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## REPORTS OF MASONIC MEETINGS.

## Craft Masonry.

**PHOENIX LODGE (No. 173).**—An excellent gathering of this old lodge was held at the Freemasons' Tavern, on Saturday, the 9th inst. The following officers were present:—Bros. Massey, W.M.; Phillips, S.W.; Finch, J.W.; Burford, Treasurer; Mathews, Secretary; Allen, S.D.; Blyth, J.D.; Andrews, I.G.; Vine, Steward; Jekyll, Organist; Watson, P.M.; Wilson, P.M.; Green, P.M.; Vine, P.M.; Speight, P.M. 27, Tyler. The minutes of the previous meeting having been read and confirmed, the W.M. passed Bros. Wood and Lounz, and raised Bros. Gilbert, Stanham, and J. Viney. The ceremonies were most effectively performed. Upon the motion of Bro. Blyth, J.D., it was unanimously resolved that the handsome sum necessary to make the lodge a V.P. of the Royal Masonic Benevolent Institution, in addition to that already subscribed, should be voted from the lodge funds at the festival of the Institution in 1877. It was moved by the W.M., and seconded by Bro. Sharman, P.M., that application should be made to found a chapter in connection with the "Phoenix." An important private matter having been discussed at length, the lodge was closed, and the brethren adjourned to an excellent banquet. Amongst the visitors were Bros. Ough, P.G.P., &c.; Binckes, P.G.S., Secretary Royal Masonic Institution for Boys, &c.; Read, P.M. 881, 319; Watts, W.M. St. Paul's; T. C. Walls, S.D. 1381, &c.; Smith, 173; Burden, 180; Trolard, 118; Roche, 901; Colegrave, 1158; Tremear, Acacia, Southall. Before the usual toasts were proposed Bro. Binckes rose, and having obtained the W.M.'s permission to speak, stated that in consequence of a pressing domestic engagement he had to leave, but he could not do so without first expressing the warm gratitude he felt at the generosity that had been evinced that day by the lodge upon the motion of Bro. Blyth that the large amount necessary to qualify the W.M. for the time being a V.P. of the Institution of which he (the speaker) was a representative, had been so unanimously voted. He then spoke upon the great benefit conferred by the three Masonic Institutions, namely, assistance and accommodation to 200 aged, and board, education, and clothing, to 153 girls and 189 boys. With respect to the latter he believed that by the end of the year a sum of over £15,000 would be found to have been subscribed in 1876 to that institution, which was a practical proof of its popularity. In conclusion Bro. Binckes said that he hoped the good and benevolent example set by the brethren of the Phoenix that day would be followed by many others throughout the kingdom. The usual routine of toasts then followed in quick succession. Bro. Ough, P.G.P., briefly acknowledged the toast of "The Grand Officers." In proposing "The Health of the W.M.," Bro. Wilson, P.M., expressed the great pleasure he felt in having that duty to perform. He then went on to state that the W.M. throughout his connection with the lodge had rendered himself extremely agreeable to them all, and his zeal in the carrying out of his duties was most praiseworthy. In order to preside that day, the W.M. had come from Sweden, although he had written requesting that he, Bro. Wilson, would attempt to discharge his responsibilities, which he would have been only too pleased to have done. This toast having been received with excellent "fire," the W.M. replied by giving a very interesting account of his visit to a Swedish lodge, and the warm reception he, as a representative of an English lodge, had experienced. He told them that the Master of a

lodge in that country was looked upon with almost a regal veneration by his brethren, and held his office direct from the King, to whom he was alone responsible. In conclusion he informed them that the Master and brethren of the lodge that he had visited had specially desired him to remember them to their English brothers. "The Health of the Visitors" followed, and was responded to by Bro. Watts, W.M. St. Paul's, and several others. In introducing the toast of "The Past Masters," the W.M. paid a very high compliment to that worthy body, which was so largely represented in the Phoenix. The toast having been duly honoured, the veteran P.M., Bro. W. Watson, made an excellent reply. Bros. Wilson and Vine also responded at length. "The Health of the Officers" followed, and gave the W.M. an opportunity of warmly expatiating upon the several merits of the Treasurer, Secretary, Wardens, Deacons, and their subordinates, who worked to one common end, namely, the prosperity and efficiency of the lodge. In response to this toast, the S. and J. Wardens, the Secretary, the Deacons, and others, made good replies. Bro. Phillips, the S.W., being particularly witty in his speech. The J.W., amongst other things, called the attention of the lodge to the high honour that had been paid to Bro. Jekyll, their Organist, who had been appointed by the Queen, upon the recommendation of the Bishop of London, Organist to the Chapel Royal. During the proceedings, instrumental and vocal music was given by Bros. Read, Farquharson, Tremer, Walls, Wilson, and others. The Tyler's toast was called at ten o'clock, and the brethren shortly afterwards adjourned until the second Saturday in February next.

**DOMATIC LODGE (No. 177).**—This strong lodge held its election meeting on Friday, the 8th inst., at Anderson's Hotel, Fleet-street. There were present Bro. G. Everett, I.P.M., W.M. 1381, in the chair, in the absence, through continued illness, of the W.M., Bro. Treadwell; Bros. Willing, jun., S.W.; Palmer, J.W.; J. Smith, P.G.P., Treas.; Williams, W.M. Metropolitan, Sec.; Buscall, S.D.; Harris, acting I.G.; Spink, D.C.; Maclean, A.W.S.; Adams, P.G.P., P.M.; Haydn, P.M.; Walford, P.M.; Ferguson, P.M., Kent, P.M.; H. Potter, P.M. The visitors were: Bros. E. Jones, J.W. 192; T. C. Walls, S.D. 1381, &c.; Shand, I.G. 1563; Hunt, 224; Cunningham, Neptune; Lansdown, New Concord; Maceers, 871; Wardley, 1381; Owen, 1459; Harker, &c. The minutes of the previous meeting were read and confirmed. The I.P.M. then raised Bro. Millen, passed Bro. Cox, and initiated Messrs. Read, Pether, Scattergood, Davies, and Brangwin. These arduous labours having been most satisfactorily performed, the election of W.M. was proceeded with, and resulted in the unanimous election of Bro. Willing, jun., the S.W., P.M. of the Metropolitan. In so large a lodge as 177, this universal expression of confidence in the S.W. must be particularly gratifying to that brother. The Treasurer, Bro. Smith, was also unanimously re-elected, and the Tyler re-appointed. Bros. Seard, Everett, jun.; J. Jones, Foxcroft, and Harris having been elected auditors, and a P.M.'s jewel voted to the retiring Master, the lodge was closed, and the brethren, to the number of 104, adjourned to the banquet. The usual loyal and Craft toasts having been given, Bro. Smith, who had acknowledged the toast of the Grand Officers, proposed "The Health of the W.M., Bro. Treadwell, and his substitute the I.P.M., Bro. Everett, who he said occupied the chair in the double capacity of W.M. and as a P.M. He paid him, he said, the compliment that was due to him by congratulating him upon the manner he had discharged the duties of the W.M. for nearly two years. In a large lodge like the "Domestic" this was a labour of no little difficulty, and he called attention to the fact that there had been that day a raising, a passing, and five initiations. In reply the I.P.M. said he was both pleased and flattered at the manner his health had been proposed and drank. He then proposed "The Initiates," and stated that he was proud that the last night of his appearance in the character of W.M. had been signalized by the admission of five gentlemen into the mysteries of the Craft. It appeared to be a great desire on the part of many to join the old "Domestic," although there were plenty of new lodges out of the 140 that had been founded in the last few years to choose from. He only hoped that great care would be always evinced by the brethren of the different lodges as to who they admitted into their ranks, because the future prosperity of the Craft greatly depended upon it. This toast having been formally honoured, Bro. Davies, one of the initiates, made an excellent reply. "The Visitors" toast having been duly proposed and pledged, Bros. Cunningham and Harker made suitable responses. In proposing "The Health of the W.M. Elect," the I.P.M. said he considered it was a toast that they all should receive most warmly. He wished personally to express his high appreciation of Bro. Willing, jun., as a Mason, and the great esteem and regard he entertained for him as a man. He believed that no member of the lodge could have worked harder or so well in the supervision of the duties of the Secretary than the subject of the toast had, and in conclusion he wished him good health and a prosperous year of office. The S.W., in reply, said that it was particularly gratifying to him to be unanimously elected W.M. of so large and important a lodge as No. 177, which boasted as having nearly 200 members. He should, during his year of office, endeavour to study the interests of the lodge in every conceivable way, and hoped that the Past Masters of the lodge would render him their valuable assistance. In briefly giving "The Health of the Past Masters" the I.P.M. made a witty allusion to their being not only a very ornamental but a highly useful body. Bro. Ferguson, P.M., in reply said that he could only reiterate what he had expressed many times before, that it was very pleasing to have their names so enthusiastically received. He believed that the Past Masters were all proud at holding that rank in so influential and important a lodge as the Domestic, and that they were always most willing to do the best that they could for the interests of their brethren. Bro. Kent, P.M., in the

course of his remarks, stated that his connection with the lodge was full of the most pleasant memories. Before he occupied the proud position of W.M. he had to work very hard for six years, and he believed that his labours had not been altogether in vain. In conclusion he said that the lodge had elected a good Master in the person of their Bro. Willing, who had Freemasonry thoroughly at heart, and for his own part he should ever regard it a most distinguished honour to be called a Past Master of the Domestic Lodge. In proposing "The Health of the Treasurer and Secretary" the I.P.M. extolled the services of those important officers. He said that Bro. Smith had occupied a position of Treasurer for upwards of thirty years most efficiently, and he hoped that he would be spared many years to fulfil the duties of that office, which no brother in the Craft better understood. In speaking of the acting Secretary, Bro. T. Williams, the I.P.M., highly complimented him upon the manner in which he discharged the responsibilities of the position. He had heard that he was equally successful in the higher walks of Masonry, namely, as a W.M., which office he held in the Metropolitan Lodge. In conclusion, he congratulated the lodge upon possessing two such worthy officers. The Secretary, in the absence of the Treasurer, having replied, the toast of "The Officers" followed, and gave Bros. Willing, Palmer, Buscall, Spink, and others, an opportunity of addressing the lodge. In the intervals of the toasts, Bros. Harker, Palmer, Walls, Harris, Walford, &c., vocally entertained the brethren. The next meeting of this lodge will be held on the second Friday in January.

**PERFECT ASHLAR LODGE (No. 1178).**—The regular meeting of this lodge was held on Thursday, the 7th inst., at the Bridge House Hotel, Southwark. Bro. W. T. Lover, W.M., presided. He in an able manner raised Bro. W. Royal, and initiated five gentlemen into Freemasonry. There were several candidates proposed for initiation into the Order at the next meeting. The lodge was closed and adjourned to Thursday, February 1st, 1877. Bro. Isaac Quincey became the Steward to represent the lodge at the forthcoming festival to be held at Freemasons' Hall, on Monday, February 12th, 1877, for the Royal Benevolent Institution for Aged Freemasons and the Widows of Freemasons. There were present during the evening besides those named:—Bros. W. Batchelor, S.W.; F. Garbett, J.W.; F. H. Ebsworth, P.M., Treas.; F. Walters, P.G.J.D. Mid. and P.M., Sec.; J. Stock, S.D.; T. Simpson, I.G.; J. A. Smith, I.P.M.; C. Deakin, P.M.; E. H. Vagg; E. Amans; J. Quincey; S. E. C. Shaw; F. Bridges; J. R. Fenwick; G. Taylor; J. J. Bell; J. Wakelin; J. S. Hood; F. W. Stamp; E. Bridges; R. Challoner; T. Edworthy; T. Parratt; G. J. Judge; J. G. Gibbs; J. Gebringe; W. Young; and others. The visitors were Bros. T. W. Adams, S.W., 1623; C. W. Kent, P.M., 879; T. White, P.M. 22; J. Brown, 507; J. Smith, 1257, &c. &c.

**MACDONALD LODGE (No. 1216).**—This lodge held its regular meeting on Thursday, the 14th of December, at the Head Quarters of the First Surrey Rifles, Camberwell New Road. Present: Bros. Mark S. Larham, W.M.; H. Hammond, S.W.; T. W. Carnell, J.W.; J. J. Curtis, Sec.; Capt. A. Styan, Treas.; C. Fountain, S.D.; T. Edmonstone, J.D.; W. C. Hale, D.C.; A. Woodcock, I.G.; W. Grant, Tyler. Past Masters: Bros. J. H. Hastie, I.P.M.; James Stevens, S. H. Wagstaff, G. H. N. Bridges, and W. J. Messenger. Visitors: Bros. Watkins and Collam, of the Wandsworth Lodge; also Bros. Nevill, Harper, Jarman, Dicker, Goldring, Yonge, Bradley, and several others. The lodge was opened in the First Degree, and after confirmation of minutes, Bro. H. Bridges most ably proved his proficiency as E.A., and was subsequently passed to the Second Degree. A vote of ten guineas from the Charity Fund was made in aid of a distressed brother, whose unfortunate circumstances excited much sympathy. After the dispatch of other Masonic business, the lodge was closed, and the brethren adjourned to the large canteen in connection with the corps, and refreshment followed labour. The usual loyal and Masonic toasts were duly honoured, and a pleasant hour or two was spent before separating.

**KENNINGTON LODGE (No. 1381).**—The last meeting of this lodge was held at the Surrey Club House, on Tuesday, the 5th inst., when there were present Bros. G. Everett, P.M. 177, W.M.; Higgins, S.W.; Reeves, J.W.; Walls, S.D.; Kohler, J.D.; Speedy, I.G.; Page, P.M., Treas.; Stuart, P.M., Sec.; Robinson, A.W.S.; Gardner, I.P.M.; Koch, P.M.; Drysdale, P.M.; Ellis, jun., Org. The minutes of the previous meeting having been read and confirmed, the W.M. raised Bros. Fischels, Wardley, and Webster, and initiated Messrs. Bavin and Landau, the ceremonies being well performed. The lodge was then closed, and the brethren adjourned to the banquet, which was well served by the caterer, Bro. F. Trotman. The visitors were Bros. W. Holland, P.M. 157; Waghorn, P.M. 946; Honnewell, P.M. Dobie; Palmer, J.W. 177; Rubardt, S.D. 901; Wood, 180; Moore, 543; Collett, 1470; Staib, 1574. When the banquet had been fully discussed the W.M. gave "The Queen and the Craft," "H.R.H. the M.W.G.M.," "The Pro and Deputy Grand Masters, and the rest of the Grand Officers, Past and Present." In proposing "The Health of the W.M.," the I.P.M. said that Bro. Everett had done his best to support the lodge, and had always manifested a desire to serve the brethren, and moreover, he was well adapted for the position, being a past representative of one of the largest lodges in London. He was pleased to say that the Kennington Lodge stood well in the Craft, which was greatly due to their W.M., and therefore he could not laud his usefulness and kindly qualities too much. In conclusion the I.P.M. said that the officers worked also with great unanimity, and altogether the W.M.'s year had been a great success. The W.M., in reply, said that whether it was the Domestic or the Kennington Lodge, he always endeavoured to discharge his duties as well as he could. The I.P.M. had praised his conduct too highly, because the chair of K.S. was not altogether a bed of roses, and sometimes it was almost an impossibility to preserve an equality of temper

He had, however, endeavoured to do the best he could for the brethren, and Masonry was to him a "labour of love." With regard to the officers he could proudly say that they had evinced but one desire, and that was to assist him in his duties, and he believed that there was not a more unanimous lodge in the Craft than the Kennington, and in conclusion he stated that to promote its comfort and prosperity was and should be his chief aim. In pledging "The Initiates," the W.M. said it was a toast that should always be well received. The Kennington was a young lodge, but they had made many initiates. They should, however, be careful who they admitted, because Freemasonry was never in so flourishing a state as it was at the present time, and in order to keep it so, great discrimination should be exercised in the admission of all candidates for its mysteries. When three of the royal family, and the elite of the aristocracy, were members, the outside world must think that there was something good—something great in its principles. Two gentlemen had presented themselves there that evening for the purpose of entering the mysterious portals of Freemasonry, and being well and worthily recommended, they were unanimously admitted, and he hoped that they would prove good brethren. This toast having been duly honoured, both initiates briefly replied. In introducing "The Health of the Visitors," the W.M. said that it was always a pleasing duty to hold out the good right hand of fellowship to visiting brethren. The Kennington Lodge was favoured with an excellent caterer—not the "people's caterer," (Bro. Holland) who he was pleased to see was present—but by a very popular one nevertheless, namely, Bro. Trotman, and they could therefore always rely upon the Fourth Degree being well attended to, and the comforts of the visitors thereby enhanced. It was very pleasant to invite brethren of different lodges, and thus cometh a happy bond of brotherhood; and in conclusion he bade them, in the name of the lodge, a hearty welcome. Bro. W. Holland, P.M., in reply, said that he was extremely obliged to the W.M. for having given him an opportunity of enjoying a very excellent evening. The working was excellent, the banquet was good, and the vocalization charming; and what more could the most fastidious visitor desire. Bro. Waghorn, P.M., briefly said that it had afforded him a very great pleasure to be present that day, and to witness the excellent "working" of all hands. Bro. Palmer, J.W. 177, said that he was compelled to say a few words, although he felt tenacious of occupying the time of the brethren to any extent. He had been present at nearly every meeting of the lodge for two years past, and had almost ceased to consider himself as a visitor. He then proceeded to congratulate the lodge, amongst other things, upon possessing so zealous a W.M., who had succeeded in bringing the lodge into an excellent working order. "The Healths of the Past Masters, the Treasurer and Secretary, and the Officers followed, which toasts were duly honoured and severally responded to. In the intervals Bros. Honnewell, Palmer, Walls, Webb, Sirgood, and others, instrumentally and vocally entertained the brethren. The next meeting of the lodge will be held on the first Tuesday in January next, being the election night.

**ERA LODGE (No. 1423).**—This lodge held an emergency meeting on Saturday, the 9th inst. Bro. John Baxter Langley, W.M., presided. The work, done in an able manner was raising and initiations. The usual twelve-guinea Past Master's jewel was voted to Bro. J. B. Langley, W.M., for his efficient services during his year of office. Ten pounds were voted from the lodge funds to the Female Annuity Fund of the Royal Benevolent Institution in the name of the Secretary of the lodge for the time being. The lodge was closed and adjourned to Saturday, February 10th, 1877. There were present:—Bros. F. Walters, P.G.J.D., Mid. and P.M., Sec.; B. Wright, A.S.; E. W. Devereux, S.C.; S. Wolff, J.D.; A. F. Loos, I.G.; J. W. Baldwin, I.P.M.; J. Faulkner; A. Baldwin; J. Beresford Ryley; J. H. Pearson; Lieut. Walter Cole, besides others whose names we were unable to ascertain. There were not any visitors. Refreshment followed labour.

**ROSE LODGE (No. 1622).**—The regular meeting of this lodge was held at the Surrey Masonic Hall, Camberwell, on the 2nd inst. The lodge was opened by the W.M., Bro. David Rose, at 5 p.m. There were present: Bro. David Rose; Jas. Garnar, S.W.; Alf. Allworth, J.W.; Thos. E. Webb, Treasurer; Jno. Alfred Burgan, Secretary; A. Stribling, Org.; Col. Thue, S.D.; A. W. Stead, J.D.; G. P. Coltar, D.C.; Wm. Hamlyn, W.S.; L. H. Goldschmidt; J. Kirby; H. Vickery; A. E. Stead; W. H. Smith; Jas. Power; N. G. Wakley; J. Whale; R. Challoner; F. A. Petherbridge; A. H. Williams; W. Tobill; H. L. McKinsty; John Ward, J.W.; T. Chapman; and P. P. Perry. The visitors present were Bros. Dick; Riches; Larham, P.M.; Canton, W.M. 1475; Tucker; Salcedo; Clark; Richards; Muggeridge, W.M. 1328; Levy; Smith, P.M.; Thompson; and Jackson. The minutes of the previous lodge meeting having been confirmed, Bros. Harrison, Perry, Hewett, and R. H. Williams, were balloted for and duly elected members of the lodge. Bros. T. A. Petherbridge, W. H. Smith, A. E. Stead, and Jas. Power, who were initiated at the last meeting, were then passed. The ceremony was rendered by the W.M. in a very impressive and instructive manner. Messrs. Jno. Ward, John Wilson, Jas. W. Thos. Chapman, and Henry L. McKinsty, were then initiated, the character of the ceremony throughout being most efficient. It is a matter for congratulation that this new lodge possesses a W.M., by whom our splendid ritual will be suffered in no way to lose its striking force and beauty. The same remark will apply to the senior officers of the lodge. Bro. Stribling was proposed as an honorary member by Bro. S. W. Garnar, and seconded by Bro. J. W. Allworth. The W.M. called the attention of the brethren to very handsome gifts to the lodge which were made by Bro. Kirby, the Volume of the Sacred Law, Bro. Whale a

set of magnificent ivory gavels, and Bro. H. Vickery, an ebony square, level, and plumb rule. Bro. Burgan, Sec., proposed, and Bro. Allworth, J.W., seconded that a hearty vote of the thanks be recorded on the minutes of the lodge to these brethren for the valuable gifts enumerated. Capt. Klass Visser, was proposed by Bro. Hamlyn as a candidate for initiation. The lodge was duly closed at 7 p.m., when the brethren adjourned to the banquet. The usual toasts were given and a most enjoyable evening brought to a close.

**CARNARVON LODGE (No. 1642).**—An emergency meeting of this lodge, the first meeting since its consecration, was held on Saturday last at Ladbroke Hall, Notting Hill. The W.M., Bro. W. J. Murlis, presided, and was supported by the following brethren:—George Penn, S.W.; S. H. Parkhouse, J.W.; W. Stephens, Treas.; Joshua Pushman, Sec.; W. Gordon, M.P., S.D.; F. Clench, J.D.; C. Darby Reade, Chaplain; F. Delevanti, Org.; G. Smout, jun., Stewd.; Edwd. M. Lander, I.G.; and visitors: Bros. James P. Brockman, 150; J. S. Adkins, 733; J. H. Webb, 834; W. F. Savage, P.M. 1425; J. H. Pearson, J.D. 1507; R. H. Pearson, P.M. 1196; Fred C. Frye, 503 and 195; Richard F. Martin, 303; F. Empson, 141; H. Massey (Freemason); A. Barfield, P.M. 511; C. Woodward, 1607; W. Grist, 1487; Thomas J. Scrutton, 87; and G. Davis, I.G. 167. Bro. Samuel Smout, jun., 1489; R. H. Pearson, P.M. 1196; and Frederick Frye, 503 and 195, were unanimously elected joining members. Afterwards the W.M. initiated the following five gentlemen in the earliest mysteries of Freemasonry:—Mr. Thomas Swift, Mr. James Linscott, Mr. James Bartle, Mr. John Woodmason, and Mr. William Thomas Hook. In the course of the evening the W.M. announced to the brethren the pleasing fact that Bro. Swift, one of the above newly-initiated brethren, had presented the lodge with the three chairs. After the ceremony of initiation, Bro. William Gordon, M.P., S.D., proposed this resolution:—"That the founders of this lodge desire to express their best thanks to the Rt. Hon. the Earl of Carnarvon, Pro Grand Master, for his kindness in allowing this lodge to use his coat of arms, and to ask his lordship to kindly accept the honorary membership of this lodge; the lodge also beg our Pro Grand Master to grant a dispensation for a jewel to be struck to commemorate the consecration of lodge 1642, the same to be worn by the founders." Bro. Gordon said he had great pleasure in proposing this resolution, and he was quite sure that none of the members of the lodge would ever do anything that would bring disgrace on the name the lodge bore. The W.M. seconded the proposition. Bro. W. Stephens, Treasurer, asked that an alteration might be admitted to the form of the motion, so that all the members of the lodge, so long as they remained subscribing members to it, might be allowed to wear the jewel. The W.M. said that they might pass the resolution in its proposed form, and discuss at a future meeting the question of what brethren should be permitted to wear the jewel. The motion was then adopted unanimously. Before closing the lodge the W.M. remarked that there were a set of people going about, seeking to entrap the members of new lodges, and especially to get hold of the names of the initiates, in order that they might within the space of some twenty-four hours after initiation wait upon the initiates, introduce themselves to them as Masons, and solicit alms. Now, he wished to warn brethren against any such people, for there was no need in London to relieve any supposed distressed brother, unless indeed one was acquainted with him personally. If a brother was really in distress there was Grand Lodge to apply to, where a distressed brother could get relief. He had before him a letter to which the writer only affixed his initials "F.R." and giving an address in the Royal Exchange, requesting him (the W.M.) to have a "whip round" for him, for he was in deep distress. Now, it was folly to entertain such an application. If any of them met a friend or brother who was in straitened circumstances, if he was worthy of their kindness, and they knew it, by all means relieve him; but they must remember that they were not on the sands of Arabia, or on Salisbury Plain, where relief was difficult to get at. In London, every distressed brother, even if he wanted only sufficient to get him lodging for the night, could go to Freemasons' Hall and obtain immediate relief to assist him through the night, and afterwards he could apply for assistance to the Board of Benevolence. If he was a good man and was proved to be such, a proper amount would be awarded him. The brethren should be on their guard against people who applied to them. They went round to brethren saying they had just come from the Master or the S. or J.W. of certain lodge who had relieved them. He knew a case where two ladies went round, one representing herself as the daughter of a Freemason, and the other as the widow of a Freemason. It was against such people that he wished to warn all the brethren, but particularly the initiates, for these people actually did in many cases succeed in getting hold of the names and addresses of initiates in order that they might apply to them. The W.M. having concluded his observations on this subject, closed lodge with the customary formalities, and the brethren adjourned to a bountiful banquet supplied by Bro. Linscott. After the banquet the usual toasts were proposed, and when "The Queen and the Craft," "The Grand Master," "The Pro Grand Master," "The Deputy Grand Master and Grand Officers," had been honoured, Bro. Wm. Stephens, Treas., proposed "The Health of the W.M." In doing so he said that he knew in that neighbourhood this toast would be well received, as the W.M. was well known there and highly respected. Bro. Murlis was his child in Freemasonry, and he was very proud to find him occupying the distinguished position of first W.M. of the Earl of Carnarvon Lodge. He

had not only known him in Masonry, but he had been a private friend of his for 25 years, and he had never known an action of his of which he need be ashamed. That was something to say of a friend, and in saying that of him he knew Bro. Murlis's neighbours and friends would be able to endorse it. He might add that he knew Bro. Murlis would sustain the reputation of the lodge during his year of office. The toast having been most cordially received, the W.M. responded, and said that though Bro. Stephens had spoken so highly of him he felt it was more than he deserved. Nevertheless, he endeavoured as far as he could to perform his duties properly in the short space of time that was allotted to him. If he went astray or offended a friend he did it unintentionally, and his object was to do all the good he could in his time. He believed he had brethren round him who would thoroughly support him in all he did, who would bear with all his defects and try to improve themselves. The W.M. then gave "The Initiates," all of whom were the neighbours of the brethren of the lodge. After referring to the known high character which all the initiates bore in the parish, the W.M. made allusion to the encouraging prospects of the lodge. It had started well; it was entirely free from debt; and every piece of furniture had been presented to it. To this toast each of the initiates in his turn responded; and the W.M. next gave the toast of "The Visitors." Each of the visitors was called upon to respond to this toast, and Bro. Savage, P.M. of the Hyde Park Lodge, informed the brethren that a lodge of instruction was established in the neighbourhood, and met every Tuesday evening at half-past seven o'clock at the "Mitre," and at this lodge of instruction any of the brethren might obtain the instruction which would fit them for the proper performance of lodge work. The W.M. afterwards proposed "The Joining Members," and Bros. Churchwarden Pearson, Samuel Smout, jun., and F. Frye replied. Bro. Pearson in the course of his reply remarked that he had often heard it said, "Do not enter a local lodge." He did not see the force of that advice. If Masonry was what it professed to be, if there was the spirit of Masonry in them which there ought to be, every man who entered a lodge was equal; whether they met a peer of the realm, or a peasant, they all stood on a footing of equality. That to his mind was the great charm of Masonry. The reason he joined this lodge was that he hoped to meet his neighbours. He believed he should never regret joining the lodge. It was a lodge in the Royal parish of Kensington, and he thought it would be the means of bringing together many of the parishioners, and cause them to know each other, and spend many pleasant evenings in each others' society. (Hear, hear.) The Rev. Darby Reade, Chaplain, in acknowledging his portion of the toast, "The Treasurer, Secretary, and Chaplain," said that his great reason for joining this lodge was that the lodge was close at home. He had the honour of belonging to the Urban Lodge with Bro. Pearson; but when he found there was to be a lodge in Kensington he joined it, because as soon as he was released from the labours of the day he could mingle with his brother ratepayers in lodge and spend a pleasant evening. His time was very much occupied. He served with the W.M. on the Board of Guardians, and that very day he had been engaged at different boards and in other duties from half-past eight in the morning, and had not been home since. Bro. W. Stephens, Treasurer, after thanking the brethren for electing him, said that there were sufficient funds in hand to meet every emergency. That evening he had received a very large amount, and he only awaited the W.M.'s orders to discharge any claim that might be made. Bros. Penn, S.W., and Parkhouse, J.W., responded to the toast of "Our Principal Officers." Bro. W. Gordon, M.P., S.D., responding on behalf of The Junior Officers, said that he felt very deeply the kind and gracious manner in which the W.M. had proposed the toast, and the warmth with which the brethren had received it. He could not claim to himself any right to the eulogies which had been bestowed on the officers, for when he saw the grand and dignified figure of the J.D. pacing up and down the lodge he felt that he was performing the functions of a J.D. and a S.D. combined; and when he saw Bro. Lander guarding the door as I.G. with the zeal of a Cerebus he felt it was utterly impossible to exceed the zeal with which he discharged his duties. He had listened with very great attention to some remarks which had been made by Bro. Savage about a lodge of instruction having been formed in the neighbourhood. As far as he was concerned it would give him infinite pleasure to attend it, because he felt that no one had a right to assume an office the duties of which he was incompetent to discharge. It was not because he was wanting in any zeal for Freemasonry; but it was probable he should not be able to avail himself of the instruction Bro. Savage was so kindly prepared to give; for the brethren knew that he (Bro. Gordon) had numerous engagements elsewhere which rendered attendance at the lodge of instruction impracticable. As far as in him lay he should make himself competent to perform the duties which devolved upon him as S.D. of this lodge. Bro. Pearson had made some observations about Freemasonry which he (Bro. Gordon) echoed with extreme cordiality, that the principle of Freemasonry was the bringing together numbers of men of different positions in life, men of different circumstances and different callings, and uniting them as one band of friends. This was also the principle of those other societies in England, which were called secret societies, and which he believed had contributed in an enormous degree to create that feeling of philanthropy and benevolence which lay more or less in the hearts of all, and which had produced such good results. Freemasons were not a political body, a secret society for conspiring against the throne; but they were simply and solely a

body of men professing to be allied together by that brotherly love which should bind together all human beings. It was in the name and for the sake of the feeling of brotherly love which he was sure animated and influenced all the brethren present that he was delighted to belong to this Earl of Carnarvon Lodge. (Hear, hear.) The W.M. proposed "The Masonic Charities," and said he hoped to take up as Steward for this lodge at the festival of the Benevolent Institution in February the sum of £300 on his list. Bro. Gordon had given him a cheque for a very handsome sum, and he hoped other brethren would also assist. He advised the brethren to go down to Croydon and see the comforts which the inmates of the Institution enjoyed. Bro. W. Stephens replied. As there were no representatives of the Masonic Charities then present, he would thank the W.M. for having taken upon him the office of Steward and trying to raise £300 for the Benevolent Institution. Attending a meeting of the committee of that Institution on the previous Wednesday he heard a brother ask how much was being received at this time by one county in England yearly from the funds of the Institution. The reply was over £400. That was something to say for one county out of the 52 counties of England. That was a large sum to raise. He sincerely trusted the W.M. would get the £300 he desired; and while speaking of the Benevolent Institution he might also mention that there were two other Institutions, the Boys' School and the Girls' School, both of which were doing an enormous amount of good. There was another body which were also effecting a great deal of good, and that was the Board of Benevolence, which met every month, and before which there always appeared the case of some distressed or decayed member of the Order, or his widow, or children. It was very seldom that Board separated without having given altogether some £500 to the indigent. Now, whenever an individual asked him (Bro. Stephens) to propose him as a member of the Order, and enquired what were the advantages of being a Freemason, he always replied that there were no advantages connected with it; but that if any member of the Order should fall into decay, and might require some assistance, there was a Board to which he might apply, and he had never known any instance in which a deserving case had been turned away. He had known as much as £250 given to one distressed brother, and not less than £5 or £10 to a really deserving case. He sincerely trusted that none of the brethren sitting around that board, or any of their connections would ever require the aid of the Board of Benevolence. Let them all while it was in their power, in their day of prosperity, put their hands in their pockets and make themselves life governors or life subscribers to one or other of the Masonic Institutions. Bro. Linscott, one of the initiates, said he had been so impressed with the ceremony which he had gone through that he felt the grandness and nobleness of Freemasonry. He had so heartily entered into the feelings of the brotherhood that he should be exceedingly pleased to place his name on the W.M.'s list for ten guineas, and he hoped several other brethren would do the same. He admired charity; he entered heart and soul into charity; he believed we could not exist unless we aided one another; high and low, noble and inferior, it did not matter what position we filled, whether in Masonry or any other society, we were all dependent in some form or other upon our neighbours. From what he had seen of the W.M. he thought it behoved all the brethren during his year of office to support him as far as they could in his noble endeavours to promote the cause of the "Masonic Charities." If ten guineas would not suffice he would give more. (Hear, hear.) Bro. Bartle, another initiate, also offered £10 or ten guineas. Bro. Savage explained the principle of the club they had in the Hyde Park Lodge, in which by subscribing a shilling a week the member obtained a draw for life governorships of the Masonic Institutions. If the same principle was adopted in the Earl of Carnarvon Lodge, instead of £300 on Bro. Murlis' list it might soon be double that amount. The Tyler's toast was then given, and the brethren shortly afterwards separated.

**SUNDERLAND.—Palatine Lodge (No. 97).**—On Thursday, the 14th December, the installation of Bro. T. Twizell, J.W., took place at the Masonic Hall, Park Terrace. The lodge was opened at 4 o'clock by the W.M., Bro. A. Curry. After the minutes had been read and confirmed, Mr. Tawse was balloted for and accepted, and then initiated in a very able manner by the W.M. Bro. T. Twizell was then duly installed in the chair of K.S. by Bro. J. J. Clay, P.M., in his usual impressive and eloquent manner, in the presence of twenty-one Masters and Past Masters. The newly installed W.M. then invested his officers for the ensuing year as follows: Bros. A. Currie, I.P.M.; F. Sharp, S.W.; J. W. Horsfield, J.W.; Rev. J. Roscamp, Chaplain; M. Allison, P.M.; Treas.; F. M. Watson, Sec.; J. H. Leech, S.D.; A. J. Wardroper, J.D.; W. Skelton, P.M., D.C.; J. Bently, Org.; G. Watson, I.G.; C. McNamara and A. Gowens, Stewards; H. Fryer and H. Tonkinson, Auditors; J. Thompson, Tyler. The lodge was then closed by the W.M. in the usual manner, and the brethren, numbering about fifty, adjourned to the Queen's Hotel and partook of a sumptuous banquet, provided by the host, Bro. G. Shield. The usual loyal and Masonic toasts having been given and responded to, "The Health of the Newly Installed W.M." was then proposed by Bro. A. Currie, I.P.M., and responded to in a fluent and feeling manner. Other toasts followed, amongst which was "The Masonic Charities," proposed by Bro. H. Crookes, Prov. Grand Sec., in giving which he made an urgent appeal for the continued assistance of the brethren to those useful and benevolent institutions. The harmony of the evening was greatly enhanced by the musical ability displayed by several of the brethren present.

**IPSWICH.—St. Luke's Lodge (No. 225).**—The regular meeting of this lodge was held on Wednesday evening, the 13th inst., it being the installation of W.M. for the ensuing year. Bro. W. Daking, the W.M. elect, was duly installed. Amongst those present we noticed Bros. W. T. Westgate, P.M.; J. Whitehead, P.M.; P. Whitehead, P.M.; F. Prentice, P.M.; Bros. G. Abbott, Hillyard, Garrett, Orton, Byford, Cannon, J. King, and about twenty other brethren. The ceremony of installation was well performed by Bro. J. Whitehead, P.M. The W.M. appointed his officers as follows:—Bros. Charles Hillyard, S.W.; Philip Whitehead, J.W.; Alexander Barber, Sec.; John Orton, S.D.; G. A. Garrett, J.D.; Thomas Prentice, P.M., D.C.; Thomas Wentworth, I.G. The W.M., although a native of Ipswich, was initiated into the Craft in 1862, at Bermuda, in the Loyalty Lodge, Ireland Island, No. 358, R.E., and afterwards became affiliated to the Virgin Lodge, No. 396, R.E., Halifax, Nova Scotia. The members of this lodge presented Bro. Daking with a beautiful Past Secretary's jewel on his leaving for England in June, 1871. We trust that the coming year will be a successful one for the lodge; in fact the new W.M.'s inherent energy is almost certain to make it so.

**LEICESTER.—St. John's Lodge (No. 279).**—A numerously attended meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 6th inst. Amongst those present were Bros. J. Macolm McAllister, W.M.; J. W. Smith, I.P.M.; Clement Stretton, P.P.G.W., P.M.; W. B. Smith, P.G. Treas.; George Toller, P.G. Sec.; S. S. Partridge, P.G.S.W.; Dr. Buck, P.G.S.B., as S.W.; Clement Edwin Stretton, P.G. Supt. of Works, J.W.; J. Farndale, Chief Constable, S.D.; S. Cleaver, Sec.; C. Gurden, Treas.; J. Jessop, I.G.; W. M. Randall, T. Colman, E. Newton, jun., W. R. Tomlin, W. L. Faire, Edwin Mason, W.M. 1391; R. A. Barber, P.M. 1391; F. G. Baines, P.M. 523; and Bro. T. A. Wykes, S.W. 523, P.P.G.O., who kindly officiated as Organist. The lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. Messrs. Charles Stevens, M. A. Cook, and S. A. Marris were unanimously elected by ballot, and regularly initiated into the mysteries of the Craft by the W.M., who performed the ceremony with his usual care and ability. Bro. Clement Edwin Stretton, J.W., was elected W.M. for the ensuing year, and as he is held in high esteem among the brethren, there is every prospect that the great success to the lodge during the presidency of Bro. McAllister, will be fully maintained by his successor in office. The business of the year includes ten initiations; eight passings, seven raisings, and four joining members. It is, therefore, not surprising that much satisfaction is both felt and expressed with the zeal, and assiduity of the retiring W.M., Bro. McAllister.

