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LONDON, SATURDAY, APRIL 22, 1871.

FREEMASONRY AND ITS INFLUENCE.

The institution of Freemasons is understood by the initiate, if not also believed by the profane, to have an absolute tendency to inculcate everything laudable and useful to society; and its leading qualities are, well-directed Philanthropy, pure Morality, inviolable Secresy, and a taste for the Arts.

It may be observed that Solon, Lycurgus, Numa, and all the other political legislators have not been able to render their establishments durable, and that, however sagacious might have been their laws, they had at no time the power to expand themselves over all countries, and to all ages. Having little more in view than victories and conquests, military violence, and the elevation of one set of people above another, they were never universal, nor consonant to the taste, or genius, or interest of all nations.

Philanthropy was not their basis. The love of country badly understood, and pushed to its limits on which they should not verge, destroys often, in warlike republics, the love of general humanity. Men are not to be essentially distinguished by the difference of tongue they speak, of clothes which they wear, of countries which they inhabit, nor of dignities with which they are ornamented. The whole world is no other than one great republic, of which each nation is a family, and each individual a child. It was to revive and reanimate such maxims that the Society of Speculative Freemasons was first instituted. The great design was

to unite all men of sense, knowledge, and worthy qualities, not only by a reciprocal love of the Arts, but still more by the great principles of virtue, where the interests of the fraternity might become that of the whole human race, where all nations might increase in knowledge, and where every subject of every country might exert himself without jealousy, live without discord, and embrace mutually without forgetting or too scrupulously remembering the spot on which he was born. What obligations do we not owe to those superior souls, who, without listening to the suggestion of interest, or the natural desire to surpass others in power, first conceived an establishment whose end was the reunion of the understanding and the heart, to render both better by contact?

The sanctity which attends the moral qualities of the Masonic Society, is a branch of the subject worthy of observation. Religious orders were instituted to render man more perfect; military orders were founded to inspire love of glory; but Speculative Freemasonry was instituted to form men into good citizens, to make them inviolable in their promises, faithful votaries to the God of Friendship, and more lovers of liberality than of recompense. But Freemasonry is not branded by the display of virtues merely civil. As a severe, savage, sorrowful, and misanthropic kind of philosophy disgusts its votaries, so the establishment under consideration renders man amiable, by the attraction of social though innocent pleasures, pure joys, and rational gaieties. Every vice of the head and heart is excluded; libertinism, irreligion, incredulity and debauchery are banished and unqualifiedly rejected. The meetings of Freemasonry resembles those amicable entertainments spoken of by Horace, where all those are made welcome guests whose understandings may be enlightened, whose hearts may be mended, or who may be any way emulous to excel in the truth, the good, or the great:

“O noctes, cœnæque Deum,
Sermo oritur, non de villis, domibusve alienis;
Sed quod magis ad nos
Pertinet, et nescire malum est agitamus:
Utrumme divitiis homines.”

From the society in question are banished all the disputes which might alter the tranquility of friendship, or interrupt that perfect harmony which cannot subsist but by rejecting all indecent excesses, and every discordant passion. The obli-

gation upon this fraternity is, that each member is to protect a brother by his authority, to advise by his ability; to edify him by his virtues, to assist him in an exigence, to sacrifice all personal resentment, and to seek diligently for everything that may contribute to the pleasure and profits of the society.

True it is that this society has its secrets, but let not those who are initiated laugh at the confession; for those figurative signs and sacred words which constitute among Freemasons a language sometimes mute and sometimes eloquent, are only invented to prevent imposition, to communicate at the greatest distance, and to know the true member from the false, of whatever country or tongue he may be. Another quality, required by those who enter our sanctuaries is a taste for all useful sciences and liberal arts of all kinds.

Thus the decorum expected from each of its members is a work which neither academy nor university have so well established. The name of Freemason, therefore, ought not to be taken in a literal sense, as if the institutors had been real workers in stone and marble. They were not only in their operative capacity able architects, but as speculative; many princes, both warlike and religious, dedicated their talents and their fortunes under this banner, to the Most High.—*Pomeroys Democrat*.

THE LATE ROMAN GOVERNMENT.

AN UNPLEASANT PICTURE OF TYRANNY, CORRUPTION,
AND DEBAUCHEY.

W. J. Stillman, for four years United States Consul in Rome, sends to the New York "Tribune" the following letter in reply to a communication in that paper eulogizing the Papal Government at Rome:

"I resided in Rome from 1861 to 1868, and saw, in official and private capacity, as much as any one could see of the government.

"It was simply the most atrocious in existence except that of Louis Napoleon Bonaparte. Its traditions were as old as its authority, and the system of repression and espionage quite worthy of St. Petersburg. Not to speak of vague and general complaints, I know that spies were placed at the doors of the places of Protestant worship, to see if any Romans went in, and that one friend of mine, a surgeon in the French hospital, was

arrested for having waited on his wife, (an English woman) and carried at night to the prison of the Holy Office, (the euphonic for the inquisition), where he was menaced with severe punishment if he not only did not abstain from courtesies to Protestantism, but compel his wife to leave the Anglican Communion and enter the Roman; and he finally escaped from them by an appeal to French protection as an employ.

"The brother of one of my most intimate friends was arrested in his bed at night, carried off by officers of the Holy Office, and never heard of again until years after, when a released prisoner came to tell the survivor that his brother had died in the prison and was buried in the earth of the dungeon.

"Another of my friends, Castellant, the jeweller, was under such severe police surveillance that for years he had not dared walk in the streets with any of his friends, and when his father died, the body was taken possession of by the police at the door of the house, the coffin surrounded by a detachment of officials, carried to the church, and the next day buried, all tokens of respect to the deceased being forbidden, and all participation in the services by his friends. He and his sisters were liberals in opinion.

"The system of terrorism was such that liberal Romans dared meet only in public, and never permitted a stranger to approach them in conversation. I never dared enter the house of a Roman friend for fear of bringing on him a domiciliary visit.

"Masons knew very well the history of two brethren hanged and buried in the highway for no other offence than being Masons. When the lodge which meets in Rome, in spite of all, wished to send an address of condolence to the Grand Lodge at Washington, on the occasion of Lincoln's death, they were obliged to transmit the document through our messengers, the last not affiliated, so great was their danger if discovered to be Masons.

"I can conceive no system of torture worse than this terrible espionage, under which every patriotic Roman lay fearful of his own breath—one scarcely daring to speak to another, except in tropes and innuendoes. They suffered the penalty of crime for the wish merely to be free. Had it not been for the system of counter-espionage kept up by the Roman Committee on the Govern-

ment, no Liberal could have lived in Rome. When suspected they generally had warning by their own spies.

"Worse than this—worse than anything we can conceive—was the system of debauchery kept up by the priesthood. It was a proverb among the Romans that 'if one would go to a house of ill-fame he must go by day, at night the priests had all the places,' and another, that 'all married women were seduced by the priests.' The amours and profligacy of Antonelli were as well known as those of the late Emperor of France, and no one who has lived in Rome long can be unaware that the immorality of that city (except among the obstinate Liberals who rejected all prerogatives of the Church, as such) was greater than any city in Europe, except Vienna and Naples, and worse in its type than that of the latter city.

"The Roman government of my time was the embodiment of the spirit of the Papacy of the middle ages. It had its rod over its subjects, as it always had done. If the world made progress outside its walls, it was strong enough to repress mercilessly all evidence of it within. Conservatism of granitic rigidity was its role. In the course of my residence I made an attempt to introduce American ice in place of the dirty snow of the Albeni Hills, and formed a company which offered ice from American lakes delivered for the same price as that then paid for the snow at the pits where it was packed. The offer was urged strongly in the interests of the hospitals and public health, but was refused, as the government held the monopolist to the condition of maintaining the people of certain villages in the 'vested interest' of 'gathering the snow.'

"The only pins to be had in Rome were the old fashioned wire-headed. An American lady feeling the privation, proposed to import a quantity of English solid-headed pins, but was not permitted, because the trade in pins was a monopoly, and the contracts were those of a former generation.

"Pius IX, is I believe, an honest and conscientious man, of pure and exemplary life since, his devotion to the Church; but the large majority of his subordinates were bigots, without honesty or sincerity, or worse. The whole power of the civil government (if a regime of priests can be so called) was spent in the maintenance of the privileges and interests of the ecclesiastical system; the people were indeed the sheep, and regarded

much as the quadrupeds are by their shepherds. Nothing but French bayonets kept it in existence and the world may well be rejoiced at the end of an anomaly in modern civilization. If the Pope will dwell in a loyal city, I can recommend New York to him; for it appears to take as kindly to ecclesiastical control of the Roman type as Rome does reluctantly; and if he wants courtiers he may, it is safe to suppose, count on the politicians, who dare not speak a word of sympathy and congratulation for the Romans on their escape from slavery, for fear of offending the hierarchy.

"I remember a word which Kossuth said to me when he was in America—it seems to me prophetic and every day more ominous; 'Mr. Stillman, if you do not get rid of these politicians, your country will be ruined in less than fifty years.' This recurred to me on seeing that in the call for a meeting of sympathy with the Italians not one professed politician's name occurs (unless those of W. C. Bryant and G. W. Curtis are counted as such).

"Not being a politician, and having no occasion for the suffrages of those whose love of freedom is purely egotistic, or whose sympathy with it is an election mask, I am not ashamed, like the friend of a dark cause, to give you my name, only wishing for the sake of Italy that it were heavier and better known, and remain, in the strongest sympathy with your devotion to human freedom everywhere, in New York as well as in Rome or in Dublin."

MASONIC JOTTINGS, No. 66.

BY A PAST PROVINCIAL GRAND MASTER.

A PASSAGE IN OUR CHARGES.

Brother,—The passage is well known to all Masons. It is as follows:—"Let a man's Religion or mode of worship, be what it may, he is not excluded from the Order provided he believe in the Glorious Architect of Heaven and Earth." The passage made no part of our Charges until the year 1738.

THE HENRY VI. EXAMINATION.

"This document appeared in the year 1753 in the 'Gentleman's Magazine,' and is said to have been first printed at Frankfort-on-the-Maine in 1748, but of this printed publication as yet no copy has been found any where."—FINDEL.

THE REVIVAL—BRO. FINDEL'S HISTORY.

The passages of Bro Findel's History mentioned in the Jottings, of which a list will be found in the note below, for the most part merit a correspondent's especial attention.*

SOUTH OF ENGLAND—17TH CENTURY.

In the South of England, 17th century, our Lodges were not subordinate to a High Lodge. They met and worked, having previously obtained the consent of the Sheriff or Chief Magistrate of the place.

PROGRESS IN 1870.

Brother J. C. L.—In the year 1870 Masonic Science made small progress. There was much negation of what is antient and valuable; and there was much allegation of what is new and worthless; and in both cases a semblance of proof was regarded as something altogether superfluous.

METAPHYSICAL PROOFS.

A young Mason, before advancing further in his study of the Metaphysical proofs of the existence of the Great Architect of the Universe, is recommended to read a communication by the Past Provincial Grand Master for Kent, "Freemasons' Magazine," vol. 14, page 165.

THE FOUR OLD LONDON LODGES.

Grand Lodge, A.D. 1717. "A Correspondent" will find the resolution passed, in compliment to the Brethren of the four old London Lodges

* *List of Jottings.*—The Non-operative Masons, 1650-1700, "Freemason's Magazine," vol. 22, page 429. The appellation, "Accepted Masons"; *Ibid*, vol. 24, page 28; Indication of the existence of Speculative Masonry, *Ibid*, page 47; Our Constitution of 1725, *Ibid*, page 107; Master's Degree, *Ibid*, page 127; The four London Lodges, *Ibid*, page 205; The Legend of the Craft, and Bro. Findel, *Ibid*, page 326; Amateurs in the Fraternity of German Stonemasons, *Ibid*, page 367; The Roman Building Colleges, and subsequent Building Fraternities, *Ibid*, page 386; An Idea that fills the brains of some Masons, *Ibid*, page 427; Assertion of the German Theorists, *Ibid*, vol. 23, page 8; The Transformation according to the German Theory, *Ibid*, page 27; The end of Ancient Masonry, *Ibid*, page 48; Bro. Findel's History *Ibid*.—The Findel Theory, *Ibid*, page 69; Intolerance of certain Berlin Grand Lodges, *Ibid*, page 90; Customs of the Stonemasons, *Ibid*, page 190; Spread in Germany of the English eighteenth century Masonry, *Ibid*, page 289; Accession of King George I, Freemasonry, *Ibid*, vol. 24, page 104; Dr. Plot's Sources, *Ibid*, page 105; Locke's Letter to Lord Pembroke, *Ibid*, page 132; Non-operative Masons, 1650-1700, *Ibid*, page 147; George I. ascends the throne, 1714, minds of all Creeds, Accepted Masons, *Ibid*, page 167.

by whom the Grand Lodge was first formed, "Preston's Illustrations," page 157, Dr. Oliver's Edition:—"That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be thereafter made or passed in Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark, which was at that time established as the standard of Masonic government."

SOMETHING FORGOTTEN.

There is something which a brother sending an ingenious paper entitled "Pre-Historic Man," "Pre-Historic Masonry" has forgotten. He has forgotten that in the sight of the Glorious Architect of Heaven and Earth:—

"Slow circling ages are but transient days."*

LIGHT COMES FROM THE EAST.

(Continued from page 297).

I wish that we had more detailed information concerning the fraternity in those days. We know, however, that Master Masons were then warned to appear at public demonstrations not only with white gloves, but with white stockings, as all wore knee-breeches, and a portion of the regalia of each lodge was a cocked hat, to be worn by its Master. A closet steward was one of the appointed officers of every lodge, whose duties were to take care of the stores, and report their condition to the refreshment committee from time to time, so that the closet might be properly supplied with refreshments whenever the Master or Wardens might demand them. He was also to keep the room and utensils in cleanly order, to extinguish the fires and lights, and to attend on committees when required. The refreshment committee reported at each stated meeting the cost of the refreshments furnished at the preceding one, which was passed and ordered to be paid. The accounts were kept in pounds, shillings, and pence of the colonial currency and in the old lodge at Georgetown, brothers were fined 3s. 9d. (about half a dollar) for non-attendance, unless absent from town or detained at home by sickness.

The south-eastern boundary mark-stone of the District of Columbia (then ten miles square, and embracing territory on both sides of the Potomac) was laid with Masonic honours by the craftsmen of Alexandria, on the 15th of April, 1791. The initial point of the seat of National Government was thus identified with Freemasonry; and I trust that the day is far distant when the efforts to change the location will be successful.

