty arising hereafter, beg to request that you will kindly oblige us by calling a special meeting of your lodge, for the consideration of the same, and favouring us with your recommendation, which we feel assured you will accord us.

As we are desirous of forwarding the same to Scot-

land by the first mail, we shall feel very thankful for an early reply.

With fraternal regards we remain, Worshipful Sir and Brother,

(Signed) Your obedient servants  
R. E. RUSHBY, R.W.M.  
R. E. WOLFE, Secretary.

Copy of a Resolution passed in open lodge:—

"That the request of the Officers of the 'Albany' Lodge, No. 495, of Graham's Town, be complied with, and that this Lodge has much pleasure in recommending them to the Grand Lodge of Scotland, as lovers of the Craft, and Brethren in whom we have the greatest confidence.

Signed by the Proposer, Seconder, Worshipful Master, Senior Warden, Junior Warden, and Secretary of the Lodge 'Colesberg,' No. 1142, English Constitution."

Memo.—The above document was forwarded to the members of the Lodge "Colesberg," No. 1142, for their signatures by the contumacious members of the "Albany" Lodge, No. 389, after having received the Charter from the Grand Lodge of Scotland.

MICHAEL T. KING,  
Vice-President, Board of General Purposes.

### MASONIC SAYINGS AND DOINGS ABROAD.

A redeeming feature of the proceedings of the so-called Grand Lodge of Quebec is that it has been arranged to conduct the banquets on total abstinence principles. We are informed that, unusual as is such an arrangement among Freemasons, when the toasts were given it did not prevent their jollity, nor the warm expressions of devotedness to the Queen and the Royal Family.

The Grand Orient of the Confederated Lodges of the Sun at Bayreuth, in Bavaria, have accepted from the United Grand Orient of Lusitania, propositions of fraternal recognition and amity.

Bro. Tarujo Formigal, 33rd. deg., the representative of the Grand Orient of Luntania, at the Grand Lodge of Hamburg having recently died, the latter body requested the former to send particulars of the Masonic and private history of the deceased Brother, upon which to form the funeral oration at the festival of St. John.

In addition to the honour conferred upon Bro. Dr. Cunha Bellem by the King of Prussia, as announced in our last, he has received flattering recognitions of the receipt of his "History of Freemasonry in Portugal" from the King of Italy, the Regent of Spain, and Count Bismarck.

## THE MASONIC MIRROR.

\* \* \* All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

### MASONIC MEMS.

**THE NEW POSTAL ARRANGEMENT.**—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

The ceremony of Installation will be rehearsed on Monday, 14th November, by Bro. Lacey, P.M., in Sincerity Lodge of Instruction, 174, meeting at Bro. Forster's Railway Tavern, Fenchurch Street. The Lodge of Instruction meets every Monday evening from 7 o'clock to 9 at Bro. Forster's.

The LODGE OF INSTRUCTION attached to the Dalhousie Lodge is held every Tuesday at Bro. J. Allen's, the Royal Edward, Triangle, Hackney, at eight o'clock, when the members of the Parent Lodge attend, and is well worthy of a visit from the brethren.

The annual banquet of the Dalhousie Lodge of Instruction, No. 860, will be held at the Royal Edward, Triangle, Hackney, on Tuesday, the 6th December.

The ROYAL UNION LODGE OF INSTRUCTION (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capitular Masonry to attend.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25), has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, will act as Preceptor.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The tickets can be obtained of Bro. T. Adam, 55, Whitfield Street, Tottenham Court Road, at one guinea each, to admit a lady

and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11; Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coutts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters, P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196, F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A Badd eley:

**NARROW ESCAPE OF FREEMASONS' HALL.**—On Tuesday afternoon, between four and five o'clock, considerable excitement was caused in the vicinity of Great Queen-street, Lincoln's Inn-fields, owing to a fire breaking out in some premises belonging to Messrs. Maltby and Sons, used as packing warehouses and stables, and several other persons, one being a cabinet-maker named Hawkes. The length of the building was about 80 or 90 feet, but owing to its proximity to the back of the Freemasons' Tavern, apprehensions were entertained for the safety of that structure. The excitement was greatly increased by seeing that the flames had taken complete possession of the centre stained glass window of what was formerly the grand hall, as well as breaking through two of the windows below. Not a moment was lost in waiting for water; but in spite of the exertions of the firemen and the salvage corps, the flames were not entirely extinguished until nearly eight o'clock. The principal part of the premises in which the fire commenced was destroyed. The damage done to the Freemasons' Hall was not great.

**PORTRAIT OF BRO. WM. ROMAINE CALLENDER, JUN., DEP. PROV. G.M. LANCASHIRE EAST.**—We are pleased to announce that Messrs. H. and N. Hanhart, of Charlotte Street, Fitzroy Square, London, are about to issue a lithograph drawing of the above distinguished brother in his costume of Deputy Provincial Grand Master of Lancashire East. This lithograph

likeness is copied from a half-length portrait, painted in oil, by Bro. George E. Tuson, for the Callender Lodge, Rusholme, near Manchester. It is a striking likeness, and highly spoken of by our Lancashire brethren.

Ranelagh Lodge, (No. 834) is removed from the Windsor Castle, to the Royal Sussex Hotel, Hammersmith.

The Provincial Grand Lodge of Cumberland and Westmoreland, will be held at Carlisle, on Wednesday, the 23rd instant, under the presidency of Lord Kenlis, R.W. Provincial Grand Master. The sermon will be preached in the Cathedral by the Right Rev. Bro. the Lord Bishop of Carlisle.

### METROPOLITAN.

**ALBION LODGE (No. 9).**—The regular meeting of the above lodge was held on Tuesday the 1st inst., at the Freemasons' Hall, Great Queen Street, Lincoln's-Inn Fields. The W.M., Bro. Richard Buller occupied the chair, and was ably supported by his officers, Bros. W. H. Baylis, S.W.; H. Albert, J.W.; Moring, P.M. and Treas.; Morton, J. D.; Young, S.D.; A. Lemiere, I.G. and P.M.'s E. Coste, S. Coste, Willey, Valentine, Abbot, Friend, Stevens, and others. The minutes of the former lodge having been read and confirmed, Bro. D. C. Vine was raised to the sublime degree of a Master Mason by Bro. E. Coste, I.P.M., in a very perfect and impressive manner. A sum of £10 10s. was given from the funds of the lodge for the purpose of relieving a distressed brother. Mr. Walter Knight was proposed for initiation on the next lodge night. The lodge was then closed, and the brethren sat down to a very excellent banquet. On the removal of the cloth the W.M. gave the usual loyal and Masonic toasts. The W.M. then proposed "The Visitors," to which Bro. Forman eloquently and briefly responded. Bro. E. Coste, I.P.M., proposed in flattering terms the toast of the W.M. The W.M. in a very able reply, stated he regretted not having had the opportunity of working the degree, as Bro. Vine was initiated by Bro. E. Coste, and he was pleased to see he had so ably performed the ceremony of raising that brother, but there would be more work on the next occasion, and he was always ready and willing to do all in his power to conduce to the comfort of the brethren of the Albion Lodge. The W.M. then proposed the toast of "The Past Masters," and alluded to the services rendered by those brethren to the lodge. Bro. S. Coste returned thanks, and was followed by Bro. Valentine. The W.M. then proposed the toast of "The Officers," and alluded to the able manner in which he had been supported by his Wardens, Bro. W. H. Baylis, and Bro. H. Albert. Bro. Baylis, S.W., regretted that he had been absent on one or two occasions, but he hoped to become, if elected, in the course of events; a Worshipful Master, and follow in the footsteps of that worthy Bro. Valentine. The Tyler's toast concluded a delightful evening. Bros. Reeves, 27; Forman, 11; W. Holland, J.W., 157; and H. M. Levy, P.M., 188, were present as visitors.

**ROBERT BURNS LODGE, (No. 25).**—A regular meeting of this lodge was held Monday, November 7th. Present:—Bros. Charles A. Long, W.M.; Arnold, J.W.; Vaughan, S.D.; E. W. Long, J.D.; Powell, I.G.; M. Watson, P.M., as S.W.; J. Welch, P.M., Treas.; H. Dicketts, P.M.; J. Dyte, P.M.; Doddey, Hawkins, Lazarus, Harrison, Griffiths, White, and several other brethren. Visitor:—Bro. C. M. Buck, 282. The minutes of the previous lodge were read and confirmed. The Worshipful Master then informed the lodge, that he had been in communication with Bro. J. Dyte, P.M., respecting the office of Secretary, vacant through the lamented death of Bro. J. W. Lyon, P.M., and it was with great gratification (and he was sure the lodge would hear it with pleasure), that Bro. J. Dyte, P.M. had consented to accept the appointment. The W.M. then invested Bro. J. Dyte, P.M., with the collar of that office. Bro. J. Dyte then addressed the lodge, thanking the W.M. and brethren for the honour they had conferred upon him, and hoped that he might at all times reckon on the kind co-operation of the brethren. There were two propositions for initiation. Bro. Dicketts, P.M. consented to serve the lodge as Steward at the Festival of Royal Benevolent Institution. The lodge was then closed.