**LANCASTER.—Lodge of Fortitude (No. 281).**—The regular meeting of this lodge was held in the Masonic Rooms, Athenæum, on the 13th inst. Bro. T. Atkinson occupied the chair of K.S., and there was a very large attendance of brethren, this being also the annual meeting for the election of W.M. for the ensuing year. The lodge having been opened in the First Degree with solemn prayer, the minutes of previous meeting were read and confirmed. The ballot was then taken for Mr. Hunter, who was a candidate for admission, and being unanimous he was duly initiated into the mysteries of the Craft by the W.M. in his usual careful manner, the working tools being presented by the J.W. The ballot was then taken for W.M. for the ensuing year, when the S.W. (Bro. Richard Taylor) was elected; Bro. P.M. James Hatch being also unanimously re-elected Treasurer, and Bro. A. K. Allinson Tyler. The installation meeting was fixed for the 27th inst., with Bro. Dr. J. D. Moore as Installing Officer. On the motion of Bro. P.M. Simpson, seconded by Bro. P.M. George Kelland, a hearty and cordial vote of thanks was passed to the retiring W.M. for the efficient and courteous manner in which he had discharged the duties of Worshipful Master of the lodge during his year of office. The compliment having been acknowledged by the W.M., a candidate was proposed for admission, and the usual proclamation having been made the lodge was subsequently closed in peace, love, and harmony.

**DERBY.—Arboretum Lodge (No. 731).**—The usual monthly meeting of this lodge was held at the Masonic Hall, on Wednesday, the 13th inst., when the following brethren were present: Bros. Bennett, W.M., P.G. Supt. of Wks.; Wright, P.M., P.J.G.W.; T. Cox, P.M., P.G.T.; Marsden, P.M. 253, P.P.S.G.W.; Smith, P.M., P.P.J.G.W.; Bum, P.M.; J. C. Merry, P.M.; Gee, P.M.; Illiffe, P.M., P.P.S.G.W.; Pipes, W.M. 1085, P.S.G.D.; Worsnop, P.M.; Brown, S.W.; T. Merry, J.W.; Cooper, Sec.; Sheffield, S.D.; Whittaker, J.D.; Knight, D.C.; Fraser, I.G.; Cay and W. Vincent, Stewards; Day, Tyler; a large number of the members of the lodge, and a goodly number of visitors from other lodges in the town. The lodge was opened in due form by the W.M., and the minutes of the last lodge having been read and confirmed Messrs. Browne and Tinnalley were initiated into the mysteries and privileges of Freemasonry in ancient and solemn form by the W.M. The W.M. then presented to Bro. Baldock, the proprietor of the Arboretum Hotel, a splendid silver epergne, in the name of the members of the lodge, as a recognition of his kindness and attention during the time the lodge was held at his house. The W.M. referred to the liberality of Bro. Baldock in providing some years ago a suitable room for the meetings of the lodge at great expense to himself, and to the admirable manner in which he ministered to their wants during the time the members attended lodge at the Arboretum Hotel, and when, in consequence of the present Masonic Hall

being built, it became necessary to remove the lodge from his house, Bro. Baldock behaved nobly; although he had incurred so much expense in providing the "old Masonic Hall" he felt that the brethren had no alternative but to go to their new home, and he at once fell in with their wishes. The brethren naturally felt that Bro. Baldock's unselfish conduct, and the unvarying kindness he had always shewn them, merited some acknowledgment from them in return, and as soon as the matter was mentioned subscriptions were freely given, and the committee had but one difficulty to meet, and that was the form the testimonial should take. That had been settled by the purchase of the beautiful article now before them, which he hoped would give satisfaction. He (the W.M.) had pleasure in referring to the good feeling that existed amongst the members of the Arboretum Lodge towards those brethren who contributed to the well-being of the lodge, which had been amply illustrated during his year of office, this being the second presentation he had made. The first was to Bro. Wright, whose services to Masonry had since been acknowledged by the Provincial Grand Master in raising him to the position of P.J.G.W., and now he had the honour of testifying on behalf of the brethren to the excellent qualities of their old host, Bro. Baldock. He had the greatest possible pleasure in presenting to him, in the name of the lodge, this mark of their great respect for him. He hoped that he might continue to meet with them for many years, and when in the future he cast his eyes upon the piece of silver now before him, he would consider it as a memorial of many happy meetings held in his house, and of the brotherly love which had been cemented by his assistance. Bro. Baldock said that he did not know how to thank the brethren for their great kindness to him, he felt that he did not deserve it. While the lodge met at his house, he always had great pleasure in meeting them, and doing the best he could for their comfort, he would value their present very highly as being a most liberal acknowledgement of the efforts made by himself and Mrs. Baldock to make them comfortable, and as an expression of regard from some very old friends whom he hoped to have the happiness of meeting for many years to come. Their present should be handed down to his children as the most valuable of his heirlooms, and he begged to thank the members of the lodge for their very handsome gift. After receiving the congratulations of the visiting brethren, the lodge was closed by the W.M. in perfect harmony and brotherly love, and the company adjourned to the banqueting room, where a very comfortable supper was fully appreciated. The customary toasts were given in Masonic fashion, several songs were sung, and then the toast of the evening was ably proposed by Bro. Brown, S.W., viz., "The Health of their old host, Bro. Baldock," who in responding, again referred to the presentation made in the lodge, and added that the good feeling that had been shewn to himself and family that evening would never be effaced from his memory. He thanked them for the kind manner they had received the toast of his health, and begged to propose "The Health of the Committee," coupling with it the names of Bros. Gee and Wright, who responded, and a very enjoyable evening was brought to a conclusion by the Tyler's toast. The epergne consisted of centre piece in the form of an oak tree with three spreading branches, forming candelabra, on which could be fixed receptacles for fruit, cut flowers, or candles; at the foot of the tree were two finely modelled deer, the whole standing upon a plateau of burnished silver, surrounded by a frosted border, on which was a raised shield bearing the following inscription: "Presented to Bro. J. F. Baldock by the members of the Arboretum Lodge of Freemasons, No. 731, in recognition of the uniform kindness and attention shewn to the members during the time it was held at the Arboretum Hotel, Derby. Dec. 13, 1876."

**LANCASTER.—Rowley Lodge (No. 1051).**—The regular monthly meeting of this lodge, and the annual meeting for the election of W.M., Treasurer, and Tyler for the ensuing year, was held on Monday, the 4th inst., at the Masonic Rooms, Athenæum. Bro. H. Longman, W.M., occupied the chair of K.S., and there was a numerous attendance of members and visiting brethren. The lodge having been opened in the First Degree with solemn prayer, the minutes of previous meeting were read and confirmed. Bro. James Vince having given proof of his proficiency as an Entered Apprentice, was entrusted and retired, and the lodge having been opened in the Second Degree, he was re-admitted, and duly passed to the rank of Fellow Craft, the working being performed by the W.M. in his usual careful manner, the working tools being presented by the S.W. The lodge then resumed working in the First Degree, and the ballot was taken for the W.M., when the choice of the brethren fell upon Bro. Thomas Jackson, S.W., to preside over them for the ensuing year. Bro. W. J. Sly was re-elected Treasurer, and Bro. J. Beeley, Tyler. The installation meeting for the investment of W.M. elect and the installation of his officers was fixed for January 1st, at 4 o'clock, Bro. Dr. Moore being appointed the Installing Officer. The installation banquet will afterwards be held at the King's Arms Hotel. The usual proclamations were then made, which elicited hearty good wishes from the visiting brethren, and the lodge was closed with the formalities of the Craft.

**LIVERPOOL.—Duke of Edinburgh Lodge (No. 1182).**—The usual monthly meeting of this excellently conducted lodge, which is very fortunate in having a Masonic head like Bro. R. Martin, jun., as W.M., was held on Thursday, the 14th inst., at the Masonic Hall, Hope-street, Liverpool, where there was a capital attendance of members. Bro. Martin was in his place in the E., ably supported during the evening's ceremonies by Bros. T. B. Myers, I.P.M.; J. Edginton, P.M.; Captain



Williams, P.M.; J. Williams, S.W.; T. Davis, J.W.; W. Brown, Treas.; G. Musker, Sec.; A. D. Hesketh, S.D.; A. Barclay, J.D.; T. Britton, I.G.; J. Thornton, P.M., D.C.; J. Bartley, Org.; J. P. Rea, S.; H. Haynes, S.; and P. M. Larsen, P.M., Tyler. The W.M., in a manner which was at once effective and impressive, initiated two candidates into the Order, and as he (the W.M.) was suffering from cold, his place was temporarily taken by Bro. T. B. Myers, I.P.M., who efficiently passed Bro. Smith to the Second Degree. After several sums had been voted in charity, and a committee appointed to carry out the arrangements in connection with the annual ball of the members, the lodge was closed in peace and harmony, and the brethren adjourned for refreshment. It should be stated that at the last meeting of the lodge a very valuable solid silver tea service was presented to Bro. William Brown, who has most satisfactorily filled the office of Treasurer for the last nine years, which had been entirely subscribed for by the members of the lodge. The presentation was made by Bro. R. Martin, W.M., in most felicitous terms, in which he referred to the very admirable faithful, and disinterested services rendered by Bro. Brown as Treasurer. The presentation was suitably acknowledged. The service bore the following inscription:—Presented to Bro. William Brown, by the members of the Duke of Edinburgh Lodge, No. 1182, as a mark of esteem, and in recognition of his services as Treasurer during the past nine years."

**SHEFFIELD.**—Wentworth Lodge (No. 1230).—The annual meeting of this lodge was held on Monday, the 4th of December inst. Present Bros. White, W.M.; Garnett, P.P.G.S.B.; Bennett, P.M.; Wostenholm, P.M.; Scargill, P.M.; Tindall, I.P.M.; Ellis, S.W. and W.M. elect; Dr. Thomas, J.W.; Drury, P.P.J.G.W.; Armison, P.P.G.S.B.; Perrot, Prov. G. Organist; Saville, Ridal, W.M. elect, 296; Jervis, W.M. elect, 139; Hale, W.M. 681; Barker, P.M., 1102, and many others, when Bro. S. B. Ellis was duly installed in the chair of K.S. according to ancient custom by Bro. Scargill, P.M. Bro. Ellis, W.M. then appointed and invested the following brethren as his officers for the ensuing year. W. Bros. Wm. White, I.P.M.; Dr. W. R. Thomas, S.W.; Robert Renton, J.W.; H. G. Garnett, P.M., P.P.G.S.B. Treasurer, (re-elected); John Clarke, Sec.; C. Hill, S.D.; J. E. Darling, J.D.; G. E. Bennett, P.M., M.C.; A. Hills, I.G.; H. F. E. Holmes, Sen. Steward; H. Nixon, Jun. Steward; G. Wilkinson, Tyler, (re-elected). Letters of apology giving hearty congratulations to the new W.M. were then read, including the names of W. Bro. C. J. Banister, Past G.S.B. England; W. Bro. Jno. Sutcliffe, P.P.S.G.W. Lincolnshire; W. Bro. W. J. Hughan, Past S.G.D. England; W. Bro. C. F. Matier, Past S.G.W. Greece and Grand Steward Scotland; W. Bro. J. H. Neilson, Past G.W. Egypt, and several others. The brethren then adjourned to the Cutler's Hall, where the banquet was provided, and, after being discussed, the usual loyal and Masonic toasts were given, suitably responded to and duly honoured, interspersed with recitations and songs, and a most enjoyable evening was spent. W. Bro. White proposed the health of the W.M. in eloquent terms, which were enthusiastically received by the brethren. The W.M. in responding, said that with the aid of his officers, the countenance of the P.M.'s, and the support generally of the brethren of the lodge he hoped to maintain its efficient working, in fact that it should be second to none on the roll of English lodges. As a novelty the "menu" was admirably embellished with Shakesperian quotations, applicable to the different toasts, and in very good taste. A copy of it will be found in another column.

**LIVERPOOL.**—De Grey and Ripon Lodge (No. 1356).—Prosperity still attends the existence of this lodge, which held its periodical meeting on Wednesday, the 13th inst., at the lodge-room, North Hill-street, Toxteth-park, Liverpool. Bro. T. Horne, W.M., occupied the chair of K.S., and amongst other brethren present were Bros. J. Bell, I.P.M., W.M. 1609; B. B. Mason, P.M.; T. Nickson, S.W.; T. Williams, J.W.; A. Woolrich, acting Treasurer and Secretary, &c. Two brethren were passed to the Second Degree, and half-a-dozen were raised, the whole of the working showing remarkable aptitude and efficiency on the part of the W.M.

**BROMPTON.**—Brownrigg Lodge of Unity (No. 1424).—The installation of Bro. H. Fowler as W.M. of this lodge took place in the Assembly Room, Brompton, Kent, on Wednesday, the 13th inst. Upwards of 100 brethren were present, amongst whom were the following: Bros. Neate, W.M. 77; Andrews, P.M. 615; Hewett, P.M. 184; Major J. H. Hunt, 189, P.M. 582, and P.P.S.W.; Dr. Fleming, P.M. 1174, and P.P.G.S.B.; Spinks, S.W. 1536; Warne, P.M. 200, and P.G.S.; Thompson, J.W. 1174; Lieut.-Colonel Burton, 1174; Weston, W.M. 1536; Picken, S.W. 1536; Turner, W.M. 1449; Eastley, 184, and P.G.T.; Barnes, J.W. 1050; Burfield, P.M. 20; Dr. Penfold, P.M. 1173, and P.P.G.O.; White, P.M. 1174; Wyles, P.M. 1050 and P.P.S.W.; Wood, P.M. 20, and P.G.S.W.; Dr. Butler, 1174; Henderson, 87; Attwood, 569; Spurrell, W.M. 615; Edwards, P.M. 20, and P.P.G. J.W.; Thornton, W.M. 20. The lodge was opened by Bro. Jervis, P.M. and P.G.S.B., in the three degrees, and Bro. Milne raised to the sublime degree of Master Mason, in Bro. Jervis's usual impressive and masterly manner. The lodge was then resumed, and Bro. Bates, P.M., took the chair, and proceeded with the installation of Bro. Fowler as W.M. The installation ceremony was performed by Bros. Bates and Jervis conjointly, and had a most pleasing effect, fully deserving of the warm expressions of approval which it elicited from those present. The W.M. then invested the following officers:—Bros. Jervis, I.P.M. (for the second time); Cottrell, S.W.; Ramsden, J.W.; Walker, Treas.; Johnstone, Sec. A vote of thanks was passed to the installing officers. Bro. Warne, P.M.

and P.G.S., thanked the lodge on behalf of the visitors for the great treat which they had enjoyed that day in witnessing the excellence of the working of the Brownrigg Lodge. The brethren adjourned to the Lecture Hall, Chatham, where they sat down to an excellent banquet, provided by Bro. Lewis, of the Mitre Hotel. It is due to the brethren who had the arrangement of the decorations of the hall, to bear witness to their success. Bros. Burfield, P.M., and Cottrell, S.W., had the management of this. A pleasing novelty was introduced at the banquet. As each toast was proposed, a life-sized portrait of the individual toasted was reflected on the wall at the lower end of the room. This was done by means of some peculiar combination of lights, the invention of Bros. Zimmerlauf and Cottrell. It is gratifying to learn from remarks made in the speech of Bro. Jervis, when proposing "The Health of the W.M.," that the Brownrigg Lodge, although only four years in existence, has not only cleared off all debts incidental on formation, &c., but now stands perfectly clear, with upwards of £200 of lodge furniture of its own, and a fair balance in the banker's hands. A printed balance sheet is forwarded annually to every member of the lodge.

**MORECAMBE.**—Morecambe Lodge (No. 1561).—The regular monthly meeting of this lodge was held on Friday evening, the 1st inst., in the Masonic Hall, Edward-Street. In the absence of the W.M., Bro. Capt. Garnett, the chair of K.S., was occupied by Bro. Dr. J. D. Moore, P.G.S.B. of E., Bro. H. Longman, W.M. 1051, taking the chair of I.P.M. There was a good attendance of brethren and visitors. The lodge having been opened with solemn prayer in the First Degree, the minutes of last meeting were read and confirmed. There being no special business before the meeting the Second and Third Degrees were gone through, after which Bro. Dr. Moore gave a lecture on "The operative and speculative application of the Square in Masonry." The remarks were listened to with much interest by the members, and proved highly instructive and interesting. At the close a cordial vote of thanks was passed to Bro. Dr. Moore on the motion of Bro. Duff, S.W., seconded by Bro. Longmire, J.W. The lodge having resumed in the First Degree, two gentlemen were proposed, one as a joining member, the other for initiation. The usual proclamations were then made, and elicited hearty good wishes from the visiting brethren, after which the lodge was closed in peace, love, and harmony.

**UPPER NORWOOD.**—Upper Norwood Lodge (No. 1586).—This lodge met on Wednesday, the 12th inst., at the White Hart Hotel, Upper Norwood. Bro. Miller, W.M., opened the lodge with solemn prayer, then initiated three gentlemen into the Order, and also exalted two of the members to the Master's Degree. The ceremony was most ably performed. After the closing of the lodge the brethren sat down to a sumptuous banquet, which did much credit to the proprietor, Bro. Ledger. There was a numerous attendance of the members. Music, recitations, and speeches were the order of the evening. Among the visitors was Bro. F. Binckes who made a most eloquent appeal for the various Masonic charities. All the brethren showed their appreciation by subscribing to Bro. P.M. Pringle's list, who is the Steward at the next Boys' Festival.

#### INSTRUCTION.

**CLAPTON LODGE OF INSTRUCTION.**—The annual meeting of this Lodge of Instruction was held on Friday last at the White Hart Tavern, Clapton. Bro. George R. Soper, W.M. of the Mother Lodge, occupied the chair; Bros. Cogan, S.W.; Hobbs, J.W. The lodge was merely opened for the purpose of appointing officers for the ensuing year, Bro. Thomas Cusworth was elected Preceptor, and Bro. Wm. Stephens re-elected Treasurer, and the appointment of the Secretary was deferred until a future meeting. It is gratifying to find that small as the subscriptions are to a lodge of Instruction, this lodge has, during the past year, given ten guineas to the Boys' School, five guineas to the Girls' School, and the same amount to a brother in distress. At the close of the Lodge the brethren, to the number of about 50, sat down to an excellent dinner. The usual Masonic toasts were given and responded to. This being considered by the members a fitting opportunity to recognize the services of the late Secretary, Bro. Jn. Painter, he having left the neighbourhood, a beautifully illuminated vote of thanks was presented to him, detailing, not only the loss of his valued services to the Lodge of Instruction, but the loss of his society and good fellowship as a neighbour and friend. Bro. Painter feelingly responded, and trusted, though leaving the locality of Clapton, to be still associated with the brethren in the Craft, and to enjoy the society of many with whom he had so long worked and associated.

#### Royal Arch.

**MOUNT SINAI CHAPTER** (No. 19).—A convocation of this chapter was held on Tuesday last, at Anderson's Hotel. The chapter was opened by Comps. Joseph Smith, P.Z.; the Rev. J. M. Vaughan, H. Jas. Slack, J.; H. Massey, (Freemason), P.Z.; H. Potter, P.Z.; Rev. L. Fox, P.Z.; and W. M. Bywater, P.Z. The other companions present, were Comps. Hopwood, Z.; D. Berry, E.; B. Grabham; Lewis Bryant; Jas. Pound; Arthur Wormald; W. Small; H. A. Robinson; Joseph Hall; E. R. Baugh; John Charles; James Hughes; Dr. E. Schlimann; W. Carter; C. F. Knox, 22; Woodward, 77; J. O. Worthington; and W. Platt. In consequence of a domestic bereavement, Comp. Henry Birch, M.E.Z., was unable to be present, and a letter of apology for his absence was received from him

and read. There were no candidates for exaltation, and after the minutes of a former convocation had been read and confirmed, the chapter was closed, and the companions adjourned to banquet. When the banquet was concluded Comp. J. Smith proposed the usual toasts, and after "The Queen and R.A.M." had been honoured, "The Prince of Wales, G.Z. of the Order" was received with all the honours; and the M.E.Z. then proposed "The Earl of Carnarvon, G.H., Lord Skelmersdale, G.J., and the rest of the Grand Officers." This having been honoured, Comp. Smith proposed "The M.E.Z." In proposing this toast he said that the companions had heard a letter read from Comp. Birch, in which he stated that he had had to attend a funeral that day. They all regretted his absence very much. It had been Comp. Birch's good fortune to arrive at the high honour of presiding over that chapter, and the companions considered he deserved the honour, and they were proud to have it in their power to advance him to that position. The other two Principals were also unfortunately absent, having other duties to attend to. Nevertheless the companions did not forget them in their absence, but drank their health in the usual way. Comp. Joseph Smith next proposed "The Visitors," of whom there were three, Comps. Massey, (Freemason), Woodward, and Knox. In proposing this toast Comp. Smith took the opportunity of passing a high compliment to the *Freemason*, and its representatives, for the faithfulness with which the proceedings of the lodge and chapter were reported, at the same time that a wise discretion was used in exercising such portions that were not intended to meet the public eye. All the visitors responded, and Comp. Bywater proposed "The Health of Comp. Joseph Smith," the presiding Officer that evening, and Treasurer of the chapter for many years. Whether with reference to their funds, at the chapter convocation, or at the banquet table, the companions always fared well and fared liberally, but the present occasion the pleasure they had was enhanced by the way in which they found Comp. Joseph Smith stepped forward and filled the gap occasioned by the absence of the M.E.Z. Comp. Smith had been Treasurer of the chapter for about 20 years. They all knew how he catered for the companions in that capacity; they all knew that very few could meet at a table in the Masonry where Comp. Joseph Smith's name was missed. Besides this he was a great supporter of Masonry from the lowest step to the highest. He held posts in a great many lodges and chapters, and wherever he was, he was highly respected. Comp. Joseph Smith responded. Comp. Bywater had proposed his health in very flattering terms, but they knew the goodness of his heart and that it was impossible for him to say unkind things. It had been his (Comp. Smith's) good fortune to know Comp. Bywater many, many years, and he could honestly say that Comp. Bywater never had an enemy in Freemasonry. They could not all say that. We did not intend to make enemies, but those who took an active part in the affairs of the Order, in working out their wishes for its prosperity, sometimes might make not an enemy, but they caused others to say that though so and so was a very worthy brother, yet he wanted everything his own way, and that might create a little feeling of opposition. But with Comp. Bywater there was no such thing said of him. If they went to the Athelstan Lodge they would find what the brethren there thought of Comp. Bywater. They would find that he was esteemed by all his brethren, and upheld in everything he did. The very mention of his name was sufficient to remind the brethren of his good qualities. For himself, he (Bro. Joseph Smith) might say that he had been in Mount Sinai Chapter many years, and his position and conduct had been before the companions. That evening he held the position of M.E.Z., as being the oldest Past Principal of the chapter. Although an old Mason, he was always desirous to do his duty, and his presence on that occasion proved it. Old Masons were always desirous to do their duty, and they went to their lodges and chapters ready to fulfil any post they might be called upon to a sudden to occupy. He was much surprised when he heard the minutes read in chapter that evening, to find how kind the companions had been to him in voting him a testimonial for his past services to the chapter. He would have an opportunity some time or other of thanking them for it; but he was not at all surprised to find that Comp. Bywater had had some part and parcel in wishing to do honour where he thought honour was due. The voting of the testimonial was a great honour. He highly appreciated it, and he merely trusted that the present good feeling which existed between him and the other companions might exist to the end of their days. (Cheers.) Comps. H. Potter, A. Barfield, Bywater, Pound, W. Platt, and James Slack responded to the toasts of "The Past Principals of the Chapter," all of them expressing their earnest desire to do all they could for its benefit, and Comp. Barfield apologising for his absence from the working of the chapter, an absence however caused by very urgent business. Comp. Reid responded for "The Officers," after which Comp. Worthington replied, and said it was the earnest wish of himself and the other officers to fill any post they might be desired to fill to the utmost of their ability. Whatever might be required of them they would perform with honesty and singleness of heart, wishing that Mount Sinai Chapter might not lose any of the lustre which it at present possessed. Comp. Grabham responded as Scribe F. to that toast, which Comp. Smith in proposing said was deserved, as the duties of that office were decidedly onerous when well performed, and they were well performed by Comp. Grabham. Comp. Grabham said that though the duties were sometimes onerous it was always a pleasure to him to perform them, and he would be very sorry to see the chapter suffer for want of a proper discharge of the duties of the post. He had felt a great desire to go through the various offices of the chapter, and to perform the duties



appertaining to them. When that opportunity presented itself Comp. Worthington appointed him as the Second Assistant, and he hoped by regular gradation to go up to the chair. The companions might rest assured that he should do his best to do honour to any appointment that might be conferred upon him. "The Lay Members of the Chapter," was the next toast proposed, and Comp. Z. D. Berry replied, stating that though he had been many years a member of the chapter and might have had office, he did not take it because his memory was not so retentive for the learning of the ceremonies as it was twenty or thirty years ago, and he would feel degraded if he had to be prompted and dragged through his duties as he had unfortunately seen some Principals and Past Principals of chapters occasionally. He intended, however, to remain a member of this chapter, but he intended most firmly to resist taking office, feeling he should not do justice to the companions who appointed him. He hoped for many years to enjoy the friendship of the companions, and to spend as pleasant and happy hours with them as he had spent hitherto. Comp. Joseph Smith afterwards gave "The Janitor's Toast," and the evening, which had been enlivened by some pretty singing by the companions, was brought to a close, with best wishes for "A happy Christmas."

**BEDFORD.**—Stuart Chapter, (No. 540).—The first anniversary of this chapter was held on Tuesday, December 12th, when many of those London companions, who showed such a fraternal interest by being present at the consecration of the chapter, again attended (being the invited guests of Comp. J. R. Bull), and were able to congratulate the chapter as having been, in every possible respect, a complete success. There were present Comps. Col. William Stuart, of Tempsford Hall, D.L., P.S.G.W. England, Past G.H. England, W.M. of the Stuart Lodge 540, &c., M.E.Z.; Alderman J. R. Bull, J.P., P.M. 540, H.; A. Cookson, P.M. 540; Rev. William Tebbs, M.A., P.M. 285, P.P.G. Chaplain Somerset, Chaplain; Captain J. Colbourn, E.; J. M. Cuthbert, P.M. 540, P.S.; J. Fisher, P.M. 540, 1st A.S.; J. Trapp, P.M. 540, Treas.; Coombs, Allan, Harris, Leslie, Billson, P.M.; Nash, P.M.; G. P. Nash, P.M.; Stafford, and R. Wentworth Little, P.G.H. Middlesex, &c., honorary companion of the chapter. The visitors included Comps. Rev. Holden, P.G.S. Middlesex, Chaplain 19; Barfield, P.Z. 19; Read, P.Z. 834; Swallow, Z. 77; Bryett, H. 834, 19; Game, 19; Grabham, 19; and R. Boughton Smith, P.G.R. Leicester, J. 1007. Chapter having been duly opened and the companions admitted the report of the Audit Committee was read and adopted unanimously. We too must fall in with the companions' own view of their year's work and pronounce it successful in the extreme. The next business was the election of the Scribe N, in place of Comp. W. J. Nash, who was elected to the office at the last chapter, but who declined it, Comp. J. Fisher was unanimously selected to fill his place. All companions below the rank of Z. having now retired, Comp. Read proceeded, at the request of M.E.Z. to install Comp. J. R. Bull to the chair of Z.; Comp. Cookson was next installed H.; and Comp. Cuthbert, J. A requisition was now made by the Royal Cyrus Chapter 285, Shepton Mallet, to the Principals of the Stuart Chapter to install Comp. Rev. Wm. Tebbs, P.M. of Lodge 285, and P.S. of Chapter 285, to the Chair of J. in the Royal Cyrus Chapter. The request was acceded to, and Comp. Tebbs installed accordingly. The companions being re-admitted saluted the newly installed Principals in the manner and with the honours usual amongst R. A. Masons, after which the officers of the chapter were invested as follow:—Comp. Rev. W. Tebbs, P.S. (who thereupon nominated and invested Comps. Billson and Stafford as First and Second A.S.); Fisher, N.; Colburn, E.; Trapps, Treas.; Reynolds, Jan. Comp. Rev. W. Fassett Ward was appointed Chaplain, but owing to his absence his installation was deferred. The usual enquiries for notices of motion, &c. having elicited the nomination of a candidate for exaltation and hearty good wishes from several chapters, the chapter was closed in solemn form, after which the companions sat down to a banquet served in their usual room. In the course of the evening Comp. Bull, M.E.Z. presented a handsome alms-box to the chapter, which was much and deservedly admired. The next morning Comp. Bull took the London Visitors for a drive through the pretty environs of Bedford, showing them many local objects and places of world-wide interest. Cople, where was the house of Luke; Butler's Hudibras; Cardington, the residence of John Howard, the Philanthropist; Elstow (with its church and old market-house), the birthplace of John Bunyan, Kempstow and back to Bedford, to the worthy host's house, where an excellent dinner was provided; the party (which was here joined by Comps. Cuthbert and Rev. W. Tebbs), comprised Comps. Rev. Holden, Wentworth Little, Read, Swallow, Game, Barfield, Grabham and Bryett. After dinner Comp. Holden said that they must not separate without thanking Comp. Bull in the warmest possible way for the hospitality he had shown, and which knew no break from the time of their arrival on the Bedford platform to the time of their departure from it. The anniversary of the Stuart Chapter would henceforward be a red-letter day in his calendar. The "Health of Comp. Bull" was then most heartily drank. Comp. Little's health was then proposed by the host, after which that of the London companions followed, responded to by Comp. Read, who also spoke in very happy terms of the hospitality of the host. Mrs. Bull, at this point entered the room, when her health was proposed in a most feeling speech by Comp. Barfield. The visitors soon after left for London, declaring that they should never forget either Bedford's town or people.

**LANCASTER.**—Rowley Chapter (No. 1051).—The regular meeting of this chapter was held in the Masonic Rooms, Athenæum, on Monday, the 20th ult. The chapter was opened by the M.E. Comp., Ed. Airey, M.E.Z.;

William Heald, H.; F. Dean, J.; Dr. J. D. Moore, P.; Prov. G.H., Scribe E.; Dr. Hall, P.E.Z., as Scribe N.; W. Hall, P.S.; J. Ellenshaw, 1st A.S.; J. J. Crosskell, 2nd A.S.; and others. The muster roll of the members was called over, and the minutes of last meeting read and confirmed. The ballot was then taken separately for Bro. John Tilly, 281, of Ceylon, and Bro. A. K. Allinson, P.S.W. 281, which proving unanimous, they were each exalted to the companionship, the mystical lecture being given by Comp. Dr. J. D. Moore, and the symbolical by Comp. William Heald. After the transaction of other business the chapter was closed with the usual formalities.

### Masonic and General Tidings.

**ALDERSGATE LODGE, No. 1657.**—The warrant for this lodge has been granted, the consecration of which will take place shortly at the Castle and Falcon Hotel, Aldersgate-street. The officers designate are, Bro. John Derby Allcroft, W.M.  
" Rev. Dr. P. H. Ernest Brette, S.W.  
" Dr. Charles Hogg, J.W.

The regular meetings are to be held on the second Monday in February, March, October, and December.

The Rt. Hon. the Lord Suffield, K.C.B., R.W. Provincial Grand Master for Norfolk, has kindly accepted the Chairmanship of the next Festival of the Royal Masonic Institution for Girls, to be held on the 9th of May next.

A handsome grant of £500 by the council of the Royal Agricultural Society of England will be expended in the preparation of a memoir on English husbandry, to be laid before an International Congress at Paris in 1878. The volume will be the work of several hands, and among the writers (says the *Chamber of Agriculture Journal*) will probably be Mr. James Caird, Mr. J. D. Dent, and Mr. John Algernon Clarke.

We learn by telegram that a new Masonic temple was on Sunday inaugurated in the Via della Valle, under the name of Giordano Brune.

The reappointment of the Scottish Education Board for another term of five years is announced.

Wedding presents are going out of fashion across the Atlantic. It is now usual to put in the corner of the wedding invitation-card "No presents accepted." American brides, also, now rarely wear white, while no lady over twenty-two is entitled by the present fashion to a bridal veil.

The Queen has been graciously pleased to command that the engraving of Mrs. Ward's picture, "Mrs. Fry visiting Newgate, 1817," should be dedicated to her.

The British Channel Squadron arrived in the Tagus on Saturday last.

The will of Bro. William Henry Teale, late of the Rye House, Hoddesdon, Herts, who died on the 20th of October last, was proved on the 9th inst. by his sons, William H. Teale and Robert J. Teale, and Mr. R. U. Wallace, the executors, the personal estate being sworn under £8000. The testator gives to his wife, Mrs. Jane Teale, certain furniture and plate absolutely, and the rents for life, or so long as she shall remain his widow, of certain freehold and leasehold properties. There are some specific gifts to his children, and the residue he leaves among them all equally.—*City Press*.

Bro. C. Lord, we learn, has resigned his position as manager of the Cannon-street Hotel, and will relinquish his duties in a few days.

It is announced that the officers of the 10th Hussars will be permitted to wear the Prince of Wales' plume in silver on the undress sabretache. The crest and motto of his Royal Highness the late Prince Consort is to be worn over the regimental device on the dress sabretache of the 11th Hussars.

Notice is given by the Postmaster-General that "the public would greatly assist the operations of the Post Office if they would be good enough to post their letters, Christmas cards, &c., intended for despatch from London on the evening of the 23rd (the Saturday before Christmas-eve) and the evening of the 30th (the Saturday before New Year's-eve), earlier in the day than usual.

Amongst the latest improvements in the trumpet-mouthed fog signals used on the English coasts is a clockwork arrangement by which steam passes through a pipe and gives intermittent signals at stated intervals.

The Belgrave Lodge of Instruction having removed from "The Lyceum Tavern" 354, Strand, (adjoining the Lyceum Theatre), Bro. Charles Cairn, P.M., Proprietor, an opportunity now offers to brethren for establishing one or more lodges in this very central locality.

**PARIS EXHIBITION.**—At the request of the Prince of Wales, the Lord Mayor has consented to act as one of the Royal Commissioners of the British section of the Paris Exhibition of 1878.

The Funeral of the late Mr. Alderman Besley is appointed to take place this (Saturday) afternoon, at one o'clock, at Battersea Cemetery.

The Post Office authorities have decided that the "Christmas numbers" of the illustrated papers are not "newspapers," and when sent through the post must be sent at the book rate of postage.

Bro. T. J. Hooper Wilkins offers himself for election as Common Councilman for the Ward of Aldgate.

**URBAN LODGE OF INSTRUCTION (No. 1196).**—The first meeting of this lodge of instruction was held on Wednesday, Dec. 6th, at Bro. T. G. Willett's, the Three Bucks Tavern, Gresham-street, City. Bro. J. Tickle, W.M. of the Urban Lodge, officiating as W.M. for the evening; C. Hawksley, S.W.; W. Wilkins, J.W.; E. Hollands, S.D.; C. Young, J.D.; C. Willett, I.G.; J. L. Mather, P.M., Preceptor; J. Wall, Secretary. The ceremonies of initiation and passing were worked by the W.M. After the election of new members and other business, the lodge was closed in due form.

**NEW ZEALAND.**—The whole of the insignia for the Supreme Council, 33°, for the Valley of New Zealand, is now on view at the Masonic Show Rooms, Little Britain, and Aldersgate-street.

The annual meeting of the Lodge of Unity, No. 613, will be held on St. John's Day, Dec. 27th, at Freemasons' Hall, Southport. The W.M. elect, Bro. George Bailey, will be installed by W. Bro. John Bowes, P.M., P.Z., Prov. G. Junior Warden, Cumberland and Westmorland.

We are authorised to state that Divine service at the Chapel Royal, St. James's, will commence on Christmas Day at eleven o'clock a.m., instead of at the usual hour.

The Mayor of Sheffield presided at a public meeting held on Tuesday, at which it was resolved to raise a sum of £10,000 to secure the bequest of £20,000 left by the late Mr. Daniel Hopy, of Sheffield, to found a blind institution.

The anniversary dinner of the Commercial Travellers' Schools at Pinner took place at the Freemasons Tavern, on Wednesday night, when subscriptions were announced to the large amount of £16,673.

**SURREY MASONIC HALL.**—A juvenile Fete will be held on Thursday next.

**FUNERAL OF THE LATE BRO. THE DUKE OF SALDANHA.**—The remains of the late Duke of Saldanha were buried in the Church of Saint Vincent, on Wednesday with great pomp. Many officers of the army and a large body of cavalry and infantry were present. The King was represented by an adjutant. A large number of the nobility and of the friends of the deceased were also present. There was a great crowd of spectators. The rain interfered with the ceremony. The Duke has bequeathed his marshal's baton to the 1st Regiment of Infantry.

We are asked to state that the meetings of the Marylebone Lodge of Instruction, No. 1305, have been altered from Tuesday to Friday evening.

**ECLECTIC LODGE No. 1201.** Several important alterations have been made in the bye-laws of this lodge. The day and months of meeting have been changed to the 2nd Friday in the months of October to March, inclusive, and the subscription increased. These alterations come into force at the next meeting, which will be on the 12th proximo, the installation of Bro. E. J. Harty as W.M. for the ensuing year.

**West Smithfield Lodge of Instruction, No. 1623.** The first meeting of this new lodge will take place on the 8th of January, 1877, and will be held regularly every Monday evening at 8 o'clock, at the New Market Hotel, King-street, Snow Hill. Bro. J. Howes P.M., is the Preceptor.

**RHYL.**—The want of a Masonic lodge has long been felt in Rhyl, and we understand that one is about to be formed. A meeting of Freemasons has been held, and a number of the brethren have agreed to contribute towards the necessary expenses.

At the monthly meeting of the Mersey Lodge, No. 477, at the Masonic Chambers, Birkenhead, on Thursday, the 14th inst., Bro. William Pulford was elected W.M., and Bro. D. Fraser, P.M., Treasurer, for the ensuing year.

**COWSLIP WINES.**—Home-made wines are not, as a rule, appreciated by most people, though there are among them several which are extremely pleasant, palatable, and healthful. Much, indeed, depends upon the mode of manufacture, for while one person can produce an agreeable wine from some particular fruit, flower, or berry, another would make it just the reverse. Undoubtedly one of the nicest of our home-made wines is that made from the cowslip, but in some districts of the country the pretty pale yellow blossoms are not to be obtained in quantity. In the Midland Counties, however, particularly in Leicestershire, cowslips cover the meadows in all directions during the late Spring and early summer time, and Messrs. Mott & Co., long known as wine merchants, at Leicester, have turned this wealth of bloom to good account in the production of a wine which, by common consent, very far excels any similar beverage before made, and which, under the name of Leicestershire Cowslip Wine, has attained a reputation for delicious flavour, fine aroma, and for delicacy of colour, which cannot be paralleled in this country. This wide-spread fame has been obtained by Messrs. Mott & Co. adopting the most scientific mode of manufacture, so that the full flavour and fragrance of the cowslip is retained in the wine produced. As an agreeable, pleasant, and sparkling draft, with cold or iced water or seltzer, no one could desire anything better than the Leicestershire Cowslip Wine; and when we look to the fact that it is sold in large capsuled bottles, and the carriage paid to all stations on the Midland and London and North Western systems, at 16s. per dozen, we believe we have said enough to induce our readers to judge for themselves whether our commendation is or is not a just one.