When the streets of the Federal City (as Washington was then called) had been staked out, and citizens from different parts of the Republic began to settle here, those of them who were members of the Masonic fraternity promptly commenced work. On the 12th of September, 1793, the Grand Lodge of Maryland granted a charter to Federal Lodge, No. 15, (afterwards No. 1 of this jurisdiction,) and six days afterwards the south-east corner-stone of the Capitol was laid with Masonic honors, under the direction of that lodge, assisted by Lodge No. 9, of Georgetown, and Lodge No. 22, of Alexandria, Virginia. The Masonic work was performed by Bro. George Wash-

* Cowper.

ington, aided by Right Worshipful Joseph Clark, Grand Master *pro tem.* of the Grand Lodge of Maryland, and the Worshipful Masters of the three lodges present. The marble gavel used, as I have before remarked, was afterwards presented by Bro. Washington, to Bro. Reintzel, Master of the Georgetown Lodge, who was subsequently the first Grand Master of the Grand Lodge of the District of Columbia. I doubt not that there are many present who enjoyed the privilege, as I consider it, of hearing from the lips of our venerable Bros. John Mountz and J. Thompson (both deceased but a few years since) their personal reminiscences of this interesting occasion, when the *Pater Patrie*, clothed as a Freemason, aided in laying the corner-stone of yonder majestic pile.

The Father of his country thus publicly countenanced Freemasonry in the great act of commencing the erection of a home for the rulers of the then infant nation, and in his subsequent history we find repeated proofs of his devotion to the Order. When he returned to the peaceful shades of Mount Vernon his Masonic brethren sent him the prayerful expression of their wish that he might long enjoy all the happiness which the terrestrial lodge could afford, and finally be received into a celestial lodge, where cherubim and seraphim should hail him brother. Washington, in a reply redolent with the purest sensations of fraternal affection, assured his brethren of his prayers for their happiness while they remained in this terrestrial mansion, and that they might "meet hereafter as brethren in the eternal temple of the Supreme Architect of the Universe."

Freemasonry, thus inaugurated into the District of Columbia, was soon in a flourishing condition, and many of the members of Congress and other officials used to visit the lodges here and in Georgetown with great regularity, and to mingle without passing from labour to refreshment. It was then the custom at all gatherings—at funerals as well as at weddings, at the ordination of clergymen as well as at the election of militia officers, in the cloak-rooms of Congress as well as in Masonic lodges—to indulge in libations of punch or of wine. "Temperance" then meant the temperate use of exhilarating beverages, and nearly every lodge had, under the charge of its closet-steward, a huge punch-bowl, with decanters, pitchers, wine-glasses, and tumblers, bearing appropriate devices. I would not seek in these days of adulterated and brain-maddening wines and spirits to restore a custom which would shock the moral sense of those who are pledged to total abstinence, but I wish that there might be some innocent social enjoyment devised to enliven the labours of the craft. It is also an important question, I will here remark, whether Lodges of Adoption, which enlist the gentler sex beneath the protecting banners of our Order, are not beneficial to craftsmen. True, the fair neophytes may not be content with this partial withdrawal of the veils which conceal our secrets; but I do not share the apprehension of a distinguished craftsman, expressed at Boston, that within the next hundred years we shall see women wearing the mystic apron, and handling the emblematic trowel, and debating whether men should any longer be initiated into the secrets of the Order.

Where the craftsmen assembled in this city I have not been able to ascertain with certainty, but it is asserted that they occupied what has been known as the Library Building, on Eleventh Street, opposite Carusi's Hall. The valuable labours of a committee appointed by the Georgetown Lodge to collect its records, from which I have copiously drawn, shows that the corner-stone of the first Masonic Hall in that town was laid in ample form on the 18th of October, 1810. After the corner-stone had been laid, Potomac Lodge, with its visiting brethren from Washington, repaired to the Presbyterian Church, where an appropriate discourse was delivered by Rev. Bro. Elliot, and the craftsmen then returned to their

hall, where they were called from labour to refreshment. The building was held by the lodge and stockholders until 1840, when it was sold. It is still standing on the west side of Jefferson Street, just north of the canal.

The Grand Lodge of the District of Columbia was organised on the 11th of December, 1810, by delegates from Federal Lodge, Potomac Lodge, Columbia Lodge, and Washington Naval Lodge, of the jurisdiction of Maryland; and Alexandria Brook Lodge, of the jurisdiction of Virginia Lodge, which had given Washington its charter, and to unite with the other craftsmen of the district. At subsequent meetings grand officers were elected and installed, Valentine Reintzel occupying the Oriental chair; and in May, 1811, a committee informed the parent bodies of Maryland and Virginia that the Grand Lodge of Masons of the District of Columbia had been organised and opened in due form, with full appellate and corrective powers, which, under superintending care and direction of the Supreme Architect, would improve the interest of the craft and extend the empire of Masonry.

It is a curious fact that for several years the Grand Lodge was opened in the fourth or Past Master's degree, "according to ancient usage." The "work" was that of the York Rite, with several features of the Scottish Rite, one of which has been handed down to our generation by Naval Lodge. In 1812 the Grand Lodge resolved, in accordance with a report from a special committee on work, that it was then "unnecessary to make any changes in the long-established usages of each Lodge, and that each lodge be at liberty to use such rules and ceremonies as they shall see fit: *Provided*, That they do not infringe any of the ancient landmarks of the order. Subsequently the Grand Lodge further conciliated the brethren who clung to the Scottish Rite by voting "that the designation York be omitted in the record and papers, and that the style and title of Ancient Freemasons be adopted and used in all masonic communications and proceedings." In due time the Preston work was introduced, and then the work and lectures of the first three degrees, was compiled by Bro. Thomas Smith Webb, of Rhode Island, aided by his favourite pupil, Bro. Benjamin Gleason. This work, slightly revised at the Baltimore Masonic Convention of 1843, is now in use here.

(To be Continued.)

MASONIC NOTES AND QUERIES.

CANDIDATE OBLIGATED ON THE VOLUME OF THE SACRED LAW.

"And since Freemasonry is based on the confession of God, and the candidate is obligated on the volume of the Sacred Law, that candidate, if a sincere man, will make the Holy Book his study, and so be led to know his God, and to serve him as He himself has appointed; to discharge his religious duties as he ought.

"At the same time he will discharge his social duties; for these are so intimately connected with the former that the two cannot be separated. He cannot love God without loving his brethren also. His connection with God as his Father and with all human beings as fellow-offsprings of God with himself renders this impossible; and consequently if he be a genuine Mason, he is a living proof that Freemasonry is conducive to promote the religious and social welfare of our species." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ANTIQUITY OF FREEMASONRY.

"Our Institution can boast of its antiquity, forming the great link between the period when civilization emerged from barbarism into an age in which it has expanded to such noble proportions.

It was in the earliest days of Freemasonry that Natural Religion first beamed on man, the darkness which ushered in his existence began to disappear, and his mind was insensibly drawn to the contemplation of the works of nature, and up through them to Nature's God." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

PART OF A PRAYER AT INITIATION.

"Be with us O! Lord, and bless all our undertakings; and grant that this, our friend, may become a faithful brother. Let Grace and Peace be multiplied unto him through the knowledge of our Lord Jesus Christ. And grant O! Lord, as he putteth forth his hand to thy Holy Word, that he may also put forth his hand to serve a brother."

The prayer of which the foregoing words form a part, is said to have been in print 80 or 90 years, and to have been regularly used at every initiation by the Freemasons of the York rite, as well as by many Athol Lodges." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

"SLIPSLOP."

A communication, metaphorically speaking, may be "slipslop." But this is a term which, in my judgment, ought not to be employed in the literary controversy of Masons.—A PAST PROVINCIAL GRAND MASTER.

THE IGNORANT MAN.

Hope nothing from the ignorant man, until he knows—that he knows not.—A PAST PROVINCIAL GRAND MASTER.

A MASONIC CURIOSITY.

At the corner of Villiers Street, Strand, leading to Hungerford Bridge and Station, and corner of John Street, is a portrait of the late M.W. Bro. H.R.H. the Duke of Sussex, G.M. of England. This was executed by a contemporary brother in pen and ink, and the lines are entirely composed of writing. It is a work of great zeal and labour.—PASSER-BY.

"EUROPEAN MAGAZINE."

The brother who was proprietor of the "European Magazine," and was not named by you, was Bro. James Asperne, a very active and distinguished Mason in his day, living in Birchin Lane. His portrait was engraved. He was a great loyalist and constitutionalist, and promoted a society for maintaining Pitt's administration during the revolutionary war.—NOTA.

ILL. BRO. THE DUKE OF SALDHANA.

A very distinguished and very old Mason now in this country is Bro. F.M. the Duke of Saldanha, Ambassador from Portugal half a century ago, and who was persecuted as a Mason during the Miguelite reign and exiled. He was then in friendly communication with the Masons at Plymouth about 1828. On removing to Paris he took his place as a Rose \times in the then flourishing Chapter of St. Louis de Martinique. On his restoration to his country he became a consistent supporter of Masonry.—H. M.

MASONIC HISTORY OF WAR.

A very interesting little book might be made by compiling the various anecdotes from English, American, and French sources, relating to aid to brethren given to Masons during war. This would find materials in the wars of the last century; in the American War of independence, in the great revolutionary war, in the American War of secession, and again in the Franco-Prussian War. There are more examples perhaps in the chronicles of the sea, than of the land. The pages of the F. M. Mag. would afford considerable matter.

If the title were "Masonry by Land and by Sea in Times of Peril," then it might embrace the numerous cases of assistance given to seafaring brethren in times of wreck and disaster.—LECTOR.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ON SUBORDINATION IN THE HIGHER DEGREES AND SPURIOUS RITES.

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

Dear Sir and Brother,—Bro. William Ashworth in the columns of your contemporary declares my statement with reference to the price charged for his Rochdale and Todmorden high degeees, to be a gross fabrication. Nevertheless, I am afraid I must simply reiterate the statement that it is currently reported in Lancashire, that the price charged for them is about the sum I have stated, viz: 1s. 6d.

Indeed, I believe I overstated the amount; at all events, it is said that at Todmorden they charge thirteen pence halfpenny for each degree.—Perhaps, Bro. Ashworth has heard of the late Bro. Newall. *Verbum sap.*

Will Bro. Ashworth kindly tell us, if my information is not correct, what he and his friends do charge for the 30°, 31°, and 32° and whence, apart from so-called time-immemorial rights, they derive their authority to confer them?

Does Bro. Ashworth fondly imagine that no one has seen Bro. Hughan's "Masonic Reprints," in which that able Mason disposes of Bro. Yarker's preposterous claims with reference to these degrees?

The Warrant under which these high degrees are given at Eastwood, Todmorden, was granted by W. Rodwell Wright, in 1812, and is simply an old Templar Warrant, similar to those belonging to the Prudence Encampment, Ipswich; the Royal Kent, Newcastle; and I believe the Baidwyn Encampment, Bristol; and on the strength of its capitulation. "To the Knights Companions of the Royal Exalted Religious and Military Order of H.R.D.M.; K.D.S.H., Grand Elected Knights Templar of St. John of Jerusalem," these brethren claim to be able to confer the highest degrees in the Antient and Accepted Rite. I am aware that the Knights Templar degree was sustained and acknowledged by the Grand Lodge of all England, at York, so early as 1780, but the 31° and 32°, as such, were never given, I may say never heard of at that time. Bro. Ashworth informs me that the Rochdale Chapter, Rose \times , which has already been

gibbeted in one of the American Masonic papers, is not under the Supreme Grand Council—a fact of which I was aware, as he would see if he took your valuable paper—though I must say it would have been a pardonable blunder, if I had supposed the contrary, seeing that a report of its meeting appeared in a regular Masonic Organ of an irregular Masonic body—a chapter whose name does not appear in the Cosmopolitan Masonic Calendar, the professed record of all the Masonic bodies in the world, and published from the same office as the Freemason.

Is the Editor prepared to publish reports of the Rite of Memphis especially put down by Grand Lodge, or of any private Craft Lodges professing to be independent of that body; and if not, why not?

With the members of this Rochdale Chapter the Supreme Grand Council have nothing to do, any further than to protest against their interfering with its jurisdiction, but it is a different matter with Bro. Yarker and others, who have taken an oath of allegiance to the Supreme Grand Council, and then forsworn themselves.

One cannot help feeling that if the regulations of the Antient and Accepted Rite were only properly carried out, and chapters reminded that high, social, and moral character are indispensable requisites before any one can be admitted as members of that rite. We should have less of this breaking of obligations, and less of that insufferable vanity exhibited by men who seem anxious to drag their names before the Masonic public, and glory in their shame.

I don't know much of the Rochdale High degrees; but I should like to know as a matter of curiosity, what governing body in the whole world recognises them. The fact is, I suspect, that they are about as highly esteemed amongst Masons, as the American Masonic M.A. is by the members of our own universities.

As to the Supreme Grand Council interfering at all, it says nothing against the insignificance of the attempt to foist these irregular, and therefore spurious degrees upon Masons since the Grand Lodge itself did the same thing some time ago in putting down another Masonic mushroom in the shape of the Rite of Memphis. And here let me remark, that "Veritas" in last week's "Freemason," protests against the Rite of Misraim being compared with the Rite of Memphis, and yet it is stated on the authority of Mackey, (whose valuable little book, the "Lexicon of Freemasonry," ought to be in the hands every Mason), that the latter is but a modification of the former.

Both rites profess to give the Craft degrees and the Misraim Rite (which was composed in 1805, by some Masons who had been refused admission into the Supreme Council at Milan), gives all or almost all the degree of the Antient and Accepted Rite—the Rose $\mathbf{\alpha}$, 18°, being the 46°, the Grand Elected Knight K.H., 30°, ranking as 65°, and Grand Inquiring Commander, 31°, appearing as the 66° in that Rite.

I must confess to have been astonished and pained at the severe, I might almost say insolent, article against the Supreme Grand Council on this subject, published in your contemporary of last week, and as

a constant reader of both Masonic journals, I must protest against it, as uncalled for and unmasonic. But *nous revenons à nos moutons*, or rather to Bro. Ashworth, and his strictures on my letter.

I should like to make one suggestion, which is this, the givers of these irregular degrees are responsible to no one. The Supreme Grand Council is a regularly constituted body, whose members are well known, one of them being the Earl of Carnarvon, D.G.M. of England. The S.G.C. requires brethren who wish to cultivate the ineffable degrees to be at least of one year's standing, and well recommended as Master Masons before they are eligible for the Rose $\mathbf{\alpha}$. It seems, unfortunately, that of late some brethren have been well recommended who were not worthy. Candidates for the 30°, must be Rose $\mathbf{\alpha}$ Masons of at least three years' standing, or they must have held or still occupy the position of M.W.S. of a Rose $\mathbf{\alpha}$ Chapter.

Members of the 31° are selected by the S.G.C. for their zeal in Masonry, their attainments, literary or scientific, their high social position, or because they are "bright and learned" Masons,

From this body the 32° are selected, and from the last named dignified circle the ranks of the S.G.C. itself are filled. I am not certain that the principle of selection is not in itself as good as that of election. Of this I am certain, that in the A. and A. Rite a Mason who is worth anything is certain to get on. I am not at all sure that this is so in the Craft. Look, for instance, at the appointment of Grand Officers. How often is grand rank given to members from the Provinces, and what chance has a Provincial Mason (no matter how skilful a craftsman he be) of ever attaining the purple? I answer, unhesitatingly, that as a general rule, he has none at all.

Dr. Oliver, to whom Masonry owes more than to any living Mason, except, perhaps, Dr. Beaumont Leeson, was made a member of the 33°. What honours did Grand Lodge ever confer upon him?