**MOUNT LEBANON LODGE, (No. 73).**—A regular meeting of this lodge took place on Tuesday, 13th inst., and was held at Bro. Spencer's, the Bridge House Hotel, Borough. This lodge which for many years has been one of the most vigorous in the Craft, and well deserving of all the patronage bestowed upon it, on account of its very liberal and persistent support to the Masonic charities, and its ready assistance to all deserving applications for relief, seems to be in no danger of losing its vitality at present. The Worshipful Master, Bro. Ebsworth, having on this occasion to confer the sublime degree on Bro. C. L. Gerhold, to pass to the F.C. degree Bros. Lilly, Stevens, and Crowley, and to bestow the light of Masonry on Messrs. J. J. Gingham, and J. Hager, the whole of which duty he discharged with credit to himself, and great advantage to the candidates. A long discussion then took place on a motion for an alteration in one of the bye-laws, of no interest save to the brethren separated at nine o'clock. The lodge was very fully attended. We observed Bros. F. Ebsworth, W.M., T. J. Sabine and David Ross, P.M.'s Past Masters Edward Harris, and J. Dunkin, Treas. and Sec., Dussek, J.G., Charles Rayder, I.G. Also Bros. G. Whittaker, I. J. H. Wilkins, J. Phillips, J. Spindler, R. Chipperfield, T. E. Baker, J. Lilley, J. W. Dudley, T. F. Timms, H. Stephens, A. D. Steadman, W. Melbourne, C. L. Gerhold, J. Weil, R. Boyd, D. Jewiss, H. J. Leeuw, J. Mercer, J. Crane, F. Elmford, J. S. Gomme, W. Judge, J. Angel and many others. Bros. J. T. Dalby, 879, C. J. B. Plestow, 176, and Abraham Levy, 25, attended as visitors.

**LODGE OF FAITH, (No. 141).**—The installation meeting of this lodge was held on Tuesday, the 25th ult., at Anderson's Hotel, Fleet Street, Bro. Hill, W.M., in the chair, supported by his officers as follows:—Bros. S. Speed, S.W.; C. C. Taylor, J.W.; Green S.D.; Themans, S.D.; Mallet, as I.G.; G. Hyde, I.P.M.; Onslow, P.M., Hon. Sec.; P.M.'s W. Stewart, Peever, A. E. Harris, E. Gotthel, N. Gluckstein, Confield, W. Pope, Hopwood, and other brethren. The lodge having been opened, and the minutes of the former meeting read and confirmed. Bro. Cronin was passed to the degree of Fellow Craft, and Messrs. John Wilson, John S. Bartlett, and W. Whitby, were initiated into the order. The S.W. and W.M. elect, Bro. S. Speed, was then presented to the lodge, and a board of Installed Masters was formed, and Bro. S. Speed duly conducted into the chair of K.S., by the Installing Master, Bro. J. Hill. On the re-admission of the brethren, the newly-installed W.M. was saluted by the brethren, and he appointed his officers as follows: C. C. Taylor, S.W.; Green, J.W.; Carter, Treas.; Anslow, P.M., Secretary; Themans, S.D.; Catener, J.D.; Kennett, I.G.; Waygood, W.S.; M. Davis, D.C. The lodge was then closed, and the brethren, between 60 and 70 in number, sat down to a very excellent banquet, provided by Bro. Clewof. The usual loyal and Masonic toasts were given and responded to. Among the brethren were Bros. W. Hunt, 1158; T. White, W.M., 22; E. Dodson, W.M., 72; B. Roberts, 228; L. Davis, 73; H. J. Wright, S.W. 72, and 1151; Child, 1158; W. Davis; W. J. Wallace, P.M. 97, Prov. G.S.W. for Gloucester, and Kirk, P.M. 144.

**LODGE OF PRUDENT BRETHREN, No. 145.**—A well attended meeting of this Lodge was held on Tuesday, the 25th ult., at the Freemasons' Hall, Great Queen Street, Bro. J. Moore, W.M., in the chair, Walter, S.W.; Bull as J.W.; J. Boyd, P.M. and Treas.; G. S. States, P.M., and Sec. The Lodge was opened, the minutes confirmed, and the report of the Finance Committee was read. Bro. G. Jaffray was passed to the degree of Fellow Craft, and Bros. T. Truman and J. Mash, were raised to the sublime degree of Master Mason. The work was perfectly done. Ballots were then taken for the admission of Messrs. Brownjohn and Gothing, who were initiated into the order. The Lodge was then closed, and the brethren sat down to a sumptuous dinner and dessert. Bro. John Boyd, P.M., proposed the toast of the W.M., and paid him a well-merited compliment for his admirable working. The W.M. appropriately responded. Bro. Brownjohn returned thanks for the newly initiated brothers. J. Boyd and G. S. States, responded for the toast of the Past Masters. The visitors were Bros. G. H. King, New Orleans; G. W. Iveson, E. J. Davis, 382; W. Janastin, W.M., 834; T. Ridley, 186; W. Dawson, Lily of Richmond, 820; J. Izod, 185; J. Scranpall, 291. The toast of the visitors was responded to by Bro. G. H. King, Bro. Walter, S.W., returned thanks for the officers, followed by Bro. Bull, J.W. *pro tem.*

**LODGE OF ISRAEL (No. 205).**—The above lodge met on the 25th ult., at Radley's Hotel, Bridge Street, Blackfriars. Present:—The W.M., Bro. J. M. Emanuel; W. M. Harriss, S.W.; M. Emanuel, as J.W.; and P.M.'s Chamberlin, Stanton, Jones, A. Cohen, P.M. and Treasurer, Littauer, &c.; Vanderbosch, S.D.; Hogard, J.D.; J. Emanuel, I.G. The lodge was opened, and the minutes were confirmed. Bro. Cable was passed to the degree of a Fellow Craft, the ceremony being excellently rendered by the W.M. The W.M. then presented to the lodge a magnificent antique Hebrew Bible, 350 years old. It is a perfect gem, and was fully appreciated by all the brethren. A vote of thanks was proposed to the W.M., and carried by acclamation for his valuable gift. The W.M. suitably replied. The lodge was then closed, and the customary banquet followed. The usual loyal and Masonic toasts were given, some very excellent speeches were made, and a very agreeable evening was passed.

**ZETLAND LODGE (No. 511).**—The brethren of this lodge held a numerously attended meeting at Anderton's Hotel, Fleet Street, on Wednesday, the 2nd inst. There were present Bros. Davy, W.M.; Birch, S.W.; Read, J.W.; Horstead, S.D.; Game, J.D.; Kenlan, J.G.; Andrew, P.M., Sec.; Barfield, P.M., Treas.; Scholefield, D.C.; Daley; Copus; Ardin; Durrant; Jones; and 65 other brethren. The visitors present included Bros. Walters, W.M., 1,309; Sedgwick, P.M., 180; Carpenter, P.M.; Charles Braid, P.M.; A. J. Braid, P.M., 355 and 1,295, and P.G.S.B. for Wilts; W. Hall, J.D., 1,295; R. L. White, 1,295; and several other London and country brethren, who came expressly to witness the installation of the W.M. elect, Bro. H. J. Birch who was installed in the chair by Bro. Andrew, P.M. After the installation the newly installed Master initiated Messrs. Jackson, Birtie, Dixon and Schapper. He also passed Bros. Wedde, Hubel, and Dedon, both ceremonies being performed in an admirable manner. Three other gentlemen were then proposed for initiation, after which the brethren, 85 in number, adjourned to the banquet. After the usual Masonic toasts the health of the W.M. was proposed by Bro. Andrew, P.M., who congratulated the brethren in electing so worthy and accomplished a brother to the chair. The officers appointed by the W.M. were, Bros. George Read, S.W.; Horstead, J.W.; Barfield, P.M., Treas.; Andrew, P.M., Sec.; Game, S.D.; Herland, J.D.; Lack, I.G.

**LODGE OF ST. JAMES (No. 765).**—A regular meeting of this lodge was held on Tuesday, 1st ult., at the Leather Market Tavern, Bermondsey. The W.M., Bro. Hyde, presided, and he was well supported by his officers. The only business was the passing of two brethren to the degree of Fellow Craft, after which the lodge was closed.