## NOTICE.

The Christmas double number of the *Freemason* (price 4d.) consists of 32 pages, exclusive of wrapper, which is illustrated in the highest style of the art of wood engraving, and contains life-like portraits of

H.R.H. the Prince of Wales, M.W.G.M.  
The Right Hon. Lord Carnarvon, M.W.Pro.G.M.  
The Right Hon. Lord Skelmersdale, R.W. Deputy G.M.  
The Right Hon. Lord Donoughmore, R.W. S.G.W.  
The Hon. W. Warren Vernon, R.W.J.G.W.  
Samuel Tomkins, V.W.G. Treas.  
John Hervey, V.W.G. Sec.

## TO ADVERTISERS.

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

ADVERTISEMENTS should reach the Office, 198 Fleet-street, London, by 12 o'clock on Wednesdays.

## NOTICE.

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

## IMPORTANT NOTICE.

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

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

## TO OUR READERS.

The *Freemason* is a sixteen-page weekly newspaper, price 2d. It is published every Friday morning, and contains the most important, interesting, and useful information relating to Freemasonry in every degree. Annual subscription in the United Kingdom, Post free, 10/6.

P.O.O.'s to be made payable at the chief office, London.

## NEW POSTAL RATES.

Owing to a reduction in the Postal Rates, the publisher is now enabled to send the "*Freemason*" to the following parts abroad for One Year for Thirteen Shillings (payable in advance):—Africa, Australia, Bombay, Canada, Cape of Good Hope, Ceylon, China, Constantinople, Demerara, France, Germany, Gibraltar, Jamaica, Malta, Newfoundland, New South Wales, New Zealand, Suez, Trinidad, United States of America, &c.

## Answers to Correspondents.

The following stand over:—Reports of Lodges: Vitruvian, 87; York, 236; Mersey, 477; Napthali, 266; St. John, 104; Panmure, 720; La Cesarée, 590.

## Births, Marriages, and Deaths.

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

## BIRTHS.

COX.—On the 13th inst., at The Grove, Blackheath, the wife of F. G. Cox, Esq., of a daughter.

HOOD.—On the 16th inst., the wife of J. K. J. Hood, of a daughter.

MARSHALL.—On the 19th inst., at Buckhurst-hill, Essex, Mrs. J. N. Marshall, jun., of a son.

RITCHIE.—On Oct. 24th, at Dunedin, Otago, N.Z., the wife of J. M. Ritchie, of a son.

WILLETT.—On the 13th inst., at West Bromwich, the wife of the Rev. F. Willett, of a daughter.

## DEATHS.

DOWNER.—On the 15th inst., at 13, Vicarage Park, Plumstead, Margaret Emily, the beloved daughter of Joseph Downer, Esq., Royal Engineer Department, in her 16th year.

GREGORY.—On the 9th inst., suddenly, at Nice, Emily, daughter of the late A. W. Gregory, Esq.

INDERWICK.—On the 15th inst., Walter, youngest son of the late John Inderwick, of Princes-street, Leicester-square.

NEWTON.—On the 13th inst., at The Limes, Hampton-hill, Henrietta, widow of the late R. D'Arcy Newton, aged 55.

## The Freemason.

SATURDAY, DEC. 23, 1876.

## THE GRAND LODGE OF ROME.

We call attention to Bro. J. C. Parkinson's interesting paper in another page, reprinted from the *Masonic Magazine* for January. We think that so far this is clear, whatever some of the opinions of individual members of the Grand Lodge of Rome may be, that body officially preserves every usage and teaching consonant with our English Masonic principles. We therefore are rejoiced to think that our able and esteemed Bro. J. C. Parkinson has so well represented alike the exact state of things at Rome in the Grand Lodge, and has given us so pleasant and agreeable an account of his proceedings and his reception. It will be perused with interest by all.

## A LETTER OF FREDERICK THE GREAT.

We have translated the following statement from the *Monde Maconnique* for December.

We read in the *Journal of Berlin*, September 10th, 1876:—Here is a letter of Frederick the Great, still interesting to read to-day when "*La Germania*" thinks that it has a right, without any respect of persons to fulminate its thunder against Freemasonry. In 1778, the Lodge of Freemasons at Aix-la-Chapelle, which had ceased its labours, was re-opened and installed at Wetzlar by the mother lodge. The Rev. Father Greinemann, Lecturer of the Cloister of the Dominicans at Aix-la-Chapelle, and the Rev. Father Schuff, a Capucin preacher, excited the faithful in that cathedral city and the neighbourhood, against the Freemasons and the lodges. Disturbances arose in consequences among the population, and personal contentions of a serious nature, even resulting in blood. When Frederick the Great heard of these fanatical manœuvres, which menaced the public safety and the well-being of the people, he wrote to the agitators on the 7th February, 1778, the following letter:—

"My Very Reverend Fathers,

"Different reports confirmed by the public papers have told me with what zeal you are labouring to sharpen the sword of fanaticism against a peaceful, virtuous and honest set of people called Freemasons. As an old dignitary of that estimable Order, it is my duty to struggle with all my power against the calumnies which outrage it, and seek to raise the mysterious veil which hides from you the Temple in which we have been brought up to all the virtues, in order to make it appear as the assembly of all the vices. What, my very honoured Fathers! do you wish to recall amongst us that age of ignorance and barbarism which has been for so long a time the reproach of the human intellect? those times of fanaticism on which the eye of reason cannot fix itself without shuddering? those times when hypocrisy seated on the throne of deceptism, between superstition and folly, held the world in chains, and without any distinction burned as sorcerers all who knew how to read? You give to the Freemasons not only the name of sorcerers, but you accuse them of being swindlers, perverted men and forerunners of Antichrist, and exhort the people to exterminate this accursed race. Swindlers, my reverend fathers, do not devote themselves as we do to support the poor and the orphans. Swindlers on the contrary pillage them, deprive them often of their share of their heritage and luxuriate in the spoil, in the midst of ease and hypocrisy. Swindlers, in fact, lead people into ruin, abuse them and dupe them; Freemasons enlighten them. A Freemason who retires from his lodge, where he has learnt the lesson of the good of humanity, cannot but be in his family a better husband and a better father. In calling them the forerunners of the Anti-Christ all your efforts only lead to the destruction of the laws of the Almighty. The Freemasons, on the contrary, could not violate them without bringing down the whole edifice, and how could such men be an accursed race who make all their glory to consist in spreading with indefatigable zeal all the virtues?

(Signed)

FREDERICK.

## THE MONDE MACONNIQUE.

We give on another page an interesting translation from this ably edited periodical, and shall proceed shortly to call attention to some remarks of our Bro. Caubet, with reference to a recent speech of our most esteemed Grand Secretary, Bro. John Hervey, at the consecration of the Crichton Lodge.

## AN OLD ROMAN SYMBOL TABLE.

We beg to call attention to an interesting translation from the *Bauhütte*, edited by Bro. J. G. Findel, which has been made for us by a kind correspondent.

## LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held on Wednesday evening in the Board room, Freemasons' Hall. Bro. John M. Clabon, President of the Board; Bro. Joshua Nunn, Senior Vice President; and Bro. James Brett, Junior Vice President, occupied the three chairs. There were also present Bros. S. Rawson, Past District Grand Master, China; H. Grissell, P.G.D., Conrad C. Dumas, P.A.G. D.C.; H. J. P. Dumas, P.G.D.; N. Bradford, P.G.D.; Joseph Smith, P.G.P.; E. P. Albert, G.P.; Herbert Dicketts, P.G.S.; John Hervey, G. Secretary; W. J. Murlis, W.M. 1642; W. Mann, P.M. 186; W. T. Howe, H. Bartlett, W. H. Myers, Griffiths Smith, P.G.S.; William Smith, P.G.S.; W. Hollingsworth, W. R. Marsh, Samuel Poynter, F. Binckes, P.G.S.; John Bingemann, H. G. Buss, A. A. Pendlebury, Charles Atkins, P.M. 27; H. W. Hemsworth, W. Stephens, H. Garrod, W. F. Koch, P.M. 820; C. P. Cobham, I.P.M. 957; Thos. Reilly, W.M. 1327; John Dyte, P.M. 22; George N. Phillips, W.M. 3; G. W. Speth, W.M. 183; D. Trusler, W.M. 720; H. Somerville Burney, W.M. 1615; Thomas Williams, W.M. 1507; John Green, W.M. 27; S. W. Whitmarsh, W.M. 1150; James C. Chaplin, W.M. 18; George N. Watts, W.M. 194; George Edward Ross, W.M. 235; H. Massey (*Freemason*); Robert D. D. Adams, W.M. 222; Thomas James, W.M. 217; John Gibson, Dep. M. 259; Alfred Milner, W.M. 46; and C. F. Matier, P.M. 645.

Grants made at last Lodge of Benevolence to the amount of £258 were first of all confirmed; after which the brethren proceeded with the new cases, of which there were twenty on the list. Of these, one was dismissed, and three were deferred. The remainder were relieved one with £100; three £40; three £20; seven £10; and two £5; making in all £360.

The lodge was then closed.

## CONSECRATION OF THE EARL OF CHESTER MARK LODGE, No. 196.

Bro. the Hon. Wilbraham Egerton, M.P., the Prov. Grand Mark Master of this province, summoned the brethren together on Tuesday, the 12th inst., at the Masonic Chambers, Eastgate Row, Chester, to assist at the consecration of the Earl of Chester Mark Lodge, No. 196, and to instal Bro. Jas. Salmon as the first W.M. of the new lodge. There was a very large attendance, including upwards of thirty Provincial and Past Provincial Officers. Amongst these were Bros. the Hon. W. Egerton, M.P., R.W.P.G. M.M.; the Rev. C. W. Spencer Stanhope, V.W. D.P.G.M.M.; Capt. Jas. Watson, P.G.S.W.; G. Higgins, P.G.J.W.; the Rev. J. W. N. Tanner, P.G. Chap.; J. Gibb Smith, P.P.G. J.W.; R. Newhouse, P.G. Sec.; R. Gracie, P.G.J.O.; Vauder Kiste, P.G.R.; J. P. Platt, P.P.G.S.W.; Thomas H. Kirk, P.G.O.; G. Morgan, P.P.G.S.B.; L. Ellis, P.P.J.D.; J. Pemberton, P.G.S.D.; W. Matthews, P.G.S.B.; R. Heathcott, P.G.I. of W.; J. S. Mort, P.G.D.C.; E. G. Lowe, P.G.A.D.C.; W. L. Banks, P.G.S.B.; W. Alcock, P.G.I.G.; Major Platt, P.P.G.J.D.; T. Kent, P.G.S.; and others. Before the lodge met a number of the brethren visited the cathedral, and inspected the various Masonic gifts, "donated" to the building, and they were on the whole well pleased, although

it was unanimously agreed that the Cheshire pulpit would look much better if it were more elevated by being placed on a base.

The real work of the day commenced by a Mark Lodge being opened by Bro. G. Morgan, W.M. 11; assisted by Bro. Gibb Smith, P.P.G. J.W., and Bro. Ellis, W.M. 165, as S. and J.W. The ceremony, at all times a very beautiful one, was rendered most effectively by the Provincial Grand Master, and the oration was well given by Bro. Stanhope. Bro. Kirk, assisted by Bro. R. Baker, and others, rendered the beautiful Anthem, "Mark Masons, all appear," most effectively. After the dedication a Board of Installed Masters was formed, and Bro. J. Gibb Smith, P.P.G. J.W., installed Bro. James Salmon as W.M., and appointed and invested Bro. J. Corbett, S.W.; Bro. William Matthews, J.W.; Bro. the Rev. A. Rounthwaite, as Chaplain; and Bro. T. L. Cottingham, Registrar. The W.M. afterwards entertained the whole of the Prov. Grand Officers to a most sumptuous banquet at the Grosvenor Hotel. Bro. the Hon. W. Egerton, the P.G.M.M., occupied the president's position, and a pleasant evening was spent with toast, song, and fraternal intercourse. The prospects of the new lodge are of the most rosy kind, as no fewer than 21 brethren were proposed for advancement before the lodge business was brought to a close on Tuesday.

### Original Correspondence.

[We do not hold ourselves responsible for, or even as approving of the opinions expressed by our correspondents, but we wish, in a spirit of fair play to all, to permit—within certain necessary limits—free discussion.—Ed.]

#### ROYAL MASONIC INSTITUTION FOR GIRLS.

To the Editor of the "Freemason."

Dear Sir and Brother,—

I have the pleasure to inform you that the Right Honourable the Lord Suffield, K.C.B., R.W. Provincial Grand Master for Norfolk, has kindly accepted the Chairmanship of the next festival of this Institution, to be held on the 9th May, 1877.

Yours truly and fraternally,

R. WENTWORTH LITTLE, Secretary.

#### MASONIC JURISPRUDENCE.

To the Editor of the "Freemason."

Dear Sir and Brother,—

I have thought that you would assist me in clearing up one or two doubts that for a time past have troubled my mind, which not being very capacious will perhaps be sufficient apology for thus addressing you.

1. Whether a P.M. under the I.C. who has never been a member, nor in any way supported the E.C., can sit in an E.C. Lodge, open and conduct the proceedings, or, if asked to do so, has a right to accept?

The doubt arises in my mind from reading the Book of English Constitutions, in which is stated: "That every brother regularly elected and installed as Master of a Lodge under the Constitution of the Grand Lodge of England who has executed that office for one year, shall, so long as he continues a subscribing member of any lodge, rank as a Past Master, and be a member of the Grand Lodge. Subscription as a member to any lodge is sufficient to preserve his rank and right, as a Past Master; but having for twelve months ceased to subscribe to any lodge, he shall no longer continue a member of the Grand Lodge nor can he again possess that privilege until again installed Master of a lodge;" but does "any lodge" mean under either of the constitutions?

2. I would further wish to know, whether an E.A. or F.C. has a right to vote at the annual elections for W.M. even though he be paying dues to the lodge.

3. Whether it is right for a P.M. of any constitution to bias the mind of a brother as to the more fitting individual for the post of W.M.?

4. Whether in the absence at a regular meeting of the W.M. or any P.M., can a S.W. or J.W. conduct the work of the lodge?

AN ENGLISH MASON.

[1. Not if he has not been a regularly installed master. If he has been, Yes! if asked by the W.M. 2. Yes. 3. Certainly not. 4. Yes! but not as W.M.—Ed.]

#### ORDERS OF THE TEMPLE AND MALTA. (PROVINCE OF LANCASHIRE.)

Chancery,—48, Drake-street,  
Rochdale, Dec. 14th, 1876.

To the Very Eminent the Grand Commander Province of Dorset.

Very Eminent Sir,—

I am desired by the Grand Commander of Lancashire to express his thanks, together with those of the Sir Knights of his province, for the very able assistance which was rendered by you and the Knights of the Province, in enabling him to carry his motion in Convent General.

I am also to express his entire agreement with the remarks of our new chief, the Earl of Shrewsbury and Talbot, "Now the battle is over we ought to be good friends."

I am, Very Eminent Sir, yours truly,

W. ASHWORTH, Chancellor.

#### THE ROYAL INSTALLATION ENGRAVING.

To the Editor of the "Freemason."

Dear Sir and Brother,—

To supplement the kind letter from my friend Bro. W. J. Hughan, P.G.D., published in your issue of the 9th inst., relative to the completion of the Installation engraving, I send you the following extracts from two letters received respectively on the 9th and 14th inst., from my engraver in Paris.—

Paris, 9 Decembre, 1876.

"Monsieur Harty,—Croyez-bien que j'ai a cœur de vous contenter, la planche est maintenant entre mes mains, et j'y travaille avec la plus grande énergie; mais dites bien a vos amis et souscripteurs qu'on ne peut fixer d'époque, pour la fin de cette gravure, que le graveur y travaille avec acharnement que c'est un travail inouï, qui le libérera le plus tôt qu'il lui sera possible, et qu'il ne peut pas croire qu'il arriver rien de fâcheux a M. Harty, si ce travail se prolonge plus qu'on ne pensait. C'est un travail inouï de longueur, et qui n'a pas de précédent.

Paris, 14 Decembre, 1876.

"Monsieur Harty,—Je vais repeterai toujours la même chose. Je travaille avec acharnement a votre planche, c'est mon intérêt comme le vôtre qui le travail soit fait le plus tôt possible.

"J'ai l'honneur, &c., &c."

TRANSLATION.

"Mr. Harty,—Believe me that I wish heartily to give you satisfaction. The plate is now between my hands, and I work upon it with the greatest energy. But please tell your friends and subscribers that I cannot fix a date to finish the engraving, that the engraver works with zeal, that it is an unheard of work, and that he will deliver it as soon as it is possible, and that he cannot think that any annoyance will result to Mr. Harty if the work is prolonged more than was thought. It is a work of unheard of and unprecedented length."

"Paris, 14 Dec., 1876.

"Mr. Harty,—I repeat to you the same thing over and over again. I work with fury upon your plate. It is as much to my interest as yours that the work should be finished as soon as possible."

My numerous subscribers and friends may rely that nothing shall be left undone on my part to bring this heavy undertaking to a successful and early finish, and I confidently hope to lay before H.R.H. the Most W.G.M. a finished proof before the second anniversary of the great event which the engraving depicts.

I am, dear Sir and Brother, truly and fraternally yours,

EDWARD J. HARTY,

213, Regent-st., W. London.

P.S.—There still remain a dozen spaces for portraits.

#### ABDUCTION OF WILLIAM MORGAN.

To the Editor of the "Freemason."

Dear Sir and Brother,—

Rumour has it that William Morgan was murdered by Freemasons. Rumour, however, is such a lying jade, that I, in common no doubt with many others, have been content to let our enemies have their own way. Enclosed you will find the case circumstantially set forth, and in a form that must command notice. Would it not be well to deal with the matter at once, and either admit or refute the statement here put forward?

I am, dear Sir and Brother, yours fraternally,

W. FIELDSON.

"In the year 1826, a painful circumstance occurred, which for awhile created a panic. Masonic societies had for some time existed in the United States to a very considerable extent; but it was not generally supposed that there was anything objectionable in their character. A man, however, named William Morgan, living at Batavia, in Genesee county, New York, conceived a dislike to these associations, and, knowing something about their organization, announced his intention of publishing a book which should disclose what he called the secrets of Freemasonry. On Monday, September 11th, this man was taken from his home, under pretence of a criminal process, conveyed into Ontario county, a distance of fifty miles from his domicile, examined, and discharged. In the evening he was again arrested on a charge as frivolous as the first, thrown into gaol by the persons who had taken the original proceedings, once more discharged, and immediately afterwards once more seized—this time in the obscurity of night. The last arrest had a much more alarming character than the two former. The man was gagged, bound, and forced into a carriage, which was rapidly driven off. In this way he was conveyed a hundred miles without interruption, and, as relays of horses were prepared along the whole line of road, it was evident that his abduction was the result of an organised scheme. It came out in subsequent enquiries that Morgan was carried towards the Canadian frontier, where he was lodged within the walls of an unoccupied fort. What ultimately became of him has never been clearly known. He mysteriously disappeared, and although it could never be proved that he was murdered, it is not easy to avoid the conviction that he met his death by treachery and violence. It is supposed that he was taken in a boat by night to the Niagara, and there drowned. A body, thought to be that of Morgan, was subsequently found below Fort Niagara; but it was impossible to identify it, and, notwithstanding that the Legislature of New York passed an Act ordering a strict investigation of the subject, and some Freemasons were charged with murder, a conviction could not be obtained. The report of the New York committee of investigation confirmed the general suspicion that the unfortunate man had been assassinated, and the agitation of the public mind was so great that it was proposed to exclude Freemasons from office. An anti-Masonic party was formed, which, having in a few years spread over several States, held a convention at Philadelphia in 1831.

This party endeavoured to influence the elections, but, after a brief period of activity, collapsed and disappeared. —From *Cassell's History of the United States*, by E. Ollier, for December."

[We do not believe the allegation, but our esteemed Bro. Clifford H. McCalla will no doubt give the reply our correspondent wishes.—Ed.]

#### FREEMASONRY AND CHARITY.

To the Editor of the "Freemason."

Dear Sir and Brother,—

I have been a subscriber to and reader of your valuable journal for some years, and have ever felt interested in the information derived from the perusal of its pages respecting the Craft generally; and I have also regretted to see so much party feeling exhibited amongst members of Grand Lodge in affairs that have to do with £ s. d. I should be glad to see a more generous, or Masonically speaking, a more "brotherly" feeling prevail, and a little less of "self." There appears to me to be a growing tendency in our Order to lose sight of the declaration of the candidate on initiation, or otherwise a few years service in the Craft leads some brethren to feel entitled to say and do a good deal, and practice rather differently. There has been so much bickering, &c., of late respecting money matters of the Order, that really it is getting to be a conversation of unpleasantness with the general body. The pretty little squabble about the Laundry is an instance, and I really don't see why one brother should have exactly all his own way in an affair of that kind. "Public competition" is the correct thing, and which would even be more fair to our brother who desires the increased vote. But this is apart from the object of my letter. I have been asked by a foreign brother the meaning of the word "Charity" as it is supposed to be understood by an English Freemason. I answered that I could only reply so far as my experience taught me, which was, "Give all thou hast whilst in thy power whenever called upon, but when you require relief yourself do not ask help from a brother." Strange to say, said he, your own and my experience agree to the letter; and so, sir, I regret to say I find it. Can you tell me the meaning of the word "Charity" as we should practice it? Does it mean give your all to the Masonic Charities, i.e., Institutions, and should you by being too liberal-hearted meet with misfortune, go hide thyself and trouble not your brother? I know an instance of poverty and distress, one who was always ready to give to the cause of charity, not only to institutions, but to individual distressed brethren (and I won't say how far such liberality to Masonic Charities tended to his reverses) now in the worst state of poverty. I have experienced the same humiliation myself—humiliation, I say, and that is a sore word for Masonry. I am humiliated by the uncharitableness of my brethren; tho' an old Mason, and a Mark Master Mason, as also "Royal Arch," and a Life Governor to two of the Institutions, yet through reverses, I have been obliged to quit those old friends who knew me in my days of prosperity because of their coolness. I tried new ground with an earnest endeavour to retrieve myself, where I should not be pointed at with the cold finger of hollow commiseration, but I find the same coldness from individual Craftsmen. That is to say, I have ventured to seek for aid as regards getting introduction for employment. Further aid I have not asked, although my home is cheerless, and my family have wanted bread. As charity is the virtuous prop of the Order, I should like to know how its dispensation, and where it commences. It should exist in the heart of "every brother" to keep the brother in all he can, and not turn a deaf ear up him and his helpless ones.

I trust this may be read by a few good brethren at the approaching festive season, and I ask them to give a passing thought to the fact of a brother in stern poverty; and his little ones wanting bread in a cheerless and empty home, and let them ask, can it be possible, when a common friendly society would blush to know they had a member so placed, they would help him to "common employment" to earn his livelihood. Why does not the Freemason do this, is it derogatory to him that his brother is poor?

Subscribe all you can to the institutions, attend your own and other lodges, and plead charity; also lodges of instruction, which all means expense and neglect of business, wear yourself out both financially and constitutionally, and die a worthy Mason in your prime of life, then your widow and children may get temporary relief. But what compared to that you have expended on Freemasonry; and, again, what can give back to the widow, the widow's son? Charity then comes too late, sooth a brother's weary steps that his heart may feel the sunshine of the works of the Great Architect of the Universe when he needs it.

Yours fraternally,

ONE OF THE "POOR AND DISTRESSED."

#### THE ROYAL MASONIC BENEVOLENT INSTITUTION AND THE PROVINCE OF DEVON.

To the Editor of the "Freemason."

Dear Sir and Brother,—

Referring to the report in your issue of 16th inst., of the last committee meeting of the Royal Masonic Benevolent Institution, at which meeting Bro. John Constable, P.M. 185, is reported to have asked Bro. James Terry, the Secretary of the Institution, the number of annuitants on its funds, and whether the province of Devon was not the largest in that respect, he, Bro. Constable, suggesting that the province and its Grand Master be solicited to aid the Institution at the coming festival in February next.

For the information of Bro. Constable, knowing the deep interest he takes in our charities, and for all whom it may concern,

I beg to say the suggestion of Bro. Constable has



been fully anticipated, thus, since August last the Provincial Grand Lodge of Devon has voted the sum of £100 to the Royal Masonic Benevolent Institution, the Provincial Grand Mark Lodge of Devon £10, various private lodges and chapters in the province have since August last voted sums to the same Institution, to be placed on the lists of Bros. Charles Godtschalk and J. E. Curtis, Stewards for their province for this year. The amounts so voted from these private lodges and chapters in the aggregate, doubtless reach £200, and will be augmented before the date of the festival in February next.

Out of the monies voted by the province since August last the sum of £110 was actually in the hands of Bro. James Terry, the Secretary, at the moment Bro. Constable asked the question.

Allow me also to remark that if Bro. Constable will refer to the published list of the Royal Masonic Benevolent Institution, he will find our beloved Provincial Grand Master, the Rev. J. Huyshe, is a larger supporter of that particular Institution than any other Provincial Grand Master in England, he being in possession by self and family alone, of 150 votes, and that he is handsomely represented on the lists of our other Masonic charities, and that his name is another word for benevolence.

Believe me, yours fraternally,

CHARLES GODTSCHALK,  
P.M. 70 and 1255, P.G.D.,  
Steward for R.M.B.I. 1876-7.

#### YET ANOTHER CHARITY.

To the Editor of the "Freemason."

Dear Sir and Brother,—

At this festive season of the year, the Freemason's heart, ever open to the reception of the message "good-will towards man," participates with a peculiar warmth in the feelings of the outer world, thus periodically awakened to the abiding glory of charity and mercy. It seems to me, then, to be a time of the year not inappropriate to the ventilation of a new scheme of philanthropy, designed to cover ground not yet occupied by our noble institutions of benevolence, and I proceed to do this, even at the risk of hearing the despairing quotation of our already heavily charitably taxed brethren, "The cry is, still they come."

The organised charitable associations of the Craft may be classed under four heads:

1. The fund of Benevolence administered by Grand Lodge, to which every member of a private lodge under its jurisdiction in this country is, *ipso facto* a contributor.

2. *Seniores priores* (though the maxim must be limited to the participants in the benefits), The Royal Masonic Benevolent Institution.

3. The Royal Masonic Institution for Girls.

4. The Royal Masonic Institution for boys.

I propose to add a fifth association to the list, and to call it, should the necessary assent to the first adjective of the title and support of the scheme be obtained,

"The Royal Philanthropic Association for the relief of Freemasons, their wives and children, when temporarily incapacitated through casualty, sickness, or other infirmity."

I will at once frankly confess that such an organization would have no claim to support should it be shewn to conflict with the other institutions I have enumerated. For the purposes of argument I will divide these into one involuntary and three voluntary bodies. Of course this definition is not technically accurate, inasmuch as Masonry being free, the first—the official—mode of administering distress is as voluntary as the other three. But it will suffice for my purpose to point out this very broad distinction, that while the means of effecting its avowed object possessed by the official scheme are secured by Masonic law, and must be enhanced as the Craft increases in numbers, the machinery itself can, therefore, only relatively be termed voluntary; the other three are absolutely dependent upon the good-will of the brethren, and must, therefore, be deemed absolutely voluntary. Of these institutions while voluntary in the latter meaning, only one demands my examination just now. The Royal Benevolent Institution, which, as is well known, is defined as being designed for the benefit of "Aged Freemasons and the Widows of Freemasons," and is understood to desiderate making a permanent provision, to a greater or less extent, for the recipients of its bounty. The essential features, then, of this Charity are, its limitation to age and its extension to permanency, both elements entirely absent from the scheme I am endeavouring to commend to the notice of the Craft at large.

The other association with which my idea would seem to clash is the official mode of administering relief by the Board of Benevolence. How the plan, so far from clashing, would prove the complement of the system professed by this body can be most briefly shown, I think, by an exposition of its scope.

It must often have occurred to brethren that amongst the many "circumstances of unforeseen misfortune," daily reducing some, at least of our brethren, from a position of if not opulence, at least, comparative comfort, "to the lowest state of poverty and distress," their attention has been drawn to the sudden stroke of sickness, or accident, paralysing the strong right hand of a brother bread-winner, or depriving his little ones of the tender care of the gentle house-mother. Some temporary provision for a case of distress of this kind seems to me to come peculiarly within the definition of the second item of the creed we are all taught to profess. Surely this would be "relief" in its most literal sense. I know it may be urged—it may indeed be sincerely believed—that such a case would be peculiarly one for the interposition of the Board of Benevolence—theoretically perhaps it may be—but is it so practically? In the first place there is the application, to a certain extent, at least so far as the Craft is con-

cerned—the publicity of an application—which, to the self-respecting supplicant, must, whatever theorists may say, be humiliating. Then, although of course no personal attendance is required in case of sickness or accident, it is almost impossible for the Board of Benevolence to administer adequate relief. A dole of money, proportioned, as it must necessarily be proportioned, rather to the years during which the applicant has contributed to the official fund than to the real necessities of his cases, the form of relief *ex necessitate rei* adopted; the Board have no machinery by which they can secure that assistance in kind, adapted to the exigency and incidents of the misfortune, can be promptly, and liberally, and continuously, and systematically rendered.

I readily concede that the sufferer's private lodge will probably eagerly step in to supplement the grant of the board, but it is, no more than the board itself, provided with the machinery I have indicated to be necessary. Now assume the carrying out the project I propose. A fund would be created by the voluntary contributions of the various lodges, and of individual brethren. The administrative body of the charity would place themselves in communication with all the hospitals, dispensaries, and infirmaries of the kingdom. By disbursing the greater part of its funds in the purchase of patronage in these institutions in the shape of life governorships and other forms of membership involving presentations to participations in their various benefits the institution itself, the official Board of Benevolence and the various lodges and individual members and donors would be furnished *pro rata* with the means of providing professional assistance, hospital care, extra infirmity comforts—including provision for a period of convalescence—for great numbers of our brethren without those necessities, and who at present can only procure a temporary relief to their necessities by the necessarily limited pecuniary aid of the Board of Benevolence, or of their private lodges. I want, in short, to place every lodge in the kingdom in the position, in the case of an afflicted brother, to do what is so well expressed in ordinary colloquial phrase, "set a man on his legs again."

I believe that we could at once put ourselves *en rapport* with the various hospitals, dispensaries, and infirmaries of the country: that they would hail our co-operation, because although our benefits would directly be restricted to the members of the Craft, indirectly they would contribute to the means of usefulness of many a deserving institution.

I may be told that this scheme would tend still further to complete the analogy sometimes sought to be instituted between Freemasonry and a mere benefit society—to this I would reply that it is a feature of a benefit society incapable of being abused and capable of conferring indirect benefits beyond the sphere of its immediate recipients. A man would be even less likely, I opine, to join Freemasonry in the hope of participating in its benefits in the event of his breaking a leg or catching a fever than with the view of procuring an education for his orphan children, or a home and pension for himself or widow. But supposing such miserable aspirations existed, would that fact constitute an argument against our performing the duty we owe of doing all the good we can to those of the household of faith. Our refuge against such an abuse is not by buttoning up our breeches pockets, but by opening our eyes very wide at the name of every proposed initiate, and not forgetting the wholesome and legitimate use of the black ball.

I do not claim to be the sole originator of the idea I have thus feebly endeavoured to explain. It has occurred to other brethren, members, with myself, of the Board of Benevolence, in the working of which during the past year as an elective member I have from, constant attendance, acquired some experience. For the title, which I admit might be abbreviated with advantage, I am solely responsible. I only stipulate for the retention of the *Philanthropic* as being distinctive from the descriptive adjective of the institution for the relief of our aged brethren and their widows, and as being a word eminently applicable to the universal character of the charity of our Craft. The institution need not be ambitious, save in obtaining the patronage of some illustrious prince or lady taking an interest in the fraternity. No expense need be incurred save for a little printing; no office rent need be payable. A Secretary could be readily found who would perform the duties honorarily. An annual festival would ultimately be a necessity, but a prompt communication with every lodge and individual member of note, and every hospital and infirmity in the kingdom, would be the first step to be taken after a committee was once formed on a favourable reception of the scheme by the Craft at large. A good firm of bankers could be at once found to act as Treasurers, and the ensuing year could be utilised by making the scope and objects of the organisation known much more in detail than I can do by means of a single letter, at every lodge banquet table in the kingdom, and by the medium of a now widely circulated and influential Masonic press.

In conclusion, I do not propose to divert one single penny from the already liberally flowing stream of Masonic bounty, to the suggested Institution. I do not believe its most complete success, of which when once started I am supremely confident, would do so. In Masonic charity, thank God—as in political economy demand, induces supply. The only question I desire by your kind help to ask my brethren of the Craft is, is there room for such an association?

If ever there was an appeal which illustrated the wisdom of the command "Let your light so shine before men, &c," surely I think it must be conceded it is the present, and therefore I do not propose to shrink from the imputation of egotism by concealing my identity under a *nom de plume*. Your numerous readers who know me will, I am assured, acquit me of the desire of self-glorification. Those of my brethren with whom I have not the

honour to be personally acquainted, will appreciate the object I have in publishing my personality when I ask them to communicate freely to me at 5, Essex Court, Temple, London, E.C., their views as to the practicability or advisability of my proposals, and their willingness, or the reverse, to co-operate in the proposed enterprise, and if any other vindication of the course I take in letting the Masonic world know the name of the writer of this letter be necessary, surely I may plead that unless I did so the offer I hereby make, to be not only a contributor according to my means to the fund proposed to be raised, but cheerfully and indefatigably to undertake the duties of Honorary Secretary so long as my services can be of use to the designed association, would be obviously idle.

I am, dear Sir and Brother, yours faithfully and fraternally,

SAMUEL POYNTER,  
P.M. and Treas. Burgoyne, 902; Athenæum, 1491.

#### CONSECRATION OF THE ST. CECILIA LODGE, No. 1636.

On Wednesday last, at the Royal Pavilion, Brighton, a Special Grand Lodge of the Province of Sussex was held, for the purpose of consecrating a new lodge, the St. Cecilia, No. 1636, a warrant for the establishment of which had been granted by the Grand Lodge on the application of the following:—Bros. Kuhe, (Grand Organist of England), Everall, Sandeman, Broadbridge, Nell, Foat, Belcher, Devin, Hawkes, Nye, and H. Payne. The Provincial Grand Lodge was opened at three o'clock by the Acting Prov. G.M., Bro. E. J. Furner (in the absence of the Prov. G.M. Bro. Lord Pelham). The acting Grand Master was supported by Bro. Sir W. W. Burrell, Bart., M.P. (Prov. D.G.M.), and by his Provincial Grand Officers as follows: Bros. T. Trollope, S.G.W.: C. Pocock, J.G.W.; Rev. E. Walker, G. Chaplain; G. Tatham, G. Treasurer; C. Woolley, G. Registrar; J. H. Scott, G. Secretary; B. H. Thorpe, G.S. Deacon; R. Bramwell, G.J. Deacon;—Tonies, G. Supt. of Works; J. Dixon, G.D. of C.; T. H. Cole, G. Asst. D. of C.; Walter Smith, G.S.B. E. Gladstone, G. Org.; J. Everall, G. Purst.; Bros. J. M. Read, C. Sandeman, G. Money, and T. S. Byass, G. Stewards; and T. Hughes, G. Tyler. The brethren present included the following:—Bros. T. Penn, P.G.D.; W. Marchant, J. M. Cunningham, J. Fabian, E. Bright, W. J. Harriss, H. Belcher, V. P. Freeman, A. King, A. Partridge, R. J. Pope, J. Butler, G. De Paris, G. B. Mc Whinnie, J. Glass, C. J. Smith, W. Kuhe, H. W. Hawswell, C. W. Arnold, E. M. Norris, G. S. Gray, J. F. Eyles, G. H. Day, W. Wright, H. F. Mackay, J. M. Reid, H. Payne, James Curteis, G. Vickers, F. C. Woodman, R. Grey, J. F. Capon, W. T. Nell, W. A. Butt, W. Withers Moore, T. J. Sabine, W. Winn, C. Beckett, J. Hodges, H. Freeman, H. Collet, W. H. Gibson, H. Duval, J. P. M. Smith, W. T. Clarke, F. Noakes, L. F. Noakes, G. Smith, W. S. Evershed, J. W. Stride, C. Warwick Orme, S. G. Foxall, R. Willard, T. C. Abell, C. Butt, H. M. Jenner, J. Sergison, E. Histed, E. Byass, W. G. Poundall, H. C. Davis, S. T. Foat, J. Wood, C. Winstanley, C. Hudson, S. R. Legg, W. R. Wood, J. H. Ross, J. Farncombe, S. Tanner, F. J. Holman, W. A. Stuckey, A. Whitfield, B. Roberts, A. J. Hawkes, R. W. Willatt, T. R. White, H. W. Wells, F. Holford, B. Ford, T. Chandler, T. S. Watts, Mark Tanner, J. T. Whatford, J. C. Stratford, &c.

The brethren having assembled in the music room, a procession of the Acting Grand Master and his officers was formed in the drawing room, and on the Acting Grand Master taking his seat, the lodge was opened with the usual formula. The petition and warrant were then read, and the petitioning brethren signified their approval of the officers named in the warrant.

The Prov. G. Chaplain (Bro. Rev. E. Walker) then, at the call of the acting Prov. G.M., delivered a short oration on the nature and design of Freemasonry. He observed that the occasion on which they were assembled was one of those convincing proofs that the principles of 'Freemasonry were generally extending. Persecution in those days, and in still later times, had done, its utmost; yet here, thanks to the G.A. of the U. it stood holding its own, and if the brethren carried out their professions of fidelity, love, and

truth, it still would hold its own against all persecution. Tracing Masonry down from the earliest ages, he observed that if the brethren would but continue to maintain in their breasts the unity of the Godhead, they would ever be found carrying out the principles of the Craft in brotherly love, relief and truth. Unless these principles were exhibited in all their doings, then Masonry was spurious; but, on the other hand, if carried out, how grand was the link binding them all together, making them better subjects, and giving proof to the world that their professions were more than a name. Might all present, in the good time of the G.A. of the U. be brought to the Grand Lodge above, from whence all goodness emanated.

After other formulæ peculiar to the Craft, the ceremony of consecration was admirably performed, the musical portion of the ceremony being ably given, under the direction of Bro. Gladstone, P.G. Organist, by Bros. Hodges, Thornton, Beckett, and Winn.

All this being ended, Bro. W. Kuhe was then installed as the W.M. of the lodge, and he then proceeded to appoint his officers as follows:—Bros. Everall, S.W.; Sandeman, J.W.; H. Payne, Treas.; Belcher, Sec.; Nell, S.D.; Foat, J.D.; Hawkes, D. of C.; Nye, I.G.; and Hughes, Tyler.