Bro. Ashworth seems to doubt my knowledge of the *hautes grades*, and, so far as the Rochdale degrees are concerned, I am fain to acknowledge I am lamentably ignorant as to their history and origin. Perhaps he will favour us with some evidence as to their time^s immemorial character. The A. and A. Rite is the most widely spread in the world, Supreme Grand Councils, 33°, existing in almost every country in Europe and America; which of these Supreme bodies knows of Bro. Ashworth's existence as a Rochdale 30° or 32° whichever he is, and which of them recognise his degrees? If the Rochdale Masons know anything of the A. and A. Rite they must be aware that one Supreme Grand Council only can exist in any country or state, and that the 32° can only be conferred by the S.G.C. I suppose they are scarcely prepared to say that the 32° ever existed outside or apart from the A. and A. Rite, since the appointment of Frederick the Great as the first Sovereign Grand Commander of the Order. As to the imputation of forged charters and warrants, we had better not go into that question. It cuts both ways, and drags in the craft as well as the higher degrees, though I might state that the proof of the Charleston warrants and statutes not being a forgery is to be found in the

3rd vol. of *Histoire secrète de la Cour de Berlin*, par Mirabeau.

Another Correspondent, calling himself Vampire, wishes to know if any man of honour, knowing the history of the S.G.C. can retain membership with it. I reply that there are two or three thousand of us, whose names are not entirely unknown amongst our brethren of the craft, who are proud to be owned as members of the Antient and Accepted Rite. Following the example of such good Masons as "Lupus" and "A Masonic Student," I am not so anxious as some Masons to puff my name before the craft—but am quite content again to sign myself,

A MASON WHO BELIEVES IN HIS O.B.

CAN AN ENTERED APPRENTICE VOTE?

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

Dear Sir and Brother,—Will you kindly answer me the following in your next issue. Can an E.A. vote in matters pertaining to the lodge, and more especially for the Master of the lodge, in accordance with the constitutions of Grand Lodge? Is it in accordance with the teachings of ancient Freemasonry for any one beneath the degree of M.M. to vote? Is the Master of the lodge duly elected, if, contrary to the bye-laws, an E.A. voted, and by the votes of E.A. it was decided who should be Master.

Yours,
F. C.

[Certainly it is permissible that an entered Apprentice or Fellow Craft should vote in the election of Worshipful Master, or in any other affairs of the Lodge. Such business is always carried on in the first degree. Should your bye-laws decide to the contrary, they are in opposition to the Constitutions, and we cannot believe that, in that state, they have been approved by the Grand Lodge, as they should be.—Ed. F.M. and M.M.]

THE LITTLE TESTIMONIAL FUND.

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

Dear Sir and Brother—I have noticed with considerable surprise a list, published elsewhere, of subscriptions to the "Little Testimonial Fund."

I say with surprise, because, as I understand, this is in acknowledgment of services rendered in re Rosicrucian Red Cross of Constantine, Order of Holy Sepulchre, and the Rite of Misraim.

Members of the 18° and 30°, whose names I see amongst them, must surely forget their allegiance to the Supreme Council, when they thus indirectly support a movement destined or, at least, intended to supplant the authority of the Ancient and Accepted Rite. One can understand how men of a certain class, holding under the S.G.C., and Masonic jewellers (not all I hope) should, as a matter of £ s. d. thus appear in print as contributors; though it would be much more to their credit if their names were suppressed; but when independent men, gentlemen, and I observe a few of the still higher classes, have been

induced to support such a movement, it might well be asked, "Do they really know the signification of what they are doing?"

The Supreme Council, 33°, may well be careful whom they admit to participate in the government of their Orders; but whether this rivalry originated in jealousy and disappointment, as intimated in a recent American periodical, or in mistaken notions of free trade in Masonic degrees, every one must admit that the common courtesies of life would prompt any gentleman to request to be allowed to resign his connection with one body before attaching himself to a rival establishment, for "to hold with the hare and run with the hounds" has ever been considered an invidious and discreditable position.

It was observed by the writer of an excellent letter in the "Freemasons' Magazine," April 8th, that "some brethren in taking the O.B. of W.M. seem to consider it a mere matter of form." Let those members of the Ancient and Accepted Rite, who are thus acting, place their hand on their heart and say, "are we not of that class?"

I have ventured to write this, not to upbraid, but to remind these Ex. and Ill. brethren that they are unmindful of their allegiance, which they thus inadvertently transfer, by supporting indirectly an irregular and unauthorised system.

I am, Sir and Brother,
Yours fraternally,
AN ADMIRER OF CONSISTENCY.
K.H. 30°.

Sidmouth, April 13th, 1871.

THE RITE OF MISRAIM.

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

Dear Sir and Brother,—The Conservator General, 90°, who composed the article in your contemporary of the 8th inst., must have been hit very hard to have written such a penny-a-line effusion. I wonder what the Golden Square Monarchs will reply?

What amuses one most is the barefacedness of any follower of "the Great Bedarride himself" to twit any other body with regarding "£ s. d. as the *summum bonum* of Masonry,—the first qualification of candidates." Why Marc Bedarride and his brothers were the biggest Masonic extortioners, if Masonic history be true, that the world ever saw. The very first lodge of Misraim which they started rebelled in consequence of the deplorable way the three brothers appropriated the funds,—which, by the way, they couldn't replace as they were declared bankrupts by the Tribunal of Commerce. In 1840 the supposed despisers of £ s. d. declared the Rite of Misraim indebted to them £5,272, although they had received all the money that had been paid for initiations, steps, and diplomas.

One cannot be astonished that the Misraimites accused the Brothers Bedarride of trading and living upon Misraim Masonry, (it is to be hoped the same accusation may not be made with equal truth against its principal promoter now,) in spite however of that opinion, at the revival of the Rite, the brothers made

the members composing the Council acknowledged this debt, and those then promoted to the 87° to do the same by means of a very serious oath.

It is to be hoped the present Misraimites have not been as foolish, for at the death of the last of the Bedarrides there was still a pretty heavy sum, nearly £2,000, said to be due to the estate (sic). Not content with this promise these great Bedarrides appropriated the very money their brethren subscribed for the poor, and, says their biographer, "their Masonic charity was nil." As to Oligarchs the Bedarrides out-Heroded Herod in despotism. This Spurious Rite was neither founded nor invented by Bedarride but by Lechangeue, in 1805, because, though he was admitted into the Antient and Accepted Rite, the members of it would not, for very good reasons, advance him to the S.C. 33°: at his death, Marc Bedarride juggled a bit with the small power conferred upon him, and continued the Rite. History is said to repeat itself; and most certainly Masonic history does. In 1838 Bro. Nigur, *alias* Bro. Marionis, being expelled from the Rite of Misraim, developed out of it the Order of Memphis with its 95 (Mackey says 91) degrees. Of the two bastards, our Grand Lodge denounced the latter, as it may now denounce the former. Before concluding, I cannot help remarking that this purist (of the Freemason) either himself, or by means of one of the other Conservators General of the 90° did, the other day only, attempt to establish in this country another Masonic Rite, whose degrees and subscriptions were not to be 13½d., or even £10 10s. each; but £10 10s. admission, £10 10s. annually, and £1 1s. at the least for a jewel.*

Yours fraternally,

Æ 31°

MASONIC SAYINGS AND DOINGS ABROAD.

BRITISH COLUMBIA.—The following items are extracted from the report of a correspondent of the "San Francisco Mirror:"—

Victoria city contains about 3,000 persons; it is the commercial and political capital of British Columbia; it is situated on the south end of Vancouver's Island, on James' Bay, and has one of the finest sites for a city, on the Pacific Coast; its streets are not very wide, they are not paved, and the side-walks are nearly all made of plank. Government street is the principal street, and in the evenings is well lit with gas. The climate is delightful in summer, and in winter it is not at all severe. Frost and snow are comparatively light; but the rains are heavy.

The Union of British Columbia with Canada, is an accomplished fact. The Legislative Council here passed a unanimous vote for it. All that is wanting to complete the scheme, is the approval of the English Parliament, and that will not be denied. This project will most certainly delay, if not entirely prevent, an early union of this rich country to the United States.

Whilst taking care of themselves the promoters have not as yet sight of "the jewel" interest.

The resources of this country comprise coal, timber, and gold. The coal is of an excellent quality, and the quantity is enormous.

The most prominent edifices that attract notice are those of the Hudson Bay Company, Masonic Hall, Odd Fellows, Colonial Hotel, St. Andrew's Church, and an English Church built entirely of iron, and imported from England. The Government buildings are very neat in appearance. There are four separate buildings in which the various offices are kept.

In British Columbia there are nine lodges of Master Masons, and one R.A. Chapter; of these lodges four are in the city of Victoria. The aggregate number of members in good standing is 380. These lodges are not under the same jurisdiction; the most of them are under the jurisdiction of the Grand Lodge of Scotland. The remainder are under the jurisdiction of the Grand Lodge of England. Quadra Lodge was formed three weeks ago; I was present at its first regular communication, and the newly-installed officers were well up in their duties. "Quadra" was the former name of Vancouver Island—hence the name of this young lodge. The fees for the three degrees in it is 100 dols., which is 25 dols. higher than in any other lodge here. Bro. Heisterman is Secretary of Quadra Lodge, and is one of the progressive men of the Order. In this lodge members are required to appear in full Masonic dress, and it has a very pleasing effect.

On Saturday the 18th of March, a convention of the Masters and Wardens of the lodges was announced to be held in the Masonic Hall, Victoria, for the purpose of forming a Grand Lodge of British Columbia. The promoters of the desirable object desire a supreme authority close at home. All concerned are favourable to the project. England is too far away as a seat of government for almost any purpose.

REVIEWS.

PREPARATORY PROGRAMME OF THE NATIONAL UNIVERSITY FOR INDUSTRIAL AND TECHNICAL TRAINING.

There is, as our readers may be aware, a conference to be held in the Guildhall of the City of London, under the auspices of the Lord Mayor, the municipal dignitaries of the City and Provinces, and representatives of the Industrial interests of the United Kingdom, having for its object the establishment of a National University for Industrial and Technical Training.

The subject of Education is now the question of the day; Industrial and Technical Education is one of the most important elements,

The work under notice treats upon our future Educational system; the kind of instruction required; the Principles of Organization; Training for Industrial Pursuits; Training for Professorship; Art Industry; Industrial Economy; Female Training; and Miscellaneous Departments of Usefulness.

The subject seems exhaustively treated, and to those who feel an interest in the course likely to be taken by the Conference, this work, with the reports of the Provisional Committee is indispensable. A summary of subjects to be discussed is also given.

THE MASONIC MIRROR.

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

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

The Hervey Lodge of Instruction has been removed from the Britannia to the Swan, Walham Green. The lodge will also shortly remove to the same Hotel in consequence of the Iron School Room, (in which the lodge has hitherto been held) being removed.

UNITED STRENGTH LODGE OF INSTRUCTION (No. 228).—This, one of the oldest Lodges of Instruction in existence, meets every Wednesday, at the Bull and Gate, Kentish Town Road, under the guidance of Bro. J. W. Frost, one of the ablest preceptors of the present day. The fifteen Sections will be worked on Wednesday next, the 26th inst., when, no doubt, a large number of brethren will be present, as from the many well-known P.M.'s. who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at 7 o'clock.

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, April 19th.

Bro. J. M. Clabon, President, occupied the chair of W.M., supported by Bros. J. Nunn, Sen. Vice-President, as S.W., and Jas. Brett, Jun. Vice-President, as J.W.

There were also present Bros. John Savage, P.G.D.; Hervey, Grand Sec.; J. Smith, P.G. Purst.; J. C. Empson, P.G.S.B.; J. Boyd; Philbrick; Coutts, Assist. G. Purst.; W. Smith, C.E.; P.G.S.; S. May, G. Steward; J. Gale; Emsworth, P.G.S.; J. J. Wilson; Cottebrune; Hart; M. A. Loewenstark; W. Mann, P.M. 186; Halsey, P.G.S.; Jabez Hogg, P.G.D.; Browze; H. Garrod, P.M. 749; W. M. Bywater; and several other brethren.

The rules were read by the Grand Secretary as required by the Book of Constitutions.

Thirteen cases, mentioned in our last report, requiring confirmation, including one recommendation to Grand Lodge for £50, three recommendations to the Grand Master for £40, £20 and £15 respectively, were confirmed.

Twenty-three new applications for relief were considered, resulting in grants or recommendations, as follows:—

	£	s.	d.
A Brother of Lodge Stability, London, No. 217.....	10	0	0
„ Zetland in the East, Calcutta, No. 508	10	0	0
The Widow of a Brother of Lodge St. John's, Gibraltar, No. 115, (drowned at Sea)	10	0	0
A Brother of Lodge Aire and Calder, Goole, No. 458	10	0	0
„ a French Lodge	10	0	0
„ Lodge St. Matthew, Walsall, No. 539	50	0	0
To the Widow of a Brother of Salisbury Lodge, No. 435	10	0	0

To the Widow of a Brother of Pythagorus Lodge, Corfu, No. 447	15	0	0
A Brother of Shakespeare Lodge, Warwick, No. 234	5	0	0
„ St. Luke's Lodge, London, No. 144 ...	30	0	0
„ Lodge True and Faithful, Helston, Cornwall, No. 318	10	0	0
The Widow of a Brother of Downshire Lodge, Liverpool, No. 594	15	0	0
The Widow of a Brother of Lodge La Cesarée, Jersey, No. 590	30	0	0
A Brother of Lodge of Peace, Stockport, No. 323	30	0	0
„ Foresters' Lodge, Uttoxeter, No. 456	10	0	0
The Widow of a Brother of Lodge Elias de Derham, Salisbury, No. 586	15	0	0
In all amounting to £270.			

Petitions from brethren of Lodge Benevolence, Marple, Cheshire, No. 336; the Widow of a Brother of United Chatham Lodge, Old Brompton, Kent, No. 84; a Brother of Lodge Industry, Gateshead, Durham, No. 48; the Widow of a Brother of Loyalty Lodge, Prescott, Lancashire, No. 86; the Widow of a Brother of St. Peter's Lodge, Peterborough, No. 442; the Widow of a Brother of Union Lodge of Berrima, New South Wales, No. 981; and a Brother of Lodge — were deferred.

ROYAL MASONIC INSTITUTION FOR BOYS.

At the Quarterly Court of Governors and Subscribers of this Institution, was held on Monday, the 17th inst., the motion of Bro. J. C. Parkinson, V.P., P.M. 181, "That Vice-Presidents, being individual Donors of Fifty Guineas each, shall have two votes for life instead one, for every additional five guineas contributed by them in one payment," was brought forward by the proposer, and seconded by Bro. Fenn, supported by Bro. Hervey, G. Sec., and carried unanimously.