## PROVINCIAL.

### CESHIRE.

**ALTRINCHAM.**—*Stamford Lodge* (No. 1045).—The usual monthly meeting of this flourishing lodge was held in the Town Hall, Altrincham, on Monday evening, the 7th inst. Upwards of thirty of the brethren assembled, and, after partaking of a sumptuous tea, the lodge was opened in due form with solemn prayers, at six o'clock, by Bro. Captain Hardy, W.M., supported by Bros. J. A. Birch, P.M., P.G.S.D. of Cheshire; John Mort, S.W.; Thomas H. Kirk, J.W.; Robert Heathcott, P.M., Treas.; Richard Newhouse, P.M., Sec.; John Siddeley, S.D.; Henry Kenyon, J.D.; Robert Fergusson, I.G., and about twenty other brethren of the lodge. The following were present as visitors:—Bros. John E. Livesley, 1219; E. Pike, 1219; John Wood, 78, Middleton; H. J. Stephenson, P.M. 909, Robert Burns, Manchester; John Bull, 204, Caledonian, Manchester; E. C. Locke, W.M. 1219; S. P. Bidder, P.M. 104; J. Parker, S.W. 993 and 581; and H.R. Spurr, 317. The minutes of last regular meeting were read and confirmed. Bros. John Robert Addison Hime and Thomas Kent having answered the questions leading from the first to the second degree, received the test of merit. The lodge was opened in the second degree. Bro. Hime was passed to the second degree by the W.M., Bro. James A. Birch, P.M., then took the chair, and Bro. Kent was passed to the second degree. The working tools were given to both

candidates by the Junior Warden. The W.M. resumed the chair, and the lodge was opened in the third degree. Bro. James Parkinson Cardwell, having previously answered the questions in the second degree, was raised to the sublime degree of a Master Mason by the W.M. The Prov. G.S.D. of Cheshire, Bro. James A. Birch, gave the traditional history, and the W.M. delivered the ancient charge. The S.W. gave the working tools. The lodge was closed in the third degree. The lodge was closed in the second degree. Bro. Thomas Forshaw intimated his wish to contribute five guineas to the Masonic Girls' School through the Stamford Lodge, and the W.M. intimated his intention, with Bro. Birch's assistance, to endeavour to raise the further sum of £35, so as to enable the W.M. of the Stamford Lodge to be a vice-president of the Girls' School in perpetuity, as the W.M. now is of the Boys' School, through the exertions of Bro. James A. Birch, P.M. A vote of thanks was moved to Bro. Forshaw by the W.M., and seconded by Bro. Birch, and ordered to be entered on the minutes. Bro. E. Atherton (Seward) presented a handsome chromo-lithograph of masonic emblems to the lodge, which was much appreciated by the brethren. The lodge was closed at 8.30, and, after refreshment, the brethren separated at 10 o'clock, after spending a very pleasant evening.

### CUMBERLAND AND WESTMORELAND.

**KESWICK.**—*Greta Lodge*, (No. 1073).—An emergency meeting of the above lodge was held at the Keswick Hotel, on Tuesday, the 8th inst. Bros. Wood, I.P.M., in the chair, assisted by John Wood, S.W.; Rev. Rutherford, J.W.; Crosthwaite, S.D.; Armstrong, J.D.; Jas. Porter, W.M., Concord 343, and about twelve brethren. The Lodge having been opened in the second degree, when Bro. Edmondson, being a candidate for the sublime degree, being examined as to his proficiency, was entrusted and retired, and being again introduced was raised to the degree of M.M., by W. Bro. Porter (who had assumed the chair at the request of the I.P.M.) in a very effective manner. The business being over the lodge was closed in due and solemn form at 9.15, after which the brethren took the opportunity of thanking W. Bro. Porter, for his kindness on this and former occasions in assisting the working of their young and flourishing lodge.

### DEVONSHIRE.

#### PROVINCIAL GRAND LODGE, AND CONSECRATION OF LODGE OF UNITY, No. 1,332.

A meeting of the Provincial Grand Lodge and General Communication of the Masons of Devon was held on Wednesday the 2nd inst., at Crediton.

The occasion of the Grand Lodge meeting in this ancient town was the establishment of a new lodge, entitled the Lodge of Unity, No. 1,332.

Crediton, the oldest seat of the episcopate in Devon, and in more recent times for several centuries an important county town, celebrated for its manufactures, has at various times, and on various occasions, enjoyed the rays of Masonry, but for over the last sixty years has been barren to the influences of the mystic art. Somewhere about that time has elapsed since the last lodge held in the town was removed to what was probably then considered a more congenial seat. Within the past few months some of the resident brethren, moved by what had just taken place at Tiverton, resolved on restoring the prestige of a Masonic lodge to Crediton.

A petition was presented, and the honour obtained of receiving the first warrant granted for the establishment of a lodge by the newly-appointed Grand Master of England, Earl de Grey and Ripon. Since then a dispensation for working in the Province had also been obtained from the Prov. G.M., and the present meeting was ultimately arranged for the consecration of the lodge in ancient form, for which purpose the public room at the Assembly Rooms in High Street was tastefully fitted up.

About one hundred brethren attended. Among them were R.W. Bros. the Rev. J. Huyshe, M.A., Prov. G.M.; L. P. Metham, Prov. J.G.D., D. Prov. G.M.; W. Bros. Major Yates, Prov. S.C.W.; Spence Bate, P.P.G. Reg., P.M., 199; J. Sharland, Prov. G. Treas., W.M., 1125; W. G. Rogers, Prov. G. Sec., P.M., 112; Capt. Clerke, 21st Fusiliers, Prov. G.S.B.; the

Rev. Dr. W. Langley Pope, Prov. G.C., 797; Rev. R. H. Maitland, vicar of Southmolton, Prov. G.C., 421; Rev. Preb. C. F. Smith, vicar of Crediton, 1,332; Rev. J. R. Nankivell, Chapter 1,332; Rev. A. Calvert, Headmaster of the Crediton Grammar School; Rev. J. Russell, vicar of Swymbridge, 251; Rev. C. R. N. Lyne, curate of St. John's, Exeter, 1,264; Dr. Hodge, W.M., 164, P. Prov. G.D.; C. Deacon, P.M., 444, P. Prov. G.S.W.; J. Harris, W.M., 1,091; W. Easton, P.M., 39, P. Prov. G.S.W.; S. R. Force, P.M., 444; S. Jew, P.M., 105, P. Prov. G., Treas.; H. L. Brewster, P.M., 39, W.M., 1,254, P. Prov. G., Regis; E. Aitken Davies, W.M., 1,099; C. S. Williams, I.P.M., 251, P.G.D.C.; C. T. Force, I.P.M., 444; J. Way, W.M., 39, P.G.S.; J. M. Hifley, P.M., 223 Prov. G.S.; H. M. Bartlett, I.P.M., 303; H. Bale, P. Prov. G.D.C.; J. Edwards, P. Prov. G.O., P.M., 251; R. W. Head, W.M., 112; Bros. G. Evans, S.W., 1,181; J. Tucker, J.W., 1,254; W. W. Hooper, S.W., 1,254; R. C. S. Stocker, J.D., 112; W. Hugo, Sec., 1,254 and 34; W. E. Stone, J.W., 372; H. Bartlett, P.S.W., 710, P. Prov. G.D.C.; T. Sanders, J.D., 412.

On the roll of the lodges being called over, the following were answered for:—

St. John the Baptist, Exeter .....	No.	39
Sun, Exmouth .....	"	106
St. George's, Exeter .....	"	112
Loyal, Barnstaple .....	"	251
Benevolent, Teignmouth .....	"	303
Harmony, Budleigh, Sallerton .....	"	372
Loyal Industry, Southmolton .....	"	421
Huyshe, Devon .....	"	1,099
St. Peter's, Tiverton .....	"	1,125
Concord, Ilfracombe .....	"	1,135
De la Pole, Seaton .....	"	1,181

The business commenced with confirming the minutes of the last Provincial Grand Lodge meeting, held at Tiverton, on July 21st, 1870.

The notice of the motion given at that meeting by Bro. Isaac Latimer for the appointment of two auditors to examine the Treasurer's account was then considered. In the absence of Bro. Latimer, through the sad affliction in his family, R.W. Bro. Metham brought forward the proposition, which was seconded by W. Bro. Jew, and carried, and Bros. Latimer and Cann appointed the auditors.

Bro. Jew brought forward his motion for the appointment of a committee to examine the books of the Prov. Lodge with a reference to the augmented fees of honour and to issue notices thereon.—The proposition was seconded by Bro. Brewster.—An amendment was proposed by Bro. Spence Bate, Prov. G.J.W. pro tem., and seconded by Bro. Fulford.—Bro. Bate thought the resolution bore too much the appearance of a censure.—The original proposition was however carried, and Bros. J. Sharland, Prov. G. Treas.; W. G. Rogers, Prov. G. Sec.; S. Jew, P. Prov. G. Treas.; and J. B. B. Gover, P. Prov. G.A.D.C., appointed the committee.