The following then proposed as candidates for initiation, and to join the new lodge:—Messrs. W. R. Wood, jun., G. L. Fenner, H. E. Cox, W. Smithers, J. Sayers, F. Morganti, G. H. Clements, — Marks, J. B. Mellison, E. Hall, J. Crapps, G. Cole, H. S. Gates, R. Roe, W. Roe, J. Maynard, T. K. Pelham, and J. M. Newnham.

On the proposition of the S.W., seconded by the J.W., it was unanimously resolved that the Acting Grand Master and the Grand Secretary should be elected honorary members of the lodge, and the following were then proposed as joining members:—Bros. J. Wood, Yarborough, 811; R. J. Pope, York, 315; W. H. Gibson, ditto, ditto; H. C. Davis, Mount Lebanon, 73; L. Grandel, York, 315; R. Paige, Industry, 421; C. Hudson, York, 315; E. Bright, Clarence, 271.

The lodge was then closed, and the brethren adjourned to banquet in the banqueting room, where Messrs. Mutton Brothers, of King's Road, had provided a banquet, which gave the greatest satisfaction, and redounded highly to their credit as public caterers. The W.M., Bro. Kuhe, presided, supported by Bros. Sir W. W. Burrell, Bart., M.P.; Furner, acting Grand Master; J. H. Scott, P.G. Secretary; and by the following officers of the Grand Lodge: Bros. C. W. Arnold, Grand Chaplain; Foxall, Grand Pursuivant; Fenn, P.G. Deacon; Gray, P.G. Deacon; also by Bros. Barnet Ford, General, and the brethren whose names we have already given.

The usual loyal and Craft toasts having been given,

Bro. Sir W. W. Burrell, Bart., M.P., proposed the health of the "W.M., Bro. Kuhe." In proposing it, he said he feared he was the wrong man in the right place—(laughter)—but it needed little from him to enforce the toast, for they had all had the opportunity of seeing the exceedingly excellent manner in which Bro. Kuhe had conducted the proceedings of the day. (Applause.) This was a musical lodge, dedicated to St. Cecilia, and if he (Bro. Burrell) were a songster he would propose the toast in musical honours, but as he was not a singer, he could not do so. However, seeing the manner in which the lodge had been opened, and looking at its advantages, he felt soon it would become one of the best lodges in the province of Sussex. (Applause.) Bro. Kuhe was so old a Mason that it would be idle on his part to attempt to give any history of his Masonic knowledge; he had known him for many years, and knowing how zealous he was in the cause of Masonry, he was assured of the prosperity of the lodge over which Bro. Kuhe presided. He called upon them in bumpers to drink health, long life, and prosperity to Bro. Kuhe, the W.M. of St. Cecilia Lodge 1636. (Applause.)

Bro. Kuhe on rising to respond was received most heartily. He assured the brethren that, accustomed as he had long been to kindness from his fellow men, this last act of theirs was most grateful to him. He hoped in the future

they would overlook his shortcomings. It was his desire to do his best for the lodge, and it would not be from want of desire if he did not carry out his duty to the utmost. But they were aware that his avocations were onerous, and that he had a deal to think of. He might not be able to do all he could wish, but he could assure them with regard to the nineteen proposed that night for initiation that it was his intention to perform all the initiation ceremonies himself. (Loud cheers.)

Bro. Belcher gave "The Worshipful Masters of the Province of Sussex" to which the Master of the Derwent Lodge, Bro. C. M. Norris, responded.

Bro. Kuhe, W.M., here, at the request of the company, as expressed to him by Bro. J. Scott, contributed a most brilliant performance on the pianoforte.

Bro. J. H. Scott proposed "The Visitors," remarking that the lodge had celebrated its consecration aright by inviting 70 guests, 50 of whom had accepted and were present that evening. He coupled with the toast the name of Bro. General Barrett Ford, a distinguished Mason, recently returned from India, who most ably responded.

The W.M. then gave "The Officers of the Lodge," to which Bro. Everall, S.W., responded.

The Tyler's toast brought a very agreeable evening's proceedings to a close.

## Reviews.

### OLD JONATHAN.

Collingridge, 117, Aldersgate-street.

This interesting work is suitable for a Christmas Present, for schools and families. It is very good reading and very happily illustrated. We commend it most earnestly to all our readers—old and young.

### ROYAL MASONIC CYCLOPEDIA.

We welcome another part of this work, and are glad to note that it is progressing towards completion. Knowing what the labour of a Cyclopædia is, we feel strongly how much credit is owing to the perseverance and scholarly efforts of Bro. Kenneth MacLenzie.

### THE DOMESTIC GAZETTE.

Is a candidate for literary support, and seems to be intended as a medium of communication between employers and employed. We have read its Christmas number and like it much. The idea of our rough notes on Christmas is taken from it, though we have had recourse to notes of our own to fill up the little column.

### THE GRAPHIC.

Our good friend and kind contemporary pursues the "even tenour of its way," with every symptom of well merited success.

### THE PICTORIAL WORLD.

The Christmas number of the *Pictorial World* is an admirable contribution to our Christmas literature, and will be read, we feel sure, appreciatingly by all classes. The illustrations are very effective.

*Moses's ALMANAC AND DIARY, 1877.* Moses & Son.

We welcome this little "vade mecum" for 1877, which is admirably conceived and printed, and no doubt will duly be appreciated by the many customers of that well-known firm.

## LODGE "CANONGATE AND LEITH, L. & C." No. 5.

ODE FOR ST. JOHN'S NIGHT, 27th DECEMBER, 1876.

Hail! holy Light, with five mysterious rays,  
Nor fierce nor wan;  
Monarchs have fed and prophets watched thy blaze  
In ages gone:

Hail! holy Light, thou star of brotherhood,  
O! bless us still, and guide us to the good.  
Hail! Master bright, twice raised to yonder throne  
The Light shines on,

Thou soul of truth, that Love declares His own  
When time is gone,

All joy be thine; oh! reign supremely blest,  
Till angel signs shall ope the Lodge of rest.

Hail! Wardens true, and all the mystic tie  
Has bound in one;

Behold the glorious Light that streams on high,  
Each faithful son;

In compass and on square to order stand,  
Till Death shall knock by the Supreme's command.

PETER GARDNER, Poet Laureate.

Lord Charles Beresford informs us (*Whitehall Review*) that there is no truth in the report which has appeared in many journals that he is to be appointed commander of the "Alexandra," which is about to hoist the flag of Vice-Admiral G. P. Hornby. Lord Charles, who will go to the Mediterranean in the "Thunderer" with Captain Wilson, as stated by us some months ago, on Thursday joined the "Vernon," at Portsmouth, where he will go through the course of torpedo instruction before he is appointed to his ship.

## METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, December 29, 1876.

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

### SATURDAY, DECEMBER 23.

#### LODGES OF INSTRUCTION.

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

### MONDAY, DECEMBER 25.

Christmas-day.

### TUESDAY, DECEMBER 26.

Lodge 205, Israel, Cannon-st. Hot.  
" 1158, Southern Star, Montpelier Tav., Walworth.  
Chap. 7, Royal York of Perseverance, F.M.H.

#### LODGES OF INSTRUCTION.

Metropolitan, 269, Pentonville-rd.  
Yarborough, Green Dragon, Stepney.  
Domestic, Surrey M.H., Camberwell New-road  
Faith, 2, Westminster Chambers, Victoria-st.  
Prince Fredk. Wm., Lord's Hot., St. John's Wood.  
Dalhousie, King Edward, Triangle, Hackney.  
Prosperity, Hercules Tav., Leadenhall-st.  
Constitutional, Wheatsheaf Hot., Hand-court, Holborn.  
Israel, Rising Sun Tav., Globe Road.  
Royal Arthur, Prince's Head, York-road, Battersea.  
Beacontree, Red Lion, Leytonstone.  
Excelsior, Commercial Dock Tav., Rotherhithe.  
St. John of Wapping, Gun Hot., High-st., Wapping.  
Metropolitan Chapter, Jamaica Coffee Ho., Cornhill.

### WEDNESDAY, DECEMBER 27.

Lodge 212, Euphrates, Mason's Hall, Basinghall-st.  
" 507, United Pilgrims, Surrey M.H.  
" 754, High Cross, Seven Sisters' Tav., Tottenham.  
" 898, Temperance-in-the-East, 6, Newby-pl., Poplar.  
Chap. 907, Royal Alfred, F.M.H.  
Red Cross Con., 15, St. Andrews, 68, Regent-st., W.

#### LODGES OF INSTRUCTION.

Confidence, M.H., Basinghall-st.  
Mt. Lebanon, Windsor Castle Tav., Southwark-bdg.-rd.  
Pythagorean, Prince of Orange, Greenwich.  
New Concord, Rosemary Branch Tav., Hoxton.  
Royal Union, Horse and Groom, Winsley-st., Oxford-st.  
Mount Edgumbe, 19, Jermyn-st., St. James's.  
Peckham, Maismore Arms, Park-road, Peckham.  
Stanhope, Thicket Hot., Anerley.  
Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd.  
Southwark, Southwark Park Tav., Southwark Park.  
Duke of Connaught, Havelock Tav., Dalston, E.  
United Strength, Grafton Arms, Kentish-town.  
Islington, Crown and Cushion, London Wall.  
Whittington, Black Bull Tav., Holborn.  
Lewis, King's Arms Hot., Wood Green.  
Langthorne, Swan Hot., Stratford.

### THURSDAY, DECEMBER 28.

Gen. Com. Girls' School, at 4.  
Lodge 22, Neptune, Guildhall Tav., Gresham-st.  
" 55, Constitutional, Inns of Court Hotel.  
Chap. 29, St. Albans, Albion Tav., Aldersgate-st.

#### LODGES OF INSTRUCTION.

Egyptian, Hercules Tav., Leadenhall-st.  
Fidelity, Yorkshire Grey, London-st., W.  
Finsbury, Jolly Anglers' Tav., Bath-st., City-road.  
Temperance in the East, Catherine-st., Poplar.  
Ebury, 12, Ponsonby-st., Milbank.  
Highgate, Bull and Gate, Kentish-town.  
The Great City, 111, Cheapside.  
High Cross, Coach & Horses, High-road, Tottenham.  
Salisbury, Union Tav., Air-st., Regent-st.  
Prince Frederick William Chapter, St. John's Wood.  
Southern Star, Crown Hot., Blackfriars-rd.

### FRIDAY, DECEMBER 29.

#### LODGES OF INSTRUCTION.

Union Waterloo, Thomas-st., Woolwich.  
Robert Burns, Union Tav., Air-st., Regent-st.  
Belgrave, Constitution, Bedford-st., Covent Garden.  
Unions Emulation (for M.M.'s), F.M.H.  
Temperance, Victoria Tav., Victoria-road, Deptford.  
Clapton, White Hart, Clapton.  
Metropolitan, Portugal Hot., Fleet-st.  
St. Marylebone, British Stores Tav., St. John's Wood.  
Westbourne, Horse & Groom, Winsley-st., Oxford-st.  
United Pilgrims, Surrey M.H., Camberwell New-road.  
St. James's, New Tanners' Arms, Grange-rd., Bermondsey.  
Duke of Edinburgh, Silver Lion, Penny-fields, Poplar.  
Doric, Earl Grey Tav., Mile-end-road.  
Burgoyne, Grafton Arms, Prince of Wales's-road, N.W.  
St. Luke's, White Hart, King's-rd., Chelsea.  
Chigwell, Bald-faced Stag Hot., Buckhurst-hill.  
Burdett Coutts, Approach Tav., Victoria Park.  
Royal Standard, The Castle, Holloway-rd.  
Ranelagh, Clarendon Hot., Hammersmith.  
Stability, Guildhall Tav., Gresham-st.  
St. George's, Globe Tav., Greenwich.  
Pythagorean Chapter, Prince of Orange, Greenwich-rd.  
William Preston, Feathers Tav., Up-George-st., Edgware-rd.

## MASONIC MEETINGS IN WEST LANCASHIRE AND CHESHIRE.

For the Week ending Saturday, December 30, 1876.

### MONDAY, DECEMBER 25.

Christmas-day.

### TUESDAY, DECEMBER 26.

Lodge 897, Loyalty, Fleece Inn, St. Helen's.  
" 986, Hesketh, Grapes Inn, Croston.  
" 1256, Fidelity, Bull Hot., Poulton-le-Fylde.  
" 1393, Hamer, M.H., Liverpool.  
" 1609, Dramatic, M.H., Liverpool.  
Chap. 721, Grosvenor, M.R., Chester.  
" 823, Everton, M.H., Liverpool.

Mark Lodge 11, Joppa, M.C., Birkenhead.  
Merchants' L. of I., M.H., Liverpool.

## WEDNESDAY, DECEMBER 27.

Lodge 32, St. George's, Adelphi Hot., Liverpool.  
" 86, Loyalty, M.H., Prescott.

## THURSDAY, DECEMBER 21.

Lodge 220, Harmony, Garston Hot., Garston.  
" 484, Faith, Gerard's Arms, Ashton-in-Wakefield.  
" 580, Harmony, Wheatshaf, Ormskirk.  
" 724, Derby, M.H., Liverpool.  
" 758, Ellesmere, M.H., Runcorn.  
Chap. 1052, Callender, Pub. H., Rusholme.  
" 1356, De Grey and Ripon, M.H., Liverpool.  
Neptune L. of I., M.H., Liverpool.

## FRIDAY, DECEMBER 29.

Lodge 594, Downshire, M.H., Liverpool.  
" 950, Hesketh, Royal Hot., Fleetwood.  
" 1032, Townley Parker, Howard's A., Whittle-le-Wds.  
" 1070, Starkie, Black Horse, Kirkham.  
" 1313, Fermor, M.H., Southport.  
Chap. 216, Sacred Delta, M.H., Liverpool.  
Chap. 1086, Walton, St. Lawrence's School, Kirkdale.  
Mariner's L. of I., M.H., Liverpool.

## MASONIC MEETINGS IN GLASGOW AND WEST OF SCOTLAND.

For the Week ending Saturday, December 30, 1876.  
All the Meetings take place at Eight o'clock.

## MONDAY, DECEMBER 25.

Lodge 102, St. Mark, 213, Buchanan-st., Glasgow.  
" 103, Union and Crown, 30, Hope-st., Glasgow.  
" 219, Star, 12, Trongate, Glasgow.  
" 292, St. John, Bishop-st., Rothesay.  
" 362, St. Clair, 25, Robertson-st., Glasgow.  
" 541, Marie Stuart, M.H., Crosshill.  
Chap. 122, Thetis, 35, St. James-st., S.S., Glasgow.

## TUESDAY, DECEMBER 26.

Lodge 413, Athole, 213, Buchanan-st., Glasgow.  
" 419, Neptune, 35, St. James-st., Glasgow.  
" 426, Prince of Wales, High-st., Renfrew.  
" 543, St. John, M.H., Dalmeir.  
" 556, Clydesdale, 106, Rose-st., S.S., Glasgow.  
" 579, St. Bryde, M.H., Uddingston.  
Chap. 67, Cathedral, 22, Struthers-st., Glasgow.

## WEDNESDAY, DECEMBER 27.

Lodge 505, Burns St. Mary, Commercial Inn, Hurlford.  
" 510, Maryhill, M.H., Main-st., Maryhill.  
Chap. 73, Caledonian of Unity, 213, Buchanan-st.

## THURSDAY, DECEMBER 28.

Lodge 167, Free Operative, M.H., Biggar.  
" 570, Kenmuir, Balgray Hall, Springburn.  
Chap. 117, Govan, Portland Buildings, Govan.

## FRIDAY, DECEMBER 29.

Lodge 125, St. James, Masons' Arms, Newton Ayr.  
" 153, Royal Arch, M.H., Cogan-st., Pollokshaws.  
" 195, St. John R.A., Lennox Arms, Campsie.  
" 199, St. Andrew, M.H., Cumbernauld.  
" 236, St. John, Wilsontown Iron Works, M.H., Forth.  
" 244, Union, Black Bull Inn, Stonehouse.  
" 347, St. John Operative, M.H., Rutherglen.  
Chap. 79, Commercial, 30, Hope-st., Glasgow.

## SATURDAY, DECEMBER 30.

Lodge 28, St. John, Black Bull Inn, Kirkintilloch.

## MASONIC MEETINGS IN EDINBURGH AND VICINITY.

For the Week ending Saturday, December 30, 1876.

## MONDAY, DECEMBER 25.

Lodge 349, St. Clair, F.M.H., 98, George-st.

## TUESDAY, DECEMBER 26.

Lodge 151, Defensive Band, Alexandra Hall.

Chap. 40, Naval and Military, F.M.H., 98, George-st.

## WEDNESDAY, DECEMBER 27.

Lodge 112, St. John, Royal Hot., Musselburgh.

## THURSDAY, DECEMBER 28.

Lodge 392, Caledonian, F.M.H., 98, George-st.

## FRIDAY, DECEMBER 29.

" 223, Trafalgar, 54, Bernard-street, Leith.

## JANUARY ELECTION, 1877.

## BRITISH ORPHAN ASYLUM, SLOUGH.

—The Votes and Interest of the Governors and Subscribers

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MICHELLE ROBERT GRAY, AGED NINE YEARS.

Whose Father was a Master Mariner, and a Member of the St.

Luke's Lodge, Edinburgh. The Widow is left with four young

children without adequate means of support, and earnestly solicits

the Votes and Interest of the members of the Fraternity.

The case is strongly recommended by

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\*The Rev. Jonathan Reeves, Up. Beeding, Sussex.

The Rev. C. H. Spurgeon, Metropolitan Tabernacle.

The Rev. Arthur Mursell, Jeffries Road, Clapham.

Sir Wm. Miller, Bart., Manderston, Berwickshire.

Hon. James Cowan, M.P. for Edinburgh.

Hon. Donald McGregor, M.P., Woodburn, Edinburgh.

\*Dr. Davidson, Lavender Hill, Wandsworth.

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\*Jas. Anton, Esq., 18, Abingdon Street, Westminster.

\*Trenham Old, Esq., 9, Cavendish Place, Brighton.

John R. Reeves, Esq., 11, King's Arms Yard, E.C.

Blanchard Wontner, Esq., 3, Cloak Lane, E.C.

Proxies will be thankfully received by those marked thus \*, and

by the Widow, 37, Viceroy Road, South Lambeth, S.W.

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## CHRISTMAS.

He must be a very churlish or very unhappy person for whom Christmas has no interest, and for whom Christmas brings no pleasant associations. It may indeed be so, that in the course of life, and the advance of years, he has become so taken up with self, that beyond his own immediate feelings and fancies he has neither concern nor sympathy, even for the passage of time, much less the claims of humanity, or the aspirations of mortality. Let us pity any one so abstracted from the common and even humdrum affairs of life, of time, of men, and of the world. But as we write for ordinary human beings, endowed with average sensibilities, and the normal amount of individual interest in all that goes on around them, we must look upon all such unhappy individuals as personifications not "dreamt of" in our "philosophy." For Christmas, we venture strongly to hold, comes laden to us all each year, as it greets us with its burly welcome, with many pleasant attractions, and many gracious "souvenirs." We pass by its religious aspect and its religious message, for all the children of Adam's race, because as a Masonic journal we must leave more fittingly both the dogmata and application of religious truth to the divine and the preacher, the appointed teacher, and the impressive sage. But Christmas has a human tenderness and human truthfulness about it, which constitutes, it may be, its secret influence over all classes amongst us. For it is from immemorial usage that "trysting place" of the young and gay and sentimental, it is that gathering of the old, and friendly, and way-worn, it is that season of family reunion and domestic festivity which have such potent charms and influence on us all alike. Whatever be the reason or the cause, whether it be that the World, as some grave writers have held, has, so to say, monopolized Christmas, we are not now prepared to assert, but certain it is, that this special season of Christmas-tide, is, perhaps, the most genial and refreshing of the entire year, and speaks to us all amid the din of earth, and over the toils of business, with as sweet and as silvery a voice of gentle cadence, as those pleasant church bells of ours, which wake the young and old in the early hours of the Christmas morn. Christmas is a needed holiday, a happy and harmonious gathering for many of us weary and disjointed sons and daughters of men. It calls young and old around the Christmas tree, it burnishes up the old hearthstone which has lain bare, so to say, in many cases for the intervening months. It makes us forget for a time our cares and our despondencies, our grief and pain, and amid "wreathed smiles" and loving faces, it warms up the decaying embers of departing friendship, it strengthens the links of family concern, it gladdens the old, and it animates the young, as around that old familiar table they cluster once again, or fill with echoing shouts the walls of that old and much loved home. Much, no doubt, of our Christmas feelings and social celebration, is built up on the intense love of family life, which marks our Anglo-Saxon race. To-day Christmas is celebrated in many lands, and amid many nationalities; yet, wherever that busy, active, prosperous, pushing race of ours is settled, or is moving on; there amid Christmas cheer, are kept up with due celebration the prevailing aspects, and associations and interest of Christmas by warm hearts and tenacious memories. And to how many of our readers to-day will Christmas come as a season of rest and recreation, of relaxation from the turmoil of business, a momentary respite from heavy cares or grave responsibilities. Whatever our lot or avocation in life may be, in whatever grade of the social pyramid we stand, however much we have to endure in our own little individual existence to-day, or however earnestly we find it needful to labour for others and ourselves, (though great are the divergencies and contrasts which sever us all), Christmas has for us all alike, whoever we may be, the same old voice of warm welcome, the same old greeting of affectionate intercourse. It summons the soldier and the sailor, the barrister and the doctor, the solicitor and the merchant, the banker and the millowner, the statesman, and the official, the preacher, and the divine, from the

solemn call of duty, from the fierce contests of party, from the antagonism of the council chamber, or from the excitement of the heated meeting, from the worry of the wearying counting house, from the claims of pure earthly connexion, to the calm and happiness of a domestic reunion, to the mirth, nay, the misrule of harmless Christmas gaiety. In this domestic meeting all may find good and blessing, inasmuch as it serves to revivify the abiding responsibilities and unchanging issues of family relationship and affection, and all of us, we venture to believe, are better amid the depressing experiences of life and man, for some of those few bright moments is our lot, when, selfishness and discontent alike forgotten, we surrender ourselves to the illusions of youth, and join in the golden gaiety of innocence. Very pleasant it is to the thoughtful and the serious, to note that family assembly at this Christmas season, in which all are gathered together in the flowing tide of unity, heartiness, and true affection. For a few days, nay for a few hours often, that merry and diversified party have found a haven of refuge from the storm and clamour of the world without; and when that gay season is over, have perchance to return to severed lots and distant parts, no more to meet, probably until another Christmas shall reunite the bonds of family union, and re-kindle the fire of old affection, for these "sojourners" for a very "little season," amid scenes and faces so fair and dear. In that little circle, of how much importance is Christmas, inasmuch as it forms that one period in each succeeding year, to which all equally look, and which all equally remember with fond affection. And while time itself lasts, and mortality still lingers with those descendants of Adam, that Christmas gathering will ever be, so to say, their rallying point of family affection and interest, an emblem of all that is bright and beautiful on earth, type, let us trust, if in feeble and imperfect measure, of a better meeting, and of more lasting happiness one day to be. No doubt for some of us the return of Christmas is not unattended with melancholy, inasmuch as it reminds us of those we have lost. Yes, "one is still taken" and "another left." We cannot fail to recall to-day, even amid the chimes of Christmas, the sunny smiles, and warm hands, and tender hearts of other days. We cannot, alas! repeople the Christmas gathering now, with that "pleasant presence," or that beaming smile, or those dear eyes, or that untainted truth, which shed such a halo of tenderness and affection for us on the Christmas of "Auld Lang Syne." No, for us, all these things are gone, never to return; and though these whom we deplore may still hover around us in undimmed affection, by night and by day, though they may seem to fill our chamber, to sit at our board, to sanctify our aspirations, and to purify our earthly strivings, yet for us all they are but the shadowy memories of a never to be forgotten past. Christmas is not to us, and never can be, what it once was, because we miss those, and miss them sadly, who once could lend grace to every gathering, and tenderness to every emotion, who loved us, who cheered us, who stood by us, who blessed us in those sunnier hours of our past life. But though this be so, and though this must be so, with us all more or less, we need not become therefore either cynical or complaining, discontented or depressed. Surely we still can find some happiness in the beaming faces and gay gladness of others, even though our memories stray far, far away, and amid the song and uproar of the merry Christmas party to-day, we are wistfully looking for a bright form no more at our sides, we are eagerly listening for a silvery voice which is here for us, forever mute and still. When the yule log is lighted, when the Christmas tree is ablaze, when the Christmas board is spread, and Christmas fare is eaten, while we rejoice with them that do rejoice, let us not be ashamed to confess that our memories still linger in undying affection with those who once made life so radiant for us and ours, with those whose heartfelt trust was once ours, and with whom are bound up all that is most graceful and gentle; all that is truest and most touching in this old earth of ours. To all the

readers of the "Freemason," old and young, the Publisher and Editor wish a very "merry Christmas," merry in its best sense, of simple-minded, pure-minded, family union, rejoicing, mirth and festivity, and they trust that they will be believed when they say, that they heartily offer to all their kind patrons in their happy Christmas gatherings, wherever they may be, the heartfelt felicitations of sincere friends and brother Freemasons.

## THINGS OLD AND NEW.

At this Christmas season it seems good for us all, as it were, "to take a little Masonic stock," and to try and keep before us, what it is that our good old "Royal Art" teaches us ever amid the flight of time, the passage of years, whether we have regard to the memories of the past, the claims of the present, or the hopes of the future. First of all, there is a great truth which we can never too much insist upon, or dwell upon, for it is a truth strangely enough, the most forgotten perhaps of any, amid human strife, and earthly contest, we mean Tolerance. The word is often on our lips; we profess it loudly; it is inscribed on many banners; and may be read in italic letters in many treatises; yet alas! how little do we practice it. What a modicum of it enters into our daily common life, our home associations even, much less our public strivings, or our religious views. Indeed, intolerance may be said to be the "badge" of all our earthly "tribe" in one form or another, and in nothing do men apparently so much delight in, day by day, amid the onward progress of the world and of mankind, as in demonstrating how intolerant they can be to each other, in small things as well as in great. If we look out on our great-little world to-day, (curious it is that such antithetical epithets may fairly be applied to it), if we consider, we repeat, the entire known globe at this very hour, we see everywhere intolerance flourishing, like a weed of rankest growth, above the luxuriant pastures, and above the waving corn. How intolerant we all are in thought, word, and deed; intolerant we say of others from whom we differ, from whom we are divided by specific dogmata, or "damnable decrees." Has this thought ever occurred to others, as it has to us? Suppose some old philosopher were to revisit the earth and look out upon the religions of the world, to discover the true from the false, the specious from the honest, the divine from the human. What could he see? What could he say? Alas! would he not have to confess with a sigh, that had he to judge of the fruits of religion by the words, and deeds, and even the thoughts of men, he must perforce come to the conclusion that there was "nothing new and nothing true, and that it did not signify." For the most distinguishing features of our common religion is intolerance. We are celebrating just now the advent of the "Prince of Peace," and we hear of nothing but "wars, and rumours of wars." We are told of gentleness and purity and brotherly sympathy and love, and we see all around us "hatred, variance, emulation" strife. We are told to believe, in unity, peace, concord, and goodwill to men, and we note that all classes and all conditions of religionists seemed to be hating and antagonizing, nay, even calumniating and cursing each other. If then we had nothing to go by, or to look to but this detestable intolerance of humanity, we should, and must come to the conclusion, that there is a sorry look out for our race. But happily for us, we have been taught a more consoling truth, we have learned a better lore. The weakness of earth, the wrong headedness of man, the wickedness of Adam's children, the littleness of humanity ever the same, the sins, the crimes, the hard words, and dark deeds, do not detract from, and cannot destroy, remember, the Eternal Moral Government of the world and mortals all, by the Supreme Ruler of us all. The abounding miseries and evils which afflict us all now, do not and cannot interfere with that direct limitation of the influence of good and evil, and the solemn arbitrament of that Great Judge of all, who will one day reward or punish us all, as we have obeyed or disobeyed His Divine injunctions. In all that

men do wrong here, they depart, let us never forget, from what the Great Architect and Sovereign and Father of the Universe has laid down in His Holy Will and Word. When, then, we are intolerant, we do despite to that eternal teaching of love, pity, sympathy and compassion, for our fellow-creatures of the dust, which beams out of every page of God's inspired Revelation, the Bible, which we still happily keep, as we ever shall, in our lodges, and which is to us the unerring standard of right and wrong, the regulator of our lives and actions, our mentor, teacher, guide, through the intricate windings of this mortal life. And sure it is, that Freemasonry, though not professing to be a dogmatic teacher, brings kindly sympathies and pure moral truth home to its members. It bids us be tolerant, it admonishes us to be just and considerate to others, it seems to warn us, that ours is not of necessity a monopoly of truth, and that as we claim respect for our own honest and ardent conviction, we are bound to respect those of other people. Hence Freemasonry passes over and ignores the often childish and really hurtful controversies of men. It neither chimes in with the "big-endians" or the little-endians, it neither leans to the many nor the few, it knows nothing of "isms," or "ologies," or "doxies," it disregards disputes, and it disavows persecution. It offers a rallying place, a meeting ground for the true, the tolerant, the sympathetic, the cultivated, the courteous, and the forbearing; it passes judgment on no man's creed, it propounds no catechism, it asserts no inquisitorial process, it simply rests on the acknowledgment of the Fatherhood of God, and the brotherhood of man, based on the heavenly morality of God's holy word. Beyond this it does not seek to go, and pronounces judgment on no man's creed or conviction, inasmuch as to his own Divine Master, each one "standeth or falleth." And for this it is greatly and loudly blamed by two opposing and antagonistic schools. The Ultramontane asserts that in its present position it rejects Christianity, and ignores the Christian Church; the unbeliever declares that it says too much, and ought neither to acknowledge God, the Bible, nor religion, but ought to be absolutely neutral, a purely secular, socialistic society. Freemasonry has taken, as it appears to us, the "via media" between these two extremes, and demands both the support of the generous and the sympathy of the tolerant. It takes the "standpoint," to use a Germanism, as between two opposing forces, hyper-spiritualism and hyper-rationalism, and offers to all thinking, and, we will add, religiously-minded persons, a pleasant platform for social brotherhood, and common humanitarian union. If indeed any one religious body could come forward and say, "See, I can act with all religious bodies and do, and all religious bodies are united in a common warfare against sin and evil, and wrong and injustice, and evil and the Devil," then perhaps we might be led to think that the mission of Freemasonry was gone. But so long as in our divided humanity and condition, and religious teaching, we all seem to be intolerant one of another, so long as polemical warfare is the normal condition of the Church, and Christians are unable to agree, so long as in this world of ours, non-Christians form two-thirds of the habitable globe, so long, it seems to us, Freemasonry has a task and a mission, inasmuch as it forms a band of union among men of different creeds and castes, and consecrates firm friendships among those who would otherwise have remained at a perpetual distance from each other. Let toleration then be the Carol, which ushers in for us the beginning of Christmas season, and accompanies its close. We cannot, it appears to us, be too tolerant, inasmuch as even in this year of grace 1876, we see how little again would serve to revive that tendency to persecution, which has disgraced the annals of religion, and been such a dishonour to God, and such a stumbling block and indescribable injury to the sacred cause of religious truth and religious duty. If Freemasonry had taught nothing else, and had done nothing more in its historical reality, in its marvellous career, yet surely in this one fact it might well be said to be a blessing and an ornament to mankind, in that it has inscribed on its good old banner of blue, in letters of gold, not yet erased, and let

us fondly trust never to be erased by any hostile hand, the noble and glorious word—"TOLERATION."

#### THE RULERS OF OUR LODGES.

At this time of the year we are choosing the rulers of our lodges, for the most part, and it seems to us that a few words of friendly warning and natural advice come in well in our Christmas "Freemason." We trust that what we are about to say will be taken in good part by those for whom it is intended, and to whom it is addressed, as it is prompted solely by an ardent desire to help the Masonic electors in their electoral colleges in the discharge of a solemn duty, it is inspired alone by a fervent wish to strengthen the elected in the performance of their grave responsibilities. And who shall say that such friendly warning, such fraternal advice, are not needed? English Freemasonry is just now passing through a special crisis in its history, not without some symptoms of weakness, nay, causes of alarm, to the serious and observant. We have amongst us just now some influences at work, which may be productive of much after harm, alike to our lodge life, and our Masonic prestige, in the world. We have a great pressure for admittance, full lodges, and many applicants for office, and as a consequence many brethren, for some reason or other, are pushed on far too rapidly, and without a proper apprenticeship, so to say. Two evils have to be avoided in our lodge system, which serve to weaken the administrative powers of the lodges themselves, and tend to undermine the very foundation on which Freemasonry rests. The one is, the undue yielding to mere social influence; the other is, the unwise adherence to routine. Let us explain ourselves. In many lodges, it too often happens that the test for promotion is, not what a brother is, or what he has done for Freemasonry, but what he has. Very frequently a brother is preferred, solely from his social position to some other member of the lodge, whose character is unimpeachable, and whose Masonic knowledge is unquestionable. Hence, most sorry sight, a Master is placed in the Royal chair, who has to depend for all his work upon the assistance of the ready P.M., or the courteous assistance of some worthy brother of ritualistic celebrity. Such a state of things is greatly to be deprecated, and this abnormal and Masonically incorrect state of affairs is sure to work prejudicially on the lodge itself. For let us bear in mind, the true test of Masonic advancement is, and should be, Masonic excellence. No brother should be elected W.M. who will not, and cannot do, the proper work of the chair, and any lodge which so acts in defiance of every Masonic principle is but sowing the seeds of its own eventual decay and dissolution. Of course, a good deal, no doubt, always depends on local circumstances, and special considerations. We do not object to make social position an element in the election of W.M., but then it must not be so made in the face of Masonic technical objections of a serious kind, such as ignorance of Masonic ceremonial and the like, and it is not the only qualification for the W.M. of a lodge. One of the great evils of the present day is, that men thrust themselves into duties for which they are not qualified, and seek and claim posts for which they are not fitted. There is, just now, a great anxiety in many to obtain the Grand Lodge qualification, without remembering that the mere qualification is good but for little, if the important office of W.M. is not properly filled, and if the brethren have to witness, one lodge night after another, work slovenly performed, or delegated to another. There is a vicious principle afloat amongst us just now, namely of bargaining with young Masons, for advancement. "If you take the Secretary's chair for one year, you shall go into the Warden's next." "If you take this office or that we shall eventually put you in the chair of the lodge." To how many of us in our pleasant old lodges, will these words recall similar lodge errors, when young men have been too hastily put forward, who never made efficient Masters, who have done no Masonic work worth recording, and by whose undeserved elevation to the highest of all lodge

dignities, the moral government of that particular lodge was greatly shaken, and its Masonic advance greatly impeded. Many lodges never recover from so grave a blunder, which is but the beginning of lasting discontent, of personal dissatisfaction. Therefore we say to all lodges just now, be careful and wise, be cautious and just. Do not sacrifice the internal harmony or the outward character of your lodge for any mere personal influence, do not, if you wish to have as your W.M. a brother of social position, overlook the other Masonic attributes which go to make up a thoroughly good W.M. And then on the other hand, do not sacrifice your lodge to any pig-headed adherence to Masonic red tape, or blighting routine. It is not necessary because a brother has a good memory, and knows our oral ceremonial well, that therefore he is to be W.M. Remember no one has a claim of any kind to that important post; it ought to rest, and rest alone, on the unbought suffrages of the brethren. Many other things concur in making the efficient W.M. besides a knowledge of ritual. He requires to be firm and yet courteous, consistent and yet tolerant, well versed in the Book of Constitutions and his lodge bye-laws, and above all, his moral character should be like Cæsar's wife, "above suspicion." It is very harmful to a lodge to place in its highest post one who has not the good opinion of his own brethren, as sooner or later something arises which shakes his influence to the foundation, and inflicts enduring trouble on the lodge. An overbearing intolerant person, out of place everywhere, is most decidedly a solecism as a W.M., as the exercise of his post requires great consideration for others, the quiet discharge of duty as a ruler, the courtesy of a polished gentleman to all. Now some brethren, though excellent as teachers would make very bad rulers, being deficient in every necessity we have touched upon, and are unedifying in character, and weak in authority. When the brethren in their "Comitia Latomica" assemble to elect their W.M. for the coming twelve months, may his election be such as may do justice to the lodge, and advance the interests of Freemasonry. Above all, let the spirit of "crucis" or "cabal," or electioneering fervour be at once put down, as most inimical to the welfare of the body, the comfort of the brethren, and the good of Freemasonry. But when our brethren are assembled under their lodge banner may their choice fall on good men and true, really Masons in word and deed, who will add dignity to the office, and reflect lustre on the lodge. Then we may rest assured that the future of our Order is entrusted to safe hands. And we shall hope for them all a prosperous year of office, and future elevation in the Craft.

#### GLORY TO GOD IN THE HIGHEST, PEACE ON EARTH, GOOD WILL TO- WARDS MAN.

Such seems to be the unchanging echo of those chimes and carols which at this Christmas time falls so pleasantly on the ears and hearts of us all alike. Whether as citizens of the world or as members of the Masonic fraternity, these words always appeal to us at this season of the year with intense interest, inasmuch as they but represent to us in one sense the enduring keynote of all Masonic professions, and the guiding and restraining spirit of all Masonic practice. Freemasonry is a brotherhood marked by religious reverence and peaceful sympathies, under all circumstances of its onward progress. There may be a portion here or a portion there of the great Masonic family where, amid the contentions and controversies of man, these fundamental and characteristic truths are partially obscured or momentarily forgotten, but they constitute alike the reality of Masonic teaching, the test of Masonic truth, and the worth of Masonic existence. Without them, our meetings and our memorabilia, our gatherings and our geniality, our æstheticism, and our ceremonial, our words and acts, nay, our very continuance would be but the idle mummary of a harmless friendly society, and we should form one of the many benefit Orders,

with the petty attractions of needless mystery, and innocuous organisation. But Freemasonry, differing in this from all other similar associations that we know of, has outlived the "ravages of time," the decay of nations, the revolutions of empires, and the vicissitudes of the world, and still preserves, often to the marvel of the profane, the striking conditions of vigour, popularity, and great material prosperity; It has been denounced but still it flourishes, it has been excommunicated, but still it is to the fore; it has been ridiculed, but it laughs at its satirists; it has been persecuted, but here it is, more genial than ever. Seeming paradox! and yet the explanation of its vitality as well as of its success, its historical existence, and its actual value is to be found, probably, in this, that it has incorporated and does incorporate in its earthly organization the Divine chant and glorious truth proclaimed by the angels at Bethlehem. For Freemasonry, let us remember, is in itself purely uncontroversial and peace making. It ignores the controversies and conflicts of men, it denounces all tendencies to intolerance and persecution, it separates its members for a time from the din of contending parties, or the war cries of excited combatants, and it unfurls over us all its famous banner, on which are inscribed in talismanic letters of gold, "Glory to God, and Peace to man." If indeed, in its progress it has sometimes to confront the violent outbreaks of unreasoning fanaticism, its declaration at once is "Defence not defiance;" it does not seek to prolong argument of any kind from a love of disputation, or a desire to say hard words of any one, but simply because, in its opinion, it is bound to bear witness for the truth, it is incumbent upon it to uphold the sacred rights of religious liberty, and the undying privilege of conscientious conviction. It inculcates hostility, or anger, or bitter feelings, for none, neither its open adversaries, nor its secret calumniators. Its message and mission are a message and mission of love to man, and as the world goes on its way, it repeats from year to year, in gentle voice and pleasant presence, "Glory to God in the highest, and on earth peace, good will towards men."