We give the following abstract of the very interesting remarks by the proposer:—

Bro. J. C. Parkinson, V.P., P.M., 181, after thanking the Committee of the Institution on behalf of subscribers, who were like himself, supremely satisfied with the management of the Masonic Charities, proceeded to support the resolution of which he had given notice. He hoped, he said, to show that larger subscriptions, and more of them were not too much to hope under the circumstances in which the Craft found itself to day. Speaking in round numbers, forty thousand pounds were spent every year in Freemasonry in London alone, and, with the exception of another and independent sum of seven thousand pounds, which London contributed to the three Charities, what was there to show for this vast amount. "Leather and prunella." Masonic millinery absorbed more money than Masonic charity. Ribbons, and white kid; medals and laces; jewels, collars, aprons, silvering, gilding and show represent a larger expenditure than we devote to the succour of the orphan or the relief of the distressed. During the past twelvemonths more than six thousand certificates have been issued by the Grand Lodge of England, involving as a necessary consequence the purchase of more than six thousand aprons, or an outlay of more than seven thousand pounds upon this one item of Masonic adornment, and this by the new blood brought into the Craft in a single year. He (Bro. Parkinson), would not weary the meeting with statistics. All present knew that the two hundred Masons' lodges which flourished in London represented a heavy outlay, and all knew the direction in which that outlay went. He did not wish to see the expenditure in Masonic insignia diminished. In all ages, and among all civilised peoples, the value of symbolism, and the importance of emblems had been insisted on and felt. The adornments of Freemasonry were the outward and visible signs of the solemn mysteries and great principles which we unite together to uphold, and to hand down unsullied to our successors. Experience proves the

efficacy of our emblems and honorary rewards in fostering emulation, and in making precept practice; and he (Bro. Parkinson), was prepared to defend them as logically justifiable, wise, and sound, should they ever be assailed. It was fair to ask however if our symbolism had quite kept pace with our prosperity, and if in particular it had been adapted to our enlarged capacity for charity. The order devised and granted by the late Duke of Sussex, and having for its object the increase of Stewards and Life Governors of our Boy's and Girls' Schools had fulfilled its purpose admirably; but he wished to know if its scope might not be extended with advantage, and if the kind of stimulus which had been so effective in creating Life Governors might not be used to increase the number of Vice Presidents. Either symbolism was useful and should be adopted consistently, or it was useless and should be altogether set aside. In the outer world we don't give a corporal a good service stripe and tell him he is to wear that and nothing else, after he has won his commission. We don't tell a divine that having acquired the right of wearing a Master's hood that he shall not have lawn when he comes to be a Bishop. We don't say to the barrister when we give him a silk gown that he shall not have ermine when he sits upon the bench. But in charitable Freemasonry we say Spend a comparatively small sum of money, and devote a small degree of time and labour, and you shall achieve honorary distinction, but spend five times that money, and devote (as in the case of our brother-committeemen) time and labour, which are practically unlimited, and you shall achieve—nothing! Our repertory of distinction is exhausted, and though you may, under certain circumstances, add another stripe or two to your arm, the corporal's uniform is the one you shall still wear. In this matter of symbolism Bro. Parkinson would content himself with having raised the question, and with the hope that the advisers of the Grand Master might think it worthy of consideration whether some modest insignia should not be devised for committeemen of a certain standing, and for Vice-Presidents. With respect to the proposal to give every donor of fifty guineas, two votes instead of one for every five guineas he subscribed in addition, he believed it to be sound in principle and in accord with common sense. Its aim was to induce those who have already given to give more, and to acknowledge their past services in what he humbly conceived was a graceful and appropriate way. He called upon the brethren to give it their support, and by creating this further inducement to benevolence to bring sunshine into many a shady place by enabling the Craft to still further relieve those that are desolate and oppressed.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

UNITED MARINERS LODGE (No 30).—The regular meeting of this lodge was held at the Guildhall Coffee-House, Gresham Street, on the 18th inst. Bros. Robert Shackell, W.M.; G. I. C. Smith, S.W.; W. F. Osborne, J.W.; R. E. Barnes, P.M., Sec.; W. Ansell, S.D.; H. Bethell, J.D.; E. Brown, I.G.; Le Feaux, Organist, presided at the harmonium; W. Casely, D.C.; J. Driscoll, P.M., and T. Smith, Stewards; J. Harling, P.M.; J. Driscoll, P.M.; H. T. Lowe, P.M.; W. MacDonald, P.M.; R. Taylor, P.M.; and Bros. Inglis, C. Bethell, Fagg, Thompson, Gladwell, Deeley, Crowther, Doble, Captain Nutsford, and others. The visitors present were Bros. Ough, P.G. Purst; Henderson, P.M. 15, P.Z.; and Lindsay of the Nelson Lodge. The lodge was opened in antient form and with solemn prayer in the first degree. The minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. Allen, a candidate for initiation, and declared unanimous. The ballot was also taken for Bro. Captain Nutsford, of the Tuscan Lodge, China, as a joining member, which was unanimous. The lodge was then opened in the in the second and third degrees, and Bros. Thompson, Doble, and Crowther were raised to the degree of Master Masons. After some other formal business the lodge was closed, and the brethren adjourned to the banquet,

served under the personal superintendence of Mr. Crawford, the manager, in his usual excellent style. A very pleasant evening was spent, enlivened by vocal and instrumental music.

MOUNT LEBANON LODGE (No. 73).—The regular meeting of this lodge was held at the Bridge House Hotel, on Tuesday, April 18th inst. Present:—Bros. Meyer A. Loewenstark, W.M.; George Tree, S.W.; G. J. Grace, J.W.; S. Harman, J.D.; E. Harris, P.M., and Treas.; J. S. Gomme, I.G.; Wilkins, D.C.; F. Walters, P.M.; D. Rose, P.M.; Ginham, Sutton, Frankenberg, Hager, Mercer, Iretton, Baguley, Gregory, Adams, Huntley, and many others. Visitors:—Bros. Goldsbro, P. Prov. G.S.W., North Wales and Shropshire; J. T. Moss; Prov. G. Steward, Middlesex; F. Hull, W.M., Bedford; S. Verry, S.W., Temperance; J. Bartlett, P.M.; and many others. Bro. Dr. Lloyd, was raised by the W.M., in an efficient manner. £10 10s. was voted to the Girl's School for the W.M.'s list. A banquet followed. A very pleasant evening was spent.

EASTERN STAR LODGE (No. 95).—The regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall Street, on Tuesday, the 18th inst. Present:—Bros. R. T. Hill, W.M.; Lucas, S.W.; Wicks, J.W.; Barritt, S.D.; Bateman, J.D.; Hall, I.G.; E. W. Davies, P.M.; Inman Sharp, P.M.; Ayres, P.M.; Bateman, P.M.; Marriott, P.M.; Pond, Roberts, Flowers, M. Wallace. Bros. Drew, Hood, and Westwood, were present as visitors, and Adam A. Silberberg was initiated. A banquet followed the business.

MANCHESTER LODGE (No. 179).—The regular meeting of this lodge was held at Anderton's Hotel, Fleet Street, E.C., on Thursday, the 20th inst. Present Bros. James Kew, W.M.; Letellier, S.W.; Hayward, J.W.; Morton, S.D.; Munro, J.D.; Sullivan, I.G.; Stuart, P.M.; Hughes, P.M.; Bevin, P.M.; Ash, I.P.M.; Pope, P.M.; Leighton, P.M.; and Bros. R. and J. Webb, Dickeson, Higgs, Baldry, Price, and several others. Visitors: Bros. Payne, No. 27; Owens, No. 861; Louett, No. 1,314; Levy, 188; Beresford, 1,150; Frost, Nos. 228, 704, 865; Coultas, A.G.P., No. 27; Grimsdale, No. 3. Bro. Brewer was passed to the second degree, and Bro. Hawes was raised to the sublime degree of Master Mason. The whole business was performed in the most able manner.

LODGE OF TRANQUILITY (No. 185).—The last meeting of the season, of this lodge was held on Monday, the 17th inst., at Radley's Hotel, New Bridge Street, when the W. Bro. Louis Barnett, the highly esteemed Master, supported by Bros. Bloomfield, S.W.; Abrahams, J.W.; Peartree, Treas.; P. Levy, Hon. Sec.; Moss, S.D.; Dr. Schuitzer, J.D.; Knappe, Org.; Harfield, P.M.; P. Moss, P.M.; Holbrook, P.M.; and others, very impressively initiated Mr. Albert Holts into our mysteries; after which, in consequence of the W.M. being compelled to leave, the W. Bro. Harfield, P.M. passed Bro. Wm. Noble to the second degree; and the W. Bro. S. Moss raised Bro. Daniel Marks, Wittersberg, and Martinez to the third degree, who all expressed their delight at the beautiful manner in which the ceremonies of the evening had been rendered; the lodge was then closed in form, and with solemn prayer, and adjourned to the third Monday in October.

MERCHANT NAVY LODGE (No. 781).—The brethren of this lodge mustered in strong force on Wednesday, the 12th inst., at the Silver Tavern, Burdett Road, Limehouse. Present:—Bros. Helps, W.M.; Bradbury, S.W.; Armstrong, J.W.; Reeves, S.D.; Myerscough, J.D.; Neville, I.G.; Wright Treas.; Medland, Sec.; Read, P.M.; Daniell, P.M.; Killick, P.M., and many other brethren and visitors, amongst whom were Bros. Brody, P.M. and Treas. Stability, Bury, Yarborough, Edingir, Marfleet, Haggatt, Jones, Mills, Foulger, Wainwright, Heckell, Harrison, Seaborn, Willson, Weatherall, Bellamy, Drummond, and others. The lodge having been opened with solemn prayer, and the minutes of the last meeting and Lodge of Emergency confirmed, Bro. Barnes then assumed the chair, and Bro. Bradbury, S.W. and W.M. elect, was presented and duly installed in the chair of K.S. He then appointed and invested his officers as follows:—Bros. Helps, I.P.M.; Armstrong, S.W.; Reeves, J.W.; Rugg, S.D.; Neville, J.D.; Glinister, I.G.; Hoare, Tyler; Gibbs, W.S.; Wright, Treas.; and E. T. Read, P.M., Hon. Sec.; the ceremony of installation and addresses were rendered by Bro. Barnes in a very impressive manner which elicited from the brethren present their warmest approval. Bro. Read, P.M., proposed, and Bro. Killick, P.M., seconded, that a Past Master's

jewel, of the value of five guineas be presented to Bro. Helps, I.P.M., to Mark the sense of the lodge for his services as W.M. for the past year. It was also proposed that a Secretary's jewel be presented to Bro. Medland as an acknowledgment for his past services as secretary to the lodge. A vote of thanks was recorded to Bro. Barnes for the efficient manner in which he had discharged the duties of Installing Master. The lodge was then closed with solemn prayer, and the brethren, to the number of sixty, adjourned to banquet. The usual loyal and Masonic toasts were given and duly responded to, the newly-installed W.M. acquitting himself most creditably.

DALHOUSIE LODGE (No. 860).—The regular meeting of this Lodge was held at Anderton's Hotel, Fleet Street, on Thursday, April 13th ult. Present:—Bros. J. W. Williams, W.M.; Hardy, S.W.; Thomson, J.W.; Bristo, P.M. and Treas.; Myram, Sec.; Senecal, S.D.; Dalwood, J.D.; Smith, Organist; Thomas, P.M.; Littell, P.M.; Page, P.M.; Underwood, P.M.; Allen, Gronett, Taylor, Wallington, Rook, Knox, King, Bristo, Hart, Herman, Guest, Perry, and Skinner. Visitors present:—Bros. Worthington, P.M. 507; Sullivan, 1216; Waller, P.M. 820; Wright, P.M. 504; Levy, P.M. 188; Rean, 933; Rustuck, P.M. 342; Barnes, 15; Stuart, P.M. 141; Hyde, 192; E. Wright, 76; Goddard, 1115. The installation by Bro. Thomas, of Bro. J. Hardy, as W.M., and investment of Officers by Bro. Hardy as follows:—Bros. Thomson, S.W.; Senecal, J.W.; Page, P.M. Treas.; Myram, Sec., and J.D.; Dalwood, S.D.; Wallington, I.G.; Herman, W.S.; King, D.C.; Smith, Org. Prior to this Bro. Gronett was passed to the second degree. At the banquet a Past Master's Jewel was presented to Bro. Williams. The whole affair was very successful.

MACDONALD LODGE (No. 1219).—This lodge met at the Lodge Rooms, Head Quarters of the First Surrey Rifles, on Wednesday, the 12th inst. Present:—Bros. James Stevens, P.M., W.M.; Thomas Meggy, P.M.; John Thomas, P.M., as S.W.; S. H. Wagstaff, J.W.; Dr. E. Cronin, Treas.; J. J. Curtis, Sec.; G. H. N. Bridges, J.D.; James H. Hastie, D.C.; W. Messenger, I.G.; Alfred Williams; T. W. Carnell; M. S. Larliam; A. Walton; H. Hammond; and A. Kethro. Bro. Windybank, Burgoyne Lodge, was present as a visitor. Owing to business connected with the Corps to which this lodge is attached, several members were necessarily absent, and the candidates not being in attendance, the work of the lodge was confined to the sections of the second degree, and to the elections for the ensuing year. Bro. Dubois, P.M., the S.W., having intimated his desire to retire from active duty, Bro. Wagstaff, the J.W., was unanimously elected as W.M. Bro. Dr. Cronin was also unanimously re-elected Treasurer. Bro. Grant was re-elected Tyler of the lodge, An Audit Committee was then appointed. A P.M. Jewel of the value of ten guineas, was voted for presentation to the present W.M., Bro. James Stevens, on his leaving the chair of K.S., the cordiality of the vote being highly complimentary to that brother. A sum of five guineas was also voted to the Masonic Girls' School, to be placed with other individual donations made in the name of the lodge upon the list of Bro. T. Maggy, P.M., who will represent the Macdonald at the ensuing festival. The lodge was then closed, and the brethren adjourned to refreshment, the Tyler's toast being given at the reasonable hour of eleven o'clock, when the brethren separated. We are requested to state for the information of many members of the Craft that the ensuing Installation Meeting will be held at the Lodge rooms on Wednesday, 10th May.

PROVINCIAL.

CUMBERLAND AND WESTMORELAND.

PROVINCIAL GRAND LODGE.

On Monday, April 10th, the Provincial Grand Lodge was held at Whitehaven, by direction of the Right Honourable the Earl of Bective, M.P., Right Worshipful Provincial Grand Master of the Province of Cumberland and Westmoreland.

The brethren assembled in the New Hall, Duke-street, at half-past ten o'clock in the forenoon, when Bro. James Robertson the retiring Worshipful Master of Lewis Lodge, (No. 872), assisted by his officers, opened that lodge in the craft degree; after which the Provincial Grand Lodge was formally opened by his Lordship, assisted by the Very Worshipful Provincial Deputy

Grand Master, Bro. Whitwell, M.P., and the officers of the Provincial Grand Lodge.

The ceremony of inaugurating and opening the New Hall for Lewis Lodge, and the installation of Bro. the Rev. T. R. Holme, elect, was the first business transacted, that duty being ably performed by the Very Worshipful Deputy Provincial Grand Master, Bro. Whitwell, M.P.