R.W. Bro. Metham's motion, given notice of also at the last meeting, relative to the construction of the committee of petitions by the nomination of one member from every lodge in the province, and the addition of the Grand Secretary and two other grand or past grand officers of the province, to be annually appointed by the Prov. G. Lodge, was carried, and Bros. Denis Moore and Cann appointed the additional (Grand Officers) members of the committee.

Unity Lodge, No. 1,332, was then opened with the following officers: W. Bro. S. Jones, P.M., 112, W.M.; Rev. J. R. Nankivell, P.M., 248, S.W.; J. Dann, J.W.; H. Lear, S.D.; G. Norrish, J.D.; G. F. C. England, Sec., and the lodge was consecrated in due and solemn form, R.W. Bro. J. Huyshe officiating, assisted by R.W. Bros. L. P. Metham, Major Yates, Spence Bate, and Dr. Pope. During the ceremony an eloquent oration was delivered to the brethren by the R.W. Bro. L. P. Metham, who with much feeling depicted the great requirement of the extension of Masonic principles to prevent such sad scenes as are now being depicted in Europe: congratulated the brethren on the evident tendency of human thought towards their views, as shewn in the aid now forwarded to the sick and wounded of alien nations, an incident unheard of before; and urged on the brethren their duty to steadily persevere in the extension of Masonry.

[A full report of this address will be found in another column.]

At the close of the ceremony the brethren adjourned in procession, with banners, but without regalia or band, to the ancient church of the Holy Cross, where an excellent sermon was preached to the brethren by Bro. the Rev. T. H. Maitland, from Psalm cxxxiii, 1: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" The prayers were conducted by Bro. the Rev. J. R. Nankivell, and the lessons read by Bro. the Rev. Dr. Pope.

At the close of the services the brethren returned in procession to the lodge-room, and at the close of the business adjourned to the Ship Hotel, where a large party dined together.

The Provincial Grand Master presided, supported by his officers, and the usual loyal Masonic and patriotic toasts were drunk.

During the afternoon a party of the brethren inspected the once cathedral; where the ancient Lady Chapel, the still iron-chained Bible, the Book of Martyrs, and other relics were admired.

#### LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 3051).—The regular meeting of the Rowley Lodge was held on Monday evening, the 7th November, 1870, at the Masonic Rooms, Athenaeum. The chair of K.S., was occupied by the W.M., Bro. Wm. Hall, who was supported by Bro. Moore, P.M., P. Prov. G.S. of W., as I.P.M., and Sec.; Bro. W. J., Sly, as S.W.; Bro. Colonel Whittle, J.W.; Bro. John Hatch, W.M. 81; Bro. Wilson Barker, Treas.; Bro. E. Airey, J. Conlon, R. Taylor, and Watson. The lodge was opened in due form, the minutes of the preceding meeting confirmed, and other business transacted. The W.M. read several applications which he had received for votes for the Royal Albert Asylum for Idiots at Lancaster, but suggested that the appropriation of the lodge votes be postponed until the list of candidates be published. Bro. Dr. Moore announced that he had consented to represent the Lodge of Fortitude, and Rowley Lodge at the Festival of the Institution for Aged Freemasons and their Widows, to be held in January next, and would be glad to receive subscriptions from the brethren on behalf of that estimable charity. He also stated his intention of serving on the stewardship of the Boys' School at the next festival. There being no other business before the lodge it was closed in due form.

#### LEICESTERSHIRE AND RUTLAND,

LEICESTER.—*St. John's Lodge* (No. 279).—The regular meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 2nd instant, when there were present, in addition to the W.M., Bro. Stanley, M.R.C.S.; Bros. Kelley, R.W.P.G.M.; L. A. Clarke, and Weare, P.M.'s; Stretton, S.W.; Rev. Dr. Hayeroff, as J.W., in the absence of Bro. Crow; Palmer, S.D.; Widdowson, I.G.; an apology was received for the unavoidable absence of Bro. Dr. Pearce, Sec., whose place was supplied by Bro. Toller, Prov. G. Sec., Matt, Deane, McAlliste, Blankley, Statham, and Shuttlewood. Visitors, Bros. W. B. Smith, and Duff, P.M.'s.; Revs. J. F. Halford, Prov. G. Chap., and W. T. Fry, S. S. Partridge, S.D. 523, and Preston, 301. The lodge having been opened, and the minutes read and confirmed, an examination of Bros. Shuttlewood and Statham as E.A.'s, took place, after which, a F.C.'s. Lodge having been opened, they were duly passed to that degree by the W.M., who subsequently gave the lecture on the tracing board. The F.C.'s. Lodge having been closed, Bro. Kelly, Prov. G.M. presented to the Library of the Masonic Hall, a copy of "The Kingston Masonic Annual," and in so doing drew the attention of the brethren especially to the valuable contribution of Bro. Hughan, "A History of Freemasonry in York," which, he said, was of a most interesting character, and he quoted from a copy of one of the ancient Constitutions showing that *women were admitted as Masons* in the Operative Lodges or Guilds in ancient times. Thanks were voted to the Prov. G. M. for his present, and on his proposition being seconded by Bro. Clarke, P.M., a copy of Mr. Toulmin Smith's work on "Ancient English Guilds" was ordered to be purchased for the Library from the funds of the Lodge. Bro. Deane, P. Prov. G. Reg., on behalf of the Howe and Charnwood Lodge, 1,007, Loughborough, invited the brethren to attend the festival of the Lodge, and installation of the W.M. on the 27th instant. Two candidates having been proposed for installation the Lodge was closed, and the brethren adjourned to refreshment.

## MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Friday last the usual monthly meeting of the members of this lodge took place at the Masonic Hall, Dock Street, Newport, and there was a very good attendance. The W.M., Bro. the Rev. Samuel Fox, Prov. G. Chaplain, was in the chair. The minutes of the last meeting having been read and confirmed, Mr. Albert Judd, of Newport, traffic clerk to the Monmouthshire Railway Company, being in attendance, was initiated into masonry, the ceremony being most ably rendered by the worthy W.M. Some routine business was afterwards transacted, one fresh candidate proposed, and the lodge was closed in harmony at 9.15 p.m. At the next meeting the W.M. will be elected.

PONTYPOOL.—*Kennard Lodge* (No. 1258).—The worthy and much respected W.M. of this lodge, Bro. Henry Martyn Kennard, Esq., of Crumlin Hall, is the Conservative candidate for Newport, Isle of Wight.

## SCOTLAND.

## GRAND LODGE.

At the recent meeting of the Committee of the Grand Lodge of Scotland, held at Edinburgh, the Most Worshipful Grand Master Mason of Scotland, the Right Hon. the Earl of Dalhousie, K.T., G.C.B., &c., intimated that he would not again allow himself to be nominated to the Masonic Throne. Numerous members of the committee entreated that his lordship would reconsider his determination, and continue, for some further period, to give his valuable services to the Craft, as its chief and head, but he persistently refused. He stated that, devoted as he was, heart and soul, to Freemasonry, did he but study his own wishes and personal ambition, nothing could possibly afford him greater pleasure than to continue to hold the high and distinguished office the favour of his brethren had conferred on him. But his most sincere conviction was, that, unless under very extraordinary circumstances, the good old Scottish custom of electing a new Grand Master Mason every two years was one which could not be departed from without detriment to the Craft; and he would not allow his own private feelings to predominate where the true interests of Scottish Freemasonry were involved. He then proposed that the Deputy Grand Master, the Earl of Rosslyn, should be his successor; and as successor to the Deputy Grand Mastership, he named Sir Michael Shaw Stewart, Bart., who, he trusted, would, in the course of time, occupy the Grand Throne.

The Quarterly Communication was held on the 7th inst., in the Freemasons' Hall, Edinburgh, the Right Hon. the Earl of Dalhousie, M.W.G.M., on the throne. On the right he was supported by Bros. Inglis, of Torsonce. Sub. G.M.; Lord Rosehill, G. Svd. B., &c. On the left by Bros. Beveridge, and W. M. Neilson; the Grand Chaplain; Bros. Man, S.G.W.; and Officer, acting J.G.W.