#### ROUGH NOTES ON CHRISTMAS.

A MONDAY CHRISTMAS.—Christmas Day falls on a Monday this year. It fell on a Monday also in 1865, and on that occasion the following was unearthed from, it was stated, the Harleian MSS., No. 2252, folio 153-4:—

If Christmas Day on Monday be,  
A great winter that year you'll see,  
And full of winds both loud and shrill;  
But in summer, truth to tell,  
High winds shall there be, and strong,  
Full of tempests lasting long;  
While battles they shall multiply,  
And great plenty of beasts shall die.  
They that be born that day, I ween,  
They shall be strong each one and keen;  
He shall be found that stealth aught;  
Tho' thou be sick, thou dieth not.

The year 1866 was the year of the Austro-Prussian war, a year of disastrous gales, and a year of cattle plague. Again in 1871 Christmas Day fell on a Monday. The twelvemonth following that day saw us with cattle plague in the north and some great storms; but as to "battles," we must go back a few months in 1871 for the capitulation of Paris and the conflict with the Commune. We have now a Monday Christmas for the third time within a dozen years. What is to come next?

In "Poor Robin's Almanac," for the year 1695, occurs the following lines:—

Now thrice welcome, Christmas, which brings us good cheer,  
Minced pies and plum-porridge, good ale and strong beer,  
With pig, goose, and capon, the best that may be,  
So well doth the weather and our stomachs agree.  
Observe how the chimneys do smoke all about,  
The cooks are providing for dinners, no doubt,  
But those on whose tables no victuals appear,  
Oh, may they keep Lent all the rest of the year!  
With holly and ivy so green and so gay,  
We deck up our houses as fresh as the day;  
With bays and rosemary, and laurel complete,  
And everyone now is a king in conceit.  
But as for curmudgeons, who will not be free,  
I wish they may die on the three-legged tree.

Some of us may recall the old verse,—

A merry Christmas and a happy new year,  
Your pockets full of money and your cellars full of beer.

The Mistletoe, that great Institution of the Christmas festivity, was the sacred Plant of the Druids, and the "meeting of the lips" is said by a very ancient chronicler to be even then of "verie earlie datt." Curious consistency of human nature, as a poet laureate has well said,—

For those kiss now who never kissed before,  
And those who kissed of old now kiss the more.

An ill-natured young man in our office says, "This refers to old maids and ladies of a certain age," which we do not believe, and emphatically deny. We prefer the more joyous refrain of the young poet, who some think is the "coming man,"—

Rosy lips are meeting,  
And hearts are filled with bliss;  
Such joys of life are fleeting,  
But far too sweet to miss.

But we are too old to take part in such follies ourselves, which we must leave to the young men; and can only say we wish our readers, old and young, male and female, pretty and plain, thin and stout, short and tall, fare ye well, a merry Christmas for them all. Bright eyes and sunny faces surround your mistletoe, and young men, though you are rather slow, take care to improve the occasion.

CÆLERS.

#### THEN AND NOW AND THEN.

BY BRO. REV. W. TEBBS.

CHRISTMAS—How the very sound of its name used to set our young hearts bounding in our bosom; even the thought of that joyous season would cause our pulses to quicken at the anticipation of the joys it had in store for us; but now—alas! how changed it all is. Why, when we were boys we can remember being awakened on St. Thomas' Eve by the merry measures of the Waits, whose every breath we knew was pretty well freezing to their instruments whilst we, snugly tucked up in our warm and cosy beds, were almost ready to jump out of our skins with delight, or at least out of our beds, and with youthful glee extemporise a triumphal dance at the prospect of the "good time coming." And on Christmas Eve how welcome were the strains of "Adeste Fideles" and "Christmas day in the Morning." And, when as the old church clock struck the hour of midnight out burst the merry peal from the belfry tower, ushering in

"The joyful morn,  
"When Christ was born."

And then—

But now, how changed are all these things, we growl at the Waits for a band of half-tipsy revellers deserving of the stocks, had they not passed away with many another most excellent institution, and commend the ringers to Bedlam, for breaking in upon our hard-earned rest, and dispelling that "kindly sleep" which visits but too seldom our aching toil-worn heads. How wofully changed all these must be; how altered to what they were in our youthful days, that they should produce feelings in us this night so different to the feelings inspired by them in the night in that long-ago.

Day dawns after the night of broken sleep, and we call to mind the joyous awakening in those days that are passed away, and our successful search in the shoe placed, over night in anticipation of the visit of "Father Christmas;" but this morning, as we hear the door softly open overhead, followed by the gleeful shout of the children as they unpack their Christmas gifts, so carefully placed by the loving mother in the dead of night to gladden the young ones' hearts on this "morn of morns," we cannot understand this noisy mirth evoked by these now "unconsidered trifles," and we mournfully ejaculate "how changed these things must be." But stay awhile, are we sure that these things are changed? have we not elsewhere to seek for these altered feelings? Yes, indeed, and this elsewhere is not far off, for it is in ourselves. Little things pleased us then, for we had not

been sated with the garish and delusive pleasures of the world. Pleasures indeed! Oh what a mine of trouble, and sorrow, and anguish, and regret, does not their bare memory recall, and we look back to the happy past and our "old song ever haunts us"—"Oh! would I were again a child." Patience, sad heart, yet a little while, and even this shall be.

Turn we now to the world around us, and everywhere and on everything is stamped this mark of change. Well may we ask—

"O why was England, 'merrie' call'd,  
I pray you tell me why?  
Because Old England merry was,  
In merry times gone by!  
She knew no dearth of honest mirth  
To cheer both son and sire,  
But keep it up o'er wassail cup  
Around the Christmas fire."

And what? we would know, is this "honest mirth" which our poet treats as the essence of his answer. We need hardly ask, if we only look back to the picture presented by a Christmas then. The old Manor Hall is lighted up with immense Christmas candles, and the company is gathered round the large fire burning on the hearth; apples are being roasted on strings and allowed to fall, as done, into huge bowls of spiced ale which, will in due time be passed round as "wassail," or the Christmas loving-cup. Presently with great ceremony is hauled in the huge yule log, which is banded at intervals with nine iron bonds. As each band is burnt off a wassail-bowl goes round. At last comes the supper, in which firmity forms the principal dish. Meanwhile, in many parts, the orchards have been duly "wassailed" in order that a good store of fruit may be harvested in the year to come. The morning breaks, and after early matins, the "fine old English gentleman," standing at his gates, superintends the distribution of the Christmas dole to his poorer neighbours. During the morning all the tenants and retainers are welcomed to what is really "open-house." At the dinner the raised boar's head is served up with much ceremony, followed by brawn and chine, goose and capon, and then on the board smokes the pudding of the year. Space will not suffice to tell of the maskers and mummers, liege-servants, one and all, of the Lord of Misrule; of the spirit and games; of the frolic and the revelry; but this we know that good will was at its height, for

"England was merry England, when  
Old Christmas brought his sports again.  
'Twas Christmas broach'd the mightiest ale,  
'Twas Christmas told the merriest tale;  
A Christmas gambol oft could cheer  
The poor man's heart through half the year."

And now—True the Manor has its revels yet; still is there feasting (!) for the lowly too; but, how obtained? Let us here draw a veil over the picture, so oft repeated, of the goose club for the poor; go at once to the reason in the pride met by independence (!); in short, in the severance of class from class, as if at least on this night of the year all could not meet to share in the joys of an English Christmastide. Let us, however, not despair; England shall be "merrie England" yet again; ours be it meanwhile to aid in bringing about this glorious consummation of brotherly love by pouring oil upon the waters of class and party strife, and by disseminating the principles of that "peace on earth," which is the harbinger of "good will 'mongst men." Truly no happier day will dawn in England than when these class prejudices shall have been for ever cast aside, when master and man shall again recognise that their interests are mutual, whether it be for hard work in the week, for worship on God's day, or for festive mirth when one and all shall together welcome in the well-earned, well-enjoyed festivities of a good old-fashioned English Christmastide.

And we too, gentle reader, may truly and well rejoice in the glorious prospect, for by the time that that happy day shall have dawned o'er the land of our birth, we shall be, as we have often longed, "children once again"—children, maybe, for the second time, in the eventide of life, when this rude world's buffets shall be well nigh



past, and almost altogether forgotten; when, too, the little ones will cluster round our knee, and we wish an exuberance of joy, as great if not as loud as theirs, will welcome in the birthday of our infant king; for if the vision be not already realized, we shall not have long to wait e'er we join that child-like throng in that blest place of His, where sin nor sorrow mar our pleasures more; for there will be for ever peace, and then shall we taste the reality of His goodwill to men of which we sing at each recurring Christmas-tide.

#### CHRISTMAS, 1876.

So Christmas comes once more to-day,  
With all its tender grace,  
Revealing in its loving way,  
Its joyous, pleasant face;  
Yes, once again we greet thee,  
Old Christmas, fair and bland,  
Yes, once again we meet thee,  
With many a joyous band!

For in this weary world of ours,  
Amid its toils and strife,  
Through sadden'd thoughts and jaded powers,  
In the solitude of life,  
Kind Christmas comes to lighten,  
The pathway of our feet,  
Its glad words seem to brighten  
Full mart and crowded street.

For all of us a message,  
Each Christmas fain would bring,  
A sign, a sacred presage,  
Of Trust's perennial spring;  
Since in its songs of mystic glee,  
In its carols of "dear peace,"  
It tells of loyal hearts and free,  
Bright hopes that never cease.

Not merely of this earthly earth,  
Not of this world alone,  
Are the great truths which then had birth,  
When the Star of Promise shone;  
But nations different and far,  
Like those solemn Seers and Kings,  
Can still rejoice mid war and jar,  
In that Peace which Christmas brings.

And so when round the brilliant tree,  
You pleasant gathering's mustering,  
When in all of tender unity,  
Youth full of grace is clustering,  
When mid that genial "horde" and fair,  
We look on no vacant place,  
When mid the gay "tribe" gathered there,  
We miss no radiant face;

When all is joy, and peace, and love,  
When no one now is sad,  
When all around, beneath, above,  
Is bright, and pure, and glad;  
When youth in its golden glories,  
When maturity serene,  
And old age, with its stories,  
Adorn the transient scene;

Oh then remember, loving hearts,  
Seek to recall fair youth,  
What Christmas still in love imparts,  
To all in its solemn truth;  
How it tells mid its hearty greeting,  
And amidst the hurrying years,  
Of purer joys and a truer meeting,  
Of the end of human tears.

Yes Christmas bids us all rejoice.  
Rejoice from our inmost heart,  
To the living it has still a voice,  
As years on years depart;  
It seems to welcome with open door,  
Its tale is a tale of love,  
It whispers of some suffering poor,  
It points to a Heaven above.

So then as glad you gather now,  
Around each Christmas tree,  
As with loving hope and tender vow,  
You keep festivity;  
Remember some who sorely pining,  
Are suffering everywhere,  
And may the Light of Heaven shining,  
Bless your gathering so fair.

To all kind faces, gentle eyes,  
To heroes short and tall,  
To the old birds so grave and wise,  
To Christmassers one and all;  
I wish them a hearty greeting,  
Not forgetting the "far away,"  
A very pleasant Christmas meeting,  
A very happy Christmas day.

### Multum in Parvo; or Masonic Notes and Queries.

WILLIAM JAMES HUGHAN.

DR. RAWLINSON'S MSS.

The editor of the *Freemason*, and other brethren, have often alluded to the MSS. in the Bodleian, which were once the property of Bro. Rawlinson, LL.D., and apparently collected from about 1720 to 1740. Some of the early numbers of the *Freemasons' Magazine* contained many choice selections from the learned Doctor's scrap book, and yet far from exhausted the collection.

The following "charge" is doubtless the original of the one so well known and respected in our Entered Apprentice Lodge, and cannot be less than a century and a half of antiquity.

"A Short Charge to be given to new admitted Brethren.

"You are now admitted by ye unanimous Consent of our Lodge, a Fellow of our most Ancient and Honourable Society, *Antient*, as having subsisted from times immemorial; and Honourable, as tending in every particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand Masters over the Masons in their respective territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in MASONRY, and to act as they did.

"THE World's great Architect is our Supreme Master, and the unerring Rule he has given us, is that by which we work.

"RELIGIOUS disputes are never suffered in the Lodges; which Principle Cements and Unites men of the most different principles in one universal Band, and brings together those who were ye most distant from one another.

"There are three general Heads of Duty, which MASONS ought always to inculcate, viz. to God, our Neighbour, and our-selves.

"To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear his Creator, and to look upon him always as the SUMMUM-BONUM† which we came into the world to enjoy, and according to that view to regulate all our Pursuits.

"To our Neighbours, by acting upon the Square, or doing as we would be done by.

"To ourselves, in avoiding all Intemperance, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Excesses.

"IN the State, a MASON is to behave as a peaceable and dutiful Subject, conforming cheerfully to the Government under which he lives.

"He is to pay a due Deference to his Superiors, and from his Inferiors, he is rather to receive HONOUR with some Reluctance, than to extort it.

"HE is to be a man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren are in Want; when it is in his Power, (without prejudicing himself or Family), to relieve them.

"In the Lodge, he is to behave with all due Decorum, lest the Beauty or Harmony thereof should be disturbed or broke.

"He is to be obedient to the Master, Presiding Officers, and to apply himself closely to the business of MASONRY, that he may sooner become a Proficient therein, both for his own Credit and that of the Lodge.

"He is not to neglect his own necessary Avocations for the sake of MASONRY, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

"He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

"If he recommends a Friend to be made a MASON, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time the Lodge should pass under some evil Imputations.

Nothing can prove more shocking to all faithful MASONS, than to see any of their Brethren profane or break through the Rules of their Order, and such as can do it they wish had never been admitted."

A curious letter is inserted under the heading of "Masonic Antiquities" in the Magazine referred to, which is a portion of the collection, and is taken from the "Grand Mystery," &c., of 1725. It was the 2nd edition of that curious work, the first of which (reprinted 1867 by "The Masonic Archæological Society of Cincinnati, Ohio) contains no such reference. When read in connection with the *Dedication* to "Long Livers" of 1722 (reprinted in the *Masonic Magazine*) it forms a curious study for the Masonic antiquary.

#### "A LETTER TO A FRIEND CONCERNING THE SOCIETY OF FREEMASONS.

"SIR,—The Command, you have been pleased to lay upon me, is not to be discharged in a few Words: You require of me, To give you an account of the Fraternity (as you are pleas'd to term it) which call themselves FREEMASONS; together with my opinion about them, and their Tenets.

"This, SIR, will cause some little Time to be spent; first, in Enquiry after their Tenets; and then in maturely judging and reasoning upon 'em: for rash and unpremeditated Determinations in such Matters, will only expose their Authors; and give Strength and Reputation to the opposite Parties.

"As for their Tenets, they seem to be all Riddle and Mystery, to every Body but themselves; and I make a Doubt, whether or no, they be able to give any fair and satisfactory Account of 'em. By what I can learn they are under an Oath or some solemn obligatory Tie, not to make known or divulge their Arcana to any, except to members of their own Society. This I presume, is because they are either so nonsensically ludicrous, and foolish, or else so horribly lewd, and blasphemous, that they will not endure a Publick Censure.

"They set a huge Value upon themselves, in regard of being Free-Masons: entertaining strange, awkward Notions of the word Masons; such as it never had belonging to it in Hebrew, Greek, Latin, English, or, I believe in any language under Heaven. They seem to be listed under the Patronage of Hiram, the King of Tyre, who was doubtless an Heathen, unless converted to Judaism after his acquaintance with Solomon: They tell strange foppish Stories of a Tree, which grew out of Hiram's Tomb, with wonderful Leaves, and Fruit of a monstrous Quality; although at the same Time, they know neither where, nor when he dy'd; nor anything more of his Tomb, than they do of Pompey's. But to stop the Mouths of their ignorant, crack brain'd Disciples, (such as Ale-house keepers, Butchers, Corn-cutters, &c.) some of their principal *Thaumatergoi* lugg'em by the Ears with a bombast Gypsie-like jargon, which they call Arabick; although I am morally certain, that not one of the Society knows any more of the Arabick Language than I do of the CHINESE.

"Upon the account SIR of this stupendous Bocardo, they assume to themselves the August Title of Kabalists; or rather, as I submissively conjecture, Cabalists: i.e. A knot of whimsical delirious Wretches, who are caballing together, to extirpate all manner of Science, Reason, and Religion out of the World.

"To explain the senseless and irrational Mode of their Proceedings, I shall ask you or them, or all the world; whether 'twas ever known, that Men of common Sense and Discretion, did profess themselves to be of an Employment or Occupation, which they knew nothing at all of? As for instance, SIR, would you not take that man to be qualified for Bedlam, that should call himself a Goldsmith, when his Business is to mend Shoes? and would it not make you laugh, to hear a Fellow call himself a Lapidary, when he gets his Living by sweeping of Chimneys? Yet this is exactly the Case of Free-Masons; Every Member forsooth is a Free-Mason; although there be some Divines, some Pettifoggers, some Thread-makers, Taylors and Weavers, and an huge Bead-roll besides, of Men calling them-

selves Masons, who know no more how to lay a Brick or a Stone as it should be laid, than they know how to make a Hog play upon a Flute, or a Horse understand Algebra.

"That Sir, which gives the greatest Gloss and Lustre to their Cabal, is this, viz. That they have artfully drawn up some Great Names, into their wild Latitudinarian Measures: This I cannot in the least wonder at; for great Men are but Men, and as apt to run into giddy, whimsical Schemes as their Inferiors. Excellent was the Observation of the Buzite where he says, Great Men are not always wise: and I really looked upon some certain Gentlemen among them, however otherwise dignified and distinguished, to be just such another Decoration to the Freemasons, as Julian and Maxentius were to Atheism; or Constantius and Valens, to the Arian Heresy.

"I protest, Sir, I had like to have forgotten one Man, who makes a most Ill-Lustrous Figure amongst 'em; and stiles himself R.S.S., and L.L.D. He makes wonderful Brags of being of the Fifth Order: I presume (as he is a Mason) he means the Fifth Order of Architecture; which is otherwise call'd, The Compound Order: and by it, one would be tempted to imagine that the Doctor is a Composition of Maggots and Enthusiasm. One thing there is, which makes me more bold in affirming this; and this is it.—The Doctor pretends he has found out a Mysterious, Hocus-pocus Word, and that against whomsoever he (as a Member of the Fifth Order) shall pronounce this terrible Word, the Person shall instantly drop down dead. I cannot imagine how the Doctor came by this powerful word; unless he found it in Rablais's Pantagruel; or in Doctor Fuller's Dispensatory; which are two great Repositories of Incomprehensible Nonsense. I'll take all the Care I can, to keep out of the Doctor's Way; for I am sure if he meets me, and knows me, out comes the great MILLESYLLARICUM, and I'm as dead as William the Conqueror."

Bro. John Yarker has drawn attention to this letter again of late, and the subject certainly is far from being exhausted, for it has not yet received the careful study it deserves, curious and important as it is.

W. J. H.

DUNSFORD'S HISTORY OF TIVERTON, PUBLISHED IN 1790, Part 5, Antiquities, Public Buildings, &c., p. 383.

"The Freemasons have a lodge at the Angel Inn, suitably decorated. It was established the 2nd of November, 1767, at the Vine Tavern in Gold Street, by the name of All Souls' Lodge in St. John's Hall, and consisted of six brothers; at present there are seventeen members."

"The mysteries of this society, and the private signs by which the brethren are distinguished, are known, it is supposed, only to themselves. The Masonic Institution is said to be promotive of friendship, society, mutual assistance, and good fellowship, architecture, ancient and modern, with all the proportions, form, it is judged, the basis, on which is erected a system of ethics, by no means injurious to the peace and happiness of mankind; a comprehensive knowledge of this, as of all other sciences, cannot be attained, it is said, even by the brethren, without due enquiry and proper application."

The above Lodge was No. 226 in 1792 (when the numbers were altered), No. 268 at A.D. 1781, and 343 from A.D. 1770.

It was removed to Weymouth before the 'Union of A.D. 1813,' at which period it became 213. At the numbering in 1832 it was again changed to 199, and from A.D. 1863 it has remained at 170. It was the first lodge that obtained a warrant for the Centenary jewel under the new system (A.D. 1867), or at all events was the first to pay the fee of five guineas for such a valuable document.

W. J. H.

#### CURIOUS FRONTISPIECE.

The *Freemasons' Repository*, published by J. Sketchley, Birmingham (pp. 44) contains a curious frontispiece, which is rarely found now in any of the few copies which now and then occur for sale. Out of three that we have seen it is only preserved in one copy.

The first part of the engraving represents a "five pointed star," over which is placed a circle, and around the latter are the words

"A Mason's chief and only care,  
Is how to live within the square."

"Wisdom strength and beauty."

Various Masonic emblems are also arranged within the circle.

The lower figure represents a circle, within which are certain characters easily recognized by Masonic students, and the following is the inscription:—

"This figure properly explained will be of great use to the Fraternity."

We may refer to this work again ere long. It is curious also to note that it was a Bro. J. Sketchley, whose name occurs around the rim of a "Masonic Token" in 1794. He was distinguished as a man as well as a Mason evidently, as the letters R.A., and F.G.S. were placed after his name.

W. J. H.

#### CERTIFICATE OF AN EXTINGUISHED LODGE AT BATH.

Our good friend and Bro. Dr. H. Hopkins (P. Prov. S.G.W. Warwickshire), has just sent us a certificate (transcript) as follows, to unravel, knowing our taste for such matters. We have gladly hunted up the particulars, and find that *Lodge of Virtue* was originally chartered on June 6th, 1769. We cannot decide as to its original number, as our old lists end 1768, and the new do not commence until 1776. The lodge was then No. 380, and held at the *Queen's Head Tavern, Cheap Street, Bath*. The numbers were altered in 1770, and again in 1781, when its position was raised to 294, and in 1784 met at *York House* in the same city. Another alteration was made in 1792, the lodge then being numbered on the roll as 246, the members assembling at the *White Lion, Market Place*. Immediately before the union the lodge held its meetings in the *Castle Inn, near St. Michael's Church*, and after the two rival Grand Lodges had united, the *Lodge of Virtue* became 311 on the roll, and must have collapsed a few years afterwards. The warrant was issued by the "Moderns," or in other words the regular Grand Lodge.

W. J. H.

#### "LODGE OF VIRTUE," "(No. 311.)"

"These are to Certify that Bro. Thomas Rowland, of the City of Bath, was at the age of Twenty Seven years regularly initiated into the mysteries of Masonry in this Lodge, on the 15th day of December, 1817, was passed on the 2nd day of February, 1818, and raised to the Degree of Master Mason on the 8th day May, 1818, and we having found him to be a worthy Brother do recommend him to all Masons and Lodges to be received after due examination. To this Certificate the said Brother has in our presence, signed his name at full length in the margin. In testimony whereof we have subscribed our names in open Lodge this 19th day of August, A.D. 1818. A. L. 5818.

JAMES HISCOCKS, W.M.

GILLMORE JONES, S.W.

JAS. GOULD, J.W.

JOHN BENNETT, SECRETARY.

THOMAS ROWLAND.

Let Prudence direct you; Temperance chasten you; Fortitude support you; and Justice be the guide of all your actions; be especially careful to maintain in their fullest splendour those truly Masonic Ornaments which have already been amply illustrated—Benevolence and Charity.

Published 1st July, 1816, by Bro. R. W. Silvester, 27, Strand, London, Engraver to the Grand Lodge.

#### LISTS OF OLD MASONIC LODGES.

Pine, from A.D. 1723, issued an engraved List of Lodges by authority of the Grand Lodge of England. One of that year is in the library of our Grand Lodge, and so also of the year 1725. None, however, are preserved in "Freemasons' Hall" between 1725 and 1736.

Surely some of these missing links are about the country, and if so, we shall be delighted to hear of their whereabouts. In the *Masonic Magazine* for November we had printed a

transcript of one of these, until recently missing links, viz., of 1734, and now we are anxious to discover a still earlier issue, particularly any for the years 1729 to 1733 inclusive.

We fraternally invite the co-operation of the Craft in this enterprise, and most cordially promise our part shall be done to make the result known to all whom it may concern. In the *Masonic Magazine* for January, 1877, we shall have a reprint of the List of Lodges in the *Pocket Companion* of A.D. 1735, published at Dublin.

W. J. H.

#### TWO CHRISTMAS EVES.

##### I.

Without, the trees are swerving,  
With wild, uncertain curving—  
For the wind is howling sadly, and all is dull and drear.  
Whilst listening to its moaning,  
Its sighing and its groaning,  
Comes back to me the memory of many a bygone year!

##### II.

Within, are merry faces,  
Glad with a thousand graces;  
Whilst berries red mock maiden lips 'midst loving mistletoe!  
As bright eyes flash the brighter,  
And every heart grows lighter—  
Beneath the cheery influence of Christmas' ruddy glow.

##### III.

When snowflakes down are floating,  
Whilst a weird and rimy coating  
Weaves its mystic, lace-like pattern all o'er the window-pane;  
E'en when the fire burns brightest,  
E'en when the laugh is lightest,  
I mind me of those dear old times ne'er to come back again!

##### IV.

That silvery laughter ringing  
Sad memory is bringing,  
That Christmas time was once to me as merry and as gay—  
Now every smile and gladness  
Is mingled with a sadness,  
Of pledges made—since broken—on that dull December day!

##### V.

How well can I remember  
That drear day in December!  
We whispered in yon curtained bay, in accents low and few:  
A soft white hand I pressed there,  
Whilst a trembling voice confessed there,  
Words of love so lovingly that I'd fain believe them true!

##### VI.

That that sweet voice was lying,  
'Twixt smiling and 'twixt sighing,  
In the bitterest of anguish I will ne'er consent to own;  
Yet no fond face is near me,  
To smile upon or cheer me,  
At Christmas, as in days ago—I sit and muse alone.

##### VII.

Can true love be more rare now,  
Or beauty e'en less fair now,  
And hearts composed of sterner stuff to those of former times?  
For Christmas seems less cheery—  
Indeed, bygone and weary—  
Most unutterably dreary to him who pens these rhymes!

##### VIII.

Thus often in the gloaming  
My saddened thoughts are roaming—  
Whilst winter winds are blowing, and the fire is burning low,  
As I sit here and ponder,  
My memory will wander  
To hopes and joys of Christmas on that night of long ago.

A. J. STERRY—"Boudoir Ballads."

## FREEMASONRY IN ROME.

BY BRO. J. C. PARKINSON, P.G.D.

As my recent visit to Rome and my reception by our Masonic brethren there have given rise to some misconception and controversy, it may be well to place the facts upon record. Signor Tamajo, the member for Messina, in the Italian Parliament, and Deputy Grand Master of Italy, was good enough to call upon me at my hotel in Rome, and to invite me to visit the lodge. I replied that I should not merely have pleasure in doing so, but I would, if he pleased, accompany him to the Masonic Hall in the day time, and examine the furniture, appointments, and symbols of the lodge with greater minuteness and care than are practicable when business is in full swing, and the brethren are assembled for work. This was arranged, and I made a careful inspection of the books and certificates of the Grand Orient of Italy; of its correspondence with the other Grand bodies of the world, and of its furniture and symbols. Not content with this, I cross-examined the Deputy Grand Master as closely and keenly as I could, directing my questions chiefly to two broad points—Is Italian Freemasonry identical with Freemasonry as it is practised in England in the essential of excluding the discussion of politics from the lodges? and, is belief in the immortality of the soul and faith in the great Architect of the Universe inculcated in the ceremonies? The assurances I received were ample and complete, and after a morning visit of considerable duration, and at which the Worshipful Masters of the four lodges now meeting in Rome, the Grand Orator, the Grand Secretary, and other dignitaries, about a dozen in all, were present, Signor Tamajo invited me to put any additional question which occurred to me. But I really had nothing more to ask. I had seen the volume of the Sacred Law (a bible in Latin and Hebrew) which is used in the lodge precisely as it is with us, and lies open on a pedestal in front of the Worshipful Master's chair.

On the following evening, accompanied by three English friends, I visited the special lodge summoned by Signor Tamajo, and there found about one hundred brethren assembled. The lodge was opened in due form, and with the usual invocations, and, after some preliminaries, cordial speeches of welcome were delivered by the Worshipful Grand Master, and by several brethren in and out of office. Signor Tamajo, in an eloquent address, in which he named, in a most flattering way, certain public utterances of mine in favour of liberty of conscience and freedom of thought in Italy, presented me with a very beautiful symbolical picture, designed and executed specially for the occasion. I shall never forget the hearty demonstrations of cordial greeting with which the brethren present accompanied this gift. I spoke in acknowledgment as follows:—

Most Worshipful Grand Master of Italy and Brethren of Rome,—I thank you from my heart for this soul-stirring and affecting welcome, and I exchange with you the fraternal greetings which belong exclusively to those linked together by our mystic tie. The beautiful work of art, which you have designed for me, I shall treasure to my latest day. I shall exhibit it with pride to my brethren in England. It shall have an honoured place in my home. It will rank always amongst my most deeply valued treasures, and my children shall be taught to regard with pride this evidence of the warm fraternal feeling displayed to me by Freemasons in a distant land. Never shall I refer to this meeting without emotion, and when I have passed away, may those of my name preserve this memorial with reverent care. For your great goodness to me, in the words of Shakespeare, what other answer can I make than

"Thanks, and thanks, and ever thanks."

Freemasonry, as is beautifully depicted in this cherished picture, binds together in a deep and solemn union men of different races. Its pure light rises superior to sects, and creeds, and nationalities. Its universal language reaching the soul, proclaims the true religion, embracing what is good and true in all religions, and elevates to one serene platform, with common rights

and hopes, brethren of every faith, who practise the sacred duties of morality, and believe in the glorious Architect of Heaven and of Earth. The volume of the Sacred Law now open before us, crowned by the square and compasses, are together symbols of our profession as Freemasons, and speak to the thoughtful mind with even more than ordinary force when they lend their sanctity to our mysteries in this ancient capital, where the very stones we crumble under foot, and the dust which the wind raises around us, speak of the agonies inflicted in religion's name, of the martyrs' cruel sufferings, and of unutterable anguish undergone for the sake of truth. The great solid facts of the dim past, the cunningly wrought pillars, and the remains of temples, such as are depicted here, which have triumphed over Time itself, speaking of religions which are forgotten, and civilizations which are dead, make human opposition seem but a momentary annoyance, for they whisper solemnly through the dim centuries "this, too, will pass away." They brace the mind for that fight with moral evil, and those calm, sweet lessons of eternal truth, which are in this picture depicted as lifting the spirit of truth far into the empyrean, even to the throne of God Himself. The earthly shells of Church and Temple are left below, but all that is good and pure in their teachings endures and ascends, for Freemasonry embraces all men who prove themselves worthy, and who take her vows. Once admitted into her ranks, once brought to a knowledge of the sacred light enshrined from vulgar eye in her ceremonies, and the neophyte is taught, step by step, and by means of diligent and patient labour, to earn her rewards—a knowledge of the true light, the practice of true charity, and the worship of the true and living God Most High. As the veil is gradually lifted, the Freemason sees superstition, priestcraft, dogma, spiritual tyranny, cruelty, and oppression fade away before the Divine light, as fogs and mists are dispersed by the morning sun; and with the broad charity which knoweth no evil, he clasps to his heart the sacred truths vouchsafed to us by heaven, while rejecting without harshness, but with profound pity, the fable, with which they have been invested by the selfishness, ignorance, and credulity of man. It is a profound happiness to me to find my Italian brethren practising our Masonic rites in Rome without fear or favour, and I exult in their spiritual and mental freedom. It is a still greater happiness to find the pure light of Freemasonry to be undimmed by the long years of oppression she has endured in Italy, and that her ceremonies and ritual as practised this evening are those I recognise as of the Craft universal. The enemies of Freemasonry in this country have not scrupled to spread stories to her disparagement. It has been my care, during my stay in Rome, to investigate, critically and closely, the condition of Freemasonry here, and to draw a strict comparison this evening between what has taken place before my eyes, and what would have occurred in an English Lodge under similar conditions. I shall always have pleasure in testifying that the aspersions sought to be cast upon the working of Freemasonry in Rome are, so far as I have been able to see, baseless fables, and that the brotherhood here appears to thrive and flourish on the very principles which give it nourishment and enduring strength throughout the world. I rejoice, therefore, to learn of the consolidation and spread of the Craft in Italy. Let those who dread light, and who believe that ignorance is the mother of devotion, protest against Freemasonry. For my part, this evening, within the walls of ancient Rome, where the eternal principles of our Order are now proclaimed and enforced in the centre of the most solemn relics in the world, will ever live in my memory as one of the most interesting I have known. Proceed, Most Worshipful Grand Master and brethren, in your chosen path. Your open Bible and your Masonic light will guide you to all truth, direct your steps in the paths of happiness, and point out to you the whole duty of man. Be neither discomfited by opposition, nor irritated by hostility. Love the brotherhood, and live in charity with all men. Do good to those that despitefully use you, fear God, uphold the law, respect and conform to the constitution of your country, and ever remember

that while man is a fleeting shadow, who cannot remain long in one stay, principles are eternal, and that when our place knoweth us no more, and our very names are as if writ in water, even then

"The actions of the just,  
Smell sweet and blossom in the dust."

Signor Bacci, the Grand Orator, translated my remarks literally, and with wonderful elocution and eloquent expression. Several brethren present understood English perfectly, and followed my remarks with ease as they were delivered, but Signor Bacci's translation brought them home to every man present. It is a significant answer to allegations as to the revolutionary and atheistic professions of Masons in Rome; to say that my address was cordially approved, and its sentiments endorsed. When the lodge was closed, I was told, again and again, that I had defined very faithfully the spirit of Freemasonry as it is understood and practised by those present. To English readers there is nothing new in anything I said. Some portions of my address will be recognised as being in the very words of our charge; but, in the teeth of recent comments, it may be useful to point out that it was purposely made to include an humble acknowledgment of, and profound reverence for, the Supreme Rules of the universe. But what has appeared to excite the wrath and rouse the fears of the Ultramontanes was the publicity given to this festival, and to my reception and remarks, by nearly the whole of the Italian press. The *Opinione*, which is sometimes called the *Times* of Italy, and the chief organ of the Government; the *Libertà*, an influential journal which is widely quoted on the continent; the *Diritto*, the leading organ of the Left, the party now in power; and the *Poppolo di Roma*, all gave prominent notice of the affair, accompanied by favourable and, in some cases, exulting comments. The press, throughout the length and breadth of Italy, did, as I am informed, follow suit, and it was but natural that a groan of wrath and pain from the extreme Catholic party should follow. There is nothing to be surprised or annoyed at in the statements of the *Unità Cattolica*. Such phrases as "blasphemy," "atheism," "revolution," "Protestant," are merely synonyms for dislike and fear. The reverential attitude of the brethren I saw, the orthodox conservatism of their ceremonies, their honest confession of their difficulties and shortcomings occasioned by long years of suppression and persecution, and their anxiety to confirm minutely with English working, formed, to my mind, a sufficient answer to the aspersions sought to be cast upon Italian Masonry. How far the control of the Grand Orient of Rome extends over her subordinate lodges, and whether Freemasonry, as sanctioned and practised there, is followed out throughout her jurisdiction, I had no opportunity of personally verifying. But I accept the assurance I received from the highest authorities with implicit good faith, and hold it to be the duty of an English Freemason, who saw and heard what I did, to do all in his power to strengthen and encourage the Craft in Italy, and I hold this to be even more than usually incumbent upon one in times like these, when some other Grand Lodges on the Continent are betraying an utter disregard of what Englishmen hold to be Masonic obligations. It is because I believe the Grand Orient of Rome to be as incapable as our own Grand Lodge of the acts attributed to the Grand Orients of France and Belgium that I rejoice at having held out the right hand of fellowship to it, and take pride in acknowledging the fraternal kindnesses showered upon me by its leaders.

The Rev. William Adamson has received an anonymous gift of £2000 from "A Friend" towards the erection of St. Paul's Church, Old Ford; and the Bishop of London's Fund has contributed £1000 to meet this donation.

The Dulwich Picture Gallery will not be re-opened before next spring, although the alterations will be completed in a few weeks. The roof and ceiling have been entirely restored and the walls repainted, the upper portion being in a light warm tint, and the lower parts in red with gilt mouldings. The ventilation and warming of the Gallery have also been improved. The pictures will accordingly remain for the present at the Bethnal Green Museum.



## ELECTIONS.

The time is now rapidly approaching when the brethren will be called to select their office-bearers for the coming year, and while they very naturally and properly feel a present interest in the matter, they will, we feel certain, kindly permit a few words from us on a matter so vitally affecting the welfare of their respective organizations. It cannot well be denied that the annual election is, to a great many, a sort of pepper sauce to their meat—merely an additional zest to the ordinary routine, approached without much thought as to its real bearings, and laid aside when concluded like anything else out of which all the present enjoyment has been extracted. To others, and, fortunately, a minority, the election is a season of excitement which raises the blood to fever heat and makes the contestants feel as if on their success the very existence of the Institution is staked. Neither of these two classes is right, because neither fully considers the grave importance attaching to the selection of proper officers to govern and represent our respective lodges; both, in a great measure, overlook the Masonic theory that preferment in the brotherhood should follow personal merit; personal labour, and personal qualities for discharging the office to be conferred, which, instead of being given to, ought rather to be withheld from those who seek their own promotion. When, therefore, the time for election arrives, thinking brethren, desirous of consolidating and more firmly establishing their lodges, will scrutinize the quality of those most likely to be presented for official station, and endeavour to judge by their past career whether they are likely to accept office merely for the sake of the temporary distinction, or whether, if elected, they will devote themselves to the discharge of duty, to the maintenance of discipline, to the promotion of harmony and brotherly feeling, and thus making secure the foundations, and plumb and workmanlike the walls of our mystic building. It is quite possible that, at the time of choosing, two or more candidates may be presented, all of whom stand well with the brethren, and between whom it is difficult to make a choice. In all such cases let the conditions above cited decide, and as but one can be Master at the same time, the unselected will have an excellent opportunity to succeed to the high station in future by earnest and faithful support of the successful brother in the responsible and delicate duties he will have to perform.

But, when the officers have been duly elected and installed, the work is by no means completed. The office-bearers ought to feel the obligation upon them well and truly to discharge their duty by a prompt and regular attendance on the communications and committees of the lodge, by thorough preparation in the ritual and laws, and by unfailing courtesy and kindness of demeanour toward all who are brought Masonically in contact with them.