Bro. Robertson's term of office as Worshipful Master expired in December last, at which time Bro. the Rev. T. R. Holme was elected W.M. in his stead; but owing, we regret to say, to severe indisposition, Bro. Holme was prevented from being installed until the present occasion, and in the meantime Bro. Robertson, by request of the lodge, kindly continued to officiate as its Master. The brethren generally of Lewis Lodge, from the first mention of a new lodge-room, took great interest in everything appertaining thereto, and the present elegant and comfortable building, while it may be said to owe its existence in a special degree to the unwearied exertions of the present and past Masters and Officers of Lodge 872, at the same time owes much to the unanimity and cordial co-operation of the members generally.

At the close of the ceremonial, the general business of the Provincial Grand Lodge was regularly disposed of, which included the reading of a new code of bye-laws for the government of the Provincial Grand Lodge, and voting of sums of money for charitable purposes.

Amongst other office-bearers and brethren present at the lodge, or at the banquet held afterwards, were the following, viz.:—Earl Bective, M.P., Prov. G.M., Kendal; Whitwell, M.P., D. Prov. G.M., Kendal; Edward Busher, Prov. G.S.B., Prov. G.S., Kendal; John Holme, Prov. G.D.C., I.P.M., 129, Kendal; Henry Rauthmell, Prov. G.A.D.C., S.W., 129, Kendal; William Dodd, Prov. G.S.B., I.P.M., 1,074, Kirkby Lonsdale; Crowther Morton, W.M., 1,267, P.M. 1,002 and W.M. 872 (Egremont), P. Prov. G.J.W.; John McKelvie, P. Prov. G.S.D., P.M. 119, Whitehaven; John Spittall, P. Prov. G.S.W., P.M. 872, Whitehaven; George W. Kenworthy, P.M. 119, Prov. G.J.W., Cumberland and Westmoreland; Edward Gerrard Hughes, P. Prov. G.T., P. Prov. G.D.C., and P.M. 872, Whitehaven; John Slack, P. Prov. G.J.D., and W.M. 310, Carlisle; Edward Fearon, Prov. G.S., W.M. 119, Whitehaven; Richard Robinson, Prov. S.D., P.M. 1,002, Cockermouth; John Pearson, P. Prov. S.D., Prov. S.W. 1,002, Cockermouth; James Robertson, Prov. G.T., W.M. 872, Whitehaven; J. W. Wallace, Prov. G.S., W.M. 1,073; Henry Fleming, P. Prov. G.A.D.C., P.M. 412; William Johnson, Prov. G.S.W. 310, Carlisle; John Lemon, Prov. G.T., Wigton; George Ryrie, Prov. A.D.C., Whitehaven; Joseph Pearson, Prov. G.S., P.M. 327, Wigton; Garrett Braithwaite, P. Prov. S.G.W., Cambridge, P.M. 859; William White, P. Prov. G.T., P.M. 119; Patrick Quinn, P. Prov. G.S.W., P.M. 119; H. Cook, P. Prov. G. Supt of Wks.; E. W. Watts, Chap. 872; T. Atkinson, J.D. 872; G. H. Hughes, Org., 872; T. Brown, I.G., 872; J. M. Salisbury, 872; John McCulloch, 872; Ernest C. Biggs, 872; W. Johnston, 872; Robert Twentyman, 872; George Harker, 872; Hugh L. Ellis, P.G.W., 872; William Curtis, 872; Rev. F. W. Wicks, 872; J. Danson, 872; T. Guard, 872; J. Morton, 872; H. Crossley, 872; John Mills, 872; Pingney Bewley, 872; John Huddleston, 872; John Jackson, 872; John Reay, 872; Edward Chapman, J.W., 1,267; John Eilbeck, 1,267; E. Clarke, 1,267; Joseph Pearson, P.W., 327; James McCormick, 119; James Rothery, 119; John Huggins, 119; William Cowie, 119; Robert Brown, I.G., Skiddaw Lodge, 1,002; James Gooding, 119; James S. Wilson, 119; George Brooker, Sun and Sector, 962; David Gattier, 119; Henry Hampton, Jun., 119; James Swan, 119; Thomas C. Windross, S.W., 119; William Carruthers, 119; Thomas Richardson, 119; W. F. Lamouby, Skiddaw Lodge, 1,002; Isaac Evening, Skiddaw Lodge, 1,002; William Alsop, 119; H. S. Oppenheim, Loyalty, Prescott, 86; William Potts, Skiddaw Lodge, 1,002; W. H. Lethwaite, S.D.; Skiddaw Lodge, 1,002; Joseph Graham, Skiddaw Lodge, 1,002; Isaac Pattinson, jun., 327; James Hudson, Lodge of Furness, 995; James Whinfield, Kenlis, 1,267; James Williams, Hartington Lodge, 1,021; Francis Tremble, 119; Matthew Kendall, 138; John Sandwith, 1,267; Francis McLean, 1,267; Alexander Irving, 1,267; John E. Johnson, S.W., Hartington Lodge, 1,021; Adam Brown, P.S.W., Workington, 962; William Hopkins, Workington, 962; H. R. Daud, W.M., St. John's Lodge, 327; J. G. Forster, Solway Lodge, 1,220; Robert Bell, Sun Square and Compass Lodge, 119; John Rothery, Sun Square and Compass Lodge, 119; Leopold Michelson, Union Lodge, Carlisle,

310; James Sugden, Sun Square and Compass Lodge, 119; John William Young, J.G., 962; Edward Tyson, S. and W.D., 119; Isaac Hartness, Steward, 119; Anthony Tyson, 1,073; William White, P.M., Sun Square and Compass Lodge, 119; George Henry, 77; George Carrick, Wigton, 327; Thomas C. Howitt, Scotland, 370; John Nixon, Perseverance Lodge, 371; and James Coulthard, 119.

The Lodge was closed in due form a little before two o'clock. The brethren then repaired to St. James's Church, where divine service was performed by Bro. the Rev. W. Williams, of Cockermouth, assisted by Bro. the Rev. T. R. Holme, the newly installed Worshipful Master, and the Rev. Mr. Ives. Bro. the Rev. F. W. Wicks, was also present in his surplice.

Bro. Williams chose as his text the last verse of the first chapter of the general Epistle of James:—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He said: There are two ways of considering duty—the one by considering our moral constitution, the other by considering our relation to God and to our fellow beings. Now, every inhabitant of the world is a religious being; but our text defines what true religion is. Man is made for virtue, but, as an old philosopher said, he is without it. To restore that virtue, God has revealed His own mind to us, and, scattered throughout the pages of His Holy Word, our duty is clearly and distinctly revealed. Sometimes more elaborately in the Old Testament we find out where are our duties under the peculiar circumstances that may arise in the various relations in which we may be placed: but in the New Testament we find gathered together those various duties, condensed into principles, and those principles, pressed home upon our conscience, teach us, under more various circumstances, what we should do, and what is required of us. Man is made to worship, and our text alludes directly to worship, for the word translated "religion" may be translated "service." True service is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. But there is a danger while accepting these very brief summaries of the truth, while seizing hold of principles, that we draw them so near our eyes as to hide other principles. At first sight it would appear that our text teaches us a duty that is very, very simple, and that the religion of God is very easy; and if would be so if we were to conform literally to the requirements of the text, without entering into the deep principle that underlies it. For example, if the whole of our religious duty to our fellow men consisted in paying occasional visits to those who were afflicted, if we could go and enjoy ourselves in the world and live as we pleased, provided we performed this occasional duty, clearly religion would be a very easy thing. But the text goes on to define our relation to God, and it says not only that men are to visit the widow and her children in their affliction; but we must keep ourselves unspotted from the world. The first part of our text deals then with our duty to man. Man was clearly made for Society, and so long as society lasts, the duty which our text lays upon us must continue. We are all mortal beings, and death brings sorrow, it brings woe, it brings want. Our Lord said, "The poor ye have always with you;" and not only does our text allude to those who are in pecuniary distress, it alludes to those who have mental suffering, who have sorrow, who have agony at heart. The text teaches us that to such we owe a great duty; that we are, as it were, the sponsors of society; that to all who were in distress and in affliction we owe a solemn and high duty; that the widows and orphans must be visited in their affliction. Now, how are we to do that? Is it simply to enter the dwelling of the poor and to say, as is said too often with cold sympathy, "Weep not?" It is rather to visit the suffering in the spirit of the Gospel and say, "Weep not." When our Lord said to the weeping widow, "Weep not," he restored her son; and to give proper relief to those who are suffering, our relief must bear some relation to the suffering which is endured—there must be a correspondence between our relief and the suffering which the person whom we visit experiences. Now, what does the widow require, and what do the orphans demand? It is not enough for them to be told they must not weep. Everything about the dwelling suggests to them the cause of their sorrow; the absence of the father's voice when the time comes round for family and domestic worship cannot but be felt. The widow demands her husband, and the children demand their father. But mere philanthropy will not meet this want. Visiting such, and distributing relief, will not remove the suffering. The soup ticket, your well-plenished

purse, will neither heal the broken heart, nor turn sorrow out of doors. The mere philanthropist will altogether fail in that. To satisfy the demand of the widow he must rifle the tomb of its dead; he must bring life again unto the dead, and restore the husband to the widow, and the father to the fatherless. We know that mere philanthropy is altogether insufficient to do this, and, therefore, philanthropy must be Christianized; and I take it my brethren, that your presence here to-day is in sympathy with that doctrine that you, connected with an institution characterised by its benevolence and philanthropy, wish to lay your offering upon Christ's altar, that you wish to baptise your benevolence, and to feel that it is through gratitude to our blessed Master for what he has done for us that you would love Him and love others. The widow requires to have her husband restored, and the Christian philanthropist says, "Thy husband shall live again." He teaches her the doctrine which the services of this season so frequently remind us of, namely, that the great Head of our Church "died and rose again," that "it is appointed unto men once to die," and that "blessed are the dead who die in the Lord, for they rest from their labours." The Christian philanthropist can tell such a sufferer that her husband will live again—not in suffering, not in sorrow, but (if he be Christ's child) in everlasting glory. He can call to the mind of the widow the promises specially given her; he can tell her that God himself has vouchsafed to be a Father of the fatherless, and the God of the widow. In this way, the Christian philanthropist can bring joy where sorrow reigned; he only can disperse such sorrow; he can raise the hopes of the fatherless and point the widow to immortal blessing. But this is but one aspect of our subject. The other portion of the text teaches us a duty of still graver importance, because, after all, the duty first inculcated in the text can never be performed unless the other is rightly performed. We cannot do our duty, in other words, to our neighbour until we do our duty to God. We cannot visit the widow as Christian philanthropists until we are both Christians and philanthropists. We cannot do what is right to others until we do what is right to ourselves; and therefore the text says that we must keep ourselves unspotted from the world. It is plain it is not meant that we are to indulge in cold selfishness, that we are to stand aloof from the world. On the contrary, the Lord Jesus Christ taught us that a Christian must be a social being. He taught us that by his own example. When entering upon His public ministry, He was present on a festive occasion, and throughout the whole of His teaching He inculcated the same doctrine. He said Christians were to be the salt of the world. Is that salt then to be collected together and raised up an isolated monument? No; it is to be scattered throughout the world to exercise its saving and preserving influence, and so Christians are to be scattered throughout society, that they may exercise a moral and benevolent influence in the various spheres in which they move. The text which I have selected is taken from a letter that was written to Jews who had given up Judaism, and embraced Christianity; and therefore St. James said, "Keep yourselves unspotted from the world." He meant here a great and eternal truth, namely, that God bought man; as the Apostle St. Paul tells us, "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." This is the sense in which we are called upon to keep ourselves unspotted from the world—that we are bought by the blood of God's own Son. This is our profession of faith, and we are called upon to be consistent with our profession. We are called upon to live out the precepts which our religion inculcates, to illustrate in our lives the doctrines which we profess to love. Thus, then, we are to be kept free from the world—conscious that, of our own power we cannot, but reminded of St. Peter's promise that "we are kept by the power of God through faith unto salvation;" remembering, too, that our great High Priest above represents us, and that shortly before leaving this earth He prayed, "Father, I pray that those whom thou hast given me may be kept from the evil that is in the world. I pray (said He) not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil that is in the world. In this manner, then, we are kept as a branch is kept from withering which receives the sap from the vine; so by a living union with our covenant Head, we retain our spiritual life, and are kept pure in the midst of an unholy and sinful world. I shall not detain you, my brethren, as it is my intention to speak to you very briefly, knowing the day has been fully occupied by the arrangements already made; but I have

been asked to bring before your notice the object for which the collection is to be made to-day. The chancel here has recently been restored, and you are asked to contribute to the funds for the restoration. A debt of rather more than £100 remains to be wiped away, and I feel sure you will all feel it a privilege to participate in bearing this burden that is resting upon our brother. Everything connected with the chancel suggests to us the deepest thoughts and the deepest motives in connection with our holy faith. Masons are fond of that which relates to antiquity. They are fond of science and fond of art. Here then is the greatest science of all taught us—namely, the science of serving God in our bodies and spirits, which are His. Here there is something of the greatest antiquity, for we are reminded by the sacrament which is administered in this chancel, that before the foundation of the world God ordained His Son as the Saviour of mankind. We are reminded of that which was so old among the Jews—namely, the Passover—and we are reminded, in the language of the Apostle Paul, "Christ, our Passover, is sacrificed for us, and therefore we should keep the feast." In helping, therefore, to remove this debt, we are to-day carrying out God's eternal purpose—namely, keeping prominently before mankind the idea of substitution, the idea that God gave His Son for the redemption of mankind—a thought that occupied the whole Jewish dispensation, that was taught by every altar, that was taught by all the types and metaphors—a thought, too, that is perpetually kept before us now by the institution of our Lord, and a thought that will occupy the minds of God's people throughout eternity; for what is the picture of heaven—one of those few pictures given us in Revelations? It shows us a very great multitude of the redeemed, singing and praising Christ for having redeemed them to God by His blood.

At the conclusion of the service the brethren proceeded to the Oddfellows' Hall, where an elegant repast awaited them, provided by Mrs. Todhunter, of the Albion Hotel, in her best style.

Covers were laid for eighty, but there were upwards of 100 brethren present, which unexpectedly large attendance accounted for the confusion and slight inconvenience to which some of the company were subjected. The Right Worshipful Provincial Grand Master, the Earl of Bective, M.P., presided, supported on the right by Bros. J. Whitwell, M.P., D. Prov. G.M.; G. Braithwaite, S.G.W., Cambridge; J. Iredale, P.D. Prov. G.M., Cumberland; W. B. Gibson, P. Prov. S.G.W., Cumberland and Westmoreland; G. W. Kenworthy, P.M. 119, Prov. G.J.W., Cumberland and Westmoreland; J. Barr, P.M. 119, P. Prov. G.S.B., Cumberland and Westmoreland; and on the left by Bro. Puxley, W.M. 1072, P. Prov. G. Chap., Cumberland and Westmoreland; Bros. Williams, A. Prov. G.C., Cumberland and Westmoreland; E. Busher, P. Prov. G.S.W., and Prov. Sec., Cumberland and Westmoreland; C. Morton, W.M. 1275, P. Prov. S.G.W., Cumberland and Westmoreland; E. G. Hughes, P.M. 872, P. Prov. G.T., P. Prov. G.D.C., Cumberland and Westmoreland; Henry Cook, P.M. 119, P.M. Barrow Lodge, P.G. Supt. of Wks., Cumberland and Westmoreland; R. Robinson, P.M. 1072, Prov. G.J.D., Cumberland and Westmoreland. The vice-chairs were severally occupied by Bro. Edward Fearon, W.M. (119, Whitehaven); James Robertson, (P.M. 872, Whitehaven); and William Johnston (P.M. 310, Carlisle); Bro. John Holme, I.P.M.; 129, Kendal (assisted by Bro. Henry Rauttmell, S.W., 129, Kendal), officiated as Master of Ceremonies; and Bro. the Rev. William Williams, of Cockermouth, assisted as Chaplain.