The Grand Lodge having been opened in ample form, the M.W.G.M. said that before proceeding to business he wished to address a few words personal to himself. He said:—"As it will be my last appearance here as your M.W.G.M. I made a point of being present in order to express to the brethren my gratitude for their continued support during the three years I have been G.M. I highly appreciate the honour of your keeping me so long, and especially your anxiety to keep me longer, but that would have been unfair to others, as well as an infringement of the landmarks of our Order, and might have served as a bad precedent; I therefore respectfully declined the high honour you proposed to confer upon me. I have also to add that I never passed a disagreeable moment in this Hall, and anything I have said has always been taken in good part, and as an evidence of my desire to uphold the dignity of the Craft. While, however, I resign my position as G.M., I still retain my standing as a member of your Grand Lodge.

The M.W.G.M. intimated that letters of apology for non-attendance had been received from the Earl of Roslin, Sir Michael Shaw Stewart, Alex. Smollet, of Bonhill. C. Folletier, &c.

The Proxy commissions were then read, and the statement of presents received. The minutes of Grand Lodge and Grand Committee were then read. Bro. Paterson, supported by Bro. M. Taggart, opposed the confirmation of minute of Grand Committee of September 1st, referring to the impost of five shillings

which had been put upon members of Grand Lodge attending the meeting on the occasion of the Installation of the Prince of Wales as Grand Patron, which impost they considered to be both illegal and unconstitutional. A long debate ensued. The M.W.G.M. observed that as the expense had been incurred to defray the cost of decorating the hall, renewing clothing, &c., and the money paid away, it could not now be recalled. The subject dropped, and the minutes were afterwards passed.

The G.M. then proposed that a special minute expressive of the regret of Grand Lodge at the loss of Bro. W. A. Laurie, for many years their Grand Secretary, should be recorded.

The G.M. then read the following list of office-bearers for next year:—

The Right Hon. the Earl of Rosslyn, M.W. Grand Master; Right Hon. the Earl of Dalhousie, R.W. Past Grand Master; Sir Michael Shaw Stewart, Bart., R.W. Depute Grand Master; Henry Inglis, Esq., of Torsonce, R.W. Substitute Grand Master; William Mann, Esq., R.W. Senior Grand Warden; Colonel Campbell, of Blytheswood, R.W. Junior Grand Warden; Samuel Hay, Esq., R.W. Grand Treasurer; Alex. J. Stewart, Esq., R.W. Grand Secretary; John Laurie, R.W. Grand Clerk; Revs. D. Arnott, D.D., and V. G. Faithful, M.A., V.W. Grand Chaplains; Right Hon. Lord Erskine, V.W. Senior Grand Warden. William Officer, Esq., R.W. Junior Grand Warden; David Bryce, Esq., W. Architect; Alexander Hay, Esq., W. Grand Jeweller; Major W. H. Ramsey, W. Grand Director of Ceremonies; D. Robertson, Esq., W. Grand Bible Bearer; James Ballantine, Esq., Grand Bard; The Right Hon. Lord Rosehill, Grand Sword Bearer; C. W. M. Muller, Esq., Grand Director of Music; R. Davidson, Esq., Grand Organist; M. Mackenzie, Chief Grand Officer; W. M. Bryce, Grand Tyler; James Baikie, Outer Guard. Grand Stewards:—Bros. John Cunningham, (President); Owen Gough, (Vice-President); John Haig, F. S. Melville J. Turner, junior, A. N. Clark, William Mann, (No. 137), David Bryce, junior, Charles Mackenzie, Robert Richie, George Bryce Brown, D. Murray Lyon, Dr. Ritchie, A. Mitchell, Dr. Middleton, W. Grant, W. Cowrie, Thomas Pearson, Duncan Monteith, Henry R. Kay, Dr. John T. Loth, Charles E. Hope-Vere, Christopher Thompson, Alex. Ballantine, W. Hay, J. W. McCulloch, Alex. Cockburn, F. A. Barrow, J. Wallace, F. L. Law, H. Y. D. Copland, W. Smith, (No. 444), John Crooks, Colonel Guthrie, David Kinnear, William Barton, Geo. M'Lean, Geo. Lyon, W. P. Buchan, J. Paterson, Richard Wilson, David Small, Dr. Dickson, Thomas Swinton, Dr. Geo. Shaw, William Inglis, C. F. Matier, John Coghill, J. Taylor, E. W. Nightingale, J. M'Duff, R. P. Bowden, J. Goodsir, Cap. M'Casland, F. W. Niblett, M'Nab.

The M.W.G.M. having to leave the meeting in order to save the train received a hearty salute, and Bro. Henry Inglis of Torsonce then took the chair.

A petition for Charter to new Lodge "Silver Cross," Brisbane, Queensland, was then granted.

Lord Lindsay being proposed by Dr. Beveridge as Prov. G.M. for Aberdeenshire West, the appointment was agreed to.

A "Memorial from Lodge 'St. John,' Glasgow, regarding carrying Working Tools in Processions" was then taken up, when Bro. John Baird, R.W.M. of that lodge, asked leave to read a new "Memorial" which he had with him, which was granted. Having finished reading a lengthy document, he handed it to the acting M.W.G.M. Hereupon Bro. W. P. Buchan rose and stated that if that document pretended to record the unanimous opinion of the members of No. 3 bis, he wished it to be distinctly understood that it did not record his opinion, as he would consider it a disgrace to have it supposed that his name was attached to such a statement, and he knew nothing about it; the Malcolm Charter to which allusion was made in it, and certain pretensions based upon it, he felt bound to say was, in his opinion, nothing else than a disgraceful forgery.

The G.M. here observed that in answer to the brother who had just spoken, he had to explain that the document or "Memorial" handed to him contained no signatures whatever! Bro. Baird said that he would sign it. The J.G. Warden proposed that this Memorial should lie upon the table until next quarterly communication, so that Bro. Buchan, or any other brother who wished to examine it, so as to see the purport and value of the statements contained in it, might be able to do so.

This motion being duly seconded, was carried.

It was then moved by Bro. J. D. Porteous, R.W.M., Lodge No. 360, and seconded by Bro. A. M'Taggart, Prov. J.W., No. 400:—

Cap. XX., Clause III. Grand Lodge Laws:—

"Delete the words 'In all processions in Edinburgh and its neighbourhood,' and add at end of clause the words, 'in all processions within the metropolitan district, and in the provinces that privilege will be accorded in like manner to the Senior Operative Lodge (on the Grand Lodge Roll), or in the absence of an Operative Lodge to the Senior Lodge *per se* of the province within which the procession or ceremonial occurs."

It being nearly 9 o'clock when this motion was brought on, many of the Glasgow brethren had to retire to catch the last train; some confusion ensued owing to those going away wishing to record their votes if possible, while others wished to speak to it; ultimately it was adjourned till next meeting.

The arrangements for the celebration of St. Andrew's day, were remitted to the Board of Grand Stewards.

The Grand Lodge was afterwards duly closed.

### ROYAL ARCH.

MOUNT LEBANON CHAPTER, No. 73.—The regular meeting of this lodge was held on the 28th ult., at the Bridge House Hotel, Southwark. Not one of the seven candidates for exaltation put in an appearance, and the chapter was speedily closed. Comps. Stedman, Shalless, and Bliss consented to represent the chapter of the approaching festival of the Royal Benevolent Institute for Aged Masons and their Widows, which will take place in January next, under the presidency of Bro. Col. Burdett. A suggestion made by Comp. T. J. Sabine met with such favour that it was immediately acted on, and with successful effect. His suggestion was that a club should be formed to be called the "Southern Masonic Club," to consist of an unlimited number of Masons, who should subscribe weekly sums of not less than 1s. for the purpose of becoming life subscribers to the different charities, the ballot being taken each time the requisite sum was made up. This was at once adopted. A Treasurer, Secretary, and working committee were appointed, and so many companions subscribed, and so liberally, that the first ballot was announced to take place on the third Tuesday in November, the night when the mother lodge holds its meeting, and when without doubt, many more subscribers will put down their names and their money in so laudable a design.

DOMATTO CHAPTER, (No. 177).—A convocation of this Chapter was held on Thursday, the 27th, ult., at Anderton's Hotel, Fleet Street, Comp. John Coutts, M.E.Z., in the chair, W. J. Gilbert, H.; J. Smith, P.Z., as J.; H. G. Buss, P.Z., S.E.; Foulger, P.S.; Hayward, 2nd Asst., and P.Z.'s R. W. Little, Jas. Brett, W. A. Cottebrune, C. F. Sutton, Sissons, Tyrell, W. H. Carpenter, &c. The Chapter was opened and the minutes of the former convocation were read and confirmed. Several matters in connection with the chapter were brought forward and discussed; also a sum of 21s. was voted from the fund of the Chapter, in aid of Comp. G. Tedder's subscription fund. There being no other business, the chapter was closed, and the companions adjourned to an excellent banquet, provided by Bro. Clemow and superintended by Bro. Smith, the attentive manager. The usual loyal and R.A. toasts followed. Comp. J. Smith, P.Z. responded for the Grand Officers. Comp. R. W. Little, in eulogistic terms proposed the toast of the M.E.Z., Comp. J. Coutts, The toast of the visitors followed, who were, Comps. J. Palmer, 382; J. R. Tippett, 169; Marsh, 975; C. Roberts, 975; B. P. Todd, Canonbury Chapter, and H. M. Levy, 188, who severally responded. The toasts of the P.Z.'s and the officers were proposed and very ably responded to. During the evening, some very excellent singing emanated from Comps. Scott, B. P. Todd, Brett, Weaver, Marsh, &c., and the Janitor's toast concluded a delightful evening.