There is still another matter for thought in this connection, which is that the work of the lodge ought not in fairness be made to rest entirely upon the officers; on the contrary, every member should realise the fact that to a certain extent he is as much responsible for the proper march of affairs as the Master himself. The first step toward a practical exemplification of this idea is the personal appearance of the members at the communications, and the silent but eloquent testimony they thus give of their interest in the lodge, and their desire to promote its welfare and prosperity. In offering this proposition we do not for a moment entertain nor do we wish to advocate extreme views. "The good die young," and those who commence too fervently are apt to get short of material long before the work is completed. The steady, plodding men are the ones to last, and those most likely to be found on deck at the end of the voyage. Many things may occur to justify an occasional absence from lodge meetings, but scarcely any to prevent a reasonable amount of attention to Masonic duty. This is all that is needed or can be expected, but this ought to be given in justice, not only to the covenants of the institution, but with a due regard to that courtesy due to those chosen by our own suffrages to rule over us. It would be

difficult to imagine a more discouraging state of facts than the persistent absence of the members from the usual communications, nor anything more depressing than being obliged to preach to empty benches; and hence the mere presence of the members is of itself an encouragement to the workmen and the guarantee of success. Will the brethren think of these suggestions as they deposit their ballots, and, by acting on them, prepare for their lodges a more prosperous and harmonious future?

Speaking on this subject at a recent consecration of a new lodge, R.W. Bro. Hervey, Grand Secretary of England, said:—

The W.M. designate, as a brother, had all the moral advantages resulting from the practice of Freemasonry; but he would recommend to his officers that they should, if they undertook to perform the duties of an office, prepare themselves for the efficient discharge of those duties. If an office was worth accepting, it was worth filling properly. Officers should be punctual in their attendance, so that the W.M. might not be inconvenienced at any time when a ceremony was about to be performed by the officers not being present. The duties should not only be performed as a duty, but from a desire to show those who were present that they were able to perform what they had undertaken. Nothing could be more painful than to see an officer placed in a lodge, and when a candidate was introduced to the J.D., that the J.D. did not know what to do with him, or the J.W. that he did not remember what to say to him. What could be a greater disgrace to an officer, or a greater disgust to the candidate about to enter into the Order? He (Bro. Hervey) trusted this would not be the case in this lodge, but that the officers to be appointed would look upon themselves as the different wheels of a great machine without which the machine could not act. If one of the wheels of a locomotive on the line close by was out of order the engine stopped dead. If a wheel of a watch had a cog broken the watch would not go, and the officers of a lodge ought to feel that it was a machine, that they were portions of the machine, that they ought to render themselves competent to carry out their duties so as to prevent any hitch. Then everything would go on right and properly, and conduce to the honour of themselves, to the credit of the lodge in particular, and to the well-being of the Craft generally.—*New York Dispatch.*

## THE GOOD IT CAN DO.

It has been said that if we take pains to observe, we find the number of persons suffering in this world very small until you yourself begin to suffer, and then it is astonishing how many we find that are suffering in the same way. To make the thought practical, if a man has an acute attack of the gout he will think that about every other man has it, although before it scarcely occurred to him that there was such a thing in the world; and so, when you suffer trouble and infirmity yourself, your sympathy leads you to detect many others that suffer in a similar way. And yet there is an immense amount of suffering in this world that we are apt to pass over.

Masonry steps in and says, Help your overburdened brother, and appeals specially to those that are strong, to those that have attainments, to those that are wise and circumspect, to those that in benevolence are round and red like the setting sun, to those that are strong in virtue, taste, and refinement, to those that are good, and know it, and are proud of it. To such men as these it says, make it your business to help carry the burdens and infirmities of those who are overburdened.

Men and women sometimes are born into life with physical infirmities which they cannot rid themselves of, while sympathy and kindness may help them to bear these burdens. An old maxim—and a truthful one it is—says, Never ridicule or neglect those who are unfortunate without any fault of their own, and yet how often we observe, in a promiscuous gathering of persons, upon a picnic or a holiday, how few men there are who feel it their duty to pay especial attention to those who are the least fa-

voured! How rarely do you see such a fulfilment of Christian duty. On the contrary, more often do you see the love of art manifested by men in the picking out of the handsome face, the fair complexion, the comely form, the dazzling eye, while the poor half-crippled girl, pale of cheek, from whom all traces of beauty have passed away, sits in the corner, with no one to do her reverence. Masonry teaches its votaries to honour by sympathy and kindness those who have such an unequal lot in life, and make piety something else beside a mere sentimental experience.

Again, it is a burden to be out of work and not know where to find anything to do. It is an easy way of getting rid of men that are out of work to say "Go West"—as if a man could fly there. We meet men following pursuits they are not adapted to, men endowed with sensibility and taste and power to carry out ideas, and are obliged to drudge and perform menial services for which they are not fitted. They are subjected to heavy trials; and yet we often hear people remind them that "they ought not to feel above their work; they ought to know their place." Masonry says that to taunt men thus is adding injury to misfortune; on the contrary, give them your sympathy and encouragement, and by the power of the goodness which is in your heart lift them up and strengthen them.

We often hear the remark, "Blessed are the poor," and yet if there is one blessing we would prefer not to have more than another it is poverty. The destruction of the poor is their poverty. How seldom is this fully realised! We are to throw money into a man's hand, not so much because we desire to serve him but because it is the cheapest way of getting rid of him. How seldom do we find a man who takes a poor outcast into his heart, and lives by him in such a way that on the Judgment Day that poor man can turn to the Great Architect and say, I never should have been here if that man had not helped me to bear my afflictions.

Sometimes we see a man stripped of the things that are congenial to life, a man who has walked in the places of prosperity and done wrong. He is thrown into the prison van, hurried to the Penitentiary, and herded with criminals. People say, "Served him right, and many more ought to be with him." Is it not enough that such a man has to live with himself, and take the consequences of his own actions? And if he lives to serve out his term society often refuses to have anything to do with him. If he is seen coming down one side of the street some people quietly go over to their butcher's on the other side, with no pity, no sympathy. What a literature will one day be deciphered from the stony hearts of unmerciful men, who have lived to condemn, without pity or remorse, their fellow men!

Practical thoughts are these, not inopportune to the present hard times. The condition of society demands that trouble and affliction shall be cured by the medicinal power of goodness; that where there is more fellowship and sympathy between the top and bottom of society the bottom is more accessible and not so much neglected. But if we make cream of one side and skimmed milk of the other, the millenium for which we are hoping will never arrive.

Make such discrimination as you please, but we shall not be in the right path if our discrimination leaves us nothing to do; for if our goodness does not rouse up goodness in some one else, if our courage is not a help to some discouraged man, if our taste does not refine some coarse nature, if our life is not a blessing to those who are less favoured than we are, we are not exemplifying in all its details the teachings of Freemasonry.—M. CANTLON in *New York Dispatch.*

**GOOD BUT DOUBTFUL.**—An absurd incident is reported to have occurred at the late dinner given by the Lord Mayor to the blue jackets of the Arctic Expedition. The loving cup was sent round in accordance with time-honoured civic custom, and all went well up to a certain point. It had, however, to travel over a very rough piece of ground, for, on arrival at a certain point, one tar said to his left-hand neighbour, "I say, Bill, let's two keep this ere between us." "No, no," said Bill, who was not to be beat, "this ere liquor is too good to waste," and to the astonishment of the attendants he drained the loving cup.—*City Press.*

## WASHINGTON'S MASONIC CAREER.

We are indebted to the *Keystone* for the following particulars respecting the Masonic life of this eminent man, Bro. G. H. Ramey being the writer of the article from which they are taken. There seem to be rival claims respecting the maternity of Washington as a Mason. The records of Lodge No. 4, Fredericksburg, which held its warrant under Grand Lodge of England, contain the following:—

"1752. Nov. 6th. Received of Mr. George Washington, for his entrance, £2 3s."

"1753. March 3rd. George Washington passed Fellow Craft."

"4th August, 1753, which day the lodge being assembled; present R. W. Daniel Campbell, &c. Transactions of the evening are George Washington raised Master Mason."

On the other hand the English claim that he was made a Mason in a military lodge, No. 227, which worked in America during the French war. Bro. Ramey says, it is supposed that when Washington was on a visit to Philadelphia in 1756, in order to enable him to visit the military lodges in that city, "he may have been 'healed' or re-made for that purpose." During the War of Independence Washington evinced great interest in the military lodges attached to the American army, and it is said that on one occasion he sat in a lodge presided over by a sergeant. On St. John the Evangelist's-day, 1776, he took part in the festivities which the Grand Lodge of Pennsylvania held, and was honoured with the chief place in the procession. On 6th October, 1779, the Grand Lodge of Massachusetts granted a warrant to a new military lodge, which was named in his honour the "Washington Lodge." The same year he was unanimously chosen by the Grand Lodge of Pennsylvania to be Grand Master of the proposed Supreme Grand Lodge of the United States. Other Grand Lodges concurred, but as no such Grand Lodge ever came into being, the election was only a further testimony of the respect and affection in which Washington was held by the Craft. In 1781 he was presented with a beautiful sash and apron, manufactured at Nantes, and these relics are held by the Alexandria Washington Lodge, No. 221 on the roll of the Grand Lodge of Virginia, of which he was the first W.M. as a Virginian Lodge. In 1784 he joined his brethren of the Alexandria Lodge—which, by the way, was at the time No. 39 on the roll of Pennsylvania—in celebrating St. John the Baptist's-day. The same year he was visited by General de la Fayette, who presented to him an apron, most elegantly worked by the fair hands of Madame de la Fayette. This relic is now in the possession of the Grand Lodge of the country. On the 18th September, when a second time President of the United States, Washington laid the corner-stone of the Capitol in the city named after him, with full Masonic ceremonial. It may likewise be mentioned that among the numerous presents he received was a sword given by Frederick the Great of Prussia, himself the foremost Mason in that country. The illustrious hero died, after a brief illness, on 14th December, 1799, at his seat, Mount Vernon, State of Virginia, and, in the funeral rites accorded, the Freemasons of the United States were foremost in showing the depth and sincerity of the affection they bore him.

Almost at the moment of writing the above, Part V. of the History of the New York Grand Lodge has reached us, and from it we extract a few additional particulars as to the conduct of Masonry on this sad occasion. On the 23rd December of the year 1799 an extra meeting of G. L. of New York was called for the purpose of testifying to the love and respect in which Washington was held. A resolution was passed to the effect that all the lodges in the State should wear mourning for the space of six months, that a memorial in his honour be erected in the hall of Grand Lodge, and that a committee be appointed to take part with other committees in preparing some public testimonial of his public and private worth. On the 30th of the same month a second extra meeting of the same Grand Lodge was held, for the purpose of holding a funeral procession to his memory. The Knights

Templar, ten lodges, and Grand Lodge took part in this ceremonial, the most prominent figure in the line of march being W. Bro. Cadwallader D. Colden, bearing in his hand a short standard, with white pendant trimmed with black, on which was written—

"BROTHER WASHINGTON,  
THE GREAT, THE WISE, THE VIRTUOUS,"  
and expressing also the figure of an hour-glass run out, and a sickle.

Such is only one instance of the respect shown to the illustrious deceased. In thus honouring its most illustrious member, Freemasonry did honour to itself.

## "TWO NUNS" AND A DYING BROTHER IN SYDNEY.

A few months ago, Bro. Roache, Master Mason, arrived among us from New Zealand in a very delicate state of health and in circumstances depressed by poverty. He was a native of Barbadoes, a Nova Scotian Mason, and was (as he told us) a Protestant by birth, but had become "a Catholic" from companionship. Though now suffering from *Res Augusta domi*, yet once he was in affluent circumstances, and had not failed to support the interest of his adopted religion.

On his arrival in Sydney he was visited by two Romish ladies called "Nuns," who asked him a variety of questions, and ascertaining that he was "a Mason," and, besides, had nothing to give for the behoof of "the Church"—being in forma pauperis, the pious ladies parted religiously, but, alas! not like "the Black-eyed Susan," to meet again. When dire want—"Mashallah!" as the Persian would ironically exclaim—had eclipsed the virtues of our brother and had become the sepulchre of the loving hearts of the "religious" ladies, there was no shaking of hands and sorrow of heart when they were about to part from a dying man and "a brother"—ay, a brother in every sense of the word. Is it not too true that "Poverty parteth good fellowship"—even the fellowship and friendship of such heavenly-minded and affectionate ladies as the "Nuns"? Very truly, indeed, does an old Scotch song say—

"When I hae saxpence under my thumb  
Then I get credit in ilka town;  
But when I hae naethin, they bid me gang by:  
Hech! poverty parts gude company."

Our brother's impecuniosity having thus prevented the saintly ladies from administering to him the consolations of his adopted religion, Bro. Roache very naturally sent for Bro. Dr. Beg, Grand Chaplain, E.C., who immediately waited on that brother and introduced his destitute condition to different W.M.'s, P.M.'s, and brethren, who, in the spirit of Masonry, rendered to our brother considerable material assistance, and made him and his poor wife feel easy and comfortable. Our brother was also regularly visited by one of those humble agents—a self-denying town missionary, who did not fail in the spirit of disinterested Protestantism to direct the attention of our dying brother to the "Righteousness of God revealed from faith to faith." Poverty might be sin in the Vatican, but it is no sin in the Hiram Temple. The religion of Rome might prove a sanctuary and a safe asylum for a Lord Ripon, a Dives who possesses the purse of Fortunatus; but to a Roache, a Lazarus, who is "a poor man," it is "a lion's den." While an opulent Ripon—the quondam Grand Master of English Masons, who forsook, without "rhyme or reason," the Benevolent Order of Hiram, is made much of by the Order of Rome, on account of his "broad acres,"—a penniless, Roache is treated by the devout ladies of the self-same Order as a Vaurien—a worthless, good-for-nothing fellow.

"O, what a world of vile ill-favoured faults  
Looks handsome in three thousand pounds  
a-year."

It is evident the two Orders are in diametrical opposition to each other, for the motto inscribed on the Temple of Rome is "Amor Nummi," that on the Temple of Abif, "Amor Fratri."

Bro. Roache was a Mason of 15 years'

standing: he had "taken five degrees:" had spent much of his time in "lodges of instruction." He departed this life on 28th June. Our brother's remains were interred in the Necropolis: Rev. Bro. Dr. Wazer Beg performed the funeral service, and Bros. Nixon, of Robert Burns Lodge, and Ellis, of the Lodge Socrates, Huntingdon, England, rendered fraternal assistance on the solemn occasion.

Our brother has left a widow, quite unprovided for, who now appeals to the fraternity for that brotherly assistance for which the Order of Hiram is so well known in "the popular world," and shall be held *memoria in æterna*. Brethren will please fraternally forward their donations to our office, 166, Pitt-street, to Bro. Nixon, Secretary Robert Burns Lodge, E.C., 785, George-street; or to W. Bro. R. Leworthy, D. Grand Secretary, Freemasons' Hall, York-street.—*Australian Freemason*.

## FREEMASONRY IN THE UNITED STATES.

## NEW YORK.

OFFICIAL VISIT.—We have witnessed many visits of District Deputy Grand Masters that are called official, but none of more real and truly Masonic character than the one recently paid to the Lodge of Antiquity, No. 11, by R. W. Charles S. Arthur, the District Deputy Grand Master of the Fourth Masonic District. The duties of that officer were fully and thoroughly performed by him in his examination of the proceedings and records of the lodge, and at its conclusion he addressed the lodge upon the importance of each and every officer thereof being in his place at each and every communication. He also spoke earnestly upon the duties of the members to render all possible aid to the officers in the discharge of their duties, which he said "was the corner stone of success in lodge labour." He remained with the lodge until its close, which is a feature in official visits rarely seen.

CONSTITUTION LODGE (No. 241).—A large number of Craftsmen gathered at the rooms of this lodge on Tuesday evening, the 28th ult., to witness the exemplification of the work of the jurisdiction of New Jersey, W. William H. Dovins having extended an invitation to Oriental Lodge, No. 51, of Newark, to confer the Third Degree. W. Isaac H. Pierson, Master of Oriental Lodge, assisted by all his officers, conferred the degree in a most able manner. In the East were the R. W. James E. Morrison, R. W. C. B. Conant, W. Bros. Faitoute, Merrill, Terrell, Valentine, Page, Jepson, Phillips, Mitchell, and others. After closing the lodge, the guests were most hospitably entertained.

EVANGELIST LODGE (No. 600).—At the communication of this lodge, on the 28th ult., occurred the reception of R. W. George L. Montague, D.D.G.M., Seventh District, on the occasion of his official visit. Seldom is the opportunity offered to see such a royal greeting as was accorded the R.W. brother. With every seat occupied, and every eye beaming with that enthusiasm which actuates every good Mason, the impression was not lost on the visitor, who in his response to the address of welcome by the Master, warmed as he was by the exhibition of earnestness on every side, he seemed to be enraptured, and eloquently did roll the words of commendation for present appearances as well as good advice for future actions. The Third Degree was conferred in the masterly manner for which No. 600 is renowned. The historical portion having been confided to the distinguished visitor, his words were eagerly devoured by the large concourse of brethren present, all of whom remained till the close of the lodge. Many brethren of distinction from this and sister jurisdictions were present, among whom we name R. W. E. M. L. Ehlers, D.D.G.M., Sixth District; W. Bros. Farley, Thoms, Buach, Marks, Andreas, and many others.—*New York Dispatch*.

## STATISTICS OF MASONRY IN GERMANY.

In the German Empire there are at present in existence eight Grand Lodges, with 326 subordinate lodges and five independent lodges.

Their classifications are as follows: In Berlin the Grand Lodge of the Three Globes, with 111 subordinate lodges; Grand Lodes Lodge with 82 lodges; Royal York with 49 lodges; Grand Lodge of Hamburg with 23 lodges; Grand Lodge of the Sun at Beyreuth with 22 lodges; Grand Lodge of Saxony with 18 lodges; Eclectic Circle with 12 lodges; Grand Lodge of the Union at Darmstadt with 9 lodges and 5 independent lodges, altogether 331 lodges.

The kingdom of Prussia contains 220 lodges, or two-thirds of all German lodges, of which Three Globes has 103; Grand L. L., 63; Royal York, 46; Hamburg, 1; Eclectic Circle, 6; and Union, 1.

Of lodges working under Berlin Grand Lodges there are six lodges in Frankfort-on-the-Main, and one each in Hanau and Wiesbaden.

German lodges are in activity in 269 cities, and one is in a village, of which Berlin has 17; Hamburg, 13; Frankfort-on-the-Main, 6 lodges. Six cities each 3 lodges; sixteen cities each, 2 lodges, and the balance of cities each 1 lodge.

Germany has in a population of 41,100,000, 331 lodges, or one lodge to 124,242 inhabitants.

France has in a population of 36,100,000, 248 lodges, or one lodge to 141,536 inhabitants.

## Reviews.

THE DICTIONARY OF FREEMASONRY, by Bro. Rob Morris.—Bro. W. Bailey, Chicago, Illinois, U.S.

We have received with gratification, and perused with profit, this well-got-up and very interesting compilation. In itself it is a neat, useful, contribution to Masonic archæology and information, and will, we feel persuaded, be found very useful to the Masonic student and the Masonic writer. No lodge library should be without it, and it ought to find a place on the shelves of every Masonic individual collection, whether of old or new books. We thank Bro. Bailey for this valuable offering, (not the only one by the way), which he has had the public spirit to make to the Masonic body in all countries. Bro. Bailey is well-known in the Masonic literary world, and his high character and many sacrifices demand the grateful recognition of Freemasons. We trust that his Dictionary of Freemasonry will find a hearty support alike in Great Britain as in the United States, and sure we are of this that it is a work which reflects equal credit both on editor and publisher.

THE FREEMASONS' CALENDAR AND POCKET BOOK FOR 1876-77.

We rejoice to hail the appearance of this most useful little book, and to note its opportune publication. In one sense, it is indispensable for all members of our English Craft, in that it is the official "vade mecum," with reference to the lodges and chapters under the English Grand Lodge, the list of our Grand Officers and Prov. Grand Masters. It is very well arranged, and neatly got up, and we trust will have a large and remunerative sale, so as to benefit our Masonic Charities. With the *Freemasons' Calendar* and the *Cosmo*, Freemasons are now well posted up in all the details of our large Masonic Family, and, deprecating all ideas of rivalry, much less opposition, both have their importance, both have their need for all who wish to master thoroughly and statistically the interesting details of Masonic existence in the world, or to note those tell-tale indicia which proclaim its advance or herald its triumph over intolerance and persecution. For one fact is plain, Freemasonry is moving on, and as long as it remains true to its own principles, and marches on gallantly under its own banners, its victory is certain. The only fear is, lest dangerous or designing men abroad—happily not at home—should seek to lure it away from its "strait and narrow paths" by the shibboleths of faction, or the "Will o' the Wisp" of revolution and the like, by concessions to an unbelieving faction, or surrender to a destructive liberalism. So far the *Freemasons' Calendar* tells us only of great material prosperity, and vast numerical increase. *Esto perpetua!* and may each succeeding year only witness of the goodly success of that noble Order of men, whose motto is "Loyalty and Charity." We wish all possible success to the *Freemasons' Calendar and Pocket Book*.

## THE COSMO.

Our *Cosmo* has appeared, and is again offered by our worthy publisher to the favourable notice, appreciation, and friendly patronage of the Craft. It is indeed, in our opinion, well worthy alike of the care which has been lavished on its production, and the favourable reception which has been always accorded to it. Let us hope, as Freemasons, that we are above the baneful influences of trade jealousies or personal antagonism, and that our motto in this, as on all other human affairs, is "Palmarum qui meruit ferat." No good Freemason will ever allow himself to be biassed either by low motives, unjust suspicions, personal animosities, or the dirty views of the "shop," but will seek to look on all matters and judge all persons with an unprejudiced disposition and an unjaundiced mind. The *Cosmo* has outlived the abuse of the "cantankerous" and the opposition of the malevolent, and commends itself year by year to a large increasing circle of readers. And most naturally so, for it is in truth a Masonic record "sui generis," and of much actual and needed importance to us all as brother Masons. When we open its pages we find that it contains information never

before collected, and not elsewhere procurable. To have in one work a list of High Grade chapters of all kinds, as well as of Templar Priorities; to find the names of Scotch, Irish, French, German, Italian, Spanish, and many other lodges in many other constitutions, together with English, is a work of no little cost and expense, as it is of no little use and merit. Let us dismiss from our mind any idea that the *Cosmo* is run in opposition to the *Freemasons' Calendar and Pocket Book*; or, in fact, any similar work at all. It simply appeals on its own merits, the needs and demands of the hour, alike to the cordial support of our English Brotherhood and the generous patronage of our Cosmopolitan Craft.

The unwary who take up at hazard Lady Herbert's "Wives, Mothers, and Sisters in the Olden Time" (2 vols.: R. Bentley and Son) will be a little surprised, perhaps, to find a translation from French, Italian, and Latin originals of the lives of St. Paula, St. Olympias, and St. Marcelina—three devout women not quite unknown even to Protestant students of Church history for their relations respectively to St. Jerome, St. Chrysostom, and St. Ambrose, and standing here as typical representatives, St. Paula and St. Olympias of the mothers and wives, St. Marcelina of the sisters, of fifth-century Christendom. Were the work merely a translation of sympathetic and admiring "Lives of Saints," executed with respectable ease and accuracy, criticism could have but little to say. Presented, as these lives are, as models for imitation, as glowing contrasts to the want of self-denial, the luxury, and the frivolity, as conspicuous among fashionable ladies of our own days as among those of the Lower Empire, one is tempted to ask whether, among the countless memoirs of good women, examples could not be found of a more "reasonable service." Is there anything, for instance, to be imitated in such "superhuman ascetism" as this?—"Though upwards of sixty years of age, shenever would allow herself a bath; and, in order to mortify herself still further, rarely washed anything but her hands. On one occasion a young gentleman, named Jovinius, took great pains to prepare a bath and fresh water. Sylvia 'reproved him severely,' and the rebuke had so wholesome an effect that Jovinius afterwards became a great saint and Bishop of Ascalon.

We go a little further than our contemporary. With due deference to him, and pace that excellent lady who has edited this work, we think that Sylvia must have been a very disagreeable person on near acquaintance, and we cannot but consider such superhuman ascetism, as our contemporary terms it, simply folly and irreligion. Instead of rebuke, the youthful Jovinius deserved all praise, and if his only claim to saintliness rests on a reprimand for having suggested certain sanitary reforms and needful personal hygiene, we should be prepared for once to chime in with the "Avvocato del Diavolo." "Cleanliness" we have always been told is "next to godliness," though some writers affirm that this is "a mistaken Anglo Saxon proverb, and that the real reading, is 'cleanliness is next to godliness.'" Be this as it may, we object in principle to a female, who never washes any part of her person except her hands.

CRAGG'S TRUSTEES' GUIDE, 12th Edition.  
Edward Stanfield, Charing Cross.

This most useful and important work for trustees has reached, as our readers will perceive, a 12th edition—and we can only commend it to the notice of all those who are trustees, as it contains an enormous amount of information alike valuable and needful for them. The legal opinions as to the power of investment are very interesting and lucid, but yet we feel bound to add that, after all, it is safer in such matters to rely on legal advice, or the family solicitor, than as laymen attempt to decide as to what is law which is beyond our grasp, especially when we have to deal with the subtleties of judicial dicta and legal phraseology. If you are ill go to your doctor; if you are in a bother, go to your lawyer—is about as good advice as can be given to any one, for after all, it is no proof of wisdom in any to reject the skilled counsels of the one, or to ignore the special knowledge of the other.

W. F. A.

## INTERMENTS IN THE TOWER.

There are now in the possession of the Governor of the Tower, to be restored in a day or two to their former place in the chapel of St. Peter ad Vincula, within the precincts of the Queen's most ancient Palace and Fortress, some human remains of great historical interest. The chapel is the building to the left of Waterloo Barracks, and some 70 yards to the north-west of the White Tower. Service has been held there for many hundred years, and up to the commencement of the alterations which are now being made. It was recently found necessary to repair the chapel, and the opportunity is being taken by the Office of Works of restoring the building in a way suitable to its original architecture. In making a foundation for the pavement it was found necessary to disturb some bones which were very near the surface. It was known from the registers of the prison that under the altar there had been hastily laid, in Queen Mary's reign, the body of John, Duke of Northumberland, the father-in-law of Lady Jane Grey: and the bones of a man of great stature answering to the descriptions of this ambitious personage have been found at the spot indicated. The head was with the body, and the Tower records show that the formality of placing the head on London Bridge had in this case been dispensed with. The remains of the Duke of Somerset have also been found, slightly displaced for the grave of the late Sir John Burgoyne, and, also in the chancel, the bones of an aged woman, supposed to be those of the Countess of Salisbury, who, being of the blood of the Plantagenets, was executed by Henry VII. But the remains of the greatest interest are a collection of bones found carefully gathered together, and which have belonged to a delicately-shaped woman in the prime of life. They were discovered at or near the site of the burial of Queen Anne Boleyn, and the historian of the interments in the chapel will be able to compare them with the description of her little neck so easily cut through, which, in a contemporary letter, the ill-fated lady is reported to have given to the executioner. A monograph on these interments is shortly to be published by Mr. Murray. The works have been carried out with the greatest care, and the principal removals were made in the presence of the Lieutenant and Governor of the Tower (Major-General Maitland and Colonel Milman), of the Rt. Hon. Gerard Noel, M.P., and Mr. John Taylor, of the Office of Works, and of the Hon. S. Ponsonby-Fane and Mr. Bell, representing the Lord Chamberlain, who has the care of the Queen's Palaces. Dr. F. J. Douat, of the Local Government Board, was present as an expert in anatomy. Most of the original interments appear to have been hastily made, and large quantities of lime were found in removing the bones. Care has been taken to keep the several collections of bones together, and they are now enclosed in leaden caskets encased in oak. The indiscriminated remains which were found in the nave of the chapel have been put into similar receptacles, and are, or will be, placed in the crypt.

## SUB ROSA.

(From the *Bauhütte*, Nov., 25th, 1876.)

BY BRO. KARL TANNEN.

Mit seiner schönsten Gabe schmückt  
Der Frühling wieder Deine Brust.  
Du, Kind der Wittwe, feierst heut  
Dein schönstes Fest in reiner Lust.

Die Königin der Blumen zollt  
Der ew'gen Jugend nun Tribut;  
Sie opfert heut ihr schönstes Kind,  
Das schmückend Dir am Busen ruht.

Und das mit seinem Schmeichelwort  
In Lieb' und Schönheit zu Dir spricht;  
„O, halte, was Du hast gelobt,  
Verschwiegenheit ist Deine Pflicht!“

Dann kehrt der Friede bei Dir ein  
Die Freude ist von Dir nicht fern  
Und zu den Beiden unbewusst  
Gesellt die Einigkeit sich gern.

Und Friede, Freude, Einigkeit;  
Wenn die beseelen unser Thun,  
Dann feiern wir Johannisfest  
Und dürfen unter Rosen ruhn.

## SUB ROSA.

The Spring with fairest gifts adorns  
Again thy breast in glad array;  
Thou widow's child! in pure rejoicing  
Thou keep'st thy festal day.

The Queen of Flowers pays the tribute,  
Of youth eternal at thy behest,  
She offers now her darling offspring,  
Which rests in grace upon thy breast.

And still with all caressing message,  
In love and beauty would implore,  
"Oh guard, I ask, what thou hast promised,  
Thy duty's Silence evermore."

Then Peace to thee at once returns,  
And Joy is no more far from thee,  
And with the two if all unknown  
Companions willing Unity.

Yes, Peace, and Joy, and Unity,  
When these our goodly toils disclose,  
Our St. John's Feast we rightly keep,  
And dare to rest beneath the Rose.

A. F. A. W.



AN OLD ROMAN SYMBOL TABLE  
(SYMBOL TAFEL).

During the explorations of Pompeii in the year 1874, there was found a most beautiful piece of Mosaic work, and from its peculiarity becomes one of universal interest, as the same has caused much excitement, from its wonderful and unique formation and workmanship. The particulars are as follows: It is a Mosaic table of quadrate shape, and little more than a foot square, fixed in a strong wooden frame. The original is in the national museum at Naples, and appears to have been fixed in another table.

The ground is of a grey green stone, and in the middle of which is a human skull, made of white, grey, and black colours, and in appearance quite natural, from the beauty of its execution, which may be called anatomical precision and truthfulness. The eyes, nostrils, teeth, ears, and coronal are all well-executed. Above the skull is seen a triangle of coloured wood, the points being of brass, and from one of these by a white thread is suspended a plumb line. Below the skull is a wheel with six spokes, and on the upper rim of the latter there are two butterflies' wings of a red colour edged with yellow, the eyes are of blue. The representation of the entire piece is symmetrical, so that the skull, wings, and wheel, through the protrusion of the plumb line becomes halved. Looking sideways, the objects correspond with each other. On the left is an upright sceptre, the bottom of which is of iron, resting on the ground, whilst the other end of the triangle, which is to the right, and by the side of which is a long thick gnarled thorn stick. From this there hangs, attached to a golden cord, a garment of scarlet, also a purple robe, to which some signification may be surmised. Against this last there is a coarse shaggy piece of cloth, in yellow, grey, and brown colours, which is suspended to a ribbon, and against it a leathern knapsack, whilst the upper part of the sceptre is surrounded by a white braid of diamond pattern. Seemingly, this work of art, by its composition, is mystical and symbolical, at all events it appears to have some reference to the Royal Craft, and as a proof of this last supposition it certainly has reference to some secret Craft in the old Roman era. The advocates of the antiquity of the origin K. K., and of the brotherhood, and your fellowship with ancient secrecy and mysteries becomes at last united by this wondrous piece of Mosaic art, as already shown and acknowledged by affirmed known facts. The construction of the houses in which this "symboltafel" was found offers nothing particularly of interest, except that of the inner rooms, which were large and lofty. The house had within its walls pits and wells, as if it had been a tannery, and for this reason, the walls were without adornment, for this cause there was nothing worthy of notice, but beside this large workshop was a small room. It appeared to be but one step out of the street, and the entrance was through a wide door, which led into a small ante room, without a porch, and it had all the appearance of being situated in a business locality. On the right was the door-keeper's, or porter's room, to the left was a small space, which led by a staircase into an upper room, or to a first floor, the walls of which were covered with stucco of a grey yellowish tint; beyond this there was a very large room, and then two other rooms, which had the appearance of dwelling places. Out of these you were led by two low broad steps through a covered passage, into a large, open saloon, in connection probably with the dwelling house. This led into a kind of summer house, with a portico, which seemed to serve for a promenade, by which you could enter into the work (or it might have served for a work) room, it was oblong in form, being 25 steps long by 20 steps broad, from north to south-west, and the walls were simple and unadorned. The entrance was on the south-west side, through two wide doors, leading into several workshops, in which were tubs and barrels, seemingly prepared and being prepared for the reception of the skins. Out of this place you were led into a small single room. Through a fourth door, on the opposite (long side); by this you were again led into another large walled place, which had the appearance of a drying ground. In the

middle of this place of square shape were columns which supported the roof and the surrounding covered walk. The pillars were of brick, and nine in number, seven of which are isolated. Three were standing on the broad side, and four on the long side; whilst the other two were in additional or lateral room. The brick columns, although of old Roman construction apparently, and built afterwards, were evidently covered originally with Marmora marble plaster, of which two are still in existence, about one yard high, and four of which only the plinths remain.

By the north-east side wall you still may see some working fixtures, such as clay pans, sunk in blocks of Masonry, for bringing in and running off of water, all evidently used for the tanning of hides.

Against the low wall opposite is a Triclinium, or a small room, so called because made for three persons, but not separate from the workshops, but simply set apart for refreshments, which from its situation, being placed in the middle of the south-western peristylum (which is a place surrounded with pillars and a portico) you could overlook the whole of the working premises, as well as the workmen.

There is nothing further to remark upon the triclinium, as far as regards its construction, it contained the three refreshment sophas, called lecti, which were placed in horse-shoe form, and in this room was found the work of art, which looked towards the (court) yard, and was in the middle of the refreshment table. There was no other decoration found beside it which could lead one to suppose it had a reference to the K. K., which I render as meaning Royal Craft (König's Kraft), except a cut marble block, of rectangular shape, which is not completely finished on one side, and which was found opposite to the chief entrance, on the ground in the peristyle of the corner angle by the two rows of plaster pillars; but it most likely happened to lay there by chance, because it was in no way fixed, and there is no trace that this place was made for it. It differs in no way from several stones which are found in other localities, as at the post office, etc.; besides the way it is cut is such that it could neither be called "square cut nor rough uncut." Through the whole of the description it shows that it does not stand in any relation to any system of secret rite. The building is not ornamental or beautiful in any part; on the contrary, it is void of elegance. Again, the locality is not isolated in any way, for it has four entrances, which were all in communication with the working apartments, and to all appearance was planned for business purposes; all its surroundings are uncovered, and it simply has the character of a large mercantile establishment. The whole is nothing more than a workshop or manufactory, and like unto many others; but in no manner does it lead one to suppose it was a place for the meeting of mystic rites; nor yet does the part in which the Mosaic was found show that it served as decoration for anything of an extraordinary kind. As stated before, the triclinium is not even a private apartment, but only an open space set apart for meals, the same that is often found in other peristyls and gardens. The dining couches and tables are altogether of the ordinary fashion, and you can imagine that the principal of the establishment used to dine there in fine weather and was thus enabled to have a full view of the whole of his men and the works at the same time. For secret meetings no place was more unfavourable. Notwithstanding, would it not lead us to suppose that the possessor of the Mosaic work of art found in this dining-place might he not have had some acquaintance with some secret assembly, without their being related to symbolic Masonry.

To begin with the subject under consideration, we find that skulls and skeletons occurs sometimes, though not frequently, in ancient works of art, without leading us to suppose that they are in any way connected with secret assemblies; for instance, we find fac similes of skeletons on urns vases, cut stones, glass, &c. Thus it is not to be supposed that this 'Mosaic' can have any connection with Masonic symbolism. Firstly, it is improbable that such an open show should have been made of secret symbols

"die Geheim symbols." Secondly, it would be singular that other symbols of equal importance should be missing. Thirdly, sufficient explanation may be found in similar objects, universally made use of among the ancients, without their having any Masonic symbolism.

In the museum at Naples, just over the mosaic in question, we find another in which a skeleton with two jugs in its hand is depicted in black on a white ground. In the "Museo Kircheriano," at Rome, is another one of nearly life size in a reclining position, and under it are the words INQOI-CAYTON. On one of the Pompeian tombs we find that of a child with the mother standing in front of it; besides this I might refer to Lessing, who quotes a number of examples in his work, and how ancients represented death.—"Lessing 1769."—Such representations are in no way secretly ritualistic, but the one now in question is still of some importance.

In conclusion, and in collecting together, that which we know, these signs become unintelligible when brought into relationship with Freemasonry. In the place where the Mosaic was found it evidently served for purposes quite opposite to any conceived views in connection with secrecy, from its being fixed on a dining table. Besides the objects described on it are such which have no reference whatever to Freemasonry,\* and as such they have the missing link. Again all these emblematical signs find an easy explanation, through the general views held by the ancients, which are in no way associated with Freemasonry. The analogy is wanting, and even the most ardent defender of Masonic rites cannot adopt the meaning of the sculptured mosaic. He would find it to be an impossibility to trace any proofs in support of his argument, therefore it must be positively asserted that the Pompeian mosaic has nothing whatever to do with the Royal Craft, or of our modern rites in connection with mediæval times.

The wheel with butterfly wings is of a similar meaning. The wheel is a symbol which we often find in the old mythology, where it stands as an attribute of Kronos and Fortuna, as the wheel of fortune for which it is best known for Tyche or Fortuna. It represents the run of time and symbolises the changes of coming events, and also to their disappearing; further it indicates the fate and fortune of mankind, and this is the reason why? It is then found in connection with the mysteries of the ancients, as well as in their works of art (but let us hope never more to be in union with Freemasonry). In an old piece of poetry by Plutarch, he says:—

" Dame fortune's wheel goes round and round  
Like blades of grass her charms are found,  
And flattering tales doth tell to you;  
She lifts you up and cuts you through.  
She's merciless, her always doubt;  
She's nothing less, than a turnabout."

This is the reason why the goddess "Fortune" reigns and rules over the fate and fortune and changes of mankind, as well as Nemesis, who watches over the justice of fate, represented by a wheel, therefore the wheel, alone, alludes to the working or agency of these divinities.