Dinner being concluded, the Chairman proposed, in succession, "The Queen," and "The Prince and Princess of Wales, and the rest of the Royal Family." The Chairman next proposed the health of "The Most Worshipful Grand Master the Earl de Grey and Ripon." Although Earl de Grey and Ripon had not long enjoyed that high honour, he was sure that no brother could sooner have installed himself in the affections of the brethren than His Lordship had done as Grand Master. Many of them had seen the ability with which he had discharged the duties of his office. He begged to give them the health of the Most Worshipful Grand Master the Earl de Grey and Ripon. Bro. Puxley proposed the health of the Deputy Grand Master, the Earl of Carnarvon and the rest of the officers of the Grand Lodge. His Lordship occupied a distinguished position as Deputy to the Earl de Grey and Ripon, and was not the less worthy of their esteem as a Mason. He begged to couple the

toast with the name of Bro. Busher, P. G.S.B. Bro. Busher, on behalf of the Earl of Carnarvon and the officers of the Grand Lodge, returned thanks. Bro. Whitwell, D. Prov. G.M., in complimentary terms, proposed the health of the Prov. G.M., the Earl of Bective, to which His Lordship cordially responded.

The Chairman proposed the health of the Deputy Provincial Grand Master, Bro. Whitwell, complimenting him upon his attention to the working of the Province, and also to his open handedness in contributing to the Masonic Charities.

Bro. Whitwell briefly replied.

The Earl of Bective, and Bros. Whitwell and Busher having left, Bro. Iredale, P.D. Prov. G.M., was called upon to preside, and proposed as the next toast the health of the newly installed Worshipful Master, Bro. Holme, who was not present, through indisposition. Bro. Morton, P.M., responded in his behalf.

Bro. Cook, P.M., 119, proposed the health of Bro. Fearon W.M., of Lodge 119, complimenting the members of the lodge and the brethren generally, upon having such an admirable Craftsman at their head. Bro. Fearon, he knew, had the principles of Masonry very warmly at heart. He was a member of Lodge 119 at the time he (Bro. Cook) joined the lodge, and his zeal in Freemasonry was such that he outstripped him and became W.M. of Lodge 119, before he (Bro. Cook) attained that high honour. Bro. Fearon briefly returned thanks.

The Chairman proposed "The Masonic Charities."

Bro. Wicks gave "The Worshipful Masters of the lodges in the Province," coupled with Bros. Puxley and Morton, who briefly responded. Bro. Henry proposed the "Visiting Brethren," coupled with the health of Bro. Cook (Barrow), Bro. Howitt, 310, Paisley, and Bro. Oppenheim, 86, Prescott, all of whom responded. Bro. Morton proposed the health of Bro. Williams, A. Prov. G. Chaplain, who returned thanks.

The proceedings closed with the usual toast, "All poor and distressed Masons."

Bros. Cook, Fearon, Sugden, and Lewthwaite, agreeably interspersed the proceedings with a number of songs; Bros. Jones. Lewthwaite, and Sugden, kindly giving their services at the pianoforte.

HAMPSHIRE AND ISLE OF WIGHT.

SOUTHAMPTON.—*Royal Gloucester Lodge* (No. 130).—On Thursday evening the Royal Gloucester Lodge, at Southampton on entering upon the hundredth year of its existence, was honoured by a visit from the Right Worshipful the Prov. Grand Master of Hampshire and the Isle of Wight, Bro. W. W. B. Beach, M.P., with his officers. There was a very full attendance of brethren from Southampton, Winchester, Portsmouth, Gosport, and Cowes. The W.M. of the Lodge, Bro. J. E. Le Feuvre, having delivered the lecture in the first degree, placed before the Prov. Grand Master for his perusal the Atholl warrant of the lodge, and after the lodge duties were concluded, expressed a hope that when the centenary was celebrated, the Provincial Grand Master would not only come again to Southampton, but interest himself to secure the presence on so interesting an occasion of some of the officers, past and present, of Grand Lodge. Bro. J. R. Stebbing intimated that his researches into the lodge books and documents, with the object of preparing a brief history for presentation at the centenary, convinced him that it would be found full of interest and of incidents such as but few lodges in England could boast of. The Provincial Grand Master, humorously referring to the warrants under which the lodge had acted, said its fathers were more successful in serving two masters than fell to the lot of many, and they might have been placed in an awkward fix half a century ago by authority saying, "Which king Bezonian? Speak or die!" The W.M. however, assured him when the fiat went forth that Atholl Masons should not meet in York lodges, and York Masons should not meet in Atholl Lodges, and lodges were required to elect under which warrant they would rule and, to give up the other, the Royal Gloucester managed to retain both. It was thus enabled to illustrate the universality and the true brotherhood of the Craft. Several other references of a purely Masonic character were also made, and the Master was congratulated, and the way in which the lodge was worked. The exceedingly pleasant and highly successful manner in which the brethren entered on this very interesting year, gives the good hope for believing that the Centenary will be celebrated in a manner befitting so pleasing an event.

HERTFORDSHIRE.

WATFORD.—*Watford Lodge* (No. 404).—The annual installation meeting was held on Friday, the 14th inst., at the Clarendon Hotel, Watford, Bro. G. H. Cottam, W.M. The lodge having been duly opened, and the minutes of the last meeting read and confirmed, Bro. Wilson Iles, P.M., occupied the chair, and raised to the sublime degree Bro. F. J. Sedgwick; Bro. T. Halsey, P.M., then presided, and Bro. the Rev. H. F. H. Burchell Herne, the W.M. elect was presented by Bro. Iles, and regularly obligated and installed and saluted, in the presence of Past Masters Finch, Sedgwick, Humbert, Rogers, Martin, Cottam, King, and How. The following brethren were appointed and invested:—Bros. Herbert Fellowes, S.W.; E. Palin, J.W.; W. Roger, Treas.; W. Iles, Sec.; E. T. Foord, S.D.; J. Blenkinsop, S.D.; G. Goodliffe, D.C.; Adcock, Stew.; C. Blenkinsop, I.G.; T. Thomas, Tyler. The W.M. tendered his thanks to the brethren for the honour conferred upon him, assuring them that nothing should be wanting on his part to merit the confidence reposed in him. Bro. Goodliffe then referring to a resolution passed at the preceding lodge, that a Past Master's Jewel should be given to their excellent Secretary, in recognition of his services, and his devoted attention to the lodge, he (Bro. Goodliffe) had been deputed to procure a jewel, which he handed to the W.M. The W.M. then addressing Bro. Wilson Iles said, his first duty in presiding over the lodge was most pleasing, and in kind terms, while placing the jewel upon Bro. Iles's breast, he sincerely hoped their worthy Secretary would for many years be able to continue those services, and Bro. Iles gracefully and gratefully acknowledged the present. In referring to the Lodge of Instruction, of which a report would be laid before them, he regretted it had not been so well supported by the Past Masters and some of the officers. All business being ended, the brethren, 21 in number, adjourned to the banquet. The W.M.'s health was proposed by Bro. P.M. Halsey, and in acknowledgment, Bro. Herne referring to past times, said he knew how much esteemed his dear father was, by all, and emulating his deeds, he trusted he should be found a good and worthy member, and that he would do his best to advance the interests of Masonry, and the lodge. The evening was enlivened by some excellent glees by Bros. Donald King, Ransford, and Young. The jewel referred to was manufactured by Bro. Spencer.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge*, (No. 279).—A regular monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 8th inst., the W.M., Bro. Clement Stretton, P. Prov. G. Reg., presiding. There were also present Bros. Kelly, P.M. and R.W. Prov. G.M.; Weare, P.M. and Treas.; Stanley, *M.R.C.S.*, I.P.M.; L. A. Clarke, P.M. and P. Prov. G.S.W.; Widdowson, Sec.; Palmer, S.D.; J. Wright Smith, J.D.; Halford, I.G.; Capt. Goodchild; McAllister; Blankley; Porter; Stathain; Shuttlewood; Wilkinson; Edward Elwood; Cleaver; Bembridge and Dunn, Tylers. Visitors: Bros. Richard Massey, Sec. 614; R. Hawkes, 103; and Geo. Toller, P.M.; C. Johnson, P.M.; Buzzard, W.M.; Sculthorpe, S.W.; Partridge, S.D.; No. 523. The only work was to raise Bro. Samuel Cleaver, which, after due examination, was done, the ceremony being performed by the Prov. G.M., Bro. Chas. Johnson presiding at the Organ. On the conclusion of the traditional history, Bro. Toller, Prov. G. Sec., gave the lecture on the tracing-board, and the working tools. Grand Lodge certificates were delivered to those present out of twenty brethren, who had been initiated, passed and raised in the lodge during the past year. A letter was read from Bro. W. J. Hughan, of Truro, Prov. G. Sec. for Cornwall, in acknowledgement of the honour done him in his election at the last meeting as an honorary member of the lodge, and the Prov. G.M. reported that he had received a further contribution from Bro. Hughan, to the library of the Masonic Hall. Bro. W. E. S. Stanley, *M.R.C.S.*, the I.P.M., tendered his resignation as a member, he being about to emigrate to Kansas, United States, which was accepted with regret; and the Prov. G.M. and W.M. expressed to Bro. Stanley their own, and the brethren's best wishes for his health, happiness, and prosperity in his future home. Bro. Stanley thanked the brethren for the kindness he had invariably received from them. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting of this lodge was held on Monday, the 17th inst., Bro. Oliver took the chair in the absence of the W.M. There was a good attendance. The minutes having been read and confirmed, Mr. Hartley Feather, was balloted for and unanimously admitted, and being in attendance was initiated into Masonry, the ceremony being most ably rendered by the acting W.M. Bro. Treharne was nominated to act as Provincial Grand Steward for this lodge, at the installation of the Right Worshipful the Provincial Grand Master at Newport on Thursday, 20th inst. The report of the Building Committee was then brought up and read by Bro. Dovey, when it was proposed that the same be confirmed and adopted, and that a cordial and hearty vote of thanks be given to the building committee for their very able and valuable services, this being seconded, was carried unanimously. The S.W., on behalf of the committee, acknowledged the compliment, and warmly eulogised the conduct of Bro. Waite for the indefatigable way in which he had acted, especially in bringing the matter to such a speedy issue. Bro. Waite very feelingly thanked the brethren for approving of his conduct. It was then resolved that the first bye-law be altered by fixing the future meetings on the last Monday in the month instead of the third Monday as heretofore. The Building Committee were then requested to see to the removal of the lodge furniture to the new Masonic Hall, which they promised to do. The acting W.M. then read the second, third, and fourth bye-laws relative to the election of a W.M., Treasurer, and Tyler in May, and the Secretary was instructed to prepare the necessary voting papers. One brother was proposed as a subscribing member, and the brethren then proceeded to complete their preliminary arrangements for visiting the Provincial Grand Lodge at Newport on the 20th inst., and the lodge was closed in harmony at 8.10 p.m.

NEWPORT.—*Silurian Lodge* (No. 471).—A special Lodge of Emergency was held at the Masonic Hall, Great Dock Street, Newport, on Tuesday last, and was very well attended. P.M. Bro. the Rev. S. Fox, Prov. Grand Chaplain, took the chair, in the absence, through illness, of the W.M., Bro. H. Grattie. The minutes of the last meeting having been read, also the requisition convening this meeting, Sergeant-Major John Campbell and Mr. Edwin Hibbard were duly initiated, the ceremony being most ably rendered by the acting W.M. All preliminary arrangements for the Provincial Grand Lodge meeting on the 20th, were then completed, and the Lodge was closed in harmony at 9 p.m.

INDIA.

DISTRICT GRAND LODGE OF THE PUNJAB.

A regular communication of the District Grand Lodge of the Punjab was held at the Masonic Hall, Lahore, on Saturday, the 14th January, 1871. Present:—

Wor. Bro. A. Stewart, D.D.G.M.,	as Dist. G.M.
" " G. H. Basevi ...	Dist. G.S.W.
" " W. Adlard ...	Dist. G.J.W.
" " R. E. K. Wilkinson.	" G. Reg.
" " W. H. Wilson ...	" G. Sec.
Bro. J. J. O'Callaghan ...	as D.G.S.D.
" A. M. Saunders ...	as D.G.J.D.
" P. H. Wallerstein ...	as D.G. Org.
" E. C. Jessawalla ...	as D.G. Dir. of Cers.
" C. F. Amery ...	as Asst D.G. Dir. of Cers.
" G. C. Rowcroft ...	as Dist. G. Pursuivant.
" C. H. Chetham ...	D.G. Steward
" Geo. Davis ...	as "
" E. Nicholl ...	as "
" P. Scott ...	as "
" Hy. Cunningham ...	D.G. Tyler

Lodges Hope and Perseverance, Ravee and Multan were duly represented.

The District Grand Lodge was opened in form at 7.30, p.m.

Apologies for non-attendance from the following brethren were read and recorded:—

Wor. Bro. W. Clark...	P.D. Dist. G.M. of Bengal.
Bro. J. D. Waters ...	D.G. Treas.
Wor. Bro. G. N. Money ...	D.G.S. Deacon
" " J. Goldney ...	D.G. Dir. of Cers.
" " Bleckley, <i>M.D.</i> ...	D.G. Swd. Bearer
" " Blake ...	D.G. Steward

The District Grand Secretary read a letter from Bro. J. D. Watters, District Grand Treasurer, resigning his office, as his official duties did not allow him sufficient leisure to hold so important a post.

The minutes of the last regular communication having been printed and circulated, were, on the motion of Wor. Bro. Basevi, D.G.S. Warden, taken as read, and on being put to the vote duly confirmed.

The Worshipful Deputy District Grand Master said:—Worshipful brethren,—I much regret that our Right Worshipful District Grand Master is unavoidably absent this evening, and in his absence I will not detain you long, as there is very little to lay before the District Grand Lodge. Most of the lodges in the District are in unexceptionally good working order, and with regard to the work done, may be said to be flourishing. The Members of Lodge Light of the North finding it impracticable to work at Ferozepoor have applied for sanction to remove the Warrant to Dalhousie, where there is every chance of a Lodge working successfully, as there are several resident Masons there, and during the season a great number of visitors. The brethren at Rawall Pindie have intimated their intention of opening a new lodge and there is very little doubt of its success, when it is supported by such brethren as Bros. Tyler, Blake, and Cockburn.

The Lodges at Peshawar and Delhi have, unfortunately fallen into abeyance, and their Warrants and Books will be called for at once.