### MARK MASONRY.

BOY ACCORD LODGE OF MARK MASTERS.—The regular meeting of this lodge was held at the Freemasons' Tavern, Great Queen Street, on Wednesday, the 2nd ult. Bro. Richard Sponcer, W.M., occupied the chair, supported by Bros. Magnus Ohren, W.M. elect; Richardson, J.W.; H. Empson, Treas.

and P.M.; Fredk. Binckes, P.M. and Sec.; Mortimer Davis, P.M.; G. Cockle, M.O.; Wm. Luff, S.O.; Webster Glynes, J.O.; Geo. Payne, S.G., and several other brethren. Bro. Sir Gilbert Campbell, Bart., was advanced to the honourable degree of Mark Master. The W.M. elect, Bro. Magnus Ohren, was very ably installed by Bro. Meggy, G.M.O., assisted by Bro. Fredk. Binckes, G. Mark Secretary. Each officer was advanced a step in office, and invested by the W.M.; and Bro. Empson, Treas., and Bro. Binckes, Sec., having been unanimously elected at the last meeting, were duly invested. The brethren were honoured with the presence of the Most Worshipful Grand Master of the order, who was received with all the respect due to his high office, and who, in the course of the evening, informed the brethren that the progress which the Mark degree in England was now making is something marvellous. In Lancashire especially, where he had lately consecrated a new lodge, it was a common thing for a lodge to number sixty members after a very few months' existence. The brethren adjourned to banquet at half-past 6, at which the newly-installed Master presided, supported by the M.W. Grand Mark Masters, Bro. Meggy, and the officers and members of the lodge.

### KNIGHTS OF MALTA.

#### SUFFOLK.

A meeting of the Royal Plantagenet Priory of Knights Hospitaller of St. John of Jerusalem, Palestine, Rhodes and Malta, was held at the Masonic Hall, Ipswich, on Monday, the 31st ult., when there were present Sir Knights Rev. R. N. Sanderson, P.G. Chap. and D.P.G. Prior of Suffolk and Cambridge, E. Prior; W. T. Westgate, E.C. Plantagenet Encampment; Pitcher, P.E.C. Prudence Encampment; C. Beaumont, P.G. Captain; Emra Holmes, Prov. G. Registrar Suffolk; W. Cuckon, Frater Spalding, &c. The following were balloted for and accepted for installation as Knights of Malta:—Sir Knights James Bigley, William Norman, Richard Taylor, and George Cresswell; and Sir Knight Cresswell being in attendance, he was introduced and dubbed a Knight Hospitaller of St. John of Jerusalem, Palestine, Rhodes, and Malta, the august ceremony being performed and the accolade being given by Sir Knight the Rev. R. N. Sanderson, D.P.G.P. Sir Knight W. T. Westgate was then duly installed Eminent Prior of the Royal Plantagenet Priory of the Order of Malta for the ensuing year. On the proposal of Sir Knight Emra Holmes it was decided to require a fee of honour of one guinea from all candidates for this order not belonging to the encampment. At the close of the ceremony, and after the business had been transacted, the Sir Knights retired for refreshment, when the usual loyal and knightly toasts were proposed, that of Sir Knight the Prince of Wales, and the V.E. Prov. Grand Commander of Suffolk and Cambridge, Sir Knight Captain Philips, being especially voted for eulogistic approval. A very agreeable evening was passed by the Fraters.

### REVIEWS.

*Spelling for Beginners*, 96 pp., price 1s.; *Poetry for Beginners*, 144 p.p., price 1s. London: Simpkin, Marshall, and Co.

We have received the above two latest and useful additions to "Dr. Cornwell's Educational Series," which bear strong evidence of the great care bestowed successfully by the author in the production of manuals specially adapted to the minds of children.

"Spelling for Beginners" develops a very excellent and simple method of teaching reading and spelling at the same time.

"Poetry for Beginners" consists of a collection of such Poems as will be interesting to children, and which, while forming a correct taste, shall instil into their minds only pure and noble sentiments and right principles.



## ADDRESS.

DELIVERED BY BRO. METHAM, D. PROV. G.M., DEVON, AT THE CONSECRATION OF LODGE OF UNITY, No. 1332, CREDITON.

Of the many claims made upon me from time to time there are none I more readily acknowledge than one like the present. It is an occasion on which inclination and duty run together. If, therefore, very worshipful sir, I fail to-day in the task you have set me, if what I say is as feeble in matter as hesitating in manner, I must plead as my excuse that I am much engrossed in a labour which has engaged all my time and thoughts, a labour of love and patriotic effort which admits of no delay, a labour which will, I trust, for many years to come give comfort and relief to the destitute widows and orphans of a most deserving class of our brethren, and for whom I hope to be able by-and-by, to ask the cordial sympathy and aid of my brethren; not only in this province, not only in England, but also of all English, Scotch, and Irish Masons in every part of those vast dominions of our beloved Queen on which the sun never sets. Yet there is something in the extension of our Craft, as typified by the opening of a new lodge which is peculiarly interesting to Freemasons at the present time. The scorching breath of war is burning the primeval curse deep into the history of our time in letters of fire; a million armed soldiers are holding their bayonets at each others' throats; the land is burdened with thousands of festering corpses of men and beasts of burden, and the air resounds with the groans of the sick and wounded; the palaces of kings, the mansions of the noble, and the hovels of the peasant, are involved in one common ruin; the bread is snatched from the mouths of starving women and children, and their cries for pity are stilled for ever in the burning wreck of their once happy cottages. Day after day we ask each other will it never come, the blessed dove of peace? Night after night it seems as if the blood of brave men, helpless women, and innocent children, had mounted up to heaven in one scarlet stream, to testify before God against the atrocious and life-reckless ambitions of Europe and Kings. Is not the creation of every new lodge a protest against such deeds? Is it not a still small voice which, in the fullness of Jehova's own good time, shall be heard above the roar of cannon, levelling the mightiest fortresses, pouring oil upon the troubled waters of war and violence, teaching the lion to lie down with the lamb, bending the sword into a ploughshare, and the spear into a pruning hook? Not in our time, will such blessed fruits be gathered; but in every lodge, if Masons understand their mission aright, will the lesson be taught which the whole world shall, by-and-by, learn; the seed shall be sown which shall, in years, happier years, to come, ripen into the harvest of universal peace. By every Mason in his lodge, and out of his lodge, should be laid the foundation of the great Temple of Peace of Love, each one doing all that the great Architect of the Universe has given him power and talent to do, if it be but to carry one handful of mortar, or a single stone to build up those sacred walls. And are we not encouraged to persevere when we see on every side of us evidences that the minds of the present generation are surely, although, alas, too slowly, imbibing the great principles of universal brotherhood? when, before our time, did men, and gentle women too, all honour to them for their bravery and self-sacrifice; go forth with the cross of St. John on their arms, to dare even the horrors of the battle-field, that they might mitigate the miseries of war? When, before our time, did a whole nation pour forth its treasures, and expend itself in labour, to send comfort and aid to the sick and wounded of an alien people? Are not these proofs that our principles are spreading themselves over the whole world? And how, too, has the theory of Freemasonry stood the

crucial test of actual practice, between man and man, in this bitter war? Journalists, who belong to the outer world, who themselves know nothing of, and care nothing for, Masonry, tell us that the uplifted arm has been arrested when prepared to extinguish a foeman's life, that wounded soldiers lying on the earth, and still engaged in deadly strife, have had their passions lulled, and their fraternal emotions awakened, by a single sign or word. They tell us how they have wondered, that some of the sufferers found, in those who had so lately been their bitterest enemies, the most assiduous watching and the tenderest nursing, never relaxing while there was need of care. These men, it is added, were Masons. At a time, too, when national animosities have been so intensely excited, it is encouraging to find that the liberal sentiments expressed by our exalted French brother, Mark Aries Dufour, when leaving Lyons in charge of an ambulance, were warmly responded to by the large audience. Quoting the well-known lines of Beranger, he said:—

“Et sans regarder la bannière,  
Sous laquelle il succomba,  
Priéz pour lui, c'est votre frere.  
Et le bon Dieu vous benira.”