As regards the wings of the butterfly, we know they are symbols of the soul, and appear as such in innumerable ancient works of art. Psyche has butterflies' wings, and a butterfly beside her, and very often she is represented as a butterfly. Sometimes we find the genius of death accompanied by a butterfly, as seen on some tombs. In another place on a pane of glass we see a philosopher meditating about immortality, and before him is laying a skull with a butterfly resting on it. We now come to notice that part of the object which is but rarely depicted on ancient works of art—that is the square—This also must have a symbolic meaning, which, however, is found without much difficulty, although I may confess that I know of no other work or object in which this instrument "als symbol" appears. On the other hand its representation in this case is not the only one, as we find it on

\* Here again the author of the article, and the translator do not agree.

memorial plates and tombstones for a sign of the workman, to whom it essentially belongs, and in some cases you may see level and plumbline.

In Pompeii there are memorial tablets on the outside of houses these are very frequent, for instance, they show the tools of the mechanics. Mosaic artists, smiths, masons, and carpenters. On another we find an anvil, a wedge, a shovel, and others a square, with plumbline. We also find the same thing with other tools and symbols on tombstones, for example in the "Museo K  rcheriano," but here they are merely signs of remembrance of those who have departed, and it would be decidedly erroneous, were we to suppose in such a case, that a hammer, rule, chisel or square are secret symbols, and especially those of Freemasonry, and I think such an idea would be wrong in the case of our Mosaic. The square in this case has certainly a symbolic meaning, but only after the manner of those commonly used, and thus easily to be explained by its relationship. To prove this I shall have to refer to the two other objects of the piece which are at the sides, on one side you see the insignia of a person of mark, viz., the sceptre, a purple robe and head dress, on the other side those of a poor man, a rough cloak, and knapsack, and a stick. Now let us consider that the thought of all these emblems and symbols of dissimilarity, divergencies and vicissitudes of human fate and life, in this world are all, after death, balanced and squared up in the next, when all differences cease to exist, and these views after their light were no less familiar with the opinions of the ancients than they are to us. For time, they were taught, abased the mighty, and lifted up the lowly; by and through high moral virtues we are taught the self same axioms. With one breath she takes fortune, honour, and riches away, and gives or lavishes them on the head of another. Death, again, these ancients were taught to understand, was no respecter of persons, for he knocked at the doors of palaces and at the gates of the rich without discrimination, as well as at the cottage of the poor, and they were further taught that under the sceptre of Pluto, all distinctions of fortune ceased to exist, let us remember the words of Claudius, which he addressed to Prosperine, who shared her husband's authority,

"To thy sway will bow the purple-clad seigneur, their splendour falls behind them; so also the poor with them must submit, for death makes them all equal. To the guilty thy judgment, but to the holy and good thou shalt give lasting rest."

Can we have any doubt as to the meaning of the square and plumb-line on this piece of mosaic art? for on the left side of it we see the signs of the rich, whilst on the right those of the poor and lowly; between both we see the symbol of death, the soul, the wheel of fortune or fate, and all those emblems, rich and poor share alike, and to which the same measure is given or awarded to each without distinction of class. To delineate this more pointedly we see on the top a measure, or rule, and the sceptre, or emblem of authority, which is held by an arm, whilst on the other a coarse garment, a sign of beggary or humble life, then the centre of the Mosaic is divided by the plumb-line, making two equal halves, thus showing by this division that justice is equally balanced, and inferring that wealth may rest equally on the shoulders of each, as well as poverty, so life is symbolized by these objects.

We cannot prove with any certainty that the emblems here depicted of the work of art in question did not hold a place, or had a reference to some secret rite, at least the proof of it is missing; many incidents tell against it, and in no solitary instance does either of the signs induce us to suppose we have any right to conclude that any distinct institution existed from which we can infer the existence of a secret society, acknowledging these symbolic signs, neither have we any record historically to verify such an assumption.

The Romans had a custom to put sometimes on their dinner tables, at banquets and on state occasions, a skull, to remind you, as historians assert, of death whilst in the midst of enjoyment;

thus the skull on our mosaics is nothing extraordinary. It was also destined to remind the guests of the end of life, and to admonish them to make a wise use of it.\*

#### SOME ERRORS CONCERNING MASONRY.

It is evident by the speech of the world that some very mistaken ideas prevail in regard to the character and functions of the Masonic Institution. The outside public, giving but little careful thought to the matter, render their harsh judgments upon a society which is but the creature of their own misapprehensions and prejudices. They criticise Masonry, deeming it to be an organisation of selfishness—an alliance of men who are pledged to stand by each other through thick and thin, for ends of mutual profit, or honour, or power, as the case may be. They oppose it, because they think it ministers to human vanity and crime. In their thought a man joins the Masons and becomes interested therein, for much the same reasons that many persons join a militia company, viz: fondness for the decorations and parades. A few, perhaps, decry the institution on still weightier grounds, holding it to be a society having some direct object of evil in view, or at best deeming it to be an assemblage of the baser sort, who practice in secret certain wild orgies at which the world would start back aghast could it but see them.

It is hardly necessary to affirm that these and similar views are woeful misapprehensions of the character and purposes of Masonry. Every Craftsman knows, when he hears such judgment pronounced by the profane, that the facts do not warrant the making up of so harsh a verdict. He understands full well that the whole tenour of Masonry is opposed to the practices and aims often ascribed to it by the ignorant and thoughtless, and that it has altogether different and higher objects in view.

But does every Mason clearly see and fully realize what is the real genius of the Institution to which, perhaps, he is devotedly attached? Are there not some on the inside, as well as many on the outside, who make grave mistakes in the judgments which they form concerning the character and purposes of Masonry? To specify some of these errors on the part of the Craft themselves is the object we have in view in writing the present article.

1. In every considerable communion of Masons there will be found some advocates of the theory that Masonry associates men together chiefly for this purpose, that their material and financial condition may be improved. It is regarded by them as a sort of mutual beneficial society, taking membership in which, they expect to promote their business interests, to become the recipients of its bounty in any time of need. Those who adopt this view talk a good deal about "practical Masonry;" compare it unfavourably with other societies, complaining that it does not make endowments, pay benefits, and otherwise discharge the functions that belong to a great organisation whose watchwords are charity and mutual helpfulness.

The class who indulge most in such unfavourable comparisons and criticisms, begin with a wrong estimate of the spirit and purport of the institution. Masonry does preach the gospel of a large charity, bids to exalted works of benevolence, and opens the way to the exercise of much brotherly sympathy and help—but it is not a system of benefits and endowments. It does not say to the initiate, pay so much, do so much, and a certain recompense shall be returned to you. It makes no formal graduation of its benefits, and gives no definite promise of material bestowments, as a means of attracting men to come within its lines. It might be well to do this; but such a defined system of interested reciprocity, of arbitrary payments and receipts, is foreign to the character of Masonry.

2. Another class of Masons make the great mistake of supposing they have merely joined a sort of convivial club—that they have been admitted to companionship with a lot of generous

fellows, who mean to cultivate each other's society and have a good time generally. In their mistaken thought, Masonry stands for pleasant lounging rooms; for festive gatherings of one sort and another, where the spirit of a free, glad companionship prevails; for opportunities of eating, drinking, and smoking together, in the restful atmosphere of some upper room from which the outside world is excluded.

Those companionable occasions and practices are proper adjuncts to Masonry; but they neither constitute its chief functions nor display its real character. That brother's vision is sadly limited or perverted, who can only see Masonry in its social aspects and festival garb, and who fails to discern its broader capacity and purpose as calculated to minister to the intellectual and moral side of life. Masonry enjoins fellowship and sociability, and its calls from labour to refreshment ought by no means to be abridged; but mere eating and drinking, and the satisfaction of a pleasant companionship, are by no means the principal objects for which the institution exists. The brother of true discernment sees in the Fraternity a means of making and ripening acquaintances; of forming friendships; of answering the demands of his social nature, and therefore he rejoices in the sweet communions and festival occasions to which it prepares the way. But he does not restrict the genius of Masonry to these means and results, which are but incidental to a nobler work that it is calculated to extort in moulding the character and the life. It is a mistake to magnify a part and make it appear to stand for the whole. Because Masonry is well adapted to meet the social propensities of human nature, is no ground for assuming that this is the only mission it has to perform.

We should take care not to narrow or materialize its character by dwelling too much on one feature to the neglect of other and perhaps superior elements that enter into its organic structure. Masonry is a comprehensive system that touches life on all sides, and only when thus regarded does it appear in its real character and true worth.

3. Others make the mistake of supposing Masonry and religion to be one and the same. Only a few days since, a brother said in our hearing, "Masonry is religion enough for me—I go to the lodge, and therefore feel no call to attend church." This is an erroneous view to take, as it seems to us. Masonry was never intended to take rank as one of the religions of the world. It does not assume to be a system of theology, nor does it seek to occupy the place which is justly held by the Church of the Living God. It places the Bible on all its altars, calls reverently and in faith upon the great name of Deity, but it is very far from saying that such faith and exercise are all that the religious nature of man needs. It imposes duties of manifold and important character, but it makes no pretensions that these requirements constitute the full code of Christian ethics. In fact the Masonic Institution was never intended to supply the place of religion, or to displace the church, or to afford the sufficient means of providing for man's spiritual wants.

Those who call Masonry and religion synonymous, who imply by their words or actions that there is no need of any other faith or worship than that which is supplied by the lodge, do the institution a grievous wrong, and woefully misapprehend its character, as well as the claims of true religion. Of course, Masonry is not irreligious, as our enemies assert. It points towards faith and devotion—toward worship and God. It inculcates high moral obligations, and plants itself squarely on the eternal principles of truth and virtue. But it aims not to usurp the functions of the church, nor to take the place of revealed religion in ministering to the spiritual side of human nature. They do no favour to the fraternity who ascribe to it a position which is out of accord with its natural character, and beyond its legitimate province.

Thus we have considered some of the errors concerning Masonry, which are noticeable even among its own disciples. These mistakes all arise by the placing of undue stress on some special attribute of the Order, instead of regarding the system as one comprehensive whole, and

\* If the author of this article was acquainted with our higher grades he would not have made this remark. J

so bringing out the various parts in the popular relations and harmony. Masonry is many-sided. Its mission is to the reason and the imagination, as well as to the social feelings and sympathies; and it takes on both an intellectual and moral character. It does not assume to occupy all the ground either of culture or religion. Yet its purposes and functions are sufficiently broad, its work sufficiently beneficent, to entitle it to the hearty allegiance of those who should honour the institution both for love's sake and for truth's sake.—*Freemasons' Repository*.

#### ANTIQUITY AND ADAPTATION.

BRO. WM. ROUNSEVILLE.

It matters little whether Masonry originated among the priests of Egypt, the Thugs of India, the philosophers of Greece, the Hebrews of Canaan, the merchants of Phœnicia, or at the "Apple Tree Tavern," in London; whether it was born in the Garden of Eden, among the mountains of Abyssinia, in the civilized cities of Greece, in the plains of Hindostan, on the hills of Palestine, or in the streets of the metropolis of the British realm. It matters little whether it is as old as creation; whether it was born in Solomon's time or in the reign of Sesotoris; whether it was coeval with the pyramids or with the Bunker Hill monument; whether its nativity be dated six thousand years ago, or in "1717."

It may form an interesting question for solution by the antiquarian or historian—when and where, and by whom was Masonry first established? It might be a pleasure and a gratification to those interested in the growth and progress of the Fraternity, to be able to trace it in all its ramifications, from its conception to its present position of power and influence. Those who throw the light of history on its path, give us pleasure and deserve well of their brethren and the world for their labours, and we would not have them, for a moment, intermit their efforts to roll away the dense cloud that overshadows the past of Masonry. But, after all, that is not the great question to be answered to-day.

Masonry may be ancient as Babylon—as venerable as the pyramids—and yet be of little use to this age and the present population of the globe. How many associations of the olden time, had they been continued to the present day would have been of practical value? Not many. More age does not command respect. It must be coupled with worth to ensure consideration. Neither will antiquity prove that Masonry is for this age and people. We may agree that the fact of its having long existed proves its value: but evil things have been aged, and white locks frequently shadow the brow of the fool or the criminal.

The great question as regards our Institution now, is not how old it is; neither is it whether it has been adapted to the condition of mankind in the past; but whether it is needful and beneficial to human progress and human prosperity now. This question being answered in the affirmative, Masonry is worthy of the support of philanthropists everywhere; if answered truly in the negative, it is unworthy of countenance—no matter how beneficial it may have proved itself in times past.

How ought this question to be answered? What does truth require in the premises? Masonry is, professedly and confessedly, a benevolent institution. It teaches that it is the imperative duty of each person to care for and assist a needy fellow creature. It teaches that mankind are brethren, and, as such, are bound to extend aid to each other in the day of adversity. By most impressive rites and appropriate symbols, it impresses these duties upon the minds and consciences of the members, and, by regulations proved practical by experience, these duties are ever kept clearly and plainly before them: "When they lie down and they rise up; when they go out and when they come in."

The intention of the society is to make men more benevolent. We believe the intention is fulfilled; indeed it can hardly be otherwise. The lessons received in the lodge will naturally have their designed effect. A score, or a hun-

dred persons come regularly together, and consult concerning the wants and the needs of their brethren and friends. The needy are helped, the despondent encouraged, and the hungry fed. They meet regularly. These matters are talked over at every meeting. Thus, a habit of thinking of the needy and of ministering to their wants is formed, and it becomes an important part of the business of those who voluntarily put themselves into this process of training to do the work of benevolence. Having placed themselves under obligation to do these generous works, and having banded themselves together for that purpose, the result is found in the more humane line of action which they exhibit. That Masons give for benevolent and charitable purposes, outside of their lodge payments, as much as others, not members, is a fact which, so far as we know, has never been denied. That they give more, according to their means, than non-society men, we have no doubt. Every subscription list for charitable purposes circulated in a place where a lodge is in existence, will bear us out in that belief. We say this, not in a spirit of boasting, but because it shows that the professions of benevolence put forth by Freemasons are not empty ones. My own observation would prove that Masons generally give double the amount which could be exacted of them on an impartial assessment. But we will place the amount of these gifts at the same figures with others not members of the lodge. Then we shall, of course, have to give the lodge credit for all that is contributed to charity within it, for if there had been no lodge these contributions would never have been made. Thus we find that Masonry adds very materially to the treasury of charity. It seems like a work of supererogation to say a word as to the need for, and the benefit of, an institution of this kind in the present condition of mankind. But perhaps a word will not be out of place, for the good people are slow to admit the benefits conferred by our Order.

We can imagine a state of society which would not require such an institution as Masonry to exist. Were every one disposed to be governed, in act and word, by the Saviour's Golden Rule, there would be no need of Masonry. Were all honest and charitable, ready to relieve distress wherever seen, Masonry's occupation would be gone. But a blind, unfeeling selfishness pervades the minds of men. Self is ever present with most persons. The voice of the poor and needy is smothered by the noise of business and of greed, and their cry is not heard by those who have the means to be, and who ought to be, their benefactors. Not a week before preparing this article a woman, in this land of plenty, died of starvation, surrounded by those, the crumbs from whose tables would have given the needed sustenance to preserve life. She had saved the lives of her children by giving them all she had been able to gather. Can we say that where such things happen—and this is but one of many of the same class—that there is no need of such a benevolent organization as Masonry has been proved to be? Shall we demolish Masonry at the beck of the fanatical, one-ideal opponents, while mothers starve, surrounded by their famishing children? Did Masonry do as some of its enemies falsely charge, and only care for its own members and their families, still it would be a good institution, and worthy of being sustained. If every head of a family provided well for his own, there would be no suffering in poverty; did every society see that its own members were supplied, there would be much less suffering than now prevails: Masonry does this; some other societies do not. Even church sometimes forgets the invalid brother who suffers from sickness, or the weakly sister whose sands of life have nearly run out, though we are glad to be able to state our conviction that such neglect is far less common than it was in years gone by. Religion has become less doctrinal and more practical than formerly. In this particular the church may have learned and practised a valuable lesson from the lodge—a lesson which they ought to have learned to practice long ages ago—that charity is greater than either faith or hope, and abides for ever.

We think we have the right to conclude from

the considerations so briefly expressed that Masonry, whether it be ancient or modern, is adapted to this age; that the world needs it as a school of benevolence and charity; that it materially helps forward the car of human progress; that it, to a great degree, assuages the woes of poverty, and feeds the hungry and clothes the naked. As long as poverty and want prevail—"as long as penury has a want to relieve or sorrow a tear to dry"—the world will need Masonry to assist in the holy work. And, though the bigot may rage and the fanatic curse, Masonry will survive until that period shall come when distress shall have ended and relief shall not be needed.—*Voice of Masonry*.

#### EXCAVATIONS AT MYCENÆ.

Antiquity, as if to chide our busy present and scheming future, has suddenly made a splendid revelation. A faithful devotee has struck the ground with his divining rod, and brought to light a treasury hitherto supposed to be fabulous, or rifled ages ago. All at once Mycenæ is found to be a reality. People had forgotten that some of the powers which they believed to be eminently destructive are, in truth, the most conservative. War, anarchy, neglect, barbarism, oblivion most of all, often bury to preserve. Mycenæ always fared ill. Even before the Trojan war it had suffered by revolution and sedition. From the unsung ages before Agamemnon, it emerged into a flash of glory, instantly quenched in crimes and catastrophes. Even then its greatness was rather traditional than real, for the twin city of Argos was increasing, while Mycenæ, instead of living hosts, had its Cyclopean walls, its colossal edifices, and the neighbouring Temple of Juno, which it still held in partnership with its more prosperous neighbour. The terrible legend that the Athenian playgoers were never tired of hearing recited in every stage of the history and every form of the dramatic art seemed to throw a dark spell over the locality. A long decay was only consummated when the Argives, jealous, it is said—though why jealous it is hard to say—laid the city waste, nearly five centuries before the Christian era. Strabo, in the time of Augustus, spoke of the site itself as doubtful. But gold had been buried there, and of that it may be truly said that its spirit never ceases to hover about the sepulchre. That tradition never dies. The whole Peloponnesus has shared the decay of its once most famous city, and travellers, merchants, philosophers, artists, and the whole tribe of wanderers have only sighted or touched the peninsula to fly off to Athens, or across the sea to Ionian cities or Trojan plains. Chandler, a most careful and conscientious traveller, as well as thoroughly informed, with Pausanias and all the authorities at his side, and his eyes open to every promising object, closes his chapter on Mycenæ with the confession that he missed the site he had been looking for:—"On reviewing our journey, I found with regret that Mycenæ was at no great distance on our right when we entered between the mountains." Before and even since his time, Greeks, barbarians, Turks, and Albanians have found the very spot indeed, and thrown everything about in the wildest confusion, only to desist within a few inches from the great prize of all. Our ancestors might have suspected that some misleading genie, like the instinct ascribed to certain birds, had all these ages been baffling the curiosity of prying visitors, by distracting their attention and putting them on one false scent or another, till in fulness of time the great King of Men who found a bard in Homer, should have his royal state once more shewn to the world by Dr. Schliemann.

History tells of many such obsequies as are here brought to light, but they are hardly credited. Survivors are heartless, rapacious. Courts are not often the schools of sentiment. It is easier, too, to say that the accumulated wealth of a reign has been buried with its owner than to do it. Would Clytemnestra, faithless herself, bury her faithless lord in this gorgeous fashion! Would she make Cassandra the sharer of such a pomp? That is the tradition, and here are the facts, which are at least in keeping. By



the removal of some slabs there is found, a few inches below the surface, or below what was the surface, a whole museum of precious antiquities, in every sense precious. The mere value of the metal to be melted down is several thousand pounds, but that is nothing to the historical and artistic value. As the discoverer truly says, the collection will add even to the unequalled and inexhaustible attractions of the Hellenic capital. Here are found lying the gigantic heroes we read of and hardly believed in, with not only their entire armour of gold and bronze, but with all their ornaments and furniture, whether of festivity or State; their offerings to their tutelary gods, and everything they had fondly cherished in their lifetime. In countless profusion lie shields, breastplates, shield and sword belts, plates and leaves of gold for the more flexible parts of the body armour, gold pins, buttons, sword hilts, lances and swords in gold and bronze, gold statuettes of quaint and fanciful device, unique specimens of unknown epochs of art, double cups, goblets, immense vases in gold and bronze, and, most significant of all—perhaps to propitiate the divine guardian of the tomb—the silver head and gold horns of the animal sacred to the ox-eyed goddess. Precious as the metal was, and still is, the workmanship surpasses it. Bronze, it is needless to say, had a greater value in those days than it has now, when it comes low in the third rank after gold and silver. That is not surprising when it is considered that, so far as can be ascertained, every bit of ancient bronze—or brass, as it is improperly called in the authorized version—contained a proportion of British tin. From the famous transaction between Diomedes and Glaucus it appears that while a suit of gold armour could be bought for a hundred of cattle, one of bronze would cost nine, thus raising the proportionate value of the inferior metal to one eleventh. But among these ornaments of war and peace are other relics even more interesting. Have we indeed the whole jewel-box and toilet of the ill-fated prophetess who told everybody his doom and her own in vain, and who suffered the additional misery of foreknowing all the misery to come? Cassandra is here—a fairy-like form, with all her pretty trinkets, her earrings, necklaces, bracelets, hair-pins, lockets, and clasps. It was Clytemnestra that buried them with her, soon to follow her to the same tomb; for the daughter of Tyndarus and sister of Helen is here. Strangest of all, the hero himself, Agamemnon, remains, and is found to be just such a giant as a hundred chiefs would choose for their leader—a head and shoulders taller than all. It has always been impossible to believe that any ordinary man could put on Achilles such an atrocious injury and such a gross affront as the poet records. The incident has at least some corroboration in the bulk of the man. The bones must have been iron to survive to this day. Dr. Schliemann is still at work, most liberally assisted, though almost overdone with the control of that assistance. Every day brings to light the ornaments, not of Kings and Queens only, but of a whole court and people, as if lavished on the open grave. The curious varieties in the form of the prevailing idol will probably help to elucidate the question which sorely puzzled the Father of History himself—viz., whence the Greeks derived their mythology. These discoveries only confirm his belief that it came from Egypt. The Greeks made Juno their own, but there can be little doubt she was an Egyptian long before the Trojan War.

But why was the discovery reserved for the latter end of the 19th century? It is made in the very nick of time. What is it that all Europe is looking for? It is the King of Men, the great head of the Hellenic race, the man whom a thousand galleys and a hundred thousand men submitted to on a simple recognition of his personal qualities, and obeyed for ten long years. Here are his arms, his shield, and all his familiar accoutrements, as well as the sword and other weapons that had become in a manner part of his own natural frame. It was only a mile and a half from the very spot where these were found that Pythagoras walked one day into the Temple of Juno, and recognised for his own shield he had carried in the Trojan War

under the form of Euphorbus, who perished by the hand of Menelaus. Let the shield of Agamemnon be hung up amid a number of other shields of antique form. Let the greatest men of this not degenerate age be invited to prove their true identity. The man who, as soon as he enters, can single out the shield of the King of Men, and say, "That is mine," must be the man to head the entire Greek race and the races mixed with it in their impending struggle with the remnant of the Asiatic Power. It must be a true Philhellene, a scholar, a tradesman, a man of unflinching courage and irrepressible enterprise, full of resources, and ready to look in the face a rival or a foe. He must have sat at Homer's feet and learnt his law as Pelides did the learned Centaur's. The man who can challenge for his own the Shield of Agamemnon, now waiting for the challenge, is the true Emperor of the East, and our easiest escape from our present difficulties.—*Times*.

### Mark Masonry.

**LANCASTER.**—Moore Lodge (No. 146).—The regular meeting of this lodge was held in the Masonic Room, Athenæum, on the 27th ult. In the absence of the W.M. (Bro. Simpson), P.G.R., Bro. W. J. Sly, P.G.J.D., occupied the chair, the other members present being Bros. F. Dean, S.W.; W. Hall, J.W.; J. L. Bradshaw, M.O.; R. Stanton, S.O.; H. Longman, J.O.; Dr. J. D. Moore, 31°; P. Prov. G.J.W., Sec.; J. Stanley, S.D.; J. J. Crookell, J.D.; and J. T. Jackson, I.G. The lodge having been opened in due form, the minutes of previous meeting were read and confirmed. The ballot was then taken for Bro. A. K. Allinson, and being unanimous, he was duly advanced to the honourable degree of a Mark Mason. A lodge of emergency having been called for the 6th inst., and other business transacted, the lodge was closed in due form.

### Ancient and Accepted Rite.

**LANCASTER.**—Philips Rose Croix Chapter, 18°.—A meeting of this chapter was held in the Masonic Rooms, Athenæum, on Wednesday, the 29th ult. Bro. E. Airey, the M.W.S., presided, and there were also present Bros. Dr. J. D. Moore, 31°; W. J. Sly, H. Longman, A. L. P. Dodson, J. Beeley, and R. Taylor. Bros. James M. Moore, of Derby; John Tilly, of Ceylon; and Lieut. G. H. Chippindall, 3rd Buffs, were duly elected, and received the Degree of Rose Croix from the M.E.W.S. The third point was then given under the direction of Bro. Dr. J. D. Moore, 31°, and the other business having been gone through, the lodge closed in due form.

### Scotland.

**DUMBARTON.**—Lodge Kilwinning (No. 18).—This lodge met on Friday, the 15th inst., for the annual election and installation of office-bearers, when the following were duly installed by Bro. Stewart, W.M. of 32, Alexander and Bonhill, viz.: Bros. William Hodge, W.M.; John Johnston, D.M.; R. B. Thomson, S.M.; John McCall, S.W.; William Campbell, J.W.; William Baird, Tyler; R. McFarlane, S.; Hugh M. Williamson, C.; James Thomson, S.D.; David Thomson, J.D.; E. Sturrock, B.B.; P. Cameron, S.S.; P. Collins, J.S.; J. Jackson, S.B.; J. Howell, I.G.; J. Buchanan, Tyler. Bro. Stewart performed the ceremony in a masterly style, and was afterwards unanimously elected an honorary member of No. 18 and duly admitted.

**DALRY.**—Blair Lodge (No. 290).—The annual election of office-bearers took place on Thursday, the 14th inst., when the following were duly installed:—J. M. McCosh, W.M.; Robert Graham, P.W.M.; W. J. Hunter, Depute W.M.; W. Logan, S.W.; J. Baxter, J.W.; Thomas Steen, Treasurer; James Muir, Secretary; Walter Morrison, Chaplain; W. Olliver, S.D.; James Boyd, J.D.; John Scott, S.S.; S. Byars, J.S.; D. Pollard and J. Stewart, Assistant Stewards; George Crawford, Inner Guard; Hugh Logan, Tyler. At the anniversary meeting of the lodge there were deputations present from various lodges in the district. The brethren walked in procession through the principal streets, escorted by the instrumental band and a number of torch-bearers.

**LOCHGELLY.**—Lodge Minto (No. 385).—The annual meeting of this lodge was held in the lodge-room on the evening of Tuesday, the 12th inst., for the purpose of nominating office-bearers for the ensuing year. There was a full muster of the brethren, and the following were duly proposed and seconded to fill the various offices, viz.:—Wm. Bethune, W.M.; Thomas Brand, P.M.; James Angus, D.M.; Andrew Leitch, S.M.; James Tullis, S.W.; James Davidson, J.W.; John Nicol, Treas.; John Adam, Sec.; Robert Ferguson, Chaplain; Robert Aitken, S.D.; Alexander Beveridge, J.D.; James Smith, S.S.; Andrew Adam, J.S.; Thomas McGee, Architect; William Penman, I.G.; William Clark, Tyler.

**GLASGOW.**—Lodge Clydesdale (No. 556).—The election of office-bearers of this lodge for the ensuing Masonic year took place on Tuesday evening, the 12th inst., within their own hall at No. 106, Rose-street, South Side. The lodge having been opened in the E.A. degree, and the minutes of previous meeting read and passed, Bro. G. H. C. McNaught, one of the auditors of the lodge accounts, made a statement, from which it appeared that the income of the lodge during the past year had been £62 17s. 10½d., and the expenditure during the same period £58 13s. 4½d., showing a balance in favour of income of £4 4s. 6d. There had been some extraordinary expenditure since last year's audit, but in spite of this there was a net balance at present at the credit of the lodge of £30 1s. 2d. The books were in a very satisfactory condition, and reflected great credit on both Treasurer and Secretary, as did the position of the lodge generally upon all the office-bearers, from the W. Master downwards. The adoption of the Auditors' report was then moved, seconded, and unanimously carried, and a vote of thanks to those brethren carried by acclamation. Votes of thanks were also awarded to the Treasurer and Secretary, and to the W. Master (Bro. William Phillips) for his zealous management of the lodge hall as factor. The election proceedings then commenced, the following being the new list as thereby determined:—Bros. William Phillips, W.M.; Robert Gardiner, D.M.; William Hart, S.M.; Thomas Phillips, S.W.; John McKechnie, J.W.; W. S. Groggans, Treas.; Alexander Moore, Sec.; John Webster, Chap.; Hugh Reid, S.D.; John Gardiner, J.D.; Andrew Gillespie, B.B.; Robert Middleton, P.G.S.; Hugh Mayben, Std. Br.; George Geddes, Architect; John McMillan, S.S.; Andrew Malcolm, J.S.; W. T. Middleton, Conductor of Music; Robert Wilson, I.G.; W. Graham, Tyler. As had been expected, the occasion was an exciting one, no fewer than twelve out of the eighteen offices in all being contested. In the contest for the chair, which was, of course, the great event of the evening, 140 brethren voted, namely, 68 for Bro. John B. McNaught, and 72 for Bro. Wm. Phillips, who was thus reinstated in his position by a majority of four. Last year, between the same two brethren, the majority in favour of Bro. Phillips was only one. At the close of the election, it was moved by Bro. Phillips, seconded by Bro. J. B. McNaught, and unanimously agreed to, that Bro. G. W. Wheeler (73) and George Steen (592) be affiliated as honorary members of Lodge Clydesdale, which was done accordingly, they receiving the obligation at the hands of the W. Master. The newly elected W.M., D.M., and S.M. having been duly installed into office by Bro. Wheeler, the lodge was called from labour to refreshment, and a pleasant hour was spent, the health of the W.M. being proposed in eloquent terms by Bro. Colin McKenzie, of Lodge Caledonian Railway, No. 354, and pledged in a bumper.

**GLASGOW.**—Lodge Scotia (No. 178).—The election and installation of office-bearers in connection with this lodge took place within the hall of Lodge Star, at 12, Trongate, on Wednesday evening, the 13th inst. The following is the list as then decided:—William Hart, W.M.; John Miller, P.M.; John Logan, Dep. Master; Peter Hepburn, Sub. Master; Hugh Killin, Sen. Warden; William McDonald, Jun. Warden; Robt. McEwan, Treas.; David Hanson, Sec.; William King, jun., Sen. Deacon; Daniel Gillies, Jun. Deacon; James McLeish, Chaplain; William King, senior, B. Bearer; Andrew Whyte, P.G. Steward; Thomas Meek, Standard Bearer; John Hamilton, Sen. Steward; Andrew Dougan, Jun. Steward; Wm. Albert Jones, Inner Guard; Wm. Irvine, Tyler. The ceremony of installation was conducted by Bro. John Morgan, I.P.M. Lodge Star, 219, and acting Prov. Grand Secretary, to whom, on the motion of the W.M., Bro. Hart, a hearty vote of thanks was accorded for the very efficient manner in which he had performed the duties connected therewith.

**KILBARCHAN.**—Lodge St. Barchan (No. 156).—The annual general meeting of this lodge was held in their lodge-room on the evening of 30th ult. In the unavoidable absence of the W.M., Bro. Wm. Lewis, M.D., who has been ill of typhoid fever for some time past, the chair was occupied by Bro. D. Cunningham, I.P.M., who was supported by the other office-bearers and a good turn-out of brethren. The minutes of previous meetings having been read and approved of, the balance sheet for the past year was submitted, from which it appeared that the lodge was in a most flourishing state. The meeting then proceeded to the election of office-bearers with the following result:—Bro. William Lewis, M.D., was unanimously re-elected W.M. The other office-bearers were elected as follows:—Andrew Buchanan, D.M.; D. Cunningham, P.M.; D. Scrymgeour, S.M.; J. Wylie, S.W.; J. Barbour, J.W.; W. Kirkland, Treas.; A. Grant, Sec.; Jas. Stevenson, S.D.; Jno. Stevenson, J.D.; Peter Woodrow, Architect; Jno. Hill, B.B.; Harry Gilmour, S.B.; Robt. Craig, S.S.; Jno. Orr, J.S.; Jno. Lindsay, I.G.; Andrew Mitchell, Tyler. A vote of thanks having been passed to the W.M. for the zealous manner in which he had fulfilled the duties of his office during the past year, the lodge was thereafter closed in due form.

The will of Bro. Robert Barclay, late of No. 9, College-hill, Cannon-street, stationer, and of Hill-side, Reigate, who died on the 11th ult., was proved on the 24th ult. by Mrs. Sarah Matilda Barclay, the widow, and Mr. Theodore Fry, the executors, the personal estate being sworn under £40,000. The testator bequeathed to his wife, his horses, carriages, plate, household furniture and effects, certain balances at his bankers, and £1000; he also leaves her the income of the rest of his property for life, and on her death the capital is to be divided between his children in equal shares.—*City Press*.

## WHY MRS. HERBERT LOVED MASONRY.

"Ticket, ma'am?" said the conductor.

"Yes, sir, in one moment;" and Mrs. Herbert sought in her pocket for her portmanteau, in which she had deposited the article in question. But it had mysteriously disappeared, and the lady arose hastily, and gave a rapid and searching glance under and about her.

"O, sir, I have lost my ticket; and not only that, but my money and check for my baggage."

The conductor was a young man who had been but a few weeks upon the road in his present capacity, and felt himself greatly elevated in his position. He prided himself on his ability to detect any person in an attempt to avoid the payment of the regular fare, and had earnestly wished that an opportunity might be offered which would enable him to prove his superior power of penetration, and the ease with which he could detect imposition. Here, then, was a case just suited to his mind; and he watched Mrs. Herbert with a cold, scrutinizing, suspicious eye, while she was searching so eagerly for the missing ticket. With a still extended hand he said, "Must have your fare, madam."

"But, sir, I have no money; I cannot pay you."

"How far do you wish to go?" he asked.

"I am on my way to Boston, where I reside. I have been visiting relatives in Wisconsin."

"Well, you can go no further on this train, unless you can pay your fare."

A bright thought occurred to Mrs. Herbert. "I will place my watch in your keeping," she said; "when I reach Detroit I will pawn it for money to pursue my journey. My husband will send for and redeem it."

"That will do," said the conductor. "I will take your watch and give you a check to Detroit. I have no authority to do so from the railway company, but may upon my own responsibility."

But Mrs. Herbert's embarrassment was not to be relieved so readily as she hoped. Searching for her watch, that, also, was not to be found.

"Oh, what shall I do?" she said, her face growing very pale. "My watch is gone, too! I must have been robbed in Chicago."

"You can leave the train at the next station," he said, quickly and decidedly; "that's what you can do."

The whistle sounded down brakes, and the conductor stepped on to the platform of the car. Mrs. Herbert looked around her. There were a few passengers in the car; some were reading, some looking out of the windows on the town they were just entering. No one seemed to have heard the conversation between the conductor and herself, or, at least, to have become interested in her behalf.

The train stopped, the conductor appeared, and taking the shawl and travelling basket from the rack above her head, bade her to follow him. In ten minutes more the train had gone, and Mrs. Herbert sat alone in L—depot, trying to decide upon the course best to pursue. She had no money to defray her expenses at a hotel; she had nothing with which to pay a hackman for taking her to one; but after a few minutes' reflection she resolved to inquire for the residence of a clergyman of that church of which she herself was a member, and ask him in the name of Christian charity and kindness, to give her a home until she could send a telegram to her husband, and he could furnish her with means to pursue her journey.

Inquiring of the ticket agent the name of the clergyman she hoped to find, being politely directed to his house, she was soon at his door and rung the bell. He answered the summons in person, and in a few hurried sentences she made known her misfortune and her request.

The Rev. Mr. R— was thin, tall, and straight. He was apparently about forty-five years of age; polished, but pompous; no particles of dust could be found on his fine black broadcloth or nicely polished boots; the tie in his cravat was faultless; his hair was brushed carefully forward to conceal coming baldness. Very dignified, very important, very ministerial appeared the reverend gentleman; but as Mrs. Herbert looked into his cold, grey eyes, she felt that benevolence was by no means as strong an element in his composition as selfishness. Her heart seemed to chill in his presence; she could not help contrasting him, mentally, with the good Mr. Weston, who was pastor of her own church at home. Ah, not often had the hand now thrust into the bosom of the tight-buttoned dress coat been prompted by the cold heart beneath it to place a bright coin upon the palm of beggared childhood; not often had his footsteps found their way to poverty's door; yet this unworthy representative of the Christian church preached charity to his rich congregation at least twice every Sabbath, and, so far as himself was concerned, made preaching supply the place of practice.

"Madam," he said, after eyeing her from head to foot, "you have a pretty story, but the streets of L— are full of such stories at the present day. Did I listen to one-half I hear of the kind, I should have my house filled with poor mendicants all the time, and, perhaps, few of them would be worthy of my respect; I cannot keep you as you request."

Mrs. Herbert turned from the inhospitable door of the Rev. Mr. R—. The cool insolence with which he had treated her had almost driven courage from her heart; but she determined now to seek a hotel, where at least to rest herself and decide upon some course of action. She had eaten nothing since morning, indeed, she had not thought of food; but now she felt faint and weary, and the consciousness that she was alone in a strange city, friendless and penniless, with the shades of evening falling, quite unnerved her. As she glanced up and down the street, the first thing that attracted her attention was—not a public-house sign, but in large gilt letters the words—"Masonic Hall." Her heart gave a quick, joyful jump. Her husband

belonged to the Masonic fraternity, and she knew that any duty a Mason owed to a brother he owed equally to that brother's wife or daughter. She remembered also, that to that noble Order she was indebted for nearly all the happiness she had known in her life. But familiar as she had been with its workings in her native city, she had never realised its universality, and never understood how, like some great talismanic belt, it circles the earth, embracing all mankind in its protecting folds; softening the asperities of dissenting religionists, shedding the purple light of love on the fierce rapids of commercial life, enlightening and ennobling politicians, and harmonising their conflicting sentiments upon a sense of kindred.

Mrs. Herbert now paused irresolute. What would she now have given for a knowledge of one mystic sign by which to call her husband's Masonic brothers to her side?

Men were passing rapidly up and down the street; elegantly dressed ladies were out enjoying the delicious coolness of the evening, for the day had been sultry; but among all that busy throng there was not one whom she felt at liberty to accost.

A gentleman was passing her, leading a little girl by the hand. With a quick gesture she arrested his step. She had observed nothing peculiar in the stranger's face; indeed, she had not noticed it at all; but a Maltese cross was suspended from his watch guard, and the moment she discovered it, she had involuntarily lifted her hand to prevent his passing her.

The stranger looked at her inquiringly; she pointed to the cross and said, "That, sir, is why I stopped you; will you excuse me for addressing you, and please tell me if you are a Mason?"

"I am," he replied.

"Oh, sir, my husband is a Mason, and perhaps you will be kind to your brother's wife."