I regret to notice the exclusion of Bro. Ferrante, from Hope Lodge and Perseverance, for non-payment of dues, and Bro. J. D. Brown from "Ravee," for the same reason.

Since last communication of District Grand Lodge, the By-laws have been received, duly confirmed by the M.W. Grand Master, and I strongly recommend every brother to obtain a copy from the District Grand Secretary.

The District Grand Secretary then read the following report of the Board of General Purposes:—

"The District Grand Treasurer's accounts were carefully examined when it was found that there was a credit balance of Rupees, 1,002, in hand in the 'Fund of Benevolence,' besides Rupees, 500, lent to the 'District Grand Lodge Fund,' and this was considered very satisfactory considering the short time the District Grand Lodge had been in existence.

"There was also a balance of Rupees, 387-12-4, in the 'District Grand Steward's Fund,' which was also very satisfactory.

"The 'District Grand Lodge Fund' however, exhibited a balance on the wrong side, but this was not to be wondered at, as the Fund in question had to bear all the heavy expenses attendant on a District Grand Lodge. At the end of the year 1870, the Fund was in debt to the amount of Rupees, 257-5, besides owing Rupees, 500, to the 'Fund of Benevolence.' Of course there was a quantity of a valuable property in stock for which this money has been expended, and the balance will be considerably reduced when all the Lodges have sent in their dues up to the end of the year. In the meantime it was proposed to vote Rupees, 150, from the 'District Grand Steward's Fund,' as they did not require it, and there would still be a good balance in hand, besides the subscriptions for 1871 would be coming in in a few days.

"Wor. Bro. Wilson, the District Grand Secretary, had also been voted a bonus of Rupees, 500, for his services at the commencement of the Lodge and for the year 1869, but this unfortunately was still unpaid.

"Wor. Bro. Wilson proposed that as the funds were not at present sufficient to meet the expenses, the Dist. Grand Secretary's office allowance be reduced from 100 Rupees a month to 50, and expressed his willingness to still carry on the duties. Wor. Bro. Stewart, Deputy Dist. Grand Master further proposed a vote of thanks to Wor. Bro. Wilson, and that a bonus, according to the funds, should be given at the end of the year. This was unanimously agreed to.

"Bro. A. B. Chittenden having been reported by the Wor. Master of 'Ravee' for non-payment of dues, had been summoned to attend before the Board, but had, in the meantime, written, promising to pay, it was therefore agreed that he should be given till next meeting of the Board, failing payment by that time he will be reported to District Grand Lodge for exclusion.

"Wor. Bro. Basevi, D.G.S.W., then laid his scheme for an Educational Fund, before the Board, and after considerable discussion it was determined to recommend the following for the

consideration of District Grand Lodge, and all the lodges in the District."

With reference to the Punjab Masonic Institution for Educating Children of Indigent Freemasons, W. Bro. Basevi proposed that as a commencement District Grand Lodge should give at least Rupees, 500, as a nucleus, and that the report and proposition read by the District Grand Secretary should be forwarded to all lodges in the District, with a letter inviting their opinions and co-operation. This was seconded by W. Bro. Wilkinson and carried unanimously.

W. Bro. Stewart, Deputy District Grand Master, then said he had been directed by the Right Worshipful District Grand Master to make the following appointments for the year 1871, and he had very much pleasure in carrying out the instructions, and investing the brethren named—

Wor. Bro. G. H. Basevi	...	...	D.D.G. Master.
" " G. C. Rowcroft	...	...	D.G.S. Warden.
" " G. N. Money	...	...	D.G.J. Warden.
" " George Blake	...	...	D.G. Sen. Deac.
" " Thomas Briggs	...	...	D.G. Jun. Deac.
" " T. N. Young	...	...	D.G. Supt. Wks.
" " T. M. Bleckley, M.D., L.L.B.	...	...	D.G. Dir. of Cers.
Bro. Theo. Belle	...	...	D.G.A. Dir. of Cers.
W. Bro. Armstrong	...	...	D.G. Swd. Bearer
Bro. P. H. Wallerstein	...	...	D.G. Organist.

W. Bro. Wilkinson was re-appointed D.G. Registrar, and W. Bro. Wilson, District Grand Secretary, and the following brethren District Grand Stewards:—Bros. A. M. Saunders; George Davies; Ed. Nicholl; E. C. Jessawalla; H. Nichollets; C. M. Hall; and Bro. Henry Cunningham, District Grand Tyler.

Bro. Watters having resigned the D.G. Treasurership. W. Bro. Stewart, P.D. Dist. G.M., proposed Bro. J. Mahon, for that important office; this was seconded by W. Bro. Basevi, and carried unanimously.

The next duty before District Grand Lodge being the formation of a Board of General Purposes, the following brethren were duly proposed and appointed:—W. Bros. Adlard; Rowcroft; Wilkinson; Armstrong; and F. D. Daly. The Deputy District Grand Master being President, and the District Grand Treasurer and Secretary. Members ex-officio.

W. Bro. Adlard gave notice of the following motion to be brought before next Regular Communication:—

"That District Grand Lodge investigates the claims of Co-proprietorship in the Masonic Hall, Lahore, to which building Lodge Hope and Perseverance have assumed sole right and title."

There being no further business to be brought before the District Grand Lodge, it was closed in form at 9 p.m.

ROYAL ARCH.

HAMPSHIRE AND ISLE OF WIGHT.

PROVINCIAL GRAND CHAPTER.

The annual meeting of Royal Arch Freemasons of the Province of Hampshire and the Isle of Wight, was held at the Masonic Hall, Winchester, on Wednesday, the 10th inst., under the presidency of the M.E. Comp. W. W. B. Beach, Esq., M.P., the Prov. G. Sup. There was a large attendance of Companions of the order from all parts of the united province. In the unavoidable absence of Comp. C. E. Deacon, the 2nd Grand Principal, Comp. W. Hickman, Past Grand Principal, was requested to fill that position, and Comp. E. Booth acted as 3rd Grand Principal. The Provincial Grand Superintendent addressed some appropriate remarks to the companions, having particular reference to their duties in this degree of Freemasonry, and their relation to Craft Masonry. The following companions were appointed Officers of Provincial Grand Chapter for the ensuing year:—Comps. C. E. Deacon, 2nd G.P.; H. Abraham; 3rd G.P.; W. Hickman, G.S.E.; S. Everitt, G.S.N.; W. Bemister G.P.S.; A. Coles, G. First Assistant Soj.; J. Wallingford, G. Second A. Soj.; M. E. Frost, G. Treas.; W. H. Ford, G. Reg.; G. Green, G. Sword Bearer; T. Stopher, Grand Standard Bearer; and J. J. Hare, Grand Dir. of Cers.

ANCIENT AND ACCEPTED RITE.

HAMPSHIRE.

BOURNEMOUTH. — *Vigne (late Bournemouth) Chapter, S.P.R.C.*—We are requested to announce that the Rose Croix brethren meeting at Bournemouth have unanimously resolved to alter the name of their Chapter from the "Bournemouth" to the "Vigne" Chapter. In making this change, the Bournemouth brethren desire to pay a tribute of respect, not merely to the official position, but also to the personal and Masonic character of the present M.P.S.G.C. of the Rite in England and Wales; and they trust that this new name will be accepted by the governing body of the A. and A. Rite, as well as by brethren of the Order in general, as a practical proof that the spirit of dissatisfaction with the proceedings of the S.C. is not quite so universally diffused, as might be supposed, from what has been of late stated elsewhere.

PRESENTATION OF ADDRESS OF CONDOLENCE ON THE DEATH OF BRO. A. P. HAINS, M.D., TOTNES.

On Friday evening, April 14th, a deputation from the Pleiades Craft and Mark Lodges, and the R.A. Chapter at Totnes, consisting of Brcs. Rev. R. Bowden, John Heath, W. Cuming, Dr. H. Hopkins, and A. B. Niner, attended, by appointment, at the residence of Bro. John Hains, M.R.C.S., to present to him copies of resolutions of condolence on the death of his brother. Frederic A. P. Hains, M.D., who was a member of each of these bodies.

The following address was first read by Bro. Dr. Hopkins, and afterwards a copy emblazoned with Masonic emblems, appropriate for the occasion, was placed in the hands of Bro. Hains:

"Dear Sir and Brother,—

Through some channel or other you have doubtless learnt the object of our visit here this evening, as representatives of the Freemasons of Totnes, in the three several departments of Craft, Mark, and Royal Arch. By each of these bodies a deputation has been appointed to convey to you a copy of a resolution unanimously passed by it. Our number is small; nevertheless, several of us represent all three of these branches, and those who are absent are prevented from joining us by illness or by residence at a distance. Be assured, however, that they fully reciprocate the sentiments expressed in our open assemblies on this painful occasion.

In our view, the mission of Freemasonry is threefold: 1st. To administer relief to the needy, the widow and the orphan and to exercise charity, in the broadest sense of the word, not only to those who are united with us in the bonds of brotherhood, but also to those out of our pale. 2nd. To promote kindly feeling and support among those who are bound together by the same obligations, and are participators in the same mysteries; to soothe the distresses of such as mourn and are in trouble, as well as to rejoice with those who rejoice. Lastly. As the tenets of our Order are based on the purest principles of piety and virtue, it is our duty so to regulate our lives and actions, so to exhibit the beneficial effects of our symbolism and of our teaching, as to gain the regard and admiration of the external world;—to set such an example of all that is honorable and praiseworthy in the sight of God and man, as by these means to induce others to subject themselves to the same influences. Under the second of these heads are we met on the present occasion. Dear Sir and Brother,—We are aware that your professional engagements preclude the possibility of your frequent appearance in our stated assemblies. On the last occasion when we met, however, your absence was caused by a melancholy event, which has made your house one of mourning. It has pleased the G.A.O.T.U. to remove one who was naturally dear to you from domestic ties; nor less so to us as Masons from a just appreciation of his worth. One of our most important and impressive ceremonies has direct reference to this solemn and especial subject, as commemorative of the departure from life of "one of the brightest characters recorded in the annals of Freemasonry," at a period far removed from us by antiquity; thus instructing us how to die after having displayed fidelity to our trust. And shall we be less mindful of this solemn event, in regard to one who has been in our midst, and has now realized the reality of that figurative death through which we have all passed? No! such is not the feeling of those

who rank as brethren to yourself and to him now departed, Let us all look forward to a happy re-union, and to a participation with him and with each other in the "hidden manna," the white stone, which containeth a new name," and the 'morning star promised to him that overcometh.'

In the name of the Lodges and Chapter to which he belonged, we offer to you and to the members of your family our sincere condolence; we express a hope that our late friend and brother has passed to a better and a happier world; and we place in your hands tokens of respect for his memory, and of sympathy with surviving relatives under the bereavement. The resolutions passed have already been given in the reports of the meetings of the three Masonic bodies. At the conclusion of the above address, Bro. W. Cuming read that of the Craft Lodge, presenting a copy of it, and also a letter received from the Secretary of the Scottish Mother Lodge of the deceased. Bro. the Rev. R. Bowden read and presented the resolution of the R.A. Chapter, and Bro. J. Heath that of the Mark Lodge. Each of these brethren accompanied the presentation with appropriate remarks, which were supplemented by Bro. Niner. It need hardly be added that Bro. Hains in reply expressed his appreciation of the kind and sympathetic feeling exhibited by the Masonic bodies in offering these tokens of respect and of fraternal regard which he should carefully preserve as mementos of one to whom he had looked forward as his professional colleague and eventual successor, but though these expectations had been so suddenly blighted, he had much satisfaction in the thought that his dear brother, conscious that he was about to relinquish all earthly ties and prospects, had departed from life with full resignation and dependence on his Saviour.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Tuesday Evening, the 28th ult., the Birkenhead Theatre had one of its grand gala nights, and was attended by nearly all the rank and fashion of the Cheshire side. The occasion, we need hardly say, was no ordinary one, being in aid of the funds of the above useful institution, one of the worthiest that could arouse the sympathies or evoke the eleemosynary aid of the generous public. The performance commenced with Maddison Morton's Screaming farce, "To Paris and back for Five Pounds" in which the several characters were admirably sustained by brethren of various lodges. Bro. T. Earl Hignett, W.M. 537, illustrated the exaggerated burlesque character of Mr. Samuel Snuzzle, in his usual humorous and talented manner, and Bro. R. T. Parkinson made a capital Markham, while Bro. S. Pearson as Lieut. Spike, R.N.; Bro. W. C. Beggs as Superintendent; Bro. Wilson as the Waiter; Mr. Percy B. Gooch as Detective Pounce; and Mr. H. N. Hill as Spriggins, were equally well placed. Miss Dacre personated the heroine of the piece with good effect. When the curtain rose a second time it was to introduce Mr. and Mrs. Howard Paul, whose world renowned impersonations of character are too well-known to render comment necessary. The entertainment concluded with Bro. C. H. Duval's appearance in his popular "Odds and Ends," which he has so successfully given in Liverpool during the last five or six weeks.

The result will no doubt leave a handsome sum to the Institution above named.

On Wednesday, the 29th ult., the Annual Court of Governors was held at the Crewe Arms Hotel, Crewe, which was numerously attended by the brethren of the province, and presided over by Bro. Wilbraham Egerton, M.P., P. Prov. J.G.W. The business of the day was to accept the Treasurer's accounts and report, and we are glad to see this Infant Institution in so prosperous a condition, it having the sum of £1340 17s. 7d. of invested capital, after providing education and advancement in life for no less than 19 orphan children during the past year.

Seven additional candidates presented themselves, which were all elected, making 26 recipients of this fund for the current year. This additional expenditure will, we doubt not, rouse the brethren of the province to extra exertions for so noble a cause.

MASONIC FEMALE ORPHAN SCHOOL, DUBLIN.