He called upon them to forget the flag in their benevolent work, and to remember that the owed even a higher duty to humanity than to their country. Through the lurid sulphurous atmosphere of death and calamity which overlies beautiful France now do such deeds shine forth like the silver lining which is said to be behind the darkest cloud, like a beacon warning us of danger, and showing the way of safety into a friendly port. They show us that our principles are true, although they are not generally accepted and adopted; they show us that Freemasonry

“Spreads its beautiful images abroad,

Which else lie furled and clouded in the clod.”

I am confident, considering that the solemn obligations are self-imposed, that there is no teaching which demands more of its followers than Freemasonry, nor to the conscientious and honourable prosecution of which larger and nobler attainments are necessary. It is this conviction which has determined me always to persevere, however feeble and inadequate my attempts may be, in seeking to impart to my brethren my estimate of the kind of character essential to the completion of a perfect Mason. If I fail in this attempt I shall, at least have partially succeeded if I induce a single brother to reflect earnestly on the value and importance of a healthy and self-enjoined discipline when entering upon his Masonic career. Masonry is above sectarian divisions and political parties, but as the moral life of a man is inferior to his spiritual life, so is Freemasonry secondary to true religion. While, too, it bids us keep aloof from the petty heartburnings and jealousies of national or local politics, it commands us ever to yield a willing submission to constituted authority, and enacts a faithful obedience to the claims of our native country. With these landmarks and safeguards, it proves itself to be based upon the noblest principles, and it is at once its strength and its glory to march in the advanced guard of progress, and to establish institutions which in after ages will become universal in the outer world, supporting in its bosom, not only a physical refuge for the destitute, but a moral refuge always open to free thought, and, a nucleus round which all may gather who desire to promote either the bodily or mental welfare of their species. I trust that it will continue to know among its members no distinction of creed, person, or party, but that it will conserve its place as a noble, lofty, pure ground, on which all such considerations shall merge into the one universal Heaven-born and Heaven-sent aspirations of the human soul, to be better and wiser ourselves and to make all others better and wiser too. I trust and believe that it will

always be expansive, for ever seeking to devise means of promulgating its doctrines, of attracting to itself the confidence of greater and still greater numbers, and never evincing any more disposition to stand still than time does, than life does, or than seasons do. On this onward course there is a beacon to guide us, in sight of which no Master can err—Charity. Through all and in all our actions, thoughts and words, let Charity, like a silken and golden chord, be seen running through the tangled web of life, binding man to his fellow-man in indissoluble bonds, and ushering in the dawn of the real golden age, which, if Masonry is true, lies before, rather than behind us.

Fellow Masons! lend your hand  
To your feeble, faltering brother,  
Bear in mind the sweet command,  
"Love ye one another."  
Sow ye seeds of kindly deeds,  
As on through life you're roaming;  
Think ye not 'twill be forgot;  
Harvest time is coming.

#### A NOBLE BROTHERHOOD.

The *Southport Visitor* makes the following remarks upon the occasion of the Provincial Grand Lodge of Lancashire (West), recently held at that town, of which a report was given in the "Freemasons' Magazine."

Southport was favoured on Wednesday with the presence of a goodly number of the members of one of the most ancient and honourable fraternities in existence. Freemasonry has in truth subsisted from time immemorial, and is based upon the highest principles of social and moral virtue. Thus it not only can boast of a venerable antiquity, but take credit as one of the noblest institutions with which the world has been blessed. It is perfectly true that its language is symbolical, and its mysteries are incommunicable, except to the properly initiated, but its doctrines are faultless, being founded on the teachings of the Sacred Volume, and the duties it enjoins, when faithfully discharged, are the sure promoters of that brotherly love and universal benevolence which the wisest and best of human kind are ever striving to secure. Its intrinsic worth and unquestioned usefulness have induced some of the noblest men of every age to ally themselves to the fraternity, believing it to be, as described by the late Duke of Sussex, "one of the most sublime and perfect institutions that have ever been formed for the advancement of the general good of mankind, teaching those useful, wise, and instructive doctrines upon which alone happiness is founded." In similar strains do others speak who have become intimately acquainted with its tenets; indeed it has been truly said that the more intimate and practical the familiarity with its teachings is, the more benevolent and upright a man becomes. A distinguished brother, on a public occasion, spoke of Freemasonry in the following terms:—"I have ever felt it be my duty to encourage the principles of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords a neutral ground on which all ranks and classes of men can meet in perfect equality, and associate for purposes of moral instruction and social intercourse."

Illustrations of the truth of these sentiments are neither few nor infrequent, and recently they have been strikingly exhibited on the sad and sorrowful battlefields on the continent of Europe. The benevolent character of the institution was also very forcibly illustrated at the meeting of the Provincial Grand Lodge on Wednesday

last, when several hundreds of pounds were either reported to have been spent, or were then voted away, for the relief of the widows of Masons in necessitous circumstances, or the education and support of the children of members of the fraternity.

As, therefore, Freemasonry cultivates the brightest virtues with which humanity is possessed, and confers advantages of such high order on all who come within the range of its influence, we cannot but express the hope that it will continue to prosper and extend, and so contribute to the hastening of that day when truth and brotherly love shall universally prevail.

#### HOW OUGHT MASONS TO CONDUCT THEMSELVES OUTSIDE OF THE LODGE?

LECTURE DELIVERED IN FORST, IN THE LAUSITZ, BY BRO. RECTOR E. BORK.

(Translated from "Die Bauhütte.")

Worthy and beloved brethren! One common bond unites all here assembled; a bond which is indissoluble, and inspires us with cordial, friendly feelings for each other. Did we not solemnly promise on that memorable night when we were first brought to light that we would be true to the brethren and true to the fraternity, until the Supreme Architect of the Universe calls us hence to the eternal East, when our labours on earth are ended? And this love to the fraternity and the brethren is not only our duty to cherish *inside* of the lodge, but also outside of it; we must carry it with us to our homes; nor must we lose sight of it in the world's busy throng, and thus give evidence that we are not unworthy brethren, and honourably wear the lamb-skin! If our souls only feel elevated during our assembling in the lodge, where so many combined influences are calculated to charm the mind; by impressive lectures, enlisting our heart's sympathies, by clever addresses and rare musical treats—if all these impressions vanish when we leave the lodge, then our Masonry is nothing! By our actions outside of the lodge, we must prove the excellency of our Masonic principles, in which we are to be continually renewed and strengthened by frequent visits to our consecrated halls; we must also prove that the spirit of Masonry has not only breathed upon us with its enlivening breath but that it thoroughly fills us. To accomplish this, where do we find a better opportunity, a more extensive field, than in our homes and in the daily intercourse with the world? Self-knowledge, self-government, and self-culture, those precious seeds which have quickened our hearts, and which are growing much more vigorously in some than in others, should not only mature and yield us fruits which we may peaceably enjoy; nay, they are to be like "money put to the exchangers" that we may gain "other talents beside them." Our own homes are, of course, nearer to each one of us. There we should work and toil with all our might and with cheerful hearts, while the day lasts, that joy and peace may constantly abide with us, and that God's choicest blessing may never be absent. What an amount of solemn obligations do we owe! To our suffering sisters, to our beloved wives and the dear little ones, whom God in his mercy, has entrusted to our care and keeping—apart from various other duties which our secular vocation imposes upon us. These duties are by no means trifles! They are not only manifold, but also lofty tasks which must be carefully pursued, and it will be well with us if we do not fail in mastering them. But hail us if we, instead of yielding to a feeling of weariness, learn to draw fresh energy from the deep fountains of wisdom, strength, and beauty, that we with renewed strength may successfully fulfil the duties of home and calling.

The profane world has no less claim upon us, and justly so. We can not, and should not, withhold our aid altogether, just as little as, on the other hand, we should devote to it our undivided energies, and thereby neglect home and vocation. What then, ask we, is our relative position in this profane world towards Masons and non-Masons? It seems as if this question demands different solutions, according to the rank and occupation of each individual brother; but this is not so. It must be

answered alike for all, because we all entered into like obligations when we became members of our beloved fraternity.

Let us then carefully consider what the duties are which we owe to the profane world, and those we thus recognise as binding let us hold fast with all the strength of our souls, that we may become fully impressed with their importance, and become irresistably incited to conformity with those duties.