"Where does your husband live?"

"In Boston. His name is G. W. Herbert; and he is of the firm of Herbert, Jackson, & Co., L—street. I was on my way to him from Wisconsin, but have been robbed of the means of paying my fare, and the conductor refused to take me further. I have applied to the Rev. Mr. R—, and he turned me insultingly from the door."

"The old hypocrite," muttered the gentleman. "Mrs. Herbert, my house is but a block distant, and it is at your service. My wife will make you welcome and comfortable. Will you accept our hospitality?"

"O, sir, how gladly!" And half an hour later Mrs. Herbert was refreshing herself at the well spread table of Mr. Henderson, first officer of Eureka Commandery, No. 12.

When supper was over Mr. Henderson said to his wife, "I will return immediately. Make Mrs. Herbert feel herself at home."

He walked directly to the office of the Western Union Telegraph Company, and addressed the following message to his brother in Boston:—

"Is G. W. Herbert, L—street, a member of our Order, and his wife in the West? Answer immediately."

When Mr. Henderson returned home he found his wife and Mrs. Herbert in an animated conversation; and he was surprised to note the change in the strange lady's appearance now that she felt herself among friends. Her face wore so genuine an impression of sweetness and purity; her conversation was so expressive of such lofty sentiments, such real goodness of heart, and betrayed so highly cultivated a mind, that Mr. Henderson found himself regretting that he had taken the precaution to send a telegram to Boston in order to prove the truthfulness of her statements. Mrs. Henderson seated herself at the elegant piano, and after performing several pieces, invited Mrs. Herbert to play also. She gracefully complied, and after a low, sweet prelude, began to sing:—

"A stranger I was, but they kindly received me."

She sang the piece entirely through, her voice quivering with emotion. Mr. and Mrs. Henderson stood at her side and the gentlemen said:—

"Mrs. Herbert, it is we who are blessed in being permitted to form the acquaintance of so entertaining a converser and musician. You are not a stranger, but a dear friend, a sister, my brother's wife; you have a right in our home. A Knight Templar's house is ever open to the unfortunate. But you must not leave the piano yet; play another piece for us—your favourite."

"I do not know that I have one."

"Your husband's, then," suggested Mrs. Henderson.

Again Mrs. Herbert's practiced fingers swept the keys, and then her clear, rich voice arose in the popular Masonic ode:

"Hail, Masonry divine."

As the last sweet echo died away, she arose saying, "That is my husband's favourite."

Mr. Henderson was standing with his arm around his wife's waist. Tears were in his eyes, and he drew closer to her as he said, "O, Jennie, will you not learn to play that piece for me?"

"But I could never make it sound like Mrs. Herbert," she replied, "for you know I do not like Masonry."

"And why do you not like it?" Mrs. Herbert ventured to ask.

"Because it rises like a mountain between me and my husband; I am jealous of Masonry!" And the glance she cast upon him at her side told Mrs. Herbert with what depth of love this true wife regarded her husband, and she almost pardoned her for her dislike of Masonry upon the ground she had mentioned. But she felt that Mrs. Henderson was in error, and she said,

"Will you allow me to tell you why I love Masonry?"

"Oh, yes," replied Mrs. Henderson, "I should be glad to feel differently if I could;" and she drew a large arm chair for Mrs. Herbert in front of the sofa, upon which she and her husband seated themselves.

Mrs. Herbert began: "My father was a commission merchant in Boston, and in consequence of causes which I never fully understood—for I was very young at the

time—he failed in business. Our beautiful home was taken from us, and father removed mother and me to an humble but comfortable cottage in the suburbs, while he procured employment as clerk in a dry goods establishment.

"He was disheartened by his sudden and heavy losses. It was seldom, indeed, that he was heard to speak cheerfully and hopefully. His health declined, and before we had ever dreamed of the threatening danger, he was a confirmed consumptive. But he was a Mason, and we were not allowed to feel that his inability for labour had deprived us of the comforts of our home. Supplies of provisions, clothing, and fuel came regularly to our door. But one chill evening in September we were gathered around the bedside to take the last farewell. The friends of our prosperous days were not there—they left us with our riches—but a circle of true manly faces were there, and tears were brushed aside which were the overflow of sympathising hearts. I stood beside my grief-stricken mother, who knelt beside the couch of death, her head bowed helplessly upon the emaciated hand upon which she had depended for guidance and protection. My father kissed me tenderly, and turning to his Masonic brothers, said: 'I can but leave my dear one in your care, and I know that I can trust you. I feel that my poor Alice will not long survive my loss, and thus this little one will be a helpless waif on the great sea of humanity. I give her to you, not as the child of one, but of all—the lodge.'

"A few moments later I was fatherless. One of those strong, noble men lifted me in his arms and bore me from the room. I heard what my father had said, and although a child of but seven years I comprehended it all. I threw my arms around the good man's neck, who held me so tenderly, and sobbed, 'Oh, sir, will you be my father?'"

"Yes, my dear little girl," he said, in a broken voice, "you shall never want."

"My mother was a frail, delicate creature, and her constant watching at my father's bedside, combined with the last terrible shock, threw her into a fever, from which she never recovered. We remained in our little cottage until my sweet mother's death, and my father's Masonic brothers anticipated our every want. And when I was at last an orphan, my new protectors took me away. All felt that I was a sacred charge. I was placed under the charge of the most reliable instructors, and my health was carefully guarded. I lived in the house of him I asked to be my father, and I believe he loved me as his child. When I arrived at the age of twenty years I was married—with the full approbation of my guardians—to Mr. Herbert, clerk in a dry goods house. The young man was honest and attentive to his business—that was not quite ten years ago—now he is a partner in the same house. We have an elegant home, and every year our parlours are opened to receive, with their families, the few who remain of those who, at the time of my father's death, were members of the lodge to which he belonged. You understand now, my friends, why I love Masonry?"

Mrs. Henderson lifted up her eyes to those of her husband; he was looking at her so wistfully, so pleadingly.

"My dear wife," he said, "Mrs. Herbert's case is but one out of thousands. It is the aim of Masonry to relieve the distressed everywhere, and to elevate and ennoble themselves. Our labours take us often from the home circle, but it would not be manly in us to spread a knowledge of the good we do. To many of the recipients of our charity it would be bitter relief, if trumpeted forth to the world."

Mrs. Henderson placed both her hands in those of her husband and said, her eyes filled with tears, "I will learn to play that piece for you, and I think I can give it some of Mrs. Herbert's expression, for I think differently of Masonry than I have ever done before."

The next morning, when breakfast was over, Mrs. Herbert said, "Now, Mrs. Henderson, I must send an immediate telegram to my husband, for I am very anxious to meet him, and I must not trespass upon your generous hospitality longer than is necessary."

"Will you entrust me with the message?"

"Yes, sir; and it was soon ready."

"Ah! I was about sending you the answer to your telegram to Boston," said the operator to Mr. Henderson, as he entered the office. He took the paper extended towards him, and found the message to read as follows:—

"G. W. Herbert is a worthy Knight Templar. He stands well socially and financially. His wife is in Wisconsin?"

Mr. Henderson called upon a few Masonic friends, and hastened home. Taking a roll of bills from his side pocket, he laid them before Mrs. Herbert, saying, "I did not send your message. I have taken the liberty to draw from the bank of Masonry a deposit made by your husband for your benefit."

"The bank of Masonry! A deposit for my benefit! I do not understand you."

"Well, then, I will explain. Every dollar a man contributes toward the support of the Masonic Institution is a deposit to be drawn upon any time he or his family may require it; I know, positively, that your husband is a worthy Mason, and this money—one hundred dollars—is as really and truly yours as if he handed it to you himself. If you wish to continue your journey to-day, I will see you safely on the one o'clock train."

Mrs. Herbert's lips quivered, and she only said, "Oh, I shall be glad to go."

A week later the Secretary of the Eureka Commandery announced to his brothers in regular conclave assembled, the receipt of a letter which he proceeded to read:

"M. L. Henderson, E.C., and the Sir Knights of Eureka Commandery, No. 12:

"I enclose you a cheque for one hundred dollars, the amount so kindly furnished by you to my wife, who arrived in safety yesterday. My gratitude to you for vo

timely sympathy and care is only equalled by her own, who says that her experience in your city has added a new chapter to her reasons for loving Masonry.

"Should any of you visit Boston, do not fail to call upon us, that we may return our thanks in person, and invite you to the hospitalities of our home."—*Our Home Companion*.

#### BOW AND BROMLEY INSTITUTE.

The old adage that the "Wise men came from the East," was exemplified on the 14th inst., when Bro. Blain started a movement that ought to extend throughout the length and breadth of the land, that of giving a concert on behalf of the Masonic Institutions.

Bro. Blain, anxious to assist those worthy institutions, conceived the idea of getting up a concert, and thus affording his brother Masons an opportunity of displaying their generosity, an opportunity which they liberally availed themselves of. Of the concert itself, it is only necessary to say that it was largely and fashionably attended, and appeared to give every satisfaction to the crowded audience. The artistes' services were gratuitous, and evidently did their best to please. Mesdames Royd, Wensley, Coyte Turner and Harries particularly distinguishing themselves, by their charming singing, Messrs. Hooper, Weigl, Durger, Swarbrick, Palmer, and Farquharson, also contributing to the success of the evening. We must not omit to add that the violin solos of Miss Cecile Bronsili, and the organ solos of Miss Conves were much admired. Miss Conves and Bro. Farquharson accompanied the songs with their usual ability.

At the close of the concert, Bro. Binckes in a short speech proposed a vote of thanks to Bro. C. Blain for not only the success of the concert, but also for the pecuniary results of his efforts, and expressed the hope that others "would go and do likewise." Thanks were also given to Bro. Moore and the other stewards who assisted in the disposal of tickets, and seating the audience. The hall in which the concert took place is one of the handsomest in London, and worthy to become the head-quarters of East-end Masons.

**THE LORD CHAMBERLAIN AND THE THEATRES.**—The following are extracts from a letter addressed from the Lord Chamberlain's Office, dated Dec. 16, 1876, to a correspondent who wrote to advise stringent precautions being recommended by the Licensor of Theatres against possible fire or panic arising in the course of the Christmas holidays, when crowded audiences may be expected to assemble. Bro. George T. Hertslet, chief clerk, Lord Chamberlain's Office, writes:—"This department having always considered the question of the safety of the public very carefully, has now naturally, in consequence of the recent catastrophe at Brooklyn, turned its serious attention to the question, with a view of introducing every possible means of preventing a similar calamity here. The Lord Chamberlain further desires me to enclose for your information a copy of the regulations in existence with regard to theatres under his jurisdiction, together with those of two circulars which have been issued from this department, one in the month of September last year, and the other in February of this year. I need hardly add that from time to time this serious question has for several years been duly weighed, and any precautions acted upon, whenever an opportunity may have occurred." It appears from one of the circulars received that the "Rules for Theatres Licensed by the Lord Chamberlain" were "put together and printed for the first time" early in the present year, viz., February, 1876, but that "they do not differ in any material respect from those which have always been understood by the managers to be the existing rules of this (the Lord Chamberlain's) department. But the Lord Chamberlain has come to the conclusion that they should be communicated in writing to the managers and their sureties, in order that there may be no misunderstanding as to the responsibilities which they undertake on executing the bond required by the Act 6 and 7 Victoria on the issue of licences for theatres. The Lord Chamberlain takes this opportunity of impressing upon the managers the very serious responsibility under which they must personally be held with regard to the safety of the public and of the artistes engaged in their theatres, in case of fire, or panic arising from an alarm of fire, and the consequent importance to them by every means in their power of carrying out the rules for free exit from the theatre in such a contingency.

#### THE MYSTIC GATE.

By W. W. HIBBEN.

There is a gate which all must enter,  
One by one we pass the goal;  
Down life's pathway—on we venture  
Only conscious of the soul.  
Far behind we leave the mortal,  
Mingling with its native dust;  
While the soul moves through the portal,  
On to him we all must trust.  
In the worlds of mystic greatness,  
Broad as life and sweet as love—  
Each shall find his sphere of happiness,  
As he fills the laws above.  
Then—as angels—in our goodness,  
We'll be happy only there,  
In proportion to our fullness  
To relieve our brother's care.

*Masonic Advocate.*

#### A SHAKESPERIAN MENU.

The following menu was got up for the installation banquet of the Wentworth Lodge, No. 1239, on the 4th December, 1876, at the Cutlers' Hall, Sheffield; Bro. S. B. Ellis, W.M.:—

"You are welcome."—Merchant of Venice.  
"Here is the place appointed."—As You Like It.  
"Meet in the hall together."—Macbeth.  
"Tis ever common that men are merriest when they are from home."—Henry V.  
"Let us carry with us ears and eyes for the time, but hearts for the event."—Coriolanus.  
WINE.—Port, Sherry, Burgundy, Claret, Hock, Champagne.  
"Praise us as we are tasted, allow us as we prove."—Troilus and Cressida.

#### LIST OF TOASTS.

"Brevity is the soul of wit."—Hamlet.  
"Let me speak, sir, and the words I utter let none think flattery."—Henry VIII.  
"Say as you think, and speak it from your souls."—Henry VI., Part 2.  
"Where words are scarce, they are seldom spent in vain."—Richard II.  
"Fill full, and drink to the general joy of the whole table."—Macbeth.  
"Beseech you, sirs, be merry."—Tempest.  
"Your fair discourse hath been as sugar, making the hard way sweet and delectable."—Richard II.  
"Stand not upon the order of your going, but go at once."—Macbeth.  
"A thousand times, good night!"—Much Ado.  
"Then shall our names be in their flowing cups freshly remembered."—Henry V.

Her Most Gracious Majesty the Queen.

"God and His angels guard your sacred throne, and make you long become it."—Henry V.  
His Royal Highness Albert Edward Prince of Wales, M.W. Grand Master.

" wooing poor craftsmen with the craft of smiles, and patient under bearing of his fortune."—Richard II.  
The Rt. Hon. the Earl of Carnarvon, M.W. Pro G.M.; the Rt. Hon. the Lord Skelmersdale, R.W.D.G.M.; and the rest of the Grand Officers, Past and Present.  
"Flatter, and praise, commend, extol their graces."—Two Gentlemen of Verona.

"Done the worthy service."—Tempest.  
Lt.-Col. Sir Henry Edwards, Bart., J.P., D.L., R.W. Provincial Grand Master; and the rest of the Provincial Grand Officers, Past and Present.

"All members of our cause."—Henry IV.  
The Worshipful Master of the Wentworth Lodge, Bro. S. B. Ellis.

"Here's to thy health."—Hamlet.  
"New honours come upon him."—Macbeth.  
The Immediate Past Master of the Wentworth Lodge, W. Bro. Wm. White.

"He has done nobly, and cannot go without any honest man's voice."—Coriolanus.  
The Installing Officer, W. Bro. A. Scargill, P.M.  
"We almost with ravished listening could not find his hour of speech a minute."—Henry VIII.

The Sister Lodges.  
"You are welcome all."—Taming the Shrew.  
The Visiting Brethren.

"Come let's all take hands."—Antony and Cleopatra.  
The Masonic Charities.

"Twere good you do so much for charity."—Merchant of Venice.  
"Who can sever love from charity?"—Love's Labour Lost.

The Past Masters of the Wentworth Lodge.  
"So are they all, all honourable men."—Julius Caesar.  
"We thank you all."—Henry VI.

The Officers of the Wentworth Lodge.  
"Here comes the officers."—Twelfth Night.  
"Some are born great, some achieve greatness, and some have greatness thrust upon them."—Twelfth Night.

#### BELL OF FARE.

"Will't please you taste of what is here?"—Tempest.  
"And take your places."—Midsummer Night's Dream.

"Dinner ready!"—Two Gentlemen of Verona.  
"The dinner is on the table."—Merry Wives.  
SOUP.—Julienne, Mock Turtle.  
FISH.—Turbot and Dutch Sauce, Fried Soles.

ENTREES.—Stewed Kidneys, Mutton Cutlets and Tomato Sauce.  
REMOVES.—Saddles of Mutton, Turkeys, Geese, Chickens Ducks, Ham, Tongue.

GAME.—Pheasants, Grouse.  
CHEESE.—Macaroni, Cheshire.  
DESSERT.—Biscuits, Grapes, Oranges, Pears, Apples, Filberts, Almonds and Raisins.

"Pray you, sit down; for now we sit to chat as well as eat."—Taming the Shrew.  
"There is full liberty of feasting till the bell hath tolled."—Othello.

"Every inordinate cup is unblessed, and the ingredients is a devil."—Othello.  
"Now, good digestion wait on appetite, and health on both."—Macbeth.

Some one who believes that "brevity is the soul of wit" writes, "Don't eat stale G-cumbers. They'll W up."

SEASONABLE ADVICE.—Renew your subscriptions promptly.

#### COMICAL NUTS FOR A CHRISTMAS PARTY.

[We are indebted for the following mainly to our contemporaries, *The Masonic Advocate* and *Funny Folks*.]  
At a debating society, a wheelwright was said to be the best spokes man.

"You wouldn't take me for twenty, would you?" said a young lady who looked much younger to an old bachelor. "Take you for twenty!" he exclaimed—"yes, for life."

"Phat a blessing it is," says a hard-working Chicago Irishman, "that night niver comes on till late in the day, when a man's tired, and cant work any more at all, at all."

A negro was put on the stand as a witness, and the judge inquired if he understood the nature of an oath. "For certing, boss," said the citizen, "If I swear to a lie I must stick to him?"

A sagacious countryman, having been asked by a minister why he roamed about the fields on Sunday instead of going to church, replied: Because I prefer sermons from stones to sermons from sticks.

"How much for the broad-faced chicken on the fence?" inquired an Irishman of a farmer. "That's not a chicken; it's an owl," replied the farmer. "I don't care how could he his; I would like to buy him," said the Irishman.

"I don't think I ought to pay that bill," said a man when his physician called on him for settlement. "Why not?" "Because, doctor, you gave me so much medicine that I was sick for a long time after you had cured me."

Two ladies who contended for precedence at the court of the Emperor Charles V., appealed to that monarch to decide the matter. "Let the elder go first," said the Emperor. He was never troubled with such a dispute again.

A MONARCH "PRO THAMES."—The Sultan.  
MARBLEOUS MEANNESS.—Aunt Towzer is much concerned to hear that the Brighton Memorial to the late Sir Cordy Burrows is to take the form of a statue in Sicilian marble. "Well, I never!" exclaimed the old lady, indignantly. "So they're a-going to put him on a form, just like a schoolboy as has bad marks. And then not to give him a form of his own, but to take one from another statute! I hate such profundity and desecration."

UNSEASONABLE APPAREL.—"She wore a wreath of roses and eleven other songs."—*Trade advertisements*.

LATEST LITERARY INTELLIGENCE.—"On the 12th, the wife of T. C. Bookless, M.D., of a daughter" (see *Standard*). In these days, when "there is no end to the making of them," it is a relief to know that there is at least one *little Bookless* in the world.

OBVIOUS.—The *Times* correspondent at Cairo considers that "any fears of the Mahomedans rising are utterly groundless." Of course, everybody knows that Mahomedans infinitely prefer lying—to rising.

LINKS WANTING.—Professor Huxley has traced the origin of the horse in the Polar bear. But in so doing he has, unintentionally, no doubt, done an injustice to another animal. How, we would like to ask, could he have proved the connection between the horse and the bear had it not been for the lynx?

"LAWRENCE THESE TEARS."—In the prosecution of the East-end Spiritualist, Lawrence, it came out last week that one of the witnesses seized and tore off a piece of muslin in which Lawrence had attired himself *a la Ghost*. Of course, the Spiritualist wore the flimsy material with the express purpose of *muslin* inquiry.

THE FIRST LESSON IN LOVE.—The sigh (rher Cypher).

From the following paragraph one would think there is an intention to raise tall students in Wisconsin. An exchange paper says: "Its board of education has resolved to erect a building large enough to accommodate five hundred students three stories high."

IN VAIN.

It's not that I'm a reckless man,  
Nor yet a bad one in the main;  
I seem to live beneath a ban  
That makes my strongest efforts vain.

I'm fond of sport: but when I try  
To make the rabbit fatherless,  
My plans are made conspicuous by  
The constant absence of success.

In search of snipe I haunt the bog,  
Or seek the partridge on the plain;  
But if I do not kill a dog,  
My cartridges are spent in vain.

I've waited patiently all night,  
And vainly plied the rod and line:  
But even if a fish did bite,  
It always took its hook with mine.

I send these lines, and I believe  
I shall be asked to try again,  
And also that I shall receive  
A little cheque. [The Ed.: "In vain."]

HOLLOWAY'S OINTMENT AND PILLS.—Though it is impossible in this climate of changing temperature, to prevent ill-health altogether, yet its form and frequency may be much mitigated by the early adoption of remedial measures. When hoarseness, cough, thick breathing, and the attending slight fever indicate irritation of the throat or chest, Holloway's Ointment should be rubbed upon these parts without delay, and his Pills taken in appropriate doses, to promote its curative action. No catarrhs or sore throats can resist these remedies. Printed directions envelope every package of Holloway's medicaments, which are suited to all ages and conditions, and to every ordinary disease to which humanity is liable.—ADVT.



## FREEMASONRY IN INDIA.

**CALCUTTA.**—Lodge Anchor and Hope (No. 234, E.C.).—The regular meeting of this lodge was held on the 27th October. Among its members and visitors the following Past Masters were present, viz., V. W. Bro. W. H. Jones, and W. Bros. A. L. LeFranc, C. T. Davis, W. H. T. Ayres, W. Burroughs, and J. D. Settna. After the ordinary work being over, W. Bro. N. C. Bural, W.M., presiding, addressed the meeting as follows:—Brethren, I have a most pleasing duty to perform this evening, viz., to do honour to a brother to whom honour is due, and that brother is no other than Wor. Bro. P. C. Dutt, the P.M. of this lodge. Many of you are perhaps not aware of the untiring zeal and the unceasing efforts shewn by our brother for nine long years to get admission into Masonry. He had to appeal to the highest authorities in the British Isles in order to assert his rights, and at last succeeded. He was initiated in June 1872. He held the office of Junior Warden during 1873, and was elected the Master for the year 1874. He held that office for two long years, and then passed it over to me as his successor. He was the 1st Hindoo Master of a Masonic lodge, and was the 1st brother who held office in the District Grand Lodge of Bengal. His services to the Craft in general and to this lodge in particular were worthy of special recognition. As a Master he combined in himself the duties of all the subordinate officers. He further possessed a thorough knowledge of the Constitutions of Masonry. Were I to dilate upon his varied qualifications I do not know how long it would take me to do so, to do justice to his merits. But I must say that, if any one deserved recognition for his past valuable services in the cause of Masonry, it is certainly Wor. Bro. P. C. Dutt. The following is a copy of the presentation address:—"Freemasons' Hall, 55, Bentinck-street, Calcutta, Friday, 27th October, 1876.—To Worshipful Brother Prosonno Coomarr Dutt, Past Master of Lodge 'Anchor and Hope,' No. 234 of England, and Past District Assistant Grand Director of Ceremonies of the District Grand Lodge of Bengal.—Worshipful Brother, We, the undersigned Members of Lodge 'Anchor and Hope' No. 234, working under the United Grand Lodge of England, are desirous of placing on record our hearty and grateful acknowledgments of your untiring zeal and energy for the admission of Hindoos into the mysteries of Freemasonry, and of your eminent services to the lodge as its first Hindoo Master during the past two years, and in remembrance of the happy relations which prevailed between us during your Mastership. As a slight token of esteem and respect for your character and services, we beg to offer for your acceptance, the accompanying Past Master's jewel, together with (in commemoration of your being the first Hindoo Officer of the District Grand Lodge of Bengal) a suit of clothing and jewel of your past rank in the District Grand Lodge of Bengal, which, we trust, you may long wear as an emblem of our affectionate regard and appreciation of your endeavours to promote among us the genuine tenets and principles of Masonry. Permit us to assure you, that it has been a source of sincere gratification to us to join in awarding this tribute of respect, and with the fervent wish that every happiness may attend you and yours, and that by the blessing of T.G.A.O.T.U. you may for many years be privileged to advance the interests of Masonry, and enjoy the respect, admiration, and affection of the brethren of this lodge. We remain, Worshipful Brother, yours affectionately and fraternally (Signed), N. C. Bural, Master; C. G. Smyth, P.M.; W. C. Bonnerjee, P.M.; H. H. Locke, H.P.M.; Thomas Jones, H.P.M.; D. C. Doss, S.W.; G. C. Bose, J.W.; Ramkissen, Treas.; P. C. Mookerjee, Sec.; W. H. Burns, S.D.; S. D. Bonnerjee, J.D.; J. Coello, I.G.; D. Jacob, O.G." Then addressing Wor. Bro. P. C. Dutt, the W.M. said:—Wor. Sir, allow me to present to you on behalf of Lodge "Anchor and Hope" this P.M.'s jewel and this suit of clothing of a P.D.G.L. Officer, as a slight token of our high esteem and respect for your services to this lodge, and however inadequate they may be, I hope you will accept them in the same spirit in which they are offered. May you be long spared to govern the lodge and prove a useful member of the Craft. The W.P.M. made the following reply:—Worshipful Master, Officers and brethren: I am almost at a loss to express my feelings for the handsome gifts that have been awarded to me this evening as a token of affection and esteem from the members of this lodge. Worshipful Sir, you have over-estimated my humble efforts in the cause of Freemasonry, for what little I have done. I feel that I have been more fortunate than deserving. I have already been highly rewarded by my fellows when they elected me to preside over them as their Master, which is the summit of a Mason's laudable ambition. Apart from this, honours have been showered on me by the District Grand Lodge and other Masonic bodies that meet within these walls. For these honours I am in a great measure indebted to my brethren, as the position they gave me as Master of this old lodge influenced my advancement in the Order. In thanking you for this pledge of approbation, I cannot but appreciate the very high distinction and honour you have shown me, and which I shall always remember as a happy episode in my Masonic career. On the back of the P.M.'s jewel is the following inscription, elaborately engraved:—"Presented to W. Bro. P. C. Dutt, P.M. (the first Hindoo Master of a Masonic Lodge), by the brethren of Lodge Anchor and Hope, No. 234, of England, as a token of their sincere respect and fraternal regard. Freemasons' Hall, Calcutta, 1876." On the back of the other jewel was the following:—"Presented to W. Bro. P. C. Dutt, P.M. (the first Hindoo Officer in the District Grand Lodge of Bengal), by the brethren of Lodge Anchor and Hope, No. 234 of England, as a token of their sincere respect and fraternal regard. Freemasons' Hall, Calcutta, 1876."

**BOMBAY.**—Lodge Truth (No. 944, E.C.).—The regular meeting of this lodge was held on the 2nd October, 1876. Present: Wor. Bro. W. C. Rowe, Wor. Master; A. McKenzie, P.M. and Treasurer; Bros. C. Tudball, S.W.; Watson, as J.W.; P. Belleli, Director of Ceremonies; J. L. Madden, S.D.; J. O. Weekes, as J.D.; Wor. Bro. H. W. Barrow, Secretary; Bros. Sowden, as I.G.; J. W. Scagger, Tyler; Bros. Branson, Simkins, and Meiffre.—Visitors: Wor. Bro. T. Counsell, Bros. R. P. Brunton, Watson, S. Franks, J. W. Shields, and W. H. Rowland. The lodge was opened with prayer. Ordered, that the letter brought before the last meeting, regarding the celebration of St. Andrew's-day by the Scotch brethren, be re-circulated. The ballot was taken for Mr. H. E. M. James, Bombay Civil Service, and Mr. Benjamin Dunkerley, Anglo-Indian Spinning and Weaving Company, and was declared clear. The ballot was also taken for Wor. Bro. John Dixon, P.M., as a rejoining member, and declared clear, an announcement which was received with applause. The Treasurer reported that the balance in hand was Rs. 63-3-3, and that there were no debts owing by the lodge. The Wor. Master said: Brethren, when we consider there was debt owing by the lodge at the beginning of the year to the amount of Rs. 875, I certainly think we may congratulate ourselves on the position which we are now in. The debts we owed at the time the lodge was handed over to my care caused us much anxiety, and I must thank our Wor. Bro. Treasurer for the great energy he has displayed. It is owing to him that the funds are now in this satisfactory condition. (Applause). Mr. Dunkerley being in attendance was duly prepared and initiated. Bro. Meiffre was raised to the Third Degree by the Wor. Master, in the most effective and manner. The working tools were explained by Bro. Tudball, who also delivered the lecture. There being no further business, the Lodge was closed.

**FEROZEPUR.**—Lodge Northern Star (No. 1463, E.C.).—The regular meeting of this lodge was held on the 7th September, 1876. Present: Wor. Bro. Col. R. Crutchley, W.M.; Bros. Dr. H. Williams, S.W.; J. H. Smith, J.W.; T. Johnston, S.D.; S. Wright, J.D.; J. Carson, I.G.; Dinshaw Heerjee, Sec. and Treas.; T. Mace, Tyler; and several other members. The lodge was opened with prayer. The balloting was taken for Bro. Major H. Russell, R.A., of Lodge Khyber, which was clear and favourable. The ballot was also taken for the initiation of Staff Sergeant Robert Minion, 34th Regiment, which being favourable, he was duly initiated into the ancient mysteries of Freemasonry.

**POONA.**—Lodge St. Andrew in the East (No. 343, S.C.).—A regular meeting of this lodge took place on 6th July, 1876, when there were present: W. Bro. C. W. Wise, P.M., in the chair; W. Bro. J. Gardiner, S.M. and Treas.; Bros. G. Engel, S.W.; H. C. Macnee, J.W.; J. E. Wise, as Sec.; B. Gordon, S.D.; J. McCarter, J.D.; M. Kleinstuber, as Organist; A. J. Murray, I.G.; J. Ellis, Tyler; Bros. Oldbury, Pallonjee Nusseerwanjee, Gay, Hill, Dorman, Lawson, Newland, and Taplin. Visitors: Bros. Beynon and Riding, 415 (E.C.); Rennard, Williams, and Coffey, 451 (E.C.). The ballot was taken for Bro. E. Beynon, Nos. 1100 and 415 (E.C.), and Bro. T. Fox, 350 (S.C.), which proved clear. The ballot for the initiation of Sergeant Richardson proved clear. Bro. W. G. Taplin was passed by the acting W.M., Sergeant Richardson, who was in attendance and properly prepared, was duly initiated into the ancient mysteries by Wor. Bro. Wise. Mr. R. Alexander, who had previously been balloted for in Lodge Perseverance, was next initiated by the acting W.M. on behalf of that lodge. Three brethren were proposed as joining members. One resignation read and accepted. Rs. 10 per mensem for 6 months were voted to the widow of the late Bro. S. —. The lodge was then closed in peace, love, and harmony after a good night's work, and the brethren retired to well-earned refreshment.

At a regular meeting held on the 3rd August, 1876, the following brethren were present: R.W. Bros. Colonel W. Taylor, W.M.; C. D. Wise, P.M.; Livingston, D.M., as S.W.; Gardiner, S.M. and Treas.; Bros. Macnee, J.W.; J. E. Wise, as Sec.; Lawson, as S.D.; McCarter, J.D.; Kleinstuber, Org.; Murray, I.G.; Ellis, Tyler; Oldbury, Taplin, P. Nusseerwanjee, Gay, T. Fox, Hill, Cuppage, Dorman, Rice, and Richardson. Visitors: Bros. Biding, 415 (E.C.), Coffey, Williams, and Alexander, 351 (S.C.), and J. Tinsley, 1122 (E.C.). The lodge having been duly opened, and the usual formalities gone through, the ballot was taken for Bros. Alexander and Coffey as joining members and proved clear. Bro. Captain Suarry's application to join the lodge was withdrawn, in consequence of his regiment being under orders to leave Poona. The lodge was then opened in the Second and afterwards the Third Degree, and Bro. D. G. Taplin was admitted and raised by Wor. Bro. Taylor. The lodge having been lowered to the Second Degree, Bros. Richardson, Alexander, and Coffey were admitted separately and passed by Wor. Bro. Taylor. The lodge was lowered to the E.A. Degree, and business being ended it was closed in peace, love, and harmony.

A regular meeting was held on the 7th September. The brethren present were Bros. C. D. Wise, P.M., acting W.M.; Livingston, D.M.; Gardiner, S.M., as S.W.; Macnee, J.W.; Perks, Sec.; Lawson, as S.D.; McCarter, J.D.; Murray, I.G.; Ellis, Tyler; Bros. Beynon, Gay, Oldbury, Hill, Alexander, and Richardson. The lodge was opened and the summons for this meeting and minutes of last lodge having been read, and the latter confirmed, the acting W.M. read the decision of G.L. on the case of Bro. —, formerly of this lodge. G.L. confirmed the sentence of expulsion passed by 343, but in consideration of extenuating circumstances, commuted the sentence of suspension for two years from 1st June, 1876. The lodge having been raised to the Third Degree, Bros. Alexander and Richardson were admitted separately, and raised to the High and Sublime Degree of M.M. by Past Master

Wise. The lodge was resumed in the First Degree, and Bros. Gay and Hill were presented with G.L. diplomas, received from Lodge Victoria, Belgium. The acting W.M. feelingly alluded to the death of Bro. J. E. Wise, which had taken place since the last meeting, and on his motion, seconded by Bro. Macnee, the lodge recorded its regret at the loss it had sustained by the death of so promising a young Mason, who had been "called away from labour" at the early age of 26. Two candidates for initiation were proposed. An application from the widow of Bro. W. — was considered, and 10 Rs. a month for six months voted from the Benevolent Fund. A notice of motion to alter the bye-laws was made, and this ended the business. The lodge was then closed in peace, love, and harmony.

A regular meeting of the lodge was held on the 5th October, 1876, W. Past Master C. D. Wise in the chair, assisted by Bros. B. Gordon, S.D., as S.W.; Macnee, J.W.; Perks, Sec.; Cuppage, as S.D.; Beynon, as J.D.; Kleinstuber, Org.; Murray, I.G.; Ellis, Tyler; Bros. Richardson, Fox, Rice, and Taplin. Visitors: Bros. A. Jeph, 350; W. Whittenbury, 343; Bell and Maguire, 1043. The lodge was opened; the summons and the minutes of last lodge were read and latter confirmed. The ballot for Messrs. R. C. Farrel, first-class schoolmaster, and G. W. Saunders, Ordnance Department, having proved clear, and the candidates being in attendance, they were separately initiated into the mysteries of ancient Freemasonry by W. Bro. Wise. Two members who were about to leave the station tendered their resignations. An application on behalf of the late Bro. N. — was referred to the Standing Committee. An alteration in the bye-laws ended the business of the evening, and the lodge was closed.

**NUSSEERABAD.**—Lodge Kindred Hope (S.C.).—The first regular meeting of the brethren of this lodge was held at Nusseerabad, on Wednesday, September 20th, 1876. There were present Bros. Wright, Fearn, Murphy, Boreham, Pereira, Jenkinson, Fenner and Reirson. The lodge was opened under a working dispensation received from the Grand Master of all India, Scottish Constitution, dated 24th July, 1876. The presiding Bro. J. Wright, having been inducted into the chair, assumed the Hiram in accordance with the dispensation, and proceeded to invest the office-bearers of the lodge as follows:—W. Fearn, S.W.; M. Murphy, J.W.; R. Boreham, S.D.; E. Pereira, J.D.; J. A. Jenkinson, I.G.; J. Fenner, Tyler. One candidate was proposed for initiation at the next regular meeting. There being no further business before the lodge, it was closed in peace and harmony. A regular meeting of this lodge was held on the 14th October, 1876. Present: R. W. Bro. J. Wright, Wor. Master; W. Fearn, S.W.; M. Murphy, J.W.; B. Skelton, S.D.; D. P. Reirson, J.D.; W. Fenner, Tyler. The lodge was opened with prayer. Mr. Pestonjee Furdonjee, proposed at the former meeting for initiation, was duly balloted for; the ballot proving clear he was initiated. One candidate was proposed for initiation. Bro. Pestonjee Furdonjee was proposed to be passed to the Second Degree. Proposed and seconded that the subject relating to the compilation of new bye-laws be considered at the next regular meeting. There being no other business before the lodge, it was closed in peace and harmony. An emergent meeting of this lodge was held on 28th October. Present: R. W. Bro. J. Wright, Wor. Master; Bros. W. Fearn, S.W.; M. Murphy, J.W.; B. Skelton, S.D.; D. P. Reirson, J.D.; M. Sullivan, I.G.; J. Penner, Tyler; J. A. Jenkinson, and Pestonjee Furdonjee.—Visitors: Right Wor. Bro. Colonel C. M. Mercer, Past District Grand Master, Punjab, and Bro. G. C. Gillespie. The lodge was opened with prayer. Right Wor. Bro. Wright being unable to remain, Right W. Bro. Col. Mercer kindly took the Worshipful Master's chair on being requested to do so. Mr. Edward Rozario, proposed at the former meeting for initiation, was duly balloted for; the ballot proving clear, he was initiated. Three candidates were proposed for initiation. Bro. Edward Rozario was proposed to be passed to the Second Degree at the next regular meeting. There being no other business before the lodge, it was closed in peace and harmony.

**POONA.**—Chapter St. Andrew (No. 68, S.C.).—A regular meeting of this chapter was held on Saturday, 23rd September, 1876, when the following were present: Comps. R. Livingston, M.E.Z.; A. M. Lawson, H.; H. C. Macnee, J.; C. D. Wise, P.P.Z.; as S.E.; J. M. O'Brien, P.P.Z., as S.N.; E. Beynon, as 1st Soj.; McCarter, Treas., as 2nd Soj.; Gay, as 3rd Soj.; Ellis, Janitor. Visitor: Comp. W. Taylor, Caledonia. The chapter was opened in form, the summons and minutes of two previous meetings read and the latter confirmed. The ballot for the exaltation of Bro. W. G. Taplin, Lodge 343, having proved clear, the chapter was called off. The chapter being resumed, Bro. Taplin, who had been admitted to the Mark and the Excellent Master's Degrees, was admitted and exalted to the Holy Royal Arch Degree in due form, after which some discussion took place as to altering the bye-laws to accord with the enactment of S.G. Chapter dated 22nd March, 1875, regarding rejoining members. This being the day fixed for the annual election; office-bearers, the following were duly elected to the office specified: Comps. Lawson, Z.; Macnee, H.; Beynon, J.; Wise, E.; McCarter, N. and Treas.; O'Brien, 1st S.; Gay, 2nd S.; Taplin, 3rd S.; and Ellis, Janitor. A Board of Installed Principals, consisting of Comps. Wise, Livingston, and O'Brien, was then formed, and Comps. Lawson, Macnee, and Beynon duly installed into their respective chairs, after which the other companions were admitted and saluted the new Principals; the remaining office-bearers were then invested. A vote of thanks was passed to M.E. Comp. Lawson for the present of a nice drawing of the jewel (executed by himself) to illustrate the lecture. This concluded the business, and the chapter was closed, the companions retiring to refreshment.—*Masonic Record of Western India.*