The annual meeting of the friends and supporters of this truly admirable and benevolent institution was held last evening in the large Concert-hall of the Exhibition Palace, Dublin, the remainder of the building being thrown open for the purposes of a promenade for those who were unable to obtain admittance to the hall in which the proceedings took place, and these were not a few. The doors were open shortly before seven o'clock, and we venture to say that never was that concert-hall so rapidly filled in every part as on this occasion. In a very few minutes every seat in the gallery and the body of the hall was occupied by as respectable and numerous an assembly of ladies and gentlemen as ever gathered there on any charitable mission. There was not even standing-room for numbers who sought admittance, of whom there were as many enjoying the promenade outside in the nave as there were witnessing the proceedings. There were certainly over five thousand persons present of all classes, and the respectability of the meeting, as well as its praiseworthy object, and the visible proofs of the good effected by the Order, were abundant answers to the calumnies and attacks of its enemies. It is but a comparatively few years since these annual meetings were inaugurated in the Rotundo, and the experiment proved a great success, strengthening not only the hands of those engaged with the school, but adding to the strength of the ancient and honoured Order. On this occasion some limit had to be placed on the number of tickets, so great was the demand for them, and very many were disappointed in meeting a refusal. In fact, judging by the crowded state of the building last evening, the attendance would appear to have reached proportions which it would be difficult to extend. The assembly was brilliant and fashionable, the varied-coloured dresses of the ladies contrasting and adding to the effect of the rich scarfs, jewellery, and other paraphernalia of the brethren by whom they were accompanied, and the scene was gay and animated in the extreme. In the nave, the scene was equally gay and animated, the building being brilliantly illuminated with vast numbers of gas jets, including some Masonic devices, placed in conspicuous positions—the crowds promenading adding greatly to the *tout ensemble*. It is unnecessary for us to say a word as to the objects of the institution or the Order by which it is supported. The forty orphan girls, and nearly a dozen orphan boys of deceased brethren, who were present, sufficiently commend both. From the opening the doors until the commencement of the proceedings, and also after the prizes had been distributed, a very choice selection of music was played in the nave promenade by the bands of the 8th Hussars, under the direction of Bro. T. Martin, and of the Royal Irish Constabulary, under the direction of Bro. Harry Hardy, whose performance gave very great satisfaction, and served to enliven the assembly during the meeting. At eight o'clock, the brethren who were expected to occupy places on the platform, assembled in the small concert-room, and a procession having been formed, it was conducted by the Deputy Grand Master from the Leinster Hall to the Grand Concert Hall, the band of the Royal Irish Constabulary playing a Masonic March (specially composed for the occasion by Bro. John Dunne, *Mus. Doc.*, W.M., 50), introducing the Masonic song, by the late Bro. Dr. Smith—

"Should the changes of life e'er compel me to roam,
In a Lodge of Freemasons I'll sure find a home;
There the rich and the poor on a level do meet,
And brother each brother doth cordially greet."

On ascending the platform the brethren filed off into seats pointed out by the Stewards, and the chair was taken by the Right Worshipful Bro. Robert William Shekleton, Deputy Grand Master.

The pupils of the school, accompanied by the pupils of the boys' school, then entered the room, and occupied the seats provided for them in front of the platform, the Grand Organist playing a voluntary as they marched along.

The children of both sexes looked remarkably healthy, were respectably clad, and their faces bore an intelligent and happy appearance.

In every respect they evinced the care taken of them, and reflected much credit on those in whose charge they were placed. The entire scene in the hall wore a most imposing and magnificent appearance.

The children having taking their seats,

Bro. Viscount Powerscourt, Junior Grand Warden, called upon

the brethren present to give the Deputy Grand Master the customary salute, which was given according to ancient usage.

The 100th Psalm was then sung, with organ accompaniment, by the vast assembly, and Bro. the Rev. J. J. MacSorley, Grand Chaplain, offered up prayers.

The Deputy Grand Master said that a very unpleasant task had devolved upon him, to intimate to the meeting that his Worshipful Grace, their Grand Master, the Duke of Leinster, was unable to be present that evening. He regretted his Grace's absence on various grounds—first, on account of the cause which kept him from amongst them; and, secondly, because it was thus his lot, as deputy, to take the chair which the Grand Master had so worthily filled on so many previous occasions. At a late hour last night he had received a communication from his Grace, stating that he had not been able to recover sufficiently to attend on this occasion. Yet, in expressing his unfeigned regret at the absence of his Grace, whose presence had lent dignity and prestige to many of their assemblies, he was sure he was expressing the sentiments of every one in the hall, and whether they regarded the Duke in his public or private character, he was alike respected and beloved as a nobleman resident amongst them who had set such a bright example to those of his own high order. As their Grand Master he had always manifested the greatest possible interest and paternal care in the success of the Female Orphan School, and the fact that he had been elected fifty-eight successive years to the exalted office of Grand Master, proved the estimation in which he was held by every member of the Craft in Ireland. He was sure that all present, as well as the brethren absent, would sympathise with his Grace in his present indisposition.

Bro. E. Digges La Touche, Hon. Sec. to the Masonic Orphan School, then read the report.

Some of the pupils then played the following selections on the pianoforte admirably, and were awarded loud applause:—Duet, "La Bouquetiere" (Macfarren). Solo, "Invitation pour la danse" (Chopin).

R.W. Bro. Viscount Powerscourt, Junior Grand Warden and Prov. Grand Master of Wicklow and Wexford, then proposed the following resolution:—

"That the report now read be adopted, printed, and circulated, and that the thanks of this meeting are due to the members of the Ladies' Education, Finance, and Apprentice Committees of the Institution, and also to the medical officers of the school, for the zealous and efficient manner in which they have discharged the duties devolving upon them, and for the lively interest they manifest in everything conducive to the prosperity and progress of the pupils of the Masonic Female Orphan School."

He said—Before adverting to the object of the resolution, I wish to say one or two words on the subject of the craft generally. Freemasonry had had many burdens placed upon its shoulders which it had no right to bear. These were notions put forward by people who do not understand, or who wilfully misunderstand the objects of Freemasonry. As a so-called "secret society," it has been classed with other combinations which aimed at the overthrow of law and order; and it has been said by many people that such schemes were among its tenets. I have had long discussions about it with foreigners, and notably with a distinguished foreigner, who made out that the revolutions in Italy and other countries were fostered and encouraged by Freemasons. I pointed out that our constitution was directly opposed to any subversion of the powers that be, and that any person conspiring in any way would be looked upon as unworthy to sit in a lodge, and that liberally constituted Governments look on our Craft as a beneficent and harmless institution. The true work of Freemasonry is that which we are assembled to celebrate to-night—viz., charity. There is only one answer to any of those who say that Freemasonry is a secret society in the dangerous sense, and that is—look at our constitution, examine it freely, and tell me if you find anything in it breathing any other sentiment except "Peace on earth, good will towards men." The symbol of the square is to show that we endeavour to square our actions; and the level and compass, that we act with justice and forbearance in all dealings with our fellow-men. There are some benevolent ladies and gentlemen who have taken upon themselves to help in the work of charity which we are here to celebrate to-night, and who deserve our warmest thanks for their disinterested exertions in undertaking the management and surveillance of the Female Orphan Schools, and to whose

sacrifice of their time and money we are indebted for the efficient state in which we find those institutions, the details of which have been brought before you in the report which has been read. I think you will agree with me that the ladies who have put their hearts into this good work deserve most highly the best thanks we can offer them for the interest they take in keeping up the credit of the Order in providing for the education of the children of our poor brethren. I hope that the sight of the orphans of deceased poor Freemasons to-night may induce some of the charitably disposed here present to look upon these schools as worthy of support, and may make them think that the Ancient Craft is doing some good in rescuing these poor children from a life of ignorance and misery, and giving them an opportunity of becoming useful members of society.

The R.W. Bro. Sir J. Marcus Stewart, Bart., Prov. Grand Master of Tyrone, said he felt it an honour, as well as a pleasure, to second the resolution which had been so ably proposed. The resolution was divided into two heads, the first of which related to the adoption, printing, and circulation of the report, which he believed showed no apathy on the part of Freemasons, as regarded this school. He noticed that there was a small diminution in the amount of private subscriptions and donations to the funds, as compared with last year, and he appealed to the country members to bring that matter forward in their respective lodges. He saw by a reference to the subscription list that seven-tenths of the amount were subscribed by the Dublin brethren, and two-thirds of the remaining three-tenths had been given by the brethren of Belfast and Cork, who took a warm interest in the school. As to the pupils, five-sixths of them had come from the country, and only one-sixth from Dublin, showing that the number of those relieved from the country was in enormous proportion to the amount subscribed. He hoped that in future an effort would be made to obtain more assistance from the country. He trusted, also, that the subscriptions from all sources this year would be largely increased, as the governors intended giving an increase of accommodation in the school. Having spoken of the great advantages conferred by the school, he said that the average number of pupils admitted per year was six, and that the same number left, who were well provided for and looked after. They were chiefly fitted for governesses, and these even of the first-class in that profession. He referred in a eulogistic manner to the ladies of the education, finance, and apprentice committees of the institution, and also to the medical officers of the schools, for their unremitting care and attention to the welfare of the institution and the pupils, mentioning as a gratifying fact that during eighteen years there had not been a single death in the school. That would give some idea of the care paid to them. He trusted the Male Orphan School would prove as great a success as this institution. The Male Orphan School had been started in 1867, and already there had been £5,465 subscribed, of which £4,400 had been invested. This gratifying result was, in a great measure, due to the exertions of the Rev. Bro. Westby.

The resolution was put and carried unanimously.

Selections were then played by some of the pupils on the pianoforte with marked success.

Bro. General Dunne came forward, and said he had great pleasure in moving that a cordial vote of thanks be passed to the Deputy Grand Master for his dignified conduct in the chair. He expressed his very strong regret at the absence of the Duke of Leinster, and spoke of the merits of the Masonic Order.

Bro. William Fetherstonhaugh, Prov. Grand Master of Meath, seconded the motion, which passed unanimously.

The Deputy Grand Master, in returning thanks, said that the resolution took him quite by surprise, and was an honour he did not at all anticipate.

This concluded the proceedings in the large concert hall, and the procession then formed, and conducted the Deputy Grand Master to a dais erected at the northern end of the nave, where he presented the prizes, or certificates to the successful pupils at the recent examination.

The following resolution was carried:—

"That whilst acknowledging with gratitude the liberal support and assistance which the Institution has hitherto experienced, the governors would earnestly invite the co-operation of the brethren, in order to still further extend the usefulness of the Institution."

The vast assembly then promenaded the building for a considerable time, the bands playing alternately, and it was quite

evident that a most agreeable evening had been spent. Every credit is due to the promoters and stewards of the meeting for the admirable manner in which the arrangements were carried out.

KNIGHTS TEMPLAR.

INDIA.

PROVINCIAL GRAND PRIORY OF KNIGHTS OF MALTA.

On the conclusion of the work of the Provincial Grand Conclave, the Sir Knights repaired to banquet, after which they again assembled in the Temple, and assisted in the opening of the Provincial Grand Priory of Bengal at 11 o'clock p.m.

Present:—V. E. Sir Knight Hugh Sandeman, Provincial Grand Prior; E. Sir Knight H. H. Locke, Sandeman Priory; G. H. Daly, M.D., Royal Kent Priory; I. L. Taylor, Royal Kent Priory; W. Adlard, St. Augustine Priory; Capt. W. G. Murray, Sandeman Priory; John Mackintosh, Sandeman Priory; W. B. Collins, Sandeman Priory; I. J. Whitty, Sandeman Priory; D. Macgregor, Sandeman Priory; Capt. G. G. Nelson, St. Augustine Priory; C. H. Compton, Sandeman Priory; W. MacGowan, Sandeman Priory; W. Bourne, C.E., Sandeman Priory; Capt. A. J. Filgate, Sandeman Priory.

The Provincial Grand Prior expressed his gratification at the establishment of a Grand Priory of Knights of Malta in Bengal. There were three Priors in Bengal, one being attached to each of the Knight Templar Encampments, and all being under the rule of well-known and energetic Masons. The Sir Knights of the Priory attached to the "Sepulchre" Encampment, had paid him the very high compliment of naming it after him, and of introducing his family crest and motto into their heraldic bearings. He sincerely trusted that the work now commenced in order, would bear much good fruit, and that this degree of Knight Templary would long flourish in the province.

It was his attention on this, the first occasion of opening a Grand Priory, to appoint to Grand Office only such Sir Knights as would hold their rank by reason of their corresponding positions in Provincial Grand Conclave.

He thought that at this early stage of their existence it would perhaps be unnecessary to frame bye-laws, as they could be governed in all things by the spirit of the general regulations of the order; it would perhaps be unadvisable also to lay down a scale of fees for office and dispensations.

The Provincial Grand Prior directed E. Sir Knight I. L. Taylor to assume the duties of Grand Treasurer to the Provincial Grand Priory, by virtue of his holding the corresponding rank in the Provincial Grand Conclave of Knight Templars.

There being no other work before the Provincial Grand Priory, it was closed according to due and ancient form.

Poetry.

FORGIVENESS.

By Mrs. J. W. Figg.

Why may Nations God-like be
And in forgiveness just and free,
And may none seek to crush another
But act the nobler part of brother.

God alone can life impart;
Shall we not then expect to smart
If in disobedience to His will
We fight with an intent to kill?

We teach our children "love each other"
And be kind to one another,
What must they think when Princes great,
Are fighting for each other's State?

Better example may we see,
Or they perhaps will disagree;
And who on earth can apprehend
When wars shall cease, and strife shall end.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING APRIL 28TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 24th.

LODGES.—Royal Somerset Ho. and Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, Freemasons' Hall; Pythagorean, Ship Tavern, Royal Hill, Greenwich; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End; De Grey and Ripon, Angel Hotel, Great Ilford.——CHAPTER.—Joppa, Albion Tavern, Aldersgate-street.

Tuesday, April 25th.

LODGES.—Tuscan, Freemasons' Hall; Moira, London Tavern, Bishopsgate-street; Faith, Anderton's Hotel Fleet-street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge-street, Blackfriars; Prince of Wales's, Willis's Rooms, St. James's; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.——CHAPTER.—Royal York Chapter of Perseverance, Freemasons' Hall.

Wednesday, April 26th.

Grand Festival at Freemasons' Hall.

Thursday, April 27th.

General Committee Girls' School at Freemasons' Hall at 4.
LODGES.—Grenadiers, Freemasons' Hall; Shakespeare, Albion Tavern, Aldersgate-street; South Middlesex, Beaufort Hotel, North End, Fulham; Victoria, Anderton's Hotel, Fleet-street.——CHAPTER.—Mount Lebanon, Bridge House Hotel, Southwark; Polish National, Freemasons' Hall.

Friday, April 29th.

LODGE.—Jerusalem, Freemasons' Hall; Fitz Roy, Head Quarters of the Hon. Artillery Company, London; Finsbury, Jolly Anglers' Bath-street, St. Luke's.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, April 24th.*

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 Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, April 25th.

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; Sidney Lodge, Cambridge Hotel, Upper Norwood 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 Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, April 26th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street,

Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.——CHAPTER.—St. James's Union, Swan Tav., Mount-street; Grosvenor-square.

Thursday, April 27th.

LODGES.—Fidelity, Goat and Compasses, Easton-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; Tranquility, 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; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.——CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, April 28th.

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, Duke of Edinborough, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walkham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.——CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, April 29th.

LODGE.—Sphinx, Stirling Castle, Camberwell.——CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

TO CORRESPONDENTS.

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

M.A.—(Rochdale).—The insertion of your letter is declined. We always have, and always shall refuse to insert reports of unrecognised "Masonic Bodies," even at the risk of not being considered an "impartial publication in the Masonic interest."

We are quite open to admit any criticism, or temperate discussion upon Masonic subjects, but we cannot give space for mere denials, or abuse of those holding contrary opinions.

EXCELSIOR and others complain of their communications not having been inserted or acknowledged. We must repeat the rule that under no circumstances can any communication receive attention unless the Name, Address, Lodge, and Masonic Rank of the writer is forwarded, not for publication, unless denied, but as a guarantee to the Editor of the good faith of his Correspondents. In addition to the foregoing several communications are declined, as being written in an unmasonic spirit, and otherwise unsuitable to our pages.

ERRATA.—In the last line of the Report of Provincial Grand Lodge of Yorkshire, page 263, for "Oldest Mason in England," read "Oldest Mason in his Lodge."

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.

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.