First of all, my brethren, we should prove ourselves to be men of character; that is of a settled, determined, moral will, to which we attain by learning to conquer ourselves. If the profane world has learnt to regard us as men of firm character, if it is understood that we are no broken reeds, we, unconsciously, exercise a certain influence on our daily surroundings, and this very influence will extend even to remote circles. All well disposed will gladly listen to our opinions, and our actions, open and above board and subject to the scrutiny of all, will induce many to imitate our example. The wicked will fear our opinions because they are aware that our course of conduct has made a favorable impression on the many, and we will therefore to a greater or less extent exercise a wholesome influence upon those, who otherwise would have opposed us.

Again, my brethren let us strive after and continually guard our moral purity; let us never tarnish the unspotted garb of innocence and beauty, without which we cannot be Masons. Every thought of our inmost soul, everything we do, let it be pure, and furnish convincing proof that integrity, probity and high-mindedness are our ideals, which we in spite of our indwelling frailties, are constantly endeavouring to cherish. Be assured that even if the profane world, for a season, misinterprets our efforts and perhaps judges us harshly, we will, may we must eventually succeed in winning its esteem and approbation; for it cannot withhold the approving smile, and before long we will have collected around us a circle of genial, warm-hearted friends, by whose united efforts we will be enabled to effect much good.

Neither are we to lose sight of that fealty which we have sworn to, and owe to our brotherhood, and which has also its just claims upon us; although at times we may be ill repaid. This feeling we discharge by either carefully keeping all interested secrets, or by cherishing a lively interest in our brother's weal or woe, or in the conscientious discharge of our duties, if we hold an office in the lodge. The eventual acknowledgment of our fidelity can never be withheld from us if we are deserving, even if, like true Masons, we ourselves renounce all claims of reward, and merely do right for the sake of the right. Yes, my brethren, let us preserve this fealty regardless of person or influence; and oppose by our every effort, with undaunted courage and good conscience, all who lack character and indulge in malice, or revel in infamy, or all who, with calumniating venom try to reduce to their own mean level all that is good and pure, and who will not hesitate to direct their vituperations against us.

In our censure let us be just, but mild, and always evince a readiness to forgive, if we see that our adversary meets us half way, especially when he manifests sincere regret; because we too, in spite of our earnest endeavours, have many weaknesses and faults which need to be tenderly treated. Rest assured, that by mildness we will much sooner win the most hardened heart than by harshness, no matter how just our reproofs may be. Acting in this wise, we will, as the true disciples of St. John, tread in his footsteps, we will bring many to repentance, and prepare the way for Him who enfolds all mankind in His arms with all surpassing love!

And if, in conclusion, my brethren, we add to firmness of character, morality, probity, justice, and mildness, a self-sacrificing zeal for the common good, if we cheerfully devote a portion of our time to useful, common purposes, if we do not think it too hard to undergo privations, if we give as liberally as our pecuniary means permit to advance such purposes, we will appear not only in the eyes of the brotherhood, but also to the profane world, as True Masons, our example will act beneficially even beyond our graves, and our memory will be held in esteem by all the good.

Such, my brethren, is the delineation which I have made to myself of the proper conduct of a Mason inside and outside of a lodge. It is an ideal sketch, of which I should like to be the counterpart—would not you, too, brethren? I willingly believe it! May the hours we have spent this evening together aid in strengthening every one of us in his determination to be a true and faithful craftsman, both inside and outside of the lodge. And may we all abound in brotherly love—the mother of all virtues!—S. M. I. B. A—N.

## Poetry.

### ARE YOU A MASON ?

I am one of the band  
Who will faithfully stand  
In the bonds of affection and love;  
I have knocked at the door,  
Once wretched and poor,  
And there for admission I strove.

By the help of a friend,  
Who assistance did lend,  
I succeeded an entrance to gain,  
Was received in the West,  
By command from the East,  
But not without feeling some pain.

Here my conscience was taught,  
With a moral quite fraught  
With sentiments holy and true;  
Then onward I travelled  
To see it unravelled,  
What Hiram intended to do.

Very soon to the East  
I made known my request,  
And "light" by command did attend;  
When, lo! I perceived,  
In due form revealed,  
A Master, and Brother, and Friend.

Thus far I have stated,  
And simply related,  
What happened when I was made free;  
But I've "passed" since then,  
And was "raised" up again,  
To a sublime and ancient degree.

Then onward I marched,  
That I might be "Arch'd,"  
And, to find out those treasures long lost:  
When, behold! a bright flame,  
From the midst of which came  
A voice which my ears did accost.

Through the "vails" I then went,  
And succeeded at length  
The "Sanctum Sanctorum" to find;  
By the "Signet" I gained,  
And quickly obtained  
Employment which suited my mind.

In the depths I then wrought,  
And most carefully sought,  
For treasures so long hidden there;  
And by labour and toil,  
I discovered rich spoil,  
Which are kept by the craft with due care.

Having thus far arrived,  
I further contrived,  
Among valiant Knights to appear;  
And as Pilgrim and Knight,  
I stood ready to fight;  
No recreant foe did I fear.

For the widow distressed  
There's a word in my breast,  
For the helpless and orphan I feel;  
And my sword I could draw,  
To maintain the pure law,  
Which the duty of Masons reveal.

Thus have I revealed,  
(Yet wisely concealed)  
What the "free and accepted" well know;  
I am one of the band,  
Who will faithfully stand,  
As a brother, wherever I go.

LIST OF LODGE, MEETINGS, &c., FOR WEEK  
ENDING 19TH NOVEMBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

*Monday, November 14th.*

LODGES.—Royal Naval Freemasons' Hall; Confidence, Auderton's Hotel, Fleet Street; St. Andrew's, London Tavern, Bishopsgate Street; Mount Sion, Radley's Hotel, Bridge Street, Blackfriars; Panmure, Balham Hotel, Balham.

*Tuesday, November 15th.*

Board of General Purposes at 3,

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall Street; Cadagon, Freemasons' Hall; Honour and Generosity, London Tavern, Bishopsgate Street; St. Paul's, City Terminus Hotel, Cannon Street; Salisbury, 71, Dean Street, Soho; Camden, Lamb Hotel, York and Albany, Gloucester Gate; St. Mark's, Horn's Tavern, Kennington Lane.—CHAPTER.—Mount Sinai, Auderton's Hotel, Fleet Street; Industry, Freemasons' Hall.

*Wednesday, November 16th.*

Grand Steward's Lodge.

LODGES.—United Mariners', George Hotel, Aldermanbury; St. George's, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William Street, Woolwich; Buckingham and Chandos, Freemasons' Hall.

*Thursday, November 17th.*

House Committee Girl's School at 4.

LODGES.—Globe, Freemasons' Hall; Gihon, Guildhall Coffee House, Gresham Street; Constitutional, City Terminus Hotel, Cannon Street; St. Mary's, Freemasons' Hall; Temperance, White Swan, High Street, Deptford; Manchester, Auderton's Hotel, Fleet Street; South Norwood, South Norwood Hall, South Norwood; Burdett-coutts, Approach Tavern, Approach Road, Victoria Park.

*Friday, November 18th.*

House Committee Boy's School.

LODGES.—Middlesex, Albion Aldersgate Street; Jerusalem, Freemasons' Hall; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart, Barnes; University, Freemason's Hall.—CHAPTERS.—Moria, London Tavern, Bishopsgate Street.

*Saturday, November 19th.*

LODGE.—Panmure, George Hotel, Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF  
INSTRUCTION.

*Monday, November 14th.*

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav. Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

*Tuesday, November 15th.*

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Royal Union, Dubby's Hotel, Winsey-st., Oxford-st.; Mount Sion, White Hart, Bishopsgate-st.

*Wednesday, November 16th.*

LODGES.—Confidence, Railway Tav., London-st.; United Strength Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Royal Union, Bro. Duddy's, Winsley-st. Oxford-street; Prudent Brethren, Freemasons' Hall.

*Thursday, November 17th.*

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, November 18th.*

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Brompton; Doric, Three Cranes, Mile End-rd.; Victoria, Andertous' Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Fir-street, Regent-st.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

*Saturday, November 19th.*

CHAPTERS.—Mount Sinia, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

\* \* \* All Communications to be addressed to 19, Salisbury-street, Strand, W.C.

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

G. F. writes as follows:—"The members of ——— Lodge of Instruction desires me to discontinue the subscription to your Magazine. A majority of the members have for some time disapproved of reading in the lodge." Of course many will object to reading in a Lodge of Instruction, and quite right too. It is impossible to pay attention to the working of the ceremonies while reading newspapers. Does the lodge also interdict the presence of other newspapers, if brought by the members. It would also greatly add to the dignity of a Lodge of Instruction if drinking and smoking were also prohibited during the time the ceremonies were being rehearsed. Instances have come under our own observation of the Worshipful Master being so deeply absorbed in contemplation of the progress of a ring of smoke (in the formation of which he was peculiarly adept) that when it came to his time to take part in the business of the evening he was compelled to demand "where are we?"